



Mission Message Motive

By

ERNEST

LLOYD

lesson for us here. It is that desire is not always duty; and that duty must come before desire; and that, when it does, desire and duty will agree. The Gadarene desired to be with Jesus (and who would not?), but instead he was bidden to go home and tell the story of his healing. He went, and found his great pleasure in telling what "great things Jesus had done for him: and all men did marvel."

The coming of the Lord to the Gadarene country had resulted in the man's salvation; the Lord's presence was the source of his new physical powers, and it was natural that he longed to accompany his wonderful Friend and Saviour. "Howbeit Jesus suffered him not." Perhaps there were arrears of duty owing to neglected home life, from which he had been separated for a long time. Or possibly there was some discipline, some experience, that the Lord knew he needed and could obtain best in his home community.

This experience reminds us of the disciples on the Mount of Transfiguration. You will remember that they said in effect, "Master, let us stay up here in all this glory; let us enjoy ourselves up here in the clouds with Moses and Elias and You." But there was a sick boy down in the valley who needed the touch of Jesus. His father could not help him, and the disciples who had remained below could not heal him. So Jesus left the wonderful Mount of Transfiguration and hurried down where human woes called Him. He knew that He was as near to His Father in the valley as on the mountaintop, and Peter, James, and John doubtless made that happy discovery later.

And so the Gadarene became a lay missionary. His thrilling story was to be told first in his own family circle and among his friends. Perhaps there were some in that

group who would treat him unkindly because of envy or jealousy, or they might remember him as the man at whose healing their herds of swine had been destroyed, and because of their loss bear him a grudge they could not forget. But in obedience to the Master's bidding, back to his old environment he went, his reason restored, and with a new spirit and a new power.

Kipling tells a graphic story of Mulholland's contract with the Lord. Young Mulholland was a sailor on a cattle ship and was in serious trouble during a storm.

*"The fear was on the cattle, for the gale was on the sea,
An' the pens broke up on the lower deck an' let the creatures free—
An' the lights went out on the lower deck, an' no one near but me."*

It is the story of a strong, ungodly man helpless among the frightened cattle while his ship plunged through the wild billows. He saw that he would be horned or trod upon, for more of the pens broke at every roll of the vessel, so he made his contract with God.

*"An' by the terms of the Contract,
as I have read the same,
If He got me back to port alive
I would exalt His Name,
An' praise His Holy Majesty till further orders came."*

Mulholland was saved from the cattle and the sea, although so sorely injured that he lay seven weeks in a hospital. Then while he was convalescing he talked with God, and this was the reply he received, as the poet words it, and his own reaction:

*"I never puts on My ministers no more than they can bear.
So back you go to the cattle-boats
an' preach My Gospel there."*

*"I didn't want to do it, for I knew what I should get,
An' I wanted to preach Religion,
(To page 13)*

DO YOU remember the occasion when Jesus gave the command, "Go home to thy friends, and tell them"? The story is told by Mark and also by Luke. The poor Gadarene seemed so eager to go along with Jesus and do something great for Him, but the Master had another plan for this man who had been healed and transformed. Let us notice it.

Doubtless there was a short conflict in the mind of this man between duty and desire. There is a

THROUGH more than half of our denominational history Ellen White's voice was heard among us. And what a literary treasure she bequeathed to us! It is significant that half a century after her death, a number of the Spirit of Prophecy books have a distribution each year that exceeds the total sale of the average book published in the United States. The literary style of the writings is distinctive; the words are simple and effective. The messages speak to the heart.

Confidence is strengthened as we watch painstaking scientific investigations in the fields of nutrition and physiology providing support to statements written 100 years ago by Ellen G. White. Often her declarations were startling and not infrequently they were in direct conflict with commonly held views. She spoke of tobacco as a slow, insidious, malignant poison; of cancer "germs"; electrical currents in the nervous system; the perils of animal fats in the diet; the close relationship between mind and body; the necessity of salt in the diet, but the peril of its overuse; the relation of diet to alcoholism.

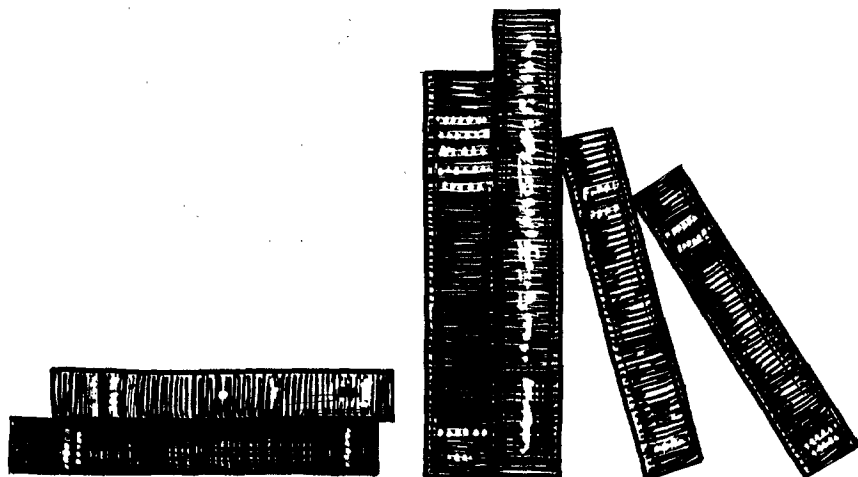
It is a thrilling experience to sit on the side lines, as it were, and watch science catch up with the Spirit of Prophecy. The late nutrition professor, Clive McCay, of Cornell University, declared that the Ellen G. White books constitute the best over-all guide available in the field of nutrition. Columbia University educator Florence Stratemeyer speaks of Ellen White's counsels on education as being 50 years ahead of her time.

But some other things have happened in the past 50 or 100 years: (1) Fewer and fewer people are familiar with the historical settings of certain counsels, a knowledge of which makes those particular messages especially meaningful. (2) There has been a gradual, almost imperceptible, change in the meanings of a few commonly used words that may make it difficult in certain passages for the contemporary reader to grasp the fine meanings involved.

We as a people are very jealous of the Spirit of Prophecy writings and are greatly concerned that their integrity shall be maintained. We want to make certain that no changes are made in teaching or wording. None are more concerned on these points than the Board of Trustees with whom Ellen White left the care of her literary works. At the same time there are some things the White Trustees, within the limits of their commission as found in the will of Ellen White, may do to help readers of the Spirit of Prophecy volumes.

A Knowledge of the Historical Setting

A few of the Ellen G. White books in modern format and in current circulation were written more than 100 years ago. This is true of the three works that comprise *Early Writings*. The first section, "Experience and Views," was published in 1851, only seven years after the great Disappointment of October 22, 1844. In her presen-



By **ARTHUR L. WHITE**
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tations the author assumed on the part of her readers a full firsthand knowledge of the Advent Awakening, the Disappointment and its aftermath, hence frequently made references to the experience without explanations, and uses terminology familiar to those who with her had been through this experience. Even in the three chapters dealing with the first, second, and third angels' messages, first published in 1858, she wrote for those who had passed through the Disappointment, and did not attempt to explain these messages but simply drew lessons from the experience.

It is obvious, then, that these and other chapters in *Early Writings* have a greater significance to those who have a knowledge of the circumstances of the time of writing than to those without this background. As the years pass and the church grows with large expansion in North America and overseas, the gap widens.

The White Trustees, facing this situation and sensing the responsibility to keep the Spirit of Prophecy messages before the church in the most meaningful way, in 1963 provided a "Historical Prologue" for *Early Writings*. No change is made in the paging of the Ellen G. White text of the book, nor is there any change in the wording of the text. In fact, the body of the book continues to be printed from the printing plates that have long served the publishers. The prologue pages were inserted at the front of the book with Roman numeral pagination.

In addition to this prologue, eight pages of "Appendix Notes" were added at the close of the book to explain some phases of experience or some phraseology that may be remote. One note contains a statement by Ellen White explaining what she meant on pages 15, 34, and 285 when she said she heard "the day and hour of Jesus' coming" announced. She explained this in a letter to a perplexed sister in 1888, and it seemed reasonable to give the present-day reader of *Early Writings* the benefit of this explanation (see pages 297, 298).

"Nominal Adventists" are mentioned on page 33. Without some explanation this term can be quite misleading to the present-day reader. Today the phrase "nominal Adventist" creates an image in the reader's mind of a half-hearted or lukewarm member of the Seventh-day Adventist Church. As Ellen G. White uses the term in *Early Writings* she is referring to believers in the Second Ad-

The Integrity and Timeliness of the Ellen G. White Writings

vent who after the disappointment of 1844 maintained their faith that the Advent was near but who turned from the acceptance of the Sabbath truth as the message of the third angel began to sound. It is helpful to the present-day reader to know this. The appendix note gives this information.

These illustrations will suffice. Let it be repeated that though current printings of *Early Writings* carry the historical prologue and an appendix, the Ellen G. White text remains unchanged, the pages remain unchanged except for footnote references to the Historical Prologue or the Appendix Notes. The introduction of these features is explained in the preface, which is dated. The Board of Trustees of the Ellen G. White Estate jealously guard the Ellen G. White wording, and no reader need be concerned over the point of its faithful transmission or its integrity.

The Testimonies for the Church

The first *Testimony* pamphlet, which was small, was published in 1855. Through a period of 55 years the testimonies came to us, until in the year 1909 we had volume 9. While a few present-day readers remember the publication of this last volume and are familiar with the circumstances of the time of its publication, this is not true of the volumes of testimonies published earlier.

Because of this current lack of knowledge of the historical backgrounds, in 1948, by which time the printing plates for the nine volumes had become completely worn out and it was necessary to reset the type, the White Trustees placed at the opening of each volume a statement of the times of the volume. In a sweeping review filling from four to eight pages, the events transpiring through the period covered by the volume were projected as a background in the light of which the counsels might be better understood and appreciated. In some cases, appendix notes were added at the close of the volumes. These supplementary materials do not disturb the Ellen G. White text, and their appearance is explained in the dated preface to the fourth edition. Many readers testify to the helpfulness of these supplementary materials.

Our university and college Bible teachers have earnestly requested that the White Trustees prepare a work that will provide a more detailed presentation of the historical backgrounds of the *Testimonies for the Church* and other counsels. The passage of the years will accentuate the demand for such a work. To prepare a volume of this character would be within the legitimate sphere of the responsibilities of the White Trustees. It is proper for them to reconstruct as far as possible the historical backgrounds that enable the reader to know what Ellen White is discussing in a given situation. It is not their prerogative to

enter upon explanation of what Ellen White meant in certain statements made.

In 1923 *Testimonies to Ministers and Gospel Workers* was published, being largely a selection of messages directed to the leaders of the church through the difficult period of the 1890's. These messages reached the ministers as from time to time the president of the General Conference published them in small pamphlets known today as "Special Testimonies, Series A," comprised of 12 documents. Those who read the counsels as first published were familiar with all the circumstances, but the present-day reader may not have that knowledge. In 1962 the White Trustees furnished a 22-page Historical Foreword and 15 pages of Appendix Notes for *Testimonies to Ministers*. These enhance the volume, as the reader now may better acquaint himself with the settings for certain counsels. Again, the Ellen G. White text remains unchanged. None of the wording has been altered.

Words With Changed Meanings

In the Ellen G. White books we are confronted with some words with meanings that have changed. "Picnic" is one such word. Our early believers were counseled regarding the hazards of attending "picnics and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement" (*Testimonies*, vol. 1, p. 269; see also p. 404). The first statement was published in 1861 and the second in 1864. Three years later Ellen White advocated that several families join in an excursion into the country, providing themselves "with plain hygienic food, the very best fruits and grains, and spread their table under the shade of some tree," and she urged that "on such occasions parents and children should feel free from care, labor, and perplexity" (*ibid.*, pp. 514, 515). This we today would call a picnic.

At one time "picnic" was used to designate "an indoor party to which each one contributed to the general table." In the 1860's a picnic was "an outdoor pleasure party, usually held in the woods with its own means of entertainment, as eatables and amusements." Such an occasion



was often a gathering of the town's people as for a Fourth of July picnic or a large annual family gathering, bringing together large numbers of people, many of whom were not Christians, for a time of feasting and pleasure making. One sees this connotation in the Ellen G. White statements that condemn picnics.

The gathering of several families of like faith for recreation in the open air to partake of good wholesome food and to spend the day in wholesome recreation—"a repast kings might envy"—we would call a picnic today.

There is little the White Trustees can do in cases of this kind. The meaning is usually obvious and the dictionary may be helpful if there is any question. The *Comprehensive Index* in volume III carries an appendix providing a "Glossary of Obsolete and Little Used Words and Terms With Altered Meanings," which is helpful.

The word "slip" used in *Testimonies*, volume 1, page 656, in describing the experience of a "poor, weak brother" with an "astonishing burden for the church" who "walked the slip, talked, and groaned, and cried" is in the appendix rightly defined as "a long bench." An appropriate footnote or appendix note, not changed wording, is the approach of the trustees to such problems in an endeavor to explain what may be obscure terms employed long ago.

Statements Involving the Passage of Time

When an author uses phrases such as "ten years ago," or "thirty years ago," or even "two hundred years ago," these expressions may be misleading to a reader unless he takes account of the year of writing as it may be revealed in the copyright notice. Some such phrases appear in the Ellen G. White books. For example, Ellen White refers to the light on health reform given thirty years ago. The reader must take into account the time of writing, which, in this case, was the mid-1890's, and hence would refer to the health reform vision of 1863. In a number of posthumous compilations, as *Counsels on Diet and Foods*, *Medical Ministry*, and *Selected Messages*, books 1 and 2, the date of writing or of first publication is given as an aid to keeping statements in their historical perspective.

There are books such as *The Great Controversy* which are read by many not acquainted with Seventh-day Adventists and who do not know the time the book was written (1888) or revised by the author (1911) where a few

time statements occur which through the passage of the years may be somewhat misleading to the casual reader. Ellen White in 1911 reworded some sentences, adjusting some such references to the lapse of time. The reference in the chapter on "Spiritualism" in 1888 reading "Its utterances from the platform and the press have been before the public for nearly forty years" she changed in 1911 to "have been before the public for many years" (page 558).

By 1950 there were four references in *The Great Controversy* which the passage of time had made obsolete, and the White Trustees, as the readers of the REVIEW were informed some years ago, adjusted the wording to keep the book up to date. This was important when we consider the large number of copies that are sold to the general public by our literature evangelists. Let me review these four and give the reasons for making the adjustments:

In referring to the Bible, the 1911 edition stated: It "has since been translated into more than four hundred languages and dialects" (p. 287). By 1950 the number was more than a thousand. The phrase was reworded so as to convey a correct image both in 1911 and the present, and reads in current printings, "has since been translated into many hundreds of languages and dialects."

Speaking of Voltaire, the atheist, Mrs. White stated in the 1911 edition: "A century has passed since his death" (p. 288). By 1950 it was more nearly two centuries. The substitute wording correctly stating the fact, whether in 1911 or the present, is "Generations have passed since his death."

In reference to the Jewish nation, Ellen White stated in the 1911 edition: "The people of Israel for eighteen hundred years have stood, indifferent to the gracious offers of salvation" (p. 378). By 1950 it was nearer to

nineteen hundred years. Reworded to state the facts correctly in 1911 and the present, the phrase reads: "The people of Israel during succeeding centuries have stood, indifferent to the gracious offers of salvation."

Mrs. White stated in the 1911 edition, "For more than half a century, students of prophecy in the United States have presented this testimony to the world" (p. 579). The earlier 1888 edition read: "For about forty years." By 1950 it was actually a full century. The White Trustees in this case authorized a specific reading that would be unaffected by time lapse: "Since the middle of the nineteenth century, students of prophecy in the United States have presented this testimony to the world."

To speak of the foregoing four adjustments in wording as "changes in wording of the Ellen G. White books" is correct only if we mean technical corrections of historical phrases to keep the statements chronologically accurate. To imply that the changes represent unwarranted liberties with Mrs. White's thoughts would be to distort the facts.

No fair-minded person would misunderstand these four adjustments, and we freely give this detailed information. We wish all Seventh-day Adventists to be fully apprised of the manner in which the White Trustees carry their responsibility of the continuing publication of the prophetic message in such a manner as to reach all readers in a meaningful way with the writings unchanged half a century after the death of the author.

