



³³Our heavenly
Father has a
thousand ways
to provide
for us,

of which we know nothing"

ELLEN G. WHITE—

Racist or

Champion of Equality?

(See editorial, "A Plea for Objectivity," page 11.)

HOW does one resolve the apparent contradiction in the following statements from Ellen G. White?

"Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God."¹

"The colored people should not urge that they be placed on an equality with white people."²

Was Mrs. White inconsistent? Was her true position equality of race? If so, why did she urge in volume nine of the *Testimonies*, "Let the white believers and the colored believers assemble in separate places of worship?"³

In order to understand Mrs. White's statements urging segregation at the turn of the century, it is necessary to recreate their context. What were her racial views as a whole? What were Adventist contemporaries saying about race? What were the changing social and political conditions of nineteenth and early twentieth-century America? Finding answers to these questions leads one to conclude that to her contemporaries Mrs. White could never have appeared to be a racist. In fact, throughout much of her life, radicals on race relations would have assumed that she was one of their own.

Today, denouncing slavery and its advocates does not seem revolutionary. But the majority did not oppose slavery in midnineteenth-century America. So many good and regular members of the Methodist denomination condoned slavery that the church split in 1844. A year later, slavery divided the Baptists. These denominations provided most of the

members for the Seventh-day Adventist Church, which at that time was working largely in the North. In 1857 the New Side Presbyterians could no longer agree on the Christian attitude toward slavery. So many Christians defended slavery in 1861 that three denominations were torn apart: Old Side Presbyterians, Lutherans, and Episcopalians.

While many fine Christians defended slavery or insisted that it was an economic or political issue, certainly not a moral one, Mrs. White called slavery "a sin of the darkest dye."⁴ Furthermore, she demanded its public defenders be disfellowshipped from the Advent Movement.

A Strong Position

"You have never looked upon slavery in the right light, and your views of this matter have thrown you on the side of the Rebellion, which was stirred up by Satan and his host. Your views of slavery cannot harmonize with the sacred, important truths for this time. You must yield your views or the truth. Both cannot be cherished in the same heart, for they are at war with each other. . . . Unless you undo what you have done, it will be the duty of God's people to publicly withdraw their sympathy and fellowship from you, in order to save the impression which must go out in regard to us as a people. We must let it be known that we have no such ones in our fellowship, that we will not walk with them in church capacity."⁵

At a time when slavery was an open question for Americans, Mrs. White declared that Adventists holding pro-slavery views were anathema.

It would have been possible to denounce slavery in the strong terms Mrs. White used and still have stopped short of being an abolitionist. In fact,

Adventists were abolitionists at a time when most opponents of slavery were advocating other solutions. Some who attacked the existing system of slavery advocated dispersion of blacks throughout the country. Others proposed separating American blacks into "Africanized states" in the deep South.⁶ Until 1833, most opponents of slavery supported colonization of American blacks in Africa, Central America, or the Caribbean Islands. At different times in its history, the American Colonization Society boasted among its officers such men as Secretary of the Treasury William H. Crawford, Speaker of the House of Representatives Henry Clay, and former Presidents James Madison and James Monroe.⁷ President Lincoln called a group of free blacks to the White House in August, 1862, and urged them to support colonization. Right to the end of the war, he thought colonization would help relieve the racial problem in America.⁸ A further indication that abolition was not synonymous with antislavery sentiment was the fact that the official position of the Republican Party was not abolition of slavery but its nonextension into new States.⁹

Even in the North, abolitionists were considered extremists. A few days after Pennsylvania Hall, built especially for abolitionist meetings in Philadelphia, was first opened, a pro-slavery mob burned it to the ground. William Lloyd Garrison, commemorated today by a statue in Boston, was mobbed by Bostonians trying to tar and feather him for abolitionist agitation. As one historian has said, "To be an abolitionist in Boston, Philadelphia, or Cincinnati meant courting social ostracism, business ruin, and physical assault."¹⁰ North and South, abolitionists were considered almost as extreme as demonstra-

By ROY BRANSON

tors in American cities today. "The abolitionist movement never became the major channel of Northern anti-slavery sentiment. It remained in 1860 what it had been in the 1830's: the small but not still voice of radical reform."¹¹

Among the variety of antislavery groups, Adventists identified themselves with the radical, abolitionist minority. Sojourner Truth, one of the black heroines of abolition, visited a Millerite camp meeting in 1843, though she did not agree with them. Years later she settled in Battle Creek. There she had Seventh-day Adventist friends, and early Battle Creek College students often visited her. At least one edition of her biography was printed by the Review and Herald for its author, Frances Titus.

Joseph Bates, the former sea captain who had so much to do with Adventists' accepting the Sabbath, first supported the American Colonization Society, later helped found the abolitionist society in his home town.¹²

Even within this extreme reformist segment of American society, some were more radical than others, and Adventists stood with the most activist. "Abolitionists were also divided on the matter of devoting time and energy to assisting fugitive slaves."¹³ Prominent Adventists had no such qualms. John Preston Kellogg, the father of John Harvey Kellogg and W. K. Kellogg, was one of the incorporators of the Seventh-day Adventist publishing association and a member of the Seventh-day Adventist Church to the end of his life. He used his farm in Michigan to harbor slaves fleeing their former owners.¹⁴ John Byington, the first president of the General Conference of Seventh-day Adventists, had earlier left the Meth-

odist Episcopal Church because it did not take a stand against slavery. At his farm in Buck's Bridge, New York, he maintained a station of the Underground Railroad, illegally transporting fugitive slaves from the South to Canada.¹⁵

Anyone who thinks these men were aberrations with the Adventist Church should remember that Mrs. White herself said that "the law of our land requiring us to deliver a slave to his master, we are not to obey."¹⁶ While even some of the abolitionists refused to go so far as breaking the fugitive slave law, Mrs. White advocated disobeying this Federal statute. She did this on the basis that this law conflicted "with the word and law of God." She may have had in mind Deuteronomy 23:15: "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee."

Lincoln's Position

When the North elected Lincoln, the fugitive slave law was still the law of the land. In his first inaugural address Lincoln went out of his way to promise that he would enforce that law specifically. He also reminded the country that they had not voted for abolition. Quoting from his own campaign speech, he pledged anew that "I have no purpose, directly or indirectly, to interfere with the institution of slavery in the states where it exists. I believe I have no lawful right to do so, and I have no inclination to do so."¹⁷

Even when war broke out, Lincoln refused to proclaim emancipation. In fact, he ordered Union officers to stop harboring fugitive slaves escaping to advancing Union armies. Abolition leaders such as Wendell Phillips, Henry Sumner, and William Garrison exploded into attacks on Lincoln and his administration.¹⁸

Mrs. White, too, complained that "thousands have been induced to enlist with the understanding that this war was to exterminate slavery; but now that they are fixed, they find that they have been deceived, that the object of this war is not to abolish slavery."¹⁹

Not only had American citizens been alienated, but potential allies as well. "I was shown that if the object of this war had been to exterminate slavery, then, if desired, England would have helped the North. But England fully understands the existing feelings in the Government, and that the war is not to do away with slavery, but merely to preserve the Union."²⁰ Failure of the North to declare emancipation of slaves its goal had not only led to the undermining of morale and loss of allies but even

worse, to outright subversion. "There are commanding officers who are in sympathy with the rebels. While they are desirous of having the Union preserved, they despise those who are anti-slavery. . . . It seems impossible to have the war conducted successfully, for many in our own ranks are continually working to favor the South, and our armies have been repulsed and unmercifully slaughtered on account of the management of these proslavery men."²¹

Mrs. White's statement could most likely have been applicable to General George B. McClellan, General-in-Chief of the Union Army, who was persistently attacked by abolitionists for not strongly opposing slavery, and for not executing the war more vigorously.²²

Mrs. White rose to the heights of indignation when Northern leaders, indifferent to the cause of abolition, returned slaves to their former owners and simultaneously issued pious proclamations for national fasts and prayer. Such hypocrisy must be condemned. "I saw that these national fasts were an insult to Jehovah. He accepts of no such fasts. . . .

"Great men, professing to have human hearts, have seen the slaves almost naked and starving, and have abused them, and sent them back to their cruel masters and hopeless bondage. . . . They have deprived them of the liberty and free air which heaven has never denied them, and then left them to suffer for food and clothing. In view of all this, a national fast is proclaimed! Oh, what an insult to Jehovah!"²³

Clearly, Mrs. White stood with that abolitionist minority in the North which condemned those who hesitated or equivocated on the emancipation issue. ♦♦

(Continued next week)

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A World Message and a World Work

By WALTER RAYMOND BEACH

MANY times I have had the privilege of visiting our first Seventh-day Adventist church in Switzerland. It was, in fact, our first organized church on the European continent. It is nestled high among the forest-clad Jura Mountains of western Switzerland at Tramelan. The church itself, a simple Swiss structure, was built in the early eighties. The pioneers of that day—sturdy in spirit and purpose—built well the house of God. The church and its furnishings remain in perfect condition.

As the chapel doors swung open before me on my first visit, I thought of that Sabbath day in 1886 when the messenger of the Lord paid a visit to the Tramelan group. I felt a real thrill as I walked up the aisle to the platform and took my place behind the sacred desk. There Ellen G. White had stood and had spoken to the people. My heart kindled with emotion as I rested my hands on the old pulpit and looked into the eyes of our people.

"Do you remember the subject?" I asked. "Oh, yes," they replied, "we shall never forget that." The text was, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6).

This passage of Scripture was highly cherished by the early Advent believers, and rightly so. It was essential to a correct understanding of the Advent faith and responsibility. Through it

the pioneers came to grasp the mighty purposes of God for the last church. The work of God on earth was now to be finished. For them, John the apostle re-echoed for the last days Christ's great commission: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

"Go ye."

