

Gold

By LYNN SAULS

THE AUTUMN ALCHEMIST arrived this week. With his Midas touch he turned the valley into Havilah, a land where there is gold, and the hillsides into Byzantine mosaics.

As the sun sets and the light of its rays gives everything a golden tinge, my thoughts turn goldward.

Gold . . . The leaves of the hickory outside my window are gold—gold saved up all summer and hidden by green, but now aflame.

Gold . . . The poplars on White Oak Mountain are golden spires—giant golden candlesticks. And in the midst of the candlesticks walks One like unto the Son of man, clothed with golden garments, His eyes a flame of fire, His feet like burnished brass, and His countenance as the sun shining in its strength.

Gold . . . "All things whatsoever ye would that men should do to you, do ye even so to them." This is gold. Pure gold.

Gold . . . Realms of gold—golden words to dwell upon: what is true, what is worthy, (To page 10)

Nyabwasi

the Home of the Gods

By G. F. CLIFFORD

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THE rock outcrop caught my attention because of the likeness of the western face to the "Rock of Ages" in Somerset, England. The cleft in this rock, however, does not serve as shelter for the weary traveler, for this outcrop is feared as the home of the gods of the Babwasi. It dominates the landscape of Bwasi on the Majita Peninsula southwest of Musoma in Tanzania, where the Babwasi live.

My traveling companion, Pastor T. Lisso, was interested as I told him the story of how the Somerset outcrop got its name—"Rock of Ages"—from the hymn writer, Augustus Toplady, who found shelter in the cleft of the rock during a thunderstorm and wrote his famous hymn. Looking up at the great outcrop in Bwasi—Nyabwasi as it is called—Pastor Lisso told me that it too had a story. As I listened to bits of its history, my desire to see it at closer range grew. I asked Pastor Lisso to take me on a climb to the top of the cluster of large granite rocks.

At the base a group of school children and young people gathered around us, some of whom when told of our quest shuddered visibly. We were invading a traditionally sacred place, one held in fear and awe by many. However, curiosity and a spirit of adventure overcame their fears, and after a bit of excited chatter, they joined us. A brief but vigorous climb took us to the summit. As we sat in the shade of a large boulder, Pastor Lisso continued the story.

Bloody History of the Past Recounted

Far down below was a large, flattish rock named Rwatsaya, meaning literally, "the breaking of jaws." Here, before the turn of the century, the execution of dissident tribesmen took place. The method was simple. A stake was driven through the skull, and



The Bwasi Primary School band of Tanzania plays lustily during inspection period.

death came swiftly. Bodies were then thrown into a large cave nearby.

Seeing not far away the ruins of the home of the chief, I suggested that we visit this site. This was too bold a suggestion, it seemed, for everyone began to talk at once.

"Never!"

"It's a ghostly place!"

"And what about the snake that guards the cave?"

"Yes, my uncle says he swallows men whole."

Gradually, as the discussion centered on the tradition receding into the past, the curiosity of the new generation emerged, a stronger emotion than fear. So we started down and around to the eastern base. Cautiously we approached the area. Suddenly, in the tangle of undergrowth, we came upon the ruins of a stone wall beyond

which lay the ruins of several houses. The largest, well built of stone, was the home of the chief, we were told. It had stood deserted since the violent death of the last occupant in the early 1930's. It seems that, when drunk, he had caused an accident with the kerosene lamp, which set fire to the house. Too befuddled to escape, he died in the flames.

Gingerly, someone poked the old door open with a stick. Nothing stirred, so we entered. The house, built on a split-level design, was musty and dark. In the upper room we found some royal regalia—drums, brass rings, and bangles—untouched for more than three decades. Outside several clay pots lay just as they were abandoned years ago. Adjacent to the ruined house and overshadowed by the rocky outcrop was a place of sacri-

fice. A brief survey revealed animal remains—grim reminders of the sacrifices of the past. A few teeth, a couple of bones here and there, were all that remained.

The cave was next. Slowly making our way up through the thick undergrowth, we approached it. One member of the group called courage to the others. As if to deter us and also to remind us of our trespassing on forbidden ground, nature hindered with an abundance of stinging nettles hardly distinguishable from the rest of the foliage. Peering into the cave opening, we noticed that a rock slide had narrowed the entrance to a mere crack. While some of us were disappointed, others accepted the decision to return with a certain relief.

On the way down we came across the grave of the chief. A tree, some 75 feet tall and almost two feet in diameter, grows out of the grave site—a gentle reminder of the frailty of man and his plans.

Time Has Brought Changes

With the grim tales of the past still ringing in our ears, we made our way back to the mission, grateful that time had brought changes in ways of life. Although still regarded with awe by many, Nyabwasi, the rock citadel, no longer fills the local inhabitants with terror. The knowledge of a loving God has brought hope and cheer.

A significant evangelistic medium at the mission school is the primary school at mission headquarters. With 88 students in the year's baptismal class, who can gainsay the fact that our schools are evangelistic agencies of the first order?

The teachers are dedicated to their task of teaching and consecrated to bringing the lambs to Christ. Everyone is active in church work. The headmaster is the church treasurer. Each Sabbath finds one of the teachers as superintendent of the Sabbath school, while another is in charge of the children's division, consisting of four large groups with a total of more than 100 children in attendance on the week of our visit. The Bible story class, illustrated with the aid of a flannel board set up under a large wild fig tree, brought a realization of the teacher's devotion to the Sabbath school work.

Nyabwasi echoes to the school band. Here the eager young musicians play under the direction of another teacher, who himself made all the instruments with the exception of the tin whistles. He is also director of the school choir that provides special music during Sabbath school and church services in worship of the God who lives far above Nyabwasi.

Every school in Tanzania is en-



Two pupils in the Ikizu Primary School demonstrate their skill with handicrafts.

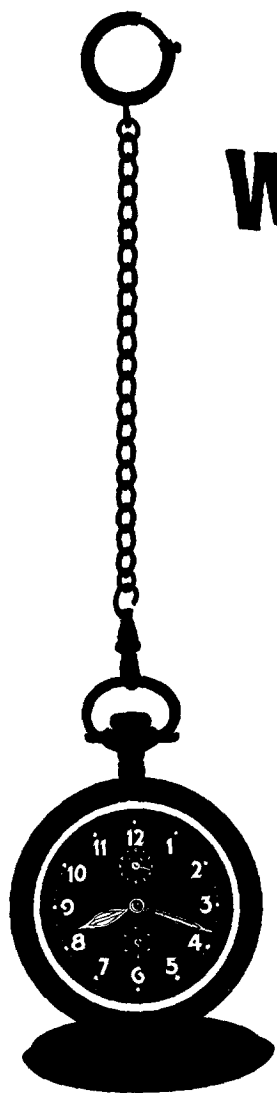


A student at Ikizu Training School, Tanzania, is taught the art of threading a pipe.

couraged in a self-reliance program. At least twice a week all the students engage in organized farming projects. Great emphasis is placed on gardening, and maize, millet, beans, cotton, and bananas are grown. With the proceeds, several of the schools we visited have bought radios and equipment and typewriters and even duplicating ma-

chines. Others have built additions to the school plant.

So in the shadow of Nyabwasi, changed ways among the Babwasi people have an ever-widening influence. It is the privilege of our church, as some old traditions die, to substitute things more worth while and of lasting value. ♦♦



What Time Is It?

By PRESTON SMITH

WHAT time is it?" were father's first words to Betty as she stood beside his bed each morning. The little girl was an early riser. If it was too early, she would be sent back to bed; otherwise she could remain up and play.

Not only Betty's life but the lives of us all center around time. Eight A.M. is time to be at work, twelve noon is lunchtime, and 10:00 P.M. is time to retire.

Occasionally a man forgets the importance of time, like the groom who was 45 minutes late to his own wedding, or the traveler who missed the train.

Not only are we interested in time but the great Ruler of the universe, our heavenly Father, is also interested. His Word tells us that this world will not go on indefinitely in its present state. It is facing a definite end.

God's interest in time is demonstrated by the various time prophecies in the Bible. For instance, God told Abraham that his descendants would dwell in a strange land for 400 years (Gen. 15:13). Under the leadership of Moses, God's people left Egypt on time. The mightiest army in the world could not stop them. They were on their way to Canaan at the appointed time.

Because of their sins the Jews were led into Babylonian captivity, but, said Jeremiah the prophet, at the end of 70 years they would return to their homeland (Jer. 29:10; cf. chap. 27:22). The prayer of Daniel for the fulfillment of this prophecy brought the angel Gabriel with the assurance that the Lord had not forgotten His people.

Baptized on Time

Even Jesus, the Son of God, lived on the schedule of God's prophetic time clock. "But when the fulness of the time was come, God sent forth his Son," said Paul in Galatians 4:4. Jesus was baptized on time. At the beginning of His ministry in A.D. 27, He declared, "The time is fulfilled, and the kingdom of God is at hand" (Mark 1:15). The 69 weeks had ended, and the Messiah had been anointed by the Holy Spirit and was beginning His ministry.

There was also a set time for the crucifixion. It was to be "in the midst of the week" (Dan. 9:27), or three and one-half years after His baptism. His own townspeople at Nazareth tried to kill Him and rulers were constantly plotting to take His life, but not until the prophetic clock struck the hour for His sacrificial death did Jesus die.

The clock of prophecy did not stop running at Calvary but is continuing to point with unerring accuracy to the end of all things. Let us then examine the Bible predictions relating to our day and see what time it is now.

Time of the End

Daniel spoke of "the time of the end" (Dan. 12:4). This period Seventh-day Adventists have interpreted as be-

ginning in 1798 with the close of the 1260 years of papal oppression.

When the angel proclaimed, "There should be time no longer" (Rev. 10:6), he did not mean the end of the age but rather the end of the prophetic periods (*Selected Messages*, book 2, p. 108). The remaining predictions are not tied to specific dates but may be fulfilled at any time.

Again we ask, "What time is it?" Revelation, with its prophetic symbols of the seven churches, the seven seals, and the seven trumpets, all spanning the Christian Era, gives clear indication that we are facing the great climax of the ages. We find ourselves in the last of the seven churches. We are in the sixth of the seven seals. In fact, we stand between verses 13 and 14 of Revelation 6. The events of verse 13 are past. Those of verse 14 could come quickly. Six trumpets are in the past. When the seventh sounds, "the mystery of God should be finished" (Rev. 10:7). The seventh trumpet ushers in the reign of Christ (Rev. 11:15).

The investigative judgment that began in 1844 has been in session for 125 years, and one day soon our names will come up before the judgment bar of God.

The prophecy of Revelation 13 concerning the deadly wound and its subsequent healing is fulfilling before our very eyes. The way is being opened for the formation of the image to the beast by current movements toward union of the Protestant churches.

In some quarters there is also a religious revival going on with emphasis on supernatural healing. This may be part of the counterfeit revival that is to precede the pouring out of "the Spirit and power of God" (*The Great Controversy*, p. 464).

In view of these evidences of the lateness of the hour, what are we doing? Are we in deep earnest, putting away every sin, seeking to be in harmony with God and our brethren, and zealously working for the lost souls all about us? Are we doing all in our power to help and warn others?

Or are we like a certain grandmother whose home was threatened by a flood. When told of the danger she refused to leave, saying that she had lived there all her life and the flood had never taken her home, so she would just stay. Sitting in her rocking chair, she calmly remained while the water rose higher and higher. When it covered the floor of her porch, her children came and forcibly removed her.

The apostle tells us, "And that, knowing the time, that now it is high

time to awake out of sleep; for now is our salvation nearer than when we believed" (Rom. 13:11). It is not only time to arouse but high time. To be asleep is to be unconscious of the surroundings and to be doing nothing. God calls us to arouse and work.

A young medical soldier during World War II, Jack was assigned to a psychiatric ward. One night he fell asleep at his post of duty. He was attacked by one of the patients and could easily have lost his life, but, fortunately, he was able to overpower the disturbed man. As Christians it is equally dangerous for us to be asleep in this last hour of earth's history. Our eternal salvation is at stake.

Prayer for Holy Spirit

Daily we should seek for the outpouring of the Holy Spirit until He comes upon us in His fullness. Do we feel our need of His cleansing and overcoming power? Do we feel our need of His witnessing power? Only as we individually seek will we find.

We must seek righteousness because only the righteousness of Jesus can save us and enable us to stand faultless before a holy God. We must seek it in meekness, for only those who realize their own helplessness and depend fully on Jesus will have strength to endure the final crisis.

We have a limited conception of the extent of the calamities and destruction that will precede the Lord's return. We now see hurricanes, floods, earthquakes, and riots with their attending devastation. But who can imagine what it will be like when "every mountain and island" will be "moved out of their places" (Rev. 6:14) as a result of the greatest earthquake in earth's history and when giant hailstones complete the work of destruction? As the prophet viewed closing events he heard the unsaved crying for the rocks and mountains to fall on them and asking in terror, "Who shall be able to stand?" (Rev. 6:16, 17).

Those who are hid in Christ Jesus will be able to stand. Upon those thus hid the Holy Spirit will be poured out in revival power. This revival must come before Jesus returns. Why should it not begin now with us and our church? When we fulfill the conditions, the blessing will come.

What time is it? It is the time of the end. We are living on borrowed time. It is high time to awake. It is time to seek the Lord. Let us join together in dedication to God and an earnest seeking of Him that will bring us into harmony with the Lord and one another so He can pour out His Spirit upon us and the return of Jesus be hastened. ♦♦

A Personal Message From Your General Conference President

HEART to HEART



St. John's, Newfoundland

Dear Fellow Pilgrims:

This weekend Mrs. Pierson and I are meeting camp meeting appointments in historic St. John's, Newfoundland. In this beautiful land of warmhearted people I find the Seventh-day Adventist church has both a voice and a light.

From our motel window I am looking out over St. John's harbor. From this vantage point I can see the historic city blanketing the hills on the far side of the water. Two points of special interest capture my attention—two Seventh-day Adventist landmarks that rise boldly from the multicolored houses and business buildings.

On a hill perhaps two miles away—at 106 Freshwater Road—towers a high radio antenna. From this antenna VOAR (Voice of Adventist Radio) broadcasts the Advent message and other appropriate programs for several hours each day. Many years ago some leaders with a vision secured a license for this station. Since then it has been beaming messages of truth over all the Avalon peninsula and in other more distant parts of the province. Time alone will reveal the number who have heard present truth over this station. Time may also reveal a wider ministry for this voice of Adventism in Newfoundland.

I can see another and even more intriguing landmark on the hill about halfway to VOAR. There is no mistaking it—it is the Seventh-day Adventist church. Just below the imposing Catholic cathedral, the gray vaulted gable roof and bell tower loom large among the surrounding buildings.

As Seventh-day Adventist churches go, the St. John's church home would not rank as the most modern (it is nearly a century old), nor is it the most beautiful, but it is certainly one of the most unique.

On the seaward side of the gray frame belfry is a huge white rectangle, many feet square. On the white field is painted a large red diamond plainly visible from our motel window more than a mile away. Atop the white rectangle with the red diamond is a powerful light.

By day and by night the Seventh-day Adventist church guides every ship that enters St. John's port safely into the harbor! Down on the beach a few hundred yards from the church is "the lower light" and a similar red-and-white signal. A ship

entering the harbor by day "lines up" with the two red diamonds and safely negotiates the passage. By night the two lights perform a similar function for incoming vessels.

In Newfoundland the Seventh-day Adventist church is both a voice and a light!

Come to think about it, every Seventh-day Adventist church should be both a voice and a light! If the voice can be a radio program, so much the better. If this is not possible, or even if it is, then every member of the church should be a part of that voice.

"Go back home," Jesus said to the man from whom He had cast out devils, "and tell what God has done for you" (Luke 8:39, T.E.V.). There must be a voice. We are to tell what God has done for us. We may not be able to preach. We may not even be able to give an acceptable Bible study, but most of us have voices and God expects us to use them for Him—to go and tell what He has done for us. Our personal testimony can be a potent agency for truth. How long has it been since you have told someone what God has done for you? What is your voice doing to help finish the work and hasten the return of the Saviour?

Jesus also said His church—every member in it—was to be a light. The text for the first sermon I ever preached back in 1931 was Matthew 5:14-16. "Ye are the light of the world," the Master said. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Our lives, our daily, silent witness, our gospel of acts, if you please, constitute the light. Is your light a safe one for your family and friends to follow? Will it guide those around you safely into the harbor? It is a solemn thought and one each of us should spend time in pondering.

St. John's church has both a light and a voice; how about your church?

Yours for more lights and voices to hasten His return,

The Second Tithe and Its Use

By KENNETH H. EMMERSON

BEFORE outlining the use of the tithe in New Testament and modern times, let us look at the second tithe and its use. *The Jewish Encyclopedia* mentions three kinds of tithes: "(1) that given to the Levites as stated in Numbers 18:21 *et seq.*, and termed 'the first tithe' ('ma'aser rishon'); (2) the tithe which was to be taken to Jerusalem and there consumed by the landowner and his family, and which was termed 'the second tithe' ('ma'aser sheni'), it being taken from what remained after the first tithe had been appropriated; and (3) that given to the poor ('ma'aser'ani')" (Isidore Singer, ed., art. "Tithe," vol. 12, pp. 150, 151, col. 1). (Compare *Tobit* 1:5-7; Book 4, chap. 8, sects. 8 and 22, of Josephus *Antiquities* 4.8.8 and 22.)

What the rabbis referred to as the "third tithe" or "tithe for the poor" (ma'aser'ani) was really the "second tithe," which every third year the tither was to use for the benefit of the needy in his home community. In the other two years of the three-year cycle, this second tithe (in kind or in money) was to be taken to Jerusalem at the time of the yearly festivals.

The following statement, penned in 1889, sets forth clearly the second tithe and its use as something quite distinct and apart from the first tithe and the use made of it:

"To promote the assembling of the people for religious service as well as to provide for the poor, a second tithe

of all the increase was required. Concerning the first tithe, the Lord had declared, 'I have given the children of Levi *all the tenth* in Israel' (Numbers 18:21). But in regard to the second He commanded, 'Thou shalt eat before the Lord thy God, in the place which He shall choose to place His name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always.' Deuteronomy 14:23, 29; 16:11-14. This tithe, or its equivalent in money, they were for two years to bring to the place where the sanctuary was established. After presenting a thank offering to God, and a specified portion to the priest, the offerers were to use the remainder for a religious feast, in which the Levite, the stranger, the fatherless, and the widow should participate. Thus provision was made for the thank offerings and feasts at the yearly festivals, and the people were drawn to the society of the priests and Levites, that they might receive instruction and encouragement in the service of God.

"Every third year, however, this second tithe was to be used at home, in entertaining the Levite and the poor, as Moses said, 'That they may eat within thy gates, and be filled.' Deuteronomy 26:12. This tithe would provide a fund for the uses of charity and hospitality."—*Patriarchs and Prophets*, p. 530.