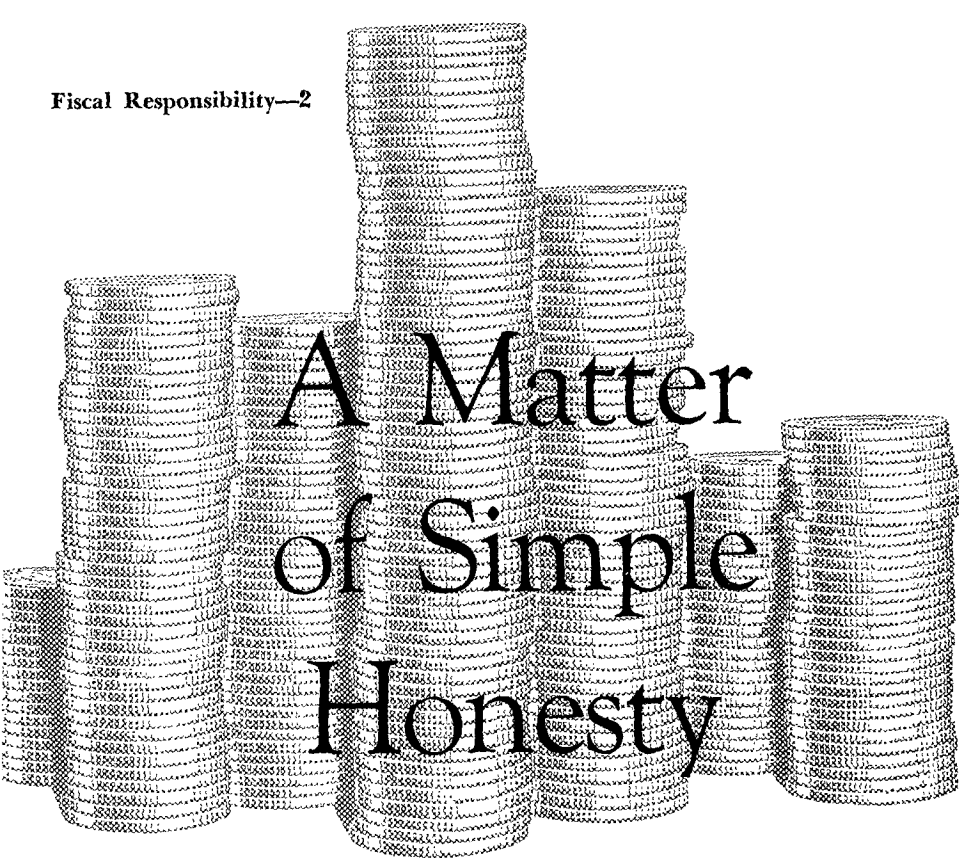
A remarkable feature of the Ellen G. White writings is their up-to-date-ness, their power, and their fruitfulness. She prophetically declared: "Whether or not my life is spared, my writings will constantly speak, and their work will go forward as long as time shall last."—*Selected Messages*, book 1, p. 55. ♦♦

God's Great Creation

By KATHY SAUNDERS GODDARD

Silently the silver stars slip from my window view.
Restlessly the wispy clouds traverse the sky anew.
Darkness shrouds approaching day,
Rays of light seep in to play
Upon the rosy-tinted veil of Spring.

Artfully the waking trees bedeck themselves in green.
Brilliantly, arising flowers burst upon the scene.
New life blossoms everywhere.
The earth is full and all is fair.
God's great creation comes on nature's wing.



A Matter of Simple Honesty

By JOE ENGELKEMIER

SUPPOSE you were the pastor of a church where 30 to 40 per cent of the members habitually supplemented their income by robbery, fraud, and embezzlement. And suppose many of these people sat in front of you Sabbath by Sabbath, complacently listening to the Word of God. Wouldn't you decide it was time for plain speaking?

In a recent letter that came to me a union conference president stated, "If all our people would pay tithe there probably would be sufficient money in the coffers to do everything that needs to be done. I don't suppose that more than about 60 per cent of the members pay an honest tithe."

To have 60 per cent of the membership consistently supporting the church program with at least 10 per cent of their income is a record far better than that of most denominations and is cause for gratitude. But in the light of what the Scriptures teach on this subject, the 40 per cent who are not paying an honest tithe are cause for earnest concern.

"Will a man rob God?" the Lord asks. "Yet ye have robbed me," He declares. "But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Mal. 3:8, 9).

"Ye have robbed me." This indictment, twice stated in almost the same

breath, comes from the Ruler of the universe.

Probably not one of those who are robbing God would ever think of robbing a bank or defrauding his employer. But is robbing God less serious than robbing one's fellow men? Is not stealing from God more serious than robbing a bank?

The tithe is specifically stated to be "holy unto the Lord." "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord" (Lev. 27:30). The wording is similar to that of the Sabbath commandment. "The seventh day is the sabbath of the Lord" (Ex. 20:10); "the tithe . . . is the Lord's." And both are said to be holy. "Remember the sabbath day, to keep it holy;" "the tithe . . . is holy unto the Lord."

"He who gives men power to get wealth has with the gift bound up an obligation. Of all that we acquire He claims a specified portion."—*Education*, p. 138. Jacob's pledge at Bethel indicates the amount. "Of all that thou shalt give me," he said, "I will surely give the tenth unto thee" (Gen. 28:22).

"Bring ye all the tithes into the storehouse" (Mal. 3:10), is the Lord's command. "No appeal is made to gratitude or to generosity," comments the servant of the Lord. "This is a matter of simple honesty. The tithe

is the Lord's; and He bids us return to Him that which is His own."—*Ibid.*, pp. 138, 139.

"A matter of . . . honesty." If it is essential that we be honest with our fellow men, is it not even more important that we be honest with God? How can any thinking Christian appropriate for his own use that which "is holy unto the Lord"?

A Serious Indictment

The indictment brought against such appropriation—"Ye have robbed me"—shows its seriousness. "All that is withheld of that which God claims, the tenth of the increase, is recorded in the books of heaven against the withholders, as robbery. Such defraud their Creator."—*Testimonies*, vol. 3, p. 394. It is also said to be "embezzling the property committed to them in trust to be returned to the Lender."—*Ibid.*

Robbery, fraud, embezzlement—how can any Christian stoop to such crimes? And to commit them against the One who is to decide our destiny—is not this just about the ultimate in folly? What wrongdoer, hoping for pardon, would rob the judge appointed to try his case?

Some people who withhold the Lord's money excuse themselves by saying, "I just can't afford to pay tithe."

The truth of the matter is that one cannot afford not to pay tithe. To rob God is to rob ourselves. How can we have assurance toward God when we are not honest with Him? How can we have peace of mind? How can we expect Him to answer our prayers?

The pen of inspiration points out that along with making things right with one another, "there is another matter too often neglected by those who seek the Lord in prayer. Have you been honest with God? . . . If we withhold from Him that which is His own, how can we claim His blessing? If we are unfaithful stewards of earthly things, how can we expect Him to entrust us with the things of heaven? It may be that here is the secret of unanswered prayer."—*Christ's Object Lessons*, p. 144.

Many who neglect to pay tithe continue to attend church. But how meaningful is their religious experience? "In those who possess it, the religion of Christ will reveal itself as a vitalizing, pervading principle, a living, working, spiritual energy. There will be manifest the freshness and power and joyousness of perpetual youth."—*Ibid.*, p. 130. But do you know anyone who is robbing God who has a spiritual experience like this?

There is also a material loss. Pointing out the troubles that his contem-

poraries brought upon themselves when they neglected God, the prophet Haggai wrote, "He that earneth wages earneth wages to put it into a bag with holes. . . . Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste" (Haggai 1:6-9). Comments Mrs. White, "It has ever proved that nine tenths are worth more to them than ten tenths. Those who have thought to increase their gains by withholding from God . . . have been sure to suffer loss."—*Testimonies*, vol. 3, p. 546.

Of how men rob themselves when they rob God, we read, "But when they robbed God in tithes and in offerings they were made to realize that they were not only robbing Him but themselves, for He limited His blessings to them just in proportion as they limited their offerings to Him."—*Ibid.*, p. 395.

This truth was repeatedly illustrated in the experience of the children of Israel. Through His blessing God "made their nine tenths worth more to them than the entire amount without His blessing. If any, through selfishness, robbed God or brought to Him an offering not perfect, disaster

and loss were sure to follow."—*Ibid.*, p. 404.

The unseen world is more active in our daily affairs than many realize. With Job it was the hedge of heavenly angels that protected him from loss and assured his prosperity. When this hedge was temporarily withdrawn, loss followed upon the heels of loss, and tragedy upon tragedy. In his case, it was not because he had been unfaithful but because Satan had challenged God's right to establish such a hedge. In his accusations against Job, Satan argued that Job served God simply because the Lord "blessed the work of his hands, and his substance is increased in the land" (Job 1:10). To refute this argument, the Lord allowed Job to be tested. When Job had passed the test, "the Lord gave Job twice as much as he had before" (Job 42:10).

Instruction on How to Compute the Tithe

As to the matter of computing the tithe, the instruction of Scripture is, "Thou shalt truly tithe all the increase" (Deut. 14:22). Observes Mrs. White, "As to the amount required, God has specified one tenth of the increase. This is left to the conscience and benevolence of men, whose judg-

ment in this tithing system should have free play."—*Ibid.*, p. 394.

If there is any doubt as to what constitutes increase, why not give God the benefit of the doubt? Note this suggestion, "In determining the proportion to be given to the cause of God, be sure to exceed, rather than fall short, of the requirements of duty."—*Ibid.*, vol. 4, p. 485.

For a farmer, if he sells a crop for \$5,000, and if seed, gasoline, and other expenses in raising the crop came to \$2,000, the obvious increase is \$3,000, upon which he would pay \$300 tithe. Most of us, however, work for a salary. Here the question sometimes arises as to whether one tithes the total salary before deductions or tithes only the take-home pay.

Applying the principle of exceeding rather than falling short of the amount that would constitute an honest tithe, most people generally choose to tithe the total salary before deductions. Everything deducted, including taxes, is for services received—services ranging from the maintenance of national security to making sure products are properly labeled. Shouldn't money used for these services be tithed just as faithfully as the money used to pay our home electric bill? When we get protection and

The art of living

By MIRIAM WOOD

when you're Young

SAUL— Saul, the first king of Israel, has been the subject of some rather intensive study on my part recently. I'd always taken him more or less for granted; I'd felt that his problems were pretty much of his own making. (Saul can hardly claim exclusive possession of this serious flaw.)

Much to my surprise, as I researched through a number of prominent Biblical authorities, I found that Saul is often regarded as a great tragic hero. He was, they say, a "victim of circumstance"; it is implied that God showed more rigidity than mercy in his case. In fact, one author, whose commentary on the literary qualities of the Bible is somewhat of a classic in its field, bears a first-class grudge against David. With passionate (and misplaced) eloquence, she "documents" her hypothesis that God was much more lenient and compassionate with David. She seems to be saying that the great Creator showed decided favoritism.

Well, I really couldn't buy this theory, just on general principles. In today's informed world, general principles aren't enough. One needs to get down to *specific*

principles. He can do this by consulting sources in which he has absolute confidence. For me, the choice was *Patriarchs and Prophets*, Ellen G. White's unexcelled commentary on the sweep of Old Testament history from Creation until the end of David's reign. I'd read it before, of course, but never with such avid curiosity. Could it be that Saul really was "a figure straight out of a Greek tragedy"?

Not a bit of it! As I followed the firm, unequivocal presentation, Saul emerged as a man who'd been given an opportunity absolutely unique in scope. He was the first king of Israel; there was nothing to live down in a previous administration; he hadn't had to make any campaign promises. The nation wanted him, in fact, they *demand*ed a king, and at first were greatly pleased with God's choice.

Saul was told by the prophet Samuel that his future success was based entirely on his willingness to subordinate his own will to the will of God. He must follow God's directions unwaveringly. In a remarkably short time, though, Saul found himself utterly unwilling to do this.

While giving impressively meticulous attention to the outward religious rituals of the day, he substituted his own ideas for God's.

Compounding his problem was his fierce resentment of reproof and correction. He was "hooked" on the siren's song of praise, one of the most deadly and insidious of all drugs. "One great defect in the character of Saul was his love of approbation. . . . His standard of right and wrong was the low standard of popular applause."—*Patriarchs and Prophets*, p. 650.

My rereading of *Patriarchs and Prophets* has reinforced my conviction that Saul was no tragic hero. What happened to him was tragic; his part in causing it to happen was distinctly unheroic.

Saul's character traits, the ones that caused his ultimate defeat, that caused him to lose his throne, his head (literally), and his relationship with God, are just as lethal today as they were all those years ago. In Gibeah or the concrete sidewalks of a twentieth-century megalopolis, God's will must ever and always be the controlling factor. An inordinate, insatiable appetite for applause will lead inevitably to praise at any price.

It doesn't ever have to be that way, though. Life becomes simple and successful when God's will is obeyed and His approval is regarded as the only praise that really matters.

other services from the money deducted, how can we consider that the deduction that pays for these services is not subject to tithe?

For more than 25 years the church has been on record that, according to its best judgment, tithe should be paid on the full salary. In 1943 the General Conference Autumn Council expressed the position in the following action:

"Whereas, The Lord says that His people are to bring all the tithe into the storehouse and receive from Him a blessing; and,

"Whereas, Throughout our history the visible blessing of the Lord has rested upon this people as a result of their faithfulness in recognizing God's ownership by the payment of the tithe; and,

"Whereas, It is our understanding that Government taxes on earnings or salary whether withheld at the source or otherwise, should not in any way diminish that portion of the income which we recognize as being the Lord's; therefore,

"We advise all our believers that according to our best knowledge we should adhere to the principle under which this denomination has carried forward its work from the early days, and not permit income tax or any other expense from the salary to affect that portion reserved by God for Himself. This would mean paying tithe on the full salary and earnings before any deduction and payment has been made by way of income taxes."

Tithe Not to Be Diverted

Diverting the tithe from its appointed purpose of supporting the ministry is also robbing God. On this, inspiration is too clear to be misunderstood. It is not to be used to help worthy students (*Selected Messages*, book 2, p. 209). "It is not to be regarded as a poor fund" (*Counsels on Stewardship*, p. 103). It is not to be used for church expense (see *Testimonies*, vol. 9, p. 248). "I was shown that it is wrong to use the tithe for defraying the incidental expenses of the church. . . . You are robbing God every time that you put your hands into the treasury for funds to meet the running expenses of the church" (*Counsels on Stewardship*, p. 103).

Note the chapter entitled "Faithful Stewardship" in volume 9 of the *Testimonies* for a further discussion of this point. The servant of God declares that "it is a very poor policy for men to seek to improve on God's plan, and invent a makeshift" (p. 248). From time to time there have been men who have advocated such makeshifts. Those who follow these men inevitably suffer loss. Concern-

ing those who attempt to divert the tithe from its ordained use, inspiration declares, "God will judge for these things" (*ibid.*).

If one has neglected to pay tithe, and is aroused to his duty, what should he do? Certainly he will want to make restitution. "As far as possible, make the past right, and then ask the Saviour to pardon you."—*Counsels on Stewardship*, p. 98. (See *Counsels on Stewardship*, pp. 95-100, for several interesting examples concerning this matter.)

On one occasion the servant of God wrote that it had been shown her that many Seventh-day Adventists were robbing God in tithes and offerings (*Testimonies to Ministers*, p. 60). On another occasion she wrote, "If all would be prompt in paying

an honest tithe to the Lord, which is His portion, the treasury would not lack for means" (*Counsels on Stewardship*, p. 95). And again, "There should be an abundant supply in the Lord's treasury, and there would be if selfish hearts and hands had not withheld the tithes or made use of them to support other lines of work."—*Testimonies*, vol. 9, p. 249.

We commend to your reading yet another chapter—the one in volume 3 of the *Testimonies* entitled "Tithes and Offerings" (pp. 381-408). Contained therein is this appeal: "He has given His blood; He asks our silver. It is through His poverty that we are made rich; and will we refuse to give back to Him His own gifts?" (p. 390). ♦♦

(Continued next week)



The Lost Purse

By JOYCE WILLES

"JEANNIE, have you seen my purse?" mother asked. She and her daughter had just returned home from shopping, and mother had a worried look on her face.

"No, Mom. Did you leave it in the car?" Jeannie replied.

But mother had looked in the car and all through the house. The purse was not to be found. "Perhaps I left it in the supermarket; I'll call there," decided mother. No, the clerk told her, they hadn't found anyone's purse. As the search went on, mother's face looked more and more concerned. All their money, as well as mother's driver's license and other valuable papers, was in that purse. If the wrong people found it they could cause a lot of trouble and expense for the family.

Finally Jeannie suggested, "Why don't we pray about it?"

"Of course, God knows where it is," agreed mother.

Down on their knees they went, with mother praying first and Jeannie ending with a short plea, "Please, Jesus, show us where the purse went. You know we need the money." As they rose, Jeannie and mother were sure it wouldn't be long before they would find the lost purse.

One hour went by, and two, with mother and Jeannie looking around the house and in the car again, in case they had missed it the first time. But it still wasn't to be found. Mother called the local newspaper and placed an ad offering a reward, which would appear in the next day's paper.

Father came home, and after supper they all sat in the living room trying to

remember where they had been and what they had done that day. That night earnest prayers were again offered that the lost purse would be returned.

As mother worked the next day she kept a prayer in her heart that if it was God's will the purse would be found and returned, with at least the papers if not the money.

The telephone was ringing as mother and Jeannie walked in the door of their home that afternoon. The man on the other end of the line said that he was a filling-station operator on the corner of First and Lake streets.

They nearly broke the speed limit driving down to the corner of the street on which they lived. It was the missing purse! The finder said he had happened to look out in the street and noticed a car stop. A young man opened the door and reached down to pick up a black object. He saw that it was a woman's purse and he knew those fellows well enough to know that the owner would never see her money again, and probably not even the papers.

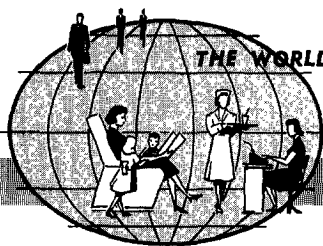
Suddenly he shouted, "Hey, I know whose purse that is." The man holding the purse tossed it out the window without even opening it, and the car drove away.

After the car disappeared the filling-station man walked out and picked up the purse, looking for the name of the person who had lost it.

When he found that, he called mother right away, but there was no answer. He called several times before he reached mother. Other persons might have given up after two or three tries, but he was honest in wanting to return the purse to its owner.

All the family wondered how the missing purse had gotten out in the middle of the street. Then mother remembered. "Oh, yes, I stopped to let the dog out so she could race the car home. It must have fallen off my lap earlier, and when I opened the door it dropped out."

There were prayers of thanksgiving that evening, and Jeannie never forgot how God answers our prayers.