This was a divine command to spread the glad tidings of salvation, a summons to evangelize. This summons is ever true, for evangelism is the genius of Christianity. Ever true, also, is the fact that one who professes to follow Christ must dedicate himself to God's work. Men sometimes talk about heresy as if it relates only to creed. Jesus said, "I and my Father are one." This was basic; but Jesus also said, "Go ye." Is it not as heretical to deny one statement as the other?

Failure here to understand and to do the will of God would emasculate the essential idea of gospel organization. There could be a noble edifice, a large congregation, close-knit theology, brilliant oratory, and inspiring music, but if the Master's call to evangelize is not heard and heeded, the church is not that of Christ.

"Into all the world."

This parting word to the disciples fitted perfectly into Christ's teachings and program. He who came to seek and save that which was lost proclaimed, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32). He was "himself the remedy for the defilement of our sins,

not our sins only but the sins of all the world" (1 John 2:2, N.E.B.).* He had a world vision. He did not say, "I am the light of Palestine." He proclaimed, "I am the light of the world" (John 8:12). He did not teach His disciples that they would be "the salt of Nazareth." Said He, "Ye are the salt of the earth" (Matt. 5:13).

World conquest was Christ's program. "I say unto you," He explained, "That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (chap. 8:11). This was grand strategy on a universal scale. It arose from the fact that God's plan of salvation embraced the world. The total riches of heaven were poured out to assure the success of the plan. There could be no provision for any other. It had to be for all men. All men had to be made acquainted with it and brought to a decision to accept or to reject it.

In the midst of a successful evangelistic trip through Samaria, Jesus called the attention of the disciples to the ripening fields about them. In four months the harvest would be upon the Samaritans. Any Palestinian could understand that; but the gospel task must suffer no such delay—no delay, in fact. Said Jesus, "Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

The Field and the Harvest

Christ invited His disciples to make two things foremost in their minds: the field and the harvest. "The field," explained the Master, "is the world." He added, "The harvest is the end of the world" (Matt. 13:38, 39). These two statements were to be the pillars of the Christian program. They enabled the apostles to sharpen their vision and bring their thinking into focus. They mark out the highway of the gospel dispensation along which the church must travel, and indicate the terminal point. They imply several fundamental considerations that are ever true.

A world field lays upon the church the obligation to proclaim a truly world message by truly world-minded messengers. The apostolic believers came to this conception of the task in the teeth of opposition and despite bitter dissensions born of a native chauvinism. The Jerusalem Council (Acts 15) was the high-water mark of crisis that set the course of the Chris-

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tian institution. The church would not be sectarian; it would not be provincial, national, racial, or continental. It would be a world undertaking. It would have a universal message.

Our thinking, our planning, our preaching, must stem from this fundamental concept. We must follow the universal Master to the ends of His domain. We go out to convert men, not to Protestantism, nor to any special brand of Christianity. We must bring them to God's everlasting gospel. We will cooperate, to be sure, with all men of good will and purpose, but we will dedicate ourselves undividedly to the mandated trust. We shall wear the garb of divine revelation and carry with us the atmosphere not of this land or some other land, not of any particular culture, but of heavenly places.

This world concept implies acceptance of the universal fatherhood of God and the brotherhood of man. "I bow my knees," said the apostle to the nations, "unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. 3:14, 15). This sublime truth caused a new day to dawn upon our world. It broke down the partition wall between adversaries, between races, between men. The enemy was to be loved; even the Samaritan was to be a neighbor. Christ, from heaven, sent Paul to evangelize the Gentiles. The elect of earth became a universal race, a new humanity. The Christian would be "a new creature," said Paul (2 Cor. 5:17). No more was there to be a distinction of race or caste or people.

The implication was love and pity toward all men—total love, unrestricted duty. The most attractive spots on earth became those crowded with the densest masses of human beings. Moved with compassion, Christians looked upon a dying world with deep concern. Something of a universal family love was to reach out from Christ's disciples, pull at the heart-strings of the unsaved. The prodigal might be a long way off in language, race, or color, but this love in the lives of the disciples will draw him up the steep path from the miry pit. Every lost brother will be found for the Father's sake.

Another implication of this world concept is ever true and new: Christ's disciples shall not be prompted in their action alone by feelings of pity and commiseration, nor by considerations of expediency. The church will not evangelize simply because certain populations are in great physical or spiritual distress. Who can judge the degree of suffering and perdition? Are they the peculiar lot of backward peoples? Moreover, the pity motive can wax and wane as physical and

spiritual needs increase or decrease. Sudden sorrow or distress at home might extinguish the evangelistic urge. The improvement of situations afar could lessen our concern for missionary undertakings. The Advent responsibility is tied to something more stable, less fickle. It is part and parcel of our faith. We go forth because the world is our field, because God has entrusted us with the responsibility of saving all men. With the great apostle we say, "The love of Christ leaves us no choice" (2 Cor. 5:14, N.E.B.).

"Into All the World"

A world work eliminates any distinction between "home" and "foreign" missions. "Go ye," reads the commission, "into all the world"—simply that.

To be sure, lands differ, people vary. This must be taken into account in our world planning. The work must be organized in such a way that the task can be prosecuted successfully and quickly. Men must be called and sent; funds must be gathered and allocated; organizations must be effected; achievement must be the goal. However, there is one field—it is the world. The evangelistic appeal and missionary undertaking will be one and the same thing. The love of Christ will direct us toward the man across

the street and the man across the seas simultaneously.

Sometimes we find in our midst long-visioned but impractical souls who are moved by the needs of distant peoples, yet who remain listless about conversions next door. There are others with a strong evangelistic urge for those they can see but are not interested in the winning of people obscured to them by the veil of distance. Both are wrong. In the Advent cause each believer, each worker, each church, each institution, is responsible for the evangelization of the whole world. "The world is my parish," must be our inalterable vision.

The messenger of the Lord makes a statement in this connection that we do well to ponder:

"To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. . . .

"That which is given to start the work in one field will result in strengthening the work in other places."—*Gospel Workers*, pp. 465, 466.

This statement sets forth a close, interlocked relationship that we must

Fellowship of Prayer

PRAYER WAS ANSWERED

Less than a year ago we requested special prayer for my father and a brother. We would like to thank you and inform you that my father has now been rebaptized after almost 20 years of backsliding.

We request prayer again for my brother, that he may soon follow and take his stand for Christ. He smokes. I learned that he underwent psychiatric and medical treatment for drug addiction. We know he needs Christ's strength.—Dr. G., of Ohio.

Several years ago I wrote and asked prayer for my children. My daughter who was out of the church for 25 years or more is back in the fold. I know it was the result of the prayers of God's people. My cup of joy runneth over. Please remember the daughter's husband, who has a drinking problem. Also remember my other three children and their families, that they may return to the church before it is too late. Also remember a cousin and her husband.—NAME WITHHELD.

I want to thank you for praying for my children. God has brought my oldest son back to Him. I praise God that He is so wonderful. This makes two sons now who have come back to God. I have two other sons and a daughter

who need your prayers. I appreciate having others pray for my loved ones.—Mrs. Y., of Texas

SMOKING CONQUERED

Thank the Lord for answered prayer. More than a year ago my son gave up the cigarette habit. He has not smoked since. He had smoked for 30 years.—Mrs. L. A. CHRONIS, of Chadwick, Missouri.

DESIRE FOR DRINK REMOVED

It has been some weeks since I requested prayer for my brother who was trying to overcome his terrible drinking habit.

A few days ago I received a wonderful letter from him that I must share with you. He said he has not touched drink since October and has no desire for it. He feels it is wonderful to be able to say No. His health is good, and he is able to sleep at night without tranquilizers. Surely God is all powerful to deliver.

He still has a problem with his tobacco habit of 35 years' standing. Pray that he will be delivered from this. Also pray that he will give his heart to Jesus.—E. J. G., of California.

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.

recognize today as yesterday, and which when accepted will bring strength and power to the achievement of all sections of the world field. The work will never be finished in our sector, be it church, district, conference, continent, or in any other sector, until it has been finished among all them "that dwell on the earth."

Many years ago I was visiting an evangelistic station deep in the equatorial forest. I had been telling the brethren of the progress of the work. They love that. I mentioned what was then the recent dedication of the union headquarters and evangelistic center in Rome, Italy, on the Tiber. I explained to our believers that this was a real victory and a subject of rejoicing for the Advent church. At the close of the service the worker led the people in earnest prayer. "O Lord," he prayed, "how good Thou art to Thy people. We thank Thee for *our* new center in Rome. Help *us* to use it to Thy glory and the finishing of the work in all the world. Amen."

That is the spirit. We recognize it. We revel in it. It warms our hearts. And we must keep it alive, make it ever new.

This world concept of the message and the task will make it ever true that around the circle of the globe Seventh-day Adventists will profess the same faith and identical Christian practices. They will serve one God, hold one doctrine, be one people.

For some this is our most astonishing achievement. Seventh-day Adventists are always the same whatever their race, language, or nationality. This is a modern religious phenomenon. The same message produces the same results. The preacher on the highlands of Imerina in Madagascar, our evangelist in the land of the midnight sun, tell the same story, announce the same faith, proclaim the same religious practices as the pastor of the Loma Linda University church and the missionary to the cannibals of the South Sea Islands. And so it must ever remain if we are to pursue a world task to final success and prepare a people without spot, and blameless, at the Lord's appearing.

Christ also said, "The harvest is the end of the world." This statement also caused astonishment among the disciples. Only gradually did they come to understand it. As their comprehension developed, God's plan of salvation and the future of the world moved into focus. The disciples began to think in terms of a universal achievement, an ultimate goal. There would be a conclusion, an end.

The disciples made inquiries regarding the time and the circumstances of this end. Thus, in the shadow of the cross they approached

the Master with the question: "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?" (Matt. 24:3).

Jesus answered in a long discourse replete with instruction. For the disciples much remained in dim outline. But the ultimate goal toward which history and the church were marching emerged clear and glorious. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (verse 14). After the Master's departure the disciples continued their investigations in Holy Writ and looked forward to the consummation of the centuries. With Peter they awaited those things "which God hath spoken by the mouth of all his holy prophets since the world began" (Acts 3:21). A time of refreshing from the presence of the Lord (Acts 3:19) would prepare an abundant harvest. Jesus "whom the heaven must receive until the times of restitution of all

things" would be released to return to earth. Sheaves would be gathered in from every land in the midst of the greatest manifestation of power ever witnessed.

