

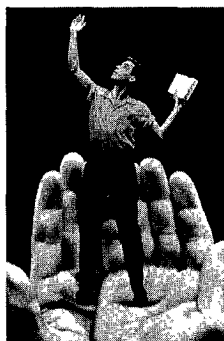
"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever;' where 'the inhabitant shall not say, I am sick,' and 'the voice of weeping shall be no more heard.'"

—Education, p. 271.

FAITH and LIFE

By NORVAL F. PEASE

ILLUSTRATION © REVIEW AND HERALD
RUSSELL HARLAN, ARTIST



THE FIRST ARTICLE in this series, appearing last week, presented Jesus as the object of faith and stressed the great truth that faith in Jesus is the way by which we receive the blessings of God's grace. One of these blessings is the experience known to Christians as justification. In Christian experience the word means "to be declared just." The idea is that God is willing to forgive the sins of the person who has faith in Jesus and to accept him as if he had never sinned.

This function of the gospel of Christ is well described by A. G. Daniells in his book *Christ Our Righteousness*:

It is through faith in the blood of Christ that all the sins of the believer are canceled and the righteousness of God is put in their place to the believer's account. O, what a marvelous transaction! What a manifestation of divine love and grace! Here is a man born in sin. As Paul says, he is "filled with all unrighteousness." His inheritance of evil is the worst imaginable. His environment is at the lowest depths known to the wicked. In some way the love of God shining from the cross of Calvary reaches that man's heart. He yields, repents, confesses, and by faith claims Christ as his Saviour. The instant that is done, he is accepted as a child of God. His sins are all forgiven, his guilt is canceled, he is accounted righteous, and stands approved, justified, before the divine law. And this amazing, miraculous change may take place in one short hour. *This is righteousness by faith.*—Pages 22, 23.

The amazing aspect of the Christian doctrine of righteousness by faith was the center of the message of Paul. In Romans 1:16 he says, "For I am not ashamed of the gospel: it is the power of God for salvation to every one who has faith" (R.S.V.). In Romans 3:22, R.S.V., he refers to "the righteousness of God through faith . . . for all who believe." In Romans 10, Paul declares that "every one who has faith may be justified" (verse 4), and in the parable of the olive tree he makes it plain that salvation results, not from nationality, not from works, but through faith. "They were broken off because of their unbelief, but you stand fast only through faith" (chap. 11:20).

This revolutionary doctrine was challenged by some of Paul's contemporaries. One of his strong defenses is found in his letter to

*Faith stimulates conscience; it does not
in any way deaden man's sense of right and wrong.*

the Galatians, for it was in the Galatian church that the issue had been drawn. Jewish Christians had insisted that Jewish laws and traditions had to be followed. Paul's position is clearly stated in chapter 2, verses 15, 16: "We ourselves, who are Jews by birth and not Gentile sinners, yet who know that a man is not justified by works of the law but through faith in Jesus Christ, even we have believed in Christ Jesus, in order to be justified by faith in Christ, and not by works of the law, because by works of the law shall no one be justified" (R.S.V.).

No Belittling of Law

Paul battled valiantly for the principle of righteousness by faith. He did not belittle law; he admitted that it was "holy and just and good" (Rom. 7:12). He gave strong emphasis to the ethical responsibility of Christians. But he insisted that neither law nor works can save. Only God's grace, accepted by faith, can make a person a child of God.

Paul's concept of the relation between faith and life is well stated in the "faith and ——" passages in his letters to Timothy. 1 Timothy 1:14 and 2 Timothy 1:13 speak of "faith and love." We must remember that the apostle of faith wrote the thirteenth chapter of first Corinthians. Also, in 1 Thessalonians 5:8 he speaks of "the breastplate of faith and love." Without love, faith is merely an opinion, and without faith, love is a sentiment.

In 1 Timothy 1:19 Paul speaks of "faith and a good conscience." After a person has been saved by faith, there are some things conscience demands and other things conscience forbids. Faith stimulates conscience; it does not in any way deaden man's sense of right and wrong.

1 Timothy 4:6 speaks of "faith and . . . good doctrine," and 1 Timothy 2:7 uses the expression "faith and truth" (R.S.V.). Faith does not kill the desire to know and understand. In fact, genuine faith strengthens this motivation.

The theology of the New Testament puts Jesus at the center of life, and faith in Him as the way of access to the saving, keeping, life-

giving grace of God. This doctrine is well stated by John A. Redhead in his book, *Learning to Have Faith*: "The faith that saves is the total response of the whole self to the will of God. It is the response of the mind in belief, the heart in trust, the will in conduct. It is to accept the fact that God goes all out for us, and then to be willing to go all out for God."

While this was the obvious teaching of the New Testament and the belief of the New Testament church, there were forces at work that tended to obscure or modify this doctrine. We have noted the opposition of Jewish Christians on the basis that it undermined observance of Jewish traditions, and placed law in a new context. When we study the church of the second, third, and fourth centuries, we witness a continual erosion of Paul's doctrine of justification by faith.

For example, there was Ignatius in the second century. His craving for martyrdom contrasts strangely with the words of one greater than Ignatius. "And though I give my body to be burned, . . . it profiteth me nothing" (1 Cor. 13:3). The place to which he exalted good works is indicated by the following exhortation: "Let your works be the charge assigned to you, that you may obtain for them a most worthy recompense."—*Epistle to Polycarp*, ch. 6, *The Ante-Nicene Fathers*, vol. I, p. 95.

The same trend in teaching is even more evident in the Epistle of Barnabas, another second-century work. The author urges, "The Lord will judge the world without respect of persons. Each will receive as he has done: if he is righteous, his righteousness will precede him; if he is wicked, the reward of wickedness is before him."—*Ibid.*, ch. 4, *The Ante-Nicene Fathers*, vol. I, p. 139. In one sense, of course, this statement is true, but the entire epistle misses almost completely the emphasis of Paul on grace and faith.

An examination of other first-, second-, and third-century theologians indicates that these men did accept Christ as the means of salvation, though in a different way than Paul. The place of tradition and good works was

strengthening. The New Testament emphasis on faith as the means of receiving God's blessings was gradually being supplanted by a growing stress on good works as purveyors of divine merit.

The theological trends of these early centuries came to a climax in Augustine. He taught with great clarity the sinfulness of man and the grace of God, but his theology emphasized the place of divine decrees to the extent that man's faith was no longer the determining factor in man's relation to God. Also, Augustine's emphasis on the supreme authority of the Catholic Church modified the place of faith in the Christian's life. So, on the one hand, Augustine preached the grace of God, but on the other, the decrees of God and the authority of the church.

This paradox has been noted by the great German scholar, Adolph Harnack, who said that "Augustine experienced, on the one hand, the last revival in the ancient church of the principle that 'faith alone saves,' and, on the other, he silenced that principle for a thousand years." (Cited in Article "Justification," in *The International Standard Bible Encyclopedia*, vol. 3, p. 1786.)

For the medieval Catholic, faith meant willingness to accept the teachings of the church. The Pauline doctrine of justification by faith is reflected in the beliefs of dissenting groups such as the Waldenses and the followers of Wycliffe and Huss. The failure of the predominant church to preach the grace of God as manifested in the gospel was one of the reasons for the Reformation.

Martin Luther's Theology

Martin Luther built his theology around justification by faith. Much he borrowed from Augustine, but he went beyond Augustine in rebuilding the Pauline teaching. He apprehended righteousness as an endowment of God, a justifying work wrought within man as a result of the mercy of God. He conceived the principle of righteousness being imputed; that the believer will be dealt with as if Christ's righteousness were actually his own.

Complementary to this belief was Luther's teaching of Christian assurance. This belief released the Christian from the bondage of fear coincidental with a legalistic religion. It is probably not an exaggeration to conclude that Luther was "the first great, clear preacher of the righteousness of faith sent to the Christian church since the days of the apostle Paul."—JULIUS KÖSTLIN, *The Theology of Luther*, vol. 1, pp. 77, 78. Like Paul, he con-

ceived of faith as acceptance of the grace of God through Christ; of justification as declaring the believer righteous through Christ.

It would be too much to say that Luther's theology of how men are saved was without fault. Sometimes he followed Augustine rather than Paul, especially in the matter of predestination. Sometimes he failed to give works their proper place as results of grace and faith. Sometimes he was inconsistent. But, on the whole, he made a great contribution to the understanding of the theology of salvation.

Calvin, likewise, taught that men are justified by faith. He, to an even greater extent than Luther, compromised his stand on justification by faith by his insistence on predestination.

Arminian Theology

A Dutch theologian named Arminius saw the weakness in the predestinarianism of Luther and Calvin, and sought to formulate a statement that would avoid these pitfalls. Arminius' position became the foundation of Wesleyan theology and contributed much to later evangelical thought. The five principles of Arminian theology listed below are generally in harmony with Seventh-day Adventist teaching today:

1. That God, by an eternal and unchangeable decree in Christ before the world was, determined to elect from the fallen and sinning human race to everlasting life those who through His grace believe in Jesus Christ and per-

severe in faith and obedience; and, on the contrary, had resolved to reject the unconverted and unbelievers to everlasting damnation.

2. That, in consequence of this, Christ the Saviour of the world died for all and every man, so that He obtained, by His death on the cross, reconciliation and pardon for sin for all men; and in such manner, however, that none but the faithful actually enjoyed the same.

3. That man could not obtain saving faith of himself or by the strength of his own free will, but stood in need of God's grace through Christ to be renewed in thought and will.

4. That this grace was the cause of the beginning, progress, and completion of all good, insomuch that none could believe nor persevere in faith without this cooperating grace, and consequently that all good works must be ascribed to the grace of God in Christ. As to the manner of the operation of that grace, however, it is not irresistible.

5. That true believers had sufficient strength through the divine grace to fight against Satan, sin, the world, and their own flesh, and get the victory over them. (Taken from PHILIP SCHAFF, *The Creeds of Christendom*, vol. 2, p. 83ff.)

This recital of the history of the doctrine of justification by faith has its relevant applications. All the way along, men were groping to discover the relative importance of the work of God (grace) and the work of man (faith) in man's salvation. And they were also trying to discover the influence of all of this on men's lives. What are the implications of our faith in attitudes and actions? The following poem suggests the relation between faith and life:

"What if I say

That Jesus Christ is Lord divine;
Yet fellow-pilgrims can behold
Naught of the Master's love in me,
No grace of kindly sympathy?
If I am of the Shepherd's fold,
Then shall I know the Shepherd's
voice
And gladly make his way my choice.

"We are saved by faith, yet faith is one
With life, like daylight and the sun.
Unless they flower in our deeds,
Dead, empty husks are all the creeds.
To call Christ, Lord, but strive not
to obey,
Belies the homage that with words
I pay."

MAUDE FRAZER JACKSON

(Continued next week)

Interlude

By INEZ BRASIER

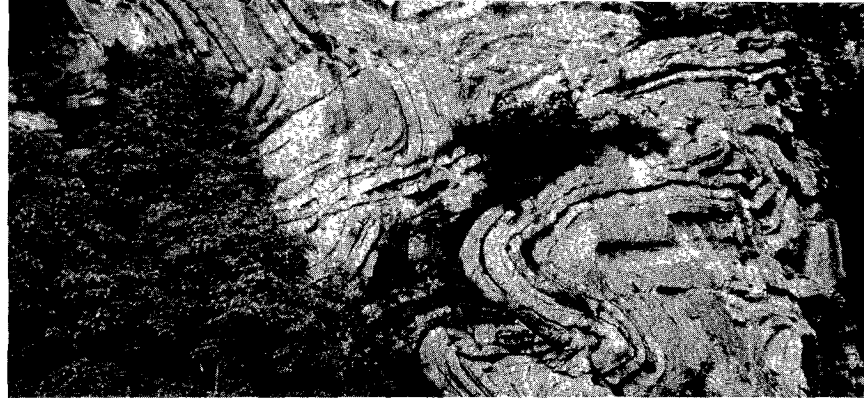
From dawn
Today is mine,
A quiet interlude
Between the world of yesterday
And urge of tomorrow
When tasks await
My hand.

But now, this time apart
Where I may pause long to know
Silence, with its wordless moment
When heart has communion
With the Divine alone.

And with
Tomorrow's dawn
I shall be glad to face
What it may hold, for I have gained
Within a quiet hour
Replenished store
Of strength.

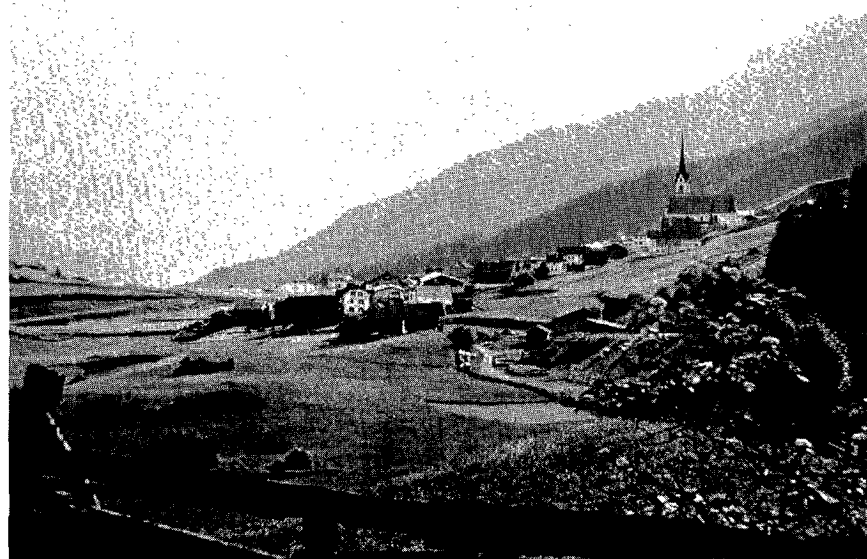


Above: A small village in the southern Alps.
Right: The folded limestone in the western Alps is evidence of a tremendous upheaval.