The Adventist Woman

Conducted by DOROTHY EMMERSON



The Divine Purpose of Marriage

By WALTER M. BOOTH

ACCORDING to the Creation narrative of Genesis, the marriage institution originated in Eden. The account is rich in suggestiveness and amply rewards all efforts to grasp its deepest meaning. The relationships between man and woman are clearly indicated: woman was created, not for an existence independent of that of man, but to be a help to him, a companion suited to

his needs and adapted to his ideals, aspirations, and happiness. This idea is further reinforced by the apostle Paul, when he says, "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man" (1 Cor. 11:8, 9). From this it may be understood that, in marriage, wives stand in a relationship to their husbands different from that of hus-

bands to their wives. By divine ordination, the husband has been constituted head of the wife, and her submission to him is enjoined upon her (Eph. 5:22-24).

The Woman's Role

The role of woman is that of being a help to her husband. In general women are willing to accept whatever roles their husbands desire them to fill. Women also have played a large and essential part in the achievements of men. The natural tendency of women is to admire men for their legitimate achievements. This attitude on their part tends to engender a multiplication of those achievements, at least in a marriage relationship of mutual love, for men will respond to wifely pride in their achievements by even greater accomplishments. Thus, through the gentle power of her admirable personality, her feminine agreeability, woman has the capacity to engender real growth in man, thereby impelling him toward a fulfillment of the noble purpose of his existence.

Marriage can never, then, be conceived properly in terms of two individuals living together but only legally united, each living his own life independently of the other. It is, rather, a close, intimate, and mutual relationship of two persons, each

CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



LENTIL LOAF

- 1 cup cooked lentils
- 1/2 cup evaporated milk
- 3 tablespoons diced onion
- 1 cup nutmeats
- 1 teaspoon salt
- 1 teaspoon sage
- 1/2 teaspoon soy sauce
- 1/2 cup bread crumbs
- 4 eggs

Mix all ingredients except eggs and allow to stand one hour. Fold in beaten eggs. Bake in oiled pan 45 minutes. Serves 8.

uniquely individual, inextricably united by that mutual respect, sympathy, and tenderness that true love always engenders and by which it may always be known.

That woman, originally, had her source in man provides clear insight into the nature of his relationship to her in marriage. For, as she was, at Creation, derived from him, so he ought ever to regard her in marriage as integral with himself, as a part of himself, not in the sense of property to be possessed or exploited for his own advantage. He must treat her with that same regard in which he holds his own person. Thus the apostle Paul affirms that men ought to "love their wives as their own bodies. He that loveth his wife loveth himself" (Eph. 5:28).

More Than Self-regard

But there is a sense in which man's regard for his wife ought to exceed self-regard. And here we are confronted with one of the deeper, more beautiful aspects of the marriage relationship. For, in order to enhance the marriage relationship, and also, doubtlessly, to develop in achievement-oriented males that tenderness that is characteristic of His own personality, God endowed women with a deep sensitivity, which, in the framework of a mutual love relationship unfailingly awakens in man the spirit of tenderness. It is given to man to respond in this way to that sensitivity which is so admirable and proper to true femininity—not only to respond to it, to affirm it, but also to encourage it, for it is a signet of woman's kinship to God. It can be only an affected masculinity that regards as unmasculine or as a sign of weakness the expression of affection and tenderness toward a woman. The man whose relationship to his wife is not characterized by such a spirit of tenderness is neither all the man he ought to be nor all that God would have him to be.

The creation of Eve was delayed until Adam had had opportunity to discover the sexuality of the animal kingdom and to ponder his own felt need for a companion. The lesson seems clear: that he was temporarily without a companion by divine intention, that he might come to sense deeply that need of her implanted by God, that when she was presented to him his appreciation for her, based on a felt need, might be enhanced. Let not the lesson be lost on the successors of Adam who, in all too many cases, fail to show a proper appreciation for the companionship and help of their wives. Let them reflect that woman was given to man out of the goodness of divine love and not out of

any necessity arising from man's humanity; that is, that the sexual order of man exists by choice of God and not by necessity. A little reflection doubtlessly would convince most men that life would be intolerably dull were women removed from the earth.

Relationship of Love

There are several aspects of love, the proper basis of the marriage relationship: (1) Love, when mutual, contains within itself the seeds of its own growth, for it inevitably engenders and enhances those qualities of respect, admiration, and tenderness that assure its growth. (2) Love insists on a relationship of mutuality and intimacy with the loved one. It is specific; that is, it is directed toward its object and refuses to accept substitutes. (3) Love, at least conjugal love, is exclusive: the relationship upon which it insists must be with the loved one to the exclusion of all other persons. (4) The relationships based on love seek eternalization. (5) Happiness is an inevitable concomitant of mutual love, and it becomes more intense as love deepens.

The marriage relationship affords opportunity to an unlimited degree for the realization of these goals. It affords to man and woman the opportunity of possessing, and being possessed by, the loved one in a relationship of mutual and intimate love to the exclusion of all other persons. It provides opportunities for the realization of advanced levels of happiness. This is so because, since the love relationship seeks perpetuation and since love generates those qualities that assure its growth, each level of love leads to an even deeper one. The ideal marriage relationship is one of continuous growth in love until terminated by death. It is obvious, then, that in a marriage relationship based on true love, love will constantly grow deeper and deeper, and as it continues to grow, the happiness that it generates continually will be escalated and intensified. The longer,

then, that such a relationship continues, the more fruitful it will become in terms of happiness.

It is obvious, also, that it is only in a lifelong monogamous union that the full potential of marriage for happiness can be realized. In any other type of union either of the elements of exclusiveness or the long duration necessary for the growth of love—both of which contribute to marital felicity—would be lacking. Marriage as ordained by God is, then, an instrument for reaching exceedingly high levels of happiness; and the divine institution of marriage may be said to reflect His strong desire that man should experience such happiness.

The marriage relationship is a never-ending, ever-widening upward spiral, a virtuous cycle of mutual love, devotion, and happiness. It is designed by God to advance men and women upward toward the divine ideal and in a constantly rising level of happiness. It is possible and legitimate to bring to married life an idealism as advanced as one wishes—but this idealism must be shared by both partners. Such an idealism has firm support in the unalterable nature of God and His ardent desire to guide man to his highest good and to the highest possible level of achievement and happiness—a level that eternally rises. As was noted above, such an idealism may be achieved in God, because of His good will to man and His infinite resources of love and wisdom. It may be achieved *only* in God and *only* as man cooperates with Him, for man of himself cannot achieve realization of the exalted ideals of God for his life. (See *The Adventist Home*, pp. 99, 105.)

With its remarkable potential for human love, happiness, and achievement, the marriage institution stands, therefore, as a signal evidence of God's intense interest in the happiness and well-being of man. It is an unimpeachable testimony to His gracious concern for the felicity of the beings whom He created. ♦♦

BETROTHAL

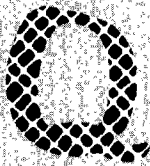
By LINDA WOOD

A warm and lingering breath of love
Caressed and soothed my hopeful heart,
Molding each tender, tempting hour
Into a form of priceless art.

My troubles left like weary birds
That flee by instinct to warm skies;
My senses woke from drowsiness,
And new thoughts danced before my eyes.

The simple strains that lovers sing
Spilled forth from my exuberant heart,
And cast a spell upon the man
Who soon would be my better part.

Homemakers' Exchange



What can you do when you feel sure your daughter's impending marriage will not succeed?

At the time of an impending marriage it is usually too late to reason with your daughter and dissuade her. It may make her feel rebellious and actually drive her into the marriage. Parents should train their children while young as to what constitutes a happy marriage and then the less that needs to be said at the time he or she is choosing a partner, the better.

The best way is to instill in a young child the ideals of a happy marriage. This can be done best by example and also by discussions. As the Bible is studied with children, the factors contributing toward a happy marriage can be taught. (For example, through the story of Samson they can be led to see how an unwise marriage may ruin a life.)

Prayer changes things. No matter how hopeless the case seems, keep praying. I know of one case in which a young woman contemplating marriage outside the church, at the last minute was dropped by the young man. She was heartbroken. Today with a fine SDA husband, she thanks God that someone prayed and God led events in such a way that her plans were overturned in order to bring her real happiness.

Mrs. Willard Phillips

Bessemer, Michigan

If you feel that your daughter's impending marriage will not succeed, invite the young man to your home frequently so that you can become better acquainted with him, and so your daughter can see him in the family setting.

Do not talk critically about the young man. If she expresses doubts about some aspects of their relationship and impending marriage, be a good listener. Ask her why she feels the way she does, and she will reason out an answer for herself.

If after close companionship with this young man she still wishes to marry him, emphasize the good that is in him, then do all you can, without interfering in their personal plans and relationship, to help the marriage succeed.

Beatriz Cooper

Columbus, Ohio

It is your responsibility as a parent to warn her of the sacred responsibilities involved in marriage and the dangers of an unwise or hasty marriage. If she is willing, have her read prayerfully and carefully the chapter "The Marriage of Isaac" in *Patriarchs and Prophets*.

If she insists on going ahead with her plans, all you can do is pray and leave her in God's hands. Be ready to give encouragement and counsel when she wants it.

Ruth Melsted

Edinburg, North Dakota

If your daughter is planning to marry someone who is not of her faith, tell her there would be a good chance that she and her husband would not be pulling together. Tell her she will no doubt be raising a family,

and that she could not be happy if her children should not embrace the truth.

Tell your daughter that if God had intended for her to marry a man just because she loves him, He would not have said, "Be ye not unequally yoked together with unbelievers" (2 Cor. 6:14).

Tell her God will give her the right helpmeet if she will only trust in Him.

Virgil Eagan

Decatur, Illinois

Be sure your own life is in harmony with God's law and His will for you (1 John 3:22). Claim God's promise that He will put love in your heart for your daughter's friend (1 John 3:11, 14). Show as sincere and unselfish an interest in the young man as you would for your own son. Let him know that you are praying for him and want to see him find complete happiness in this life and in the life to come.

Let your daughter know that you love her and are her friend, and that you are praying for God's will to be done in both of their lives. Encourage them to ask for God's guidance, to study the Bible and the Spirit of Prophecy writings as well as other Christian authors who have dealt with the subject of marriage.

Through prayer I have seen God change the hearts of young people so that they can be beautifully adapted to each other and succeed in doing an effective work for Him.

If one or the other is not willing to be changed, God can miraculously intervene to break up the friendship in answer to the prayers of His children. "When in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name."—*Prophets and Kings*, p. 260.

Mrs. Albert Dittes

Portland, Tennessee

I wonder if the words and fears of many parents do not send their children to defeat in marriage, or indirectly drive them into marriages that are unwise.

Perhaps the most difficult yet most certain solution to this question is the surrender of our words and our fears to the Holy Spirit. "It is the Spirit's power that we need. This can do more for us in one minute than we can ever accomplish by talking."—*My Life Today*, p. 47. It may take great patience and faith, but the rewards are infinite.

Dorothy Moore

Hinsdale, Illinois

"I just hate to see you get married this summer," said a faculty member whom I admired greatly, "I'm afraid you'll never finish college."

My father spoke only once, "My objection to your marriage is that you haven't finished your education."

After 15 years of marriage, these are the only words of counsel that I remember re-

ceiving. I got married that summer, and I finished my education although it took three extra years to reach that goal.

If you feel that your daughter's impending marriage will not succeed, tell her once lovingly, quietly, why you feel as you do. Then with prayer and patience wait for the decision that is hers to make. You have raised her to marriageable age, now you can do little but pray.

Love her no matter what she does. She will need you. Mrs. James Davis

Riverside, California

Sometimes parents hesitate to give advice to their children for fear of arousing their antagonism. Friends of mine who have had secret or open misgivings over an impending marriage have told me that advice from their parents would have helped them greatly in avoiding an undesirable marriage.

Kindness, tact, and love in giving advice, and assurance of moral support in the adjustment period following a broken engagement will greatly help.

If the relationship between the daughter and her parents is strained, it may be necessary to enlist the help of the minister or other friends.

Mrs. Reid Tait

Midland, Michigan

Are you worried because your daughter is not marrying into an important family, or because the young man she has chosen is not going into some professional field?

Everyone, including some of my teachers at college, warned me that my fiancé was the wrong match for me. But we loved each other and got married anyway.

Now, 25 years later, we are still very happy. We just returned from overseas mission service, and all of our children are in the truth.

Degrees and fancy home background will not necessarily produce a good husband. If he is a good Christian, thoughtful of his own family, and a hard worker, perhaps your daughter's marriage will not turn out badly in spite of your doubts.

Elizabeth Sonnem

Berrien Springs, Michigan

NEXT QUESTION

Our daughter, who will be six in October, knows the alphabet, can count to 100, and can print her name. If she can't start school for another year, I won't know what to do with her. She is already bored. Don't children mature earlier today than in Mrs. White's time?

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

WHY am I here in the mission field? Is it because "charity seeketh not her own"? Is such selflessness truly my experience? When I first left for the mission field more than 20 years ago, my one desire was to be a missionary in Africa. I was willing to perform any service to which I might be called. Am I as willing to do that today? Before I left, a minister friend told me that he had no desire to go elsewhere, because he was content with his present place in the homeland, and his prospects for the future were bright. He was looking toward advancement and had no desire to go to the mission field. I couldn't understand his attitude then, but how do I feel about it today? As I analyze my own attitude now, I raise the significant query, Am I in Africa only to help these needy people to find Jesus or am I here because I think there may be advancement for me?

Are we as missionaries cooling off toward the main purpose of our calling as it seems many of our members are cooling off from their first love in the message? I remember hearing a

"CHARITY seeketh not her own"

By G. M. ELLSTROM

woman say, when I was about 15 years old and a member of the Seventh-day Adventist Church for about two years, that she didn't think the Lord could come for at least five years. At the time I really wondered whether she was a good Adventist, for even as a teen-ager, having the first love of the

truth, I believed Jesus was coming very soon. Many years have gone by since then. What would be my reaction to a similar statement today, now that we are nearer the Lord's return?

Why are we workers where we are? Are we there because of our own doing, our own machinations, or do we feel we are where God wants us to be? I know myself best and dare not throw stones at anyone else. Since I had always wanted to go to Africa, when I was a mission appointee I asked for the privilege of going there. Since then I have wondered many times whether God would have called me somewhere else if I had not gone ahead on my own. I only trust He can use me effectively now where I am. When a call comes, some things such as health, the family, and the ability to do the work must be considered. But beyond this, should the call not be evaluated on the basis of the need and the ability of the one called to help, rather than on any possibilities of future advancement or as being an advancement in itself?

Going a little further and still pointing the finger at myself, I ask, What makes me expend so much energy to make my particular branch of the work succeed?

Four possible motivations come to my mind as I seek to discover what may be driving me to reach goals and do things for God.

1. The satisfaction of reaching the goal that is set, the pride of accomplishment, and an egotistical joy in being number one and leading the list. Striving to do one's best is surely commendable, and being at the head of the list is good, but if the work is done merely for praise and self-glory, hasn't it lost its blessing?

2. The desire for self-advancement. Almost everyone appreciates stepping up to higher responsibilities, and I believe this is as it should be. Christ sug-

The Wayside Pulpit

By HARRY M. TIPPETT

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" Matthew 5:13. "Have salt in yourselves." Mark 9:50.

Commenting on these texts, the servant of the Lord observes: "Ye are the salt of the earth'. . . Do not withdraw yourselves from the world in order to escape persecution. You are to abide among men, that the savor of the divine love may be as salt to preserve the world from corruption."—*The Desire of Ages*, p. 306. This plainly discredits religious hermits, pillar saints, and cloistered prophets, such as were common in earlier years of the Christian Era. It also rules out religious isolationism in all its forms since then, whether it be in a closed monastic order or in sectarian withdrawal.

The Waldenses fled persecution but were valiant witnesses of the gospel. The counsel continues: "Were those who serve God removed from the earth, . . . this world would be left to desolation and destruction." Warning is given to those who are Christians in name only and who bear a negative witness to the world. Those who fail to open their hearts daily to the divine influences to be found in Bible study, prayer, and fellowship with those of like faith become bitter, critical, controversial, and joyless. Their influence has no palatable savor, and those whom

they fain would win to God shun them.

One day when Jesus was telling the disciples of the persecutions He would be called upon to endure, Peter brashly presumed to disparage His revelation. The Lord responded with the sharp rebuke, "Thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men" (Matt. 16:23). Closeness to God makes us perceptive, judicious, and tolerant. It will make our faces radiant as was that of Moses when he came down from the mount.

Fellowshipping with God's Spirit gives power to our words and draws men to God as it did when Jesus in the guise of a wayfarer on the road to Emmaus made the hearts of Cleopas and his companion burn with the inspiration His words conveyed.

If, on the other hand, there is no real evidence of love in our charity, if we hide our identity with God's people to court popular favor, if the proud piety we profess divides the flock of God instead of edifying them, bolstering their faith, and drawing them into a closer communion with Heaven and with one another, we are bereft of that salty grace which the Lord enjoins and freely offers to all who confess Him. When we "triumph in Christ" we make manifest the savor of His knowledge "in every place" (2 Cor. 2:14).

gested that at feasts men take lower seats, but noted the possibility of their being called to go up higher. Advancement is good and proper, but surely it should not be the driving force in our soul winning. We ought to follow Christ's advice and take the lower seat and wait until we are asked to come up higher, but not maneuver our own way up.

8. Adventure or the privilege of travel. This may be a reward of mission service, but it is not its main purpose. Some accept mission service or responsibility at home on a trial basis, and not finding the work as pleasant as they had anticipated, they become discouraged. Such missionaries return to the homeland at a great expense to the denomination.