Concerning the use of the second tithe in every third year, Mrs. White wrote in 1884: "The Lord had commanded that every third year a tithe be raised for the benefit of the poor,—a tithe in addition to, and entirely distinct from, that given every year for the service of God."—*Review and Herald*, March 11, 1884, p. 161.

This message was published in 1903: "The consecration to God of a tithe of all increase, whether of the orchard and harvest field, the flocks and herds, or the labor of brain or hand, the devotion of a second tithe for the relief of the poor and other benevolent uses, tended to keep fresh before the people the truth of God's ownership of all, and of their opportunity to be channels of His blessings."—*Education*, p. 44.

And shortly before her death in 1915, Mrs. White, in comment on Nehemiah 5:1-13, stated: "The Lord had commanded Israel through Moses, that every third year a tithe be raised for the benefit of the poor."—*Prophecies and Kings*, p. 646.

All of the *first* tithe, as we have noted already, was to be set apart as holy to the Lord by the tither (Lev. 27:30, 32), and all of it was to be turned in by him to be used exclusively for the support of the tribe of Levi, which included all the priests. The Lord said: "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; compare verses 24, 26).

Hence the first tithe was delivered to the priests as the Lord required (Deut. 12:5, 6, 11).

Adjective "Second" Not Used

The second tithe and the use to be made of it is mentioned in Deuteronomy 12:17-19; 14:22-29; 26:12-15. Though the numeral adjective "second" is not used with the noun "tithe" in those passages, the use to be made of the tithe here spoken of shows that it was distinct from the one given *wholly* for the support of the tribe of Levi. This second tithe was neither delivered to the tribe of Levi nor placed in the temple treasury (storehouse). But during the first two years of the three-year cycle, the second tithe (in kind or money) was taken to the place where the sanctuary (temple) was situated. After a thank offering had been presented to the Lord and a portion of it given to the officiating priest, the rest of it was used by the tither himself to make a feast (banquet) there, which the Levite, the foreigner, the widow, and the fatherless were invited to share with him and his household, including his servants (Deut. 12:17-19; 14:22-26).

Every third year the tither kept the second tithe at home and used it there in his home community for the benefit of the needy as the Lord commanded: "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates: and the Levite, (because he hath no part nor inheritance with thee,) and the stranger, and the fatherless, and the widow, which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest" (Deut. 14:28, 29).

There is no mention of a second tithe in the time of the patriarchs, and there is no reference to it in the New Testament.

Why is there no re-enactment of

the law of the tithe in the New Testament Scriptures? The answer is: "The New Testament does not re-enact the law of the tithe, as it does not that of the Sabbath; for the validity of both is assumed and their deep spiritual import explained."—*Counsels on Stewardship*, p. 66.

Law of Tithe Not Ceremonial

The law of the tithe, which was recognized among the people of God during the patriarchal age and embodied later in His plan for Israel, was not a typical, ceremonial ordinance like those which regulated the offering of sacrifices and the celebration of yearly festivals. Concerning the law of the tithe it is written: "This law was not to pass away with the ordinances and sacrificial offer-

ings that typified Christ."—*Ibid.*, p. 67.

The continuation of tithing after the death of the Saviour is explained thus: "The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age."—*Testimonies*, vol. 3, p. 392.

That the New Testament assumes the validity of the law of the tithe is seen in these words spoken by Jesus to the Pharisees concerning their exacting concern for the tithing of simple garden herbs: "Ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the

The art of living when you're Young

By MIRIAM WOOD

"YOUTH CULTURE" To be a young person, no matter in what historical period, has never been easy. The built-in rebellions of youth, the agonized doubts, the endless questionings, the strong feeling that older people are uncaring clods, concerned only with security and the state of their digestion—all these factors have produced various degrees of alienation between the young and not-so-young. In the past, though, the alienation evaporated with the passing of that glorious period of youth and exuberance. However, I'm wondering about the alienation of today's youth, and would like to discuss it on a no-holds-barred basis. Those of you who are young can certainly set me straight, should the need arise, by the simple expedient of a legible letter and the price of a stamp.

Each week I skim as many periodicals as possible, with my most careful reading reserved for articles that deal with the newly formed "youth culture," a term contrived by sociologists and writers to identify the attitudes, goals, concepts, and behaviors of people no longer young. Although it has come to be a popular rule of thumb to accept thirty years of age as the cut-off point, it isn't quite as simple as that, since not all people under thirty share the nebulous "youth culture," and not all people over thirty reject it.

As a result of my reading I've identified (I think) about fifteen or twenty characteristics of youth culture in general. Naturally I couldn't begin to discuss all of them at any one time, nor would some of them need discussing from the viewpoint of young Seventh-day Adventist Christians.

The characteristic that troubles me most and the one most dangerous is the strong rejection of religion based on moral-ethical principles portrayed in the law of God. Please notice that I did not say that "religion" as a word is being rejected. Far from it. All sorts of emphases are being placed on themes that are "religious" in a mystical, bizarre way. An example of this phenomenon is the frantic quest for a kind of technicolor, extra-sensory consciousness, implementation of which has brought into play psychedelic drugs, spiritism, transcendentalism, and even astrology. This "religion" promises (it is thought by many) peace, fulfillment, release from tension—and all of it is accomplished with no real restriction of any kind of individual behavior—that is, as long as the "religionist" has a wealth of "love" for everyone else, with

promiscuous sex being an important expression of "love."

Caustic comments about established churches are an inevitable facet of this phase of youth culture. The "failure" of church bodies to create a Brave New World (apologies to Aldous Huxley), to concern themselves with "relevant" issues, to create meaningful interaction among people, are some of the more frequent accusations. Of course, there are many others, but lack of space precludes their being cataloged.

Another characteristic of today's youth culture is a mystifying resistance to anything that is established or pre-packaged. And since organized churches and a firm, prescriptive ethic fall into this category, they are viewed as a presumptive threat to the great need for individual development and freedom now so highly prized.

Have the churches really "failed"? In some cases my own answer would certainly have to be in the affirmative. Whenever a church concerns itself primarily with ritual, whenever it excludes people of lesser socio-economic status, whenever it serves merely as a base for community social acceptance and activity, it has failed.

Our concern is, of course, our own church body, whether it is relevant, faultless, vigorous, and concerned with vital issues. Since we said at the beginning that obligatory in today's youth culture is the rejection of "church" religion, the danger a young Seventh-day Adventist Christian faces is that he may be swept into this roaring torrent before he is aware of it. That is, he may choose to alienate himself irrevocably from a group who, I truly believe, are entrusted with Truth—capital-letter Truth.

Adventism as conceived and practiced by people of incredibly different temperaments and backgrounds is not perfect. Mistakes are made. Progress and change come slowly and sometimes painfully. But the very fact that our church has never adopted as its goal the perfecting of this sinful world should be one point of vast reassurance. It cannot adopt such a goal and retain its fundamental Bible-based belief in progressive wickedness of the earth, the latter being solved only by Christ's coming. However, our church should, and does, concern itself with human need, with human suffering, with justice, with opportunity for all.

Adventism stands firmly on the law of God with an ever-deepening conviction regarding the need for individual morality, for individual responsibility to God. It holds God to be man's Creator and Christ his Redeemer. It is, in most cases, freeing itself of provincialism.

Therefore it would be a mistake for any young Christian to reject our church merely because it is "established."

law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone" (Matt. 23:23; cf. Luke 11:42).

"Christ recognized the payment of tithes as a duty; but He showed that this could not excuse the neglect of other duties."—*The Desire of Ages*, p. 617.

In setting forth the duty of the church to support the ministers of the gospel, Paul points to the backing that a nation gives the men who serve in its armed forces: "Who serves as a soldier at his own expense?" (1 Cor. 9:7, R.S.V.).

Next he points to ancient usage regarding the caretaker of a landowner's vineyard, and the shepherd or herdsman of a cattleman's flocks and herds: "Who plants a vineyard without eating any of its fruit? Who tends a flock without getting some of the milk?" (verse 7, R.S.V.).

Turning from human precedent to the Scriptures to further support his

thesis, the apostle continues: "Do I say this on human authority? Does not the law say the same? For it is written in the law of Moses, 'You shall not muzzle an ox when it is treading out the grain. Is it for oxen that God is concerned?' " (verses 8, 9, R.S.V.).

Appeal to Scripture

In appealing to Deuteronomy 25:4 Paul was invoking and applying the principle of justice and equity embodied in that statute, namely, that the laborer who toils for the benefit of other persons deserves just remuneration for his services. With this principle in mind, the apostle adds:

"Does he [God] not speak entirely for our sake? It was written for our sake, because the plowman should plow in hope and the thresher thresh in hope of a share in the crop. If we [ministers of the gospel] have sown spiritual good among you, is it too much if we reap your material benefits? If others share this rightful claim upon

you, do not we still more?" (verses 10-12, R.S.V.).

This illuminating comment on the principle embodied in Deuteronomy 25:4 deserves careful consideration. "The principle underlying His command to ancient Israel, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn' [1 Cor. 9:9] is a principle that should never be set aside by any who have to do with the remuneration of those who have given themselves to advocate God's cause in the world, and who spend their strength in lifting the minds of men from the contemplation of earthly things to the heavenly. God loves these workers, and He would have men respect their rights."—*Gospel Workers*, pp. 450, 451.

Paul points next to the provision that God had made for the support of the priests and Levites who ministered to ancient Israel, saying: "Do you not know that those [ministers] who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel" (1 Cor. 9:13, 14, R.S.V.).

In commenting on 1 Corinthians 9:7-14, the Lord's messenger has written: "The apostle here referred to the Lord's plan for the maintenance of the priests who ministered in the temple. Those who were set apart to this holy office were supported by their brethren, to whom they ministered spiritual blessings. 'Verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law.' Hebrews 7:5. The tribe of Levi was chosen by the Lord for the sacred offices pertaining to the temple and the priesthood. Of the priest it was said, 'The Lord thy God hath chosen him . . . to stand to minister in the name of the Lord.' (Deuteronomy 18:5.) One tenth of all the increase was claimed by the Lord as His own, and to withhold the tithe was regarded by Him as robbery.

"It was to this plan for the support of the ministry that Paul referred when he said, 'Even so hath the Lord ordained that they which preach the gospel should live of the gospel.' And later, in writing to Timothy, the apostle said, 'The laborer is worthy of his reward.' 1 Timothy 5:18."—*The Acts of the Apostles*, p. 336.

Although the New Testament does not re-enact the law of the tithe for the support of the ministry, it assumes its validity. No mention is made of the law of the second tithe as binding upon Christians. ♦♦

(Continued next week)

A Story FOR THE YOUNGER SET

Chan's Chair

By ENID SPARKS

"WE SIT in chairs at Sabbath school, and Miss Zing tells us stories from the Bible," Kim explained to his five-year-old cousin.

Chan listened, his eyes wide with wonder. "What does a chair look like?" he asked.

Kim's and Chan's families were very poor. There were no chairs in their homes. They had only a few ragged mats that were used both as chairs and as beds.

"A chair is a tall seat that stands on legs," Kim told Chan. "The chairs are nice, but it is the stories that I like best in Sabbath school."

But Chan thought he would like the chairs better. He could hardly wait until the next Sabbath to go with Kim to Sabbath school to see them.

At Sabbath school, Chan sat in a pretty yellow chair. He kept looking down at it and running his hand over the smooth wood instead of listening to Miss Zing.

After a while, though, Chan heard some of the things Miss Zing was saying. "Jesus cares very much for boys and girls," she explained. "Someday soon He is going to come down from heaven and take all who love Him to live with Him in His kingdom."

Chan heard all this, but he couldn't understand it. However, he did understand that Jesus loved him, and that made him very happy. I would like to see Jesus, Chan thought.

Soon Miss Zing began talking about Jesus as a baby born in the stable in Bethlehem. Chan had never heard of Bethlehem, but he knew where there was a stable. His grandfather had one behind his house. Did Miss Zing mean that Jesus was in his grandfather's stable?

Suddenly Chan had to go see. I'll go to my grandfather's stable, he thought. I want to tell the baby Jesus that I love Him. I would rather see Him than sit in this pretty chair!

Chan slid out of his yellow chair and went to the door. He had started down the road to his grandfather's house when Kim came running after him.

"Chan, where are you going?" Kim cried. "Don't you want to stay and hear about Jesus?"

"I would rather see Him," Chan answered. "Miss Zing said He is in a stable. My grandfather has a stable. Maybe Jesus is there. If I go to see Him, I can tell Him I love Him. Then He will take me to live in His kingdom."

Kim shook his head. "Jesus isn't in your grandfather's stable," he explained. "Jesus was born in a stable in a country far away from here and a long time ago. But you don't need to see Jesus to tell Him that you love Him."

Chan's eyes opened wide. "What do you mean?" he asked.

I mean that Jesus sees us wherever we are," Kim said. "And He knows what is in our hearts. He already knows that you love Him."

Chan's eyes opened even wider. Then he exclaimed, "Is Miss Zing still telling about Jesus?"

"Yes, she is," Kim replied and held out his hand. "Let's hurry back and listen."

Chan ran all the way back to the Sabbath school room. How happy he was as he listened to more stories about Jesus. And this time he didn't even think about the pretty yellow chair!

"THEN WOULD MY SERVANTS FIGHT"

By CLYDE R. BRADLEY

HE STOOD there looking into the eyes of the man who had the power of life or death. The charge against Him was disloyalty to the government—treason! He chose His words carefully as He answered the questions put to Him. His words would not save Him from the ordeal ahead of Him, but they would be recorded and used again and again either for or against His followers to the end of time.

"My kingdom is not of this world," He said in His musical voice, careful to enunciate clearly so as not to be misunderstood. "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36).

There had been an understanding from the beginning that God would take a hand in the tragedy of sin. As He stood there in the Garden, which still echoed with the wails set in motion by evil, God looked at the serpent that Satan used as his "front" and declared, "I will put enmity." He was continuously coming to the aid of one or another of His servants through the years and helping them in their predicaments. Of course, divine help was predicated on obedi-

ence. It is only reasonable to expect complete cooperation from those being assisted, for otherwise the help is nullified even while it is being given.

The Promise of Hornets

Offering help to the Israelites, the Lord told Moses to relay to the people that He was sending an angel before them. Then stressing obedience, He added, "Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries" (Ex. 23:21, 22).

When the Lord chose a leader and promised divine guidance in placing His people in a fertile land, He made provision to have that land vacated in such a way that His people would not have to fight to gain possession of it. Soon after giving the moral law, the principles of which were to be a constant guide to every man, He gave a detailed explanation of His plan. "Mine angel shall go before thee," "I will cut them off," "I will send my fear before thee, and will destroy all the people to whom thou shalt come" are a few of the expressions

used (verses 23-27). In verse 28 He names one means that He will employ. "I will send hornets before thee, which shall drive out the Hivite, the Canaanite, and the Hittite, from before thee," the Lord promises.

The wayward wanderings of Israel are well known today by us who use a similar circuitous route to get to our destination. A short journey turned into a 40-year struggle. But when it was nearly over, God spoke to those who were eagerly anticipating the rest that lay just a few miles beyond. Through Moses He promised again, "Moreover the Lord thy God will send the hornet among them, until they that are left, . . . be destroyed. Thou shalt not be affrighted at them: for the Lord thy God is among you, a mighty God and terrible. And the Lord thy God will put out those nations before thee" (Deut. 7:20-22).

God's Accommodations

Later it was recorded that the Lord "sent the hornet before you, which drove them out from before you, even the two kings of the Amorites; but not with thy sword, nor with thy bow" (Joshua 24:12).

God's plans have been changed at times by the failure of those for whom He was working to cooperate with Him. He does not force anyone to accept His will. God has made accommodations to meet new situations. For example, referring to a certain situation, Jesus said, "From the beginning it was not so." He assigned the reason: "Moses because of the hardness of your hearts suffered you" (Matt. 19:8).

Because Israel did not follow the plan and counsel of the Lord, He offered a substitute plan. Instead of driving out their enemies, God placed upon them the responsibility of fighting their own battles. This came to them as a punishment for their waywardness.

When Sabbath Comes

By
NICHOLAS LLOYD INGRAHAM

When Sabbath comes a sense of sacred joy
Impels the heart to sing Jehovah's praise;
Remembering its meaning, we employ
The tools of love in all our working days.
Six intervals of labor He ordained,
Six days to ponder bud and bloom and pod,
Surrendering the heart to be ingrained
With deeper adoration for our God.
And then the great Provider, in His role
Of furnishing creation what is best,
Renews the worship cycle of the soul—
Another Sabbath day for sacred rest;
Another loving nudge, lest we forget
That God is Lord and King—He liveth yet!

In spite of Israel's hardheartedness, God displayed His mighty arm in behalf of His people. After cutting Gideon's troops to a ridiculously small number, "the Lord set every man's sword against his fellow, even through all the [Midianites'] host" (Judges 7:22). In his days Jehoshaphat, when confronted with a large host, turned to the Lord for protection. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and mount Seir, which were come against Judah; and they were smitten" (2 Chron. 20:22, 23). And in response to Hezekiah's prayer an angel was sent who slew 185,000 enemy soldiers. The Lord has ways and means of dispatching the enemy of which we know nothing, nor do we need to.

Everyone was tense as a band of armed men approached Jesus and the 11 startled disciples. This was no time to be cowardly! It was plain to be seen that the Master was in danger. They were approaching Him with

drawn swords and a rope. With one swift gesture Peter's sword was in the air reflecting the light thrown by the torches that flickered in the olive grove. One hard, well-placed blow would take care of one offender. Then he would turn to another. By then some of the others might take the cue and get into the fight and save the Master from these ruthless men.

Put Up Again Thy Sword

But that first cut of Peter's sword succeeded only in slicing off the ear of the high priest's servant. "Put up again thy sword into his place," Jesus commanded, "for all they that take the sword shall perish with the sword." Then He quickly added that there were a legion of angels for each of them if they were needed (Matt. 26:52, 53).

"They that take the sword." These are the combatants of earth. And of these Jesus promised that they "shall perish with the sword." There are attitudes involved that are incompati-

ble with the kingdom of God. "If my kingdom were of this world, then would my servants fight." God's servants don't have to fight even to defend earthly kingdoms. God has made provision for that and has demonstrated over and over again that He is capable of making any defense needed. "My servants" don't fight. They are noncombatants.

This is the stand that is taken by the Seventh-day Adventist Church. We stand right beside our Lord in the Garden when He said, "Put up again thy sword," and in the judgment hall of Pilate when He said, "If my kingdom were of this world, then would my servants fight." We are first of all servants of the Lord our God. Our first duty is to obey Him in faith and "see the salvation of the Lord." ♦♦

GOLD

(From page 1)

what is right, what is pure, what is amiable, what is kindly. On everything that is excellent or praiseworthy, think—on apples of gold in pictures of silver.

