

ten REASONS FOR daily COURAGE

By ERNEST LLOYD

1. We have a Father in heaven who loves us with an everlasting love and shows that love constantly by supplying all our needs and who blesses us with all spiritual blessings (John 16:27; Luke 12:22-32; Eph. 1:3).

2. We have a great and good Shepherd to lead us all the way through our pilgrimage, sometimes through rough and trying places. But how good to know that He is leading (Ps. 23; Heb. 13:20, 21).

3. We have a High Priest in heaven who sympathizes with us, for He is the sympathizing Jesus, and He is "touched with the feeling of our infirmities" (Heb. 2:17, 18; 4:14-16; 8:1-6).

4. We have an abiding Comforter to be with us and to guide us into all truth, who alone can give the comfort the human heart craves (John 14:16, 17; 16:13, 14).

5. We have a wonderful Counselor to whom we may go for wisdom, One who gives help to the humble without any upbraiding (Isa. 9:6).

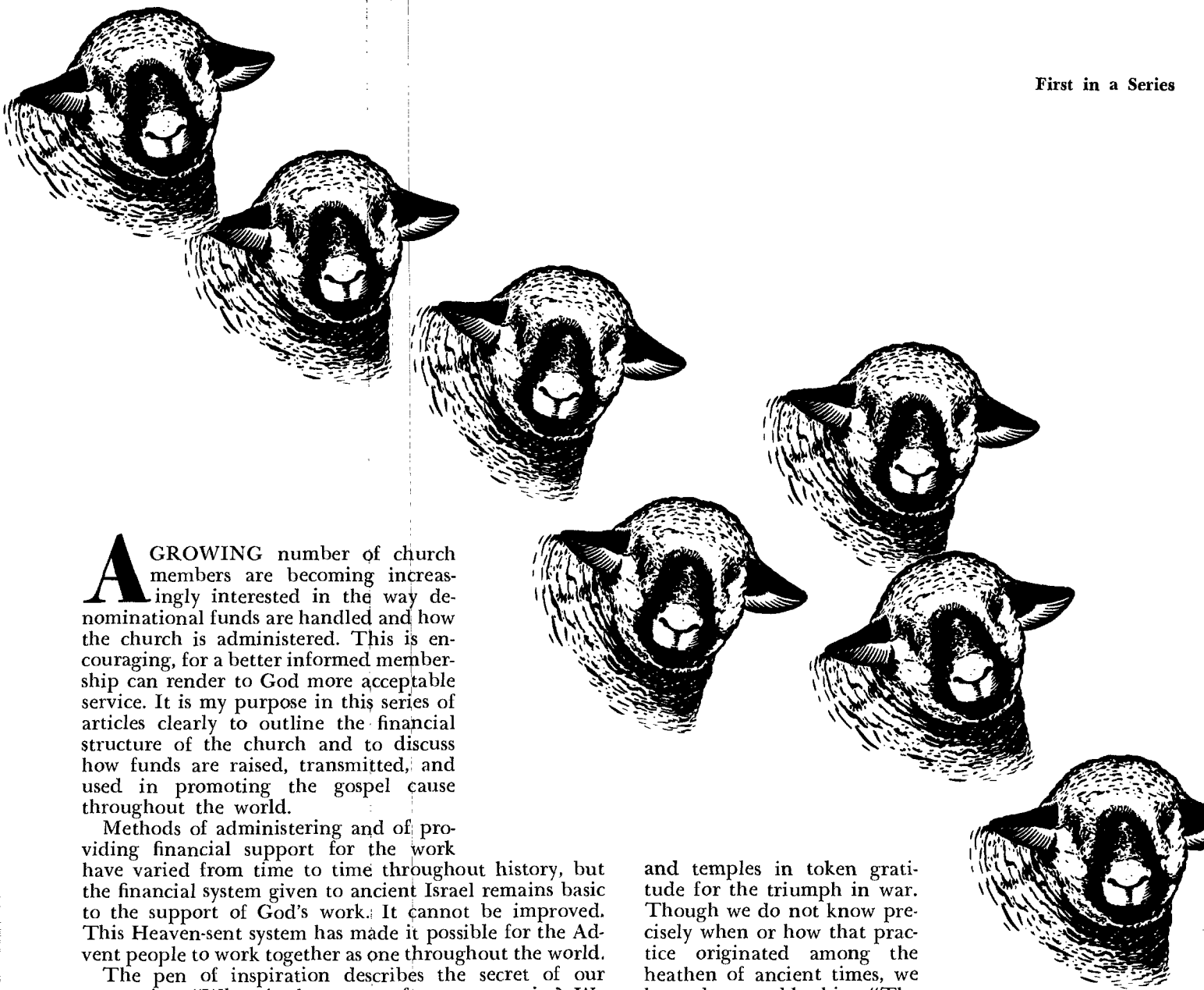
6. "We have an advocate with the Father, Jesus Christ the righteous," who "ever liveth to make intercession" for us, who pleads our cause and always prevails (1 John 1:8, 10; 2:1; Heb. 7:25).

7. We have a throne of grace to which we may go at any time and under any circumstances to obtain mercy and "find grace to help in time of need." Prayer is man's greatest privilege (Heb. 4:16).

8. We have the Holy Scriptures, which testify of our Lord, revealing His will for us, His teachings, His promises, and His glorious plan for the future of His people (1 Peter 1:11).

9. We have angels to minister to us, to shield us from the great adversary of our souls, to help us in the crisis, and to fellowship with us in the *daily* routine (Heb. 1:14).

10. We have an inheritance that is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven" for us who are "kept by the power of God" until we come into everlasting possession (1 Peter 1:4, 5).



A GROWING number of church members are becoming increasingly interested in the way denominational funds are handled and how the church is administered. This is encouraging, for a better informed membership can render to God more acceptable service. It is my purpose in this series of articles clearly to outline the financial structure of the church and to discuss how funds are raised, transmitted, and used in promoting the gospel cause throughout the world.

Methods of administering and of providing financial support for the work have varied from time to time throughout history, but the financial system given to ancient Israel remains basic to the support of God's work. It cannot be improved. This Heaven-sent system has made it possible for the Advent people to work together as one throughout the world.

The pen of inspiration describes the secret of our prosperity: "What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. . . . As we have advanced, our system of organization has still proved effectual. . . .

"It has been built up by His direction, through much sacrifice and conflict."—*Testimonies to Ministers*, pp. 24-28.

Thus the organization of the church, including its financial structure, is based upon Heaven-sent principles.

Origin of the Tithing Plan

Some students of the Bible have conjectured that Abraham and his descendants borrowed the tithing plan from their heathen neighbors and adapted it to the needs of their own system of religion.

The viewpoint of the Seventh-day Adventist Church has been stated succinctly in these words: "*The tithing system was ordained by God*, and it had been observed from the earliest times."—*The Desire of Ages*, p. 616. (Italics supplied.)

There is historical evidence that in some instances when heathen kings were victorious in battle, a portion (sometimes a tenth) of the spoils taken from the defeated enemy was presented to pagan priests at their shrines

and temples in token gratitude for the triumph in war. Though we do not know precisely when or how that practice originated among the heathen of ancient times, we have been told this: "The heathen systems of sacrifice were a perversion of the system God had appointed."—*Ibid.*, p. 28.

"The sacrificial system, committed to Adam, was also perverted by his descendants. Superstition, idolatry, cruelty, and licentiousness corrupted the simple and significant service that God had appointed."—*Patriarchs and Prophets*, p. 364.

It is, therefore, possible that the plan of tithes and offerings God has appointed, and which was linked with the true religion in patriarchal times, was taken over to some extent by false or counterfeit systems of religion at an early date.

"God's plan in the tithing system is beautiful in its simplicity and equality. All may take hold of it in faith and courage, for it is divine in its origin."—*Testimonies*, vol. 3, p. 388.

"This distinct arrangement was made by Jesus Christ Himself."—*Ibid.*, vol. 6, p. 384.

But "the tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam."—*Ibid.*, vol. 3, p. 393.

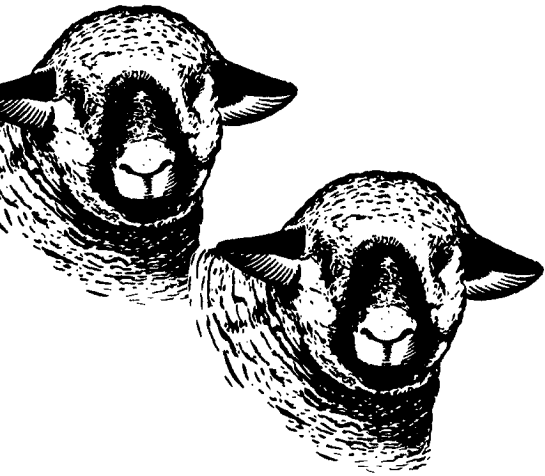
The Genesis record, a brief sketch of the history of the human race for more than two millennia, does not tell us who was the first patriarch divinely instructed to set apart the tithe for the service of the Lord. It does

The tithing system as set forth in the Scriptures is God's plan for



Financing a World Church

By KENNETH H. EMMERSON



tell us that Abraham, after routing the forces of King Chedorlaomer and his allies in battle and receiving the grateful benediction of Melchizedek, king and priest of Salem, "gave him tithes of all" (Gen. 14:20; cf. Heb. 7:1-9).

"This holy man [Melchizedek] blessed Abraham, in the name of the Lord, and the patriarch gave him tithes of all the spoils as a tribute of gratitude to the Ruler of nations."—ELLEN G. WHITE, in *Review and Herald*, May 16, 1882, p. 306.

From whom had Abraham learned that he should pay tithe? He was the recipient of a considerable body of revealed instruction of divine origin, which he religiously cherished and heeded. The Lord said of him: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Gen. 26:5). The requirement to tithe his increase doubtless was included in those God-given commandments.

"This [plan] was continued through

successive generations. . . . The same principle existed in the days of Job. Jacob, when at Bethel, an exile and penniless wanderer, lay down at night, solitary and alone, with a rock for his pillow, and there promised the Lord: 'Of all that Thou shalt give me I will surely give the tenth unto Thee.'"—*Testimonies*, vol. 3, p. 393.

"Jacob was not here seeking to make terms with God. The Lord had already promised him prosperity, and this vow was the outflow of a heart filled with gratitude for the assurance of God's love and mercy. Jacob felt that God had claims upon him which he must acknowledge, and that the special tokens of divine favor granted him demanded a return."—*Patriarchs and Prophets*, p. 187.

Thus we see that "Jacob also recognized the obligation of tithing."—ELLEN G. WHITE, in *Review and Herald*, Dec. 8, 1896, p. 773.

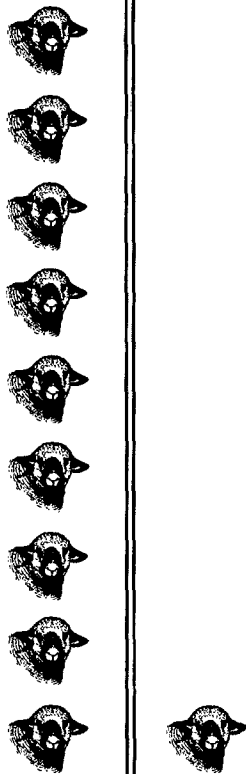
"Such . . . was the practice of patriarchs and prophets before the estab-

lishment of the Jews as a nation."—*Counsels on Stewardship*, p. 67.

Tithing in Ancient Israel

At Mount Sinai, Israel was taken into a special covenant relationship with God, whereby they were incorporated as a theocracy—a church and a nation under His rulership as their King. The tithing system, one of the sacred trusts committed to their patriarchal forebears, was now given to the Israelites. We read: "As the Israelites were about to be established as a nation, the law of tithing was reaffirmed as one of the divinely ordained statutes upon obedience to which their prosperity depended."—*Patriarchs and Prophets*, p. 525.

The Lord made it very clear to Israel that the tithe belonged to Him and that it was holy—set apart for sacred purposes. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . .



And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Lev. 27:30, 32).

"Here the same form of expression is employed as in the law of the Sabbath. 'The seventh day is the sabbath of the Lord thy God.' Exodus 20:10. God reserved to Himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests."—*Patriarchs and Prophets*, pp. 525, 526.

For what sacred purpose did the Lord ordain that the tithe should be used? He declared: "I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation" (Num. 18:21).

The tribe of Levi was chosen by the Lord for the ministry of the sanctuary, and for this reason He decreed that they should receive the tithe (verses 20, 22-24). "The tithe was to be exclusively devoted to the use of the Levites, the tribe that had been set apart for the service of the sanctuary."—*Ibid.*, p. 526.

"The appointed ministers of the sanctuary, the Levites received no landed inheritance; they dwelt together in cities set apart for their use, and received their support from the tithes and the gifts and offerings devoted to God's service. They were the teachers of the people, guests of all their festivities, and everywhere hon-

ored as servants and representatives of God."—*Education*, p. 148. (See also *Counsels on Stewardship*, p. 71; *Patriarchs and Prophets*, pp. 522, 530; *Christ's Object Lessons*, p. 300.)

However, the Levites were required to tithe their income. The Lord said to them: "When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe" (Num. 18:26; cf. Neh. 10:38).

The place where the sanctuary was situated was the center to which the tithes and offerings were to be taken (Num. 31:25-39, 41, 47-54; Joshua 6:19; *Patriarchs and Prophets*, pp. 491, 496; *Testimonies*, vol. 3, p. 269; vol. 4, p. 492). There was a "treasury" or "storehouse" connected with the sanctuary (see Joshua 6:19, 24). In the time of David a committee of four Levites was appointed "over the chambers and treasuries of the house of God" (1 Chron. 9:26). When the plans were drawn up for the Temple that was to be built by Solomon, plans for "the treasuries thereof" were included (1 Chron. 28:11, 12; cf. 26:20). Donations were made for the work, and the donors "gave them to the treasure of the house of the Lord, by the hand of Jehiel the Gershonite," who was a Levite (1 Chron. 29:8). And when the Temple was built, "Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the Lord" (1 Kings 7:51; 2 Chron. 5:1). And the priests and Levites "departed not from the commandment of the king unto the priests and Levites concerning any matter, or concerning the treasures" (2 Chron. 8:15).