Ellen G. White and the Alps

By HAROLD G. COFFIN



Serene is one word that describes the way of life high in the Swiss mountains.

A great overturned fold of rock is easily discerned on this bluff in the Swiss Alps.



BEAUTIFUL mountains have been the inspiration for poets and artists throughout the history of the earth. Those fortunate enough to live among them find their eyes and hearts uplifted. In this day of fast and abundant transportation many persons are finding opportunity to enjoy the grandeur of mountain scenery.

Mountains may be wrinkles of unevenness on the surface of the earth or remains of fiery volcanic upheavals. Some, usually of less height, are the product of the carving and erosion of water.

Mountains provide mineral wealth, forest products, and give the recreational opportunities man needs.

Mountains catch the snows that melt to run as rivers to the adjacent plains and prairies. God chose a mountain from which to deliver His law of conduct for man.

Ellen G. White loved mountains. On one occasion while traveling from the West Coast toward the East she wrote, "All who are delighted with the grandeur and beauty of nature must feel a thrill of joy as they behold these grand old mountains, beautiful hills, and the wild and rocky canyons. This is especially true of the Christian. He sees in the granite rocks and babbling streams the work of God's all-powerful hand."—*Testimonies*, vol. 4, p. 297. She especially enjoyed the Colorado Rockies.

When Mrs. White visited Europe

she passed through and enjoyed portions of the Alps on her way to the Waldensian valleys of northern Italy. On April 15, 1886, she wrote of the Alps, "I have thought that there could be nothing to exceed the grandeur of the Colorado mountains, but we see that which is fully as grand and which awakens in the soul reverence for God. We seem to behold His majesty and His power in His marvelous works. The varied scenery in the towering mountains and rocky heights, the deep mountain gorges with their rapid, noisy streams of water coming from the mountains above, the many

cataracts that come tumbling down from the tops of the mountains, the waters breaking as they strike the rocks, and scattering into spray like a veil, render this scenery altogether one of surpassing beauty and grandeur."—Manuscript 62, 1886.

Those who have had opportunity to travel in the Alps are aware of the reasons for her feelings of joy and reverence. These mountains are certainly among the world's most beautiful. The charm of the little mountain villages and chalets tucked high in the alpine meadows is unforgettable.

The Swiss Alps represent mountains

produced from the buckling, faulting, and sliding of the earth's crust. Although the geology of these mountains is complex, great movements of the rocky earth in the past have left their evidences. In some areas the mountains are composed of great twists and folds and wrinkles. Sediments have been squeezed up out of the earth like mud between the toes of a barefoot boy, and great layers of rock have slid onto and piled up one upon another like a layer cake. One authority makes the following statement which my observations would tend to confirm.

"The arrangement in space—the

A Story FOR THE YOUNGER SET

Almost a Runaway Truck

By HELEN KELLY

"... AND please protect us through the day." Daddy finished praying as heads were bowed around the long table at Rhonda and Holly's grandparents' home. Soon all were munching on the hearty breakfast grandmother always served.

"What time will you be leaving, son?" granddaddy asked daddy, who was eating fresh strawberries and a slice of bread.

"I'd like to leave before noon, if we can get the truck running. I want to have it serviced in town this morning, to be sure it holds up the hundred miles to home."

Grandmother glanced up at the clock. It wasn't seven o'clock yet. "You will need to eat dinner before you go," she said, and then turned to mother. "There are some green beans ready to pick. We can get them for you to take home."

"I'll be happy to have them if you're sure you have plenty," mother replied.

Rhonda and Holly liked to visit their grandparents' farm. They were glad daddy had driven down the evening before.

"Our visit won't be very long, will it, Mommy?" Rhonda said, wiping her face with a napkin.

"No, dear. We have to go back today. But you and Holly will have this morning to play in the field."

"Oh, we forgot our pails," Holly suddenly remembered.

"I think I can find some old containers and spoons for you to use," grandmother said as she picked up her plate and carried it to the sink.

"Daddy, you want to borrow granddaddy's old pickup truck to move some of our things to our new house, don't you?" Rhonda asked.

"That's right, dear. It won't be long until we move, and that truck might come in handy."

"We need to move before school starts,

because I'll be in first grade at the church school in Hayesville." Rhonda didn't want anyone to forget that!

"Isn't it nice that you are so near a church school?" Grandmother turned on the water faucet as she spoke.

"And it's nearer daddy's work too," Holly added.

"Yes," mother said, "we are thankful that we were able to find a home in Hayesville. We have looked for so long. And this one has such a big yard."

Daddy got up from the table. "Thanks for the good breakfast, Mom," he told grandmother.

"May we ride in the truck with you when we go home?" Holly questioned. She thought riding beside daddy in the truck would be more fun than in the back seat of their car, which mother would be driving.

"We'll see how it runs first." Daddy patted her shoulder.

In a few minutes daddy was out with granddaddy checking on the truck, and mother was helping grandmother in the kitchen. After the beans were picked, Rhonda and Holly helped to snap them. Then they ran out to the field by the house to dig. The warm dusty earth felt good under their bare feet.

It was twelve o'clock when Rhonda, Holly, and their parents finally said good-by to grandmother and granddaddy. "Just take your time, son, and you should make it all right," granddaddy said.

"May we ride with you, Daddy?" This time Rhonda asked.

"You ride with mommy for a while, until I see whether the truck drives all right on the highway. It seemed to go very well coming back from town this morning."

Soon they were rolling down the two-lane highway that led from their grandparents' home to their own.

"I wonder when daddy will stop and let us get in the truck." Holly's arms rested on the front seat as she looked over mother's shoulder at the gray pickup truck ahead of them.

They had gone through one town and had come to the second small town a few miles down the road when the truck pulled over to the curb. Mother parked behind it. Out jumped Holly and Rhonda onto the sidewalk, followed by mother.

They climbed up beside daddy in the truck.

"All aboard," he grinned.

The sisters laughed as mother shut the truck door securely. What fun it was riding so high, right up front where they could see the green countryside. Up and down hills, around curves, over bridges the truck rumbled along. Sometimes it made funny noises, but it went on ahead anyway.

Another hour and up ahead was the high rock cliff that told the riders they were nearing home. "This is so much fun I wish we could ride farther," declared Rhonda, who sat nearest the door.

"I do too," Holly agreed. She turned around enough to look through the back window of the cab. Mother waved at her and she waved back.

Around a few more curves, up and down another hill, and there was their brick house, sitting off the road. Daddy put his arm out the window and signaled. The truck swerved into the driveway and raced down the long gravel path. Instead of stopping at the parking area behind the house, with a rattle-bang it bumpy-bumped over the log that lay at the end of the gravel and rolled onto the grass.

Rhonda and Holly laughed in glee as they bounced on the seat. Daddy was really giving them a ride. Daddy steered the speeding vehicle between two trees and turned the wheel to head the truck back in the direction they had just come. At last it slowed down and stopped.

After daddy had helped the girls from the truck, they walked back toward the house. Mother had already parked the car. A puzzled look was on her face as she met them. "You certainly parked the truck in a strange place," she said.

"I couldn't help it," daddy answered, chuckling as he thought of the joggly ride. "The truck had no brakes."

Mother's mouth dropped open. "No brakes?"

"I tried to slow down as I turned into the driveway from the road, but the brake pedal hit the floor," daddy explained.

Mother looked serious. "What if it had happened sooner? We can certainly be thankful that we were home before the brakes failed."

Daddy, Rhonda, and Holly thought so too.

We seem to behold His majesty and His power in His marvelous works.

geometry—of the great thrust masses is such that there must have been tremendous shortening of the outer crust—a shortening that cannot, of course, be accurately measured, but which must amount to many scores of miles. A careful estimate by Albert Heim, and an independent one by J. Cadisch, both Swiss geologists, agree that a sedimentary region at least 400 miles wide has been piled together in a mountain range only about 100 miles across!”—James Gilluly, *et al*, *Principles of Geology* (2d ed., 1959), p. 428.

Geologists Don't Have Answers

What caused the crust of the earth to be pushed around so violently? Geologists have no fully satisfactory answer. They are convinced that such movements have occurred not only here in the Alps but also in other areas such as the Himalayan Mountains, where the scale of activity was even greater. Those who accept the Bible naturally notice and think about the great Flood, which is described in the book of Genesis.

On the same journey through the Alps referred to above, Mrs. White made the following unusual statement in her diary: “Clay, lime, and shells that God had strewn in the bottoms of the seas, were uplifted, thrown hither and thither, and convulsions of fire and flood, earthquakes and volcanoes buried the rich treasures of gold, silver, and precious stones beyond the sight and reach of man.”—Manuscript 62, 1886.

Those words written by someone with no training in geology give a simple but accurate description that agrees with the knowledge that has been gained from a study of the Alps in recent times. Much of the western Alps is limestone. Clay, lime, and shells represent a good description in common language of limestone. That these sediments “were uplifted, thrown hither and thither” easily can be seen by the convulsions and distortions of the strata of the Alps.

Mrs. White was impressed by two aspects of the Alps and other mighty mountains. She thrilled to their beauty and praised God for their important role in supporting life upon the earth. She also trembled at the wrath of God

exemplified by the upheaving of the mountains when man's wickedness exceeded God's mercy at the time of the Flood.

To us today the mountains speak. They not only inspire, they also warn. “But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of

persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless” (2 Peter 3:10-14). ♦♦

Becoming Conduct—4

Last in a series of four

During the Sermon

By THEODORE CARCICH

“Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” Hebrews 10:25

The sermon is the central feature of the Seventh-day Adventist Church service. Whereas some Protestant churches mold their service around the altar and ritual, the remnant church follows the pattern of the apostolic and Reformation churches, whose inception and existence depended upon Spirit-filled preaching. Wherever Adventists meet on the Sabbath day, the reading and expounding of the Scriptures constitute the central act of worship. Everything else is secondary to this.

All of us need to examine our behavior during the sermon. Some come to church without their Bibles and thus rob themselves of the blessing attending the reading of the Scriptures. Others come with minds filled with bitterness and criticism. At times this feeling is directed against the minister. Some come as far as the church door, inquire, “Who is preaching today?” and then turn around and go back home.

Still others, physically tired and listless, sleep throughout the sermon. Then there are those who are more interested in what others are wearing than in what the minister is saying. Is it any wonder that the sermon may appear uninteresting and the service devoid of God's Spirit? The fault may not always rest with the speaker; it may rest with the congregation. Because of this, we have been given specific counsel on how to relate ourselves to the Sabbath sermon.

1. *Come to church to worship God.* “All heaven is keeping the Sabbath, but not in a listless, do-nothing way. On this day every energy of the soul should be awake, for are we not to meet with God and with Christ our Saviour? We may behold Him by faith. He is longing to refresh and bless every soul.”—*Testimonies*, vol. 6, p. 362.

2. *Determine to receive a blessing.* “Everyone should feel that he has a part to act in making the Sabbath meetings interesting. . . . We must carry to every religious gathering a quickened spiritual consciousness that God and His angels are there, co-operating with all true worshippers. . . . Strive earnestly to lay hold of a blessing for yourself.”—*Ibid.*, pp. 362, 363.

3. *Rid your mind and heart of all criticism, bitterness, and envy.* “As you enter the place of worship, ask the Lord to remove all evil from your heart. Bring to His house only that which He can bless.”—*Ibid.*, p. 362.

4. *Pray for the speaker.* “Pray for the speaker or leader of the meeting. Pray that great blessing may come through the one who is to hold forth the word of life.”—*Ibid.*, p. 363.

5. *Stay awake.* “Let none come to the place of worship to take a nap. There should be no sleeping in the house of God. You do not fall asleep when engaged in your temporal business, because you have an interest in your work. Shall we allow the service which involves eternal interests to be placed on a lower level than the temporal affairs of life? When we do this we miss the blessing which the Lord designs us to have.”—*Ibid.*, p. 361.

6. *Do these things, and the blessing will come.* “God will bless all who thus prepare themselves for His service. They will understand what it means to have the assurance of the Spirit because they have received Christ by faith.”—*Ibid.*, p. 363.

Testimony Countdown

By NEAL C. WILSON

Vice-President of the General Conference for the North American Division

A RECENT picture in the *Evening Star*, a Washington, D.C., newspaper, showed Mrs. Leona R. Mitchell of Sugar Grove, West Virginia, who had just received her college diploma. Mrs. Mitchell estimated that she had traveled 35,000 miles by automobile to receive her degree at Madison College in Harrisonburg, Virginia. A middle-aged woman, she had commuted 80 miles round trip for seven years, missing only three days of school because of snow. It was a real triumph of courage and faith when she received her degree and achieved her life's dream.

Many Seventh-day Adventists, young and old, are showing similar motivation and effort in order to obtain more thorough instruction in God's messages to His people. A large number of churches throughout North America are meeting on Wednesday nights to study the writings of the Spirit of Prophecy. The textbook: the nine-volume set of the *Testimonies for the Church*, by Ellen G. White. This new voluntary school program is known as Testimony Countdown. Have you heard about it?

Thousands of Seventh-day Adventists are asking, "When will the Testimony Countdown class begin in our church?" If it hasn't begun yet, it will doubtless begin shortly.