Gold . . . Better than gold . . . "The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold."

Better than gold? . . . How much better is it to get wisdom than gold. Better than gold to be able to say with a golden fiery tongue, "Gold have I none; but such as I have give I thee."

Gold . . . Something to worship with. "And . . . they presented unto him . . . gold . . ." And they presented unto Him their bodies, living sacrifices, dedicated . . .

Gold . . . An age. Not now. The Golden Age will be the age in which gold does not rule. Not an age when diplomats reckon the cost of war in small disks of gold. Not an age when millions go to bed hungry while brassy men in yachts drink wine from golden spigots. The golden age? An eternal age ushered in with a golden Jerusalem with streets of gold and citizens wearing golden crowns—citizens who have bought from the True Witness gold tried in fire.

Gold . . . Sunset. A sunset in autumn. A golden fire in which false values, doubt, selfishness, guilt are all burned up. A golden fire from which we can come forth as gold.

Gold . . . ♦♦



LETTERS TO THE

Fellowship of Prayer

AN ANSWER AND A REQUEST

I thank God for answering prayers. What a wonderful Saviour we serve! You have prayed for my youngest son, and God heard and answered. He married an Adventist girl four years ago, and they have been busy in the church, working with the youth. Now he feels he must attend college to train for a wider field of youth work. Please pray that both of them will keep faithful and that he may do well in his studies. Finances will be difficult, and I pray they will keep strong and learn to trust more and lean upon Jesus and His promises.

My older son and his family are still out of the ark of safety. We have so little time left now to prepare for Jesus' return. Pray that they will come into the fold soon. God bless you all.—Mrs. S., of South Dakota.

CONVERSION NEEDED

I have a prayer request for my dear husband, who is not a Christian, but I believe the Lord can do great things and soften my husband's heart that he may hear the voice of Jesus and surrender to Him.

I also have a request for my father, who is divorced from my mother and far from God. He has remarried and has two children. His new wife has been a church member since childhood. She still attends church with her children—the same church that my mother attends. Please pray for my father and

his new family that they may turn to Christ. Pray also for my mother that she may remain strong in her faith despite the hardships that she faces.

Please pray also for me and my responsibility as a mother of two small boys.—Name withheld.

CANCER SUFFERER CONVERTED

I requested prayer for a son a few years ago who had terminal cancer. He wasn't healed, but, prate God, he did study and accept Jesus before he died. He had been very bitter previously regarding Adventist teachings.

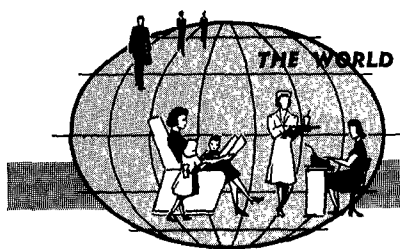
Now I request prayer for two sons and a daughter who drink. My daughter is trying hard to overcome. Also remember a daughter-in-law who is unconverted.—Mrs. L., of Oregon.

A GREAT NEED

Will you please pray for my 19-year-old daughter? She is a backslider. She began smoking and drinking about a year ago and has a terminal disease. We long to see her firmly established in the arms of God before it is too late. She needs the prayers of God's people.

Also please pray for a son who is 21 years of age. He does not attend church and needs to be established in the faith.—Mrs. S., of Utah.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



The Adventist Woman

Conducted by DOROTHY EMERSON

Last in a Series of Three Articles on Christian Marriage

On Being Feminine

By JUDY SAVOY

OH, YOUR house is so beautiful!" the visitor exclaims. "Did you really install that paneling yourself?"

"Sure," Rose assures her visitor. "There's really nothing to it after you get the knack."

All through the house and property you can see Rose's handiwork. She repairs the chimney, paints the house, drives the tractor, and even changes the oil in the car to save money. Any time you drop in you're bound to find Rose under the hood of the car or up on a ladder with a paintbrush. She certainly is handy to have around, and she can cook well too. All these talents are useful to have.

But there's something lacking in their home, and that's the wife's portrayal of the feminine role. For one thing, her children hardly ever see her in a dress; she's usually in jeans and a man's old, soiled shirt while she's puttering around. She seems to have taken all the man's roles in the marriage—that is, she goes whenever and wherever she wants; she makes most of the decisions concerning the children; and she tells her husband what she's going to do instead of asking his opinion.

This has a shattering effect not only on her children (who find it difficult to identify with their mother) but also on the husband (who has

lost dignity). Since he makes no decisions in the family, he feels that he is more of a boarder than a husband.

When speaking of femininity, people often consider a woman's appearance as the only criterion. But, although some women appear more dainty or radiate more sexual attractiveness, appearance is only one factor in the state of femininity.

As a holdover from the days of nobility and fancy finishing schools, we have kept the term "act like a lady." But acting like a lady is not conveyed only in dress and physical deportment. Being a lady is a way of life. For instance, here are ten traits (CANDY JONES, *Between Us Girls*, pp. 57-67) that are unladylike:

1. *Telling lewd jokes, and in a loud voice.* Years ago, a woman never told jokes in mixed company. However, in these modern times it has become natural for women to take on joke telling. Someone has said, "Women used to wear unmentionables, but now they wear nothing to speak of, and it is their speech that is unmentionable" (John Henry Cutler, *What About Women*, p. 155). A Christian woman is very careful of the subject matter of any stories she might tell; and she is careful to keep her voice pitched at a pleasant volume at all times.

2. *Wearing showy, flashy clothes.* A girl or woman who wears flashy,

showy, immodest clothes is telling the world that she wants their attention. Being a true lady, a woman dresses modestly. A Christian woman will live the Bible's rule for women with regard to adornment and ornaments. "Many dress like the world, to have an influence. But here they make a sad and fatal mistake. If they would have a true and saving influence, let them live out their profession, show their faith by their righteous works, and make the distinction great between the Christian and the world. I saw that the words, the dress, and actions should tell for God" (*Testimonies*, vol. 1, p. 132).

3. *Swearing and using dirty words.* Christians must be extremely careful of their language. Somehow it seems more degrading when a woman utters foul language than when a man does. When a man hears this kind of language from a woman, he automatically loses respect for her.

4. *Being blunt; for example, calling a spade a spade when it will hurt someone.* This doesn't mean that we should tell white lies or that we should withhold the truth when asked. Instead, it means that we should use tact and discretion. We can find a nice way of telling the truth if we think about it long enough. But once a word has left our lips, we can never call it back.

5. *Bragging about possessions and wealth.* The story is told of a status-seeking woman who, entering a department store, found the salesgirl waiting on a customer. Insisting that she receive immediate attention, Mrs. B. induced the salesgirl to leave her customer to wait on her. In order to avoid a scene, the salesgirl did as Mrs. B. ordered, and Mrs. B. very nastily and cuttily got her way. Afterward the salesgirl turned back to the abandoned customer with an apology: "I'm so sorry, Mrs. Vanderbilt." The demanding status-seeker was shocked, for Mrs. Vanderbilt was one of the very women she was trying to impress. And now she realized that she would never gain Mrs. Vanderbilt's friendship.

6. *Talking down to supposed subordinates.* Once at a party a young woman was trying to impress a young man; so she pretended to know all about animals, going on and on about her knowledge of them. After she had gone the young man had a good laugh, because the girl hadn't known

that he was a veterinarian, and she had shown that she really didn't know animals at all. The moral is that there is always someone who knows more than we do on a given subject. The more true knowledge we get, the more we realize we don't know everything.

7. *Making scenes.* The terrible thing about making a scene is that you can never undo the damage. All the onlookers are uncomfortable, and they realize that a woman who causes a scene is immature or spoiled or else in need of counsel.

8. *Imposing demands on others.* When a woman becomes domineering she is taking on masculine characteristics. Especially in a Christian marriage should couples try to please each other and to satisfy the desires of their mates rather than to demand their own way.

9. *Being a know-it-all; having the last word.* To know everything and to have to have the last word are just the opposite of being humble and of being truly intelligent. It's easy to see why a good wife would not want to have these traits.

10. *Being sarcastic.* Some women, especially those who work in offices with men, think it is smart to be sarcastic. Sometimes sarcasm is a defense mechanism used to cover hurt feelings, but more often it is used by women who feel that they must "belong" in the crowd.

Christianity Aids Femininity

From these ten unwomanly traits, then, it seems that part of being womanly is to cultivate personal religion and to follow the golden rule.

The dictionary lists femininity as a synonym of the word "womanly," which means a person possessing the qualities that make an "ideal wife or mother." Therefore a feminine woman is one who takes her job (as housewife and mother) seriously and strives to be an ideal homemaker.

With changing trends in society and the modern generation, the status of housewives seems somehow to have lowered. A woman used to be proud to say that she was a housewife. Nowadays a woman almost apologizes that she is "only a housewife."

But being a housewife is one of the most important jobs a woman can have, for two reasons: first, people are beginning to realize that most of America's delinquency is stemming from an unfavorable home environment, and it is the mother who supposedly spends the most time with her children and trains them in the home. Second, Mrs. White says that it is the duty of the wife and mother to make her home the happiest place on earth for her family, "the very symbol of the home in heaven" (*The Adventist Home*, p. 102).

Some women feel that unless they do something outstanding so as to win fame, they are not fulfilling their mission on earth. But this is not so, and it was Goethe who said, "Sin writes histories, goodness is silent." Women might be more content to be housewives if they realized that it is the faithful wives who help their husbands accomplish great deeds, and it is the cheerful, devoted mothers who raise their children to become the honest, happy, and helpful citizens of tomorrow. ♦♦

Today's Home

By BETTY HOLBROOK

WHAT ARE YOU SAYING? The dress was stunning, just as it should have been. I

had paid extra for a special designer's pattern, the material was beautiful, and I had taken time to do my best. But there was one thing wrong—each time I wore it I felt slightly ridiculous. It was fashionable—too fashionable—and I gave a secret sigh of relief when I quietly put it into retirement.

It was useful for one thing, however: It made me stop to reconsider what I wanted to say by my dress. What kind of image did I really want to project—not only to others but, just as important, to myself every time I looked in the mirror. Somehow the exaggerated style did not express the ideals I had chosen.

Grooming, in a sense, is self-respect. It tells others what we think of ourselves—whether we think we are of no account, or fashion plates, or daughters of the King. When you think of it that way, dress is important and a very definite part of Christian living.

The more we read the heritage that Ellen White left us, the more we realize how well balanced it is. A statement here or there, especially if it is taken out of context, may give a distorted view, but when the picture is complete it's a masterpiece.

Modesty, simplicity, good taste, and appropriateness are some of the positive

guidelines. On the negative side are such things as disorder, uncleanness, oddity, and carelessness.

There is danger that some of us may feel that oddity and carelessness are special virtues, thereby actually destroying any influence we might have—even to the point of disgusting those we could otherwise help. Others of us are in danger of losing any outward evidence that we are God's chosen people.

So, it's that middle road we must look for—but it's the middle of the narrow road!

I'm so glad we haven't been asked to wear drab, misshapen clothing. Good taste and neatness are much more satisfying. In fact, "when we lose taste for order and neatness in dress we virtually leave the truth, for the truth never degrades, but elevates" (*Testimonies*, vol. 1, p. 275).

And that's true whether we're at church, out shopping, or working at home. I haven't discovered yet how to look tidy and clean after raking leaves on a windy autumn day, but that doesn't give me an excuse to begin the day looking like a whirlwind had caught me.

Judging from the letters to the editor in recent months, modesty is the cry from men and women alike. We don't need to wonder why. Miniskirts have invaded the churches. Joseph Salak defined the miniskirt as "wearing a peril." Probably not many of us are tempted to wear them, but how about our daughters? Do they understand that their clothing can either lead them to or away from Jesus Christ?

However, some of us might benefit by

checking up on ourselves with the mirror test. Try both standing and sitting in front of a full-length mirror. It will tell you much more than friends would ever dare.

Going back to my stunning dress, the one big thing it lacked was simplicity. But at that age I didn't want simplicity; I wanted to be noticed, to stand out a bit from the crowd. I hadn't learned that one of the secrets of being well dressed is simplicity. One well-known adviser on dress even worked out a point system to avoid being overdressed.

If a dress fits well, if its lines are becoming, and if the colors help bring out the beauty (we all have it in varying degrees!) that God gave us, then we've used good taste in selecting the dress. However, appropriateness tells us when and where to wear a dress. Delicate laces and elegant brocades may look right at a wedding or a party but terribly uncomfortable and out of place in the office or at church.

For peace of mind, and the poise that goes with it, it's assuring to know that we are well dressed—modestly, simply, tastefully, and appropriately. It may even make the man in our house agree with Herbert Schade:

Clothes Make the Man

Her logic is simple.

I am impressed.

I do look successful

When she is well dressed.

More important, however, dress will say to the world and to ourselves whatever we want it to say.

From the Editors

"THY WAY . . . IS IN THE SANCTUARY"

Because of their interest in the sanctuary, Seventh-day Adventists frequently quote Psalm 77:13: "Thy way, O God, is in the sanctuary: who is so great a God as our God?"

However, it is somewhat disconcerting to find that most of the translations do not support the reading of the King James Version. For example, the Revised Standard Version translates the first line of the verse, "Thy way, O God, is holy." Other examples are, Moffatt: "Thy dealings were divine, O God;" * *The Complete Bible: An American Translation*: "O God, thy way is in holiness;" † Anchor: "O God, your dominion is over the holy ones;" ‡ Spanish: "*Oh Dios, en santidad es tu camino*" ("O God, your way is in holiness"); Luther's German: "*Gott, dein Weg ist heilig*" ("God, your way is holy").

Does the Hebrew support the King James Version, or does it support one of the other versions? Was the psalmist speaking of the sanctuary where sacrifices were offered, or not? What did he mean by the word translated "way"?

Let us examine first the word translated "sanctuary" in the K.J.V. It is *qodesh*, an adjective meaning "holy." This adjective occurs more than 300 times in the Hebrew Old Testament, most frequently with a substantive, which it describes as being holy, for example, "holy sabbath" (Ex. 16:23), "holy name" (Eze. 20:39), "holy garments" (Ex. 28:4), "holy mountains" (Ps. 87:1). In a number of instances it appears without a substantive. In these instances the substantive is implied in the context. Thus "place" is frequently implied and supplied by the translators. Aaron and his sons were instructed to take the "meat offering that remaineth" and "eat it in the holy place" (Lev. 10:12, 13); sacrificial animals were slain "in the holy place" (chap. 14:13); "the drink offering" was to be "poured unto the Lord" "in the holy place" (Num. 28:7); Aaron was not to come "at all times into the holy place within the vail before the mercy seat" (Lev. 16:2, 3). In these verses and many others that might be cited, *qodesh* designates the tabernacle and the area of the altar as holy. If a particular area is to be specified, a qualifying phrase might be used such as "the holy place within the vail" (v. 2).

Because of this general designation, *qodesh* is frequently translated "sanctuary" (68 times in the K.J.V.), the context in most cases making clear that the sanctuary is being spoken about.

But herein lies the problem of the translator. Since many occurrences of *qodesh* do not refer to the sanctuary, it becomes a matter of interpretation in verses in which the context does not clearly point to the sanctuary as to how *qodesh* should be translated.

This is the situation that obtains in Psalm 77:14. One cannot be certain that the psalmist is speaking of the sanctuary. Apparently the majority of the more recent translators think that he is not.

In commenting on this psalm, Ellen G. White does not call attention to verse 14 directly. Setting forth the author's purpose, after quoting verse 10 she says, "Most earnestly he studied the ways of God, expressed by Christ when enshrouded in the pillar of cloud, and given to

Moses to be faithfully repeated to all Israel. He called to mind what God had wrought to secure for Himself a people to whom He could entrust sacred and vital truth for future ages. God wrought most wondrously to free more than a million people. . . .

"His faith laid hold of God, and he was strengthened and encouraged; although he recognized God's ways as mysterious, yet he knew they were merciful and good." —*The SDA Bible Commentary*, Ellen G. White Comments, on Ps. 77:7, 10-12, p. 1149.

Her comments here do not exclude either translation. The scripture index to the writings of Ellen G. White gives only *Prophets and Kings*, page 50, as referring to this passage. But on this page verses 13 and 14 are merely quoted with other scriptures and are not explained.

Favoring the translation "Thy way, O God, is holy," *Interpreter's Bible* comments, "In this context 'holy' probably signifies metaphysically unique and morally majestic." § To declare God's acts to be holy is simply to state that they are in harmony with His character, which is holy. The second line of the couplet—"Who is so great a God as our God?"—extols God's greatness. The parallelism is more close if the translation "holy" or "in holiness" is adopted.

Other Texts Preferable

In summary we would say that although the translation "Thy way, O God, is in the sanctuary" can be defended so far as the Hebrew is concerned, it is not the only possible translation. Since so many of the versions, including the foreign, take an alternative reading, it would be better to build our sanctuary doctrine on stronger texts. This is not to diminish the emphasis that Seventh-day Adventists should place on the sanctuary doctrine, especially upon its practical application in the end time. There are other Scripture statements and there are numerous passages in the writings of Ellen G. White stressing the importance of the doctrine.

We need constantly to be reminded that we live in the antitypical day of atonement. We have, for example, the following admonition:

"We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin and humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin and true repentance. There must be deep, faithful searching of heart. . . . He will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Everyone must be tested and found without spot or wrinkle or any such thing."—*The Great Controversy*, pp. 489, 490.

In seeking to give Biblical support for our doctrines it is better to use only texts concerning which no question can be raised and those that read essentially the same in the majority of versions, including the foreign. We feel that in this area also Ellen G. White's counsel is apropos: "It is important that in defending the doctrines which we consider fundamental articles of faith, we should never allow ourselves to employ arguments that

are not wholly sound. These may avail to silence an opposer, but they do not honor the truth. We should present sound arguments, that will not only silence our opponents, but will bear the closest and most searching scrutiny."—*Gospel Workers*, p. 299. D. F. N.

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§ From W. Stewart McCullough, in *The Interpreter's Bible*, vol. 4, p. 412. Used by permission of Abingdon Press.

DOWN WITH DOUBT

Everyone has his personal assortment of doubts. Some doubts are creative; some are destructive. Creative doubts lead to study, to truth, to faith. Destructive doubts lead to skepticism, to error, to despair.

What shall we do with our doubts? No one can provide a formula that will apply in every situation, but here are some suggestions to select from.

1. Face them. Face them fearlessly. Face them objectively. Face them honestly. If your doubts are based on unsound ideas, theories, or arguments, the sooner you discover this the better. Remember, truth is never against truth. Truth has nothing to fear from investigation.