In the days of Israel's unfaithfulness, the treasures of the Lord's house were sometimes looted by enemies or diverted to improper use by the leaders (1 Kings 14:26; 15:18; 2 Chron. 12:9; 16:2; *Prophets and Kings*, pp. 95, 329). But during the great reformation under King Hezekiah, with the

services of the Temple resumed and the ministers of the house of God reorganized into courses for their work, a call was made to the people to bring in faithfully their tithes and offerings. The response was wonderful (2 Chron. 31:2-10). "Then Hezekiah commanded to prepare chambers [treasuries] in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully; over which Cononiah the Levite was ruler, and Shimei his brother was the next" (verses 11, 12).

At that time a group of seven men, with Kore the Levite as chairman, was appointed "over the freewill offerings of God, to distribute the oblations of the Lord, and the most holy things" (verses 14-19).

Thus the treasury department of the cause of God was well organized and faithfully supervised when Israel and her leaders were true to the Lord. But in 586 B.C. the army of King Nebuchadnezzar destroyed Jerusalem and the Temple, and its treasures were taken to Babylon (2 Kings 24:13).

When the Israelite exiles returned to their homeland after the 70 years of captivity, and the second Temple was erected on the site of the first (Ezra 6:14-22), the priests and Levites were organized again for service, and a treasury was established in connection with it (see Ezra 8:24-30; Neh. 7:70-73; *Prophets and Kings*, pp. 616, 617, 619). A call was made for the people to bring the various offerings "to the chambers of the house of our God; and the tithes of our ground unto the Levites, that the same Levites might have the tithes in all the cities of our tillage" (Neh. 10:39; see also *Prophets and Kings*, p. 667).

"And at that time were some appointed over the chambers for the treasures, for the offerings, for the firstfruits, and for the tithes, to gather into them out of the fields of the cities the portions of the law for the priests and Levites: for Judah rejoiced for the priests and for the Levites that waited" (chap. 12:44).

A Prayer

By JOSEPH R. KARLICK

Spirit of the living God,
Descend on us, we pray,
Fill our hearts with Jesus' love.
Come, live in us today,
That each of us on earth below
May a faithful witness be,
And others looking see not us
But only Christ may see.

At a later date Nehemiah discovered that Eliashib the high priest had given Tobiah, his Ammonite relative by marriage—a notorious rascal and enemy of God—for living quarters “a great chamber [connected with the Temple], where aforetime they laid the meat offerings, the frankincense, and the vessels, and the tithes of the corn, the new wine, and the oil, which was commanded to be given to the Levites, and the singers, and the porters; and the offerings of the priests” (chap. 13:4-7).

Nehemiah “cast forth all the household stuff of Tobiah out of the chamber,” restored the treasury, and renewed the call to the people to bring in the needed tithes and offerings;

and this they did (verses 7-12). He said: “I made treasurers over the treasures, Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah: and next to them was Hanan the son of Zaccur, the son of Mattaniah: for they were counted faithful, and their office was to distribute unto their brethren” (verse 13; *Prophets and Kings*, pp. 669, 670).

Thus, when God's plan concerning tithes and offerings was faithfully carried out in Israel, it was done “decently and in order”—as He would have all things in His cause (1 Cor. 14:33, 40). By the pen of the last of the Old Testament prophets the Lord solemnly warned His people against withholding His holy tithes: “Will a

man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse [or treasury], that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it” (Mal. 3:8-10).

“This is not a request of man; it is one of God's ordinances, whereby His work may be sustained and carried on in the world.”—*Testimonies to Ministers*, p. 307. ★★

(Continued next week)

The art of living *when you're young*

By MIRIAM WOOD

A CROP OF TERMITES

Uniquely satisfying in life's often unfair arena are the occasions when a clearly defined correlation between seeds sown and the resultant crop can be pinpointed. For that matter, the whole subject of reaping what's been sown poses a severe trial for most Christians at one time or another; all of us like the enormous satisfaction that comes from totaling the two columns, figuratively speaking, and coming out with a perfect balance. More often, though, life's sowings and reapings tend to resemble a musical selection that ends on an unresolved chord. One keeps waiting for the music to go on and be finished in a glorious burst of perfect harmony, but it doesn't. The chord hangs there, forever unresolved, forever tantalizing, forever irritating.

That it should be this way is entirely natural in our world. God never intended that man should be able to balance beginnings and endings of human reactions with perfect clarity. For that matter, when you come right down to it, man's fretful insistence that this should be one of his prerogatives is a rather large impertinence. In the great universe, God alone has the complete view of earthly life, earthly actions, the time limit for “birds coming home to roost,” and all the other facets of this topic that so annoy and absorb God's human children. Actually, if God permitted invariable, instant, and direct correlations, there'd certainly be little need for faith—and without faith, it is impossible to please God. One can, of course, observe the logical outcome of natural law through his lifetime, but still there's usually the very slow grinding of the mills, the very slow and ponderous moving and meshing of the gears.

Because of this frustrating feature interest in the human experience, I hope the true incident I'm about to relate will demonstrate that sowing and reaping can sometimes occur in amazingly close succession, the reaping being composed of almost undreamed-of “poetic justice.”

In a certain neighborhood of new homes, many of which were not yet completed, a man bought one of the finished houses, after much haggling over price and “extras” to which he considered himself entitled. The prelude to his purchase having consisted of daily interviews with the builder (euphemism for red-faced name-calling) plus his self-appointed role as neighborhood “stirrer-upper,” other buyers, and certainly the builder, drew a collective sigh of relief when he moved his

family in, subsided with semisilence, and attacked a building “project.”

The latter was an ambitious building into his basement of various and sundry rooms for this purpose and that, though since his house was a large one and few of the rooms were as yet furnished, his project seemed ill conceived in the opinion of the neighbors who were brought in for the inevitable “ohing and aching.” It also seemed expensive, as a great deal of lumber was involved. Some of the more outspoken visitors didn't hesitate to ask about the cost. Almost purring with self-congratulation, the amateur basement builder assured them that it wasn't costing him more than a few dollars—that he “figured out how to handle the problem.” All this was accompanied by superior smiles and mysterious noddings of the head and a general air of competence far above and beyond that of lesser mortals. Neighbors went away puzzled, somewhat diminished in self-respect; here was a man with real know-how!

A year passed. More homes were completed. Yards were landscaped. Sympathies were exchanged by weekend gardeners with aching backs and strained muscles. Things were quiet—that is, as quiet as things ever are in a vital new neighborhood liberally supplied with young citizens of all ages. Abruptly, though, this idyllic scene was brought to an end—by the Basement Builder-inner. Vesuvius in all its horrifying splendor surely could not have erupted more noisily. In stentorian tones of outraged anguish Mr. B.B.I. bellowed to all within range of his mighty voice—“My house has TERMITES! It's going to cost me \$500 to get rid of the nasty things! I'll sue the builder. I'll . . .”

He didn't, though, which rather surprised everyone. After all the other homeowners had nervously investigated their own houses and found no trace of the pests, the mystery seemed even greater. The builder cleared it up, however, when he was questioned (sternly) by one of the more vocal homeowners. He smiled with quiet amusement plus just a wee bit of understandable pleasure.

“I'll tell you exactly why Mr. — has termites. He's a scavenger. Every day after my crews had gone home he sneaked around and picked up anything he wanted. Some of the boards had been lying on the damp ground for a long time and were infested. By using them he created his own problem.”

After a moment's thought, the builder continued: “The lumber that didn't cost him anything just cost him \$500—and in my opinion it cost him an uneasy conscience. After all, most people would call what he did *stealing*.”

Well, as we said in the beginning, once in a while there's a tremendously satisfying and visible correlation between sowing and reaping. Once in a while the chord is resolved, the music is complete.

Why Seventh-day Adventist Doctrines Are Crucial

By JAMES J. LONDIS

IN THE past, when God's people rejected the light God had given, they lost the privilege of receiving more. But the struggle and confrontation with evil in the end time is an all-out one that will require a faith and confidence in God that few have ever possessed. Where does such a faith come from? From "hearing, and hearing by the word of God" (Rom. 10:17). Hearing what? Hearing the truth about God and committing one's life to the *true* God, to the God you *know* can be trusted regardless of circumstance or appearance to the contrary. This clearer concept of God, when allowed to change the life instead of merely remaining an intellectual awareness, means holier people. For the more clearly I see God in Christ, the more earnest and accurate is my repentance, which turns me away from sin. I learn to depend on God and not on myself, staking my hope of eternal life on His Word.

It will then be clear to the universe that when men live by the truth that God has revealed, and trust the way of love and not force, God can free them from hatred and evil affections. They can live completely and always by love. They will not *be* love in the infinite sense that God is, but their relationship to God and His way is so strong that it cannot be broken by any conceivable power or set of conditions. This is evidence that the plan of redemption does make men "whole" again, and sincere followers of truth will have no question as to where God is to be found in the earth.

In the past, men were not sure where God was acting. Men appeared who were unmistakably God's men, but their witness was not global. The majority of God's people refused to enjoy the fellowship with their Redeemer that the truth about Him made possible. Consequently, further truth was withheld. They would only abuse it. This left the world in darkness. But it will not always be so. Notice Isaiah's promise to Israel: "Arise, shine; for your light has come, and the glory of the Lord has risen upon you. For behold, darkness shall cover the earth, and thick darkness the peoples; but the Lord will arise upon you, and his glory will be seen upon you. And nations shall come to your light, and kings to the brightness of your rising" (Isa. 60:1-3, R.S.V.). The light is the truth about God. His character is to be made known through the lives of His people Israel.

"It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted.

At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. *His character is to be made known.* Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth. . . . 'Behold your God.' The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love. The children of God are to manifest His glory. In their own life and character they are to reveal what the grace of God has done for them."—*Christ's Object Lessons*, pp. 415, 416. (Italics supplied.)

God's Purposes Frustrated

This has always been the reason God has had a people. But an unwillingness to live by love has frustrated God's purposes by delaying Jesus' coming. But in the end love will prevail, truth will conquer. Even the delays will only reinforce God's authority in His universe. Viewed from this perspective, church history clearly reveals that when erroneous theology pervaded the church, there was a corresponding decline in piety. On the other hand, the truth brought hope and freedom to those who hungered after righteousness. The Reformation doctrine of righteousness by faith is an example of such a hope. All over Europe people received a new freedom to approach God, and relied on His mercy and strength. Now they could cast themselves on God through Christ in such a way that great faith in God was possible and natural.

How much was involved when Jesus prayed, "This is life eternal, that they might *know thee* the only true God, and Jesus Christ, whom thou hast sent" (John 17:3)?

It bears repeating that the knowledge referred to is more than mental assent, more than the admission that love and truth is the only basis for harmony in the universe. It is being committed to that belief. You see, the Biblical criterion of truth is based on the thesis that reality is charged with power and interest and value; therefore, any person who is not drawn to and changed by the truth is giving evidence either of willful re-

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sistance to its appeal or a lack of grasp of its significance. In other words, one can no longer be the same person when truth calls for a commitment. Mental awareness, technically speaking, calls for no response. Right now I am aware that a salt shaker is on the table. It changes nothing in me but my mental state. But knowledge of God affects my entire being. Even Satan has more than a mental assent to God's existence and nature. He is committed to destroying God. A response of some kind is unavoidable.

What seems to be clear is this: If the truth about God is the basis for faith in Him, then Seventh-day Adventists ought to enjoy more confidence in God than any other group of Christians on earth. What we know about God through the Scriptures and the writings of the Spirit of Prophecy is so lucid and symmetrical, so appealing to our moral values, that we have a potential for developing faith sufficient for any crisis. This is what we are saying will occur during Jacob's trouble. It will be the supreme test of faith, a Gethsemane for God's people. Can men continue to trust God and His promise of redemption when every circumstance points to the contrary? Have they learned to be righteous by faith?

This doctrine of righteousness by faith subsumes all others in the Advent Movement. It has been called the "third angel's message in verity." What is it saying? What does it reveal about God? To begin with we see a God who loves all persons infinitely, regardless of their attitude toward Him. This is a God who never stops seeking rebellious and unthankful men. He is only stopped in the sense that men no longer are capable of responding to love and truth—the only powers God uses to persuade. We see a God whose only requirement for eternal life is that men live by love and thereby heal this torn universe. While God asks men to become loving people, He Himself bears the cost for making them that way—He Himself provides the power to change. All this is done with no ulterior motives. We cannot be happy as persons any other way—and God wants us to be happy. Because God is that kind of Being, can I ever doubt that He will do everything for me that will serve my ultimate good?

While it is true that all our doctrines are subsumed under this great theme of righteousness by faith, they each make their own unique contribution to our over-all understanding of God. Our teaching on man's nature and the state of the dead reveals

God as a compassionate Deity who spares the dead the knowledge of human suffering. To hold that God is love and the doctrine of eternal suffering together inevitably distorts truth. The truth about man's nature also avoids the deceit of Spiritism and places proper value on the body and all physical reality.

Or, take the doctrine that Adventists claim is not shared by any other religious body—the investigative judgment. One of the things it tells us is that God is not authoritarian or arbitrary in the governing of the universe. He is not a benevolent despot. His is a democratic government beyond man's imagination to conceive it. He not only allows but encourages men to call Him into question for His acts.

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I am not an expert in comparative religions, but I cannot find any other church saying what we are saying about God. The picture is so complete, so perfect, so in keeping with what we would expect and want from an eternally wise and loving God. He persuades and never forces. This is to be either the best possible universe or no universe. When we clearly affirm this in our teaching and preaching, we are making God almost irresistible—as He ought to be. Those who are ultimately lost will be lost because they fought God every step of the way. It is not easy to resist Him, for there is no greater power in this universe than His love. God is staking everything on that premise.

I recognize that some others, in dimmer outlines, believe the truth as we do and are committed to it. They love Christ and serve Him faithfully. What they lack is the clarity and comprehensiveness, the detail and the coherence we've been privileged to receive. This means that in relationship to some Christian bodies, we worship a very different God. Any difference is significant, particularly when it is our faith in God that is at stake. Without question, we should clearly reveal the truth about God in our living, down to the minutest details.

The Sabbath, health reform, the covenants—all of our teachings reveal facets of God's character that intensify the beauty of His person as seen in Christ. It is as if Christ is the

window through which I see God, and each doctrine a sash which gives the window order and coherence, setting its boundaries so men won't mistake where the window begins and ends. Without each sash we might see God delighting in the suffering of the wicked or being authoritarian. Such concepts destroy the symmetry of the window. It loses much of its beauty.