4. The longing to win souls. For those thus motivated the seeking of praise, position, and honor has no place. They willingly sacrifice these in their desire to meet the physical and spiritual needs of mankind and in their burning desire to see souls saved. Do I belong to this group? Is this the driving force behind all that I do, behind all my decision, or am I motivated by one of the other three?

May the Lord help us to forget all else but soul winning—our real business—and let the praise and honor come from God Himself in His own good time.

O our God, to Thee this appeal we raise,
Shut our eyes to honor, our ears to praise.

Close our mind to thinking of personal gain
And our hearts to seeking what is wholly vain.

Open then our eyes to the sinners lost;
We must try to save and at any cost.
Make our ears to hear every cry of need.
May our feet then hasten their souls to feed.

Clear our minds that we can thus plainly know
That where duty calls we should surely go.
O renew our hearts; make them clean today,
And then burden them with the lost, we pray. ♦♦

The Biblical Basis for an Adventist Educational System

By LEIF KR. TOBIASSEN

Second in a Series on Adventist Education

Seventh-day Adventists hold strong convictions in regard to education. The Adventist philosophy of education is derived fundamentally from Holy Writ. It is further amplified and applied by Ellen G. White, who wrote under the guidance of the Holy Spirit.

"All thy children shall be taught of the Lord," the Old Testament prophet proclaims (Isa. 54:13). In this statement has been found illustrated two principal concepts of Adventist education: first, the Lord and our relationship to Him must determine the type of education our young people shall receive. Second, this divinely prescribed education must be extended to all children of God's people. This is in harmony with Moses' insistence as the people of the Lord were to leave Egypt on the march to Canaan: "We will go with our young and with our old, with our sons and with our daughters" (Ex. 10:9).

One of the reasons that the Lord called Abraham to be, as it were, the founding father of God's church was that He was sure Abraham would carry out the divine program of education: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18:19).

The boyhood life of Jesus was lived in opposition to the pattern of child life common under the conventional school system of His day; He never attended the community schools (John 7:15). The Saviour would rather have no formal schooling than receive it in the wrong school.

The Christian Point of View

The apostle reminds his fellow Christians that the worldly concept of intellectual greatness must be firmly rejected by the true follower of God's way (see 1 Cor. 1:17-19). The Lord has a different set of intellectual values that the child of God upon conversion must adopt. From the worldly point of view divine wisdom is foolish; from the divine point of view the world's wisdom is foolish. The two are opposed to each other.

The apostle Paul makes it clear that there are two distinct systems of intellectual culture, two different concepts of what is truly scholarly and learned. The Greeks, who in Paul's day were the molders of intellectual fashion, could not appreciate Christianity from their philosophical point of view; they considered it "foolishness." The Christian gospel, as preached by Paul, had no fellowship with the conventional philosophy and learning of his age and was in no substantial way helped by it.

The Adventist method of teaching is Bibliocentric. The revelation of God is the source of educated understanding. God is the authority. The Holy Scriptures are the means of appreciating right and wrong, true and untrue, the important and the unimportant. In the Adventist system of education theology arises not from the theologians but from the Bible. In every discipline the Word of God is fundamental. Man and man's theories are not sufficient.

In the Adventist school the study of the Scriptures takes precedence over all other subjects and in all subjects. Bible is not only a separate study in itself; it permeates all other lines of intellectual pursuit.

MISSION, MESSAGE, MOTIVE

(From page 1)

*handsome an' out of the wet,
But the Word of the Lord was laid
on me, an' I done what I was set."*

So the brave Mulholland went on with his duty in the old environment but with a new spirit and a new power in his life that led men "up to grace," as Kipling puts it. The transformed Gadarene was one of the first lay missionaries to witness for the Lord Jesus. Let us consider briefly his mission, his message, and his motive.

The mission. He was not required, like Moses, to guide a nation, nor was he selected, like the apostle Paul, to preach Christ before kings. Such work is given to but few of His servants. The Lord set before the Gadarene the open door of his own household and community. And we must not look upon this as less honorable than the wider vocation of a world evangelist. "Niagara makes a great noise; it is clothed with rainbows; it is celebrated by painter and poet; yet the fruitfulness of a country does not depend upon a great cataract; the landscapes are kept green by ten thousand hidden streamlets which run softly through the countryside."

The message. "Tell them how great things the Lord hath done for thee." Little good is accomplished by way of disputation and controversy, but to tell what God has done for our own spiritual welfare is a fruitful ministry anywhere. In Luke's story of this restored Gadarene we read, "*Shew* how great things God hath done unto thee." "Character is to sustain testimony; those about us are to take knowledge that grace has cured our faults and infirmities, and enabled us to walk purely and graciously."

The motive. The first and great motive is love for the Saviour and then love for others, old and young. Today the Lord wants the personal testimony that is prompted by love for Him and His cause. He wants us to tell what He has done for us and for others. We may tell it simply, and even with imperfect sentences, but if told with love in the heart and voice, no one can estimate the influence of even hesitant words. The great revival we pray for may be waiting for just such testimony as this on the part of old and young in the Advent Movement everywhere.

Dr. J. B. Ely tells how an ophthalmologist just out of college opened an office in a large American city where he was a stranger. Patrons were slow in coming to him. He became a bit discouraged, until one day he met a blind man on the street. Looking at

him closely, he asked, "Why don't you have your eyesight restored?" The usual story was told of the man's having tried many physicians and having spent all his money without avail. "Come to my office in the morning," suggested the doctor. The blind man went. When an operation was performed, and proved successful, the patient remarked regretfully, "I haven't the money to pay you." "Oh, yes," said the doctor, "you can pay me, and I shall expect you to do so. There is just one thing I want you to do, and it is very easy. Tell everybody you

SPEAKING OUT



It seems to be a growing custom to ask the congregation to stand when prayer is offered.

I will grant that at times it may be proper for people to stand for prayer. Solomon stood when he prayed at the dedication of the Temple. But the general teaching of the Bible and the Spirit of Prophecy is to bow down. Psalm 95:6 reads: "O come, let us worship and bow down: let us kneel before the Lord our maker." Chapter 32 of *Selected Messages*, book 2, is devoted entirely to this subject and is quite frank. Here are a few excerpts that will speak for themselves:

"I have received letters questioning me in regard to the proper attitude to be taken by a person offering prayer to the Sovereign of the universe. Where have our brethren obtained the idea that they should stand upon their feet when praying to God? One who has been educated for about five years in Battle Creek was asked to lead in prayer before Sister White should speak to the people. But as I beheld him standing upright upon his feet while his lips were about to open in prayer to God, my soul was stirred within me to give him an open rebuke. Calling him by name, I said, 'Get down upon your knees.' This is the proper position always."—Page 311.

On page 312 at the bottom of the page we read, "Both in public and private worship it is our duty to bow down upon our knees before God when we offer our petitions to Him. This act shows our dependence upon God."

Page 313, in the middle of the page, says: "Is it possible that with all the light that God has given to His people on the

meet that you were blind, and tell them who it was that made you see."

That is our mission and business in the world today—to tell all men what great things the Lord has done for us. This is our commission. The good news of personal salvation through Jesus is to be made known everywhere, and the telling of it is laid as a charge upon *every one of His disciples*.

Would you have a new experience? You may have it, and be renewed in spiritual vigor and enjoy real adventure in spiritual things. Let us remember the Master's words, "Go . . . to thy friends, and tell them how great things the Lord hath done for thee." ♦♦

"Let Us Kneel"

By JOHN A. MAYER

subject of reverence, that ministers, principals, and teachers in our schools, by precept and example, teach young men to stand erect in devotion as did the Pharisees? Shall we look upon this as significant of their self-sufficiency and self-importance? Are these traits to become conspicuous?"

"When you assemble to worship God, be sure and bow your knees before Him. Let this act testify that the whole soul, body, and spirit are in subjection to the Spirit of truth. . . . We are living in perilous times. Seventh-day Adventists are professedly the commandment-keeping people of God; but they are losing their devotional spirit."—Pages 314, 315.

And so I could go on and on through the entire chapter. It is alarming how common it is becoming to stand while praying in our churches, at MV meetings, in Sabbath school, and in many other meetings. I have visited many churches, and standing in prayer seems to be developing into a fixed habit.

With all this instruction by the Bible and the servant of the Lord, why is it that so many of our ministers, teachers, leaders, and church officers are overlooking this important matter? I will grant that some of our dear brethren and sisters because of physical disability cannot kneel, but will bow reverently in their seats as best they can, and this is acceptable to God, I believe, in their case.

I shrink from being critical, but I do believe our people should be aroused on this matter. We, God's remnant people, should know how to show proper reverence and respect to our Creator and Saviour. ♦♦

From the Editors

MARIJUANA—DELIGHT OR DANGER?

"Marijuana use is very likely to become a continuing fact of life for American society." So say sociologists William Simon and John H. Gagnon in the *Saturday Review* (Sept. 21, 1968, p. 60).

Suddenly what used to be as remote as Timbuktu has thrust itself into American homes and institutions. Whether to blame the hippie movement or the "death of God" controversy or neither is debatable, but one thing is certain: the compulsion of the sixties to discuss, even relish, every aberration of human behavior as though it were as common as apple pie or lilacs has brought the smoking of marijuana out into the open.

Presumably, the contact of youth with marijuana has not been limited to talk. Conservative estimates indicate that about 10 per cent of American high school students have experimented with drugs in some form. In some places the percentages are apparently considerably higher. Student counselors in the schools of affluent Palos Verdes, south of Los Angeles, put the figure at 75 per cent for their area. On university campuses the use of marijuana "has reached epidemic proportions," according to Dr. Donald B. Louria, president of the New York State Council on Drug Addiction.

Although the possession or sale of marijuana is illegal in most States in America, many opinion leaders have come out in favor of legalizing it. They say it is no more harmful than whisky; when used temperately, it is said to have no ill effects.

Some Show Little Concern

Clergymen and youth counselors appear prominently among those who are unconcerned about the use of marijuana. The leading exponent of situation ethics, Joseph F. Fletcher of Massachusetts' Episcopal Theological School, has said: "'The morality of pot [marijuana] depends on circumstances. Social drinking is not immoral, social smoking is not immoral—unless they are used to excess.'"—*Time*, Aug. 16, 1968, p. 58.

Dr. John Pollard, psychiatrist at the University of Michigan Hospital, says of the 40 per cent of Michigan's students who have smoked marijuana that they are not interested in hard drugs. "'They have found something pleasurable, and they take it for much the same reasons as people take a drink before dinner.'"—*Newsweek*, Dec. 30, 1968, p. 51.

Newsweek summarized the findings of one group of researchers in this way: "Marijuana isn't as bad as the older generation thinks, although it isn't as innocent as its youthful proponents claim."—Dec. 23, 1968, p. 48.

The current debate about marijuana had its beginning in October, 1967, when Dr. James L. Goddard, the head of the U.S. Food and Drug Administration said: "'Whether or not marijuana is a more dangerous drug than alcohol is debatable. I don't happen to think it is.'" Later, under fire, he elaborated, saying that the effects of alcohol are well documented but those of marijuana are not so well known. "Smoking marijuana and drinking both present dangers to the individual." Then Hugh Downs, host of NBC's Today program, said in *The Hollywood Reporter* that research for a TV special had led him to conclude that marijuana "was not only harmless but the object of a good deal

of uninformed hysteria." So reported Jess Stearn, writing in *This Week*, Nov. 10, 1968.

When Dr. Edward R. Pinckney, former editor of the American Medical Association *Journal*, and a public health authority, was asked about the comments of Dr. Goddard and Mr. Downs he said, "Incredible. Completely and perfectly incredible. It is almost criminal for those so far from the field of medicine or pharmacology to be so dogmatic about something they know nothing about." He then cited a *Medical Letter on Drugs and Therapeutics*, prepared by a distinguished group of practicing physicians: The physical effects of marijuana use include disturbance of normal blood pressure reflexes, excessive dilating of pupils, blood-shot eyes, affinity for light, muscular incoordination, spasms, dryness of mouth, nausea, and intestinal upset.

Significant Psychological Effects

But it is not the physical effects alone that cause physicians concern. It is the serious adverse emotional reactions and psychological changes. "Panic, gross confusion, impulsive and aggressive behavior, depersonalization, depression and paranoid behavior have been reported, especially when marijuana is combined with other drugs, such as alcohol and amphetamines. With large doses (or in susceptible persons) delusions or hallucinations can occur. Indolence and neglect of personal hygiene may follow prolonged heavy use. Intellectual functioning and memory may be impaired."—*Ibid.*, p. 5.

Apparently drug users believe that they are experiencing no lasting physical effects when at the same time their very ability to judge is being warped. Mr. Stearn summarizes his own research—the study of hundreds of "potheads" at close range. "Lack of ambition," "progressive deterioration," "chronic lethargy and loss of inhibitions," are some of his descriptions. After using the drug, many students drop out of school, among them high school and college athletes. Dr. Constandinos J. Miras, visiting professor at the University of California at Los Angeles, found that among chronic users (at least two marijuana cigarettes daily for two years or more) some still lacked ambition for two years after their last usage, "indicating, he felt, significant and lasting organic brain damage."

Because each batch of marijuana differs in strength, the novice doesn't know what he is getting. Nor does he know anything about his own tolerances. But there is one thing he ought to know, according to Mr. Stearn: "It all adds up to more or less the same thing—progressive deterioration mentally, physically and morally." Says the American Medical Association Council on Mental Health: "With intermittent and casual use of comparatively weak preparations, the medical hazard is not so great, although even such use when it produces intoxication can give rise to disorders of behavior with serious consequences to the individual and to society."—*Journal of the American Medical Association*, June 24, 1968, p. 91.

In our next two editorials we will give case histories of marijuana users to show what some effects have been, and we will demonstrate a line of reasoning that we believe will help Adventist youth to steer a straight course in regard to health and happiness.

F. D. Y.

(Continued next week)

1968 MEMBERSHIP GAINS

When the membership statistics for 1968 were compiled, the Seventh-day Adventist Church in North America showed a net gain of 11,839 members, bringing the total to 408,525.

Broken down, this net gain represents accessions by baptism and profession of faith of 24,258, and by letter of 616, from which are subtracted deaths (4,715), and apostasies and missing members (8,320). This last figure of 8,320, representing a loss either through outright apostasy (the largest number) or through neglect of maintaining membership when moving, is a surprising total. It is not our purpose in this editorial to discuss the reasons for these staggering losses or what might be done to minimize them. The church is concerned over the situation and is seeking to remedy it. Perhaps all of us share the blame in part for not showing greater friendliness and concern for our fellow church members.

However, our chagrin over the losses should not prevent us from rejoicing over the increase. The gain was nearly 1,000 more than in 1967, when the net gain was 10,956. In 1966 the figure was 10,159.

We are interested in comparing the statistics of the Seventh-day Adventist Church with those of the largest religious body in the United States, the Roman Catholic Church. This church has recently released *The Official Catholic Directory* for 1969, a huge volume of 1,691 pages, weighing about six pounds, which we have not read but a summary of which appeared in the Religious News Service.

The directory gives the membership as 47,873,238, which is a gain of 404,903 over 1967. The gain in one year is almost the same as the present membership of the Seventh-day Adventist Church in North America. In other words, in one year they added to their membership as many as it took us well over 100 years to accumulate. It should be remembered that the Catholic membership includes infants and children.

However, the increase was their smallest in a quarter of a century. Some of the decline was in the number of infant baptisms, down 44,706 for the year, but still totaling 1,095,172.

Figuring on a percentage basis, the 404,903 increase in Catholic membership represents a gain of only .85 per cent, whereas the Adventist increase was 2.98 per cent. However, it should be borne in mind that in general, the larger a body the more difficult it is to maintain high percentage increases. For example, it is conceivable that a movement in its embryonic stages could easily double its membership in a year. But such huge percentage increases virtually would be impossible to maintain in succeeding years. However, even taking this into account, it would still appear that the rate of growth of the Adventists definitely exceeded that of the Catholics.

There is another comparison we can make. For the

Catholics the figure for the number of deaths (412,264) is about the same as that for the net increase (404,903), in fact, slightly above. In the Adventist Church, the figure for the deaths is considerably less than the figure for the net gain, being only about a third (4,715 compared with 11,839). This again points to a higher growth rate, due, probably, largely to Adventist evangelistic endeavors.

From this we must not conclude that the death rate of Adventists is necessarily less than that of Catholics. Since the Catholic population includes infants and children, an accurate comparison from our figures is impossible. It would be expected that the death rate of a group of adults would be higher than that of a group of adults and children of all ages combined. This turns out to be the case when number of deaths is compared with the membership in the two churches. The percentage is slightly higher for Adventists.

One other church, the Lutheran Church in America, recently released its membership figures. It reported a decrease. Total membership at the close of 1968 was 3,280,083, a loss of 7,953 members.

Concerned over the drop, Dr. Robert J. Marshall, president of the LCA, said that while the decline was relatively small, "it is sufficient to spur a greater concern for reaching people with the Church's message and invoking them in responsible church membership. . . . We do not measure success of the Church in statistics, yet we are concerned that the Church reaches people with its message and involves people in responsible participation in the work of the Church."

Does a net gain of 11,839 represent the best that the Seventh-day Adventist Church could have done in 1968? We believe not, nor would any member want to say that it is. If there is any question, the individual member need but examine his own record for 1968 and ask himself, Did I do all in my power to promote the work of God in 1968, thus helping to swell the church's membership? Did I to the best of my ability uphold the hands of those actively engaged in reaching others with the church's message by my encouragement, prayers, and contributions? He might inquire further, If every member were like myself, how would the 1968 statistical record have looked?