The Testimony Countdown concept was born in a series of Wednesday night prayer meetings conducted last winter for our believers in the Greater Washington, D.C., area. The meetings were held in the Takoma Park church January 8 to March 12. The plan for the school took shape in response to a number of Ellen G. White counsels, among them this one:

"I am instructed to say to our churches, Study the *Testimonies*. They are written for our admonition and encouragement upon whom the ends of the world are come. If God's people will not study these messages

that are sent to them from time to time, they are guilty of rejecting the light. Line upon line, precept upon precept, here a little and there a little, God is sending instruction to His people. Heed the instruction; follow the light. The Lord has a controversy with His people because in the past they have not heeded His instruction and followed His guidance."—Letter 292, 1907.

I am deeply impressed by the words, "If God's people will not study these messages that are sent to them from time to time, they are guilty of rejecting light. . . . The Lord has a controversy with His people because in the past they have not heeded His instruction and followed His guidance."

Meaning of Countdown

The messages of the nine volumes of the *Testimonies* really constitute a "countdown." The nine volumes count off in their prophetic foresight the events that fulfill prophecy. They tell us that not much remains to be fulfilled till Jesus comes. Soon it will be time for "lift-off." Those who are ready will be taken from this world to heaven. A study of the nine volumes of the *Testimonies* will help to prepare God's people for the return of Jesus.

Ellen White wrote: "The great outpouring of the Spirit of God . . . will not come until we have an enlightened people, that know by experience what it means to be laborers together with God."—*Christian Service*, p. 253.

Note the words, "The great outpouring of the Spirit of God . . . will not come until we have an enlightened

people." The *Testimonies* were given to "enlighten" us, to preserve us from deception and apostasy.

"Perilous times are before us. Everyone who has a knowledge of the truth should awake and place himself, body, soul, and spirit, under the discipline of God. The enemy is on our track. We must be wide awake, on our guard against him. We must put on the whole armor of God. We must follow the directions given through the spirit of prophecy. We must love and obey the truth for this time. This will save us from accepting strong delusions. God has spoken to us through His word. He has spoken to us through the testimonies to the church and through the books that have helped to make plain our present duty and the position that we should now occupy. The warnings that have been given, line upon line, precept upon precept, should be heeded. If we disregard them, what excuse can we offer?"—*Testimonies*, vol. 8, p. 298.

In the *Testimonies* we have nearly 5,000 pages of inspired counsel, a rich source of guidance and instruction in doctrine, in practical Christian living, and in loving service to others. Literally thousands of Adventists are uninformed concerning the detailed instruction of the Lord. Many Adventists who sincerely strive to do God's will and hold high standards are misunderstood by those members of our churches who seldom if ever read the *Testimonies* and who do not understand the requirements of the Lord for those who will be translated to heaven.

The *Testimonies* are more than a source of guidance in holy living. They discuss the profoundest truths of theology, such as the creation of the world, the incarnation of Christ, the atonement on the cross. They deal with the simplest and yet most challenging devotional truths. The messages are embodied in interesting and forceful language. A man who read from volumes 6, 8, and 9 of the *Testimonies to the Church* while traveling in a train commented to the owner of the books, "I am on the faculty of a university in New York; I am continually reading books, but this is the finest literature I have ever read. Where can I get some of these books?"

A Roman Catholic physician in New Zealand who attended a Seventh-day Adventist woman in her last days remarked to the Adventist minister soon after the funeral service, "When I would visit this dear lady I read from the books by Ellen G. White called *Testimonies for the Church*. They are so practical and comprehensive. They deal with home problems, family life, business affairs, church relations, and missionary work."

- 5 - 4 - 3 - 2 - 1 - 0



The physician was interested to know whether Seventh-day Adventists actually live up to the teachings found in these nine volumes. He asked the minister, "Do your people live according to the instruction found in the *Testimonies*?"

Our pastor said, "Yes, Doctor, we believe that this is wonderful instruction given by the Lord to the church for these times. We teach this to our people and we try to order our lives according to it." The doctor said, "I'm glad to hear it, and I'll tell you why I asked that question. I'm getting on in years, contemplating retirement, and I've felt that it would be a wonderful thing for a man in his declining years to be able to go and settle down in a community of Christian people who believe in the kind of Christianity taught in these books and who shape their lives accordingly."

The Testimony Countdown school in your church will be an enjoyable experience. Through attending the

Testimony Countdown services you will get started on a regular Wednesday night prayer meeting schedule. In *Steps to Christ*, page 98, we read that "those who are really seeking for communion with God, will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven."

Midweek Oasis

We have often thought of the prayer meeting as the midweek oasis in the week's journey between Sabbaths. We stop and drink at God's fountain on Wednesday nights and refresh ourselves spiritually.

It seems that the midweek is characterized by slumps in the emotions, feelings, and behavior of most people. According to William Griglak, director of Colorado's suicide prevention center in Pueblo, Wednesdays and

Thursdays are the worst days for persons contemplating ending their lives. The prevention center received 335 calls during a recent six-month period. Thirty-two per cent came on Wednesday, 30 per cent on Thursday. Only 1 per cent came on Sunday.

I do not suggest that any Seventh-day Adventist is thinking of taking his life, but some of us could lose our souls because we neglect the spiritual exercises provided as a means of grace by the Lord. Have you ever thought that the Wednesday night prayer meeting can mean the difference between eternal life and the loss of it as far as *you* are concerned?

Testimony Countdown service with the special emphasis on the nine volumes of the *Testimonies* may mean the beginning of a new spiritual life for you and your family. I appeal to you to enroll in Testimony Countdown at your first opportunity. Revival and reformation will surely follow! ♦♦

The art of living when you're young

By MIRIAM WOOD

TO THE BLUE WITHOUT LOVE

It isn't fair to judge a product by just one sample, yet it's done all the time. When you have a highly favorable experience with one product sampling, your enthusiastic huzzahs will probably convince others to go and buy or use or eat or fly or whatever. When, however, your product sampling is unfavorable, you may find yourself coldly hostile, determined never to encounter that product again—and perhaps to influence your friends accordingly. For some reason best known to the Creator, human beings are *like that*, though many of us would prefer to think that we base our judgments on more extensive experience with a given product.

Several weeks ago we found it necessary to rent a car for a few days. Economy being the first and primary requisite, with reliability coming in a close second, we found ourselves in temporary possession of a ——— well, I'll not tell you the name of our vehicle, since what I'm going to say about it will be the exact antithesis of complimentary. It was pretty, though—a bright blue—and a brand we had had no previous experience with. Having just gotten safely off yet another jetliner, almost anything with wheels *on the ground* would have enchanted me; even a bicycle looks good on Mother Earth!

My beatific state of mind was of miserably short duration, however. After we'd driven only two blocks, I realized that the driver (my traveling companion) was becoming a bit tense. I demanded an explanation.

"It's the temperature gauge—look at it—clear over to 'hot,'" the man at the wheel replied.

Even I, knowing almost nothing about mechanical objects, and viewing all of them with dark suspicion, knew that the gauge signaled trouble of some sort. Dreadful visions raced through my mind. Was the car going to catch fire? Explode? Naturally a lady doesn't verbalize these nebulous fears to a male driver; nonetheless, she suffers! Eventually we discovered that, while car rental agencies are supposed to service their

cars perfectly—full gas tank, oil, tires, and water—somebody had slipped up. No water in the radiator! We corrected this oversight, and the temperature gauge drifted back down.

Now, one could hardly blame the car itself or the manufacturer for the negligence of the rental agents—consciously, that is. Nonetheless, the seeds of suspicion were sown. I began to view the car warily each time I entered it, repressing a strong temptation to circle it carefully.

As if aware of my distrust, the vehicle developed rattles and vibrations of the most ominous kind. I got the distinct impression, while riding along, that the engine might fall out or the wheels come off. At a certain speed a piercing, persistent whine kept both driver and passenger in a state of nervous apprehension. Also, with the inevitability of fate, we were confronted by a rough, primitive road. Our pretty blue car gasped, shuddered, creaked, groaned—and at one point utterly refused to proceed further until all sorts of complicated gear-shifting and coaxing took place.

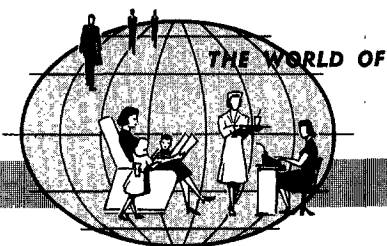
By this time my mind was made up, rather like hardened cement. "Believe me, I'd *never* buy a ———," I found myself declaring, in ringing tones worthy of a nobler subject. "This kind of car is *no good*!"

My driver attempted to point out the unfairness of this decision based on such meager data. True, he said, the car was this year's model, but might have been previously rented to careless drivers who'd "wounded" it mysteriously. I thought his defense a bit halfhearted though. He, too, was annoyed by the uncertainty of wondering whether we'd find ourselves hitchhiking across the desert in the velvety blackness of night.

Actually, it won't matter one bit to this particular company if I never buy their product. Suppose, though, that you're the only Seventh-day Adventist someone meets, or the first one? If you're as unreliable as the pretty blue sedan, as unrepresentative of your church as I hope our temporary car was of its manufacturer, the results could be far more serious. With God's truth interpreted so faultily by you, your beholder just might say, "If *that's* an Adventist, don't talk to me about being one! It's the *last* thing I'd ever be!"

If, however, you're a nearly flawless sampling of "the product," without your even being aware that a judgment is taking place, the decision for God, with all its glorious consequences, may be made.

"Ye are . . . known and read of all men" (2 Cor. 3:2).



The Adventist Woman

Conducted by DOROTHY EMMERSON

A Parable

By IRENE BUTLER ENGELBERT

NOW it came to pass in the days of manned satellites, urban riots, campus demonstrations, and all sorts of increasing knowledge that Brother Will Compromise spake unto his wife saying: "Come, let us discuss the training of the children the Lord has given us. The time of the reopening of schools has come, and we must needs decide where our offspring shall be educated."

"Oh, good husband!" Sister Letts Compromise replied with zeal and fervor. "Of a certainty they must go to the church school. Surely we would not deem it wise or safe to trust their upbringing out of the fold."

Brother Will Compromise held his peace for some moments. Then he answered, "Of a truth, thou speakest

wisely. Unto this day our children have been instructed by devout teachers in the church school. But it seems meet that this year we should consider other urgent requirements as well. We must needs make some sacrifices at times, you know."

His wife thought on this saying and replied, "What sacrifices did you deem necessary and expedient? What requirements are pressing on us?"

"Consider," he said, "how our substance is ever less abundant than that of our neighbor. Howbeit, we have need of a new car, even as he does, and it seems that this year we must needs move up to a larger car. Perhaps we should sacrifice one year of the children's education at the church school in order that we may be able to keep up with the neighbors. We

are admonished to be the head and not the tail, you will recall."

"Dost thou mean to put them in the *public* school?" questioned his wife in astonishment.

"Just for this *one* season," Brother Will Compromise hastened to reply.

Whereupon the children, who had been listening from afar behind the doorposts, began such a weeping and wailing as to cause their father deep amazement and uneasiness.

"Can you not sacrifice a little?" he chided them. "For we indeed have need of a larger car in our driveway."

At mention of the new car his sons were almost willing to abandon their grief over not attending the church school. But the daughters were still making a sore wailing over parting with their school friends and having to seek new friends among the daughters of the Philistines.

Then spake their father with smiles and in comforting terms, "I had also planned for an electric dishwasher, to lighten the burdens of my comely daughters."

Whereupon, when the damsels heard this, they put away their tears, for their loathing of the washing of the family dishes was very great, and the purchase of an electric dishwasher seemed worthy of such great sacrifice.

Dear Sister Letts Compromise was filled with surprise and consternation at these suggested changes. But she, as a good helpmeet, had always seen

Five of the six-member Dr. Gilbert H. Johnson family, of Loma Linda, California, graduated this past June.

Three of the Johnsons were granted degrees by Loma Linda University: Paul G., 24, graduated from the School of Medicine with a Doctor of Medicine degree; Mark D., 21, from the College of Arts and Sciences with a Bachelor of Arts degree; and Mrs. Johnson from the School of Public Health with a Master of Public Health degree.

Twins Elisabeth and James, 18, received high school diplomas from Loma Linda Academy.

In line with family educational tradition, this fall Mark will enter Loma Linda University School of Medicine, and the twins will enter Loma Linda University College of Arts and Sciences.

The elder Dr. Johnson, a 1924 graduate of Loma Linda University School of Medicine, is a radiologist at San Bernardino County Hospital.

RICHARD WEISMAYER

5-STAR FAMILIES

Loma Linda Family Celebrates Five Graduations



Mark D.

James V.

Mrs. Johnson

Elisabeth

Paul G.

the wisdom of her husband's decisions and did not gainsay them.

"It is reported to me that a television set would add much to the training of our children," she added. "And with what we save by not paying tuition this year perchance we could afford one. I am told that there are many educational programs to be found on television. In fact, I have heard even of educational TV."

"By diligence to have family worship regularly both morning and evening we can make up for the lack of Bible instruction at school," Brother Will Compromise assured his family. "And of course, this arrangement will be for only *one* year. Next year you can all go back to church school."

So it came to pass that the sons and daughters of Brother and Sister Compromise were enrolled in September in the schools of the Philistines, and were soon drinking deeply of the wisdom of the Gentiles. Keys to a new car jingled in the pockets of the sons, and an electric dishwasher comforted the hearts of the daughters, and the new television set taught them all many things of an educational nature.

But alas, most of the good programs came at a time when family worship should have been conducted, therefore God's Word was often hastily read before time for the seven o'clock news, or peradventure neglected entirely when the time conflicted with a good educational Western.

Brother and Sister Compromise began to notice changes in their daughters' raiment and hair styles, and in their methods of adorning their bodies. Their sons, too, were making changes in choice of worldly pastimes, length of hair, and friends. Then lo, when that school year had passed, the parents realized with great consternation and concern that it was indeed difficult to discern much difference between their own children and the children of the Philistines.