Obviously, we can never allow our attitudes and actions to contradict what we say about God without running the risk of ruining someone else's chances to see the "beauty of His holiness." To the extent that God's people have the same problems that secular society has, to that extent we evidence that we don't mean what we say about God. It means that if racism exists in the life of an Ad-

ventist, he worships the same God society does. On the contrary, we must show that God's way—the way of love—is the only safe and secure way, the only workable way for men to dwell together in unity. "By this shall all men know that ye are my disciples, if ye have love one to another."

We are to help men learn the truth about God. Many know a great deal about Him through their study of the Scriptures. But when the last days are seen in their relation to God's overall purposes, when the doctrines are presented as aspects of God's character, when the fundamental issues of the great controversy are transparent to men everywhere, then the sincere will receive faith and grace to stand with God's people. In fact, they are already His people—but they dwell in Babylon, in confusion and misapprehension.

This is why, as I see it, being a good Seventh-day Adventist is different from being a good Methodist or anything else; this is why our doctrines are crucial. What is at stake is the truth about God, and the triumph of God and of every individual committed to love and truth. Whether "right can conquer might," whether "righteousness can flow as a mighty stream" is the central question of human existence. God answered it at the cross. Now we must inform men of that answer—and teach them to trust Him. ♦♦

(Concluded)

More "Doctor" or "Brother"

I am writing about the Speaking Out article "Doctor" or "Brother"? in the May 8 REVIEW. Although I agree that a problem does exist regarding the use of such titles, I take issue with the article on numerous points. Here are five.

(1) The title implies mutual exclusiveness, such as "heaven or hell," "sick or healthy." Actually, "doctor" and "brother," as well as numerous other titles, can appropriately be used to address the same person. Better: "When 'Doctor' and when 'Brother'?"

(2) The author appeals to Scripture (Matt. 23:5-12). However, he makes no specific application of these verses. When Christ said to His disciples, "But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren," is He telling them to call one another "brother"? No. Even if that were true, does one sin in using other names or titles (for example, "Elder")? I think not. Well, then, is the author drawing an analogy between the words "rabbi" and "doctor"? If so, this verse censures his own assertion that "doctor" is acceptable when applied to medical personnel.

(3) To call a person who has "finished" his education "doctor" is, according to the author, "an intellectual caste system." Here is an extremely unfortunate choice of words. In this particular case, the social inequities and stigma implied by the word *caste* simply do not apply. Furthermore, few indeed are those who seriously hold the view that a "doctor" has "finished" his education—certainly not the doctor himself! And as far as students are concerned, they are not that naive. It takes them only one or two class periods to ascertain whether their teacher is superior, average, or poor; whether he is called doctor or not has little if any influence on their evaluation.

(4) The author's approval of the titles "doctor" (medical) and "dean" is condemned by his own criterion, for they really don't tell us enough "about the profession and practical function" of the holder to justify their use in that regard. For example: is the "doctor" a physician? If so, a general practitioner or a specialist? And if a specialist, what field? Or is he a dentist? An osteopath? Surgeon? Optometrist? Psychiatrist?

Regarding "dean." Dean of men? Dean of students? Academic dean? An ecclesiastical dignitary? One also might add "Elder"—he may be an educational secretary, book salesman, Bible teacher, editor, or pastor.

Thus we can see that even titles in everyday use and accepted by virtually everyone really don't tell us a great deal about the work of the people bearing them.

(5) To say of the Ph.D. degree that "the only thing . . . it was ever intended to tell, is the fact that the person concerned has reached the pinnacle of erudition . . . , an erudition existing for its

own sake" is a statement that does not represent the facts. What any doctorate does indicate is that the holder has taken formal studies for at least three years (usually more) beyond the baccalaureate level, and has successfully completed certain prescribed courses and examinations. In the case of nonmedical degrees (e.g., Ph.D., Ed.D., D.Mus., et cetera) he has also successfully conducted a demanding research project and has submitted an extensive report on it to his examining committee, which has accepted it. Thus, a "doctor" has gained advanced proficiency in his particular area of study. When he graduates he is granted the



The Egg Theft

By MARGERY WILSON

HAVE you ever seen a mother goose chasing a helicopter? Well, neither have I. But a special crew of men wouldn't have been too surprised to see that during Easter Week, 1968.

These men took about 1,000 eggs from about 200 nests of the Great Basin Canada geese nesting area. You can imagine how mother goose felt when the men roared up in motorboats and a helicopter. They put the huge eggs in plastic buckets, adding some downy feathers from the nest to keep the eggs warm. A mamma goose on her eggs has a temperature of 99.75 degrees. If the egg becomes chilled, the life in it will die in less than four hours.

The eggs rode for one-half hour in the helicopter to a State game farm at Kennewick, Washington. There they were carefully placed in incubators to hatch. Now you can understand why a mother goose might want to chase that helicopter. She thought they were robbers.

The Canada geese had wintered on some twenty-five islands in the Columbia River between John Day and Umatilla dams. They liked the small wilderness islands for raising a family. There were enough plants on the islands for food and protection. They were surrounded by water for swimming. And there was plenty of sand to keep a goose from getting indigestion.

These geese choose a mate for life. The great gray mothers lay five or seven dull-white eggs that are larger than a large man's hand. They keep these eggs warm in a nest right on the ground in some tall brushy weeds.

The geese fluttered and honked in anger when the men took the eggs away.

privilege by the university of using the title "doctor" when and where he chooses. (By the way, this title is derived from the Latin, meaning "teacher.")

In conclusion, it appears that the problem is not *whether* certain titles and names are used but *when* would *which* form of address be the most appropriate and courteous given a particular set of circumstances. It is simply a matter of showing respect and honor to another person, and the Bible has much counsel in this regard (cf. Ex. 20:12; Rom. 12:10; Phil. 2:3; and the *SDA Bible Commentary* on these verses). If a person has a spiritual problem of pride and self-centeredness that manifests itself in a childish pique when the "right" form of address is not used, then this reflects upon his character and spiritual posture, not upon titles and names.

WILLIAM JAMES MCGEE
Collegedale, Tennessee

None of these wild creatures could understand that water would cover their isolated island homes in only a few days. When the huge gates on the new John Day dam farther down the river were closed, the river would back up water for 76 miles. The water would rise every day until a new river-lake was formed. This would be called Umatilla Lake. The Canada geese would never have been able to move their eggs.

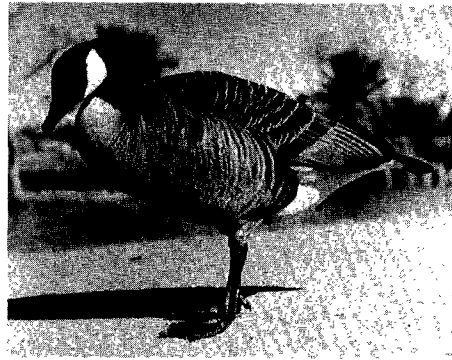
These strange men knew that someone had to help the geese save their eggs. The little yellow-green goslings that had already hatched were left on the islands. The geese could care for them. Goslings can swim within two hours after pecking their way out of the shell, even in icy-cold water.

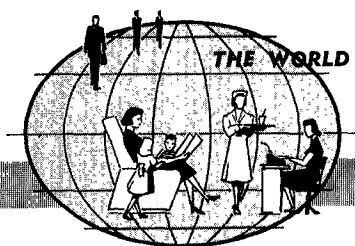
One day the gates on the mile-long dam closed. These islands can no longer be seen in this big lake now. They are all under water.

The eggs were kept warm and cozy in the incubators until they were hatched. Five or six weeks after their ride in the helicopter these little orphan goslings had another ride back to the banks of the Columbia River.

The men in the wildlife department knew that sometimes Canada geese have adopted a baby gosling whose parents have been killed. They had even seen geese baby-sitting, or perhaps you would call it gosling-sitting. It was pretty certain that the big geese would care for the newly arrived goslings.

ROBERT H. WRIGHT PHOTO





The Adventist Woman

Conducted by DOROTHY EMMERSON

Part 2 in a Series of Three Articles
on Christian Marriage



HAROLD M. LAMBERT

"My wife sees that I have the last word at our house—'Yes, dear.'"

The Domineering Wife

By JUDY SAVOY

AFTER the dishes are done tonight," says Jim Storm, "I thought we might drive to the hospital and visit Brother Norton."

"Oh, we can't, Jim," his wife, Betty, replies. "Someone has to stay home to pay Mr. Miller when he brings the apples this evening, and I promised Mildred that I'd run over to her house and give her a home permanent tonight. Besides, my car is skipping, so I planned to use yours."

"Oh," Jim answers disappointedly. He knows there's no use in discussing it any further, for their marriage has

been like this since the beginning. Of course, on really big issues Jim manages to put his foot down. But he hates to do that, because in order to assert his authority Jim must get angry before Betty will listen to him.

It isn't that Betty doesn't love her husband. No, it's just that she is the more aggressive. You see, she had a year of college, and Jim graduated only from high school. Also, she was married before and thus had more experience along marital lines. In fact, Jim was doubtful about marrying Betty, but she assured him that she would teach him all about marriage.

And that's what she has been trying to do ever since. The only thing is, she's teaching him everything she wants him to do, and he is the one who has done all the giving in.

Only last week Jim pointed out to Betty something she was doing that seemed to be unchristian. If anyone else had told Betty, she would have done some serious soul searching to see whether it was so. But because it was Jim who had corrected her, she assured herself that she was in the right. (After all, hadn't she taught Jim everything he knows?)

So the discussions are few in the Storm family. How can you discuss anything when one partner is always right?

But the most tragic thing about this situation is that Betty has no idea she is so bossy. She doesn't realize that where she was giving little suggestions here and there in the beginning of the marriage, she is now a nagging henpecker. Jim will never tell her, either. For, even with all her faults, he loves her too dearly to let her know what she has become. But he is praying sincerely that she will awake to the truth about herself someday and will experience a complete change of heart.

And that is often the case in marriages where wives assume too much authority. These wives would really

Discrimination?

By CLARA MAE WATROUS

Nita and Becky, our ten- and seven-year-old girls, were s-l-o-w-l-y picking up toys and books in their room in preparation for bedtime. Loathing to put down an intensely interesting book I was reading to see if they were doing the job right, I kept calling out every minute or so to hurry them on. However, I could tell by the sounds of play that no real progress was being made. My peak of patience being finally reached, with much scolding and ill temper I stormed into their room and with gusto picked up scattered items. The girls sat on their beds wide-eyed and silent as they watched and listened to what I considered self-righteous indignation. Nita, the older sister, softly tried to speak a few words to soothe my ruffled feathers. About then father came in to help. Having picked up a good many of their things, I left the room to cool off while he calmly put the girls to bed.

Later, when father and I were alone and I was much more unruffled, he gently said, "Do you know what Becky said to me?"

"Why, no, what?" I queried.

"Why can mommy have a tantrum and I can't?"

be astonished if they could see themselves as their husbands (and others) see them. A wife who is more intelligent than her husband and truly loves him will do her utmost to make him feel superior and will use her intelligence to build up the marriage rather than to be critical of her husband's behavior. She naturally consults him on all important decisions, knowing that a husband's outlook is different from a woman's viewpoint and realizing that two minds can often find a better solution than one mind alone.

It is very important for a Christian wife to make her husband feel needed. Because of Sabbath problems and unions, very often husbands must work in places where they feel that their jobs are menial. It gives a husband a great lift, after returning home, to know that someone (his wife and children) needs him. This also strengthens a man's religious experience, because a man who has a happy family life finds it easier to make sacrifices.

But a husband soon loses respect for a wife who assumes all the authority, and he eventually loses respect for himself because he knows that he isn't fulfilling his designated mission as priest and head of the household.

"All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing the sterner virtues, energy, integrity, honesty, patience, courage, diligence, and practical usefulness."—*Testimonies*, vol. 2, p. 701. Years ago Mrs. White felt it necessary to admonish some wives on this same subject: "I have also been shown that there is often a great failure on the part of the wife. She does not put forth strong efforts to control her own spirit and make home happy. . . . The husband is the head of the family, as Christ is the head of the church; and any course which the wife may pursue to lessen his influence and lead him to come down from that dignified, responsible position is displeasing to God. It is the duty of the wife to yield her wishes and will to her husband."—*Ibid.*, vol. 1, p. 307.

This advice is in harmony with the Bible, for the Scriptures tell us that wives should submit themselves unto their husbands and be subject to them in everything (Eph. 5:22-24).

Because the husband is away from the house at his job most of the daylight hours, the wife naturally must make the necessary decisions in the many minor events that occur while he is away. Then, when children come along, she is in charge of them during the day too. A mother who constantly tells her children what to

do may easily fall into the habit of telling her husband what to do too. If the husband isn't alert and the wife doesn't examine her motives when this authoritative nature crops up, it can lead to much unhappiness in the marriage. A wife will not be so likely to boss her husband when she remembers that she is to "revere her husband" (Eph. 5:33).

Not only does wifely bossing result in lowering the husband's position in the marriage and making him feel worthless, it also affects every other individual in the family. If there are children, they will surely see what is occurring, and they carry these impressions of their parents' marriage all their lives.

Take Stock of Marriage

Since the child is with the mother more of the time and because "the child is more readily impressed by the life and example of the mother than by that of the father" (*The Adventist Home*, p. 240), we can understand why the daughters of such a marriage will expect to rule in their own marriages.

A wife who loves to give orders should take stock of her marriage at frequent intervals. She could be setting a wrong example in front of her children both religiously and psychologically. "Fathers and mothers may study their own character in their children. They may often read humiliating lessons as they see their own imperfections reproduced in their sons and daughters."—*Ibid.*, p. 173.

Besides the husband and children in a marriage, there is another person in the family who is affected when the wife assumes command. And that is the wife herself. She can never be the queen of the family unless her husband is in his rightful place as king. Just as a king and a queen rule together, so the husband and wife rule their children together. Neither spouse should make all the

decisions, nor expect his plans to come first, nor be determined to get his way in everything. "Let the softening, subduing influence of the Spirit of God work upon your hearts and fit you for the work of training your children."—*Ibid.*, p. 342.

A wife who downgrades her husband is dragging down her marriage at the same time. And, ultimately, she lowers herself, too, for she is part of the marriage.