Such was to be the setting of a world work. The apostles gave the lead. Since their day the true church has ever looked forward to "the end of all things." The task was, therefore, to be limited in time. A sense of urgency was to accompany the work of evangelism. Today, down in the last hours of the harvesttime, this sense of urgency is sharper, is greater. The church no longer has centuries before her. "The night cometh, when no man can work" (John 9:4). God's summons is imperative. This is the harvesttime. There can be no relaxation. There can be no letting down. More men, more funds, more missionaries, more members, more work, must be the call until the last trumpet shall sound. What a time for true faith and renewed courage! ♦♦

FOR THE YOUNGER SET

How Father Knife Got a Morning Watch Booklet

By ERIC B. HARE

WHEN Father Knife was 14 years old, his big brothers wouldn't let him come to school anymore. "No, no, Thara!" they said. "Father Knife doesn't need any book learning. We make mud and plant rice, and we eat. Our fathers made mud and planted rice, and they ate. Our grandfathers made mud and planted rice, and they ate. And *Father Knife* can make mud and plant rice and he too will eat."

Father Knife looked pleadingly into my face, but there was nothing I could do. We never forced children to come to school. We never forced children to become Christians. We never forced them to be baptized. We did our very best to persuade their parents and relatives to give permission, but if they still objected we advised the children to wait till they were 18 years old, when they were looked upon as being independent. Father Knife knew all this. He knew there was nothing to do but to go back to his heathen village. So he forced a big brave smile, waved his hand, and said, "Never mind, Thara. I'll be true. I'll be true."

We didn't see very much of him all that year. He must have come down to the mission station occasionally. I could have been busy, or away on tour, but I don't remember seeing him, and only heard what little the boys said about seeing him. However, three days before the end of the year I was home, getting ready for the year-end camp meeting, when suddenly Father Knife walked right into my office with a big grin on his face, and said, "Oh, Thara, I need a new Morning Watch booklet for the new year."

"I'm sorry, Father Knife," I said. "But

they haven't come yet. But they should be here any day now."

Father Knife looked terribly disappointed as he said, "Then, Thara, what will I do? For truly I haven't missed reading the Morning Watch one day this whole year."

It was now my turn to be disappointed. I looked into his earnest face, and thought, He's not a baptized church member yet. All alone in a heathen village. And he hasn't missed once! I felt a lump come into my throat. Tears welled up in my eyes. And I said to myself, "Father Knife shall have a Morning Watch booklet if I have to go all the way to Rangoon to get one."

Suddenly I remembered that there were two missionaries upstairs who had just come from Rangoon to attend the camp meeting. Maybe one of them would have a new Morning Watch booklet. I raced upstairs. And, yes, Brother Wilson, our Burma Union bookman, had one. So I said, "Brother Wilson, sell me your new Morning Watch booklet for one dollar, or I'll run off with it. Because Father Knife is going to have a Morning Watch for next year at all costs."

But when he heard it was for Father Knife, he said to me, "No, indeed, Brother Hare. I won't sell it to you even for ten dollars! But I'll give it to Father Knife myself." And he did.

Father Knife tucked the Morning Watch booklet lovingly away under his jacket near to his heart, and went away smiling all over, and calling back, "I'm so glad, Thara. I'm so glad. Now I can be true for another year." And he was.

ALL Are Important Workers

By VINCENT A. FENN

A YOUNG church elder was introducing the matter of the academy building fund to be promoted by a visiting speaker before the Sabbath worship service. He spoke with affection and appreciation of the academy's influence upon his life and that of his wife. He said in effect, "I'm not a worker, I'm only a layman. But I appreciate Christian education and its influence upon the lives of our young people."

While it is a great privilege and honor to be a worker, care should be exercised lest the "worker" status be overemphasized. There is danger that an earnest young man may hesitate to say that he would like to be anything other than a minister, a doctor, a president of some denominational organization, or a teacher. And a young woman, likewise, while secretly longing for a career as a good housewife, may fear that to indicate that she desires to be anything other than a nurse, a secretary, or a Bible instructor would bring disappointment to relatives or friends.

One facet of the master plan given us in the educational "blueprint" is alluded to in a reference to the schools of the prophets. "The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange or degrading; indeed, it was regarded as a sin to allow children to grow up in ignorance of useful labor. Every youth, whether his parents were rich or poor, was taught some trade. Even though he was to be educated for holy office, a knowledge of practical life was regarded as essential to the greatest usefulness. Many, also, of the teachers supported themselves by manual labor."—*Education*, p. 47.

Today, unfortunately, it is unusual to see a school in which the pattern detailed above is a part of the curriculum. But what a blessing such a training would be for many a prospective missionary who later may be confronted with situations in which he

must make his own repairs and improvisations in the absence of corner hardware and dime stores! It is encouraging to observe that there are those in charge of our schools who believe in industrial arts as a part of the training program. Some of our schools operate various industries. The dedicated efforts of shop superintendents and foremen to teach young people not only a trade but how to apply themselves to their task and the dignity of honest toil are of inestimable value.

Laymen Needed

This denomination needs thousands of consecrated laymen. Our students who have a desire to learn a trade and establish themselves in a community should be encouraged.

"Many are diverted from the line in which they might reach the truest success. Seeking greater honor or a more pleasing task, they attempt something for which they are not fitted. Many a man whose talents are adapted for some other calling, is ambitious to enter a profession; and he who might have been successful as a farmer, an artisan, or a nurse, fills inadequately the position of a minister, a lawyer, or a physician."—*Ibid.*, p. 267.

Because of our affluent society and the emphasis on professional train-

ing, some young people "think useful employment, like learning a trade, degrading; but such have an incorrect idea of what constitutes true dignity" (*Counsels to Parents and Teachers*, p. 146).

If it were not for our wonderful, dedicated laity, conference workers could not be kept in the field. Surely no church member should ever feel that he is "only a layman." His is a position of trust and honor. By his faithful witness hearts may be impressed as to the importance of the Sabbath and related truths.

Years ago as a layman working on a factory production line, I had the task of assembling, with the aid of a helper, component parts that would make up a complete unit. This was then inspected and passed on to the final assembly for packing and shipping. With an increase in orders requiring acceleration in production, it was announced that instead of closing down Friday afternoon for the weekend, everyone would work Saturday morning. Work was scarce and needs were critical, but of course I told my foreman I could not work on Saturday, the Sabbath. He referred me to the plant superintendent. I was finally told that if I could keep enough units assembled to carry through the half day, I could continue. I knew, and everyone on that assembly line knew, that only a miracle could ever make that possible. With several components to assemble, it was difficult to maintain an adequate stock of all items to keep the line going. Now and then we would have to perform odd jobs around the plant until our supply was replenished. But from the hour the decision was made the Lord kept the flow of material coming. When I left the plant every Friday there were enough assembled units to satisfy the requirements, and quite often there were still some on hand Monday morning.

There are hundreds of laymen who have had experiences of a similar na-

Metamorphosis

By LINDA WOOD

As a young girl tiptoes past a room
The gales of winter soon creep by,
So unexpectedly at first
That one knows not when winter died,

The sparkling snow slips into slush;
Sheer sheets of ice now sag and break,
And pushed by a compelling force,
Chunks travel to the ocean lakes.

The cool crisp air crawls out of reach
When the frozen soil begins to thaw,
And purple crocus heads are raised
To verify God's changeless laws.

ture. Only eternity will reveal the impressions made upon hearts as the result of such a witness.

In any occupation the faithful layman honors God by the use of his talents and skills.

"The skill with which the carpenter uses the hammer, the strength with which the blacksmith makes the anvil ring, comes from God. . . .

"It is just as essential to do the will of God when erecting a building as when taking part in a religious service."—*Christ's Object Lessons*, pp. 349, 350.

"There is wisdom for him who holds the plow and plants and sows the seed. The earth has its concealed treasures, and the Lord would have thousands and tens of thousands working upon the soil who are crowded into the cities to watch for a chance to earn a trifle."—*The Adventist Home*, p. 143.

"Many farmers have failed to secure adequate returns from their land because they have undertaken the work as though it was a degrading employment; they do not see that there is a blessing in it for themselves and their families."—*Ibid.*, p. 142.

"It requires more grace, more stern discipline of character, to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field."—*Counsels to Parents and Teachers*, p. 279.

Perhaps some Adventist women and their daughters consider housework as another form of servitude and without the glamour of other vocations. But notice what an exalted position it really occupies!

"There can be no employment more important than that of housework. To cook well, to place wholesome food upon the table in an inviting manner, requires intelligence and experience. The one who prepares the food that is to be placed in the stomach, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dressmaker, or music teacher cannot equal in importance that of the cook."—*Ibid.*, p. 292.

Whatever position one occupies, it may be exalted by devotion, by love, and by obedience to God's law and standard of conduct. "Jesus is our example. . . . His work began in consecrating the lowly trade of the craftsmen who toil for their daily bread. He was doing God's service just as much when laboring at the carpenter's bench as when working miracles for the multitude."—*The Desire of Ages*, p. 74. ♦♦

Tested Loyalty to the Message

By F. M. ARROGANTE

LOYALTY makes a man happy in his work. Service for God calls for unquestionable loyalty. If a man is to succeed, his loyalty to Christ and to the message must be beyond question.

Theodore Roosevelt became well known with his slogan: "Disloyalty constitutes a grave peril to the national welfare of the country of which we are citizens. Disloyalty is one of the basest sins on the part of those who share in the blessing of the country to which they belong."

The call to service is a call to loyalty to the principles of God's government, loyalty to His inspired Word, loyalty to the organization of the church, and loyalty to the faith once delivered unto the saints. Such loyalty will make us active servants of Christ.