"We will return them to our own schools, and to the influence of godly teachers and classmates," Brother Will Compromise cried in alarm.

"In the shelter of the fold they will return to their former simplicity and godliness," Sister Letts Compromise suggested hopefully.

But their sons and their daughters had found that the children of the Philistines pleased them well, and the ways of the Gentiles were sweet to their souls. They refused to go back into what they considered the narrow-minded system of education they had once loved.

Brother and Sister Will Compromise besought the prayers of the church for their wayward sons and daughters. Many prayers were said

and many tears were shed, but the sons and daughters only became stiff-necked and rebellious against the religion of their parents. And lo, as the years passed, one by one they left the fold and married among the Philistines, where they worshiped the same gods as their Gentile companions.

And it came to pass after the space of onescore years that Brother and Sister Compromise began to wax old and full of years. Often did they mourn over the day when they neglected to put their sons and daughters in the church school. They fain would have robed themselves in rags if that could have returned their children to their former innocence and godliness.

Especially FOR MEN

By ROLAND R. HEGSTAD

"ALL THE WAY?" "What's wrong with going all the way?" he asked me.

"Nothing," I replied.

"Nothing at all."

As I anticipated, he looked shocked. Youth just don't expect gentlemen of the cloth to be so agreeably libertine. Unless, of course, they are exponents of the new morality, about which I was quite sure my theologically unsophisticated young friend had not heard.

"You see," I said, "the problem is, what you call going all the way, isn't. It isn't even halfway. You're really talking about semi-sex, and that I oppose very much."

He had slouched into my office a few minutes before, his whole demeanor shouting that he wanted to shake up the Establishment. That was me. I had delivered several lectures on campus during the week, one of which had suggested that sex is for marriage.

We eye-wrestled for a few moments, while he tried, unsuccessfully, to hide his rising interest. "O.K.," he said at last, with a gesture of surrender, "I'm hooked. Haul me in."

"You see," I told him, "sex is not just a distance you go. It is not just something you do. It is something you and the person you love are becoming together. It involves total commitment of two personalities, not just the meeting of two bodies."

"God is the author of sex, you know," I reminded him. "'Male and female created he them.' The thing is, He didn't make humans just bodies. He made them mind and spirit, as well. And you can't go all the way unless these are involved. Physical sex by itself can fall miserably short of the experience God intended His children to have."

"God wrote the commandment pro-

hibiting fornication and adultery, not because He wanted to deprive you of going all the way, but because He wanted to make sure you did, in that total involvement of being—physical, mental, and spiritual—that can come only to two people deeply in love within the security of marriage. Outside marriage there are always inhibitions—hang-ups," I continued. "Worries about pregnancy. Worries about being used. Worries about commitments neither party is qualified to fulfill. That's one reason sex outside of marriage is so often deeply disappointing. It just isn't complete."

"The major criticism the Christian must make of our sex-saturated culture," I told him, "is that human personality is reduced to the merely physical. The females flaunted on men's magazines have no soul or spirit or mind; they are just bodies—something to be used. The *Playboy* philosophy is simply a modern form of idolatry, with the body as the object of worship. The Christian, who understands that he is made in the image of God, will not settle for a definition of man that omits the higher, nobler facets—mind and spirit."

I challenged him: "Now tell me, does it make sense to settle for the back-seat blues when it's what's up front—up here in your mind—that counts? Which youth is really living: the one who settles for semi-sex—for the physical alone—or the one who insists on going all the way?"

"Well," he said, with an awkward verbal bow to logic, "when you put it that way—"

He is married now. His father told me of a note he received from him the night of the wedding. "Dear Dad," it said. "I suppose many dads wonder if their sons behaved themselves before marriage. You know what I mean. Well, a few months ago Helen [a pseudonym, of course] and I decided you really *can't* go all the way before the wedding. Not even if you try. So we waited. See you after the honeymoon."



Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

NEW
LIGHT

Dark



be to those who
the Scriptures,

the messages
ye shall
they are
ing on
side
ine,
anic
m to
and

upon me. The
dren of Israel
mind, and ma
clearly pressed
dared not keep
twenty-three pages be
o'clock and half-past two
My spirit was stirred with
felt a burden for the people of
not only on account of this an
production, but because of many
such matters which are coming to

The
Adventist
World
at Your
Fingertips

This paper should be in every family of our people, not only in America, but in every country. It is our church paper for the world.—Ellen G. White.

From the Editors

EAGLE—THE ONLY WAY

The crew of *Apollo 10* called it *Snoopy*. The *Apollo 11* astronauts called it *Eagle*. But whatever its name, the more than seven-ton (only 2,600 pounds on the moon) LEM (lunar exploration module) was invaluable. For this awkward-looking vehicle was the only (repeat, the *only*) means available to bring the astronauts back to their orbiting spaceship, which was capable of returning them safely to Mother Earth. Without LEM, the spacemen were doomed, without hope.

Try to visualize the situation. "The *Eagle* has landed," announces Neil Armstrong to an excited world shortly after LEM has come to rest on the silent, dusty surface of the moon. The engine that slowed the vehicle's descent no longer spouts flame. Now Armstrong and Aldrin rest, eat, then carefully don their self-contained space suits (Portable Life Support System—PLSS). Everything is checked and double checked. The cabin is depressurized.

Next the astronauts open the module's door, and cautiously back out into the unknown. Down the ladder they go, first Armstrong, later Aldrin. They examine LEM's underside. Has it been damaged in landing? They familiarize themselves with the sensation of walking on a heavenly body with only one sixth the gravity of earth. They perform their assigned chores—gathering specimens of rock and mooncrust, raising the United States flag, performing a solar-wind experiment, setting up a seismometer, pointing a laser reflector toward earth, taking numerous pictures, and placing on the moon's surface a silicon disk bearing good-will messages from 72 world leaders.

They hoist their newly acquired baggage of moon samples into the cabin, and begin the slow preparations for take-off—pressurizing the cabin, changing space gear, depressurizing the cabin, opening the hatch, jettisoning everything unnecessary to the success of their mission, reclosing the door, repressurizing the cabin. Will the rocket engine ignite? Will the "burn" be long enough and strong enough to lift *Eagle* from its moon perch, and boost it into orbit to rendezvous and dock with *Columbia*, the command and service module?

At this point, when Armstrong and Aldrin are ready to return to earth, how much is *Eagle* worth to them? One million dollars? One billion? If some lunar Barnum and Bailey were to offer the two astronauts \$50 billion worth of capital assets to leave *Eagle* on the moon and devise some other means of returning to earth, how tempting would the offer be? Beyond question the two would answer immediately, "If you'd offer us the whole world, we wouldn't be tempted. Without *Eagle* we can't get home. Without *Eagle* we'll die on this silent moon. Without *Eagle* we'll never again see our families. *Eagle* is the one and *only* way available to save us."

In Noah's Day

The importance and value of *Eagle* to the astronauts illustrates well the truth that in the spiritual realm man is utterly dependent on the means of salvation provided by God. Man's efforts to provide alternate ways are futile. Human methods, however imaginative, are worthless.

So it was before the Flood. For 120 years Noah followed

with exactness God's blueprint for building the ark. And while he worked he preached. He urged repentance. He called for reformation. He pressed for decisions—decisions to forsake sin, to believe God, to join the "ark movement." He pointed out that the ark would provide the *only* means of salvation, the *only* means to save lives, the *only* means to escape destruction in the Flood. "With an agony of desire that words cannot express, he entreated them to seek a refuge while it might be found."—*Patriarchs and Prophets*, p. 97.

But when the critical moment came and God said to Noah, "Come thou and all thy house into the ark" (Gen. 7:1), only eight people responded. Unbelievable though it may seem, the multitudes spurned the "Eagle" of their day. Not until after the door was closed, not until it was forever too late, did they prize the craft that represented their one hope for life. How foolish are those who depend solely on human reason, rejecting supernaturalism and the Word of God!

Today mankind is again on the threshold of destruction—this time not by water but by fire (2 Peter 3:7). For more than a century the message of mercy has been sounding, "Fear God, and give glory to Him. Accept Jesus, the *only* Way. Prepare for the Second Advent." But only a handful of earth's billions have responded. And millions have never even heard the invitation of mercy.

Yet the day draws ever nearer when the door of salvation will close—when the *only* means of life (a kind of celestial "Eagle") will no longer be available. In that day "more terrible manifestations than the world has ever yet beheld, will be witnessed" (*ibid.*, p. 109). "Lightnings from heaven [will] unite with the fire in the earth, the mountains will burn like a furnace. . . . Seething molten masses thrown into the rivers will cause the waters to boil, sending forth massive rocks with indescribable violence and scattering their broken fragments upon the land. Rivers will be dried up. The earth will be convulsed; everywhere there will be dreadful earthquakes and eruptions. Thus God will destroy the wicked from off the earth."—*Ibid.*, p. 110.

Preserved by God

But what about those who have put their trust in God? What about those who have accepted the way, the *only* way? They "will be preserved in the midst of these commotions, as Noah was preserved in the ark. God will be their refuge, and under His wings shall they trust" (*ibid.*, p. 110).

How thankful we are that a way was provided for Armstrong and Aldrin to escape from the moon. And they used that way. How thankful we are that a way was provided to save the antediluvian world. And Noah's family used it. Today, also, a way has been provided. That way is Christ. The Spirit says, "Whosoever will, come. Come to Christ. Accept His righteousness. Trust in God. Find refuge in Him. There is an 'Eagle.'" This message is good news. Are we sharing it with appropriate urgency and clarity? Are we pressing home the point that there is a way—only one way—to be saved (Acts 4:12)? The shortness of time and the serious nature of our message demand that we proclaim it "with a loud voice." The fate of millions rests with us. K. H. W.

SUCCESSFUL CHRISTIAN LAUNCHES

By recent count, 1,607 man-made objects are orbiting through space. Some of these are space-shot hardware like spent rocket stages; some are active or inactive satellites like Echo II. All had at one time some useful purpose, but now they await the deterioration of their orbits until at last they skim too low into the earth's atmosphere and are burned up. A few are in orbit around the sun.

A recent addition to the space junk pile is a \$6 million communications satellite that the Comsat Corporation launched July 25. It failed to attain its 170-mile-by-22,300-mile "transfer" orbit. In fact, for three days this satellite was lost to tracking stations. Then it was found in a wrong and useless orbit measuring 147 miles by 2,954 miles.

Human endeavor being what it is, such costly losses will occur every so many space shots. This is to be expected. Every once in a while a rocket will blow up on launch or will fail to obey its guidance system. Fortunately, the record for manned launches is almost perfect.

The futility we feel when we think of \$6 million worth of sophisticated electronic equipment orbiting uselessly in space may be comparable to the despair God experiences when He sees one of His sons or daughters slip into an unplanned orbit. He has invested an incalculable amount of heaven's resources in a program designed to overcome the gravity of sin and place His followers in a parking orbit preparatory to receiving eternal life. But not everyone attains that orbit.

Every church could tell stories of young people who have turned off their guidance systems and allowed themselves to drift into useless orbits. Laying aside the counsels of the Scriptures and of the church, they have also rejected the instructions of their Designer. Some of these are being followed by the church's tracking stations—the prayers of fellow youth and other members. Others can no longer be tracked, for they are lost. They are still alive, but they are useless. Their orbit will get them nowhere.

Why Some Are Useless

In the parable of the sower, Jesus explained—in symbolism of His time—what causes people to become fruitless. The seed sown along the footpath represents those who fail to understand the Word of God. The seed sown on rocky ground represents those who accept the word with joy but give up when troubles appear. "The seed sown among thistles represents the man who hears the word, but worldly cares and the false glamour of wealth choke it, and it proves barren" (Matt. 13:22, N.E.B.).*

Is an unfruitful person a candidate for the kingdom of heaven? No. Christ made this clear in the parable of the fig tree (Luke 13) and in His cursing of the fig tree (Matt. 21). See also John 15. The apostle Paul said, "We ask God that you may receive from him all wisdom and spiritual understanding for full insight into his will, so that your manner of life may be worthy of the Lord and entirely pleasing to him. We pray that you may bear fruit in active goodness of every kind, and grow in the knowledge of God" (Col. 1:9, 10, N.E.B.).

Fruitful members of the church may blame the errant one for his lost condition. "We know he was launched properly," they may say, "and we have given him a good Christian education. What better guidance would

a young man or woman need?" Perhaps the fault does lie with the "satellite," but a review of losses in the church's program reveals that the "people on the ground" have made some mistakes too. Every parent, every church leader, every teacher, every denominational worker, is a member of the team designed to direct maturing Christians, no matter what their age, to a useful, satisfying, godly life. The responsibility is staggering.

The development of Christian character does not proceed according to mathematical formulas, nor can influence be measured in so many pounds of thrust. Just the same, we cannot expect results if we proceed with the work of assisting new Christians in a haphazard way.

If we each combine surrender to Christ with zeal for His cause; if we maintain a positive outlook when confronted with the weaknesses of others; and if we give primary attention to the basic elements of the Christian life—we will do a much more efficient job of keeping our own youth in the orbit of the church and attracting thousands of others to the Adventist way of life.

F. D. Y.

IN-LOVE PARENTS

In a recent correspondence with us, a young man of 21 wrote concerning his home life: "My home life is pretty great; I have a 23-year-old brother, an 18-year-old sister, and two in-love parents."

It was especially his phrase "two in-love parents" that attracted our attention. We wondered, how many children are privileged to characterize their parents as "in love"? We thought of our own family: do our children think of us as in-love parents?

Unfortunately, in many homes the parents, although living under the same roof, stand to each other in a relationship that is anything but in love. For the sake of the children they try to keep the home together. How unfortunate for the children, who deserve a legacy of marriage felicity and compatibility that will help to ensure for them a successful marriage.