The domineering woman lacks deep personal religion, and she is like the proud Pharisee who praised his own virtues but couldn't seem to see his own faults. "When poor mortals, however high their profession, become just in their own eyes, then Jesus leaves them to be deceived in regard to themselves."—*Testimonies*, vol. 1, p. 331. And this can happen to women who become accustomed to pointing out the faults of others; they neglect to see their own.

"The sin that is most nearly hopeless and incurable is pride of opinion, self-conceit. This stands in the way of all growth. . . . How can one improve when he thinks his ways perfect?"—*Ibid.*, vol. 7, pp. 199, 200. But if we wrestle with God in prayer, He will show us our mistakes and sins, and He will help us to overcome them. Every improvement made in our characters brings us one step closer to heaven and one step nearer to a happier marriage.

A wife will enjoy keeping her husband at the head of the family if she will do the following things: give him lots of love, let him know that he is admired and respected, and ask his advice often. No man who knows he is loved, needed, and respected will feel the need of asserting his authority in a bossy manner. The most intelligent wives are those who stand behind their husbands, who encourage them at every turn, and who try to make their husbands happy even if they must sacrifice along the way. These wives are also the happiest. ♦♦

Love's Dimensions

By DAVID EVANS

Gentle as an infant's tear,
Soothing as the evening sand,
Novel as the crisp new year,
Certain as a weaver's hand,
Solid as a quarry's heart,
Joyous as the bubbling lark,
Graceful as a sailing dart,
Shining like a welder's spark,
Your love, young wife, is all these things,
And through this human love there springs
In me some hint of what, somehow,
God's love must be for me right now.

From the Editors

THE EVIL OF ARROGANCE

Few traits of character seem more out of place in today's world than that of arrogance. Whether the arrogance be associated with race, nationality, or education, it does not belong in a world crisscrossed by jet planes, photographed continuously by satellites, and tied together by fantastically sophisticated systems of communication. When one studies the pictures of earth taken from space by the astronauts, the conclusion is inescapable that our planet is truly "one world," as Wendell Wilkie described it some years ago. Gone are the days when one race could afford to consider another second-class. Gone are the days when a provincialistic outlook was adequate. Gone are the days when people (particularly in the New World) tended to think that anyone who could not speak English was somewhat benighted.

That narrow, bigoted, arrogant concepts are disappearing is perhaps indicated by a story told recently by a Washington, D.C., newspaper columnist. A young American had mailed a Christmas card to a friend in Japan. The card was mishandled in transit, and did not reach its destination until many months after Christmas. When it finally arrived, the Japanese friend wrote: "I don't know the reason why it was big mistaken by the Post Office, you know here the Department of Communications every end of the year, they are critical short of hand for to delivery Christmas and New Year cards to make preparations thus government to hire temporary thousands of school boys, for assist delivery mails, I think some are difficult to read address the cause came in this."

The American's reaction was: "I wish I could express myself in Japanese as well as he does in English." We suspect that in less recent times the card would have produced merriment rather than accurate self-evaluation and appreciation for the efforts of others. Until about the time of the second world war Westerners seemed to feel themselves superior to others. Their great burden was to Westernize the world. Even the church—an organization that should have been out front in the "one world" concept—sought to impose Western culture on its converts in all lands. On this point one writer declared recently: "Christianity never took root in China because missionaries never seemed able to detach their faith from their culture. From the earliest days, the attempt to Latinize, Europeanize, or Americanize was part and parcel of the missionary's dream, and in the end he dreamed it alone."—John Leo, in the *Christian Herald*, September, 1969.

Fortunately, Western arrogance in this respect is disappearing. More and more people recognize that the world would be poorer if the unique contribution of each culture were to be lost, or merged into a kind of uniculture.

Respect Others

Space does not permit a discussion of the arrogance of education, of wealth, or of opinion. But in passing we should like to comment that in an age when knowledge is doubling every few years, even the best informed and most highly educated are appallingly ignorant in some areas. Under these circumstances, humility, not arrogance, is appropriate.

Perhaps in no area is arrogance more troublesome than

in Bible study. A person who feels convinced that he is correct in his interpretation of the Holy Word will not dialog, nor can his horizons be widened. But no one is always right. No one has all wisdom. No one always exercises perfect judgment. For this reason we all need the help of others.

In Bible study a person who discovers an aspect of truth that he thinks has been overlooked should be willing to have his findings tested carefully by fellow Bible students. If the discovery is indeed truth, it will be welcomed by his brethren. If it is not truth, it will not gain respectability by a vehement defense even if its advocate seems sincere and pious.

Many years ago Sister White wrote: "Absurd theories abound which are destructive to moral and spiritual advancement. The cause of God needs men of intellect, men of thought, men well versed in the Scriptures, to meet the inflowing tide of opposition. We should give no sanction to arrogance, narrow-mindedness, and inconsistencies, although the garment of professed piety may be thrown over them."—*Testimonies*, vol. 4, p. 415.

Again she wrote: "It is never best for one to think that he understands every phase of truth, for he does not. And let no man flatter himself that he has a correct understanding of all portions of Scripture and feel it his duty to make everybody else understand them just as he does."—*Ibid.*, vol. 5, pp. 533, 534.

Arrogance—whether of intellect, race, nationality, or other areas—has its source in him who in heaven pitted his wisdom and power against that of Deity. It should not once be named among those who have taken the side of Christ in the great controversy. K. H. W.

THE DESERT IS RUTHLESS

"There is no way of telling how the wilderness can drive a man to death," a police source said, reporting on possible causes of the death of Dr. James Pike, 56, former Episcopal bishop of California. With his 31-year-old wife, Dr. Pike had driven his car into the wilderness west of the Dead Sea to conduct research on a book on the historical Jesus. The region is believed by some to be the one in which Jesus spent 40 days in meditation and temptation before beginning His public ministry.

On September 1, after making a wrong turn and becoming lost, the Pikes suffered the further misfortune of getting their car stuck on rocks and boulders. After a two-hour unsuccessful attempt to free the vehicle, the couple started out on foot toward the Dead Sea about eight miles to the east.

After about two hours Dr. Pike became too exhausted to go on. Leaving her husband, Mrs. Pike set out down a wadi toward the Dead Sea to get help. Some ten hours later, bruised after stumbling often and once nearly falling off a cliff, she rolled the last few yards onto an unpaved road where she was found by Israeli workmen and taken to Bethlehem.

Hundreds of Israeli soldiers, police, and Arab tribesmen joined in the search for Dr. Pike. Almost a week later, on September 7, his body was found on a ledge in a narrow valley. He had apparently fallen 70 feet while trying to reach the top. An autopsy indicated that he had died of exhaustion, heat prostration, and a fall, appar-

ently within a day after his wife left him to get help. Long before he was found, little hope was held out for finding him alive in the desert where daytime temperatures rise to more than 100 degrees.

Thus the desert has claimed another life. As we contemplated the tragic end of the controversial bishop, a victim of the ruthlessness of the unfeeling wilderness, we thought of the travels of the Israelites through deserts equally ruthless. Left to themselves they would have quickly perished as did Dr. Pike. But God preserved them for 40 years.

Who could better extol God's miraculous preservation than Moses, the divinely appointed leader of the people? Reviewing the unparalleled trek, he said, "Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end" (Deut. 8:15, 16).

Recounting the miracle, the psalmist set forth the divine leading in the wilderness journeys as one of the causes for thanksgiving: "O give thanks unto the Lord; for he is good: for his mercy endureth for ever. . . . To him which led his people through the wilderness: for his mercy endureth for ever" (Ps. 136:1-16).

Among the means God used to protect His people from the burning heat of the sun was the pillar of cloud. Concerning it Ellen G. White said: "The standard of their invisible Leader was ever with them. By day the cloud directed their journeyings or spread as a canopy above the host. It served as a protection from the burning heat, and by its coolness and moisture afforded grateful refreshment in the parched, thirsty desert. By night it became a pillar of fire, illuminating their encampment and constantly assuring them of the divine presence." —*Patriarchs and Prophets*, p. 282.

Without this protection of the pillar of cloud, without the provision of water and food, without protection from desert wildlife and warring tribes, the Israelites with their families and their herds of livestock would quickly have fallen prey, and Dr. Pike's untimely death is our reminder of this fact. Desert experts commenting on chances of survival during the search for Dr. Pike said that a man of Pike's age could survive only about three

days without food and water in the region where he was lost.

From this tragic incident in the Judean desert comes also this pathetic story of the impotence of psychic phenomena to provide useful information. For several years the Pikes had conducted research in the area of these phenomena and had coauthored a book entitled *The Other Side*, in which Dr. Pike told of his alleged communications with his son. The desert tragedy was a unique opportunity for these phenomena to be of assistance. They served only to betray.

False Vision of Mediums

While the search was going on, spiritualists in different parts of the world envisioned Dr. Pike as still alive but in a coma in a cave near the place where his wife had left him. They further claimed that the entrance to the cave was hidden by a bush and that Dr. Pike before entering had put a scratch on the rock outside.

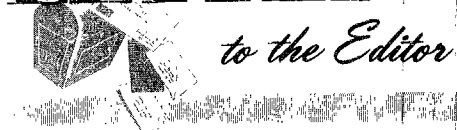
Mr. Arthur Ford, the well-known medium who claimed to have communicated with the former bishop's deceased son, James, Jr., and who later repeated the séance on television, went into a trance twice after he heard of Pike's disappearance and claimed he saw the bishop alive and in a cave not far from where Mrs. Pike had left him.

All these visions, of course, were later proved to be false. Dr. Pike died within hours of his wife's leaving him. We believe we have here another example of how modern spiritualism operates. That which is not outright fraud may be deception or cheap emotional sensationalism. The messages that come supposedly from the spirits of the departed for the most part are twaddle.

Commenting on the fraud aspect of spiritualism, we said some 18 months ago, "Why do we call attention to the trickery employed by certain mediums? It seems to us that Satan would be well pleased to have men dismiss the various phenomena of spiritism merely as trickery, for thus his work would be disguised. His great final delusion would then catch men by surprise. They would be ensnared by the extraordinary, undeniable wonders and miracles he is yet to perform, for which no simple, convincing explanation will be found."

We believe the same observation holds true with regard to the other aspects of spiritualism. Satan is biding his time until he feels the time right. Then he will seek to engulf the whole world in his delusions. D. F. N.

LETTERS



[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.]

HEALTH EVANGELISM

How thrilling were the two sentences indicating that Loma Linda University School of Public Health and Andrews University united in a summer field school of health evangelism (Sept. 11, p. 23). This reminds me of the inspired counsel: "Every gospel worker should feel that the giving of instruction in the principles of healthful living is a part of his appointed work. Of this work there is great need, and the world

is open for it."—*The Ministry of Healing*, p. 147.

RICHARD RUHLING, M.D.

Lee's Summit, Missouri

RIGHTEOUSNESS BY FAITH

All of the REVIEW is so good that it is difficult to point out one portion above any other, but the articles by Norval Pease are so timely that we wonder if they will be put into leaflet form. We should like to keep this material for rereading and for reference and for sharing.

MRS. ELSIE M. GERHART

Deer Lodge, Tennessee

ON MORES AND MORALS

I take this opportunity to say how much I appreciated the recent article "On Mores and Morals" (Sept. 11) and also the editorial "Too 'Religious' to Give Help" in the same issue.

These articles certainly show a spirit of true Christianity that is greatly needed. I am very thankful that the REVIEW AND HERALD

has printed something like this, and it is my hope that there will be much more of this kind of writing.

I am sure our Saviour would say something like this to the Advent Church as it is today.

ELLA M. RYDZEWSKI

Loma Linda, California

For what it's worth, here's my response to the article "On Mores and Morals." My impression is it will encourage "the rebels" who want to destandardize and who want to rebel against "the establishment." True, "the day must come when a bearded rebel" won't feel embarrassed "to walk into an Adventist meeting," but, figuratively speaking, may the day never come when he will walk out of it an unchanged rebel.

We shouldn't despise such who wear a becoming facial coiffure, which typifies neatness and good grooming. Many are seeking for the ultimate purpose and satisfying objective in life, and there is no church that can better provide this goal they are seeking than the church with the three angels' mes-

sages. It is altogether possible and even very probable that there will come a resurgence, and many will turn to the Bible and come into the fold. We must be ready to receive them.

PAUL MAYER

Milton, Wisconsin

I was impressed by the wisdom of the article "Mores and Morals" (Sept. 11). If this was written by a young person, it surely shows great maturity. I agree one hundred per cent with everything in it. How very true the last paragraph is!

I am not a young adult. In fact, I am old enough to have a son serving in the armed forces. Nevertheless, I agree that such things as long hair and beards should not be the standard for judging anyone's character.

How true—"many of these young rebels would make good Seventh-day Adventists." Underneath the long hair is a wise head and a deep thinker; and under the gaudy shirt often a kind and loving (albeit confused at times) heart beats.

Just wanted to express my opinion and to say I think young people are wonderful, and I love them all.

MRS. REX E. WATERS

Somerset, Michigan

We, the undersigned, wish to praise the lucid, broad-minded, indeed eloquent article "On Mores and Morals," by Lynn Sauls in the September 11 REVIEW. To us, it came as a long-awaited breath of fresh air. Most of us happened independently upon the article and the new Young Adult section and could not help exchanging our surprised joy.

If the future of this innovation can be judged by this example, it will be a most valuable addition to the thought of the church. We feel, too, that it is most worth while for the adults to see what youth are thinking, agree or not.

We appreciate your effort to make the church and its ideas relevant to the young. Your bread cast out in faith, we are sure, will return multiplied, though many days may pass.

We appreciate, too, the frank and challenging editorial "Too 'Religious' to Give Help." It also reflects a recognition of a need for deep-seated change that many of the church's serious young people have been recognizing as well.

We will continue to pray for you, your staff, your ideas, and for the future of the Seventh-day Adventist Church.

ROY BENTON

LARRY G. HERR

DONALD McPIERSON

RICHARD H. GUTH

JAMES R. HAMSHE

Andrews University

Berrien Springs, Michigan

I wish to thank you for the new monthly feature for college and university students that you have begun in the REVIEW. I think this is a real breakthrough of giving consideration to timely religious topics and questions.

I think the September 11 issue was most dramatic in its front page, which captured the interest and then invited one to read the article by Lynn Sauls "On Mores and Morals." This is the kind of material we need—that the church needs to come to grips with—that

we can give more breadth to the problems that confront us.