"Fearful tests and trials await the people of God. . . . But in the midst of the time of trouble that is coming, . . . God's chosen people will stand unmoved."—*Testimonies*, vol. 9, p. 17.

At a momentous crisis in Israel's history, when the Jews were ordered to be exterminated, Esther came into the limelight, ready to answer the call of duty. Esther's decision has been framed thus: "If I lose my life in this attempt to save my people, I shall lose it cheerfully; I see it is my duty to make the attempt; come what will, I am resolved to do my best."

When the lives of all the wise men of Babylon—the magicians, the astrologers, the sorcerers, and the Chaldeans, including Daniel and his three companions—were at stake, Daniel, Hananiah, Mishael, and Azariah were there ready to intervene in God's behalf.

Despite the king's death decree, Daniel did not relax one jot of his allegiance to God but carried out his faith and convictions against popular opposition. With respect to his loyalty to the kingdom the presidents and princes "could find none occasion nor fault; forasmuch as he was faithful, neither was there any error

or fault found in him." But when his loyalty to God was involved in the exercise of his kingly authority, loyalty to God came out unconditionally supreme. He allowed nothing whatsoever to come between him and his God.

When honored by the Egyptians, Joseph did not conceal his loyalty to God. Amid the general apostasy and confronted with Baal's 450 prophets, 400 priests, and thousands of worshippers, Elijah stood grandly alone to vindicate the honor of the God of the universe.

Loyalty Now

"Now is the time for God's people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."—*Ibid.*, vol. 5, p. 136.

"Even life itself should not be purchased with the price of falsehood. By a word or a nod the martyrs might have denied the truth and saved their lives. By consenting to cast a single grain of incense upon the idol altar they might have been saved from the rack, the scaffold, or the cross. But they refused to be false in word or deed, though life was the boon they would receive by so doing."—*Ibid.*, vol. 4, p. 336.

"Men whose faith is weak and wavering are not the ones to carry forward the work at this important crisis. We need the courage of heroes and the faith of martyrs."—*Ibid.*, vol. 5, p. 187.

When the test comes, we are to stand for our convictions and in our designated places to prove ourselves with tested loyalty. ♦♦

Learning to Wait

By MAXINE T. RASMUSSEN

BECAUSE of poor planning on my part, I had been "sandwiched" between appointments at a beauty salon. After the girl who had given me my haircut and set had positioned me under the dryer, she immediately became very busy with another customer. About the time she had finished and was ready to take me from the dryer, her employer brought her another customer. So there I was, anxiously waiting for her to finish with me so that I could return to the office.

At first I nervously wiggled and made little noises, such as clearing my throat—all the usual signs and symptoms of a common disease, impatience. Then, all at once I thought to myself, "Why don't you relax? Maybe this unexpected delay is just what you need." Taking a deep breath, I leaned back in my comfortable chair, closed my eyes for a moment to shut out the scenes of bustle around me, and breathed a quick little prayer—"Lord, keep me patient." Then, completely relaxed, I took out the little notebook I always carry in my purse and began to assemble some thoughts on patience. When my operator came up to apologize for the unexpected delay, I was ready to greet her with a smile and a totally relaxed and tolerant attitude, which just minutes earlier was definitely not a part of my thinking.

As I think back on the days when I was a young mother, rearing five very normal children with all of the many little demands, the occasional

quarrels, and the noise-making devices children have in abundance, I often wonder whether the end result of my training would have been better if I had been more patient.

Did I, without realizing it, wear a perpetual frown as I concentrated on my ever-present load of work? Did I speak crossly to a little tot who pulled at my skirt while I tried to bathe or feed a baby brother or sister? Did I, in exasperation, tie a shoe or button a little dress or zip a zipper in spite of my child's protesting plea, "Me do

it, Mommy"? Or did I relax and patiently wait until that child could beam a smile of proud accomplishment as he or she exclaimed, "See, Mommy, I do'd it!" What kind of a lesson in patience did I teach my little ones by my example?

Why exclaim in a hasty, impatient way when your little charge upsets your glass of water or destroys a cherished plant in your garden? And why shoo the little one out of your sunny kitchen as you hurriedly fix a meal when you could give a wee tot some little task within his capacity that would help him to feel wanted and needed? That tiny seed you plant in his heart can grow into a feeling either of grumbling discontent or of happy, loving acceptance of life as it comes—depending upon the kind of seed you have planted and how often you cultivate and water this plant of yours!

We can demonstrate patience in many ways. Even in so humdrum an activity as driving, we can demonstrate this virtue or lack of it in our daily living. Is your horn one of the first to blow when the driver of the car in front of you fails to notice *immediately* that the light has turned green?

In so many seemingly insignificant ways we can demonstrate our Christian love, tolerance, and patience.

If lack of patience looms so large in God's sight that it kept Moses out of the beloved Canaan he had so longingly planned to enter, shouldn't it loom a little larger in the list of sins we try earnestly to overcome? ♦♦

THE "TANK-YOU" GAME

By ALICE WILES BARTLETT

PLAY tank-you game, play tank-you game," cried chubby little Cindy, as she ran to sit beside the new housekeeper, who had just seated herself on the davenport. Cindy's pretty young mother had died, bringing great sadness to the family, which the new housekeeper was trying to lift with all her heart.

The thank-you game was one the new housekeeper had taught her own children when they were at home. All had homes of their own now, and the silver-haired grandmother was trying to mother a new brood.

She loved Cindy and her two little brothers, who fought for a place be-

side her when she sat down. Often it was Cindy on her lap, Donnie perched on the davenport behind her, leaning close, and big brother, Skip, pressing close on one side. It seemed the children could not get close enough to her.

"Prayer first to start the Sabbath," interposed the young doctor-father, who was lounging in his easy chair across the room, and all knelt for the sundown prayer.

"Now me first," cried Cindy, as they resumed their seats. She pursed red lips in deep thought. "Oh, I know, I'se tankful for daddy!"

The tired young doctor's face

brightened like sunshine after rain. "Now Donnie," prompted Mrs. Moore.

"I'm thankful for this little pest," poking his finger into Cindy's ribs. Everyone laughed.

"My turn," said Mrs. Moore. "I'm thankful that we got the Friday work done today. I felt kind of sick this morning, but Skip and Donnie took turns with the vacuum. You should have seen Donnie running over this rug like lightning, making the nap of this rug stand on end in astonishment, and it is still standing," laughed the housekeeper. "And Cindy stripped off her shoes and socks and hopped into the bathtub and gave it a good cleaning, and put up clean towels, one for each of us, and all matching! And she stood on a stool and scoured out the wash bowl! And Skip mowed the lawn and swept the patio and porches, and all ran errands for me! I am surely thankful for these wonderful children!"

"I'm thankful for my new bike," added Skip, taking his turn.

"Your turn, Daddy," crowed Cindy. "Well, I guess I am truly thankful for all my patients, and for three healthy, beautiful children," said her father, looking happier every minute. "Now me! I'm thankful two big brothers!" beamed Cindy.

Donnie blushed bashfully and lowered his head, but he came out with it bravely. "I'm thankful for dad," he said.

"I'm thankful for two eyes, two hands, and two feet," said Mrs. Moore. "I know several people who do not have all these."

"Your turn, Skip."

"O.K. I'm thankful for dad too, and for Dauber Donnie," his name for his embryo artist brother.

"My turn again," mused the doctor. "Well, I am thankful to be an American these days!"

"Me tankful two eyes, two feet, two hands," cried chubby little Cindy, spreading dimpled pink hands.

And so the game went round and round. Mrs. Moore had started on Bible promises, thankful that Jesus

had said, "Lo, I am with you alway, even unto the end of the world."

"I am thankful God is looking after this world all the time, and that He keeps it spinning in space," chimed in Donnie.

"I am thankful for my little sis's guardian angel," added Skip.

Again it was the doctor's turn. "I am thankful that God never slumbers or sleeps, never is weary, that He watches over us when we go out and when we come in, and preserves us from all evil."

"I'm tankful Jesus loves me, this I know!" cried Cindy.

By this time everyone was feeling absolutely wonderful as gratitude lifted their spirits.

"Now everyone to his own bed for 15 minutes of relaxation and complete quiet. Cindy may come with me. We are all tired, I know. But after a little rest we will drive to the top of Old Baldy to watch the stars come out," promised daddy, and all scattered, happiness written on every face. ♦♦

Especially FOR MEN

By Roland R. Hegstad

I MEET A NONSALESMAN I had just settled into the evening newspaper when the doorbell rang. The gentleman at the door—or rather, *in* the door, for he didn't wait for an invitation—introduced himself, on my insistence, as a representative of the public relations department of an encyclopedia company. It seems that I had been chosen . . .

"Now, wait a minute!" I confronted him, nose to nose. "Do you mean to tell me you are not a *salesman*?"

"A salesman?" he repeated. His deep-set brown eyes, close neighbors of a monumental nose, reflected the disdain a registered poodle might show for the unpedigreed neighborhood mongrel. "No, sir," he said, his features slipping into what impressed me as a well-rehearsed posture of integrity, "I am *not* a salesman."

"Do you mean you are *not* selling encyclopedias?"

"Sir," he replied, with the studied weariness of a teacher correcting a hopelessly imbecilic pupil, "you couldn't buy an encyclopedia from me if you wanted to."

I have no antipathy to salesmen. I enjoy, sometimes to my wife's dismay, matching wits with them. My caller would have gotten a quick invitation in had he said simply, "I'm a salesman. I sell books. My visit may cost you money." I had used that candid line a few times as a colporteur and with conspicuous success—though I

don't recall finding it in the handbook.

I confirmed his entrance with an invitation. It isn't every day one is favored by a call from the public relations representative of an encyclopedia company.