In the realm of relationships, he might also ask himself, Do I think of the church and its leaders as "they," and do I criticize "them" for the way "they" are conducting the solemn work of the church? Or do I think of the church as "we" and am I willing to assume my share of responsibility or take my just share of the blame for possible failures? Every member should feel himself a part of the whole, sharing in the weal or woe of the entire church.

What will be the church's record for 1969? Will the net gain be a mere 1,000 larger? Or will this be the year of true revival that will see the work spread like fire in the stubble?

D. F. N.

The Word of God

By

NICHOLAS LLOYD INGRAHAM

The Word of God renews the mind

And keeps the vision keen;

Majestic truths therein we find

To make the sinner clean.

All praise to Him whose only Son,

Slain ere the world began,

Became our Advocate and won

The victory for man.

Redemptive grace in Christ the Word

God freely offers all;

Today His tender voice is heard,

O sinner, heed the call.

Respond, repent, hear Jesus plead:

"Your rags of sin disown—

My blood, and faith, your only need

Before the Father's throne!"

LETTERS

to the Editor

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

MOUNTAINS SHALL BRING PEACE

I have admired the beautiful front covers of the REVIEW in full color, but the one showing Mount Shuksan is tops (May 1). I look at it from a photographer's point of view with long experience. The picture was taken in spring when the whole area was green. In mid-summer the rocks and soil would show their brownish-red color. The color of the sky is just right—not too dark—indicating the photographer had used a fast enough shutter speed. Mount Shuksan is 9,038 feet high, one of the high peaks of the Cascade Range, and stands near the Canadian border. This part of the country is known as the Evergreen Playground.

If more of our people could spend a short time among the mountains it would be a real benefit to them. Says the Scripture: "The mountains shall bring peace to the people, and the little hills, by righteousness" (Ps. 72:3). I am now living in the Sierra Nevada Mountains. My house overlooks a canyon 2,000 feet deep. I have a peace of mind and a joy of life I never knew before.

O. AUGUSTUS KRUGER

Auburn, California

ANNUAL DAY OF THANKSGIVING

How good it would be if Seventh-day Adventists devoted a day each year to praising God with song and telling of His goodness. I think this would bring a revival, also days of fasting and prayer. Surely we need an awakening (see *Patriarchs and Prophets*, pp. 540, 541, on the Feast of Tabernacles).

I have been in this message for 68 years, and I have noticed many of our praise services and testimony meetings have died out.

MRS. V. STONEY

New South Wales, Australia

POWER OF EXAMPLE

I am deeply concerned about the example we as Seventh-day Adventists set to our non-Christian neighbors.

Some time back my husband and I along with our two small sons moved from a neighborhood where there were no Adventists close to us to a new neighborhood where to our delight we discovered half a dozen Adventist families living within playing distance for our children.

In the old neighborhood we had to be especially on our guard to set an example to our neighbors and their children. Now we felt such a relief to be among those of our own belief. We mistakenly thought that it would be easier for us and our two boys.

In the old neighborhood the question of attending movies never came up. Our neighbors knew from the start we didn't attend "shows," so we were never invited. You can imagine our dismay when we learned (from

a non-SDA neighbor) that one of our Adventist neighbors had taken a whole carload of the children to the movies! Now the question of whether or not to attend the theater was brought up for the first time for our two boys to ponder, where before there had been no question at all. I was also put on the spot by several neighbors who knew that Adventists do not attend movies at the theater.

Last summer one of the teen-age girls from this neighborhood who was beginning to attend our church quite regularly became discouraged and stopped coming to church, partly because she realized that one of the Adventist women from this neighborhood was coming to church without the lovely set of diamond rings that she wore all week long at home and around town. What a disappointment! I had begun to envision this lovely young person in one of our Christian academies!

This past Sabbath we came home from church a little late, because my husband is a deacon and had to see that the church was properly closed. As we drove past the home of an Adventist family, we saw several of the young neighbor boys, who regularly earn their spending money by doing the lawns and yardwork in the area, hard at work in this Christian brother's yard. As a matter of fact, this brother, who less than an hour before had stood to give special music in God's house, was there in his shirt sleeves directing the work he wanted done.

While mentioning these examples I have tried not to sound too critical. I can see that these Seventh-day Adventist brothers and sisters do not happen to have the same standards on some things that I do. Damage may have been done to those around us that possibly can never be made right, but I cannot judge. I wonder if possibly I, too, am not guilty of the same thing. Have I discouraged by an impatient word or some thoughtless act a soul that someone was striving to save? Has someone been forever lost because I was willing to listen to a bit of gossip? Or perhaps I should have spoken up when I remained silent.

NAME WITHHELD

California

WALK FOR YOUR HEALTH

I have read with a great deal of interest Ray R. Cronk's articles on "I Run for My Health" (February 6 and 13). We were "team" mates in the North Brazil Union, so I am sure he will not mind my speaking a word for walking, at least for those who are past fifty.

I have always understood that after swimming, walking came next for an all-over exercise. Of course, time could have brought about a change in that. I recommend walking for those who decide that they cannot run, and therefore end up doing nothing. I am not speaking of the type of walking that is done down "lovers' lane." Walking for exercise has to be brisk, about 120 steps a minute.

When one is in a walking mood, all kinds of occasions will show up to get that much-needed exercise. Go to the bank yourself instead of sending the boy. Walk to the grocery store when something is needed rather than start the car. And should occasions not be as frequent as you would like, lay out a two-mile course in the city, and when you tend to get a bit sleepy in the eve-

ning, take off and time yourself for the two miles. Do all you can to keep it below thirty minutes. Even once in a while you might be able to think up an expedition that will take an hour each way. And should you be tempted to think that you cannot afford to put that much time into an exercise program, just remember that the chances are good that you will get it all back again by extending your life of usefulness.

BRUNO W. STEINWEG

Lima, Peru

FEDERAL AID TO SCHOOLS

The subject of government aid for church schools is of profound interest to me. For twelve years in Africa, from 1946 to 1958, I observed the effects of grants-in-aid—the spiritual declension, the conflict of interest between government-aided educational workers as compared with the poorly paid ministers—and conversely, the obvious advantages of fine facilities with adequate equipment.

I witnessed the golden opportunity missed in 1947, the year in which British colonial policy changed with respect to grants-in-aid, to withdraw from the aid program when it could have been financially possible for the denomination. Likewise, the potential for preserving the spiritual gains was such that it would not have been a salvage operation. I also experienced the fiasco of trying to extradite ourselves from grants in 1956, when the situation was many times more difficult.

It is my personal conviction that funds received in Africa prior to 1947 were within the provisions expressed by Mrs. White, "that God has moved men to give, for the advancement of His cause" (*Testimonies to Ministers*, p. 202). Governments made outright gifts to be used at the discretion of the denomination to help do the work that these governments were not in a position to do. All this changed in 1947, when colonial governments established conditions to aid, and proposed controls affecting reins heretofore held by the denomination.

In the United States, church and state is an issue peculiar to that nation, a heritage that we cannot lightly regard. The matter of government aid certainly enters into the church-and-state question, but it is bigger than mere violation of the separation of the two realms. It is a spiritual issue. The Lord will not remove from man the power to choose which way we shall go. Shall we take the easy way out by accepting funds available? Granted, we are faced with tremendous needs, particularly in the field of education, which baffle those entrusted with the finances of the church. The demand is a call to "fall now into the hand of the Lord" (1 Chron. 21:13).

F. E. SCHLEHUBER

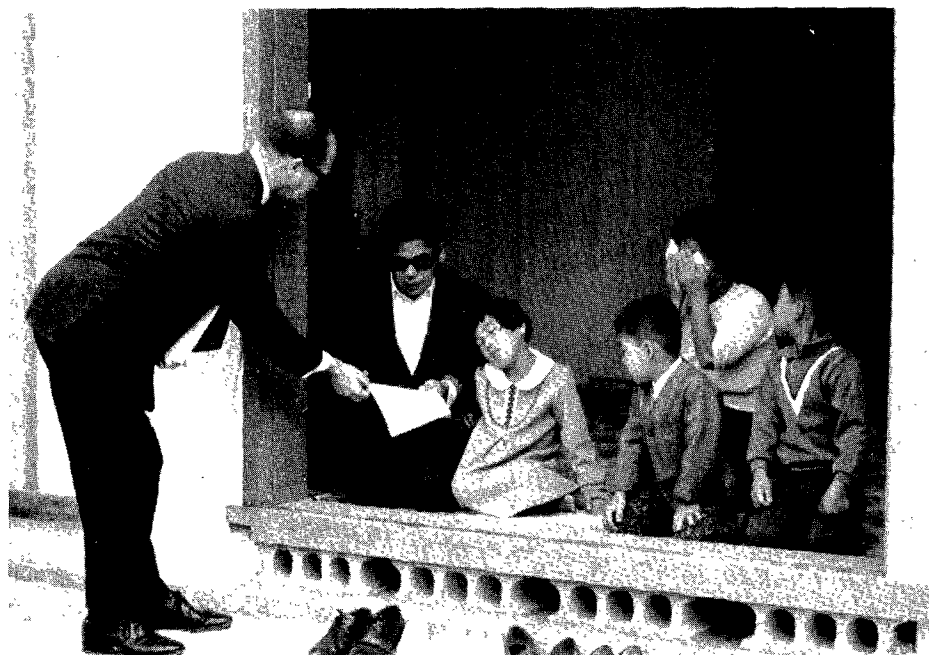
Mailapitiya, Ceylon

SYMBOLISM OF THREE ANGELS

Re Mrs. J. McFarland's letter (Nov. 21, 1968) I wish to endorse all she has written. When I saw the picture of our institution in England, I was very much impressed with the sculpture of the three angels shouting the message of salvation in every direction. I think Mrs. McFarland's suggestion is excellent.

R. H. HUTCHING

Wellington, New Zealand



Overcome with emotion, a blind Okinawan mother hears Elder Clyde Bradley, of the mission, explain that the document her blind husband holds means the new house is theirs.

OKINAWA:

Blind Family Receives New House From SDA's

Church members in Okinawa recently met for a ceremony during which they presented to a family of five the deed to a new home. It was the happy ending of a story that began with a request for someone to look up a non-Adventist Okinawan family for a relative in the United States.

Harris Okuda, a Japanese-American from Hawaii, responded to the call and made the contact. Bible studies followed, and as the family's interest in the message increased, so did the sympathy of the church members for the family. Only one of them, a small boy, has his sight; the others are blind.

The little house in which they lived had been lent to them by the kindness of the village chief, but now he needed the land and he planned to demolish the house. He said he would let them move it to another piece of his land if they wished, but to attempt such a move would have been to see it tumble into a heap of kindling. It would have been a dilemma even for a family with sight and an income.

Then church members began to ask, "Why not build them a home?" Interest in the project grew as it was mentioned. Money came from the relative in the United States and from members of the National Service church on Okinawa. Members and U.S. servicemen turned out to help with construction. Soon a solid house of concrete block was ready.

Although the land was given on a permanent loan basis, the house could be registered as the family's own. So at the local son (county) office it was registered to Mr. and Mrs. Higa.

The village chief and the mayor of

the son each gave a short speech at the presentation. Blind Mrs. Higa was heard to say, "It is just like heaven."

A short time before the completion of the house, Mrs. Higa took her stand for the third angel's message and was baptized into one of the Okinawan congregations. Her husband will follow soon.

CLYDE R. BRADLEY

Pastor, National Service Church

INDIA:

Fire Destroys Home: God Spares His Own

When Viswanadha Rao's home in Andhra was destroyed by fire some time ago, the family lost everything they owned—at least they thought they had.

His brother, Dr. Jagannadha Rao, a medical graduate, and his wife, a nurse, employed in a small dispensary at Visakhapatnam, having to leave for a few days to write a medical examination, left their four children with his family and a servant woman who lived with them.

One evening the woman was by her-



When fire destroyed the home of an Adventist family in India, everything was lost—everything except this tithe money.

self with the children when she noticed a fire in the room where the youngest child was in his crib. Quickly she grabbed him and ran outside with the three other children. Everyone was safe, but before the fire brigade could arrive, the house was reduced to ashes. The family had only the clothing they were wearing.

The pastor came and spent the night comforting the family in the absence of their loved ones.

When daylight came, Dr. V. Rao poked through the ashes, looking for anything that might be of value. The search was fruitless, but he picked up the pocket of a coat that had been completely burned. The pocket, however, was only charred around the edges.

"Look, here's our tithe!" he called as he saw the money placed in the pocket earlier. The bills were charred around the edges, but the bank quickly exchanged all of them for new notes.

The only thing spared in the disaster was God's tithe, and the family faithfully paid that although they were without everything. But God blessed them, and within a year they had a house and furniture and more possessions than they had lost in the fire.

P. S. PRASADA RAO

Andhra Ministerial Secretary

SOUTH AMERICA:

Two Nursing Programs Get Government Approval

Two schools of nursing—one in Spanish-speaking Argentina and the other in Portuguese-speaking Brazil—have recently received governmental approval for the collegiate program inaugurated during the past two years.

At the Sanatorio Adventista del Plata (River Plate Sanitarium and Hospital), Argentina, Josefa Florida is educational director and Karen Wensell is the service director. Dr. Marcello Hammerly, who was medical director when the new program was launched, and Dr. Pedro Tabuenca, the present director, are primarily responsible for its success.

The nursing-education program in Brazil is affiliated with the Instituto Adventista de Ensino (Brazil College) in São Paulo. Maria Kudzielicz, director of nursing education, and Nevil Gorski, college president, have worked together in developing the collegiate program.

E. E. BIETZ

Medical Secretary

South American Division

VENEZUELA:

President Visits Church Services in Caracas

The Paradise church in Caracas, Venezuela, recently welcomed the President of the republic, Dr. Rafael Caldera, to Sabbath services.

In a brief special ceremony at the beginning of church, R. S. Arismendi, president of the East Venezuela Mission, pre-



Dr. Rafael Caldera, President of Venezuela, speaks briefly to the congregation at the Paradise SDA church in Caracas. Partly hidden behind him is R. S. Arismendi, president of the East Venezuela Mission, who had presented the President with a gift Bible.

sented President Caldera with a Bible. The chief executive responded with a warm speech in which he assured his listeners that he considers the Bible the greatest of all books. He told of the consolation he had received from reading the Bible from cover to cover. He added that its precepts had helped to give direction to his life.

President Caldera assured the congregation that his government guarantees liberty for the full exercise of worship, not as simple religious tolerance, but as a constitutional right.

After his short speech, the president stepped off the platform, took his place in the front pew, and joined church members in the singing of hymns, in prayer, and in listening to the sermon. In his message, Pastor Vladimiro Martinez presented Christ as the solution to the multiple problems of modern man.

Visitors from other SDA churches and a large number of friends worshiped with the members of the Paradise church, swelling the congregation to more than 1,000. Many had to stand during the entire service.

Included in the presidential entourage were members of his family, a few close friends, and Dr. Hugo Pérez La Salvia, minister of mines. A large number of reporters from the press and television covered the event.

VLADIMIRO MARTINEZ
East Venezuela Mission

INDONESIA:

Bandung Nurses Capped; New Doctor Needed

Seventeen students at the Rumah Sakit Advent school of nursing (Bandung Mission Hospital) recently participated in a capping and lamp-lighting ceremony. This 1971 class of collegiate nursing students is a portion of the total enrollment of 102. The students represent many islands of Indonesia and a cross section of cultures.

The medical director of RSA, Dr. H. A. Novak, and the director of the school of nursing, Lois Wilson, both took part in the service.

More than 135 nurses have graduated from RSA's school of nursing since the hospital was established in 1950 by Dr. Donald Holm, and more than 80 per cent of these nurses are still actively employed in the 31 denominational clinics throughout Indonesia and at the Bandung hospital.

Each year up to 20 per cent non-Adventist members are accepted as students, but through the years only one student has graduated still a nonmember.

At present the hospital is in need of an additional doctor. Dr. Neil R. Thrasher, radiologist and surgeon, returned home permanently last August after giving eight years in Indonesia.

Since that time there have been three

relief doctors, but so far no one has been found to fill the position permanently.

RSA is currently in a building project to expand facilities. The new addition will provide more dormitory space for both men and women, classrooms, and a library. Since the project was begun, however, inflation has doubled estimated costs, and building may have to cease.

Convinced that God is leading, workers are continuing construction in faith.

LOIS WILSON
Director of Nursing

SOUTH ENGLAND:

Pastor From West Indies Wins More Than 100

The Brixton church in south London has flourished to such an extent that its building is no longer adequate. One hundred and three persons were baptized in 1968 as a result of the pastoral evangelism of Theodore McLeary.

With the overcrowding of Brixton church, Pastor McLeary has directed the establishment of new groups at Peckham and Bermondsey and in the negotiations for the purchase of a church in Balham. The financing of this new church was helped by the stewardship campaign operated in Brixton last October by W. M. Starks, of the General Conference.

Pastor McLeary was called from the West Indies to serve in the South England Conference just over two years ago. He had studied at England's Newbold College.

J. W. GINBEY
Departmental Secretary
South England Conference



Colporteur Professional Longevity Shown by Recent Survey

A poll taken at a recent Japan Union literature evangelist institute showed that the 60 colporteurs shown here have remained in the profession for more than ten years. The years spent ranged up to 43. The combined length of service for these 60 workers is 1,066.

E. A. BRODEUR
Publishing Secretary, Far Eastern Division



One of the baptisms that added 103 to the church in south London during 1968. Here the evangelist-pastor, Theodore McLeary (foreground), and the South England Conference president, E. H. Foster, baptize two of the candidates joining the church. The story begins on the opposite page.