I think you are doing a great service to the church by beginning this new approach to contemporary problems, conflicts, and pressures that affect the individual, the student, and the teacher—certainly the schools and the church in general.

DUANE H. ANDERSON

Portland, Oregon

With regard to Lynn Sauls's article "On Mores and Morals" in the REVIEW. I would like to offer my most fervent response: Amen, amen, amen.

MICHAEL A. JONES

Worthington, Ohio

TELL IT LIKE IT IS

It is alarmingly apparent that both without and within the church there is an ever-widening generation gap.

We who are oldsters or near-oldsters tend to view with alarm the radical youth, the dropouts, and the indifferent.

If any of these youth take the time to read the letters to the editor section of the REVIEW, the prospects for a relevant corporate church must seem very remote.

What are far too many of these letter writers concerned about? Such things as sermons and songs that have "the old ring," a uniform school dress, whether we kneel or stand during prayer, whether we call one another brother and sister, barring from the platform milady whose knees are exposed, and the sanctity of "the good old K.J.V."

I don't pretend to know what kind of church the youth would find relevant, but I certainly believe the REVIEW and other church papers should attempt to tell it like it is.

DONALD R. SHASKY, M.D.

Redlands, California

TOO RELIGIOUS TO HELP

Re the editorial "Too 'Religious' to Give Help" (Sept. 11), it is a shame that Christians repeat the first two acts of the parable of the good Samaritan.

Four able-bodied men, of whom I was one, came upon a traveler in distress. He had gotten off the highway, and the right front wheel had dropped into the ditch. As we passed him, one of the group, who was a preacher, said, "He'll have to get some help." I may be wrong, but it seems to me the four of us could have taken enough weight off the wheel in the ditch to let the man back out. At least we could have tried. But the preacher, who was at the wheel, kept on driving.

It appears that the good Samaritans are dying off faster than the priests.

NAME WITHHELD

FOOT WASHING AND WOMEN'S HOSE

I read with amazement and disbelief the questions of readers quoted in your editorial on whether women should remove their hose for the ordinance of humility. It seems that we as mature Christians should be able to make value judgments of our own without stooping to criticize others.

I am also reminded of a recent letter published in your column by a dear person concerning a picture in the REVIEW of a group of our ministers after their ordination ceremony. The writer was distressed because one of the participants was holding his Bible at his side instead of clutching it to his breast.

Where have we lost our perspective? I would respectfully submit that we will never make Jesus Christ appealing to the masses if we continue to quibble over small, insignificant details totally irrelevant to salvation.

JAMES R. WISE, D.D.S.

Redlands, California

Review Bridges Generation Gap

The appeal of the REVIEW to all ages was impressed upon us recently when the Fellowship of Prayer mail brought two letters. One was from a mother making a request for her 14-year-old daughter. Her prayer request was not to be published, she said, because her daughter reads the REVIEW. The other letter was from an 87-year-old subscriber who was writing of his appreciation for answers to prayer on his behalf. He had undergone a cataract operation, and now his vision is restored. He was unable to read the REVIEW before the operation. Now he appreciates having this opportunity again.

A paper that bridges the generation gap can and must fulfill its God-given mission. But it must be a weekly visitor in every Adventist home to accomplish its widest purpose. Now, while the REVIEW campaign is on, is the time for new subscribers to get their subscription at a reduced price of only \$6.95 for 52 issues plus daily bulletins that will appear at the time of the General Conference session in 1970. It is also the time for regular subscribers to renew their subscription; better still, to get on the perpetual list and thus be saved the trouble of yearly renewal. Those on this list will be billed annually at the low campaign rate.

—THE EDITORS

Adventists Stand Firm Despite Ceylon's New Holiday Scheme

By LAWTON G. LOWE
President, Ceylon Union

Quincey Rabot saw a sneer form on his teacher's face and heard him say to the class, "I suppose all of you have done your homework except our Sabbath-keeper over here."

The 14-year-old Adventist expected derision from his classmates, but they did not jeer him. Perhaps, he thought, I will have an opportunity now to witness for Jesus.

Quincey was one of about 30 residents of the coastal town of Chilaw, Ceylon, who had eagerly grasped the saving hand of the Lord and formed the first Seventh-day Adventist church in the area early in 1968. He regularly missed school on Saturday, so when he came on Sunday he had to make up whatever work he had missed.

On this Sunday the teacher, having failed to stir Quincey's classmates against him, asked the lad to tell the class how he had kept the Sabbath day. He wanted to know whether he had spent the whole day in church, in Bible study, in praying, or in sleeping.

Quincey promptly rose to his feet and told the class how he kept the Lord's Sabbath. He went to Sabbath school and divine service; he visited the sick and went out sometimes distributing literature and enrolling people in the Voice of Prophecy Bible school.

"I am sure those activities are going to take you to heaven without a doubt," the teacher said.

Starting from the beginning, Quincey took the teacher and the class through a study of the Sabbath and told why Adventists acknowledge the Bible Sabbath instead of the Buddhist Poya day as the other churches do. The class showed keen interest in what he said. The entire class period was taken up in this discussion. The smirk on the teacher's face slowly ebbed away.

When the bell rang, the teacher said somewhat grudgingly, "I can accept most of what you say, but not all of it."

In the past decade there has been a revival of Buddhism and Buddhist culture in Ceylon. The Buddhists' demands for their religious tenets and for recognition by the other religions of the world have caused much of the old Buddhist beliefs to come to the forefront.

This Buddhist revival caused the Poya day to come up for review, and it soon occupied a prominent place in the thinking of everyone in Ceylon. (This day is determined by moon phases during the month.) The Buddhists demanded that Poya day be the weekly holiday instead of Sunday, because Ceylon is a Buddhist country and not a Christian country.

They argued that "there was not justification for keeping Sunday as a holy day, because it was not an international holiday, as in most Middle Eastern countries the weekly holiday was Friday."—*Observer*, Sept. 18, 1964. The Rajaya Lipikaru Sangamaya (Buddhist Congress) further stated: "Christians would not be affected by the removal of the Sunday holiday because the real Sabbath of Chris-

tians was Saturday."—*Ibid.* (Ceylon's leading newspaper.)

On September 1, 1965, the National Government decided to declare Poya day holidays. It also decided that half a day preceding each Poya day would be a holiday. This went into effect January 2, 1966.

One would think that such a decision by the government would meet with strong opposition by the Christian communities, because the Poya day upsets the weekly cycle and does away with Sunday as a holiday or holy day. However, most Christian groups surrendered centuries of tradition and what some might call a dogma overnight. A few statements by various religious leaders in Ceylon will help us as members of the remnant church to realize what we can expect when any decision has to be made about calendar change or other issues of importance regarding the weekly rest day.

A statement issued from the archbishop's house by Vicar General Fr. Basil Wiratunga, O.M.I., says, "The question of Sunday and Poya day has come up constantly in the local press. In the first place let it be clearly understood that the Catholic Church is quite in favour of the Poya days being given due consideration for the sake of the Buddhist majority."—*Ceylon Daily News*, Aug. 19, 1965.

He further states, "Concerning the day of rest, the Catholics can adjust themselves to local conditions, provided sufficient latitude is given for religious observances on Sundays."—*Ibid.*, Jan. 2, 1965.

A notice appeared in that same issue that showed how the Catholics planned to adjust themselves to local conditions regarding church services on Sunday. It stated: "Catholic churches have rearranged the times of masses on Sundays—and some have added new masses—to accommodate their members who will be working on Sunday with the new Poya holiday scheme coming into effect from today. At St. Lucian's Cathedral there will be masses at 5, 6, and 7 A.M., and evening at 6 and 7 every Sunday."

This would allow the Catholics to go to mass in the morning and yet be able to work during the day.

Quoting from the same newspaper: "The Anglicans too have made suitable arrangements to adjust their church services on Sunday."

Reverend Kenneth Fernando of the Anglican Church says, "Most of our worship and other activities will spill over to the Poya day. . . . It is useless insisting that Sunday is our holy day when in fact our holy activities will be taking place for the most part on the Poya day." The Sunday school is now called the Bible school, which meets on Poya day rather than on Sunday. He further states "that when it comes to making a decision as to observing the Poya day, the church has a chance to demonstrate the truth that Christianity is not a narrow superstition but the faith that points us to the true and living God."

Strange that any church should con-

OCTOBER 1969

SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
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4	5	6	7	8	9	10
11	12	13	14	15	16	17
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NOVEMBER 1969

SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
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DECEMBER 1969

SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
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28	29	30	31			

In Ceylon, Poya day, the weekly holiday, does not occur every seventh day, as this calendar shows. Adventists sometimes observe Sabbath in the middle of the "week."



Quincey, who witnessed for the Sabbath at his school, is standing by his brother.

sider itself witnessing to "truth" when the traditions and commandments of men are put in the place of the commandments of God!

Many more statements could be given, but the attitude of most Christian churches of Ceylon toward the Poya-day issue and the doing away with Sunday as a Christian holiday or holy day is revealed in a statement of Father Joachim Pillai, professor at the Ceylon National Seminary, in the booklet *The Meaning of the Christian Sunday*, page 24: "Inspired by the missionary witness of love, our readiness to forgo even our rights for the sake of the gospel can bring new life to the believing community. Buddhists, Hindus, Muslims, and even Protestants have been edified, shocked, or even frightened by the readiness of the Catholics to give in. The government was pleased to the point of being embarrassed."

Thank God that in a world of compromise, God's people are as true to the truth of God's Word as the needle is to the pole. In spite of the many difficulties that our people are facing because of their children's education and their work, still they stand firm to the Sabbath truth, and they are growing stronger day by day in the Advent Movement.

Many would think that the introduction of the Poya-day scheme would reduce our membership and cause our people to lose faith. On the contrary, they remain faithful to the teaching of the Word and faithfully observe the Sabbath, coming to church even though it may be in the middle of the Poya week.

In the past two years we have witnessed a 30 per cent gain in our membership. This year we are organizing four new churches. The Christian experience of our people has deepened, and there is a burning desire by young and old to finish the work of God in this island.

BRAZIL:

Work in Minas Gerais Shows Promising Results

During the first six months of this year six series of meetings in Brazil's Minas Gerais have so far resulted in 82 baptisms. Many more persons are gradually

making their decisions and taking a stand.

The people of this Brazilian state take a long time to decide, but once they come into the church, they stay. There is little apostasy here.

In one of the towns where we conducted meetings in May, the whole Daniel Cardoso family came into the church. As usual, the state of the dead was the hardest truth for them to accept. But after many hours of study, all four came forward when we made the altar call.

Mr. Cardoso had many visitors includ-

ing their pastor and other pastors. But he answered all their questions from the Bible.

Now he is working with his friends, telling them the wonderful truths he believes. Many marvel at the change that has come over him in such a short time.

Mr. Cardoso's son, who is now 17 years old, plans to go into colporteur ministry soon.

Our goal for this year is 200 baptisms. We have four more evangelistic series ahead of us.

R. C. BOTTSFORD

Minas Mission Evangelist

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

KEEPING FAITH Here is a question recently addressed to the editor of the REVIEW, who suggested that it be answered in this column. The writer asks:

"What is proper and what is not proper in the exercise of the minister's powers? Does he have the authority to have the treasurer transfer money from one church account to another? I know one who asked that money be transferred from another church account to the building fund. Suppose I give \$25 to the poor fund; can the minister have it put elsewhere? If I give tithe or other money to the church, does the minister have the authority to order it changed? Is he the boss or the servant of the church over which he is pastor?"

The answer to several of these questions is Of course not! First of all, the destination and use of donated money is the prerogative of the giver to specify. If he wants it in the building fund, there it must go; or if because of a special burden he assigns it to the poor fund or the church missionary fund, that is the way it must be used. There is only one proper way to change the use of the money, and that is to go back to the original donor and let him make the change.

To keep faith with the person who gives the money is the first duty of a treasurer, and that principle applies to all who are managing the business of the church, be it a church board, a deacon, a minister, or even a conference committee.

Sometimes money is given to a general, multipurpose fund. It might be desirable in order to keep the program of the church in balance to transfer funds from a general account to a specific account. For example, the church expense fund might have accumulated a surplus, while the poor fund was overdrawn and there was an acute need of help. To transfer

such funds properly, a vote of the church board or of the whole church in a business meeting would be needed. But even a church business meeting does not have the authority to transfer funds from specific accounts without the consent of the donors.

Once the money is given to a general church fund and receipted by the treasurer, it is the property of the church. And the church is under obligation to exercise its stewardship of those funds faithfully and scrupulously. Not to do so would break down confidence and destroy the effectiveness of our entire financial structure.

Reading the questions again at the beginning, I am led to wonder what sort of person that pastor was who peremptorily ordered the transfer into the building fund of money given for another purpose. Is it possible that he was ignorant of these procedures or that he was unable to sense the delicacy with which one must treat every situation in which the people's money is involved? Did some teacher or fellow worker give him the idea that he had the authority to do things such as that? I hardly think so.

Maybe there is another explanation. Maybe he had gone to the original donor who had put in the \$25 or \$50 for a certain fund, explaining that the money was needed greatly in the building fund, and asking him for permission to have the sum transferred. In that case, wouldn't it have been better to have the member put the authorization in writing and then hand that to the treasurer as the basis for the change? Then the treasurer would need to change his records, including receipts, to set the matter straight.

The last question was "Is . . . [the minister] the boss or the servant of the church?" That deserves more attention. (Next: *Gathering Again*)

THAILAND:

Sanitarium Prayer Week Includes Answer Periods

Speaker for the Week of Prayer at the Bangkok Sanitarium and Hospital August 29 to September 6 was Royce Williams, Ministerial Association and radio-TV secretary of the Far Eastern Division.

His theme was "The Choice Is Mine." Nearly every sermon closed with the repetition of this thought and with the appeal to "taste and see."

Comparing the Christian experience to his introduction to durian, a tropical fruit—first extreme prejudice, then a

tentative experiment, and finally "addiction"—Elder Williams urged his hearers to "taste and see" for themselves what Christianity has to offer.

Something new was tried this year. Instead of public meetings both morning and afternoon as in the past, Pastor Williams spoke in the morning to the hospital workers and students. In the evening he met in the nurses' chapel with the students and others who wished to come. After a brief devotional thought and student testimony, those who wished divided into nine smaller groups that met in different rooms. Then for 20 or 30 minutes two leaders in each room answered questions that had been turned in by the students

previously. The students were encouraged to share their thoughts, ask further questions, and join in the discussion.