Is there nothing that can be done if love in marriage wanes? We believe there is. But usually couples with this problem need more than the general advice, often sincerely but sometimes sanctimoniously given, that couples in trouble should be reconverted or that they need more of the love of Christ in their hearts. While such a need may exist, usually marital problems are highly complex and little helped by such general advice. Often the services of a trained marriage counselor are indicated. There is too much at stake for amateur counselors to try their hand.

But some may ask, Is it not unrealistic to expect the fervor of first love to continue? After the honeymoon is over does not marriage settle down to more or less of a routine? An affirmative answer to these questions can be quite misleading. We recall a poem by Robert Bridges we memorized years ago, the theme of which we have often pondered. It began like this:

"So sweet love seemed that April morn,
When first we kissed beside the thorn,
So strangely sweet, it was not strange
We thought that love could never change."

Then came what seemed like a rather sobering announcement:

"But I can tell—let truth be told—
That love will change in growing old."

Having read thus far we were prepared for what seemed like the inevitable conclusion that as the years advance, love becomes drab and uninteresting. But this

* *The New English Bible*, New Testament. Copyright The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

is where Robert Bridges throws a surprise. He concludes:

"His [love's] little spring, that sweet we found,
So deep in summer floods is drowned,
I wonder, bathed in joy complete,
How love so young could be so sweet."

The couple, still rapturously happy after the lapse of years, wonders how they could have considered love so sweet when first they pledged it "beside the thorn." The tiny rill of love that flowed so placidly "that April morn" has become a river, deep and wide.

A similar thought is expressed in a prayer by an unknown author, which we have often used in our wedding services:

"May Cana be repeated,
In the marriage of to-day
May the Master's holy presence
Seal the sacred vows you pay;
May the happier years before you
As they fly so swiftly past
In richer, fuller measure
Give the best wine at the last."

For those who wait, not idly, but in active cultivation of the grace of marriage love, the best wine is reserved—love full—completely satisfying, profound. It is worth waiting for. It is worth protecting. It must not be betrayed. "Two in-love parents."

D. F. N.

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.]

TITHING GIFTS?

A thank you to the author of the recent articles on fiscal responsibility.

A farmer or businessman deducts his overhead and tithes only his net increase. Does this principle suggest that the industrial worker may likewise deduct his employment expenses such as gasoline, tools, and protective clothing as overhead?

How many have considered tithing birthday, Christmas, and wedding gifts? The value of these items can be a source of significant increase to the Lord's treasury.

STEPHEN RIEHLE

Santa Maria, California

ABSTINENCE OR ABSTEMIOUSNESS?

I have always enjoyed the REVIEW, with its interesting articles and the news from the mission fields. The new features such as letters from readers add much interest. I usually read the editorials and the letters first.

I am not sure this will ever be printed, but I do want to comment on the subject of fasting.

A friend of mine went to one of these fad-diet treatment places for arthritis and overweight, and they omitted all foods for two weeks. I do not think they even gave her fruit juice. A few years ago one of our young ministers and his wife seemed to believe in and practice fasting. I do not know to what extent, but they both looked like prospective patients for the hospital—they were so pale and thin.

As a nurse I have cared for patients who were unable to eat for one reason or another. They had to be fed intravenously. The doctors were careful to have daily blood tests to see that there was a proper chemical balance of the blood stream.

I was interested to learn that Sister White suggests fasting for only a day, or a few

meals, not for long periods of time, and then mentions taking some liquids or simple food; in fact she seems to emphasize abstemiousness rather than complete abstinence.

Even when people are trying to reduce or are on a diabetic diet, it is necessary for their food to be chosen carefully or there will be trouble. Also, if there is a tendency to hyperacidity or gastric ulcers it is necessary for the person to take some milk or something to utilize the acid in the gastric juices.

I am 84 years old, never have colds or headaches, and walk several miles and swim for an hour two or three times a week.

IRENE B. BURNHAM

Lake Worth, Florida

CHOICE OF LITERATURE

There needs to be a meeting of minds between parents and teachers on the kind of literature used in our schools. As Seventh-day Adventists we need to make our position on certain issues very clear, including those in the field of literature. Although we cannot control the reading habits and tastes of all our members, we can be selective in the books and magazines we place in our schools.

Our people ought to know that even if they choose to read certain books, in the light of our teachings they are inappropriate, and from every indication it appears that the time has come for a frank evaluation of our attitude toward literature, especially if we are in earnest about the need for revival and reformation.

A. T. WESTNEY

Columbus, Ohio

PRAYER INSPIRED BY HOLY SPIRIT

Recently during our family worship we were impressed by a statement taken from *Christ's Object Lessons*, page 147. Because it encouraged and fortified our faith we would like to share it with you.

"We must not only pray in Christ's name, but by the inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit 'maketh intercession for us, with groanings which cannot be uttered.' Rom. 8:26. Such prayer God delights to answer. When with earnestness and intensity we breathe a prayer in the name of Christ, there is in that very intensity a pledge from God that He is about to answer our prayer 'exceeding abundantly above all that we ask or think.' Eph. 3:20."

Many times during our lives we have experienced an intensity during prayer, espe-

cially when a definite burden was on our hearts. We didn't realize until now, however that there was in that very intensity and earnestness a pledge that God was about to answer our prayer. In looking back we know that He has answered many prayers at times when we felt His presence very near.

It gives us courage to have this promise. In it is the surety that the supplicant's prayer has been heard and is being answered "exceeding abundantly above all that we ask or think."

ROBERT AND PRISCILLA BURKS

Concord, Tennessee

WORLDLY TRENDS

Three years ago I became an Adventist. I love this church and pray for it daily.

However, I am gravely concerned about what seems to me to be a trend to worldly practices and customs.

Christ has set the standards and principles of purity and zeal for His church. These we should diligently follow.

LEONARD KRAMER

Green Bay, Wisconsin

LEADERSHIP-LAITY GAP

I feel there is a growing gap—not a generation gap, but a leadership-laity gap—in the Adventist Church. It used to be the leaders would stay in the homes of the members as they visited the churches. I have had Meade MacGuire in my home and still have a breakfast menu that we call our MacGuire breakfast. Knowing him, I received greater spiritual benefits from his books.

GEORGE A. SURKEY

Citrus Heights, California

ELIMINATE DIFFICULT WORDS

For years the Bible, the Spirit of Prophecy writings, and the REVIEW have been a source of genuine inspiration to me.

May I humbly offer one suggestion as to what I think can be done to make the REVIEW more valuable to readers the world over? We have converts from all walks of life, the majority of whom surely haven't had the privilege of a college education. For this reason, could you not eliminate the growing use of words so difficult that the average reader needs a dictionary in order to grasp the writer's meaning?

Would it not be reasonable to ask the writers of the fine articles in the REVIEW to keep all of its readers in mind?

OSCAR N. HEGSTAD

Madison, Tennessee

Reports From Zurich

For Thousands: Appeal and Response

By H. M. TIPPETT

The parade of national delegations here at the Youth Congress Wednesday evening was appropriately led by the Swiss youth. And what a fanfare of music, color, costume, and pageantry it was. The long tubal horns of the Alps sounded their dulcet baritone, expert flag twirlers made the audience gasp with their patterned calisthenics, and Swiss yodelers performed obligato in the choruses the group sang.

The teen-age youth of Portugal then came on with their well-rehearsed songs. The spotlight from high in the dome of the stadium played up their costumes most effectively. Flash bulbs from cameras dotted the darkness of the auditorium like twinkling stars in the firmament.

Delegations from Madagascar and the Mauritius islands in the Indian Ocean captured the enthusiasm of the 10,000 youth present, and their ovation for the flag formations, marching, and music was spontaneous.

The Finnish youth were presented as coming from the land of 60,000 lakes. Theirs was a kaleidoscope indeed—balloons and gymnastics creating a most unique symbolism of the triumphs of the cross. The Cross in the Snow was portrayed with startling dramatic effect.

Then came the group of brown delegates from Mozambique. Their Christian songs, performed to the accompaniment of tribal drums, were exotic to the Western ear, but they emphasized the fact that God uses every medium to bring His message to men.

The master of ceremonies announced the Denmark contingent by reference to that nation's men of renown. He read one of the poems of Hans Christian Andersen, showing the despair of vain hopes. The trades of Denmark were represented by the particular uniform of each trade. This contingent met with special applause when lovely Danish girls carrying large bouquets of cut flowers threw them helter-skelter into the audience.

The Polish Chorus, already popular from a previous appearance, gained additional applause when in colorful formation they sang "The Cuckoo Song" with accordion accompaniment. With a stylistic salute they made their way off the platform.

The Ethiopian contingent was hailed as being from the land of 13 months of sunshine. In a mock spear engagement they provided both wonder and amusement at their astonishing adeptness with lethal weapons.

Czechoslovakia spelled out its long name in block letters, each held by a youth, while a dramatic presentation of "Onward Christian Soldiers" was performed.

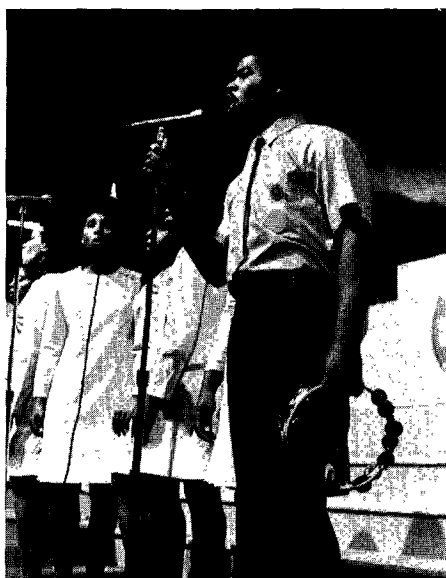
(Continued on page 17)



Youth Congress delegates listen to the King's Heralds quartet singing "in tongues" at the Voice of Prophecy exhibit. Music was available in six languages. From left, Michel Lecoulte, of Switzerland, and Walter Neugebauer and Robert Franz, both of Austria.



One of the most colorful and interesting displays that could be seen at the congress was that which the youth themselves provided as they dressed in their national costumes.



The Columbia Union College Columbians was only one of many special music groups—representing nations around the world—that performed at the youth congress.

By ROBERT W. NIXON

Twelve thousand young Seventh-day Adventists rededicated their lives to Christ and the work of His church at the World Youth Congress in Zurich when President Robert H. Pierson of the General Conference challenged them, in his Sabbath morning sermon, to give themselves to Christ.

"God has a work, a mission, for the youth of this movement!" said Elder Pierson. "Jesus Himself, 2,000 years ago, left the commission 'Go ye.' This command is today directed to the youth of Europe, of Asia, of Africa, of Australia, of North and South America, of the islands of the seas. It means you! It means me!"

And young people from nearly every corner of earth responded as Sunny Liu, tenor from Oregon, sang "Is Your All on the Altar?" Several hundred made their decision for the first time.

[Elder Pierson's message appeared in the August 14 REVIEW.]

"It gave me courage and confidence to see these dedicated young people stand up for Christ," Elder Pierson later commented. "With the instruction and inspiration they received at this congress, they'll make an impact all over the world as they return to their home churches and tell what they saw and heard."

"It was good for our youth from all over the world to meet together," he continued. "They got to see how youth of other nationalities, other tongues, think and act and pray. It was a great lesson in tolerance and the worldwide brotherhood of the church. Our whole church will be stronger because of this congress."

Part of the strengthened youth evangelism will result from the new One to One program introduced to delegates by Lawrence Nelson, of the General Conference Missionary Volunteer Department, on Sabbath afternoon.

"The entire One to One program," explained Elder Nelson, "is based on communication between one Seventh-day Adventist youth and one non-Adventist youth. A new booklet, 'Five Facts,' opens the way for introducing *Real Happiness Is*, the new, attractive, illustrated, youth-centered, soft-cover edition of *Steps to Christ*.

"As the friendship and Christian understanding between the two youths develop and the non-Adventist fills out the reaction sheets at the end of each chapter in *Real Happiness Is*, he will be led to Adventist youth rallies, Voice of Youth meetings, even conventional Bible studies."

At the final World Youth Congress meeting on Saturday night, Neal C. Wilson, a vice-president of the General Conference, appealed to delegates to dedicate their lives to specific Christian service.

Quoting Ellen G. White, he said, "The church is languishing for the help of young men who will . . . with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world."—*Messages to Young People*, p. 25.

"True, we need ministers, Bible instructors, those skilled in the medical arts and teaching," Elder Wilson continued, "but we also need more school deans, lawyers, businessmen, and men and women skilled in industrial and secretarial arts, mass communications, printing and graphic arts, plus a score of other occupations.

"When you get back home Satan will say to you, 'You had a good time; now forget all about it! Be the same kind of person you were before. Don't take life too seriously. You live only once. Don't let it bother you if you enjoy the pleasures of sin for a season. It's only natural; in fact, it's fun.'

"But don't be discouraged, young people. What are you going to take home with you? A holy zeal, a new vision, an irrevocable commitment? A renewed commitment to Christ and the Heaven-inspired cause?

"Are you willing to say in your heart, 'My Jesus I love Thee? Are you determined by the grace and the power of the Holy Spirit to guard diligently the avenues to your soul? Are you determined to love and to serve your fellow men without regard to nationality, language, or racial background?"

As Pastor Charles L. Brooks, of Pennsylvania, sang an appeal song, thousands of young Adventists stood to signify their personal decisions.

CONGRESS: WEDNESDAY NIGHT

(Continued from page 16)

formed in the background. Considerable ingenuity had gone into this, and it was most impressive.