The apostle Thomas discovered this. He doubted the testimony of his fellow disciples that Jesus had been raised from the dead and had met with them. He declared that he would not believe until through the evidence of his senses—through sight and touch—he verified their report. He was not unwilling to believe, nor did he seek to evade evidence, but he wanted to ground his belief on personal experience. Thus when he had opportunity to see Jesus and touch His wounded hands and side, he exclaimed, "My Lord and my God" (John 20:28). His doubts evaporated in the presence of evidence, and his faith, instead of being destroyed, became unshakeable.

2. Refuse to become impatient, frustrated, or discouraged if you do not find quick solutions for the problems that are causing your doubts. Study, pray, and wait.

3. Be honest with yourself. Ask whether the problem lies with God and others or with yourself. Sometimes doubts are merely a "cover-up," an excuse, a "red herring." Ellen G. White declared this to be true in connection with the reactions to some of her pointed testimonies. She said it was "the selfish, the proud, and the lovers of sin" (*Testimonies*, vol. 3, p. 255) who were "assailed with doubts." The people doubted, not because the testimonies lacked divine credentials but because sin created resistance.

This reaction is common also in dealing with the Bible. "Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. The teachings and restrictions of God's Word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority."—*Steps to Christ*, p. 111.

The sinful heart becomes very uneasy when its vested interests are threatened. When long-held theories seem about to be exposed as false, when long-practiced habits are shown to be inimical to health, when long-indulged sins are called into question, when long-followed life styles seem about to be disrupted, the heart attempts evasive action by professing doubt—doubt of inspiration, doubt that the message from God is applicable today, doubt that the message means what it says. But if one

is honest he will face the fact that doubts of this kind are not real. They are the attempt of a sinful heart to "throw dust into the air." Reject them as fakes.

Spend Time With Christ

4. Spend time developing a personal relationship with Christ. Talk to Him in prayer. Read His precious promises. Think about His love. Recall His sacrifice at Calvary. Meditate on His character. "As we draw near to Jesus, and rejoice in the fullness of His love, our doubt and darkness will disappear in the light of His presence."—*Ibid.*, pp. 111, 112. When we know Jesus as a friend and Saviour, we will be less disturbed about unanswered questions. We will learn to wait. We will be satisfied to trust. We will see that our faith does not rest on a set of religious propositions; it does not depend on immediate reconciliation between religious and scientific truth; it is not based on one or two doctrines or prophecies. It rests on a personal relationship with Christ, who said of Himself, "I am . . . the truth" (John 14:6).

5. Keep your doubts to yourself. Each person has his own crop of the crab grass of doubt. He doesn't need you to scatter additional seeds into the fertile furrows of his mind. You may eventually be able to overcome or eradicate your own doubts, but your friend may not be so fortunate. The problem that you posed may start him along the road to skepticism and infidelity.

6. If logic, reason, science, and research cannot provide satisfactory answers for your doubts, do not feel that your faith is threatened. Acknowledge that human wisdom is but finite, that "now we see through a glass, darkly" (1 Cor. 13:12). Accept the clear statements of Scripture, without attempting to defend them. "If asked to explain certain statements, . . . [those who are blessed with clearest light] can only answer: 'It is so presented in the Scriptures.' . . . It is as the Lord intended it should be, that we find ourselves compelled to accept some things solely by faith."—*Testimonies*, vol. 5, pp. 700, 701.

7. Refuse to be dominated by your doubts. Do not indulge them. Do not encourage them. If you cannot dispose of them immediately, learn to coexist with them. Put them to one side to be dealt with later. See them in true perspective, as being minor compared with the mass of truth and evidence on which your faith rests.

Prize Your Faith

8. Prize the faith that you possess, whether it be little or much. Faith is a gift from God. Its potential is great, but like a human baby at birth, it requires attention if it is to live and grow. Or, to change the figure, it is a delicate plant. It must be cultivated, watered, and fed. Left to itself, it will wither. Unprotected and unsheltered, it will be killed by the blight of ridicule, skepticism, and doubt. "Faith is inspired by the Holy Spirit, and it will flourish only as it is cherished. No man can become strong in faith without determined effort. Unbelief strengthens as it is encouraged; and if men, instead of dwelling upon the evidences which God has given to sustain their faith, permit themselves to question and cavil, they will find their doubts constantly becoming more confirmed."—*The Great Controversy*, p. 527.

How tragic is man's condition when faith is gone. Many a person who at one time was a believer, but who disdained faith and embraced doubt, has in later life, when confronted by spiritual realities, cried out in despair, "I wish I could believe that! I wish I could believe, but I can't!" Skepticism and cynicism, indulged for a lifetime, are tyrants. They are not easily moved to pity by the tears of their slaves. If the young, especially, would recognize this, how different might be their attitude toward faith. How carefully they would treat

it. How zealously they would guard it. How intelligently and persistently they would encourage its growth.

9. Be slow to entertain doubts based on apparent incompatibility between new light and old light, between new truth and old truth, between the supernatural and the natural. With additional information, compatibility may be apparent. Consider the experience of the apostle Thomas. He had seen Christ crucified, and was convinced He was dead. To him this was truth. He considered the account that Christ was alive incompatible with known truth. But when he discovered that Christ was indeed alive, he accepted this new truth. The "impossible" had

happened. And putting the two truths together, he came up with a third one: Christ is God! (John 20:28.)

The day is coming—how soon we do not know—when all our doubts will be resolved. In the kingdom we shall sit down with Christ and the angels and listen as they explain mysteries that here have defied solution. Until that day let us reveal, as did the worthies listed in Hebrews 11, that we see with the eye of faith, that the world of the invisible is as real to us as is the world of the visible, that "we are not of them who draw back unto perdition; but of them that believe to the saving of the soul" (Heb. 10:39).

K. H. W.



[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.]

LEADERSHIP-LAITY GAP?

Someone said recently that there is a leadership-laity gap in the church. Perhaps one way to reduce this gap is for members to invite leaders to their homes when they visit our churches. This is still done by some, but I would urge others to try it. It offers a special blessing.

Though I did not grow up in the church, I became a member in time for my children to learn the Christian way of life. We lived in an area where we did not see our pastor often. When he or other ministers came, whether for the Sabbath, Ingathering, or special visits, we enjoyed having them for dinner or making them comfortable for the night. Through the years we came to know many of our pastors and their wives, and what wonderful inspiration and company they were! My husband was a Lutheran, but he shared in our enjoyment of their company. When near death, it was the pastors of our faith he asked to pray for him.

I often wonder whether our entertainment of ministers was responsible in part for our three children's being good Christians, loyal to the church.

DOROTHY M. NELSON

Denver, Colorado

EYE WITNESSING

Please accept my sincere congratulations on "dressing up" the REVIEW, and on improving the content. I refer in this particular instance to the September 4 issue. The article by Charles D. Cook on "Eye Witnessing" is most commendable, timely, and well written.

ARMEN J. JOHNSON

La Crescenta, California

A NEGATIVE VOTE

I do not know whether you have a contest to decide what kind of covers are liked for the REVIEW AND HERALD, but put my vote down *against*, not for, funny paper colors on the front of our paper!

When the mail came this past week (Sept. 11), as usual I sorted out all the advertisements and tossed them into the wastebasket. When I came to the REVIEW, which is no longer wrapped when it comes, since the cover was in color and designed like an ad, I was about to throw it in the wastebasket when I caught sight of the REVIEW banner across the top and stopped myself.

I suppose it is no crime to use those colors and designs, but in my estimation it cheapens the paper. If you can't afford color photographs, which I love (I know all about inflation), for my vote, use black and white. If you get to the place where you can't afford the space for pictures, then an article on the front is all right.

No, I am not going to cancel my subscrip-

tion, but I am trying to register my vote. In fact, you will be getting my renewal in the near future, but still, it's all right to vote on the subject, isn't it?

MYRTLE SKADSHIEM

St. Helena, California

INDEX TO REVIEW

I thoroughly enjoy the REVIEW and read it from cover to cover every week. However, there is one thing missing that a lot of readers would appreciate. I would like to see an index printed at the end of each year for handy reference. Many times I have gone through numerous issues, sometimes several years back, trying to find a particular article, and an index would enable one readily to pinpoint any article.

MRS. BEVERLY PHIPPS

Cincinnati, Ohio

► If a thousand or more readers would request an index, we would give serious consideration to producing one.—EDS.

Afraid of "Perpetual"?

We know that the word *perpetual* sounds . . . well, perpetual! It is associated with such things as the "perpetual care" that some cemeteries promise. And while the care that is promised may not always be perpetual, the condition that calls for the care is decidedly perpetual.

We think the word *perpetual* has perhaps frightened some REVIEW subscribers. They've thought that if they asked to be put on the perpetual list they might have to keep paying year by year whether they wanted to or not. They might even have to go to law to get off the list!

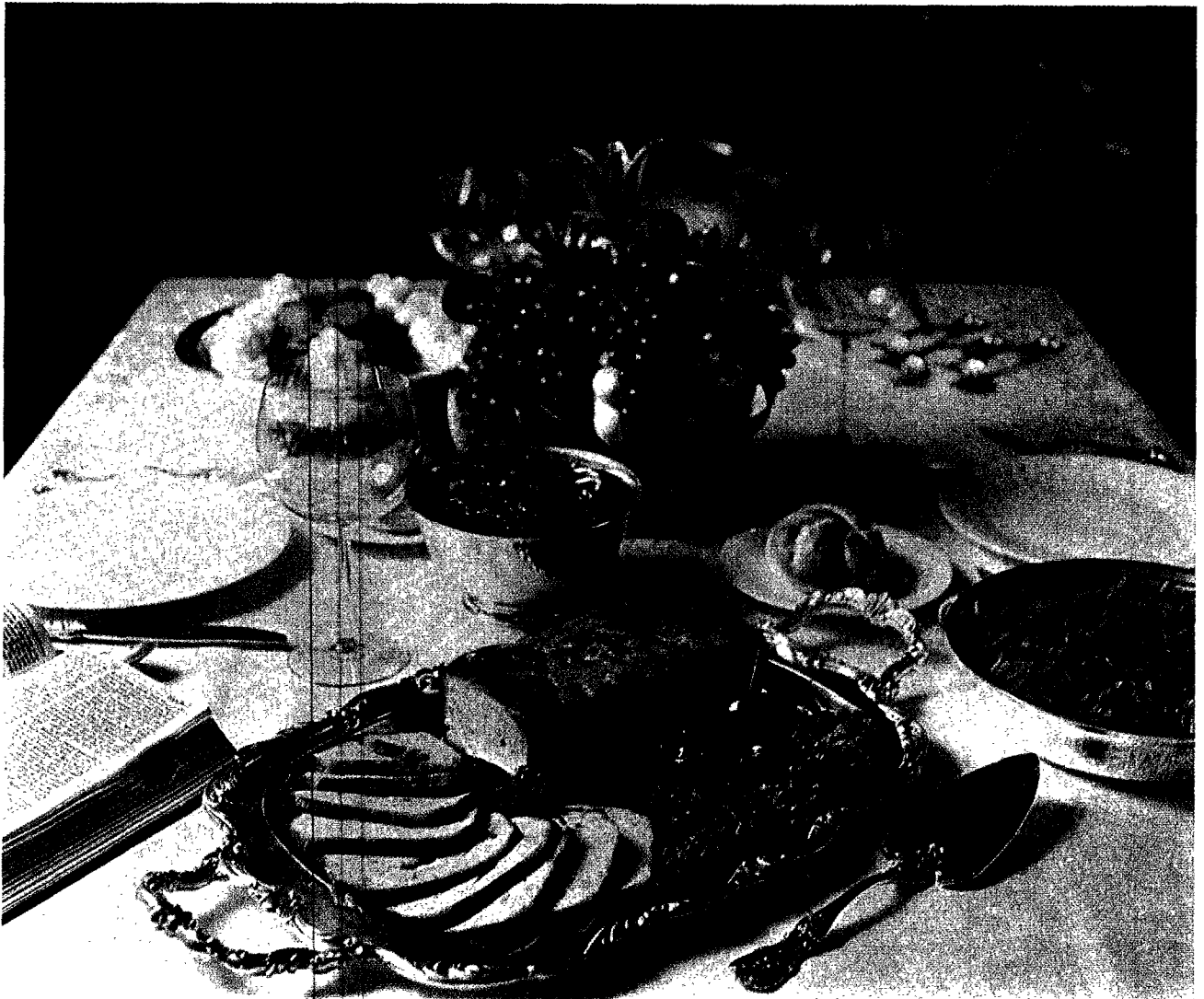
Actually, it's not that bad. In fact, it's not bad at all. It's good! Perpetual simply means automatic renewal. The plan was devised as a service to subscribers. It has two benefits and no drawbacks. The benefits are these: (1) Subscriptions do not lapse automatically at the end of each year. This removes an element of worry—the worry that perhaps the subscriber

missed the public announcement in church that "it's time to renew your REVIEW subscription," or that he was not at home the day his phone rang and an officer of the church was prepared to ask, "Do you want your subscription renewed for the coming year?" Subscribers on automatic renewal receive a bill through the mail when it is time to renew, hence there is no danger of the subscription lapsing by accident. (2) Perpetual subscribers are billed at the lowest rate at which the REVIEW has been offered during the campaign year. They never have to pay full price. Think of what this means in savings when the regular price is \$9.50 but the campaign price is \$6.95!

Enough said. Banish your fears and tell your lay activities secretary to put you on perpetual (or automatic renewal, if that term sounds better). You can always get off merely by saying, "Take me off."

—THE EDITORS

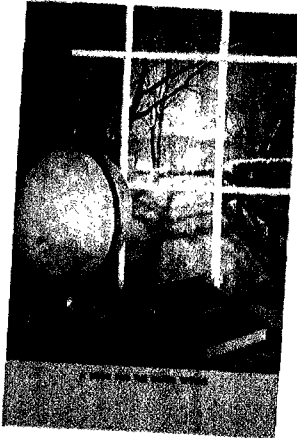
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Psalm 107:1

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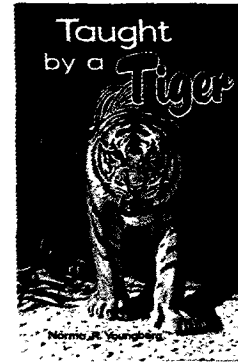
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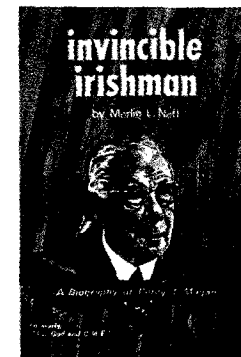


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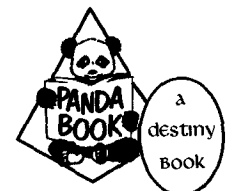


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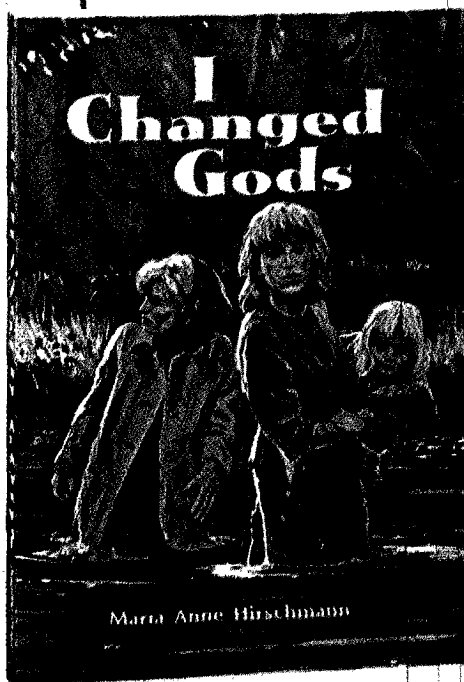