About 200 questions were turned in, but only about half of them were covered, so the remainder are being considered by D. K. Smith, chaplain, each Tuesday evening during the students' worship period. Most of the students attended these group discussions.

At the Friday morning meeting 19 students and workers indicated that they wished to study the Biblical truths of Christianity further. Several others requested special prayer.

D. KENNETH SMITH
Chaplain

European Church Leaders Confer

By THEODORE CARCICH
Vice-President, General Conference

God's Church is a worldwide church. It is important, therefore, that its leaders, dwelling in a world that differs politically, socially, and racially, engage periodically in dialog for the sake of unity and cohesion.

Especially is this true in Europe. Although in land mass it ranks next to the smallest continent, yet its population mass is the second largest in the world. Some 30 nations are packed into the area, augmented by the comparable number of languages and political ideologies.

REPORT TO THE CHURCH

For the reasons stated above, the General Conference Committee, in 1966, recommended an annual Consultation concerning problems faced by the church in Europe. The designation for the group selected to study these problems was "General Consultation on Church Polity and Theology in Europe." The structure of the Consultation consists of permanent members from the General Conference and the three European division staffs and ad hoc members from the various union conferences concerned. The first meeting was held in Vienna, Austria, in 1967.

The second and most recent Consultation was held in Lausanne, Switzerland, July 17-20, 1969. At this time a general statement was adopted, which we feel should be shared with our church members everywhere, thereby inviting their prayerful interest in this challenging section of the world field.

The General Consultation Statement reads, in part, as follows:

"At our last Consultation a number of useful and helpful recommendations were made. These have borne fruit in the life of the church. We would like to draw attention to some of these Consultation-related forward steps:

"1. Increased visits and religious cross-fertilization between East and West.

"2. Increased contribution of the SDA Church to the spiritual, moral, and physical welfare of the peoples in many countries of Europe. Our Christian energies are, where feasible, regularly channeled into purposeful social activities, such as anti-alcoholism and antismoking programs, and relief work.

"3. Increased 'internationalization' of the REVIEW AND HERALD, the SDA general church paper, and better coverage and more balanced reporting in many other publications of the denomination.

"4. Increased frankness and confidence in contacts with public authorities.

"5. Concrete support of all sincere efforts promoting peace, and participation, usually through observers, at various peace conferences.

"6. The building of further bridges between the Seventh-day Adventist Church in the Western European democracies and the Eastern European Socialist Democratic republics; more doors have been opened and increased fruitful religious dialog is taking place across national borders.

"7. More and more the world-field concept of Adventism is taking hold of our leaders and writers and thus permeating the thinking of our people.

"In regards to this last point, while we gladly recognize that our periodicals and books increasingly reflect a world view, there is still room for improvement in the use of proper terminology that will not offend. In general, it is wise to avoid sweeping comments, both favorable and unfavorable, about nations or governments, and refrain from using statements favoring one culture, social organization, race, or political system, and thus at least implying the inferiority of other cultural or racial groups or systems. Our leaders and writers must avoid invidious comparisons, and be better acquainted with terminology currently interpreted in other

countries as pejorative or condescending.

"In working toward the above mentioned results, the presence and counsel of our Eastern European Consultation participants have been invaluable; we learn from each other. A world church needs to reflect many viewpoints, not least those of the SDA Church in the Socialist People's Democracies. The value of the General Consultation lies in making available the voice and counsel of all sections of our European church opinion. The ensuing dialog has given us a better understanding and appreciation of our churches in both Eastern and Western Europe, and of religious liberty as practiced in these nations.

"In a time of increasing calls for negotiation and dialog between nations and governments we need to meet together and further develop the existing contacts between our churches in various countries.

"June 7-20, 1970, representatives from all parts of the world will meet in General Conference session. It is imperative for the smooth functioning of a world church to have at such an important meeting representatives and spokesmen from each country where the SDA Church is established. In practice, this means just about every country in the world. All sections of European SDA opinion and experience should be represented positively and articulately. Our world membership must hear the reports and be informed about their dynamic church life, problems, and successes in both Eastern and Western Europe.

"Our church leaders from Western Europe appreciate the help and wise counsel of our Eastern European churches, and vice versa. Hand in hand, we want to march in the greatest spiritual adventure and truly renewing experience of mankind: preparing our fellow human beings for socially productive activity and fruitful lives in the present order of things, in preparation for the advent of Jesus."

Atlantic Union

✦ Thirty-one made decisions for baptism at the end of the Halvorsen-White evangelistic crusade in Brooklyn, New York.

✦ Student colporteurs in the Southern New England Conference had their best summer in more than 20 years, according to George C. Peterson, conference publishing secretary. They made more than 4,000 demonstrations this summer and made deliveries of approximately \$20,000 worth of Adventist literature.

✦ The Lockport, New York, church has recently been redecorated, including wall-to-wall carpeting in the sanctuary and the installation of new pews.

✦ This year Northern New England Conference held its first Opportunity Camp. From Maine, New Hampshire, and Vermont, 81 boys and girls came to Camp Lawroweld in Weld, Maine, from July 20 to 25. W. W. Menshausen, lay activities secretary of the conference, served as camp director.

✦ Carrol Lombard, a literature evangelist in the Northern New England Conference, was honored recently for his faithful work as a colporteur for the past 25 years. Through his work more than 150 persons have joined the church. His father, Samuel Lombard, also served 25 years as a colporteur.

✦ The members of the Pathfinder Club in Hartford, Connecticut, have organized a youth group to inform other young people of the health hazards of cigarette smoking. By the use of visual aids, among which are actual lung slices and a display of poisons contained in tobacco smoke, team members demonstrate the effects that smoking has on the body. Smoking Sam is also an attraction. The team has put on demonstrations before groups in Hartford, Rockville, Manchester, and Torrington. They are now working with the Rockville Public Health Department in putting on programs in the public school system. The health department adds a doctor to the team to speak and give additional authority to what the young people have presented. The team has been interviewed on radio station WINF and has also appeared on station WTOT in Torrington. Mark Finley, assistant pastor of the Hartford district, sponsors the group.

✦ This summer 16 juniors were baptized at Victory Lake Camp during the Northeastern Conference youth camp. Their decisions had been prompted by the ministry of Gilbert Foster, the camp chaplain, and the witnessing of a staff of Christian counselors. G. W. Timpson, camp director, and Gilbert Foster administered the rite to the young people in the camp pool.

✦ Thirty-two persons have joined a baptismal class as the result of the first Field School of Evangelism in Northern New England. Conducted by Joel O. Tompkins,

ministerial secretary of the Northern New England Conference, nine students from the SDA Theological Seminary, two students from Atlantic Union College, one from the School of Public Health of Loma Linda University, and five pastors from Northern New England participated in the school.

EMMA KIRK, *Correspondent*

Central Union

✦ Laymen of the Troy, Kansas, church are conducting evangelistic meetings in the Atchison Memorial Hall, in Atchison, Kansas, led by literature evangelist L. E. Loomer. Carlton Dyer, conference evangelist, is an occasional guest speaker.

✦ The Cedaredge, Colorado, Dorcas Welfare Society recently sent a truckload of 52 boxes of clothing to the Denver Welfare Center for reshipment where needed. Clothing was sorted and marked so workers could tell the contents at a glance.

✦ Twenty-two students in the program of practical nursing, class of 1969, at Porter Memorial Hospital received their diplomas on September 11 at the Denver South church. Ward Scriven, educational superintendent of the Colorado Conference, gave the commencement address, and Jackie Mross, class president, responded for the class.

✦ Platte Valley Academy, at Shelton, Nebraska, enrolled 140 students, the largest number in its history. There are 58 students who have either a brother or a sister enrolled, as well, and there are 46 second-generation students.

✦ At a capping and recognition program, Boulder Memorial Hospital saluted its 50 Candy Strippers who served this past summer.

✦ Two Nebraska church press secretaries, Marilyn Schwerer, of Hemingford, and Lee Hornbecher, of North Platte, received awards for outstanding service in 1968.

✦ The challenge of evangelism in the Wyoming Conference was recently met with cash and pledges of \$18,600. This was double the offering of a year ago and was far above the objective of \$11,000 set by the conference. Funds will thus be available for 24 evangelistic series in 1970.

✦ A. C. Becker, pastor of the New Haven church in Overland Park, Kansas, was named president of the Greater Kansas City Ministerial Fellowship, which was organized under the direction of Ben L. Hasenpflug, ministerial secretary of the Central Union Conference.

✦ Twenty-eight persons were baptized as a result of the meetings held in Brighton, Colorado, by W. R. Bornstein, conference evangelist. He was assisted by A. J. Scherencel and his sons leading out in the music, and the church pastor, S. F. Pederesen.

CLARA ANDERSON, *Correspondent*

Columbia Union



Mrs. Hayes (left) and Mrs. Mick helped the flood victims at Anjean, West Virginia.

West Virginia Welfare Van Serves Two Disaster Areas

The combination of a major fire and a flooding rain recently proved the value of the West Virginia Conference mobile emergency-service van.

When word came from Russell Burrill of a serious fire in downtown Frostburg, Maryland, leaving 21 families burned out, I first called Mrs. W. F. Hawkes, wife of the Parkersburg pastor. She in turn contacted the local Parkersburg Dorcas leader, Mrs. Tedrow, and within one hour 12 helpers had arrived at the local welfare center to pack the emergency van.

From conference stockpiles we gathered blankets, pillows, clothing, and other items for shipping, and shortly the loaded van was off on its mission of mercy, to the echo of one of the Adventist men who exclaimed, "It's good to see our van go out with a full load like that!"

Three days later we received an S O S from Pastor Van Asperen. The aftereffects of Hurricane Camille had dumped torrential rain in southern West Virginia, and many families were homeless. From Frostburg the conference van was driven all night by Mr. Bird to Oakland, Maryland, and by Mrs. Robinette from Oakland to Charleston. Here Mrs. Wanda Hayes, Dorcas leader, had alerted her staff to be on duty at 7:00 A.M.

The Charleston church basement had been flooded, so Dorcas ladies waded through four inches of water to bring out the clothing. Soon the emergency van was full again, and W. F. Hawkes, of Parkersburg, who had volunteered his services, was at the wheel and off to the southlands of West Virginia.

At the disaster area we were stopped by the military. "How far can we go?" I asked. The man in khaki stepped back two paces, looked at our automobile identification and the emergency van, and with a big wave of the hand exclaimed, "All the way, sir."

We plowed through deep water until the road disappeared entirely, then we drove up on the railway tracks until we found the people. More than 4,000 pieces of clothing were distributed that week.

DOUGLAS LOGAN
Departmental Secretary
West Virginia Conference



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Chesapeake Ordination

Three men were ordained at the Chesapeake Conference camp meeting. Pictured with their wives, they are (left to right) Elder and Mrs. Lyle Chamberlain, Elder and Mrs. Dwight Davis, and Elder and Mrs. George White.

Participating in the ordination service were E. L. Minchin, associate field secretary of the General Conference, who delivered the address; Cree Sandefur, Columbia Union Conference president, who gave the charge; and William May, president of the Chesapeake Conference, who welcomed the new ministers in behalf of the conference.

J. A. JARRY
Departmental Secretary

✦ Alva Appel, union association secretary, has just completed preparation of a 53-page book entitled *Counsels for Estate Planning*. This report was given at the estate-planning council at Dallas, Texas.

✦ Dedication services were held recently for the Delaware, Ohio, church. The building was originally a Lutheran church erected in 1886 and was purchased by the present congregation in 1954. The 19 charter members organized in 1947 following a quonset hut evangelistic series conducted by Charles R. Holford. The hut served as a meeting place until the purchase of the new building. The present membership is 87. Four new members were baptized the day of the dedication, by James Hoffer, pastor.

✦ New officers for the Seventh-day Adventist Dietetic Association were elected at the recent annual meeting held at Columbia Union College and the Washington Sanitarium and Hospital. Esther Ambs, professor of home economics at Pacific Union College, was elected president, and Patricia Black, administrative dietitian, St. Helena Sanitarium, will serve as secretary.

✦ One baptism and 79 decisions for Christ were made by youth attending the youth camp held at Laurel Lake, Pennsylvania. Total camp enrollment this year was 342. Campers earned a total of 635 MV Honors. Merle J. Whitney served as camp director the last two weeks of camp.

✦ A new modern relocatable classroom is being used this year at the Sligo Elementary School in Takoma Park, Maryland. The building, which houses 32 students, has its own rest-rooms, heating, and water systems, and is furnished with desk-tables for more comfortable studying.

✦ Columbia Union College is formulating a field-faculty participation plan wherein

teachers will serve as guest speakers at churches throughout the Columbia Union Conference.

✦ The Hadley Memorial Hospital laboratory, under the direction of Vernon E. Martens, M.D., has received a College of American Pathologists accreditation.

MORTEN JUBERG, *Correspondent*

North Pacific Union

✦ The union conference sponsored an instructional-media workshop for all secondary and intermediate school librarians at Auburn Academy late this summer under the direction of Laurinda Crays, director of the library at Auburn Academy. Professionally qualified speakers from the Washington State Library, University of Washington, and library services in Seattle presented practical help. W. A. Howe, General Conference Department of Education, gave the final lecture, "Guidelines in Selection of Materials in Seventh-day Adventist Libraries."

✦ At the time of the second monthly meeting of the Soul Seekers Club in Bozeman, Montana, their membership had grown to 25. More are expected to join in future months to participate in man-to-man soul winning. Already 26 new Bible studies have been started through the club, reports Donald Kindig, the church pastor.

✦ Twenty-three teachers gathered in Portland, Oregon, for an orientation meeting prior to the opening of the 41 elementary schools in the Oregon Conference. They were either beginners to the profession or new to the Oregon Conference. Fred D. Wilbur, new assistant superintendent of

education, and Lorraine Miller, elementary supervisor, led in the topics of discussion.

✦ A new concept in village evangelism is being formulated in Alaska. Ron Breingan, pastor, reports that a Village Evangelistic Center (mail-order lending library) is being opened at Dillingham. More than 200 village youth are eager for the opening. It is impossible to hold formal meetings in the numerous village outposts in the far north; however, the village people are avid readers.

IONE MORGAN, *Correspondent*

Northern Union

✦ Mrs. Carl Geier, 77, of Jamestown, North Dakota, has made 115 quilts for the Dorcas Society in the past few years.