Brief News

CARIBBEAN UNION CONFERENCE

★ Mrs. C. Telgt, a lay woman of Paramaribo, Surinam, has been using the Better Life Picture Roll to awaken interest in the Bible among Hindustani children and their mothers. The work in Surinam has been handicapped by the lack of workers for the national groups such as Chinese, East Indian, Amerindian, and Dutch. Laymen like Mrs. Telgt are helping to meet this need through Vacation Bible Schools and branch Sabbath schools.

MAYBELLE VANDERMARK
GC Lay Activities Department

CENTRAL PHILIPPINE UNION MISSION

★ Dr. W. G. Dick, medical director of Bacolod Sanitarium and Hospital, received a gift of 33,900 shots of antitetanus vaccine recently from the United States Embassy. Dr. Dick, who also is chairman of a health committee for the Negros Occidental Lions Club, got the vaccine for a club project. Shots will be given to about 11,000 school children in Bacolod City.

WINSTON E. LIM
Bacolod Sanitarium and Hospital

KOREAN UNION COLLEGE

★ A recent survey showed that with the exception of two experienced teachers all instructors and professors of KUC had completed or were completing advanced degrees. Five of the 15 KUC Academy teachers have completed Master's degrees.

★ The mayor of Seoul presented a special award to the Medical Civil Defense Unit of KUC. The unit is composed of more than 100 students, instructors, and other staff members. It trains twice monthly. By law, men of a certain age and qualifications must join a unit.

A Village Reclaimed for Christ

After hearing about the jungle knife fight the night before, Rey Fiesta thought the walk to Barrio Tagoc in the Philippines for Ingathering seemed especially long. He wondered whether he should bypass this barrio entirely after being warned by a friend, but he had learned that many of the people of the barrio were former Seventh-day Adventists, and he wouldn't be deterred.

Rey, an active layman of 26, was a tenant farmer with three hectares (about seven acres) on which he supported his wife, Rebecca, and their four small children. But with his farming he loved doing church work. With his record of having actively helped to organize and conduct an evangelistic campaign at Barrio Inapoy during which 39 people were baptized, Rey was well known to the Negros Mission workers.

Here was another barrio, another challenge to a lay missionary. He wiped the perspiration from his face. This was a typical Filipino dry season, with the sun glaring at him and rarely a breeze in the air. The nearby hills looked parched and brown. The earth beneath him showed dry-weather cracks.

As Rey came near the first house of the village he wondered whether the man inside would welcome him or whether his temper would match the weather. "Suppose he thinks I am coming to investigate yesterday's quarrel. An angry man with a bolo can be dangerous."

But without hesitating he climbed the bamboo ladder to the hut and came eye to eye with a grim-faced man. An old towel with dark blotches that looked like dried blood was wrapped around his head. There was a distraught woman sobbing by the window at the far end of the room.

With a silent prayer and a smile, Rey greeted the man. "Good morning, brother. I came for your Ingathering contribution. I'm sure you have heard about this annual welfare fund-raising campaign." He went directly to the point, hoping this man was one of the former Seventh-day Adventists. He spoke of the great welfare work inspired by the wonderful love of Jesus. He opened his well-worn Bible and presented to the man the promises of a beautiful and joyous life in the earth made new. He spoke loud enough so the woman could hear.

The man seemed touched. He asked Rey to sit on the bamboo floor to speak some more from the Word of God. After awhile, staring out the doorway, the man said to Rey, "You know, if you had not come to say those words of hope and happiness I would already have been gone. This home would have been a broken home."

The wife indicated an old blue plastic bag on the floor and related to Rey how they had sold their possessions and carabao so they could divide the property. There were 120 pesos in there representing the husband's share. Rey placed his arms around both of them and said a prayer for God's peace and blessing on this reconciled home.

He went to every house in the small barrio and found the response so inspiring that when he got back to Kabankalan as president of the 11-church Sabbath School Association, he presented a proposal to conduct meetings in Barrio Tagoc. The plan was pushed through and the association raised 300 pesos for it.

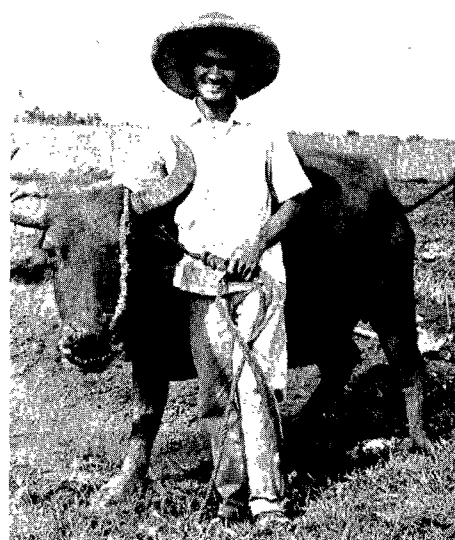
A month after his Ingathering visit Rey and a mission worker conducted evangelistic meetings for 47 nights. They won back 33 former members, including the first couple Rey met.

Rey Fiesta demonstrated that with courage, faith, and involvement in the lives of those who suffer spiritual affliction, one can win back a barrio to Jesus, for as Paul, the mighty apostle of faith says, "We are labourers together with God" (1 Cor. 3:9).

WINSTON E. LIM
Business Manager, Bacolod Sanitarium and Hospital

★ After a recent major policy change by the government, Korean Union College was one of the few colleges that retained its authorization to grant teacher certificates. Many larger colleges and universities lost the authorization.

★ With the 1969-1970 school year, vocational laboratories are being started in some new areas. Hong Hyun So, dean of



Rey Fiesta

students, teaches beekeeping; Chung Ji Ho teaches the subject of combustion engines; and Suh Sea Kyun gives instruction in baking.

★ Cho Pyung Suh, of the KUC history department, conducted the youth Week of Prayer at the headquarters church, March 15-22.

R. E. KLIMES
President



Adventist Collegiate Network broadcasters meet to discuss plans for covering the Youth Congress in Zurich in July. From left (counterclockwise): Don Dick, Norma Jean Young, Ray Minner, and Gabe Romero.

Radio Broadcast Coverage Planned for Zurich Congress

Broadcast coverage of the first World Youth Congress of Seventh-day Adventists, to be held in Zurich, Switzerland, July 22-26, will be provided to the United States and Canada by 13 official delegates representing the Adventist Collegiate Network.

Present plans call for five one-hour programs to be broadcast on the eight ACN stations serving the United States and Canada. They are KANG—Angwin, California; KUCV-FM—Lincoln, Nebraska; KGTS—College Place, Washington; KEMR—Loma Linda, California; WSMC-FM—Collegedale, Tennessee; WAUR—Berrien Springs, Michigan; WGTs-FM—Takoma Park, Maryland; and VOAR—St. John's, Newfoundland, Canada.

James J. Aitken, secretary of the General Conference Radio-TV Department, will represent the General Conference as liaison man for the ACN broadcasting activities. Don Dick, chairman of the communications department at Southern Missionary College and director of the ACN, will be directly in charge of coordinating the ACN broadcasts.

Producer of the broadcasts from Zurich will be Gabe Romero, an alumnus of Columbia Union College now employed in the Washington Sanitarium and Hospital public relations office.

Those interested in receiving the ACN broadcast reports in areas not now served by ACN stations are urged to consult Don Dick at Southern Missionary College immediately about securing broadcasts on the local stations serving their areas.

In addition to the staff members mentioned above, the following collegiate youth will serve the ACN in Zurich: Ray Minner, anchor man; Curtis Carlson, news director; and Norma Jean Young, writer-secretary (to become Mrs. Curtis Carlson prior to the Youth Congress)—all from SMC; John Beckett, engineer; Warren Dale, production director; Monte Sahlin, writer; and Shirley Welch, ACN

secretary—all from LLU; Larry Barr and Wally Schmidt, newsmen from PUC; and Don Martin, newsman from CUC.

The programs will stress the international flavor of the meetings and the church, Christian education around the world, differences in food, the social concern of SDA youth, and seeing the world in a Christian perspective.

Atlantic Union

✦ The health and welfare department of the Trinity Temple in Poughkeepsie, New York, has sponsored three Giveaway Days. Through this program, directed by Mrs. Jennie Wright, more than 116 families have received help. An estimated 2,349 articles of clothing have been distributed, and 148 pieces of literature have been given out. A follow-up program provides further help where needed—either physical or spiritual.

✦ Sp 5 Archie M. Grimes, son of Mr. and Mrs. Luther Grimes, of Lake George, New York, was awarded the Army Commendation Medal with "V" device for heroism while serving in Vietnam as a medic. He also received the Purple Heart.

✦ Twenty-one of the Dorcas Welfare Societies of the Northern New England Conference recently packed 417 boxes of clothing, amounting to 11,000 pounds, for overseas shipment. Although this was a smaller load than usual, there were 33 boxes of new clothing that had been contributed by a merchant in New Hampshire. Besides the 15 tons or so of clothing shipped every year from Northern New England, the societies have been meeting the needs of their local communities.

✦ An accreditation committee headed by Walter A. Howe, associate secretary of the Department of Education of the General Conference, recently evaluated Bermuda Institute with a view of granting accreditation in the near future. The committee was composed of Oscar Schmidt, Atlantic

Union College librarian; J. E. Roache, Northeastern Academy principal; L. E. Smart, secretary of the Atlantic Union Conference department of education; Carlyle Skinner, Bermuda Institute principal; M. E. Thorman, educational superintendent of the Greater New York Conference; E. R. Pecce, teacher of science and mathematics at Greater Boston Academy; Richard Hammond, Greater Boston Academy principal; and Jeanne Fillingham, teacher of English at Greater New York Academy.

✦ The pupils of the Stoneham, Massachusetts, elementary school sold nearly 1,200 copies of *Life and Health* in the area near their school recently. The field day was directed by the Southern New England Conference publishing department—George C. Peterson, secretary, and his two assistants, Robert Kershner and Richard Johnson.

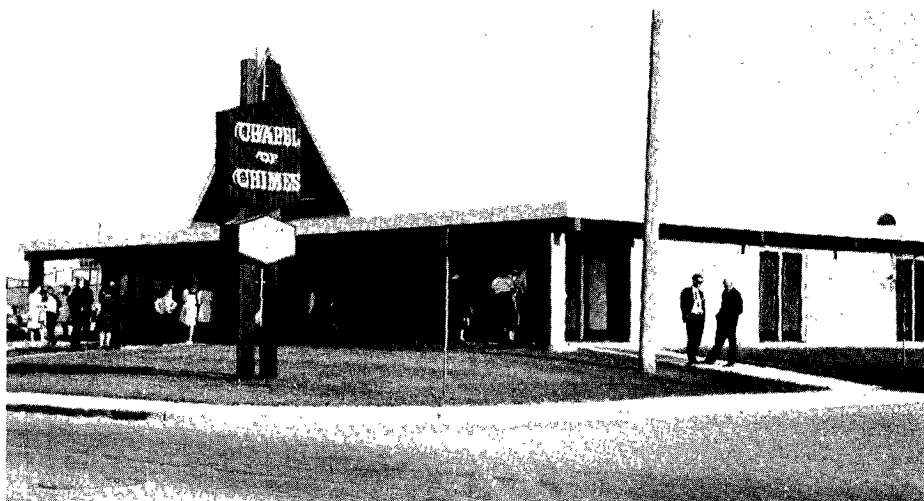
✦ At least one Five-Day Plan is being held each week in the Greater New York Conference. These clinics are being carried on by the pastors, doctors, nurses, and laymen of the conference. In the Poughkeepsie church, for example, John Ferraro has scheduled a Five-Day Plan for every third week of the month. Elder Bert Benson, of the Pearl River church, is scheduling a Five-Day Plan every other week. Many of the other pastors are trying to schedule a Five-Day Plan at least every six weeks.

EMMA KIRK, Correspondent

Canadian Union

✦ The Tisdale and Nipawin companies in Saskatchewan received three new members by baptism on April 12. D. R. Godsoe officiated.

✦ The Lethbridge, Alberta, Chapel of Chimes church was dedicated May 10. This building, situated in a desirable area of the city, was originally intended for a funeral chapel. Providentially, just when the 82 members needed a new church home, this building became available at



The recently dedicated church in Lethbridge, Alberta, was built as a funeral chapel.

a price below the original construction cost. Participants in the dedicatory service were Russell Spangler, former pastor; the Lethbridge mayor; A. W. Kaytor, president of the Alberta Conference; and J. W. Bothe, president of the union.

✦ The Bible in Your Hand project in Yorkton, Saskatchewan, has yielded more than ten new members.

✦ During the annual spring Ingathering field day about 75 carloads of Canadian Union College students covered thousands of square miles of farming territory and collected \$2,460. The Chinese students canvassed the Chinese restaurants and grocery stores in Edmonton, raising \$230.50.

✦ A Bible in the Hand crusade in Melville, Saskatchewan, recently climaxed with a baptism of eight candidates. At the baptismal service others stood requesting to be baptized soon. John W. Popowich, conference evangelist, states that many homes are open to Bible studies as a result of the crusade.

PEARL BROWNING, *Correspondent*

Central Union

✦ Del Hadel, member of the Enterprise, Kansas, Adventist church and mayor of Abilene, was among those who planned the funeral of former President Dwight D. Eisenhower.

✦ Boulder Memorial Hospital participated in a mock disaster drill with Boulder Community Hospital on May 8. An accident of a school bus and a parked car was staged for this special exercise conducted by the State health department for the ambulance service and emergency squad and the two hospitals.

✦ The Donald J. Mechalke family has left Colorado for Manaus, Brazil, where he will serve two and one-half months as a civil engineer in building a new school cafeteria for our academy there. This is a self-supporting project for the Mechalkes.

✦ Wyoming's conference evangelist, John W. Fowler, joined Curtis Dale in an intensive evangelistic thrust in Pine Bluffs. Twelve of the 17 who made decisions for Christ were baptized; the others will have further studies. This was the first full-scale evangelistic series for this church in several years.

✦ D. J. Dixon, pastor of the Philadelphia church, of Des Moines, Iowa, was on a local TV program, Central Iowa Church of the Air, recently. Each Sunday a different area church is featured. The program is also aired over the companion radio station.

✦ Kansas literature evangelists reported the largest week of deliveries in the history of the publishing work in the conference during Big Week this spring. Sales amounted to \$11,406.36.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ The Columbia Union College Better Family Living Team conducted a series of lectures and informal discussions recently in the Springfield, Ohio, church. The team consists of E. M. Chalmers, assistant professor of psychology, Leonard R. Holst, both from the college, and Paul Gordon, assistant secretary of the Ellen G. White Estate.

✦ Ohio Conference ministers and Bible instructors met recently for a workers' meeting to discuss soul winning, pastoral plans, and various problems. Other than the devotional by Philip Follett, conference president, no other prepared presentations were made. The meeting was left open for "brainstorming" about more effective evangelism and how to apply it in the churches.

✦ Follow-up work continues in Hagers-town after the conclusion of evangelistic meetings conducted by Gordon F. Dalrymple, public relations director for Faith for Today. Thus far 42 have been baptized.

✦ Plans for a warehouse to stock emergency supplies in the Trenton, New Jersey, area were made recently at the New Jersey Conference Health and Welfare Federation meeting. H. J. Harris, union welfare director, gave counsel on how the program should operate. Equipping the welfare van for greater service to the area was also discussed. Mrs. Elizabeth Peifer, conference health and welfare leader, also spoke.

✦ Chesapeake Conference was among the 15 local health and welfare agencies honored by the Baltimore Regional Red Cross Disaster Services for participation in a coordination plan to meet human needs in Baltimore community emergencies.

✦ The Potomac Conference reports 68 baptisms during April. Fourteen were from the Richmond area, where Gerald Hardy, evangelism coordinator for Potomac Conference, recently concluded a series of meetings. Five are from the Richlands church as a result of Pastor Peter Esveld's efforts.

✦ A new school building project is under way at the Columbus Ephesus church in Ohio. A temporary building now being used for the academy classes has been modernized inside and out and, after the completion of the new academy building, will be used as a preschool nursery. The new academy will be ready for occupancy in the fall.

✦ Despite inclement weather, more than 2,000 youth attended the Allegheny West Conference Youth Federation meeting at the Columbus, Ohio, fairgrounds. Guest speakers included E. M. Peterson, MV secretary of the union; C. D. Martin, associate MV secretary of the General Conference; and Jacob Justiss, a Washington, D.C., teacher. Burrell Scott, president of the Allegheny West Youth Federation, directed the weekend program.

✦ The ministerial association of Pottstown, Pennsylvania, held a meeting recently at Pine Forge Academy. This was the first time that many of the area's spiritual leaders had visited Pine Forge. James Dyke, English instructor at the academy, gave a brief talk on the historical significance of Pine Forge in American history. Guest speaker for the meeting was Rabbi Grossman, of the Pottstown Synagogue of Mercy and Truth.

MORTEN JUBERG, *Correspondent*

North Pacific Union

✦ Opening services of the La Grande, Oregon, church in the Idaho Conference were held May 2-4. More than 350 people attended. Participating in the special services were G. W. Liscombe, president of the Idaho Conference; former pastors R. E. Parks and C. H. Hamel; the current pastor, Roger Bierwagen; and the new pastor, Fred Hardin. On Sabbath afternoon The Messengers, a musical group from Walla Walla College under the direction of Dean M. E. Loewen, presented a program.

✦ Nearly 30 young people from the Anchorage and Palmer, Alaska, churches braved the elements to participate in the Winter Bible Camp held at Camp Tukoskoya. To reach the campsite they had to hike two and one-half miles on snowshoes. J. C. Hansen, Alaska Mission president, and Pastors J. Lynn Martell and Reed Qualley led in group discussions.