His story line went something like this: The company he represented was bringing out a revised set and had chosen a few outstanding personalities (he was getting more believable all the time) to advertise their product. The set would be out shortly (one day after I signed the contract, I assumed), and if I would write a short paragraph endorsing it (he just happened to have a prepublication sample along to show me), I would receive a set absolutely free. The only cost to me would be purchasing the yearbooks, which would keep the set updated. (The yearbooks turned out to be unusually expensive; they approximated, in ten years, the cost of a rival encyclopedia set I had examined.)

He talked on, and I looked at the set, but alas for his prospects, my heart was far from him. I was recalling that Scripture warns against those who assume an outward posture not corresponding to their true natures. The word Paul uses in speaking of deceitful workers who "transform" themselves into apostles of Christ means to "masquerade" or camouflage," to parade under false colors. (See 2 Corinthians 11:13.)

It is a practice common in our day. If a recent book on the advertising techniques of the 1968 Presidential campaign can be believed, candidates make a conscious effort to undergo "plastic surgery of the personality." "It's not what's there that counts, it's what's projected," a can-

didate's speech writer is quoted as telling him.

Before taking a stand on an issue, each candidate consults his public relations team, who huddle over a public opinion poll, the crystal ball of the twentieth-century soothsayer, and give their verdict. The candidates are even tailored differently for different areas—pasteurized for the country and homogenized for the city. One is left to wonder whether he is listening to the candidate or simply to a shell man cooked up in an inner sanctum somewhere by a computer. This is political religion Madison Avenue style, with conversions tailored to fit the need by a team of image hucksters.

Professing to be what we are not—it's the affectation of much of humanity. Wearing masks. Posturing. Deceiving.

I wondered whether Paul had written Romans 12:2 after an encounter with a salesman peddling books about the goddess Diana—"Don't let the world around you squeeze you into its own mold [an outward conformity], but let God remold your minds from within" (Phillips).*

The inevitable brought me back to confrontation with reality—the public relations man had gotten to the sales pitch.

I *heard* him out and then *ushered* him out. My conversation stopper was concentrated essence of justice.

"I am in the market for an encyclopedia," I assured him. "And I am eager to buy. But I once sold books. And it is against the ethics of my 'union' to buy from anyone who is not a salesman."

* From *The New Testament in Modern English* © J. B. Phillips 1958. Used by permission of The Macmillan Company.

MEMBERSHIP INCREASES; ATTENDANCE DECREASES

Church membership in churches and synagogues in the United States shows a slight gain according to latest figures appearing in the 1970 edition of the *Yearbook of American Churches*, published late in February by the National Council of Churches. The increase is for 1968, the last year for which statistics have been compiled.

Two hundred and twenty-six bodies report a total of 128,469,636 members, a gain of 1.6 per cent. This represents 63.1 per cent of the U.S. population. However, the increase in membership has not kept pace with the increase in population growth; the previous year's membership represented 63.2 per cent of the population.

During the same year membership in the Seventh-day Adventist Church increased 2.9 per cent, a healthier gain than the over-all average of 1.6 per cent. Compared with the population, Seventh-day Adventists also came out ahead. Whereas the total membership of the various churches and synagogues declined from 63.2 to 63.1 per cent of the population, Seventh-day Adventists increased from .192 to .194 per cent.

But while total membership in the bodies listed in the *Yearbook* increased slightly, church attendance declined from the high of 49 per cent of adult population recorded in a 1958 Gallup poll to 43 per cent in 1968.

Membership Breakdown

Membership breakdown in the *Yearbook* shows the following: Protestant, 70,396,454; Roman Catholic, 47,873,238; Jewish, 5,780,000; Eastern Orthodox, 3,526,069; Old Catholic, Polish National, and Armenian, 793,876; and Buddhist, 100,000.

Among the Protestant bodies, the largest is the Southern Baptist Convention, with 11,330,481 members. Next is the United Methodist Church with 10,990,720 members, followed by the National Baptist Convention, U.S.A., with 5,500,000 members. Then follow the Episcopal Church, 3,373,890; Lutheran Church in America, 3,279,517; United Presbyterian Church, 3,222,663; Lutheran Church-Missouri Synod, 2,781,892; National Baptist Convention of America, 2,668,799; American Lutheran Church, 2,576,105; Churches of Christ, 2,400,000; and the United Church of Christ, 2,032,648. The other bodies fall below two million. The Seventh-day Adventist figure for the United States for 1968, according to the church's statistical report for that year, was 396,097.

The editors of the *Yearbook of American Churches* emphasize that the statistics, though the best available, are subject to three problems: some are incomplete, categories are not always comparable from one communion to another, and statistics are both current and noncurrent.

The Catholic Church's increase of 404,905 members is the smallest recorded during the past 25 years. The total of ordained priests showed a decline of 183 to 59,620. Educational institutions dropped 470 in number, and number of full-time pupils in Catholic elementary and high schools decreased by 221,506 pupils. These figures are quoted in the *Yearbook* from *The Official Catholic Directory*. Seventh-day Adventist elementary schools have shown a steady increase in enrollment for some years, although because of consolidation the number of schools has decreased.

From the standpoint of contributions, Seventh-day Adventists stand well above the average. Whereas the 52 Protestant churches reporting their giving averaged \$95.31 per full or confirmed member, Seventh-day Adventists in

the North American Division (which includes Canada) reported a per capita giving of \$359.39. This represents tithe, \$201.67; missions, \$45.09; and home and local work, \$112.63.

While we rejoice that in this comparative statistical overview the Seventh-day Adventist Church's record is impressive, our comparison has little validity. What the churches in general are doing to fulfill the mission of Christ in contemporary society is not the remnant church's criterion for action. What professed Christians are giving toward programs, involving in many cases little more than local church upkeep and support of a popular preacher, is no basis whatever as to how much a sacrificing Seventh-day Adventist with Christ's world commission ringing in his ears should be giving to both local and mission needs.

Surely all of us could have done more and better. Will the statistics as tabulated at the end of another year simply show a minimal gain, or will the breakthrough come soon?

D. F. N.

A PLEA FOR OBJECTIVITY

On page 2 begins the first of a series of three articles under the general title "Ellen G. White—Racist or Champion of Equality?" The series is certain to stimulate thought and discussion.

In this editorial it is not our purpose to repeat the points made by the author in article 1, nor to run ahead of him and sketch the points he will make in articles 2 and 3. We would, however, like to plead that readers attempt to achieve absolute objectivity as they follow the author's line of thought.

Too often when we examine history—especially history in which our forebears participated—our emotions tend to blur, distort, or even blot out facts. We become subjective. We fight old battles that long since have been won or lost.

This is particularly true in our treatment of the Civil War. We tend to oversimplify the conflict, and place everyone who lived (or lives) below the Mason-Dixon line in one category and everyone above that line in another. We identify those on our side as "goodies," and those on the other side as "baddies." *Our* people always wear the "white hats."

Actually life is much more complicated than this. With no attempt to strain the metaphor or produce a pun, very few things are sharply "black" or "white." The Civil War illustrates this well. Some people of the North opposed slavery; some did not. Some people of the South mistreated their slaves; some were very kind. Some Northerners who went South during the Reconstruction Era were "carpetbaggers"; others were upright and humanitarian. Some Southerners were committed to the Confederacy; some were loyal to the Union.

No Room for Self-righteousness

We point this out because we want it clear that this series of three articles is no condemnation of today's Southern whites. Nor is it an indictment of one political party, and an endorsement of another. It is merely an attempt to review certain essential facts in order to understand better the position of Ellen G. White on race relations.

No one who considers himself a Northerner should be encouraged by these articles to feel self-righteous. Con-

temporary history demonstrates all too clearly that racial problems and prejudices are not the exclusive property of any one segment of the population. Nor are honesty and fair play. Good and evil know nothing of a Mason-Dixon line. People everywhere are born with a heritage of evil, and they become righteous only as they commit their way to God and are transformed by grace.

People living today do not share in the guilt of the evils of the Civil War era—in either North or South—except as they themselves retain the characteristics and attitudes of their forebears of a century ago. God makes it very plain in Ezekiel 18:2-24 that each individual is accountable for his own deeds, not for those of his predecessors. For his own actions and attitudes, good or bad, he will be rewarded or punished.

We pointed out in a recent editorial that the Christian church is not to be polarized on the issue of race. Christ came to create a new humanity based not on caste or creed or color. The true Christian is not first of all a Northerner or a Southerner, a white or a black. He identifies with good wherever he lives, and dissociates himself from evil. He looks at facts squarely, endeavors to right wrongs and heal divisions. He places uppermost, not his own interests, but the interests of Christ and truth. He comes to grips with the question of race, not because he enjoys conflict, but because he sees racial attitudes as a moral problem.

LETTERS

... to the Editor

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

SEX EDUCATION

Re "Sex Education in Adventist Schools," by Charles B. Hirsch (Nov. 20, 1969).

Dr. Hirsch's article represents the Christian approach to contemporary problems. In a world where the loud clamor regarding the sex education debate in public schools fairly drowns out all reason, such an approach to the problem as Dr. Hirsch demonstrates is greatly appreciated.

I regret, in anticipation, that many of our members will summarily reject this counsel, this light in the darkness of "sex ignorance," and will cry once more for this darkness to continue in perpetuity, to maintain the present status, to reject knowledge for fear of the unknown.

LARRY L. BAUMBACH
Carmichael, California

The article "Sex Education in Adventist Schools" might better have been titled "The Need for Sex Education in Adventist Schools," for it dealt primarily with the results of surveys that show an overwhelming majority of SDA parents to be in favor of such education for their youngsters.

I thought the points in the article were sufficiently developed. I had hoped, however, to find a statement from the secretary of the General Conference Department of Education on what the program for sex education in our schools will consist of, when it will be initiated, how it will be administered,

what criteria will be used to evaluate its results, et cetera.

RICHARD LEWIS, JR.
Stoneham, Massachusetts

BLACKS AND WHITES TOGETHER

Re "Race, Religion, and the Remnant" (Feb. 19). I must say that I began reading it with skepticism, asking myself, "What excuse are they going to give now for what they haven't done?"