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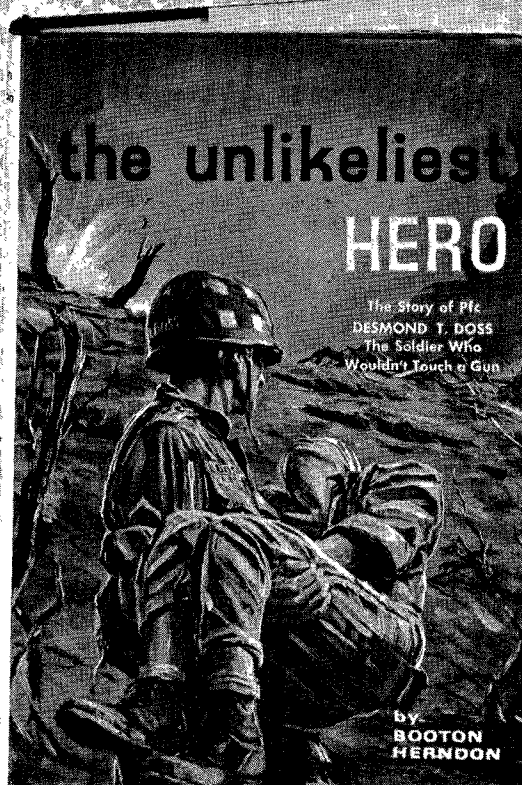
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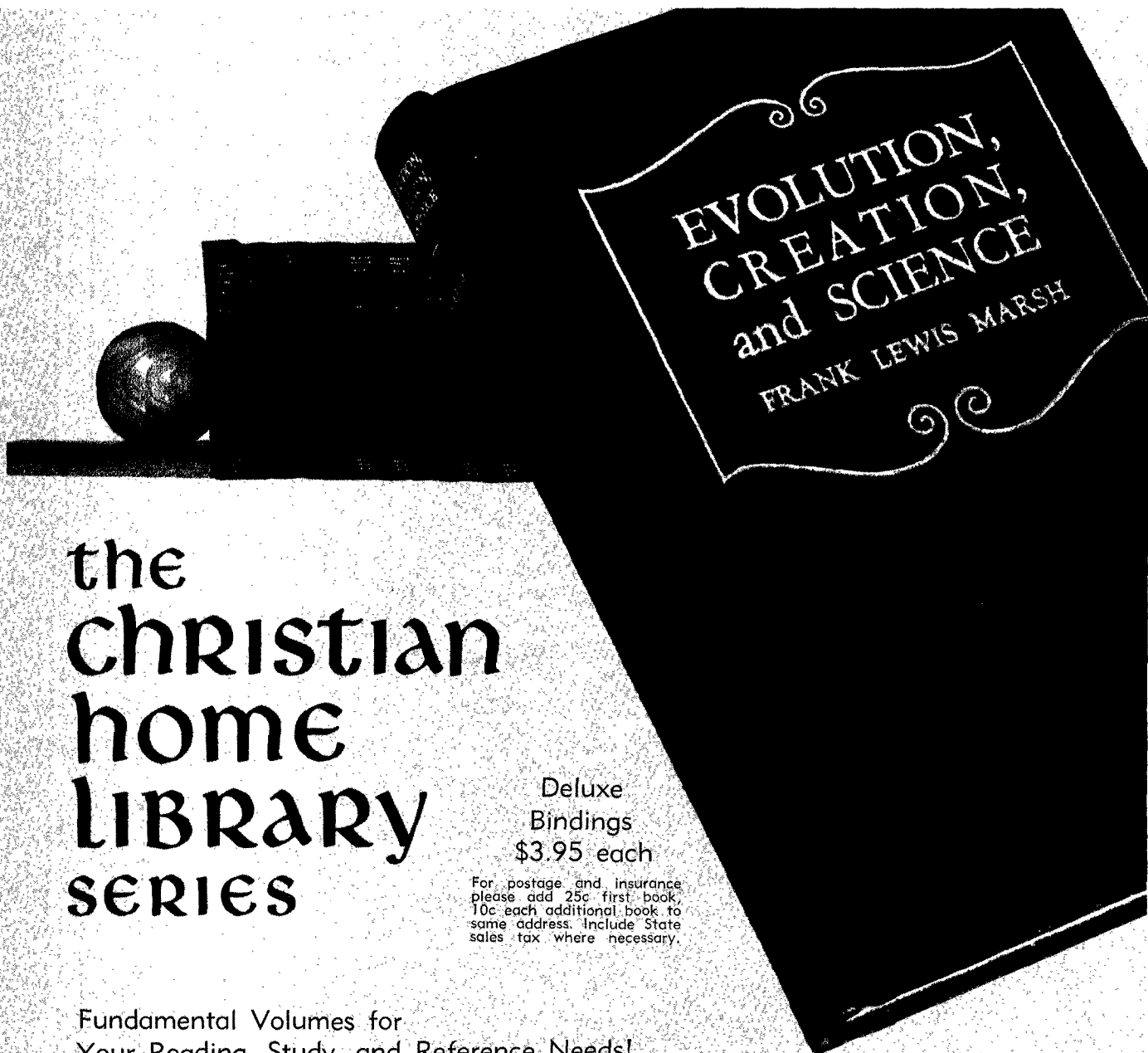
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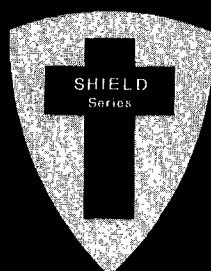
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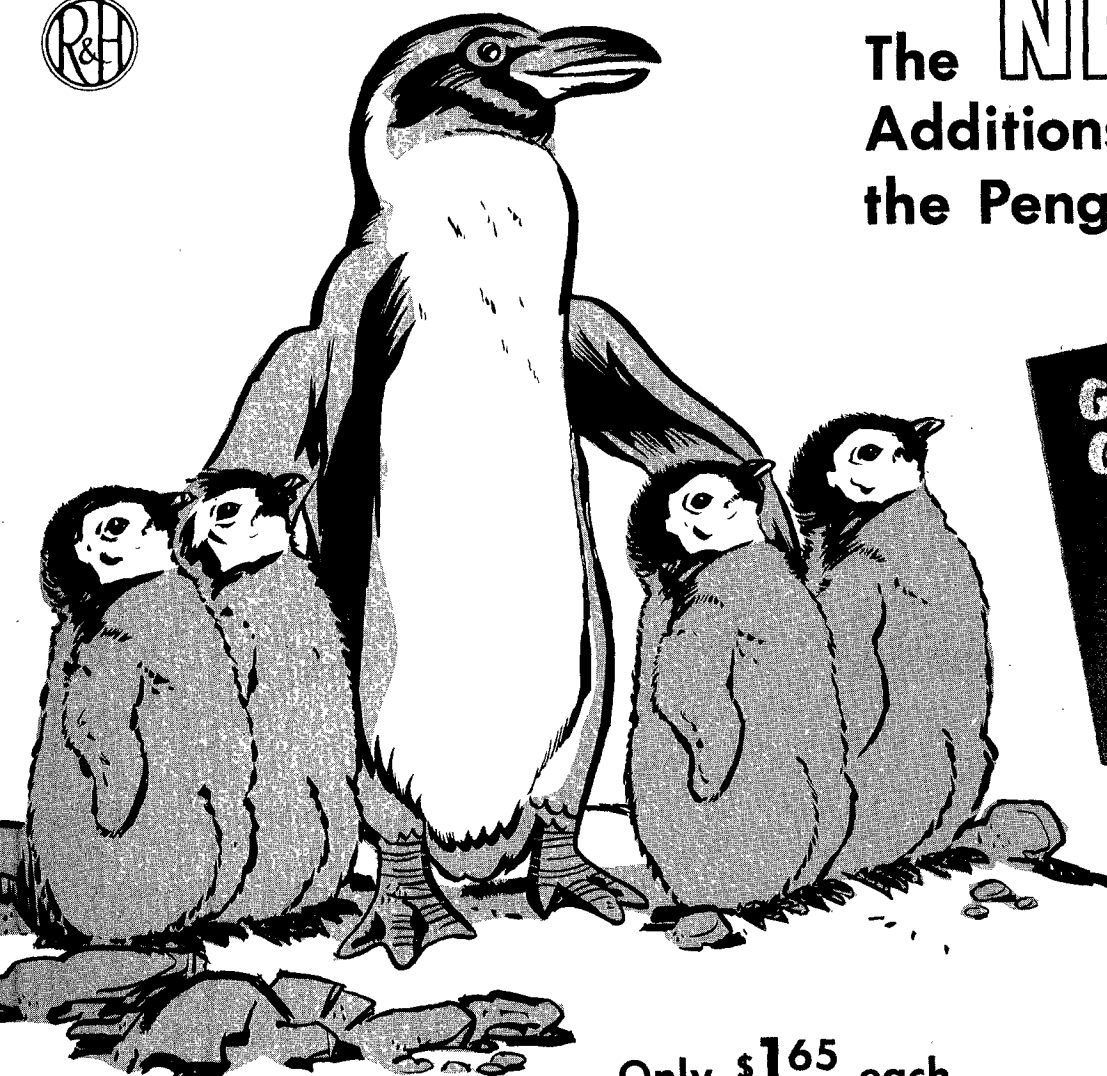
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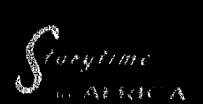
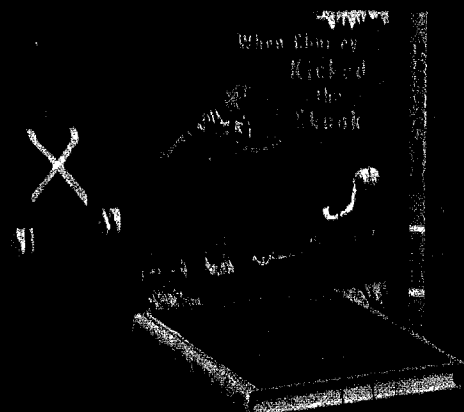
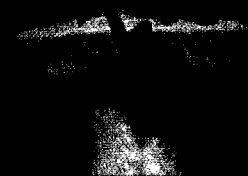
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Central American Union Marks Growth

By G. E. MAXSON
President, Central American Union Mission

One hundred and seventy new members joined the Central American Union in the Inter-American Division recently in a baptism following the evangelistic series in San Salvador by Evangelist Efrain Murillo. Pastor Murillo and two ministerial interns formed the evangelistic team. Scores of laymen helped as ushers, distributed literature, and mailed invitations.

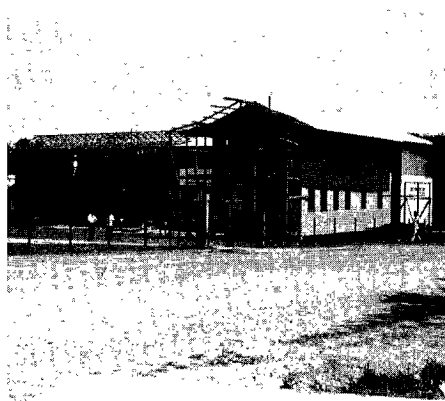
These baptisms were but an example of the development of our work in a union that includes British Honduras, Costa Rica, El Salvador, Guatemala, Honduras, Nicaragua, Panama, and the Canal Zone.

In the central west section of Panama a great challenge for soul winning faces our church, and prospects for success look good. Robert Folkenberg, Panama Conference ministerial secretary, teamed up with Hector Acosta to form an evangelistic team. Their initial contacts were made by enrolling about 300 persons in a radio Bible school. Their series of meetings was held in a large school gymnasium with attendance ranging from 400 to 600 persons. At present they have an average of 130 enrolled in the Bible class and a total of 190 persons receiving Bible studies.

The SDA youth of Inter-America are seeking a Christian education, but the financing of their schools is a difficult responsibility as many of our laymen are unemployed and those who have work earn an average wage of 50 cents to \$1 a day. However, our laymen and Inter-American leaders want to provide a Christian education for their youth no matter what the cost of the undertaking may be.

Four academies are being built at present. The Puerto Cabezas, Nicaragua, academy has an enrollment of more than

300 students and a building program is in progress to accommodate this large student body. In the northern section of the British Honduras Mission, W. D. Cunningham, mission president, is leading workers in actually building an academy with their own hands. The British Honduras Education Commission gave us permission to build, doubting that our church could complete such a project. To their surprise, a 90-by-27-foot three-classroom building has been built, and a small administration-library building will soon be completed if construction



The academy in Puerto Cabezas, Nicaragua, has been enlarged to care for 300 students. It faces the central plaza of the town.

funds are available. This accomplishment, a tribute to what the Lord can do with His faithful workers, will contribute to the future success of our church mission program, as the youth there will now be given the education and training needed for the continuation of our work among their peoples.

Through the years many of the Miskito Indians, located on the northeastern coast of Nicaragua, have accepted the third angel's message. Recently, Victor Ferrera, secretary-treasurer of the Nicaragua Mission; Peter Wood, the district pastor; and I traveled to the land of the Miskito Indian to dedicate four churches to the honor and glory of our Lord. While there we found that the Wasla Miskito church was entirely the product of hand labor. Tresses were cut, boards were sawed from logs, and the benches and pulpit were a labor of love by our Indian believers.

For four nights we had the experience of using these benches and occasionally the floors of these Indian churches as our beds.

Another Miskito church was dedicated at the beautiful village of Lidakora, which means "surrounded by much water." Even while surrounded by green natural lawns shaded by coconut palms on a beautiful lagoon, we found the greatest beauty of this visit to be the baptism of seven nationals on Sabbath afternoon. In total, more than 60 Miskito Indians in the Lidakora area have been baptized.

The laymen of Inter-America are working actively at the goal of winning others to Christ. In two recent lay congresses in the Central American Union Mission, a goal of 3,500 souls for Christ was set. We believe our laymen can do great things, and will, as together—ministers and laymen—they pray, plan, and work for the 14 million inhabitants of Central America.



Wasla Miskito Indian church, built by loving hands, was dedicated this year.



Seven ministers baptized 170 candidates. This was the first baptism of the San Salvador evangelistic crusade. Veteran Missionary Orley Ford assisted at the baptism.

PITCAIRN ISLAND:

Islanders Cooperate for Community Growth

A radio station on Pitcairn, operated completely by the church, is the hope of the island's minister, Walter Ferris.

He believes that a daily program could be sent out with good music, a service that all passing ships would appreciate.

In a recent report to the Australasian Division, he also suggested the possibilities of developing a fishing industry with a cold-storage plant made available on the island and an airstrip on top of the ridge so that small planes could come from Mangareva, 300 miles away.

Because of their isolation, Pitcairn Adventists must continually think of economic development. According to Pastor Ferris, the people are planning for a better future and are building better homes, better roads, buying more Hondas, and saving for Mokes (small four-wheel-drive vehicles).

"One brother," he writes, "has built himself a blockmaking machine and plans to erect a modern home for himself. A co-op building has been completed and the men have made an excellent job of it. Any town would be proud to have such a building on their main street. Everywhere the roads are being widened and made safe."

The New Zealand Government has provided Dave and Carole Vosper, a young Adventist couple, to help with the engines and other problems. A party of American scientists came in August for a year. As this and similar groups come year after year they will provide a source of income and a means of contact with the outside world. Others would surely come if the harbor project could be completed and a safe anchorage made for small visiting ships.

M. G. TOWNEND
*Departmental Secretary
Australasian Division*

NORTHERN EUROPE:

NED Educators Convene; Merit Medallion Given

More than 200 delegates recently attended the Northern European Division educational convention at Newbold College, England. They worked toward the exciting prospects of teaching in the coming decade. B. B. Beach, Northern European Division educational secretary, coordinated the program.

Out of the stereotype of the usual convention atmosphere emerged original and provocative thinking and intelligent suggestions on how to come to grips with the most perplexing future the educators have ever faced. Furthermore, the convention realized most of its aims—a restudy of educational principles, a general rededication to the Author of these eternal principles, a gaining of new glimpses into what tomorrow will bring (some exciting, some intimidating, all demanding help from



Negassa Aga, educational secretary, Ethiopian Union Mission, received recognition.

above), and an enjoyment of convention fellowship.

Time will reveal the achieving of the convention's ultimate and remaining aims—the attainment of the highest professional standards and success in the desire to "train the youth, mold the character," and "educate, educate, educate, for the future, immortal life."

The convention began with Dr. Beach's review of the sixties with their appallingly sick society. W. R. Beach, secretary of the General Conference, presented the Sabbath morning injunction to "love Jehovah with . . . all thy mind."

Other guests were Winton Beaven, of Columbia Union College; W. J. Brown, of the General Conference; H. Werner, of the Central European Division; P. Steiner, of the Southern European Division; R. M. Ritland and E. Lugenbeal, of the Geoscience Institute; Else Nelson, of Pacific Union Conference; and D. W. Holbrook, president of Home Study Institute.

The high point of the convention came when the twelfth Medallion of Merit was awarded to Negassa Aga, the educational secretary of Ethiopian Union Mission.

Elder Negassa came from a village near our present Gimble Mission Station. After taking all the Seventh-day Adventist education available there, he began teaching in a small church school in 1930. Five years later some missionaries sponsored his further education at Spicer College in India, where he completed his secondary education plus several years of higher education.

During the occupation of Ethiopia he went to Kenya, where he was headmaster of the Kamagambo Training School. On his return he served as an occasional interpreter for Emperor Haile Selassie until the opening of our Akaki school. He taught there until he went to Pacific Union College to complete his Bachelor's degree in 1952. Since then he served Akaki as teacher and principal until 1967, when he was appointed to his present post.

A. J. WOODFIELD
Librarian, Newbold College

INDIA:

Study of Bible Leads to Spiritual Chain Reaction

For 21 years the claims of the Bible made young Lonen George, of Alleppey, India, increasingly disenchanted with his parent's religion and to search ceaselessly for a church that followed scriptural teachings. Now he has found that church.

All George's family and other relatives were devout members of a large Christian church, but they did not know the Bible. When George was 12 a Protestant urged him to read the Bible. As a result of his study he lost confidence in the efficacy of memorized prayers. He had long talks with his widowed mother regarding Bible truth as compared with worship in their church. The result was that his mother also became interested in Bible study and prayer.

When George was about 20 he requested that his clergyman give him Bible studies. These he never received. He pleaded that he at least be given one of the church's Bibles, because those Bibles must certainly be different from the ones he had been studying; but again he was not given one. During this time he continued to attend his church faithfully.

In 1961 George married Annamma Francis, who is also of a devout family. Soon Annamma was also infected by his desire for Bible study. However, she and her mother-in-law always prayed to Saint Mary. George refused to do this and always prayed to Jesus Christ. He kept up constant pressure on them by getting books and Bible stories for them to read, and they in turn pressed him every day to worship the virgin Mary instead of Jesus Christ.

George was able to get work as a building engineer in Bombay, so left his home for some years. In Bombay he developed a close friendship with a Dr. James, who did his best to get him to identify himself more closely with the church of his boyhood.

In 1968 George moved his family from the port town of Alleppey to the mountainous area of Wynaad. It became widely known that he was now a man without a church, so he was assailed from all sides by various preachers who wanted him to join their church. He invited them for Bible studies and often spent from four to six hours in a session. The main objection he continued to have was that they gave him very little Bible proof to substantiate their claims in doctrine.

One day an elderly man of a popular local church came, and they talked religion for about four hours. George asked him about the beliefs of different churches. Since the worship of images and the Sabbath now concerned him deeply, he was particularly interested when he heard about the Seventh-day Adventist church. The man advised him to get in touch with the Adventist worker.

One Sabbath, George went to the Ad-



Lonon George, of Wynaad, India, entertains his children in the kitchen while enjoying the aroma of the curry being prepared by his wife, Annamma (left), and sister Gracie.

ventist church at Malankara but did not go inside. He stood on the road and heard Mrs. Sam Daniel teach the Sabbath school lesson. Her husband, the worker, was visiting another church. George was impressed by the use of the word "Sabbath." Later he visited Brother Daniel's home, and thus intensive Bible studies were begun which finally led to his and his wife's baptism on September 28, 1968.

After his baptism George did not return to his work in Bombay for two reasons. First, he felt that it would be impossible to continue his work and keep the Sabbath as he felt it should be kept. Second, he was now interested in giving to others the gospel message that he loved so much. In addition to giving Bible studies to relatives and friends, he joined the ranks of the publishing department salesmen.

Wins Mother and Sister to the Church

George and Annamma immediately began working with his mother, Thresia Lonon, and his sister, Gracie. They all began to attend the Malankara Seventh-day Adventist church. After a series of village meetings held by the church pastor in front of George's home, both mother and sister were baptized in December along with about 30 others.

Now they are all working with George's cousin and wife, John Jacob and Sosamma. They are attending a series of meetings being held in Sultans Battery and are looking forward to baptism. And so the chain of this spiritual reaction continues to grow longer and longer.

W. F. STORZ
Departmental Secretary
Southern Asia Division



Twelve Ordained in German Union

Twelve men were ordained to the gospel ministry at a recent quadrennial session of the West German Union Conference held in Essen, Germany. A. Strala, of Marienhoehe Missionary Seminary at Darmstadt, preached the ordination sermon.

Pictured are Andrew C. Fearing, of the General Conference Ministerial Association, as he presents the charge; O. Bremer, translator; and E. Denkert, president of the West German Union, looking on. Elder Denkert welcomed the men into the blessings and joys of the ministry.

ANDREW C. FEARING

Brief News

AUSTRALASIAN DIVISION

♦ Dr. Saleem Farag, division medical secretary, announces that the division medical department has just completed a new health course suitable for the public. The lessons deal with topics of general interest and of public health importance. The course will be featured under the title "Health International," on These Times, our Australian National Radio broadcast. The course is being featured on telephone evangelism, and 500,000 advertising cards will also be distributed. Among the subjects dealt with are "How to Postpone a Heart Attack," "How to Control Your Emotions," "Hope in the Fight Against Cancer," and "Overweight."