✦ The Cedar Rapids, Iowa, church sponsored a booth at the All-Iowa Fair held in Cedar Rapids this summer. Thousands watched the temperance demonstrations and took literature. More than 100 signed for the Five-Day Plan.

✦ An Ingathering record was set at Oak Park Academy when \$3,086.20 was raised on the annual field day, September 9. This was more than \$1,000 over last year's total.

✦ Kenneth Melashenko, M.D., has joined the medical personnel in the Northern Union and is in general practice with Michael Weber, M.D., in Karlstad, Minnesota.

✦ The first meeting in the new Wahpeton, North Dakota, church was held September 6. Since then, the Barron-Turner evangelistic team has conducted a three-week series of meetings.

✦ R. R. Patzer, recently appointed conference evangelist, is conducting meetings at Mobridge, South Dakota. He has a daily radio program over station KOLY at 6:05 P.M. in Mobridge.

✦ Twelve people joined the Anoka, Minnesota, church through baptism and profession of faith as a result of evangelistic meetings held in the church by Halle G. Crowson, union conference evangelist, and H. I. Jarnes, pastor.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ John Klim, Hawaiian Mission evangelist, began a series of meetings in the Kailua Adventist church, October 4.

✦ The generosity of a garment manufacturer in Hong Kong will help San Francisco Chinese church members build a new place of worship. Sun Chan, managing director of Crocodile Garments, Ltd., has offered to match funds of the conference

and the church to construct new facilities for the Chinese congregation.

† Families of two young Adventists killed in Vietnam recently received posthumous honors from the armed services. Dr. and Mrs. Gordon Christianson, of Oroville, California, received the Bronze Star and Purple Heart for their son, David; and Lori Spear was given 13 medals for her husband, John Randall Spear, the son of Elder and Mrs. Ron Spear, now serving in Tanzania.

† Mai Suey Fung, a Formosan who attended Loma Linda University at the recommendation of a non-Adventist Chinese friend, was baptized June 28.

† The first heliport equipped to receive emergency cases in the South Bay areas of San Diego County is being constructed at Paradise Valley Hospital, National City, California, to bring the sick and injured more quickly to emergency facilities.

† Henry G. Stoehr, of the Washington Conference, is speaking at revival meetings in the Northern California Conference, September 20 through October 31.

† The Cessna 172 mission aircraft used at Monument Valley again proved its value recently when a two-year-old Navajo baby with a broken neck was brought to the Navajo Mountain Clinic.

† Smoking Sam was featured at the Adventist temperance booth at the Utah State Fair in Salt Lake City, September 12-21. An estimated 100,000 people saw the display, prepared by Howard Barron, temperance secretary of the Nevada-Utah Conference.

† Milton E. Nebblett, pastor of the Fontana, California, regional church, has begun two years of service in Vietnam as an advisor for the U.S. State Department's Agency for International Development. At the request of the Government, he has been granted a leave of absence from his pastoral responsibilities with the South-eastern California Conference. He was chosen for this assignment because of his experience in similar responsibilities in Guyana from 1963 to 1966. As president of the Guyana Mission, he directed the distribution of about 1.5 million pounds of Food for Peace each year through some 65 Adventist welfare centers to 6,000 families.

† In San Rafael, a city of more than 36,000 without a Seventh-day Adventist church, Northern California evangelist Clifton Walter began meetings September 13. Another two-week series began September 14 in Campbell, under the direction of the Central California Conference evangelism coordinator, P. B. Knoche.

† Thirteen people representing three generations of the same family were baptized recently during a series of meetings held by Jay Hoffman in San Marcos, California.

† Mae McGann, top literature evangelist of the Northern California Conference, has sales of more than \$20,000 thus far this year. She works without the use of a car and is mainly on a door-to-door basis in the Richmond, California, area.

RUTH WRIGHT, *Correspondent*

Southern Union

† Two conferences recently sponsored retreats for medical and dental personnel in their areas. One hundred ninety physicians, dentists, and other medical personnel of the Carolina Conference attended Camp Cumby-Gay, situated near Mountain City, Georgia. Edward Heppenstall, professor of theology and Christian philosophy at Loma Linda University, and Dr. Mervyn Hardinge, dean of the School of Public Health at Loma Linda University, were the featured guest speakers. One hundred fifty other medical personnel from the Georgia-Cumberland Conference met at the conference campgrounds. Guest speakers included Frank Knittel, academic dean of Southern Missionary College, and R. R. Bietz, vice-president of the General Conference.

† One hundred and seven boys and girls attended the first summer camp to be conducted on the new youth-camp site of the Alabama-Mississippi Conference. The camp is being developed beside Lake Martindale, Dadeville, Alabama.



Three Generations of Ministers

A recent church service in Athens, Tennessee, brought together one of the denomination's unusual ministerial combinations—father, son, and grandson all active in the ministry.

J. L. Tucker (right), now retired in Redlands, California, spoke at the morning worship hour. His son, Laverne E. Tucker (center), and grandson, William W. Tucker, pastor of the church, also participated.

Retirement for Pastor J. L. Tucker means an active ministry to millions of persons through "The Quiet Hour" radio broadcast, which is currently carried by more than 100 U.S. stations. "As long as the Lord gives me health I must tell others about Him," says Pastor Tucker.

H. M. S. RICHARDS, JR.
Speaker, The Voice of Prophecy

† Seventy persons were baptized as a result of tent meetings conducted this summer in Atlanta, Georgia, by C. D. Henri and H. M. Mouzon, of the South Atlantic Conference.

† Benjamin Cummings, pastor of the Columbia, South Carolina, district in the South Atlantic Conference, reports 34 baptized as a result of meetings conducted in Sumpter, South Carolina. This is the largest baptism in the church there in 30 years.

† The Laymen's Church Development Foundation of the Alabama-Mississippi Conference has purchased a 12-by-60-foot mobile chapel to house new congregations temporarily. It is presently in Crenshaw, Mississippi, where a newly organized company is active in evangelism.

† Pathfinder leaders of the Florida Conference attended a Pathfinder Training Course at Camp Kulaqua, September 5-7.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

† Archa O. Dart, assistant secretary of the General Conference Education Department, has just completed a series of meetings each at Keene and Dallas, Texas, on the importance of the home and child training.

† J. V. Scully, associate secretary of the Religious Liberty Department of the General Conference, has just completed a visit to Ozark, Jefferson, and Chisholm Trail academies, and Southwestern Union College, organizing religious liberty clubs on each campus.

† Paul DeBooy and Euel Atchley of the General Conference joined the Southwestern Union youth leaders in a five-day Bible conference at Camp Yorktown Bay, Hot Springs, Arkansas.

† The Southwest Region Conference has just completed a four-day workers' meeting at Lake Murray Lodge, near Ardmore, Oklahoma. V. L. Roberts, president, was in charge. Plans for Ingathering and fall evangelism were formulated.

† An addition to the Hays Memorial Hospital in San Marcos, Texas, has been authorized. Among the new facilities will be a new library and classroom space for training vocational nurses.

† The official enrollment at Southwestern Union College stands at 428, with students from 30 States and three foreign countries.

† The Texico Conference conducted a full-time temperance-oriented fair booth featuring Smoking Sam at the annual Navajo Fair in Gallup, New Mexico. The Navajo Tribal Fair is in the heart of the Navajo Indian Reservation and is the social center for 125,000 Navajos. Several hundred persons visited the booth and 50 signed up for the Voice of Prophecy Bible School lessons.

J. N. MORGAN, *Correspondent*

ORDINATIONS



Upper Columbia

Willfred Degeraty and Wallace Mandigo, of the Upper Columbia Conference, were ordained to the ministry in the Walla Walla College church recently.

Standing before an open Bible are the ordination candidates and their wives. On the left is E. R. Walde, president of the North Pacific Union Conference, with Elder and Mrs. Degeraty; Elder and Mrs. Mandigo are standing with R. C. Remboldt, president of the Upper Columbia Conference.

R. E. ECKERMAN
Departmental Secretary



Northern California

Three Northern California men—Rex Rolls, Norman Ault, and Robert Caskey—were ordained recently among the towering redwoods at the Fortuna, California, camp meeting.

W. J. Blacker, president of the Pacific Union, gave the sermon and the charge, and E. L. Minchin, from the General Conference, offered the prayer. James E. Chase, president of the Northern California Conference, welcomed the candidates to the work of the ministry.

Elder Chase (left) and Stuart Jayne, conference secretary (right), flank the new ministers and their wives, Elder and Mrs. Rolls, Elder and Mrs. Ault, and Elder and Mrs. Caskey.

W. B. BRISTOW
Departmental Secretary

Ejler E. Jensen, assistant director of patient business, St. Helena Sanitarium and Hospital (Northern California), formerly business manager and treasurer, Penang Adventist Hospital, Malaysia.

Gerald H. Friedrich, Sabbath school secretary (Central California), formerly departmental secretary (Arizona).

Robert George Burgess, staff, Pacific Union College, formerly manager, Taiwan Sanitarium and Hospital, Taipei, Taiwan.

James Boyle, assistant personnel director, Florida Sanitarium and Hospital, formerly teacher, Georgia-Cumberland Academy.

William Mills, principal, Madison Campus elementary school (Kentucky-Tennessee), from Boston, Massachusetts.

John Reid, teacher, Atlanta (Georgia-Cumberland), formerly pastor, Gainesville district (Florida).

Earl W. Snow, pastor, Memphis First (Kentucky-Tennessee), formerly pastor, Philadelphia Boulevard (Pennsylvania).

Clive Mercer, electrician, Walker Memorial Hospital (Florida), from same position, Porter Memorial Hospital, Denver, Colorado.

Herb Carithers, chief plant engineer, Walker Memorial Hospital, from Porter Memorial Hospital.

Steven Smith, literature evangelist (Illinois), formerly literature evangelist (Nebraska).

J. E. Cox, pastor (Central States), formerly pastor (Lake Region).

Jaime Cruz, theology instructor, Montemorelos College, Mexico, formerly pastor, Brawley Spanish church (Southeastern California).

L. L. Dinwiddie, pastor, Calimesa (Southeastern California), formerly pastor, Las Vegas and Boulder City (Nevada-Utah).

Norman Sharp, pastor, Redding (Northern California), formerly pastor, Piedmont Park, Lincoln (Nebraska).

Oliver L. Stimpson, pastor, Kaneohe-Hauula district (Hawaiian Mission), formerly pastor, Beltsville (Potomac).

George Gregoroff, publishing secretary (Hawaiian Mission), formerly associate publishing secretary (Southern California).

Warren Minder, principal, Mountain View Union Academy (Central California), from same position, Sacramento Union Academy (Northern California).

Dallas Carr, principal, Armona Union Academy (Central California), from staff, Gem State Academy (Idaho).

Jerry Lewis, principal, Fresno Adventist Academy (Central California), from same position, San Francisco Junior Academy (Central California).

Ralph R. Reedy, associate publishing secretary (Carolina), formerly literature evangelist.

H. V. Boling, singing evangelist (Georgia-Cumberland), from Grand Ledge, Michigan.

William Draper, pastor, Ooltewah, Tennessee, from Muskegon, Michigan.

Dwight Engelrup, assistant manager, Georgia-Cumberland Book and Bible House, from military service.

Inez Myers, classroom supervisor (Georgia-Cumberland), formerly teacher, Dallas, Texas.

Mrs. Dennis Woodland, staff, Oak Park Academy (Iowa), from Walla Walla College.

R. R. Patzer, evangelist (South Dakota), formerly pastor, Rapid City (South Dakota).

Don Schneider, pastor (Minnesota), from (Arkansas-Louisiana).

(Conference names appear in parentheses.)

From Home Base to Front Line

Australasian Division

Allan Davis, to serve in building maintenance, Coral Sea Union Mission, Lae, New Guinea; Mrs. Davis and two children left Sydney, August 11.

B. I. Peach, to be accountant, Fulton Missionary College, Suva, Fiji, and Mrs. Peach left Sydney, August 24.

Linda McClintock, returning as nurse, Hatzfeldhaven Hansenide Colony, Madang, New Guinea, left August 26.

Pastor and Mrs. A. Parker left New South Wales to serve a two-year term on Pitcairn Island.

R. J. Fraser, to serve as district director, Papuan Gulf Mission, Daru, Papua; Mrs. Fraser and child, of the North New South Wales Conference, left Sydney, September 1.

Miss B. Charlton, to serve as office worker, Bismarck-Solomons Union Mission at Rabaul, New Guinea, left Launceston, Australia, September 9.

North American Division

William S. Clark and Susan Gayle Clark, to serve in the Lake Titicaca Mission, Peru, of Keene, Texas, left Cleburne, Texas, August 4.

Elton S. Morel, M.D. (PUC '54; LLU '58), returning as physician, Manila Sanitarium and Hospital, Philippine Islands; Mrs. Morel, nee Carol Elaine Courville (attended LSC and PUC '51-'53), and three children left Los Angeles, California, August 10.

John G. Keyes (Asbury College '54; Central Michigan University '63; AU '69), returning as teacher, Far Eastern Academy, Singapore; Mrs. Keyes, nee Barbara Elizabeth Breakie (AU '56), and daughter left Anchorage, Alaska, August 12.

Todd C. Murdoch (Newbold Missionary College '34; Canadian Union College '50; SDATS '54), returning as president, North Philippine Union Mission, Manila, Philippines; Mrs. Murdoch, nee Jean McLaren (NMC '34; CUC '54; SDATS 1 year), left San Francisco, California, August 12.

Warren W. Ramsdell to be pilot-mechanic, Tanzania Union, Musoma, of Angwin, California, left Washington, D.C., August 3. Mrs. Ramsdell, nee Luella Jean Smith (WWC School of Nursing '53), and children, left Washington, D.C., August 12.

Leonard Eugene Laabs (WWC '67), to be teacher, Ethiopian Adventist College, Kuyera, Ethiopia, Mrs. Laabs, nee Angeline Yvonne Mayo, and three children, of Wenatchee, Washington, left New York City August 12.

Elgin D. Frye (MC '49-'51; PVS&H School of Nursing '58), to be X-ray and laboratory technician, Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, Mrs. Frye, nee Gloria Jane Blackwood (attended MC '50-'51), and four children, of Clearlake High-

lands, California, left New York City August 13.

James Lee Bainer, to be student missionary, Sam Yuk School, Hong Kong, of Riverside, California (LSC), left Los Angeles, California, August 13.