One of the most touching scenes of the program was that provided by the British youth as they portrayed scenes from the Crimean War, with its disease, privation, and despair, all relieved by "the Lady with the Lamp," Florence Nightingale. She went to the Crimea with 38 nurses and a determination to put an end to its infamous misery. It marked a great advance in nursing care, and here on our platform we saw it in miniature.

While the Austrian youth chorus sang their lilting romantic songs, a phalanx of youth bearing electric torches with colorful cowls raced through the audience waving them up and down the aisles to the delight of everyone.

Groups from the Cameroons, from Spain, from Germany, and still other lands filled the more than three-hour program. When the announcer told the audience that more than 1,000 young people had taken part in the program, no one could dispute it. Altogether, it was a never-to-be-forgotten evening, showing in drama, symbol, and song the spirit and triumph of Adventist youth in all lands of earth.



The first book to be completely produced at the Korean Publishing House is inspected by Kim Boon Soo (left), bindery foreman, and H. R. Kehney, manager, as workers continue production. The plant's new book-binding machine is located in the center background.

KOREA:

First Book Completed at Publishing House

The Korean Publishing House has recently completed production of *The Desire of Ages*, volume 2—the first book to be produced entirely within its plant.

Since its founding 60 years ago, the Korean Publishing House has desired to produce a book with its own equipment alone, but it has always lacked the needed machinery. With the arrival of a new bindery backing machine, the dream became a reality. Funds for the new machine came from the General Conference Publishing House Expansion Fund.

The third volume of *The Desire of Ages* (three volumes are required when translating the book from English into Korean) will soon be completed.

The new machine gives Korean Publishing House the ability to produce a book from manuscript form to the finished bound book.

H. R. KEHNEY, Manager
Korean Publishing House

INTER-AMERICA:

Voice of Prophecy Group Visits Bahamas, Jamaica

The King's Heralds and H. M. S. Richards, Sr., brought inspiring messages in word and song to Adventists and the general public alike during recent Voice of Prophecy rallies in the Bahamas and Jamaica.

After their appointment at the Florida camp meeting the radio group flew to Nassau, capital of the Bahamas. There they conducted a meeting in a large tent where H. A. Roach was completing an evangelistic series. Fifteen hundred people attended the rally.

Among those present were the prime minister of the Bahamas, the Honorable Lynden O. Pidling; the former premier

and leader of the opposition party; and Tulio Haylock, radio and TV secretary for the Inter-American Division.

Eight thousand people thronged the National Arena for the rally in Kingston, Jamaica, where a gift record was presented to the governor-general of Jamaica, Sir Clifford Campbell.

CHARLES R. TAYLOR
Departmental Secretary
Inter-American Division

SUMATRA:

Medan Hospital Opens; Plans Future Growth

The opening and dedication of Rumah Sakit Advent (Adventist Hospital) in Medan, Sumatra, Indonesia, on June 1 was marked with the presence of more than 150 guests.

This 32-bed hospital, situated on the outskirts of Sumatra's largest city, is the first of 12 units that will make up the completed institutional complex.

Several honored guests were in attendance at the dedication ceremony, among them the deputy mayor of Medan, Rifai Demanik, and the vice-consul for the United States, David Lambertson. Also attending the service were S. Ritonga, North Sumatra Mission president; Ted Jones, West Indonesia Union evangelist; and Dr. G. C. Ekvall, Far Eastern Division medical secretary.

The hospital was officially opened with the ribbon cutting by Dr. Ekvall, who also gave the dedicatory address.

Dr. Lie Sek Hong, a local physician and leader in the community and church, welcomed the guests and explained the future plans of the hospital. His untiring efforts and support for the development of an Adventist hospital for Medan has made the project possible. Dr. Lie has been named medical director for Rumah Sakit Advent.

D. A. ROTH
Assistant Secretary
Far Eastern Division

Pioneer Achievements Cited at Camp Meeting Anniversary

By RICHARD BARNETT

Departmental Secretary, Southern New England Conference

Southern New England Seventh-day Adventists recently paid tribute to the faith of their leading pioneers, whose humble beginnings in New England helped shape many aspects of the worldwide work of the church.

Gathered for special centennial services at their one hundredth annual camp meeting in South Lancaster, Massachusetts, June 26 to July 5, some 6,000 Adventists learned of the contributions made by Elders Stephen Haskell and James White to the Adventist cause.

This year also marks the centennial of the beginnings of the church's first Book and Bible House, as well as the one hundred twentieth anniversary of the Adventists' publishing work, the seeds of which first germinated in New England.

An announcement appeared in the REVIEW in the summer of 1869 that the first New England camp meeting would be held at South Lancaster, September 5 to 12. Four thousand attended that convocation, which was held in a pine grove in nearby Clinton.

Stephen Haskell, 36-year-old New England preacher, was leading organizer and promoter of that first New England camp meeting. Special guests were Elder and Mrs. James White, J. H. Waggoner, A. C. Bourdeau, and M. E. Cornell. Two large

tents were erected for the preaching services, and behind them, numerous family tents. Far to the rear ample space was allotted for wagons, buggies, and straw tents.

We are told that the railroad company had advertised the camp meeting from Worcester, Massachusetts, to Nashua, New Hampshire. The general attendance came from Massachusetts and New Hampshire, but some came from New York and other parts of New England. Elder Waggoner preached, and for the first time hundreds heard why Adventists keep the seventh-day Sabbath.

There were scores of new Sabbathkeepers who had come to see "the woman who has visions." They both saw and heard Ellen G. White, a little woman, with hair parted in the middle, wearing a white collar and plain dark dress, who stood before them. It was before the day of loud-speaker systems, yet her voice was heard clearly as she told of the work Jesus had come to do for sinful mankind.

The site of the New England camp meetings has changed over the years. In 1876, 20,000 attended an encampment at Groveland, Massachusetts, 40 miles north of South Lancaster. A local newspaper spoke of the gathering as "the largest as-



David Peterson, conference singing evangelist, portrayed Elder James White in the centennial pageant on July 4. Singing and keeping rhythm by clapping his hand on the top of his Bible, Pastor Peterson emulated Elder White's custom of entering the place where he was to preach.

sembly of people ever convened in this region." Camp meetings were held in various places in South Lancaster until permanent campgrounds were acquired at the present conference office site, at 34 Sawyer Street.

Lowell Bock, president of the conference, in his keynote sermon said, "We don't rejoice in a centennial of this kind, for while it is fitting to give recognition to our pioneers, we should have finished the work here, where it began, a long time ago." Other camp meeting speakers included R. R. Bietz, J. E. Edwards, W. R. L. Scragg, and Neal C. Wilson, of the General Conference. Everett Duncan, of Faith for Today, also spoke at the centennial camp meeting.

One hundred years ago Stephen Haskell supervised the organization of ten women, who met weekly at his home to send out literature, into what was called the Vigilant Missionary and Tract Society. Under the leadership of Mrs. Roxie Rice, this South Lancaster group was organized a year later into the New England Tract Society. Out of this nucleus grew our denomination's Book and Bible House idea, and, ultimately, the Lay Activities Department of the church.

The present Southern New England Book and Bible House, under the leadership of Ralph Trecartin, observed its centennial in a signal way. Men appeared in beards, top hats, colorful vests, and cut-away coats, while the women of the Bible House dressed in attire appropriate to the mid-1800's. The "old-fashioned" theme was carried out in an outdoor rustic Bible House annex, a Conestoga wagon replete with bridled horses, and old simulated U.S. bank notes that were used as premiums for the purchase of our literature.

On July 6, following camp meeting, a special service was conducted at Rocky Hill, Connecticut, to commemorate the birth of the Adventist literature work 120 years ago. Church leaders, local digni-



Ralph R. Trecartin (left), manager of the Southern New England Book and Bible House, instructs his staff at the opening of the outdoor old-fashioned Bible House annex located on the camp meeting grounds. The dress of the mid-1800's was worn during the entire camp meeting by the Bible House staff. At the extreme right is J. L. Clements, book department field representative of the Review and Herald Publishing Association.

taries, and nearly 100 guests gathered at the home once owned by Albert Belden in which Elder James White penned the first issue of *Present Truth*. Neal C. Wilson, vice-president of the General Conference for the North American Division, after making appropriate remarks, unveiled a stone marker that reads:

"Belden Farm—James White wrote the first Seventh-day Adventist publication—July, 1849."

There to speak of the background and significance of Adventist literature work were Virgil Robinson, of the Home Study Institute, a great-grandson of James White; and J. Ernest Edwards, of the GC Lay Activities Department. A group of 25 persons, led by Elder Bock, then set out to retrace the eight miles walked by James White as he carried the first issues of *Present Truth* from Rocky Hill to the post office at Middletown.

The devotion, faith, and sacrifice of the Advent pioneers in New England was impressed upon everyone who witnessed these commemorative occasions. They provided the challenge for us today to finish the work with the sincerity of purpose demonstrated by these who have gone before.



Lowell Bock (left), conference president; Neal Wilson (center), vice-president of the General Conference for the North American Division; and Francis Millard (right), union president, stand in front of the former Albert Belden home in Rocky Hill, Connecticut, after services in which the stone marker was unveiled. Elder Wilson holds a copy of the July 3, 1969, *Review*, on the cover of which appears a reproduction of the first issue of the *Present Truth*.



A group walking the eight miles from Rocky Hill to Middletown, Connecticut, following the path of James White as he brought the first issue of *Present Truth* to the Middletown post office.

Atlantic Union

New York Welfare Groups Demonstrate Mass Feeding

More than 1,000 persons received a nutritious and palatable meal in just five and one-half minutes June 29 at Camp Berkshire, near Wingdale, New York. The occasion was a mass-feeding demonstration held in connection with the annual camp meeting of the Greater New York Conference.

"The purpose of the demonstration," according to conference lay activities leader Gilbert E. Andersen, "was to prove that Seventh-day Adventists are prepared to be of help in the event of a large-scale disaster."

In addition to church leaders, the mass feeding was observed by Lt. M. Feder, director of the Civil Defense Section of the New York City Volunteer Auxiliary Police, and Thomas A. Boyle, disaster relief director for the Greater New York Red Cross.

The special meal, which consisted of stew, sandwiches, milk, and cookies, was prepared ahead of time by volunteer workers. Ten large army field ranges were utilized for the outdoor demonstration, and when all was ready the crowd was divided into ten lines of roughly 100 persons each.

Earlier in the day, another demonstration showed how the conference welfare van workers could arrive, set up, distribute clothing for 1,000 persons, pack, and leave in only three hours.

DON HAWLEY
Departmental Secretary
Greater New York Conference

✦ A series of evangelistic meetings was concluded in the Jay, Maine, church on July 19. Nine persons were baptized, and there are several more preparing for baptism. The speaker was J. O. Tompkins, ministerial secretary and conference evangelist of the Northern New England Conference. He was assisted by David I. Shaw, pastor of the Woodstock, Maine, district. Helping the 38 Jay church members in planning the series were members of the Dixfield church.

✦ The Big Week report turned in by George C. Peterson, Southern New England Conference publishing secretary, showed a total of 59 hours. In this time Pastor Peterson made 152 exhibitions; offered 55 prayers in homes; made 12 Bible course enrollments; delivered 33 senior adult religious books, 20 sets of *Modern Ways to Health*, 420 paperback editions of *Steps to Christ*, *Bible Made Plain*, *The Bible Story*, and other titles. He also sold 110 volumes of *The Bible Story* (hardback edition); 90 *Bedtime Stories*; 33 subscriptions to *Life and Health*; 18 subscriptions to *These Times*; and ten subscriptions to *Listen*. His total deliveries came to more than \$4,000.

✦ The Ephesus church (Northeastern Conference) has launched a 2-million-

dollar building campaign. Their 80-year-old structure suffered extensive damage by fire the night of January 8, 1969. Having just completed a \$200,000 redecoration project before the fire, this 2,400-member church has now contacted architects who are drawing up plans for reconstruction. The new building will have a main auditorium, seating 2,600 to 2,700 people, a youth chapel that will seat about 600, a community center, and an elementary school large enough to accommodate 600 children.

EMMA KIRK, Correspondent

Central Union



Bible Records Available for the Blind

At the June 19-24 quadrennial meeting of the Christian Record Braille Foundation, one of the guest speakers was Dale Recker, field secretary for the American Bible Society.

Dr. Recker (right) presented C. G. Cross, Foundation manager, with several copies of the recorded Bible published by the American Bible Society, to be used by the Foundation's lending library.

Recorded Bibles are made available to those who are financially unable to purchase them, when they are recommended by the Christian Record.

G. C. WILSON
General Field Director

✦ Ground was broken recently for a new church in Arkansas City, Kansas. The building formerly occupied by the church was destroyed by fire several years ago. The mayor of the city took part in the ceremonies along with the conference president, S. S. Will. Robert J. Furst is pastor.

✦ In preparation for a citywide evangelistic thrust in Denver, Colorado, the

Amazing Facts Monday-through-Saturday broadcast began August 4 over KQXI. It is planned that Joe Crews, Chesapeake Conference evangelist and Amazing Facts speaker, will conduct a campaign in the fall of 1970.

✦ Victor S. Griffiths, assistant professor of English at Union College, has been awarded a Ford Foundation grant for advanced graduate study during the 1969-1970 academic year. Professor Griffiths is one of 104 Negro faculty members at 70 colleges and universities to receive the grant, which includes an allowance for tuition, fees, books, travel, and a stipend equivalent to three quarters of the faculty member's salary.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

Dorcas Societies Assist Ohio Disaster Areas

When flood waters and hurricane-force winds whipped through northern Ohio recently, the Wooster, Sandusky, and Clarksfield Dorcas Societies were called upon to help distribute clothing, bedding, furniture, and other supplies.