♦ George Burnside's evangelistic campaign in the big tent in Madang, New Guinea, drew 2,500 people the opening night, and more than 1,000 continue to attend each night. Evangelism of this kind—using a large tent—has never been conducted in New Guinea before. A large group of national workers from our various local fields are assisting with the campaign. H. G. K. Harker, mission president, reports that there are 150 gift Bibles being regularly studied by interested people.

♦ On July 11 a fire started shortly after nine o'clock in the Roto Print room of the Greater Sydney Conference office. Three rooms were completely burned out, and the roof structure at the rear of the office was badly damaged. Only one member of the staff suffered injury in the fire. Plans are being drawn for the rebuilding of the whole back section of the office.

♦ The first of a series of public-health endeavors by the division medical department began with a school-health survey at Fulton Missionary College in Fiji and Beulah Missionary College in Tonga. Dr. S. A. Farag, division medical secretary, led the medical team of F. R. Dawson, Dr. and Mrs. J. W. Kizziar, Dr. and Mrs. M. C. Barnard, June Martin, and Lois Rankin. The team focused its efforts on preventative medicine and public health measures aimed at improving the general health of the students in these two schools. The project was so well received by local government medical authorities and the South Pacific Commission, that the medical department plans to undertake similar public health projects in other schools.

♦ At a recent meeting of the committee for the coordination and development of the work for Seventh-day Adventist migrants to Australia, it was discovered that there are 1,368 baptized migrant members in the churches in Australia. Of these, 568 are Polish; 410 Yugoslav; 123 Russian; 110 Chinese; 90 German; 46 French and Latin; and 21 Czechs. In addition to the baptized members, there are hundreds of young people and children of migrants also attending services.

M. G. TOWNEND, Correspondent

National Development Affects Church in India

By THEODORE R. FLAIZ, M.D.

India has changed. And so has just about every other country in the past 50 years. But India's changes are different.

For centuries India has been bound by religious and social customs and practices that have held every segment of society in castes, and the population has taken these limitations for granted. But not so today. While caste, particularly in rural areas, continues to dictate social relationships, in government and in public service relationships, discrimination—on the basis of birth, caste, race, or color—is contrary to the constitution and is subject to severe penalties.

Independence, an Event of Great Significance

In 1947 the picturesque and in some ways romantic India of Rudyard Kipling slipped into history as Lord Louis Mountbatten officiated at the ceremony that transferred ultimate and complete power from the British colonial administration to Jawaharlal Nehru, the first prime minister of independent India. Previous to the British unification of India in the past century, the land was ruled by about 500 relatively independent rajahs or princes. Their kingdoms or estates varied from small, county-size domains to larger kingdoms with millions of subjects. Because frequent interkingdom warfare interfered with the growing trade, the British placed the entire country under a unified civil administration.

The British administration of civil justice earned a reputation for fairness, equity, and impartiality. Also British traditions of freedom of speech, freedom of the press, and freedom of travel were all well established. During the colonial period the British pursued a policy of developing an efficient and able civil service composed of the Indian people. Since the British withdrew in 1947, the traditions of freedom and impartial administration of government have been honored.

Another great change of the past half century is in population trends. Previous to the British administration several factors kept India's population at a level that permitted a fairly high standard of living. These factors were, however, rather cruel in their method of operation.

One factor was that localized and sometimes generalized warfare devastated considerable areas of country with much loss of life. A second population control was disease. Cholera, typhoid, smallpox, bubonic plague, malaria, and the dysenteries swept away, not tens of thousands, but hundreds of thousands and even millions of victims. A third was famine.

British and colonial administration and developing science reduced the impact of all these factors. In addition, railways were built. Previously, when famine prevailed in a certain part of the country, the primitive oxcart transport system was not sufficient to bring in significant supplies of rice and wheat from more favored areas. The result was that people perished in large numbers. The railways changed all this.

These population controls—the frequent warfare among the petty kingdoms, epidemic and endemic disease, plagues, and the recurrent famines—were sufficient to hold down any serious population increase. The result was a considerably higher standard of living than would otherwise have been possible. Today births exceed deaths by some 12 million each year. This means that each year there must be found additional food supply to satisfy the demands of 12 million people. This is perhaps the country's most serious concern.

The Government has attempted to meet this critical development by the conversion of marginal lands and unprofitable forest lands to agricultural purposes. Improved strains of rice produce nearly double the former yield. Extensive irrigation systems have been and are being developed. But with all of these efforts, the people cannot hope to keep pace indefinitely with the increasing demand for food.

India's public health department promotes family planning, but thus far it is supported mostly by the educated classes. Except as this program becomes better understood by the masses, stark tragedy lies ahead.

How has India's independence affected the Christian community and the cause of missions? Before independence Chris-

tianity was regarded not only as the religion of the foreign power but actually as an instrument of her colonial policy. Thus the Christian Indian was identified as a part of the colonial community. Missionaries were thought to be in the service of the colonial power in some way. This concept placed a barrier between the Indian people and the overseas worker.

This unfavorable attitude ended with independence. Christianity stands today on its own in the Indian community. It is respected as it never was in colonial times. India is, however, sensitive about any aggressive evangelism or proselytizing by the overseas missionary. Although the Indian constitution guarantees freedom to practice and teach one's religion, some of the provinces have enacted laws making it a felony for one person to persuade another to change his religion. This may in practice apply only to the foreigner. However, in one province it has been applied to both foreigner and national.

The Christian missionary in India today is not seriously limited in his activities, but mission boards are increasingly limited on entry permissions. The probability that a minister, an evangelist, or a Bible instructor would be admitted is not very high. Such workers are avowedly commissioned to promote the Christian faith, and the Government takes a dim view of such activity. Some areas of education are still open to the overseas workers of top qualifications. However, even so, very few educators are now being admitted. In medicine the way is still open for some specialists, teachers, and research scientists to come in.

The future of Christian institutions in India—schools, hospitals, and publishing houses—in the light of the present drive toward nationalization is not clear. There is reason to believe these will not be involved in the immediate future.

While freedom to worship according to one's convictions continues to be the rule in this country of great individual liberty, there are straws in the wind indicating the direction in which the country as a whole is moving. Public pronouncements of policy indicate that the Government is moving definitely in the direction of the elimination of the Christian missionary and his overseas type of organization from India.

National Leadership

Only a few weeks ago an influential Indian bishop of one of the largest Christian communities made an appeal for the exclusion of the missionary, stating that the Church of India has become sufficiently mature, has come of age, to the point that it no longer requires the counsel of the missionary.

In our own work 40 years ago all but one of the local mission fields were under the presidency of the foreign missionary. Today with many more mission fields organized and with a far larger church membership, all but three or four of these local mission fields are presided over by national leadership. Our three division institutions, our college, our publishing house, and our medical training center are all administered by able Indian leaders.

It is a measure of the effective work of the earlier missionaries that the Indian young people they trained, the professional and skilled personnel prepared for institutional leadership, are now coming to maturity and taking their places in denominational administration in Southern Asia. This new leadership regards itself not as any separate entity, not as a separate organization, but as one more member of a worldwide family.

Three decades or so ago the Southern Asia Division customarily sent three or four national workers to General Conference sessions. The division will be represented in 1970 at Atlantic City, New Jersey, by a total delegation of more than 50. Of these 50, 26 are from among our Indian workers. These solid, mature workers will represent honorably the approximately 50,000 Adventists of the Southern Asia Division. They will represent the needs, the aspirations, and the opportunities of the church in this division. Above all, they will represent the effectiveness of church administration in dealing with changes that continue to affect India.



Home Study Institute Marks Sixtieth Anniversary

Presidents from 11 of the world divisions of the General Conference took part in ceremonies honoring the sixtieth anniversary of the Home Study Institute in Takoma Park, Maryland.

Participating with a six-foot pair of scissors in noon-hour ribbon-cutting ceremonies were R. S. Lowry, president, Southern Asia Division; R. S. Watts, vice-president of the GC and chairman of the HSI board; M. L. Mills, president, Trans-Africa Division; W. Duncan Eva, president, Northern European Division; R. A. Wilcox, president, South American Division; F. C. Webster, president, Middle East Division; R. J. Pitchell, executive director of the National University Extension Association; R. H. Pierson, president, General Conference; P. H. Eldridge, Far Eastern Division; D. A. Lockmiller, executive director, National Home Study Council; L. C. Naden, president, Australasian Division; O. Gmehling, Central European Division; C. L. Powers, president, Inter-American Division; and Neal C. Wilson, president, North American Division (not visible).

During the ceremony opening the Institute for another period of service, Elder Pierson paid tribute to the institution for the contribution it has made in the field of education. More than 109,000 students have enrolled in courses offered by the school.

Also on the program were Mayor George Miller, of Takoma Park, Dr. Robert J. Pitchell, and Dr. Lockmiller. A prayer of thanksgiving and rededication was offered by Winton H. Beaven, president of Columbia Union College.

Present active enrollment of the Institute numbers 8,500. It ranks fifth in size among college- and university-related correspondence schools in the U.S. It is the only fully accredited correspondence school in the United States offering kindergarten and a complete elementary course. In addition, the Institute offers a complete secondary course, 60 college courses, and a number of adult education noncredit courses.

Five overseas branches are helping expand HSI's services to the entire church.

D. W. HOLBROOK, President

Atlantic Union

✦ Fourteen ministers of the Southern New England Conference attended a three-day workers' meeting at Portland, Maine, September 28-30, sponsored by the Northern New England Conference. John Shuler, veteran evangelist, provided instruction on securing decisions for Christ.

✦ The Metropolitan Evangelistic Crusade team of Ron Halvorsen and George White has just concluded a series of meetings in

Brooklyn, New York's Viking Hall. Seventeen were baptized and a number of others are preparing to unite with the church.

✦ Thirteen youth from the New York Conference participated in the Atlantic Union Bible Conference recently held at the Watson Homestead at Painted Post, New York.

✦ Atlantic Union College has installed an IBM 1130 computer system. The equipment will be available for instructional purposes, research by staff members, and for administrative activities.

✦ Thirteen teams from the Hartford, Connecticut, church recently visited homes near the church with the Gift

Bible Plan. In one hour and 15 minutes, six Bibles and 13 Bible lessons were distributed. Sixteen people signed up for the Five-Day Plan.

✦ The Genesee Park church in Rochester, New York, has nearly completed a fellowship hall with a kitchen, rest-rooms, and Dorcas facilities. To assist in the welfare work a van will be purchased, the first in the New York Conference. The entire amount of the building project, which exceeded \$50,000, was financed by church members. The membership has grown from 105 to 130 in the past 15 months.

✦ More than 350 persons attended the 1969 Laymen's Congress of the Northeastern Conference, September 12-14, at Victory Lake Camp. The congress was directed by E. A. Lockett, lay activities secretary of the Northeastern Conference, and Byron Best, president of the Northeastern Conference Laymen's Federation.

✦ Five persons were baptized at the Pittsfield, Massachusetts, church on August 30 by Leonard Westphal.

EMMA KIRK, Correspondent

Canadian Union

✦ Internationally known Radium Hot Springs in Alberta was the site of a Western Canada Pathfinder Camporee held September 18-21, under the direction of the Canadian Union MV department. Herbert Larsen, lay activities secretary of the Alberta Conference, was the guest speaker Sabbath morning. A new uniform for junior counselors was exhibited by the Silver Tip Pathfinder Club of Rutland, British Columbia.

✦ In one month literature evangelists of Canada prayed in 729 homes of the people they contacted, gave 180 Bible studies, and distributed 8,028 pieces of literature.

✦ Leona Alderson, head of the home economics department of Kingsway College, received a special commendation on her outstanding scholastic achievement from the Ontario Department of Education. She was one of six who graduated *summa cum laude* in a class of 262 at Andrews University.

✦ Six of the 20 members graduated in the 1969 nursing class of the North York Branson School of Nursing received special honors. Bonnie Anderson, the valedictorian, took two honors—Citizenship, and Proficiency in Mother and Infant Nursing. Nancy Bothe was awarded the Proficiency in Medical Nursing honor; Joan Dickson, the Jessie McCrae Nursing Scholarship; Lilla Potter, the Proficiency in Surgical Nursing; and Anna Exner and Lorna Hack, the Professional Development award. W. R. L. Scragg, associate secretary of the General Conference Radio-TV Department, was the commencement speaker.

THEDA KUESTER, Correspondent

Central Union

✦ Olof T. Moline, administrator of Porter Memorial Hospital in Denver, Colorado, was elected president of the Colorado Hospital Association for 1970 at its forty-fifth annual meeting recently held at Manor Vail.

✦ Each Friday evening Willie Williams, local elder of the Claremont church in Pueblo, Colorado, conducts a large Bible study. The group of 15 to 20 has been meeting for five months to study the Twentieth Century Bible Lesson Plan.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Thirteen students have enrolled in a basic aviation course at Columbia Union College this trimester. Although ground school has been offered before, this is the largest enrollment, and this year for the first time advanced courses have been added to the curriculum, including commercial and instrument instruction. Planes for flight training are provided by Columbia Fliers Association, a flying club associated with the college.

✦ Twenty-seven new members joined the Newark, New Jersey, English church at the close of the recent Christ Is the Answer crusade, by metro evangelists Ron Halvorsen and George White.

✦ Toledo, Ohio, First church Pathfinders held their first annual pinewood derby recently. The derby is a project with which fathers help their children. After two months of preparation, 16 entries of carved miniature racing cars were on exhibit for judging. Bradley Marsh won the first place for speed.

✦ A consecration service was held recently for the official opening of the Prince Frederick, Maryland, church of the Chesapeake Conference. Cree Sandefur, president of the union, was the guest speaker. The new complex includes a chapel-parsonage combination.

✦ Several Chesapeake congregations are in the midst of building programs. The Bowie group has purchased a parsonage-chapel; the northwest Baltimore congregation has purchased a choice one-acre lot for a new building; and the Linthicum church purchased a two-acre building site. Work on the new church at Seaford, Delaware, is progressing with a roof-decking being completed.

✦ Thirty-two non-Adventist campers were guests of the Dayton-Kettering, Ohio, youth at Spring Valley Academy this summer. The 32 selected from those taking the Bible course regularly were invited to become acquainted with Adventism in general.

✦ Shenandoah Valley Academy students

recently spent a weekend at Hawk Mountain, Pennsylvania, observing birds of prey on their annual southern migration.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Hector Ortiz, pastor of one of the Spanish churches in Chicago, Illinois, led in a youth convention for the Spanish youth of Illinois, Indiana, and Ohio. Their theme was "La Juventud Victoriosa" (The Victorious Youth). The weekend was climaxed with a baptism of seven persons.

✦ The 25 members of the Kankakee, Illinois, church are assisting their pastor, Arthur N. Patrick, in evangelism. They have passed out pamphlets, addressed 5,000 letters of invitation, and personally invited the people to take Bible studies and to attend the evangelistic series. At least five persons are already attending Sabbath services each week, and two have decided on baptism.

✦ Hinsdale Sanitarium and Hospital's blood bank has been reaccredited by the American Association of Blood Banks for another three years. Hinsdale's blood bank is one of the more than 1,000 blood banks certified through this program.

✦ At the first Five-Day Plan follow-up meeting at Battle Creek Sanitarium, 80 per cent of the 30 smokers indicated that they had stopped smoking completely. The other 20 per cent said they had cut down drastically.

✦ A \$1,000 gift by Mr. and Mrs. Abner A. Wolf of Miami Beach, Florida, will purchase a new scroll saw and woodworking bench for the occupational therapy department of Battle Creek Sanitarium. Last year they presented a similar amount, which is earmarked for a refrigerator and stove for the kitchen unit in the activities of daily living area.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ When the Five-Day Plan to Stop Smoking opened at Portland Adventist Hospital in September, reporter John Tuttle and film cameraman Jerry Schneider from KGW-TV in Portland were present. Each night interviews were conducted with class members and C. Erwin Syphers, M.D., a thoracic surgeon and the Five-Day Plan class physician. These reports were aired each day on the twelve noon, 5:30 P.M., and, on several occasions, the 11:00 P.M. news.

✦ Morris Venden, pastor of the Mountain View, California, church was the speaker for the fall Week of Prayer at Milo Academy.

✦ Wesley E. Rippey and Kenneth J. Stone, Portland Union Academy students, are among 15,000 high school seniors named as the nation's most intellectually talented. They will compete for 3,000 scholarships to be awarded by the National Merit Scholarship Corporation in 1970.

✦ As the latest missionary project of the Juneau, Alaska, church, members are placing about 300 *Signs of the Times* a week on the four large ferries of the Alaska Marine Transportation System, which carry tourists from all over the world. *Listen* magazines are also placed in the racks which are always emptied during each trip.

✦ During the week ending October 4, three literature evangelists in the Washington Conference delivered more than \$1,000 each. They were Eugene Petrie, John Creelman, and Miles Matthews. Combined deliveries for the year to date have passed the \$150,000 mark.

✦ Ministers of the Washington Conference and their families used the facilities of the Warm Beach Camp, September 22-25, for the annual conference workers' retreat. Guest speakers included Duane S. Johnson, one of the associate secretaries of the General Conference, and Edward Heppenstall of Loma Linda University.

IONE MORGAN, *Correspondent*

Northern Union

✦ The Maryland Avenue Dorcas Society, St. Paul, Minnesota, recently sent 12 boxes containing 370 pounds of clothing to the Lavida Mission in New Mexico. *Bible Story* books were also included. Mrs. Forrest Davis is the leader.

✦ More than half of the 2,000 families displaced by spring floods in Minot, North Dakota, were helped directly by the local Seventh-day Adventist welfare center. During the months following the disaster, clothing and bedding valued at more than \$10,000 have been distributed to more than 1,000 families who applied for aid.

✦ Students, faculty, and ministers set a new Ingathering record at Sheyenne River Academy in North Dakota on their recent field day, when \$1,489.44 was raised. This was a 50 per cent increase over last year.

✦ Two people were recently baptized in the Butte, North Dakota, church as a result of Voice of Youth meetings put on by the Max district youth, and the follow-up meetings held by the pastor, Don Hensel.

✦ Six candidates were received into the Maple Plain and St. Cloud, Minnesota, churches by baptism on September 27. J. M. Bucy is the pastor.

✦ Three new members were recently added to the Dodge Center, Minnesota, church in a baptism conducted by the pastor, V. K. Burgeson.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Latin American Youth Camp Largest and Best on Record

The union's Latin American Youth Camp brought 631 young people together at Cedar Falls from August 29 to September 1, a record attendance.