Milton E. Thorman (attended WWC '52-'56; LSC '60-'67), to be secretary of education, West Indonesia Union Mission, Djakarta, Java, Mrs. Thorman, nee Noell Dee Webb (WWC '52-'54), and two children, of Albertson, New York, left San Francisco, California, August 14.

Aaron L. Dennis (MC '59), returning as teacher, Benghazi school for missionary children, Libya, Mrs. Dennis, nee Laura Mae Plyler (PVS&H '55), and two children left New York City August 17.

Max C. Torkelson, to be student missionary and teacher, Djakarta Center, Java, Indonesia, of Angwin, California (PUC), left Los Angeles, California, August 17.



Student Nurses Capped at Saigon

Fifteen Vietnamese student nurses, all from Buddhist and Catholic homes, received their caps at a special ceremony, June 29.

In their school program these students regularly attended Bible classes and worship hours. The school's 11 faculty members hope that someday many of these young women will accept the message of salvation.

V. L. BRETSCH

President, Viet Nam Mission

Jerry L. Wiggle (LSC '56), returning as secretary-treasurer, Far Eastern Island Mission, Agana, Guam, Mrs. Wiggle, nee Mitzi Lois Smith (LSC '56), and two children, left Los Angeles, California, August 18.

David L. Gouge (WWC '54; '62), returning as elementary teacher, Far Eastern Academy, Singapore, Mrs. Gouge, nee Leona Grace Peach (attended WWC '52-'54; summers '57-'62), and two children left Seattle, Washington, August 18.

Lorna L. Lawrence (AUC '67), to be elementary teacher, Japan Union Mission, Yokohama, Japan, of Union Springs, New York, left Los Angeles, California, August 19.

Larry G. Sibley (attended MC '49-'50; UC '59), returning as principal and teacher, Palau Academy, Koror, Palau; Mrs. Sibley, nee Irene Hecox (MC '50; UC '59), left San Francisco, California, August 19.

Koei Aka, returning to Okinawa Mission, Naha, Okinawa, left San Francisco, California, August 23.

Bruce L. Bauer (attended Newbold College '65-'66; AU '69), to be supervisor, English Language School, Osaka Center, Osaka, Japan, and Mrs. Bauer, nee Linda Sue Council (AU '69), of Berrien Springs, Michigan, left Los Angeles, California, August 23.

Edna L. York (NES&H '37; CUC '50-'51; LLU '58), returning as director, school of nursing, Karachi Hospital, Karachi, West Pakistan, left San Francisco, California, August 24.

Merritt R. Crawford, to be construction contractor, Far Eastern Island Mission, Guam, Mrs. Crawford, nee Doris Jeanette Levis, and daughter, of Hartford, Michigan, left Seattle, Washington, August 25.

Izella Pearl Stuiwenga (WWC '57), returning as elementary teacher, Penang Hospital, Penang, Malaysia, left Los Angeles, California, August 25.

Melvin R. Lyon (UC '55), returning as assistant publishing secretary, Far Eastern Division, Singapore; Mrs. Lyon, nee Marjorie Pauline Davis (attended UC '50-'51) and four children left San Francisco, California, August 25.

Elisha Luyeho (attended AU), returning as teacher, Ikizu Training School, Tanzania, left Chicago, Illinois, August 25.

Rahabu Marwa (attended AU), returning as teacher, Ikizu Training School, Tanzania, left Chicago, Illinois, August 25.

Marilyn Ruth V. Pinder (CUC '58-'59; WWC '63; LLU '66), to be acting director, school of nursing, Empress Zauditu Memorial Hospital, Addis Ababa, Ethiopia, of Portland, Oregon, left Vancouver, British Columbia, August 25.

Loron T. Wade (UC '60; AU '63), returning as faculty member, Central American Union College, Alejuela, Costa Rica, Mrs. Wade, nee Ruth Ann Hagen (UC '62), and two children, crossed the border into Mexico from Eagle Pass, Texas, August 25.

Church Calendar

Temperance Day Offering	October 25
Week of Prayer	November 1-8
Church Lay Activities Offering	November 1
Annual Sacrifice Offering	November 8
Ingathering Campaign Launching Day	November 15
Ingathering Campaign Promotion	December 6
Church Lay Activities Offering	December 6
Thirteenth Sabbath Offering	
(Southern Asia Division)	

1970

Soul-winning Commitment	January 3
Church Lay Activities Offering	January 3
Liberty Magazine Campaign	January 10-17
Religious Liberty Offering	January 17
GO Emphasis	January 24
Gift Bible Evangelism	February 7
Church Lay Activities Offering	February 7
Faith for Today Offering	February 14
Christian Home and Family Altar Day	February 21
Christian Home Week	February 21-28

Of Writers, Articles, and Miscellany...



Since Pacific Union College granted him a B.A. degree in business administration in 1940, Kenneth H. Emmerson, author of "Financing a World Church" (page 2), has been involved in church finance. This article is the first in a series of seven under that title.

Within weeks after graduation, he was at work as cashier in the Antillian Union Mission, then in Havana, Cuba. And with the exception of a two-year hitch with the United States Army from 1944 to 1946, Elder Emmerson worked his way continuously through conference, union, division, and General Conference treasury service—18 years were in Central and South America.

In 1966 he accepted the position of treasurer of the General Conference, a position that keeps him traveling around the world about 60 per cent of the time. And when he isn't traveling, his thinking is still in world proportions. He handles policies of the Treasury Department.

Elder Emmerson received his Master's degree in business administration (M.B.A.) from the University of Miami in 1957. He was ordained to the ministry in 1954.

The second of a two-part article, "We Don't All Worship the Same God," by James J. Londis appears this week under the title "Why Seventh-day Adventist Doctrines Are Crucial" (page 6).

Elder Londis, an assistant professor of religion at Atlantic Union College, was a graduate of that school in 1960. After working as an assistant to the director of the New York Center for one year, he returned to school—this time Andrews University—and got his Master's degree. Before going to his present position in 1964, he gave one year to the New York Center as associate pastor and one year to teaching in the Greater New York Academy.

Elder Londis has completed class work for his doctorate at Boston University and has only to complete his dissertation. He was ordained to the gospel ministry in 1966.

A favorite topic for jokes—by the dozen—is the domineering wife and the henpecked husband. And a glance through history indicates that the jest has all too much basis in fact.

This week, in the second of three articles on the Christian marriage, Judy Savoy looks at the problems caused by "The Domineering Wife" (page 9).



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

BIBLES NOT SUPPRESSED IN ROMANIA

LONDON—Reports that the authorities in Communist Romania were trying to suppress open distribution of the Bible were denied here by a British Bible authority.

MILITARY NONCOOPERATION APPROVED

TURNER, OREG.—A resolution providing for "noncooperation" with the military for Mennonite youth who cannot accept military service in good conscience was approved by the Mennonite General Conference biennial assembly here.

FAILURE MARKS ATTEMPT TO STEAL GUTENBERG BIBLE FROM HARVARD U.

CAMBRIDGE, MASS.—An attempt to steal the Harvard University copy of the Gutenberg Bible was foiled here when the would-be thief apparently fell off his escape rope. A janitor at the university's huge Widener Library found a man identified as Vido D. Aras unconscious in an inner courtyard around 1:00 A.M. on August 20. The two-volume Bible was in a knapsack beside him and a rope extended down from the window of the locked room where the valuable Bible is kept.

Harvard officials and police theorized that the suspect remained in the complex interior of the library when it closed, lowered himself to a mezzanine window, and entered a room where the Bible is displayed in a locked glass case. The case was broken, the Bible apparently placed in the sack, and an exit attempt made down the rope. There was an obvious mishap.

Harvard's Gutenberg is thought to be a first edition of the first Bibles printed with movable type in the 1450's. About 200 of the Bibles were printed in Mainz, Germany.

According to Dr. William H. Bond, of the Harvard library system, the two-volume edition in Cambridge is one of 13 Gutenbergs in the U.S., and one of five in perfect condition. Forty-six copies are known to exist throughout the world.

No Gutenberg Bibles have been on the market for years and their value is difficult to establish. The Harvard copy is usually considered to be worth about one million dollars.

ASSEMBLIES OF GOD REPORT GAINS

DALLAS—Membership in the Assemblies of God increased by 49,602, or 8.6 per cent, to a total of 625,660 during the past biennium, it was reported here.

PLAN JOINT TRANSLATION OF BIBLE

TOKYO—Preparations have begun for a new translation of the Bible into Japanese for use by both Roman Catholics and Protestants, Shunju Mikadji, secretary general of the Japan Bible Society, reported here.

Review and Herald

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

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

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.

Collegedale Field Day Tops Record as \$16,000 Comes In

Southern Missionary College and Collegedale Academy in Tennessee broke their own record in a one-day Ingathering campaign by soliciting more than \$16,000.

About 500 students and faculty members worked within a 150-mile radius of the college, reaching Atlanta, Knoxville, and other points in the Georgia-Cumberland Conference. Some 500 other students gave their wages for the day to reach a total participation of about 70 per cent.

Last year's total on the field day was \$15,576.

W. M. SCHNEIDER

New Delhi Five-Day Plan Held in Adventist Centre

A recent Five-Day Plan to help residents of New Delhi, India, overcome the smoking habit was far more successful than any held in the past.

Advertised in the daily press and by posters in local shop windows, the meeting drew up to 200 people to the Adventist Centre.

Dr. Theodore R. Flaiz, Southern Asia Division medical secretary, and Dr. Laurence A. Senseman, recently arrived from the United States, have assisted Peter Cooper, director of the center, with their series of lectures. E. H. J. Steed, secretary, General Conference Temperance Department, and P. K. Peterson, secretary, Northwestern India Union, assisted.

Some of the most influential people in the New Delhi community responded even in rainy weather to this invitation to the Adventist Mission. The readiness to hear health talks and demonstrations seems to be another indication of interests in the teachings of the Adventist Church in this land where the preaching of the gospel has met with limited success in the past.

LOUIS B. REYNOLDS

Two Divisions Announce Advances in Broadcasting

Application for a medium-wave station at Mountain View College, on the island of Mindanao, has been pending with the Philippine Congress for several years. During Autumn Council the following cable arrived:

"BOTH HOUSES PHILIPPINES CONGRESS HAVE PASSED ACT GRANTING RADIO STATION FRANCHISE MOUNTAIN VIEW COLLEGE OPERATE EDUCATIONAL CULTURAL RELIGIOUS BROADCASTING. AWAITING PRESIDENT'S SIGNATURE."

Plans call for the college to operate programs in local languages and dialects as well as English. This will be the first denominational radio station in regular operation outside of North America.

F. C. Webster, president of the Middle East Division, announced another first. Beginning January, 1970, a Middle East edition of the Voice of Prophecy will go on the air from Nicosia, Cyprus. The

20,000-watt medium-wave station of the Cyprus Broadcasting Commission will provide coverage in English for Turkey, Syria, Lebanon, Egypt, Libya, Cyprus, and other Middle East areas.

WALTER R. L. SCRAGG

New Textbook and Course for Sabbath School Teachers

Called to Teach a Sabbath School Class, by LaVeta Maxine Payne, is now available for Sabbath school teachers and other church workers. Dr. Payne is professor of education at Southern Missionary College and is an experienced Sabbath school teacher.

A new course based on this textbook is also available. Other materials are a student's workbook and a teacher's manual.

The textbook can well be read by any Sabbath school teacher, whether he takes the course or not. While study in class under a competent teacher is the most effective plan, a diligent student would gain much by home study alone, working out the suggestions in the student's workbook, reading and rereading the suggestions of the text, and putting into practice the things he has learned.

These materials are available from the Book and Bible Houses.

G. R. NASH

Southern Bible Conference Described as Outstanding

Some 275 Southern Union youth and their leaders recently experienced an outstanding Bible conference under the leadership of Don Holland, the union MV secretary.

Paul Gordon, of the White Estate, and Gordon Hyde, of the Biblical Research office, represented the General Conference. H. H. Schmidt, president of the Southern Union, conducted one of the discussion groups. Other leaders included C. E. Bradford, president of the Lake Region Conference; J. H. Engelkemier, of the Bible Department, Auburn Academy, Washington; J. Beale, of the department of religion, Oakwood College; Frank Holbrook, of the department of religion, Southern Missionary College; and John Loor, pastor of the Collegedale, Tennessee, church.

Youth delegates represented each of the educational institutions within the Southern Union Conference, including the self-supporting academies.

LAWRENCE NELSON

Welfare Shipments Surpass Amounts for Previous Years

Since January, 735,015 pounds of clothing have been shipped abroad from the West Coast, according to H. E. Clasing, manager of the Western SAWS depot at Watsonville, California.

This figure exceeds by 200,000 pounds the total for any previous year, and additional shipments will likely be made during the fourth quarter of this year. In addition, 34,133 pounds of miscellaneous

items were shipped from this depot, mostly hospital equipment.

Ready to go soon is a shipment of children's clothing for Vietnam.

During July, August, and September, 167 persons from 29 churches of the Pacific Union worked 1,128 hours as volunteers to process this clothing. Most of this clothing was contributed by the North Pacific and Pacific unions.

During the same nine months, the Eastern depot shipped 242,621 pounds of clothing and 43,134 pounds of medicines and medical equipment, or a total of 285,755 pounds. Included in this was a trailer for use in clinical work in South Vietnam. The Michigan Conference supplied a large part of this clothing.

During the first six months of the year, 151 persons from 46 churches gave 977 hours of volunteer labor at the Eastern depot.

Children's clothing remains one of the greatest needs. Standard-size packing boxes are now available free to conferences delivering shipments to either West or East Coast SAWS depots.

C. E. GUENTHER

IN BRIEF

★ **New Positions:** Gordon M. Hyde, general field secretary, General Conference, formerly chairman, religion department, Southern Missionary College; Pat Horning, associate editor, new youth magazine, formerly assistant editor, *Liberty*; Chuck Scriven, associate editor, new youth magazine, formerly pastor, Upper Columbia Conference (on study leave); Rudy E. Klimes, president, Japan Missionary College, formerly president, Korean Union College; C. W. Kim, president, Korean Union College, formerly academic dean.

★ In spite of war, riots, and currency devaluations, Far Eastern Division literature evangelist sales exceeded \$1 million at the close of August, 1969, reports E. A. Brodeur, division publishing secretary. The million-dollar mark was not reached until October last year.

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