IONE MORGAN, *Correspondent*

Northern Union

✦ Seven were baptized during the recent evangelistic meetings conducted by Halle Crowson and Gerald Fillman in Ames, Iowa.

✦ Dedicatory services for the new \$85,000 Pierre, South Dakota, church were held not long ago with the following participating: Mrs. Frank L. Farrar, wife of the governor of South Dakota; N. C. Wilson, vice-president of the General Conference for the North American Division; J. L. Dittberner; L. H. Netteburg; F. W. Bieber; R. W. Wilmot; M. L. Hale; P. W. Kemper; James Abnor, lieutenant-governor of South Dakota; and Harvey Sander, representing the Pierre ministerial association.

✦ Construction of a new church building has begun in Stillwater, Minnesota, where the congregation has met for the past 15 years in a basement structure. Located at the corner of Fifth and Laurel, the building will be covered with a combination of white siding and cedar paneling. Sabbath school division rooms will be provided in the basement.

★ Mrs. Henry Schander, of Bowdon County church, was the grand winner of the recent conference-wide Bible contest held in North Dakota. Clark Willison, youth leader of the union, was the quiz master.

★ Bible Says studies were an aid in the baptism of a young couple in Spearfish, South Dakota. Studies were begun with the Jerry Hedricks two years ago by former pastor R. R. Reimche. Ronnie Achtziger continued the studies.

L. H. NETTEBURG, *Correspondent*

Pacific Union

★ Arthur L. Bietz, pastor of the Glendale, California, City church, was featured June 1 on the National Broadcasting System telecast "My Favorite Sermon." Glendale Academy elementary principal Charles Young served as lay announcer for the program, which included an outline of Glendale City church activities.

★ Youth of Salt Lake City's Wasatch Hills and Liberty Park churches held a youth crusade May 2-18 in the South Salt Lake City Library Auditorium.

★ Trading stamps—3,850 books—donated by friends and church members have been used to purchase a new school bus for the Holbrook, Arizona, Indian Mission School. Now the school's project for trading stamps is obtaining a sturdy vehicle to use in reservation evangelism.

★ Eric D. Syme, associate professor of religion and history of Pacific Union College, receives his Ph.D. degree in history from American University, Washington, D.C., this spring. Dr. Syme's dissertation is entitled "Seventh-day Adventist Concepts of the Relation Between Church and State." He becomes the forty-first PUC faculty member to hold an earned doctorate.

★ The Glendale Adventist Hospital, in cooperation with the Los Angeles Heart Association and St. Joseph's Hospital, of Burbank, recently sponsored a "protest march" against heart disease. Leader of the mile-long march and keynote speaker for the program that followed it was Dr. Paul Dudley White, former physician to President Dwight Eisenhower.

★ W. F. Field, of Oakdale, California, who has served as a teacher, treasurer, and minister, has now added a new accomplishment—quilt maker! During the past four months 86-year-old Mr. Field has completed 122 quilt tops for the local Dorcas Society.

★ Fourteen 50-minute tobacco lectures have been given in the past few weeks to local high schools by R. C. Pueschel, Ogden, Utah, pastor, who has also received an invitation to speak at a nearby Mormon seminary.

★ A weekly Sabbath school service is being held in the pediatrics ward of the

Loma Linda Medical Center, directed by Mrs. Julie Ward. In operation for the past three months, the program includes a Bible story, example of answered prayer, a nature story, and the coloring of a picture of Jesus. Both children and visiting parents enjoy the services.

★ Each wheel-chair patient in Manteca, California, area rest homes will receive a robe donated by the Manteca Dorcas Society during 1969. Operation Lap Robe will require more than 200 of the good-neighbor gifts. Through newspaper publicity the community was invited to help in this project.

RUTH WRIGHT, *Correspondent*

Southern Union

★ Family-forum clinics were held at Palatka, Florida, May 3 and at Bradenton, Florida, May 10. Local church leaders served on the discussion panels, moderated by R. E. Pleasants, conference Sabbath school department secretary.

★ Florida workers reported 115 baptisms for the first four Sabbaths of May.

★ Dorcas Federation meetings were held during May at Athens, Selma, and Mobile, Alabama; and Meridian, Mississippi. C. C. Weis, of the General Conference, challenged the societies to greater missionary and soul-winning endeavor.

★ More than 5,000 subscriptions to *Liberty* magazine have been sent this year to civic leaders in Alabama and Mississippi.

★ The De Funiak Springs, Florida, church recently completed extensive remodeling on the church, and open-house services were conducted May 10. H. H. Schmidt, union president, was the speaker. W. H. Patsel is pastor.

★ One hundred six church identification signs were erected along the highways and city streets of the Alabama-Mississippi Conference during April and May.

★ The Alabama-Mississippi publishing department reports deliveries totaling \$12,174.65 for spring Big Week. Newton Meeks led the bell ringers by delivering nearly \$1,400 in books.

★ Three hundred twenty-five juniors in the Alabama-Mississippi Conference were invested in MV Classes this spring. Most of these youth are church school students.

★ A new church was organized at Americus, Georgia, April 19.

★ The South Atlantic Conference dedicated a new welfare center at Delray Beach, Florida, April 6. C. E. Moseley, of the General Conference, was the guest speaker. W. S. Banfield and F. L. Jones, local conference officers, took part in the Act of Dedication. O. H. Paul is the pastor.

★ The Florence, Mississippi, church, with a seating capacity of 200, was dedicated April 19. H. H. Schmidt, Southern

Union Conference president, gave the dedicatory address. Three local elders watched as the mortgage note for \$5,000 was burned. This was the largest amount owed on the \$35,000 church. Present membership of the church is 82, according to Pastor L. A. Stout.

★ Commencement speakers at Southern Missionary College May 30-June 1 were J. W. Cassell, academic dean at Pacific Union College, for consecration; R. H. Pierson, president of the General Conference, for baccalaureate; and Kenneth Wood, editor of the *REVIEW* and *HERALD*, for the commencement exercises.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

Evangelistic Activities Help Establish New Church

Members of the Stevensville, Michigan, SDA church are now meeting in their new \$35,000 church.

The congregation was organized in the fall of 1967 as the result of evangelistic activities of Andrews University students. The church is located about ten miles from Andrews University.

The new building, which was constructed as an investment property, with all labor being donated by the members and Andrews University students, can be converted into a dwelling in the future and can be sold by the congregation to help finance a larger church building.

The 110 Stevensville members began an evangelistic series the same evening they moved into their new church.



The Stevensville, Michigan, church was established by students' evangelistic work.

★ A two-week workshop for writers will be conducted at Andrews University from July 7 to 18. The theme will be developing a professional approach to writing, according to C. A. Oliphant, director of the workshop. A staff of five professional writers will provide group instruction and individual counseling. Features of the course will be lectures, editorial conferences between students and instructors, round table discussions among writers, manuscript clinics, and manuscript work sessions.

AVENUES TO *Reading* *Pleasure*

By H. M. TIPPETT

An excerpt from The Royal Bank of Canada Monthly Letter provides some thought-provoking observations for this column:

"In lauding our age as one in which we have machines that think, let us be mindful of the fact that human beings must think harder to keep ahead. The highest purpose of society is not to prepare a nation fit for computers, and this is one of the central points in the protest of youth. They see the world around them becoming captivated by electronic mechanisms, and they fear that they too may become slaves of the machine. They seek a profounder meaning to life and a more satisfying culture. The society in which they wish to live would be eminently civilized, made up of men and women delighting to use their minds, loving beauty and elegance, keenly alive to the amenities and joys of life. They want poets and philosophers as well as engineers."

Note the emphasis upon thinking as prerequisite to a "profounder meaning to life and a more satisfying culture." One way to the beauty and excellence this writer enjoins is through the reading of books.

The term "Bible study" is probably one of the most vaguely conceived phrases among the rank and file of Seventh-day Adventists. To some it means the daily reading of the Morning Watch texts and the comment made on them. To others

it means a faithful answering of the questions of the Sabbath school lesson quarterly. To others it consists of homilies on given texts as found in the many available commentaries. But if you would really know the joy of a deeper and more stimulating method of exploring your Bible, be sure to procure *Hidden No Longer*, by Leo R. Van Dolson, associate professor of religion at Pacific Union College. Indeed, if you read only the first chapter, "Treasure Hid in a Field," you will hardly be able to wait to get into the rest of this excellent guide to inductive Bible study. By means of logical steps, "seeing with a pencil," outline graphs, this book helps you to understand what any given Bible writer wanted to say and—a still more important principle—how to let the Holy Spirit interpret what the writer intended to say to the reader of every age, and in particular to you, upon whom the ends of the world are come. Looking for spiritual pearls? Here's a fine place to start. 144 pages, softbound, \$1.95, Pacific Press.

The solemn importance of a knowledge of the teachings of the Bible concerning the earthly and heavenly sanctuaries and their related services is pointed up by the fact that in the *Index to the Writings of Ellen G. White* there are 21 columns (more than 1,300 references) dealing with every aspect of the doctrine. To make the study of these tremendous themes available for restudy to every believer in the second advent of Christ, a reissue of the book *The Sanctuary Service*, by M. L. Andreasen, has been undertaken in softback binding at a popular price. Its 22 chapters, from "The Sacrificial System" to "The Judgment," cover all the vital topics

involved in the sanctuary services—its priesthood, varied offerings, day of atonement, feasts and holy convocations, its symbolic appointments, the importance of the law and the Sabbath as tests of loyalty to God, its significance in the last conflict. This is a comprehensive study by a foremost Bible scholar who wrote with a cogency and simplicity that every earnest seeker after truth will find edifying and convincing. 413 pages, scripturally and topically indexed, \$2.25, Review and Herald Pub. Assn.

Billy Bray, of Cornwall, England, was a forerunner in evangelistic fervor of the American, Billy Sunday, and our more polished and contemporary Billy Graham. The Bryanite movement of 100 years ago was a burlesque outgrowth of the Wesleyan Methodists, preaching an uncomplicated fire-and-brimstone gospel and shouting its praises to God and defiance to its concept of a very real devil. Unschooled, uncouth, but undoubting God's precepts and promises, Billy Bray, tin miner, preacher, and chapel builder, shook the foundations of Satan's entrenchments in the hearts of his hearers among the miners and fisherfolk of southwest England in the mid-nineteenth century. Josephine Cunningham Edwards' engaging story of his life, *Light Shining in Cornwall*, reads like a Gothic romance that almost strains credulity. But if it needs documentation, appeal may be made to the writer of this column, whose father often regaled his family with some of the very incidents reported in this book. It's an exciting and edifying biography of an eccentric but dedicated soldier of the cross. 96 pages, colorful Kivar cover, \$2.95, Southern Pub. Assn.



Arthur Nelson, principal, Gem State Academy (Idaho), formerly vice-principal and registrar, Auburn Academy (Washington).

Sylvester D. Bietz, principal, San Pasqual Academy (Southeastern California), formerly principal and business manager, Mountain View Union Academy (Central California).

Norman R. Schaffner, assistant administrator, Paradise Valley Hospital (Southeastern California), from business teaching.

Paul E. Plummer, associate education director (Southern California), formerly principal, Fresno Academy (Central California).

John Klim, evangelist (Hawaii), formerly evangelist (Upper Columbia).

Andrew J. Robbins, stewardship and

development secretary (Arizona), formerly president, Hong Kong-Macao Mission.

John W. Boyd, pastor, Salt Lake City Wasatch Hills church (Nevada-Utah), formerly pastor (Idaho).

A. C. McKee, director of deferred giving, General Conference, formerly association secretary (Southern Union).

H. F. Roll, secretary (Southern Union), formerly secretary-treasurer (Florida).

Darrell L. Kenney, stewardship secretary (Greater New York), from same position (Southern New England).

Fred Crowe, pastor (Central States) from employment outside the church.

Sherman Cox, MV and educational secretary (Central States), formerly pastor (South Central).

F. S. Sanburn, assistant treasurer (Ontario-Quebec), formerly pastor (Kansas).

Madeleine Coy, secretarial science instructor, Union College, from Mountain View Union Academy.

Hugh Coy, accountant, Union College,

formerly assistant business manager, Mountain View Union Academy.

Herman Guy, principal, Sandia View Academy (Texas), from same position (Calexico Mission School in California).

Dave Sample, literature evangelist (North Dakota), a recent graduate of Union College.

Charles Allen, associate publishing secretary (Arkansas-Louisiana), formerly literature evangelist (Missouri).

George King, pastor, Bourbon (Missouri), formerly pastor-teacher, Trans-Africa Division.

Carl Von Kuster, chief accountant, Boulder Memorial Hospital, Colorado, from same position, Portland Adventist Hospital, Oregon.

Alfred Newton, custodian, Monument Valley Mission and Hospital, Utah, from same position, Boulder Memorial Hospital.

Donald Bostian, church pastor and chaplain, Atlantic Union College, formerly pastor, Worthington (Ohio).

G. S. Remick, pastor, Lynwood (Southern California), formerly pastor, South Lancaster Village church (Southern New England).

George Draper, pastor, Brockton-Foxboro, Massachusetts, district (Southern New England), formerly Bible teacher, Amarillo, Texas (Texas).

H. D. Lawson, principal, Thunderbird Academy (Arizona), formerly principal, Pioneer Valley Academy (Southern New England).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

K. A. Paulsen, M.D., returning to be staff specialist, Giffard Memorial Hospital, Nuzvid, India. Mrs. Paulsen and son left New York City, May 4.

Student Missionaries

Norwood Thomas Larsen, to serve the Kamagambo Secondary School, Kenya, East Africa, of Camino, California, left San Francisco, February 10.

Thomas P. Ipes, Jr., to serve the Costa Rica Mission, of Gibsonia, Pennsylvania, left Pittsburgh, April 29.

D. S. JOHNSON

1969 CAMP MEETING SCHEDULE

Atlantic Union

Greater New York	
English, Camp Berkshire, Wingdale	June 26-July 5
Spanish, Camp Berkshire, Wingdale	July 6-12
New York	
Union Springs Academy	June 27-July 5
Northeastern	
Camp Victory Lake, Hyde Park	June 26-July 5
Northern New England	
Pine Tree Academy, Freeport, Maine	June 26-July 5
Southern New England	
South Lancaster, Massachusetts	June 26-July 5

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 11-19
Peace River	July 24-27
Beauvallon	July 24-27
British Columbia	
SDA Campground, Hope,	
British Columbia	July 18-26
Manitoba-Saskatchewan	
SDA Campground, Saskatoon	July 4-12
SDA Campground, Clear Lake, Manitoba	July 16-19
Maritime	
Pugwash, Nova Scotia	August 1-9
Newfoundland Mission	
St. John's	August 8-10
Ontario-Quebec	
Oshawa, Ontario	June 27-July 5

Central Union

Central States	
Camp Shady Hill, Edwardsville, Kansas	June 12-21
Colorado	
Campion Academy, Loveland	June 20-28
Kansas	
Enterprise Academy, Enterprise	June 3-7
Missouri	
Sunnydale Academy, Centralia	June 13-21
Wyoming	
Mills Spring Camp, Casper	August 12-17

Columbia Union

Allegheny East	
Pine Forge Academy, Pine Forge, Pennsylvania	June 19-29
Allegheny West	
Mount Vernon Academy, Mt. Vernon, Ohio	June 29-July 5

Chesapeake	
Catonsville, Maryland	July 10-19
New Jersey	
Garden State Academy, Tranquility	June 27-July 6
Ohio	
Mount Vernon Academy, Mt. Vernon	June 20-28
Pennsylvania	
Blue Mountain Academy, Hamburg	June 27, 28
Pittsburgh	June 20, 21
Potomac	
Shenandoah Valley Academy, New Market, Virginia	June 12-21
West Virginia	
Parkersburg	June 13-21

Lake Union

Illinois	
Broadview Academy, La Fox	June 12-21
Little Grassy Lake	August 6-9
Indiana	
Indiana Academy, Cicero	June 13-21
Lake Region	
Cassopolis, Michigan	June 26-July 5
Michigan	
Grand Ledge Academy, Grand Ledge	July 3-12
Wisconsin	
SDA Campground, Portage	August 14-23

North Pacific Union

Idaho	
Gem State Academy, Caldwell	June 12-21
Montana	
Mount Ellis Academy, Bozeman	June 19-28
Oregon	
SDA Campground, Gladstone	June 26-July 5
Washington	
Auburn Academy, Auburn	June 26-July 5

Northern Union

Minnesota	
Maplewood Academy, Hutchinson	June 20-28
North Dakota	
Sheyenne River Academy, Harvey	June 13-21

Pacific Union

Arizona	
Prescott	August 7-16
Central California	
Sequel	June 19-28
Hawaii	
Honolulu	August 22, 23
Kauai	August 29, 30
Hawaii	September 5, 6
Maui	September 12, 13
Molokai	September 19, 20
Nevada-Utah	
Provo, Utah	June 30-July 5
Northern California	
Paradise	June 25-28
Sacramento	June 18-21
Philo	June 18-21
Fortuna	July 29-August 2
Lodi	June 27, 28
Southern California	September 20

Southern Union

South Atlantic	
Hawthorne, Florida	June 12-21
South Central	
Oakwood College, Huntsville, Alabama	June 12-21

Southwestern Union

Oklahoma	
Oklahoma City	July 11-19
Texas	
Sandia View Academy, Sandoval, New Mexico	June 13-21

NOTICES

Literature Requests

Mr. and Mrs. Emmanuel Adjepong, house No. N69, Kumasi Street, Kofondua E/R, Ghana, W. Africa, desire books, Bibles, games, tape recorder, tapes, films (PD 16), record changer, Chapel records, *Commentary*, encyclopedia, projector, accordion and magazines.