According to the testimony of those in attendance, this was the best ever held from the standpoint of enthusiasm, order, and spirituality. Directors were Samuel Weiss and his co-workers, Agustin Cortez, Jose Diaz, and Angel De la Torre.

The spiritual emphasis pointed the youth to victorious life in Christ Jesus. David Baasch, associate secretary of the General Conference, gave important lessons, simple in form but profound in meaning. V. M. Montalban, field secretary of the General Conference, related stories of the progress of our work, especially in the Orient.

As a result of a call made by Elder Baasch, 18 indicated a desire to join the church through baptism. This, of course, was the greatest and most rewarding outcome of this camp.

M. LEON, *Pastor Spanish Church, Santa Ana, California*

✦ Norco, California's Pathfinders are holders of the sweepstakes and church division first-place trophies as a result of their float entry in the Norco Valley Fair Parade.

✦ Young adults of the University church in Los Angeles are stressing practical Christianity in a continuing project that they call Operation Involvement. This group tries to meet the needs of worthy families in the area and holds a quarterly party for the 100 children represented.

✦ The new Adventist Convalescent Hospital of Glendora, operated by the Azusa Valley Sanitarium, opened recently.

✦ Jerry Davis, associate pastor at the White Memorial church, is speaking at evangelistic services in Hollywood. His associates for the meetings are Edmund Jones and Wilfred D. Savage.

✦ Milton E. Nebblett, former pastor of the Fontana Juniper Avenue church, is in Vietnam as an adviser for the U.S. State Department's Agency for International Development for the next two years.

✦ Orangewood Academy called eight new teachers and formed nine new classes to help meet the needs of a record enrollment—more than 235.

✦ Central California Conference temperance secretary Eugene Fletcher has received repeated invitations to appear for interviews on both radio and TV stations in San Francisco as continued interest is manifest in the smoking controversy. Most recently he spent half an hour on the Lu Ryden Show in San Jose, the first such appearance in his office city.

✦ Joseph G. Fallon, associate professor of biology at Pacific Union College, has been

asked to serve as a member of the Environmental Health Committee of the Napa County Comprehensive Health Council.

✦ J. W. Lehman, East Oakland pastor, has just completed the Week of Religious Emphasis at Pacific Union College.

SHIRLEY BURTON, *Correspondent*

Southern Union

SPA Names New Book Editor; Books Planned for Youth

Robert W. Nixon, former assistant editor of *These Times*, has been named book editor of the Southern Publishing Association. He will assume his post immediately.

Mr. Nixon joined the Southern Publishing Association staff in 1968. Before moving to Nashville, he was assistant director for the General Conference Bureau of Public Relations.

He is a graduate of Columbia Union College in Takoma Park, Maryland, and received his Master's degree in journalism from Boston University in 1964.

"Our immediate purpose, as we plan our publishing program, is to find out what our readers want and need," states Nixon. "We want to work directly with some special groups within our church, especially with high school and college young people, so we can produce books that will appeal to a wide variety of readers."

PAULA BECKER
*Director of Public Relations
Southern Publishing Association*

✦ For the third straight year the Adventist Church has been represented by a booth at the Kentucky State Fair in Louisville. This year the booth was a combined project of the Louisville, South Louisville, St. Matthews, and Pewee Valley churches. Of the 3,654 people registering for the two indexed Richards Helps Bibles given away, nearly 2,000 requested one of the Faith for Today correspondence courses.

Smoking Sam was a special attraction at the booth.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The Oklahoma Conference has just completed its largest Friendship Camp ever conducted for the underprivileged youth of its territory.

✦ Forty-five evangelistic meetings were held in the Arkansas-Louisiana Conference during the first nine months of 1969, and to date 211 persons have united with the church by baptism or profession of faith. Other meetings are scheduled between now and the close of the year. Membership of the conference now stands at 4,575.

✦ A new wing has been opened at the Ardmore Seventh-day Adventist Hospital in Ardmore, Oklahoma. Ribbon-cutting services were held September 17 that involved union and local conference leaders and Ardmore mayor, Scott King.

J. N. MORGAN, *Correspondent*

SOUTHWESTERN UNION COLLEGE

✦ SUC has received \$4,500 in scientific instruments and materials from the Dow Chemical Company. The gift includes such diverse items as 100 cases of Handi-wrap, 6,000 plastic containers, and several electronic instruments—a Sargent electronic signal recorder, a Sargent manual polarograph, a Torbal analytical balance, and a polaroid photocopy stand which will be used in the audio-visual-aids laboratory.

✦ The newly activated alumni association is publishing an alumni news journal that will soon be mailed to all former students and staff. Morris Lowry, '36, president of the association, states that the officers are planning to organize chapters in various sections of the United States.

LLOYD DAVIS
Director of Public Relations

Through the Testimonies in One Year

By D. A. DELAFIELD
Associate Secretary, White Publications

At the 1968 Michigan camp meeting one of the ministers challenged the believers who attended the early morning sessions to read the *Testimonies* through in one year. "Begin with volume nine," he said. "Read volumes eight, seven and so on. If you cover 13 to 14 pages each day, you can finish in a year's time."

A woman who was present took up the challenge. She writes:

"I had never read these wonderful books through, only portions here and there, but I decided to try. What a tremendous spiritual blessing I received! I began the day after camp meeting ended—July 22, 1968—and I finished July 22, 1969. I averaged 13 to 14 pages a day. It was a real transformation to my Christian experience."

"I have always believed in the Spirit of Prophecy, but now I have a much clearer concept of Sister White's work, her messages, and how mightily God used her to help the remnant church in these closing days of time."

"I have read with great interest the story of the success of the Takoma Park Testimony Countdown meetings. It is my hope that our people everywhere will experience the thrill that many are finding in reading these inspired books."

Andrews University

Eight Receive \$1,500 Weniger Fellowships for 1969-1970

The Andrews University School of Graduate Studies has awarded eight \$1,500 Weniger Fellowships to the following graduate students for the 1969-1970 school year:

Corazon Arevalo, of Philippine Women's University, music; Linda Brennan, of Union College, English; Gerald Northam, of Columbia Union College, business; Marianne Patton, of Pacific Union College, education; Don Roth, of Union College, religion; Richard Stimson, of Andrews University, biology; Barbara Swope, of Andrews University, mathematics; and William Wohlers, of Walla Walla College, history.

The fellowships are named in honor

of the late Dr. Charles E. Weniger (1896-1964), denominational educator for three decades, who served as the first dean of the Andrews University School of Graduate Studies.

★ The Seventh-day Adventist Theological Seminary at Andrews University sponsored two extension schools during the summer of 1969. Classes were conducted at Newbold College, Bracknell, Berkshire, England; and at Middle East College, Beirut, Lebanon. Twenty-seven students from nine countries in the Northern European Division attended the four courses offered at Newbold College.

Forty-nine students from Ethiopia and eight countries in the Middle East Division attended the extension school at Middle East College.

★ The number of graduates from the Theological Seminary at AU has increased 517 per cent since 1965.

HORACE J. SHAW
Director of Public Relations

Echoes From Zurich—

He Knows the God of Tomorrow

By H. M. TIPPETT

Exciting and impressive as was the pageantry of the World Youth Congress, there was nevertheless a strong undercurrent of spiritual inspiration in every meeting. The following testimony of Jaston Nkrumba of Malamulo College is typical of the clarity with which youth give their testimony when opportunity presents itself.

"Tomorrow is in the hands of God. The important factor of life today is that I know and you know the God of tomorrow. The predominant truth regarding the future is the knowledge and thrill that possess our hearts that Jesus is coming again.

"Until He does come we must live, we must know, we must feel, we must express complete confidence in Christ—that He can and will provide our essential needs and fulfill our innermost desires for eternal peace and joy.

"Christ through His messages to men challenges the life of every youth today. He has the answer to the aspirations of youth in this generation. I think of that profound reminder John the apostle gave us in his Epistle: 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God' (1 John 3:1). This relationship was made possible through the cross of Christ, the greatest demonstration of love the world has ever seen.

"Sons of God, daughters of God, is the promise not wonderful! It is an overwhelming thought, a forceful reality. Do I need to fear the future, then, when God is my Father and Christ is my leader? He is more than my leader—He is my elder brother. Need I tremble before the challenge of seeking an education, of choice of a life partner, of a place in service, of the norm of etiquette, of the way of life, of the mysteries of death in the face of this great promise of 1 John 3:1?

"I stand before you this morning as a testimony of what Christ is willing to do and can do for one who submits his life to the will of God. If my experience in the past is an indication of what God can do for us, I know I shall not fear the future.

"For six years I pleaded for an opportunity for higher education. I had no money or influence. Even if I did, how was I to get into our already overcrowded schools? Doors to every Adventist institution were closed and seemingly forbidding. I was tempted to give way to discouragement. But at last, in God's good time and in His ever-watchful way, my opportunity came. Jesus answered my prayers.

"The story of my life in Him and with Him is inspiring evidence that God will be with His children when they call. Especially when their lives are dedicated to the proclamation of the climactic events of this world's history.

"Christ will reward with endless glory His faithful followers in all the world. Our God is a mighty God. He flung the worlds into space and appointed the stars their places. He is moved by compassion for the children of His care and His Holy Spirit lives within their hearts. Yes, His power guides the unnumbered stars of heaven. Will He not hear the prayer of the most faltering heart? I have no fear, therefore, because I know the God of the future.

"I voice the words of the psalmist recorded in Psalm 118:6: 'The Lord is on my side; I will not fear: what can man do unto me?' Let us live such spiritually dedicated lives that they will be a demonstration of our faith to all around us wherever we live and in whatever culture we find ourselves. For whatever comes, we have the confidence that Christ, who holds the future, will be our personal Guide."

In Remembrance

ANDERSON, Frances B.—b. Sept. 19, 1877, Independence, Kans.; d. Aug. 19, 1969, Canoga Park, Calif. Survivors are a sister, Ole Brooks, and a niece, Helen Shires.

ANDREWS, Carl J.—b. Dec. 3, 1883, Sweden; d. Aug. 11, 1969, Fenton, Mich. Survivors are his wife, Margaret; son, Carl S. Andrews; and daughter, Helen Coolidge.

BALDWIN, Carrie Isler—b. Jackson, Miss.; d. Aug. 26, 1969. A sister, Mabel Hurley, survives.

BAUMGARTNER, Martin—b. March 3, 1876, Donahue County, Iowa; d. Sept. 7, 1969, San Jose, Calif. Survivors are his wife, Ruby; son, Floyd; and three daughters, Lois Lord, Marvel Douglass, and Mardy Hasson.

BELLOWS, Vern S.—b. March 21, 1885, Eaton Rapids, Mich.; d. Aug. 28, 1969, there. Survivors are a son, Bernard, and a daughter, Maxine Hartenburg.

BENDIX, Ruth M.—b. April 12, 1900, Toledo, Ohio; d. July 27, 1969, there. Survivors are her husband, Charles; brother, Ronald Belden; and two sisters, Mildred Belden, and Esther Fenn, a missionary in Rhodesia.

BISEL, Frederick Lloyd—b. March 4, 1872, Bellville, Ohio; d. Aug. 29, 1969, there. Survivors are his wife, Ethel, and son, Virgil.

BITZER, John—b. Nov. 27, 1893, Bowdle, S. Dak.; d. Sept. 6, 1969, Berrien Springs, Mich. Survivors are his wife, Anna Jacober Bitzer; and two sons, Merlin D. and Lou J. Bitzer.

BLUE, Gertrude Dixon—b. Nov. 26, 1885, Lunenburg, Ark.; d. Sept. 12, 1969, Batesville, Ark. Survivors are her husband, Eber; daughter, Bonnie Byers; and two sons, Clarence and Floyd.

BOSS, Rose Brooks—d. Aug. 14, 1969, Rochester, N.Y. She developed a plan of knitting bandages for leper colonies in Africa. Survivors are her husband, Myron; daughter, Mrs. Raymond Herberger; and two sons, Robert and Edgar Brooks.

CARTER, Ashby Eddleston—b. Dec. 2, 1903, St. James Parish, Jamaica, W.I.; d. Aug. 30, 1969, Los Angeles, Calif. He was a graduate of the College of Medical Evangelists in 1929. In 1934 he married Gladys Leone Dunn. For a time they served in mission work in Port of Spain, Trinidad. Survivors are his wife, son, William; and daughter, Dolly Pierpoint.

CHURCH, Theodore Gordon—b. July 30, 1903, Vassar, Mich.; d. July 21, 1969, Detroit, Mich. Survivors are his wife, Maude; a son, Theodore, Jr.; and a daughter, Mrs. Elmer Smith.

COGGIN, Julian Daniel Lew's—b. June 28, 1909, Sodville, Tex.; d. Aug. 12, 1969, Titusville, Fla. Survivors are his wife, Dorothy, and sons, Dr. Julian T. and Lt. David L.

COOK, William F.—b. Dec. 15, 1888, Germany; d. July 29, 1969, Modesto, Calif. Survivors are his wife, Frieda; son, Chester; and daughter, Willma Blomquist.

CREGER, Emma J.—b. June 29, 1892, Prospect, Ohio; d. Aug. 19, 1969, Ironton, Ohio.

DAVIS, Mina—b. July 11, 1877, Ontario, Canada; d. Aug. 28, 1969, Ardena, Mich. Survivors are a daughter, Alma Carrier, and a son, Francis Apley.

DIEHM, Ellis Raymond—b. June 14, 1889, Copley, Ohio; d. Sept. 5, 1969, Cleveland, Ohio. In 1911 he graduated from Cleveland Law School and was admitted to the bar the same year. He later obtained a J. D. degree. In 1912 he married Frances Helen Peshek and to this union were born a son and two daughters. His wife died in 1942, and in 1946 he married Helen Merriam. He became a church member in 1922. He was a life member of the Board of Advisors of the Salvation Army and was chairman of the building committee that planned and built the Cleveland First church. For four years he was a member of the Ohio Conference committee. In 1958 he was a lay delegate from the Columbia Union to the General Conference session. He was a member of the Association of Seventh-day Adventist Lawyers. Survivors are his wife, Helen; son, Robert; and daughters, Ruth Wood and Jane Stewart.

EDGERTON, Mattie Beatrice Howard—b. July 7, 1894, Grafton, Vt.; d. Aug. 31, 1969, Clinton, Mass. She and her husband were on the staff of Union Springs Academy, and then for 21 years she was dean of nurses at New England Sanitarium and Hospital. For 11 years she was dean of nurses at Hinsdale Sanitarium and Hospital. Survivors are her sisters, Laura Shaw, Marguerite Benson, Madeline Dickerson; and brothers, Henry Howard and Leamon Graves.

FALCONER, William LeRoy—b. Oct. 27, 1885; d. Aug. 9, 1969, Kalamazoo, Mich. His father was

Another Ecumenical First for Edinburgh

By NORMAN R. GULLEY

The 1969 general assembly of the Church of Scotland established two ecumenical landmarks. For the first time since 1602, 18 years before the *Mayflower* landed at Plymouth Rock, a ruling monarch attended the regular session, and also for the first time ever, a Catholic delegate was officially seated.

The event took place only 100 yards from Martins Hall of New College Divinity School, Edinburgh University, where in 1910 modern ecumenism was launched.

Edinburgh became the Reformation center for Scotland under John Knox. The Scottish Reformation was launched from the pulpit of St. Giles Cathedral, just two hundred yards down the cobblestone Royal Mile Highstreet from where the assembly convened. Through the years the reform church struggled against the Catholic Church and royalty. To see Queen Elizabeth II of Great Britain and Father Jack Dalrymple welcomed so warmly by these whose forebears had known the opposition of Mary Queen of Scots, King James, King Charles I, Queen Anne, et cetera, and who had at one time covenanted against crown and pope, made me realize that yet another historic moment had arrived in the oft seemingly slow but over-all relentless march of ecumenism.

Issues aside, one cannot help being glad to live in 1969 when such good will prevails. The Seventh-day Adventist Church's belief in the brotherhood of all men cuts across all boundaries of race, color, and creed. But we also concur with Prof. Oscar Cullmann in his December, 1968, Rectoral Address at Basel University that church unity must not be at any price.

a pioneer Adventist minister, and his cousin was Luther Warren, the founder of the MV Society. Survivors are his wife, Esther, and a son, William, Jr.

FERREE, George M.—b. July 8, 1892, Hancock, Minn.; d. Aug. 8, 1969, Hendersonville, N.C. Survivors are a brother, Frank; and three sisters, Martha and Nellie Ferree and Mary Belle Franz.

GERKING, Cora—b. Aug. 26, 1879, Philo, Ill.; d. Sept. 1, 1969, Dallas, Ore. Survivors are a son, Elmer; and three daughters, Viola Stuvenga, Mary Reiber, and Ruth Smith.

GUTHRIE, Clymond Carlyle—b. May 9, 1883, Missouri; d. Aug. 7, 1969, Bellflower, Calif.

HERRING, Samuel Levi—b. Feb. 22, 1893, Eagleville, Mo.; d. Sept. 8, 1969, Rich Hill, Mo. Survivors are his wife, Fannie, and daughter, Leota Bell Duncan.

HOLMES, Mercedes—b. Dec. 21, 1893, Constana, Iowa; d. Aug. 24, 1969, Grants Pass, Ore. Survivors are her husband, Axel; daughter, Norene Register; and two sons, Stanley and Ivan.

JOHNSON, Martha Nowak—b. Sept. 30, 1903, Minneapolis, Minn.; d. July 18, 1969, Thousand Oaks, Calif. Survivors are her husband, William G., and son, Kenneth.

JOHNSTON, Jess Earl—b. Sept. 9, 1893, Energy, Pa.; d. Sept. 9, 1969, Dallas, Ore. Survivors are his wife, Alta Sexton Johnston; two daughters, Rosamond Venter and Gracy Carey; and two sons, Leonard and Cecil.

KENNEDY, Anna Ethelwyn Carey—b. Sept. 12, 1913, Grout County, Ind.; d. Aug. 17, 1969, Collegedale, Tenn. She taught church schools in Ohio, Indiana, Alabama, and Tennessee. Survivors are her husband, Dr. K. M. Kennedy, chairman, department of education, Southern Missionary College; three sons, Howard M., Kenneth E., and James W.; and a daughter, Sue Ann.

KINSER, Arvesta Independence Norwood—b. July 4, 1879, Illinois; d. Aug. 26, 1969, Fayetteville, Ark. A son, Loy, survives.

LANDSTROM, Wesley Earl—b. Oct. 11, 1878, San Francisco, Calif.; d. Sept. 24, 1969, Clearlake Highlands, Calif. He was instrumental in bringing at least 50 into his home church through Bible studies. Survivors are his wife, Cornelia; son, Wesley Carl; and daughter, Mrs. Celia Adams.