Mrs. Harold Yoder, Wooster Dorcas leader, organized her group in taking clothing and bedding to the flood victims. The workers found themselves flooded with a sea of clothing, which was soon distributed.

Mrs. Emily Barrett, Dorcas leader of the Sandusky church, offered their help in that area, and arrangements were made by R. D. Steinke, lay activities secretary of the

Ohio Conference, with the Loma Linda Foods Company to use its trucks to haul the excess clothing in Wooster to the Sandusky church for distribution. In a few days more than 2,000 articles of clothing were given away.

The Clarksfield Dorcas Society, led by Mrs. Donald Wolcott, assisted the families in that area by giving 1,052 pieces of clothing, furniture, dishes, bedding, books, and toys to flood victims. The Norwalk Vault Company lent a truck to the Clarksfield group to pick up and deliver these items. Seventeen members of the church worked an entire day to help restore a home that had been badly damaged by the flood.

When R. D. Steinke and Samuel Thomas, lay activities secretaries of the Ohio and Allegheny West conferences, respectively, approached the Julian Koknenge Company, of Columbus, Ohio, with a request for shoes, the company gave 500 pairs of shoes.

MORTEN JUBERG, *Correspondent*

COLUMBIA UNION COLLEGE

✦ The college's department of behavioral science and the Sligo church are planning a joint project to establish a community counseling clinic. Clinic resources will include two electroencephalographs, valued at nearly \$30,000, both gifts to the college.

✦ A Master of Science degree in psychiatric nursing is now offered at Columbia Union College, reports Alice Smith, chairman, department of nursing. This degree, the first graduate program at CUC, includes a four-trimester course, designed to prepare nurses with functional expertise in clinical practice, teaching, consultation, and research.

✦ California Congressman Jerry L. Pettis delivered the August 9 commencement address. Other graduation weekend speakers

were Dr. Joseph N. Barnes, director of the Human Dynamics Research Institute at Walla Walla College, speaking at the consecration service, and Columbia Union College president, Winton H. Beaven, presenting the Sabbath morning baccalaureate sermon. On this weekend CUC conferred degrees on 78 seniors including 13 from Newbold College, CUC's British affiliate.

RICHARD LEE FENN, *Correspondent*

Lake Union

Lake Region Dedicates Disaster Relief Van

One high light of the 1969 Lake Region camp meeting was the dedication of a newly purchased health and welfare disaster-relief van.

This 40-foot Low Boy trailer is equipped with 110 drawers and 25 cabinets for storage of clothes, bedding, and medicine. A kitchen, located in the forward end of the trailer, contains a stove, sink, refrigerator, and several cabinets for the staff's use. The trailer is also equipped with a ten-gallon hot-water tank, a 150-gallon water-storage tank, water pump, and an air-conditioning unit.

A 220-volt generator supplies electricity for the van and is also capable of supplying emergency lighting for a small community.

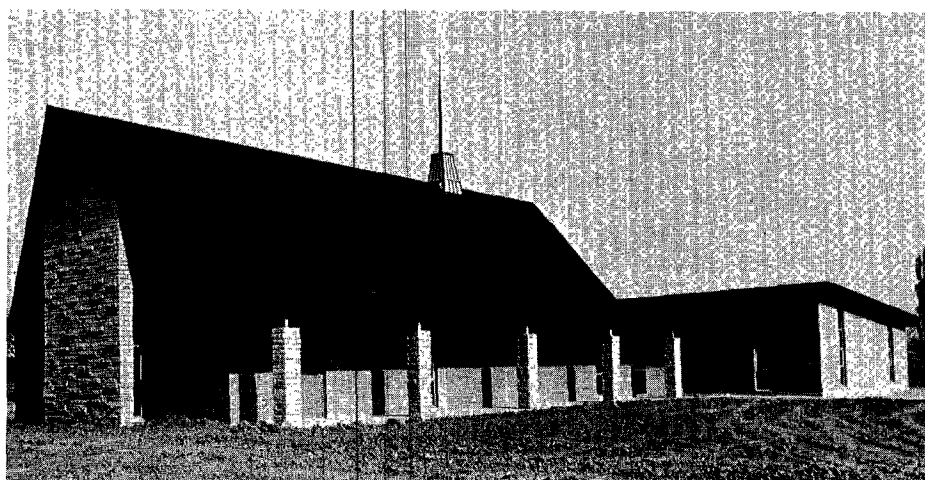
To facilitate mass feeding operations a small butane stove is situated in the rear of the van. This stove folds away to provide room for clothing distribution.

This fall, local federations will work together in the stocking and sorting of clothing for the van.

Conference leaders are making plans to acquire a smaller unit for use as a mobile clinic to serve mainly in inner-city areas.

R. W. BATES

Departmental Secretary



Church Opened in Findlay, Ohio

This new church building in Findlay, Ohio, was recently opened. Participants in the opening services were Olav Labianca, church pastor; Frank Hale, representative of the building committee; Philip Follett, Ohio Conference president; the Honorable Calvin R. Thatcher, mayor of Findlay; and Pastor Edward A. Bary, president of the Hancock County Ministerial Association.

CHARLES R. BEELER

Conference Departmental Secretary

Northern Union

✦ Three persons were baptized in the Morgan, Minnesota, church on May 31. Cecil Pryor is the pastor.

✦ At the recent Iowa camp meeting the members gave and pledged almost \$27,000 to be used for evangelism in the Iowa Conference this year.

✦ One hundred and thirty-nine people have been baptized in Iowa during the first six months of 1969.

✦ Two hundred and forty-two Iowa Missionary Volunteers have assisted in 21 evangelistic and revival crusades this year, and the pastors have baptized 107 people as a result of these meetings.

L. H. NETTEBURG, *Correspondent*

North Pacific Union

✦ A mission pageant at the Oregon camp meeting at Gladstone Park honored overseas workers from the ten world divisions of the church. Coordinating the pageant was Shirley Burton, at that time conference public relations secretary, assisted by Ernest Fresk.

✦ Members of the Chewelah, Colville, and Northport churches in the Upper Columbia Conference met June 22 for a farewell party honoring Pastor and Mrs. Arthur H. Warner, who are retiring and moving to Fairfield, Washington.

✦ John McGhee, spring honor graduate of Auburn Academy, was selected to receive a four-year renewable scholarship given by the Washington Congress of Parents and Teachers, Inc., for college attendance. He has been accepted at Walla Walla College, where he plans to major in theology and complete pre-medical requirements.

✦ Montzella Coleman has been conducting a Bible Story hour in her home in Yakima, Washington, since last October, when she visited the homes in her neighborhood and invited the children to her home every Sunday afternoon. It was only a few weeks until 50 children of different races, ages three to 14, were enrolled. Volunteers from both the Lower Naches and Yakima churches have contributed their time and efforts to help make the program a success.

✦ To accommodate the present attendance at the Meadow Glade church in one service and allow for future growth, the seating capacity of the church is now being increased from 570 to 1,000. In addition to the expansion, the building will be refurbished and modernized. The church serves the community, faculty, and students of Columbia Academy.

IONE MORGAN, *Correspondent*

Pacific Union

✦ John Lorntz, a graduate of San Pascual Academy, is serving as a summer student missionary to Santo Domingo and Puerto Rico. He studied last year at the new Adventist Seminary in Valencia, Spain, perfecting his Spanish, and is now working in youth activities and summer camps.

✦ Eleven Navajos were baptized at the camp meeting held July 11-13 on the grounds of Monument Valley Hospital. Preparatory evangelistic meetings had been held by Tom Holliday, Navajo minister, and Keith Mulligan, pastor of the Monument Valley church.

✦ Conference officials joined former pastors, leaders, and members of the Pacoima church in southern California in ground-

breaking for a new sanctuary and community youth center recently. Pastor Glenn Howell states that the new facility, which will cost about \$200,000, should be ready for use by April, 1970.

✦ More than 400 children—twice as many as last year—were enrolled in the Vacation Bible School of the Simi Valley, California, church this summer.

✦ Recent administrative and personnel additions at Monument Valley Mission and Hospital are: Stanley K. Martin, business manager, formerly with State of Washington accounting office; Mike Brant, laboratory technologist, formerly with a hospital at Grants Pass, Oregon; his wife, Lesley Brant, nurse; Ramona Reiber, nurse, formerly with Loma Linda University Hospital; Eunice Moye, medical records technician, formerly a secretary at Boise National Forest; Harold Harrison, maintenance, formerly mattress maker in Portland, Oregon; his wife, Wanda Harrison, secretary-receptionist, formerly a secretary, Oregon Conference; Daniel A. Ekkens, medical director, for-

merly a staff physician, Monument Valley Hospital; Kathy Baker, nurse, formerly with Loma Linda University Hospital.

✦ At the request of a Baptist minister, a Five-Day Plan was held recently in his church in Brentwood, California. Clayton Farwell, pastor of the Antioch church, with the help of three local physicians, conducted the series.

RUTH WRIGHT, *Correspondent*

Southwestern Union

✦ Three men were ordained to the gospel ministry June 21 at the Texico camp meeting, at Albuquerque, New Mexico. They are: Carroll B. Chanslor, pastor of the Las Cruces district; Isaac Lara, of the Santa Fe district; and Gordon L. Olson, Dalhart district.

J. N. MORGAN, *Correspondent*



Andrews University

Andrews Hosts Workshops

Andrews University was host this summer to several workshops covering various fields of study.

Mrs. Patricia Geach (left), one of the 36 participants in the first Andrews University journalism workshop, confers with Mrs. Norma Youngberg, a workshop staff member, author of five books, and writing instructor in the adult-education program at San Jose City School. In addition to Mrs. Youngberg, the workshop staff consisted of C. A. Oliphant, workshop director and associate professor of journalism at Andrews; Cecil Coffey, a free-lance writer; Kenneth Holland, editor of *These Times*; Richard Utt, book editor at Pacific Press; and F. Donald Yost, associate editor of the *Review*.

A second workshop, conducted by English-department chairmen and teachers from five colleges and one high school, enrolled 19 Adventist academy English teachers. Directing the workshop was John O. Waller, chairman of the AU English department.

Other workshops on the AU campus were a residence hall deans' workshop, a music workshop for discussing methods of teaching music to young children, an industrial-education workshop, a mathematics workshop, and a food service supervisors' workshop.

HORACE SHAW
Director, Public Relations



Agnes R. Eroh, teacher, School of Education, Loma Linda University, La Sierra campus, formerly teacher, Atlantic Union College.

A. W. Hamra, assistant auditor (Pacific Union), formerly treasurer (Southern California).

Leonard F. Webb, treasurer (Southern California), formerly secretary-treasurer (Nebraska).

Thomas L. Dybdahl, intern (Southern California), from Loma Linda University.

J. B. Th. Umboh, Ministerial Association secretary (Sarawak Mission), formerly president (East Java Mission).

Irving E. Hamilton, administrator, Boulder Memorial Hospital, Boulder, Colorado, formerly assistant administrator, Porter Memorial Hospital, Denver, Colorado.

Thelma Peterson, director, nursing service, Boulder Memorial Hospital, Boulder, Colorado.

Gerald W. White, teacher, Columbia Union College, formerly teacher, Monterey Bay Academy (Central California).

Sam Cornell, assistant publishing secretary (Oregon), from same position (Washington).

George H. Akers, vice-president for academic affairs, Walla Walla College; formerly associate professor of education, Andrews University.

D. E. Latham, secretary-treasurer (Missouri), from same position (Greater New York).

Mr. and Mrs. Alfred Barnhardt, elementary school teachers (Kansas), from same position (Nebraska).

J. G. Robert, church school teacher (Kansas), from same position (Minnesota).

J. L. Pogue, pastor, Fortuna (Northern California), formerly MV secretary (Nebraska).

W. E. Jamerson, MV and temperance secretary (Nebraska), formerly youth pastor (Southeastern California).

Donita Abston, office secretary (Kansas), formerly student, Union College.

R. E. Finney, Jr., teacher, South East Asia Union College, and pastor, Singapore, formerly, president (Wisconsin).

Gary Wisbey, staff, Thunderbird Academy (Arizona), from Walla Walla College.

Willard Beaman, chaplain, Castle Memorial Hospital (Hawaii), from Paradise Valley Hospital (Southeastern California).

O. F. Locke, pastor, Paradise Valley church (Southeastern California), from pastor, Sanitarium church (Northern California).

William Henry, pastor and Bible instructor, Newbury Park Academy (Southern California), formerly pastor, Ventura church (Southern California).

Samuel D. Meyers, pastor, Los Angeles University church (Southern California), formerly pastor, Chicago Shiloh church (Illinois).

R. D. Williams, stewardship secretary (Northern California), formerly pastor, Lodi Central church (Northern California).

Marilyn Gill, church school teacher, Colorado Springs (Colorado), formerly teacher in Ohio.

Garland Cross, church school teacher,

Greeley (Colorado), from Alabama-Mississippi.

Joe Schnell, teacher, Cedarvale School, Kansas City (Missouri), formerly principal, New Haven School (Kansas).

Hoyet Taylor, publishing secretary (Florida), formerly associate publishing secretary.

Lewis A. Stout, principal, Bass Memorial Academy (Alabama-Mississippi), formerly pastor, Jackson (Alabama-Mississippi).

Phillip Florence, pastor, Athens, Georgia (South Atlantic), formerly a layman.

Jewel Bolejack, pastor, Milton-Freewater district (Upper Columbia), formerly district pastor (Colorado).

Leon Dennis, teacher (Texas), from same position (Missouri).

Leonard Rogers, pastor (Missouri), from same position (Texas).

Dan Rozell, registrar, Cedar Lake Academy (Michigan), formerly treasurer, Sunnysdale Academy (Missouri).