Papu Siofele, Samoa Mission of SDA, Pago Pago, American Samoa 96920 wants *These Times*, *Signs, Review*, children's magazines, filmstrips, temperance films, projector, and other missionary materials.

Pastor R. L. Pau Baw, Khawwak, Khua Khuan, P.O. Thuk Lai, Chin Hills, N., Burma, needs Bibles, books, songbooks, magazines for children, youth, and adults.

Ignacio P. Lumancas, SDA Church, Cortes, Surigao del Sur, P.I., wishes *Signs, These Times, Review, Life and Health, Listen, Liberty, GO, Guide, Little Friend, Worker, Bibles, songbooks, Primary Treasure*, games, and other materials.

Khuangziki, SDA Mission, 541, Aung Thida (8), Lashio, Burma, needs *Life and Health, Liberty, Listen, Instructor, Guide, Signs, Bibles, songbooks, These Times, Message*, prophetic charts, Memory Verse Cards, Christmas cards, Sabbath school supplies, Bible courses, tracts, games, *Good News, Review*, books, especially denominational books.

Allen Gittens, 246 E.M. Rd., Paul Village, Aronca, Trinidad, W.I., desires Bibles, *Hymnal, Little Friend, Instructor*, and other literature, C.O.D.

Albert Ngeekta, Bible Seminary, Mosokwin Road, Myaungm, Burma, needs various versions of Bible, games, songbooks, denominational books, periodicals, Christmas cards, and other cards, *Better Life Picture*, *Rolls*, religious books, and MTV badges.

G. Thang Pu, SDA Mission, Tonzang, P.O. Tiddim, Chin Hills, Burma, desires *Signs, These Times, Life and Health, Message, Listen*, prophetic charts, books, pictures, games, New English Bible, Modern Language English Bible, *The Wine of Babylon*, and other missionary materials.

L. Saugvunga, SDA Mission, Khampat (B.P.O.), Tamu Area, Mawlaik Dist., Burma, needs periodicals, books, and Christmas cards.

Evangelist E. A. Acquah, SDA Church of Ghana, P.O. Box 83, Assin-Foso, C/R., Ghana, W. Africa, desires a continuous supply of *Signs, Life and Health, Guide*, games, *These Times*, tracts, and Spirit of Prophecy books.

James L. Allen, Rt. 2, Box 264, Kingstree, S.C. 29536, needs a continuous supply of books, tracts, Bibles, magazines, charts, cutouts, pictures, *Quarterly* and other missionary material.

D. S. Crook, P.O. Box 306, Bay Roberts, Newfoundland, Canada, wishes a continuous supply of *Signs, These Times, Life and Health, Guide, Instructor, Present Truth, Little Friend, Primary Treasure*, magazines, and tracts. No *Reviews* or *Quarterlies*.

Mrs. N. L. Doss, Box 951, Blantyre, Malawi, Africa, needs a continuous supply of E. G. White and denominational books, *Signs, These Times, Message, flannelgraphs*, Sabbath school materials, prophetic charts, evangelistic equipment, tracts, Memory Verse Cards.

Silby H. Coc, P.O. Box 436, George Town, Grand Cayman Is., B.W.I., wishes these books—*The Christian Sabbath, The Other Side of Death, and The Great Judgment Day* in a continuous supply.

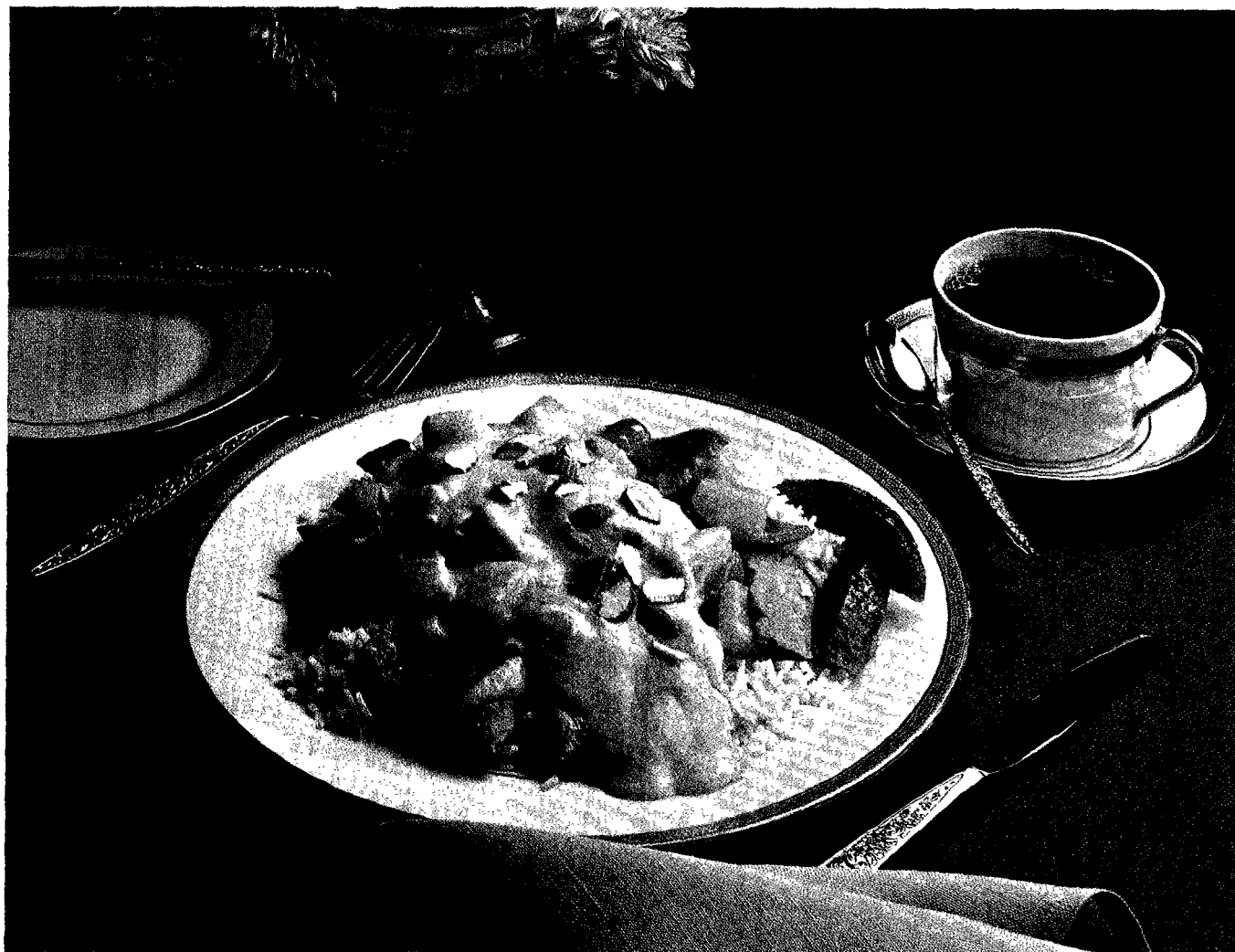
WANTED: A continuous supply of Christian Home Calendar, *Signs, Listen, Liberty, Life and Health, These Times, Message, Review, Good News for You, Your Bible and You*, and other denominational and Spirit of Prophecy books, by Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, W. Africa.

Manuel A. Panaguiton, Don Carlos, Bukidnon, P.I., needs *Signs, Life and Health, These Times, Listen, Liberty*, tracts, books, Bibles.

Missionary literature in a continuous supply may be sent to the following: Samuel A'Mukele, Adventist College of West Africa, Ilishan-Remo, Western State, Nigeria; Jessie Lawan, Bacuag, Surigao del Norte, P.I.; Ramon Digma, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Vicente Cuartero, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Peter Rubio, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Mark Maturan, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Froilan Dogmoe, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Mrs. Petra Aranal, Madrid, Surigao del Sur, P.I.; Mrs. Pelagia A. Bacol, Sta. Cruz, Loroto, Surigao del Norte, P.I.; Mrs. Gregoria Bagacav, Mabini, Loroto, Surigao del Norte, P.I.; Tessa B. Abuyne, Mission Academy, Manticav, Mis. Or., P.I.; Jose Bacol Jr., Tubajon SDA Church, Loroto, Surigao del Norte, P.I.; Mrs. Constanicio Diaz, Calamba SDA Church, Agusan, Cabadbaran, P.I.

Church Calendar

Thirteenth Sabbath Offering (South American Division)	June 28
Church Lay Activities Offering	July 5
Medical Missionary Day	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11
Sabbath School Visitors' Day	October 18
Community Relations Day	October 18
Temperance Day Offering	October 25
Week of Prayer	November 1-8
Church Lay Activities Offering	November 1
Annual Sacrifice Offering	November 8
Ingathering Campaign Launching Day	November 15
Ingathering Campaign Promotion	December 6
Church Lay Activities Offering	December 6
Thirteenth Sabbath Offering (Southern Asia Division)	December 20



*There's something more to be said
for Worthington 209...*

209 Indienne

1 large green pepper
1 can water chestnuts

Stalk of celery

1 can well-drained Worthington 209

1 medium can well-drained chunk pineapple

1 Tablespoon cooking oil

3 packages Kraft ready-mix Hollandaise Sauce

Saute together in oil: diced green pepper, sliced water chestnuts, thinly sliced celery, pineapple, and bite sized pieces of "209".

Prepare Hollandaise Sauce according to directions on package. Cook until blended and thick.

Gently stir Hollandaise mixture into pan with other ingredients. Blend and cook until thick and hot.

Serve over rice accompanied by coconut and sliced almonds or peanuts.



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Of Writers, Articles, and Miscellany...

A question is frequently raised regarding the timeliness and the timelessness of the Spirit of Prophecy writings. People inquire as to what extent, if any, changes have been made in these writings.

This week Arthur L. White, secretary of the Ellen G. White Estate, addresses himself to this concern in his article, "The Integrity and Timeliness of the Ellen G. White Writings" (page 2). Elder White states: "There are some things the White Trustees, within the limits of their commission as found in the will of Ellen White, may do to help readers of the Spirit of Prophecy volumes." He discusses the things that have been done within these limits and the rationale for them.

"Why am I here in the mission field?" is the first sentence in the article "Charity Seeketh Not Her Own" (page 11) by G. M. Ellstrom. And from that springboard the author discusses possible attitudes of those working in God's service.

Elder Ellstrom has been a worker in Africa for some 20 years; he is now president of the Congo Union.

Recently a number of rather good

quality poems have arrived in this office from students at Andrews University. Two of the poems are published this week. "God's Great Creation" (page 4) by Kathy Saunders Goddard acknowledges God as the giver of all beauty. And for June brides (and grooms as well if they are romantically inclined) Linda Wood has captured a moment of love in "Betrothal" (page 9).

Although ordinarily we do not cite educational degrees in article by-lines, we may occasionally give the degrees or positions of correspondents in the Letters to the Editor column. This is done so that the comments may be properly evaluated. We feel that readers will appreciate this added information. And although in the general articles we do not give the degrees, or even always the positions of the authors, we do try to provide the information in this column. However, when a contributor appears frequently, we don't repeat biographical information. If the reader fails to find what he wishes in any particular issue, he may find the information by perusing his back issues.

The other day someone here in the office mentioned that there were two things his family never missed—church on Sabbath and camp meeting every summer. Then he added, "I love camp meetings! Blessings are abundant and the memories last forever." Plan now to attend one near you (see page 24).



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

CATHOLIC RADIO STATION

MANILA—A message of congratulations was received by cable here from Pope Paul VI on the occasion of the inauguration of Radio Veritas ("truth"), a new Roman Catholic station that will transmit programs to the Pacific and Southeast Asia.

GOVERNMENT ACTIONS AGAINST BASQUE PRIESTS

SANTANDER, SPAIN—A number of priests in the Basque provinces of northern Spain have reportedly fled their parishes to avoid arrest by the Spanish Government in connection with Basque separatist activities. Others have been arrested or had arrest warrants issued for them.

MISSIONARIES CURBED IN ANGOLA

UTRECHT, THE NETHERLANDS—The number of non-Catholic missionaries in the Portuguese colony of Angola has fallen from 258 in 1961 to 50 today, according to a report published in a publication of the Reformed Churches in the Netherlands.

The Rev. J. van der Linden, reporting from the Congo, said that many of the missionaries who were refused re-entry visas are working in neighboring countries, hoping Portugal's policy in Angola will be modified.

Portugal reportedly has often viewed the missionaries and the churches as supporters of the nationalist movement to overthrow the colonial government.

FIXED DATE FOR EASTER URGED

NEW YORK—Ecumenical Patriarch Athenagoras I of Constantinople (Istanbul) has called for a common date for the celebration of Easter in Eastern and Western Christianity.

MORMONS CAUTIONED ON WORLDLY DOCTRINES

SALT LAKE CITY—Ezra Taft Benson warned Mormons here against the "false worldly doctrines" of birth control, sex education in public schools, sensitivity training, and modern magazines, music, dancing, and clothing styles.

SCHOOL AID HEARING SET

WASHINGTON, D.C.—The U.S. Supreme Court has set for argument in the fall a case involving state financial aid to a small Roman Catholic women's college in Vermont.

STUDENT RESEARCH CENTERS URGED

NOTRE DAME, INDIANA—Autonomous, student-run centers for research and action projects were offered here as a possible means of making nonviolent change in the style of university life.

The proposal came from Joseph Rhodes, Jr., president of the student body at the California Institute of Technology.

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

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50 Youth Baptized in Helsinki Evangelism

One hundred and sixteen persons were baptized following a four-month evangelistic campaign in Helsinki, Finland, by John F. Coltheart, Ministerial Association secretary of the Northern European Division, who preached through a translator. There has been a baptism since, and others are expected to follow. Some 700 people are still in attendance at the meetings that are now being conducted by a local minister. Four hundred of the interested listeners are attending Sabbath meetings.

Elder Coltheart has expressed his pleasure at the large number of young people who have found their way into the church as a result of this campaign. About 50 of the new members are young married couples or persons in their early twenties.

R. R. FRAME

Venezuela Laymen's Congress Helps Mark Anniversary

The recent five-day laymen's congress in Venezuela's oldest Adventist center, El Limón, about 100 miles west of Caracas, spearheaded the soul-winning advance

being made during this, the church's golden anniversary year in that country.

All the pastors from the two missions, with delegates from 44 churches in Venezuela, and a group from the Caribbean islands of Curaçao and Aruba attended this first-of-its-kind lay instructors' school in this country. The instruction included soul-winning methods, classes of decisions, Bible doctrines, denominational history, and leadership principles. The teachers were A. H. Riffel, R. S. Arismendi, F. Cardona, V. Urbina, and J. E. Edwards.

On Sabbath 42 laymen were commissioned as members of the Modern "120." A living chain-reaction demonstration showed how one leads another to Christ. The union president, S. L. Folkenberg, delivered the graduation address to 74 laymen who had completed the six classes.

One of the evening programs was presented by students of the five-year-old training school, Venezuela Vocational Academy. The new educational center is situated on a fertile tract of 150 acres. President C. E. Schmidt has supervised the erection of five buildings and faculty homes. Bumper crops of tons of tomatoes, potatoes, and corn have assured financial income and provided labor for the students.

This lay instructors' school marked the

end of an intensive 31-day itinerary with the division lay activities secretary, A. H. Riffel, in six unions of Inter-America in which practical instruction in lay evangelism was given to pastors and laymen of 16 different countries.

J. E. EDWARDS

LLU Alumnus First Adventist to Pass Guatemala's Exams

Charles Hackett, M.D., has become the first Seventh-day Adventist physician from outside the country to receive full legal recognition in Guatemala.

A member of the Loma Linda University class of 1966, Dr. Hackett sat for the examinations of the San Carlos University of Guatemala on May 28. His success permits him full rights and privileges to practice as a physician and surgeon in Guatemala.

Drs. Charles and Janice (nee King) Hackett operate a developing clinic in the western part of the country in the heart of the Indian section.

Dr. Hackett reports that the examining board was much interested in the medical program of the church. Apparently this was the first time most of them had known of our health program. They seemed pleased and grateful for the church's work and treated him with consideration. He believes that the door to further growth in the medical-dental field is now opened.

LYNN BAERG

North American Missions Congress

The North American Missions Congress held in Denver, Colorado, May 13-17 drew 249 delegates, 30 being from Canada.

Languages and representatives were: Spanish, 99; Indian, 14 (including two Navajo Indians); Ukrainian, 14; German, 13; Japanese, 10; Filipino, 5; four each of Jewish, Russian, Yugoslavian; and one or two each of Chinese, Czechoslovakian, French, Greek, Korean, Hungarian, Italian, Polish, and Portuguese. Five workers for the deaf also attended.

There were 15 group meetings studying the needs of ethnic groups, and 14 presented recommendations for advancing the truth of God among their own people.

The leaders of the congress are shown here (left to right): D. W. Hunter, Neal C. Wilson, Robert H. Pierson, N. R. Dower, and Caris H. Lauda.

The keynote address was given by Neal C. Wilson, and the Sabbath sermon was delivered by R. H. Pierson. N. R. Dower gave a ministerial series nightly entitled "Even So, Send I You." Arthur White presented a daily series entitled "Our Sure Foundation." D. W. Hunter, Nick Germanis, and Fernando Chaij presented the morning devotionals.

CARIS H. LAUDA



IN BRIEF

✦ **New Positions:** Robert D. Wagner, educational secretary, Washington Conference, formerly associate professor of education, Walla Walla College. The public relations work of the conference is to be carried by Don R. Blehm in addition to his MV and NSO duties.

✦ **Death:** Lucius Edward Aldrich, former conference secretary-treasurer, June 3, at Decatur, Georgia.

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