Then as I read it I couldn't put it down until I'd finished. My mind went back to the time when I was in a smaller town and tried to enter my first-grader in a church school because the "Region" had no school. I remember vividly how the "brethren" used Sister White's volume 9 as their main reason for not accepting my child. Then in the end, when we knew the battle was lost, we quoted the verse, "As ye have done it to the least of these, ye have done it unto me." Even though times are changing, the hurt of that first battle lost is still with me.

Our union now has been the first to place a black man in an officer's position in the union conference. Because my husband is an MV man we have fellowshiped and made friends with many of our fellow workers and we enjoy their fellowship. In associating with others of like faith here in the Southwest, I have come to the realization that the church membership is a lot quicker to extend their hand of friendship *if the church pastor leads the way*. And here I am speaking of the Caucasian pastor because our doors have always been open to anyone.

Mrs. JOYCE M. SHEPPERD
Dallas, Texas

I wish to commend you for your forthright, comprehensive stand on race relations. The walls of prejudice, fear, and misunderstanding must be attacked before they will come down. Many feel that love should not

"Until . . . a Better Way"

Inasmuch as some believe that in volume 9 of the *Testimonies* Sister White was laying down an all-time rule to govern relationships between blacks and whites, and was outlining the way the work of the church should be carried forward until the end of time, we would like to urge a careful reading of the following statement: "Regarding the testimonies, nothing is ignored; nothing is cast aside; but *time and place must be considered*."—*Selected Messages*, book 1, p. 57. (Italics supplied.) The counsel in volume 9 was given to meet conditions at that time. It was to be followed "until the Lord shows us a better way" (page 207). But regarding the future, she said: "We are not to be in haste to define the exact course to be pursued in the future regarding the relation to be maintained between white and colored people."—*Ibid.*, pp. 209, 210.

It is our hope that this series of articles will contribute not only to a better understanding of Ellen G. White and her position on racial matters but also to the unity of the church. The words of Sister White, uttered before the General Conference session of 1891, are as true today as 80 years ago: "I have heard the angel voice saying, 'Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength.'"—*Selected Messages*, book 2, p. 374.

K. H. W.

be forced, but should spring spontaneously from the human heart. Christ knew this to be contrary to the sinful heart, hence He gave the emphatic command, "Thou *shalt* love thy neighbour as thyself." The same power it takes to convert a sinner will also remove race prejudice. All the preacher has to do is to proclaim it and urge his hearers to obey the Lord Jesus Christ.

I feel that if we can remove this "wall of separation" and unite in love as Christians, the Holy Spirit will be poured out upon God's remnant church and we will experience the revival and reformation Mrs. White saw in vision.

May God bless you and our leaders at the General Conference as you grapple with this grave problem, and may you have the courage to solve it as the apostles and disciples did in Jerusalem of old (Acts 15). May history record of us as Seventh-day Adventists in a troubled world: "This was their finest hour."

EDWARD L. RICHARDSON
Berrien Springs, Michigan

Your timely message on race relations forced me to do some serious thinking.

The courageous stand that you have taken concerning this disturbing issue might infuriate the SDA "silent majority," and more than likely what you wrote might be considered unreasonable impudence by those who willingly accept and believe in Bible distortions concerning God's supposed attitude toward black people. From the bottom of my heart I am writing, more power to you—a part of the vocal minority!

No, you do not receive many letters from blacks because the consensus of so many black Adventists is, "What's the use of trying to get along?" In a number of cases, blacks have been rebuffed and humiliated in some white churches, and they have become reconciled to separatism. I gave 43 years of service as a black Adventist minis-

ter, and I am finding it more and more difficult honestly to explain some questionable practices to young black Seventh-day Adventists.

ERIC S. DILLETT

Inkster, Michigan

You failed to quote both sides of the issue in "Race, Religion, and the Remnant." I refer you to *Testimonies*, volume 9, page 199 and onward.

First of all, I am Caucasian and well aware of the unrest and turmoil this country is in. A case in point is the 1965 Autumn Council voting to study "encouragement of an exchange of pulpits between Regional and Caucasian churches." I cannot, for the life of me, reconcile this with what Mrs. White says on page 204 (vol. 9). In our Sonoma church, where I am a member of the church board, our pastor brought up the subject of pulpit exchange a few months ago. The subject was discussed and a motion to cooperate was voted.

However, we do not have a single minority member in our church. Therefore, I see no reason for this program, especially in light of the statements in volume 9. If we were even partially integrated, as is the case in some local churches nearby, there might be some excuse for this.

I find no less than three statements where the colored people should have their own places of worship. It is my opinion that the very action taken in 1965 by the Autumn Council may well "widen the gap of agitation and prejudice."

Your final sentence, "Now is the time for the walls of prejudice and separation between whites and blacks to tumble down . . . as did the walls of Jericho," does not in the least coincide with volume 9, page 204: "Among the white people in many places there exists a strong prejudice against the Negro race. We may desire to ignore this prejudice, but we cannot do it. If we were to act as if this prejudice did not exist we could not get the light before the white people."

ROBERT C. HAMPEL

Boyes Hot Springs, California

► A series of articles that will put the volume 9 statement in historical context begins on page 2.

MORE ON OUR COVERS

How happy we were Friday when the January 29 number of the REVIEW reached us all dressed up in her former dignified garb. It was like seeing a minister coming back into his pulpit dressed in his dignified apparel after shocking us by wearing yellow shirts and red socks. Let us keep it that way.

O. O. MATTISON

La Verne, California

FRESH LOOK

I commend the writer of the editorial "Beyond Excellence." How helpful it has been to me today! I am a student, and this article has helped me to look anew at my goal in education. Might each one of us take a fresh look at our aims, a fresh look at our past efforts, and a fresh look at what God expects of us.

ANTOINE MAYCOCK

Berrien Springs, Michigan

RESPONSE FROM READERS

Can Knocked-Out Teeth Be Reattached?

In the October 16, 1969, issue of the REVIEW, the story for the younger set entitled "Saved: One Tooth" conveys an erroneous impression, and unless this impression is corrected, it may cause many people sickness and suffering. As a retired dentist who has practiced his profession for 45 years, a portion of which was spent in specializing in the field of dental infections and their effect upon the human system, I feel that it is my duty to supply information on the transplanting of a tooth.

When a tooth is knocked out of a person's mouth, or has received a hard enough blow, the blood and nerve supply is broken, thus the pulp, or the live inner portion of the tooth, dies. In the case of a tooth's being knocked completely out and the tooth and socket both cleansed and sterilized, and the tooth wired into place, the fibers of the periodontal membrane should reattach to the cementum of the tooth root and within a fairly short time the tooth would be reattached as solidly as ever.

This is all well and good as far as the article indicates, but what happens to the pulp in the center of the tooth that has lost its nerve and blood supply? The same thing happens as it does when a branch becomes detached from the vine. The pulp simply dies and develops an infection that spreads to the periodontal membrane at the end of the root. This may cause an abscess to form, which might be discovered if the area were X-rayed. On the other hand, the infection may not develop an apical abscess and would not therefore show up in an X-ray.

In either event, there is danger of the toxins from the infection getting into the blood stream. The body automatically sends various types of white blood corpuscles to the area to combat the infection, and in the case of an abscess, attempts to surround the infected area with an army of white cells to keep it from

spreading to other parts of the body. Too often, however, bacteria and enough toxins do get into the blood stream, continuously on a 24-hour basis, to create a problem. The poison travels all over the body, into every tissue and cell, and wherever there is enough lowered resistance in any part of the body, the bacteria from these infections gain a foothold and establish a colony. As the colony grows, it produces its own toxins, which in turn lowers the local resistance still further.

If a tooth is struck hard enough to cause it to become loose, the patient should immediately go to his dentist and have it tested to see whether or not the nerve and blood supply has been broken. If the pulp is found to be still alive, the tooth should be immobilized in its proper position until it is solid again. If, however, the pulp nerve does not respond to the test, the tooth should be removed or a hole should be drilled on the under side of the tooth into the pulp, and the pulp should be completely removed, and the entire pulp chamber sterilized and filled with proper dental products made especially for that purpose. If this is done carefully and properly, and if the patient has good body resistance, the tooth may be retained for many years and be as functional as ever.

There is a potential danger to the individual's health, however, in this latter procedure because the tooth is now dead and acts somewhat as a foreign body. If the resistance of the area becomes low enough, at some time an infection may become established at the apex of this devitalized tooth, in which case there would be a foci of infection to filter into the blood stream.

Every devitalized tooth should be X-rayed at least once every six months. If the X-ray shows an abscess of any size whatsoever, the tooth should be removed to prevent systemic infection. In the case of a child who has lost a permanent tooth, a space retainer or a partial plate should be placed until the child is old enough to have a permanent tooth replacement.

Every person having one or more devitalized teeth should realize that a lack of symptoms does not necessarily mean a safe condition. Four out of five are chronic infections, and in most cases are as comfortable as any tooth in the mouth. A dental infection may start out as an acute condition with pain, soreness, and swelling; or a chronic infection may begin to flare up into an acute or subacute condition. In the case of a pulp beginning to die, there may be an acute flareup for from one to three or four days that would then subside into a chronic condition, in which case the individual is likely to rationalize that the condition was not serious and has gone away. This should not be let go, but the patient should go immediately to his dentist.

H. S. BURKHART, D.D.S.

Honolulu, Hawaii

No Future Dread

By INEZ BRASIER

The haunting songs of yesterday
In all those far and childhood years
Were but a dream of life's bright May
In this reality of fears.

To me it was a future dread;
I could not know what lay ahead.

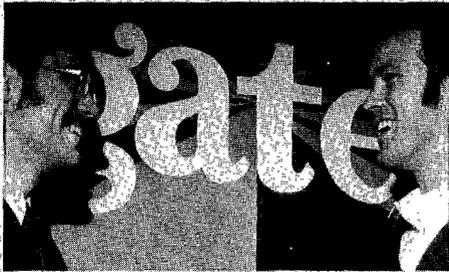
Above the turmoil and unrest
I heard Him bid me travel on;
To be my hope when hope was fled,
To be my faith when faith was gone.