LANE, Melvin Clark—b. July 8, 1935, Streator, Ill.; d. Aug. 19, 1969, Chicago, Ill. Survivors are his wife, Laura; and three sons, Craig, Carter, and Corey.

LARGE, Isabella—b. April 26, 1886, Glasgow, Scotland; d. June 20, 1969, Battle Creek, Mich. A daughter, Hazel Kinsey, survives.

LARSON, Hulda C.—b. April 23, 1877, Tuna, Sweden; d. June 13, 1969, Van Nuys, Calif. Survivors are four sons, Thurston, Elmer, Herbert, Henry; and two daughters, Minnie and Gunnard.

LIERSCH, Viola Mary—b. Jan. 20, 1907, San Antonio, Tex.; d. Aug. 16, 1969, Hemet, Calif. Survivors are her husband, Albert; son, Albert, Jr.; and daughter, Alberta Zech.

MAYER, Edna Lee—b. Nov. 6, 1892, New York

City; d. July 28, 1969, Eagle Rock, Calif. Her daughter, Jane Finley, survives.

MINEAR, Myrtle Edith—b. June 12, 1887, Fairfield, Iowa; d. Aug. 22, 1969, Nevada, Iowa. Five children survive: Mrs. Ralph Grogan, James, John, Mrs. Glen Smith, and Tom.

MITCHELL, Millie A.—b. Oct. 15, 1887, Lieven, France; d. Sept. 15, 1969, Battle Creek, Mich. Survivors are a daughter, Bernice M. Wyman, and a son, Russel E. Berd.

PARRISH, Herbert—d. May 21, 1969, Hudsonville, Mich., aged 75. Survivors are his wife, Euphemia; son, Elton L.; and daughters, Virginia Jensen and Murial Peck.

PATTEN, Claude E.—b. July 2, 1900, Edenville, Mich.; d. Aug. 12, 1969, Battle Creek, Mich. Survivors are his wife, Winnifred; son, Duane; and two daughters, Dorothy and Mrs. James Loveday.

PAULIN, Mary Louise Plunkett—b. Jan. 27, 1883, Piedmont, Mo.; d. Aug. 20, 1969, Sanitarium, Calif. In 1917 she married Prof. Noah Paulin, who survives.

PENDLETON, Ethel—d. July 30, 1969, Zion, Ill. A son, Harold, survives.

PETERS, Lillian—b. Feb. 1, 1889, Marion, Ohio; d. July 12, 1969, Toledo, Ohio. Survivors are a daughter, Violet Richards, and two sons, Dr. D. C. Peters and Paul Peters.

PIMENTAL, Mary Teixeira—b. June 10, 1920, New Bedford, Mass.; d. June 21, 1969, Glendale, Calif. Survivors are her husband, Joseph, and two children, David and Susan.

POWERS, Edith Mae—b. May 28, 1881, Mich.; d. Sept. 1, 1969, Orlando, Fla. A son, Donald A., survives.

PRINCE, M. Webster—b. 1886, New York; d. Sept. 18, 1969, Loma Linda, Calif. Dr. Prince graduated in 1910 from the University of Michigan School of Dentistry and practiced in Detroit until 1953. He was foremost among those who saw the need for another dental school in the West, and he spearheaded the campaign for organizing the School of Dentistry at Loma Linda University. Loma Linda University School of Dentistry was opened in 1953 with Dr. Prince as the first dean. He was named dean emeritus of the School of Dentistry in 1960. Dr. Prince founded the Northwestern Dental Club in Detroit and served as its first president. He was also president of the Detroit and Michigan State dental associations and a former president of the National Association of Seventh-day Adventist Dentists. He served for 20 years as Michigan's delegate to the American Dental Association and was a member of the ADA's Council on Dental Education for eight years. He was a fellow of the American College of Dentists.

QUACKENBUSH, Jane E.—b. Jan. 1, 1872, Brooklyn, N.Y.; d. June 24, 1969, Takoma Park, Md. She is survived by two sons, Elders Curtis and Russell Quackenbush.

QUAST, Maud—b. May 26, 1891, Durham, Kans.; d. Sept. 16, 1969, Twin Falls, Idaho. Survivors are a son, Dave Wonenberg; two daughters, Mrs. Gideon Sperle and Mrs. Albert Witherspoon; two stepsons, Alex Quast and John Quast; and four stepdaughters, Leah Auer, Delia Campbell, Emma Beach, and Mariam Rogne.

REAGLE, Leota May—b. Jan. 31, 1880, Ohio; d. Aug. 10, 1969, El Monte, Calif. A daughter, Carma L. O'Borne, survives.

REED, Fern V.—b. Oct. 26, 1897, Sears, Mich.; d. March 30, 1969, Ludington, Mich. Survivors are her husband, R. Fred; son, Glenn Myrl; and two daughters, Lois Elaine Reed and Helen Lambert.

REYNOLDS, Aaron Stephen—b. Jan. 18, 1876, Greensburg, Md.; d. Sept. 11, 1969, Hagerstown, Md. Survivors are a son, Guy N., and two daughters, Bertha Wadsworth and Grace Myers.

REYNOLDS, Elsie—b. Fergus Falls, Minn.; d. July 23, 1969, aged 54. She is survived by a nephew, Elder Don Reynolds.

ROLAND, Martha Ellen—b. March 13, 1877, New London, Mo.; d. July 16, 1969. Survivors are two sons, James Wesley, Jr., and John; and three daughters, Loretta Veile, Fern Wiseman, and Grace Rust.

SCOTLAND, Sophia—b. April 21, 1887, Holback, Denmark. She attended Union College and was a Bible instructor in Minneapolis. In 1909 she married Walter Scotland. Six children survive.

STEINERT, Albert David—d. Feb. 28, 1969, Riverside, Calif., aged 61. Survivors are his wife, Leota; and two sons, Ronald Steinert, D.D.S., and Leon Steinert, Ph.D.

STRICKLAND, Robert G.—b. March 12, 1898, Norfolk, Va.; d. Aug. 3, 1969. In 1949 he married Minna Louise Linderman. He pastored various churches in the South and was home missionary secretary of the Southern Union. He held the same office in the Atlantic Union and then became home missionary secretary of the General Conference. Survivors are his wife; two sons, Bob and Rick; and two daughters, Lindy, and June Neilson.

TAIT, Ella Niccum Chapman—b. April 26, 1871, Middle Fork, Ind.; d. Aug. 25, 1969, Riverside, Calif. She studied at Healdsburg College and was graduated from the Kate Douglas Wiggin Kindergarten Training School. She founded the first Adventist kindergarten training school at Healdsburg, which was later transferred to Oakland. For more than 50 years she was a member and officer of the California WCTU. She was the widow of A. O. Tait, longtime editor of *Signs of the Times*. Survivors are a daughter, Mrs. Alonzo Baker, and a sister, Edith Kirk.

TARY, John—b. Sept. 4, 1887, Hungary; d. Aug. 10, 1969, Toledo, Ohio. Eleven children survive.

TRIMMIER, Elizabeth Cheek—b. Oct. 10, 1912, Hillsboro, N.C.; d. Aug. 14, 1969, Orlando, Fla. She studied nursing at the Florida Sanitarium and Hospital. After her graduation, she was employed there for 13 years. Her husband, Edward, survives.

VINCENT, Simon Leonard—b. July 8, 1888, Quincy, Ill.; d. July 29, 1969. Survivors are a daughter, Maudie Justus, and a stepdaughter, Ollie Every.

WALLER, Anna Louise Anderson—b. Sept. 1, 1884, Castleton, N.Y.; d. Aug. 31, 1969, Asheville, N.C. She attended Union College and graduated from the University of Tennessee. In 1910 she married Eugene C. Waller. Soon thereafter they began teaching at Madison College. In 1913 they taught at Fletcher, N.C., and in 1914 they joined William Steinman and C. A. Graves in founding Pisgah Institute at Candler, N.C. Mrs. Waller taught at the Mount Pisgah Academy until her retirement in 1954. A son, Dr. Louis C. Waller, survives.

WALLER, Earl Emery—b. June 13, 1887, Rulor, Nebr.; d. July 26, 1969, Siloam Springs, Ark. Survivors are his wife, Martha Ellen, and daughter, Elita.

WELLS, Frank D.—b. Aug. 3, 1880, Bedford, Ohio; d. Sept. 13, 1969, Takoma Park, Md. In 1902 he married Mabel R. Wells, who survives. He began denominational service as a literature evangelist, and in 1917 he was called to be publishing and lay activities secretary of the New York Conference. He spent four years in the Greater New York Conference. After his ordination to the ministry in 1922 he served four years as lay activities secretary of the Atlantic Union. In 1926 he began 22 years of service as a conference president, serving in Northern New England, Southern New England, Texas, and Arkansas-Louisiana.

WELLS, Gerald W.—b. June 13, 1886, Glenwood, Mich.; d. Sept. 5, 1969, there. Survivors are his wife, Maggie, and son, Donald.

Church Calendar

Annual Sacrifice Offering	November 8
Ingathering Campaign Launching Day	November 15
Ingathering Campaign Promotion	December 6
Church Lay Activities Offering	December 6
Thirteenth Sabbath Offering (Southern Asia Division)	December 20

Of Writers, Articles, and Miscellany...

Lynn Sauls, who wrote the cover soliloquy, "Gold," lives in an area that makes such a soliloquy possible—New England. He is an associate professor of English at Atlantic Union College.

For the past nine years, however, Mr. Sauls has been in Collegedale, Tennessee. He taught English in the academy for four years before joining the English department of Southern Missionary College.

Mr. Sauls received his B.A. degree in religion from SMC in 1956 and his Master's in English from the George Peabody College for Teachers in 1962. He has completed all but his dissertation for the Ph.D. at the University of Iowa.

Among the obvious interests of an English teacher, Mr. Sauls is especially interested in hexameter literature (writings dealing with the six days of Creation)—which happens to be the area in which he is doing his dissertation—and "coffee-house ministry."

He was the first faculty sponsor of The Gate, a "coffeehouse" opened in Chattanooga by the SMC Student Association. In March of this year the students rented a room near the University of Chatta-

nooga and made it into a small café. On Saturday nights they sell refreshments and engage the patrons in conversation. If any show an interest, they are invited to a vesper service (without refreshments) in the same place the following Friday evening. As a result of this ministry, a number of young people are becoming interested in the Adventist way of life.

"Nyabwasi—the Home of the Gods" (page 2) is described by G. F. Clifford, a departmental secretary of the Trans-Africa Division.

Elder Clifford, a Britisher, is the son of missionaries to Africa. He received his education at Helderberg College and took advanced work at the University of South Africa.

Clyde R. Bradley, author of "Then Would My Servants Fight" (page 9), is the civilian chaplain and director of the Adventist Servicemen's Center in Okinawa.

After graduating from Pacific Union College in 1944, he and his wife made the usual number of moves during his ministerial internship in the Northern California Conference. After his ordination in 1948, he was a district pastor in that conference for three years and then went to Central California where he worked in the same capacity. The Bradleys moved to Okinawa in 1967.

On page 5, the text credited to T.E.V. is from *Today's English Version*. Copyright American Bible Society 1966.



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

POPE MAY PLAN TO VISIT HIROSHIMA

VATICAN CITY—It is highly probable that Pope Paul VI will go to Hiroshima in 1970 to observe the 25th anniversary of the explosion of the first nuclear weapon, according to informed Vatican sources.

DEATH PENALTY OPPOSED BY UCC

BOSTON—The United Church of Christ committed itself to "join in a nationwide campaign for the abolition of capital punishment" at the final session of its general synod here. It called upon other secular and religious institutions to "join in a maximum effort" for abolition of the death penalty.

The resolution suggested this should be done by "developing legislative and other political action" and by "resisting efforts to reinstate" capital punishment in States where it has been abolished. It also advocated "testing the constitutionality" of laws that permit executions.

LUTHERANS CHARGE CHURCH TAX ABUSE

SALISBURY, N.C.—The official publication of the North Carolina Synod of the Lutheran Church in America said that "if and when" the taxing of certain church properties comes about, "it will necessarily include taxing of other private institutions, veterans' organizations, Red Cross, YMCA's, lodges, etc."

And, it added, "when public legislative bodies shall have made the decision to tax nonworship church properties, they will have necessarily made the decision to support the same or equivalent institutions of learning and mercy with tax funds."

"Certainly," said the *North Carolina Lutheran*, "the intent of the Constitution writers was freedom of religious operation, and they did not envision taxation of church property. Neither did they have knowledge of the vast abuses since made in the name of religion of tax-exempted tradition."

BULTMANN RECEIVES WEST GERMAN HONOR

BERLIN—Dr. Rudolf Karl Bultmann, 84, the noted scholar whose cry for "demythologization" radically affected the course of modern theology, has been elected to the West German order Pour le Merite for Arts and Sciences.

This order was founded in 1842 by King Frederick Wilhelm IV of Prussia as the "peace category" of the military order Pour le Merite founded by Frederick the Great in the previous century. Its membership, restricted to 30 Germans and 30 foreigners, is bestowed for academic, literary, and scientific accomplishments. Dr. Bultmann replaces another philosopher-theologian in the order, the late Romano Guardini.

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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Death of Frank L. Peterson

Frank L. Peterson, 76, general vice-president of the General Conference from 1962 to 1966, died in Los Angeles, California, October 23.

From 1945 to 1954 Elder Peterson was president of Oakwood College, and from 1954 to 1962 he was associate secretary and secretary of the North American Regional Department. A life sketch will appear later.

New Sabbath School Aids Now Available to Churches

The following new books on Sabbath school work are now available through the Book and Bible Houses:

Called to Teach a Sabbath School Class by Dr. LaVeta Maxine Payne
Pointed Pen Parables (religious cartoons) by Robert M. Eldridge
Tips for Storytellers by A. O. Dart
Christian Storytelling by A. W. Spalding, revised and enlarged by Eric B. Hare
Teaching Tiny Tots by Kathleen Louise Meyer
The Spirit of the Teacher by L. Flora Plummer, revised and enlarged by G. R. Nash
Tomorrow in Your Hands (youth work) by R. Curtis Barger
Reaching New Horizons in Sabbath School Investment by G. R. Nash
The Challenge of VBS Evangelism by W. J. Harris

The Sabbath School Department provides these books as effective tools for our Sabbath school work throughout the world field. G. R. NASH

Bookmen Contribute to Growth of Work in Inter-America

More literature evangelists were in the field during July in the Inter-American Division than at any time in the past: 1,012 as compared with 825 the year before.

During 1968, 1,520 people were baptized into the church in Inter-America who were first contacted by literature evangelists. This means that an average of 127 were added to the remnant church each month.

The South Haiti field led the division, with 158 baptisms from literature-evangelist contacts. D. A. McADAMS

SDA Broadcasters Continue to Reach Many With Message

Radio and television workers around the world report continued successes:

Sierra Leone Broadcasting Service has agreed to release a weekly local television program produced by the Seventh-day Adventist Church. Speaker W. S. Whaley will close the day for the station each Saturday evening. No charge will be made for the ten-minute program. Sierra Leone has about 2,000 sets in use, largely in the capital city of Freetown. These sets are in the homes of the wealthy and influential members of the community.

Australian workers have just introduced two new free correspondence courses. First off the press was "The Bible's Answer," a ten-unit series designed for laymen to use in following up radio and television interests. Latest off the press is

"Health International," offering up-to-the-minute counsel on health topics in an attractive, modern format. The division department of health produced the course.

A Bathurst, New South Wales, station premiered during July a 15-minute informal panel discussion of current topics titled *On the Beam*, with Roy C. Naden, national radio speaker.

As its twentieth year of television ministry approaches, Faith for Today reports that more than 15,000 of its viewers and students have signified their acceptance of Christ through baptism. Commenting on this, William A. Fagal states, "Our program simply presents the Bible and Christ as the answer to life's problems. Apparently thousands find the answer so satisfying that they make it part of a life covenant." WALTER R. L. SCRAGG

Spirit of God Seen Working Among Men in South India

Baptisms in the South India Union during the first nine months of 1969 were 140 per cent higher than for the same period last year. In 1968 the number was 1,200; this year, 2,874.

More than 200 evangelistic campaigns are scheduled for the last quarter. Early reports indicate that the interest is high. We now anticipate that the Lord will give us more than the 6,500 goal in baptisms that the workers set for themselves. Every year more than half the year's baptisms occur during the fourth quarter.

The work is not easier than before. But the Holy Spirit is adding greater power to the preaching of the Word. The sick are being healed in answer to prayer, and amazing transformations are taking place through conversion. D. R. WATTS

Associate Instructor Editor Joins GC Youth Department

James Joiner, associate editor of *The Youth's Instructor*, has accepted a call to the General Conference MV Department as assistant secretary and will be assuming his new duties November 1. The vacancy was created when Mildred Lee Johnson retired recently after 19 years of service in the General Conference MV Department.

The work of the two assistant secretaries in the department will be reassigned, with Lowell Litten becoming director of publications for the department and Mr. Joiner becoming editor of *MV Kit* in the place of Elder Litten. CLARK SMITH

Indian School in Dakota Enjoys Doubled Enrollment

The school enrollment has nearly doubled this year at Pine Ridge Indian School in South Dakota, where 30 students have enrolled instead of the expected 18.

Marvin Walter directs in the Indian work in this area. Guy L. Gatewood heads the list of teachers. Encouraging progress has been made since this school was moved more than a year ago from Red Shirt. A

noon lunch is being served this year, and a new school bus provides transportation. Among the students are Bad Heart Bull, Grass, Two Bulls, Long, Tobacco, Loud Hawk, Wounded, and Weasel Bear.

The little white mission church on the hill overlooking the highway in the valley welcomes all to come to worship God. The school, the mobile homes, and the teacher's home erected across from the church complete an ideal mission compound.

CARIS H. LAUDA

New One to One Evangelism Materials Being Widely Used

Orders for One to One evangelism materials have already depleted the initial supply: 85,000 copies of *Real Happiness Is (Steps to Christ in a new format)* and a quarter of a million *Five Facts* and *Four Steps* booklets.

Reprinting is under way to meet the ever-increasing demands.

One to One evangelism is a worldwide MV project. From the Middle East has arrived the first sample of the *Five Facts* booklet in the Arabic language. Indonesia has reproduced the same booklet in the language of the people. The Inter-American Division is preparing the booklets in Spanish and in French. Australasia, Northern Europe, and Trans-Africa report a strong interest among their youth.

In the North American Division, special training sessions in academies and Bible conferences are now under way, and we are expecting great results from this newest of Missionary Volunteer soul-winning adventures. LAWRENCE NELSON

IN BRIEF

♦ **Deaths:** Noah E. Paulin, former music teacher at Pacific Union College, October 13, at St. Helena Sanitarium; Stella Thompson Abbott, former General Conference receptionist, October 20, at Sonora, California.

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