Harold Cornell, teacher, Keene elementary school (Texas), formerly principal, St. Louis Junior Academy (Missouri).

Gale Wehling, principal, Shattuck Junior Academy (Oklahoma), formerly teacher (Kansas).

Edward Johnson, pastor, Worland district (Wyoming), from same position (South-eastern California).

Henry Carubba, secretary (Florida), formerly departmental secretary (Florida).

Silvester Francisco, pastor, Twin Falls district (Idaho), formerly pastor, Calimesa (Southeastern California).

Larry Aldred, physical education director, Milo Academy (Oregon), a recent graduate of Walla Walla College.

H. A. Robieson, business manager, Penang Adventist Hospital (Malaya Mission), formerly treasurer, Bangkok Hospital (Thailand Mission).

E. A. Pender, business manager, Saigon Adventist Hospital, and treasurer, Saigon Mission, formerly business manager, Bangkok Hospital (Thailand Mission).

Myrtle Fitzgerald, teacher, Southeast Asia Union College, Singapore, from Ekamai Adventist School, Thailand.

Gloria Loe, dean of women, Southeast Asia Union College.

Dr. G. C. Ekvall, acting medical director, Bangkok Hospital (Thailand Mission), in addition to serving as medical secretary, Far Eastern Division.

Dr. Jack Seeley, surgeon, Bangkok Sanitarium and Hospital, from same position, Seoul Adventist Hospital (Korea).

A. B. Timple, manager, Thailand Publishing House, formerly superintendent, Philippine Publishing House.

Charles P. Harris, business manager, Youngberg Memorial Hospital, Singapore, formerly business manager, Saigon Adventist Hospital, Vietnam.

John Harris, Bible teacher, Far Eastern Academy, Singapore, formerly acting principal, Ekamai Adventist School, Bangkok, Thailand.

Ben Sumicad, accountant, North Philippine Union, from Central Philippine Union Mission.

Kan Tje Siang, chaplain's office, Taiwan Sanitarium and Hospital, Taipei, Taiwan, from pastoral work, West Indonesia Union Mission.

A. C. McClurg, pastor, Paducah (Kentucky-

Tennessee), from same position, Valdosta (Georgia-Cumberland).

J. W. Newman, pastor, Ashland (Kentucky-Tennessee), formerly chaplain, Highland Hospital, Portland, Tennessee.

Duane Peterson, pastor, Winston-Salem (Carolina), formerly teacher, Wisconsin Academy.

Carl J. Smith, pastor, Elizabethtown (Kentucky-Tennessee), from Southern Missionary College.

W. H. Smith, treasurer (Florida), formerly assistant treasurer (Florida).

Charles P. Shobe, pastor, Lexington (Kentucky-Tennessee), formerly pastor, Des Moines (Iowa).

Bill Wood, dean of men, Milo Academy (Oregon), from same position, Georgia-Cumberland Academy.

W. H. Ward, chaplain, Walla Walla General Hospital (Upper Columbia), formerly pastor, Sandpoint district (Upper Columbia).

(Conference names appear in parentheses.)

From Home Base to Front Line Australasian Division

Martin Brown, to be district director, Batuna, Western Solomon Islands Mission; Mrs. Brown, of Tasmania, left Sydney, April 10.

Dr. Bruce Robbie, to connect with the staff, Youngberg Memorial Hospital, Singapore; Mrs. Robbie and their two children left April 13. Early in 1970 Dr. Robbie is to proceed to the United Kingdom to complete his surgical specialty.

Mr. and Mrs. Clifford Newman, to serve on hospital staff at Atoifi, Malaita, British Solomon Islands, on relief basis, left May 4.

Ian Watts, to be district director, Coral Sea Union Mission Port Moresby, New Guinea; Mrs. Watts and their two children left May 4.

Lynette Durkin, to serve on nursing staff, Sopas Medical Training Center, Coral Sea Union Mission, as of May 12.

Don Menkens, returning as headmaster, Central school, Papuan Gulf Mission, Port Moresby, New Guinea; Mrs. Menkens and five children left May 13.

Ken Boehm, to undertake building work on new mission sites and care for the maintenance of existing buildings, Coral Sea Union Mission, as of May 14.

Val Dunn, returning for nursing work, Togoba Hansenide Colony near Mount Hagen, New Guinea, May 15.

Church Calendar

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

Of Writers, Articles, and Miscellany...

Those interested in symbolism should have no trouble with the cover this week when they recall Ellen G. White's three-point definition of true education: "It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world and for the higher joy of wider service in the world to come." —*Education*, p. 13.

Photo credits from top to bottom go to Alan Cliburn, twice to J. Byron Logan, then Harold M. Lambert, and Max Tharpe. Harry Baerg, Review art director, did the pen-and-ink trade symbols.

Emphasis is again placed on Christian education in the women's pages this week. "A Parable" (page 10) by Irene Butler Engelbert comes uncomfortably close to fact in many homes this time of year. But included with the parable, which has a rather grim ending, is a brief tribute to a family that was willing to pay the price for Christian education. Of course we know that graduation is not really an ending; in fact, graduation from an Adventist school is merely a fine beginning.

Regular readers of the REVIEW will probably not see anything unusual about this issue except the fact that it has 24 pages instead of 32. Even that isn't out of the ordinary, because the last issue of the month is always smaller. What is different about this one is the fact that every Adventist family in North America is slated to receive one. And, of course, we wish that weren't unusual.

From week to week the REVIEW includes articles that instruct and inform and those that are devotional. For example, this past year has included several discussions of the Federal-aid-to-church-institutions issue; a series of articles on family finance; a full report on the first summer spent at the Andrews University dig in the Holy Land; and a travelogue account of the work past and present in the South Pacific. And that includes only the front half of the magazine. The latter half is full of world news—openings of new work and progress in well-established areas.

There is something in the magazine for the entire family. Regular features include a children's story, "The Art of Living" column for youth, "Especially for Men," and the women's pages with the once-a-month "Homemakers' Exchange." The magazine also provides a record of denominational vital statistics—missionary departures, worker transfers, and obituaries.

A new monthly feature for young Adventist adults is beginning September 11.



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

JOINT CONFERENCE OF WALDENSIANS, METHODISTS

ROME—Italy's Waldensians and Methodists opened their first joint conference here. Observers said the sessions had great ecumenical significance, having come about after more than 20 years of dialog.

SUNDAY RACING VOTED

POWNA, VERMONT—The residents of this southern Vermont town have voted by nearly a two-to-one margin in favor of continuing Sunday racing and pari-mutuel gambling at Green Mountain Park here.

ISSUES WEIGHED BY CHURCH LEADERS

NEW YORK—Four New York religious leaders, appearing together for the first time on a "prime time" Saturday evening National Broadcasting Company television show, agreed here that many churchmen have been challenged by a loss of confidence in the clergy, notably by city dwellers and college students. But "the church is not retreating," one said, adding that in the renewal process, Christian churches are providing positive answers to such big-city problems as housing and family breakdown at the neighborhood level.

"ENGLISH" SCHOOLS NEARLY BANKRUPT

MONTREAL, QUEBEC—Almost bankrupt after nine months of being forced to set up special schools so their children can be educated in English, the Association of Parents in suburban St. Leonard has appealed to U.S. groups for aid.

\$1 MILLION GIVEN NOTRE DAME

NEW YORK—Gulf and Western Industries of New York has awarded \$1 million to the University of Notre Dame. The amount is believed to be one of the largest corporate gifts in U.S. higher education history.

ROBERT KENNEDY INSTITUTE PROPOSED

NOTRE DAME, INDIANA—Establishment of the Robert F. Kennedy Student Institute has been proposed here by a group of Notre Dame students.

DEFEAT FOR PAROCHIAL AID

LANSING—Subsidies for Catholic and other nonpublic schools in Michigan were defeated here in a very close vote in the house.

BUS "AID" LEGISLATION BACKED

ST. PAUL, MINNESOTA—A bill to provide State aid for the transportation of nonpublic school students has been approved by the Minnesota House appropriations committee.

Review and Herald

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

EDITOR: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD
F. DONALD YOST

Consulting Editors: ROBERT H. PIERSON, REINHOLD R. BIETZ
F. L. BLAND, THEODORE CARCICH, W. J. HACKETT
R. S. WATTS, NEAL C. WILSON

Editorial Secretaries: DOROTHY EMMERSON
IDAMAE MELENDY
ROSEMARY BRADLEY

Layout Artist: RAYMOND C. HILL

Special Contributors: W. R. BEACH, K. H. EMMERSON
R. R. FIGUHR, FREDERICK LEE
PRESIDENTS OF WORLD DIVISIONS

Circulation Manager: SHERMAN L. CLARK

Field Representatives: C. M. WILLIS
CLIFFORD K. OKUNO

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

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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

Nigeria, Biafra, Profit From Relief Offering

Much of the recent offering given for Nigerian/Biafran relief has been spent for necessary supplies. Although there have been some difficulties encountered in the delivery of relief goods, large shipments of medicines, clothing, and food have been purchased and the transportation has been paid for delivery to this needy area. Considerable sums have been spent in providing medical teams to treat the needy. The teams, which are composed generally of three doctors, two nurses, and another specialist of some kind, have remained in the area from six to 12 weeks.

A survey shows that the needs for rehabilitation of the properties of the church and personnel are great and that the cost will be very large. Some monies are being held in reserve to meet these needs.

Certainly the liberal gifts of the church members are proving to be a real blessing to the needy of this strife-torn area.

KENNETH H. EMMERSON

Twelve Congresses to Mark Southern Asia Anniversary

To celebrate the fiftieth anniversary of the Southern Asia Division, the lay activities leaders will hold 12 congresses in October and November and commission 1,000 lay soul winners as members of the modern "120."

They also have these soul-winning objectives: 1,000 Bible studies a day, which is more than double last year's attainment; the distribution of 25,000 Bibles in the Gift Bible Evangelism program; and making 170,000 new contacts with an especially prepared penetration tract that is being printed in all major languages.

G. W. Maywald, lay activities secretary of the division, writes: "The workers and members in Southern Asia are on the march for Christ this year. Their fiftieth anniversary will be climaxed with a membership of 50,000 by May 9, 1970."

J. ERNEST EDWARDS

Atlantic Union President Retires After 45 Years

After nearly 45 years of dedicated service in a number of places and in many challenging types of denominational endeavor, F. R. Millard, president of the Atlantic Union, has decided to retire from active service.

Beginning as the principal of an intermediate school in Salida, California, Elder Millard, with his wife, went on to posts of educational leadership at Philippine Union College, Japan Union College, and the Malayan Seminary. For about three years during World War II, Elder Millard was on loan to the United States Government in Washington, D.C., as an expert in the Japanese language. He holds degrees from Pacific Union College and George Washington University.

From 1945 to 1958 he was president of the Japan Union Mission. The next six years the Millards were in Washington

again, where Elder Millard served as an associate secretary of the General Conference. In 1964 he accepted the invitation to become president of the Atlantic Union Conference, with headquarters in South Lancaster, Massachusetts.

The Millards will retire in Merced, California.

A new union president will be chosen about the end of August.

NEAL C. WILSON

Church Buildings Repaired, Workers Active, in Vietnam

For three years members of the Bien Hoa church near an air base outside Saigon, Vietnam, have not been able to worship in their church, because of damage.



The Dalat church, shown damaged by mortar fire, has now been repaired for worship.

Now the church is repaired and back in use.

The Dalat, Vietnam, church, damaged by mortar fire some time ago, has also been restored to use.

Funds for these restoration projects have come from overseas Sabbath school and church mission offerings and from the donations of the Vietnamese members.

V. L. Bretsch, president of the Viet Nam Mission, reports further that officials have made available two steel buildings 70 by 144 feet each, ideal for use by the school in Saigon. But the cost of pouring concrete and erecting just one of these buildings is about \$10,000.

Currently the workers in Saigon are attempting to distribute 10,000 sewing kits to needy people. Two thousand of these kits will be supplied to the mountain people of Dalat.

DUANE S. JOHNSON

Central Luzon Colporteurs Double Soul-winning Work

The number of literature evangelists in the Central Luzon Mission in the Philippines increased from 135 in 1968 to 154 in 1969, according to P. M. Mayor, mission publishing secretary.

The soul-winning activities for the field during the first six months of 1969 are almost double the activities for the same period of 1968. According to Elder Mayor,

77 students are working for scholarships. Three full-time student leaders have been employed to train and inspire these young people.

D. A. McADAMS

900 Pastors Receive Testimony Countdown Kits

Nine hundred pastor's kits were mailed on one recent day to ministers in North America who plan to begin Testimony Countdown classes in their churches.

Each kit contains 190 pages of material, including stories about Ellen G. White, answers to questions about the nine volumes of the *Testimonies*, and historical side lights about this inspired library of books. The kits, though free, are mailed only upon request.

Thousands of Adventist people await the launching of Testimony Countdown classes in hundreds of churches early in September.

PAUL A. GORDON

Servicemen's Retreat To Be Held in Korea

A religious retreat will be held September 26-28 for Seventh-day Adventist U.S. servicemen in Korea, at the Eighth U.S. Army Retreat Center in Seoul. All U.S. servicemen in the area are invited to attend.

We request that relatives and friends of servicemen in Korea write letters to encourage men to attend this retreat and subsequent ones.

T. V. ZYTKOSKEE

IN BRIEF

★ The winds of Hurricane Camille, reaching a velocity of 125 miles an hour at Lumberton, Mississippi, destroyed or damaged the roofs of eight buildings at Bass Memorial Academy. According to Principal Louis A. Stout, the storm caused no structural damage. The eye of the hurricane passed over the campus.

CHANGE OF ADDRESS

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

Name _____

New Address _____

City _____ State _____ Zip Code _____

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