With Him there is no future dread;
To Him is known what lies ahead.



the GATE

By WAYNE EASTEP



Author, left, and co-manager, Bob Hunter.

Adventist young adults have a deep desire to share with their peers the truths of the Bible and the personal experience with Christ that they have found meaningful. In an effort to communicate, they are experimenting with new methods of witnessing. One of these is the "coffeehouse." The method is still too new to be evaluated in depth; doubtless it has weaknesses and dangers, even as do other methods. But its underlying idea is Biblical—the best way to reach people with the gospel is through personal contact.—EDITHS.

THE Cossacks, a local motorcycle gang, paraded into The Gate about 10:00 p.m. The 12 wore jackets decorated with medals with the skull and crossbones prominently displayed as the symbol of the gang. At that moment a new life was to begin for a lonely Cossack and Adventist youth evangelism. The Gate had been open for two weeks and the staff was gradually becoming accustomed to long hair, beads, and bell-bottoms. When the Cossacks arrived, not only the staff, but the hippies also had to adjust to the gang's chains, daggers, and an attitude of "I would like to crash this place."

For several weeks the Cossacks either drank their alcohol or came intoxicated. The manager of The Gate had to confront the gang's sergeant-at-arms with the problem: "Listen, Paul, we respect you and want you and the gang to come. But we can't have any drinking. All we ask is mutual respect, so will you take care of this problem?"

"O.K., don't say anything else, I'll take care of it. There won't be any more drinking."

The next week the Cossacks indeed honored the policies of The Gate.

The ones that wanted to drink did not come back. The ones that had found something at The Gate that meant more than alcohol continued to come.

Two months passed before Paul, then president of the Cossacks, and I had a meaningful religious conversation. The opportunity was such that I was able to share my Christian experience with Paul. At this same time Belinda Gill, another staff member, was able to share Christ with Paul.

As time went on a real change took place in Paul's life. The day came when Paul relinquished his position with the Cossacks and started Bible studies. The next two months were filled with struggle as Paul cut his ties with his old gang, with smoking, and with other personal habits. On November 8, 1969, The Gate staff rejoiced over its first convert when Paul Keasler was baptized into the Seventh-day Adventist Church.

Paul's life was changed by the power of Jesus Christ working through a group of Southern Missionary College students at The Gate.

There are three basic reasons for The Gate's existence. The primary purpose is to communicate Christ and the Advent message to non-Christian youth. The second is to help train Adventist youth in witnessing. The third is to relate the church to the social ills of the city.

The Gate, as a place, is a "coffeehouse," a neutral ground, an informal atmosphere contributing to interaction between atheists, hippies, average college students, Christians, and non-Christians. It is a meeting ground where twentieth-century problems and the meaning of life are discussed.

The methods used are simple. On a Saturday night the setting is similar to a coffeehouse. There is a stage in the middle of the room around which large electric cable spools are used as tables. Red-and-white tablecloths and candles assist in creating a conversational atmosphere. On one wall there is an op art concept of the four beasts of Daniel seven. The opposite wall is paneled with weathered gray planks. A rotating display of local art contributes to the color of The Gate.

Bob Hunter chats with a non-Adventist couple at The Gate; the conversations may range from "I'm Bob—what's your name?" to existentialism. Red-and-white-checked tablecloths and candles with many hours of drippings help to create a mood for conversation.



The program runs between 8:00 and 12:00 p.m. Ten-minute periods every half hour consist of folk music, poetry, a discussion, or occasionally a movie such as *The Parable* or *Homo Homini*.

The main thrust takes place at the 14 tables, which have a capacity of 90, where a staff of 20 to 30 Adventist youth engage in conversation with the non-Adventists. Conceptual exchange ranges from a young man's motorcycle or college classes to existentialism or Christ. The majority of the staff find many opportunities to tell what Christ means to them in this one-to-one setting. Formal discussions which take place twice a month, are led by students or professors from Southern Missionary College. Topics used include such ones as "Arrival at Truth," "Sex," "Existentialism," and "Brotherhood."

The ministry of The Gate encompasses more than the Saturday night program.

Each Friday night for six months a meditational service was held. This was a time enjoyed mainly by The Gate staff. The program consisted of



Sabbath afternoon at The Gate is a time for the neighborhood children to enjoy the variety of stories and songs provided by SMC students under the direction of Judy Dean.

prayer, meditations on the Scriptures, and discussions on the Christian life.

The meditational service has now been replaced by a Bible study for the Christian and non-Christian. To break the ice an appetizer is served, after which the moderator, Bob Hunter introduces the verses to be studied. The inductive process is applied to the verses in order to discover more rapidly the principles of a daily Christian life for our modern world.

On Saturday afternoon Adventist youth, under the direction of Judy

Dean, conduct a Bible story hour for the black children in the community.

During the week of November 16, The Gate, through the SMC chapter of the American Temperance Society, conducted a Five-Day Plan.

Approximately 80 to 125 youth have been exposed to the Adventist hope each Saturday night and a few have been taken a long way. Approximately 30 per cent of the non-Adventist youth who come to The Gate return week after week to talk with the SMC students. ♦♦

forum

A RUSTLE ABOUT RUSSELL

Malcolm Russell's "A Time for Change and Imaginative Thinking" touched upon problems that have needed to be discussed for years. It is imperative that we now get out of our ostrich-head-in-the-sand stance and acknowledge the questions young Adventists are persistently asking.

Perhaps the most tragic—but truthful—sentence in his presentation was "the cause for greatest concern on our campuses . . . is the mass of students who do not care."

I recently attended a worship service planned especially for youth of another denomination. They employed methods understood by their audience: guitar accompaniment, folk music, a discussion of a social issue. I came away with one outstanding impression: those kids *wanted* to be in church. I couldn't help contrasting that scene with the youth Sabbath school I attended last Sabbath.

PAT HORNING

Takoma Park, Maryland

I am one member of the "under 30 generation" who agrees with the speeches given by Malcolm Russell and Roger Tatum at the 1969 Fall Council. If we'd emphasize the true religion that James describes along with our personal relationship to God, we might attract and keep more people, young and old.

KATHLEEN DUNN

Riverside, California

The article by Mr. Russell was destructive. Constructive criticism of any program is in order, but he didn't offer anything constructive. He just doesn't like what the church

offers but he does not suggest anything specific in the way of an alternate program. He wants to "run" things with someone else providing the money. If he has a program worth anything, he should gather his followers, sponsor the program, and prove its worth. If it is valuable he won't want for supporters.

Our pioneers were young people but they were humble and they were workers. They stepped out in faith, and because they had something good, it prospered.

LILLIAN BOLTON

Bolton Landing, New York

I was surprised to find in the "yellow pages" of February 12 an echo of my college days 30 years ago when we expressed our concerns—only then it would never have made the church paper. At that time I too exercised my freedom of expression against the *status quo*.

Such convictions are typical of an age—not an age to be categorized as modern or far out, but rather one that the passing of a few brief years will modify. Fortunately for most people, maturity and experience will modify their views of the immediate environment.

A. D. CHILSON

Wautoma, Wisconsin

The issues of the day are compelling many of the silent majority to speak up. And so it is that I find myself compelled to speak up and commend the two youth, Malcolm Russell and Roger Tatum, who spoke so courageously and so wisely concerning the Laodicean condition within the church (Feb. 12). They are not my generation, but there is no gap between our thinking!

As a child I was taught that we should practice the principles of religion in the everyday situations of life; that in these situations we were to be co-workers with God in building Christlike attitudes; that we were to depend on God to reach down into our lives and guide their courses by His providence according to His will. I was taught these eternal principles not only by precept, but by example. My widowed mother, left with two children, ages three and six, practiced this kind of religion as she provided for our physical, mental, and spiritual growth. God never failed her. He was her daily companion to the end of her life.

The problem with this kind of religion is the human will. Am I willing to *do* His will, to *follow* where His providence indicates?

FLORENCE S. DORN

Silver Spring, Maryland

I have no doubt that these students (Dec. 11 and Feb. 12) are sincere in their efforts to point out the existence of the generation gap. However, I feel the denomination "establishment" (if they please to call it that) has bent over backward about as far as it can go in an effort to bridge that gap.

The greatest want of our schools today is the "want of men . . . who do not fear to call sin by its right name, . . . men who will stand for the right though the heavens fall" (*Education*, p. 57).

The sooner we strive for and demand high-quality students spiritually and morally the sooner we will be educating for quality and not quantity, and God will bless our schools accordingly.

PAUL SHAKESPEARE

Seattle, Washington

TANZANIA:

Sabbath Tract Begins Seven Years of Search

Seven years after finding a piece of Sabbath literature on a street in Bukoba, Tanzania, years of fruitless search for someone who worshiped on the seventh-day Sabbath, Batholomeo Tibajunana was baptized in Lake Victoria by Tobias Otieno, who organized the literature band that had mailed the Sabbath tract many years before.

Years ago when Pastor Otieno became chaplain of the Kendu Bay Hospital, Kenya, he organized a literature band among the nursing students. They furnished names from their home towns, which are scattered all over Central and East Africa. For many years this literature was sent with no apparent results.

Pastor Otieno was eventually called to be publishing secretary of the South Nyanza Field. He was asked by the field president to visit a man from Bukoba who had written with the hope that he would find someone that kept the seventh-day Sabbath. Pastor Otieno crossed Lake Victoria to Bukoba in search of this lonely Sabbathkeeper. When he met Brother Tibajunana he found that he had been keeping the Sabbath for years, not knowing there was anyone else in the country of Tanzania who kept the seventh day.

The story of finding the Sabbath tract and his subsequent search for the people who printed the literature was then told. He began to keep the Sabbath and preach to others. His wife and children became very disturbed over his new faith and soon left his home. They thought he had lost his mind. Then the merchant union to which he belonged rescinded his membership. His business was lost because he no longer could buy goods through the union, which was his wholesale purchasing source.

By this time many people would have been discouraged, but not Brother Tibajunana. These experiences only brought him closer to his Saviour. He wrote a letter to the town of Musoma, for he had heard that there were people there who kept the seventh-day Sabbath. But he addressed the envelope to "The people that keep the seventh day." The letter was never received, and no answer came.

Years rolled by, and Brother Tibajunana had started a church in his home. He had seven attending these services and ready for baptism when Pastor Otieno found him. Pastor Otieno discovered that the little Sabbath tract had the letters K.H. printed at the top, as the literature band at Kendu Hospital had done to all the literature they mailed out years before.

Brother Tibajunana is now a pillar of the Bukoba church. He is a constant reminder that literature bands will see many persons in the kingdom of God because of their faithful labors, although the results are not always immediate.

R. D. SPEAR
Lay Activities Secretary
Tanzania Union



Hannah Limongan, youthful member in Makassar, South Celebes, Indonesia, church, waits for her cue to begin her sermonet on Radio Nafiri, while Pastor Mambo prepares a tape to be played. Hannah is station treasurer, script writer, announcer, promoter.

SDA Radio Station Operates in Celebes Isles

By D. A. ROTH
Assistant Secretary, Far Eastern Division

Radio Nafiri, "Hope for Today," a new Seventh-day Adventist radio station, has begun operating in the Celebes Islands of Eastern Indonesia.

Under the direction of the South Celebes Mission Radio-TV and Public Relations secretary, Bernard Mambo, and a corps of young people of the local church, a 100-watt short-wave station operates two hours daily except Sabbath at Indonesia's prime listening time, 6:00 to 8:00 A.M.

The station, located in a former store-room at the back of the Makassar church, began operation in November, 1969, with second-hand equipment that was begged, borrowed, and purchased. The total investment was less than US\$50.

Despite antique equipment, an inadequate studio, meager supplies, and a voluntary staff, Radio Nafiri broadcasts the gospel of Jesus Christ 15 hours a week in a city jammed with 800,000 Moslems, most of whom have access to transistor radios.

The "Hope for Today" radio log consists of religious and classical music, a daily sermonet, international and national news, a children's program, a health feature, and daily invitations to enroll in the Voice of Prophecy Bible Correspondence Courses.

The station operates on a "borrowed" meter band. Because another station assigned to this popular frequency does not operate early in the morning, the Adventist station occupies that time while they are negotiating with government

authorities for a permanent location on the dial.

Their tape-record supply consisted of ten reels of tape (five station owned), one King's Heralds record, and 15 to 20 borrowed long-play records used over the Christmas season. A dozen young people and mission workers have a regular schedule of sermonets, which are presented live every morning. Augmenting the meager supply of "canned" music are musical groups from the local MV Society—a ladies' trio, a male quartet, and a soloist.

The most urgent need at the moment is a newer amplifier. Other needs are tape-recorded music, both religious and semi-classical; long-playing records; and materials to use in preparing sermonets.



Bernard Mambo, PR and radio-TV secretary of South Celebes Mission, broadcasts with the meager equipment that is available.



The more than 50 students at Philippine Union College from countries other than the Philippines are united in their faith in God and in their quest for knowledge.

PHILIPPINES:

College Students Come From 16 Countries

More than 50 of the 1,625 college students currently enrolled at Philippine Union College are from countries outside the Philippines. Not including the Philippines or the United States, 15 foreign countries are represented.

This year a new division, the Middle East, is represented by a student from Iran. From the Trans-Africa Division students have come from Kenya and Tanzania; and from Southern Asia there are students from Ceylon, India, and Pakistan.

Eight countries in the Far Eastern Division, besides the Philippines, are represented: Japan, Korea, Thailand, Vietnam, Malaysia, Singapore, Indonesia, and Palau (including one new student from the distant island of Ponape). Three students from the United States represent the North American Division.

Devotion to the worldwide task of spreading the gospel to every nation and kindred and tongue and people unites the hearts of these young people and enables them to live above national and racial differences in Christian love and unity.

IRENE WAKEHAM
Philippine Union College

AUSTRIA:

Growth and Dedication Mark Work in 1969

In the Austrian Union baptisms increased 20 per cent in 1969.

The lay activities department is stressing the program of Gift Bible Evangelism. One church set as its goal the distribution of 1,000 Bibles. After the pastor presented the plan, a church member volunteered the whole expense of US-\$1,000.

Vacation Bible Schools

The Sabbath school department organized its first Vacation Bible schools in 1969. More than 80 children partic-

ipated in five such schools. In 1970 we hope to double this figure.

The temperance department held Five-Day Plans in Linz and Graz, and several follow-up meetings were held. Some 75 per cent reported release from the tobacco habit. Other Five-Day Plans are to be organized in 1970.

With thorough recruiting and the election of an additional publishing secretary, the publishing department was able to add ten new colporteurs in 1969. In 1969, 45 book evangelists sold literature worth approximately 4.3 million schillings (US \$172,000), a gain of about 14 per cent over 1968. During 1970 a further increase in the number of book evangelists and

a corresponding increase in sales of 5 million schillings (US\$200,000) is planned.

Our interunion school at Bogenhofen celebrated, in 1969, its twentieth anniversary. Two facts made the jubilee even more significant. First, the General Conference Education Department has granted our school the junior college status, enabling it to participate in the "Adventist Colleges Abroad" organization, with the emphasis on the learning of German. Second, the present B.A. degree program was modified in 1969 so that those preparing for a college degree in theology and secondary education can complete their first two years at Bogenhofen before transferring to a senior college. Special features for Swiss and Austrian requirements have been taken into account.

Much attention has been given to the financial status within the Austrian Union. Because of the reorganization of the Austrian field two years ago, which discontinued the conference organizations, the union was able to build up the required operating funds. Moreover, additional budgets have been set up for the extension of the work and special evangelistic projects. Our next aim is complete financial self-support, which has now reached 86 per cent.

In March an evangelistic center was opened in Wiener Neustadt, an important population center in lower Austria and Burgenland.

O. UEBERSAX, *President Austrian Union*



Three Ordained in Puerto Rico

Three workers were recently ordained to the ministry in the West Puerto Rico Conference.

Left to right: C. L. Powers, president of the Inter-American Division; Elder and Mrs. Pablo Ayala; David C. Baasch, associate secretary of the General Conference; Elder and Mrs. Juan Anglada; W. T. Collins, president of the Antillian Union; Elder and Mrs. Elias Lopez; and Jose Figueroa, Jr., president of the West Puerto Rico Conference.

Of the three newly ordained ministers, Elders Ayala and Anglada are district leaders, and Elder Lopez is the Bella Vista Hospital chaplain.

JOSE FIGUEROA



Seppo A. Teinonen (right), professor of ecumenics in the Helsinki University, and Tuomo Mannerman, the former secretary of Finland's Ecumenical Council, at the fourth assembly of the WCC examine the book *Yksi lauma ja yksi paiman* by Olavi Rouhe, editor, Finland Publishing House.

FINLAND:

New Book by Editor Attracts Attention

The latest book by the editor of our Finnish church papers, Olavi Rouhe, has won the attention and respect of leading theological scholars in Finland. Speaking of *Yksi lauma ja yksi paiman* ("One Flock and One Shepherd") Seppo A. Teinonen, professor of ecumenics at Helsinki University, said, "Editor Olavi Rouhe's volume is not only a survey of church history but also a contribution to the current ecumenical discussions. The work is a noteworthy product, for it is the largest survey of the ecumenical development issued in Finnish. . . . Editor Rouhe's volume makes an impression even from its outward appearance. The book, weighing one kilo, is lavishly illustrated, and the quality of printing is high."

Writing to the author, a well-known pastor, Juho Lehto, of the Free Church, said, "The book creates a firm foundation for the right understanding of past events, as well as coming ones. Everyone, especially those dealing with preaching the gospel, should be made familiar with this book." Pekka Raittila, D.D., stated in a book review: "The book gives much information about Seventh-day Adventism. Doctrines such as baptism, Sabbath observance, man's state in death, interpretation of the Bible prophecies, are traced back to the earlier history of the Christian church. Also Adventism's firm attitude toward the ecumenical movement as represented by the World Council of Churches is presented with clarity. This is a practical book, with many points deserving notice besides the presentation of Adventism."

We are happy with the success of Editor Rouhe's book. We believe the book will strengthen the image of the Adventist Church in Finland and lessen prejudice.

TAUNO A. LUUKKANEN
Director of Public Relations
Finland Union

Dateline WASHINGTON

By Arthur H. Roth

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

COOPERATIVE PUBLISHING. In recent weeks the General Conference Committee approved two major cooperative publishing arrangements. One involved the Canadian Union and the Pacific Press Publishing Association. This arrangement provides for the Pacific Press to assume responsibility for denominational publishing interests in Canada under a cooperative program with the Canadian Union. Pacific Press, Canadian Union, and General Conference representatives developed the operative program.

The second agreement merges the Review and Herald Publishing Association and the Stanborough Press in Grantham, England. British Union, Northern European Division, Review and Herald, and General Conference representatives developed the merger agreement.

MARSHALL ISLANDER. Dr. Henry Samuel, the first Seventh-day Adventist convert from the Marshall Islands, was a visitor to denominational headquarters on February 27. Dr. Samuel is a representative of the Marshall Islands legislature, and the vice-speaker of the legislature's house.

TUMBLERS. Andrews University's tumbling team treated the General Conference president and other workers to a few moments of skillful tumbling acts and fine singing in the main lobby early in March.

BIBLE TEXTBOOKS SPEED-UP. The General Conference Committee in the month of February voted to speed up the writing schedule for elementary and secondary Bible textbooks. The earlier schedule called for the textbooks to be ready for the schools in the late 1970's. By adding two persons to R. E. Harris' secondary research and writing staff at Andrews University, the Department of Education estimates the project can be completed within the next three or four years.

SPRING MEETING. The major Spring Meeting of the General Conference Committee with North American union presidents in attendance was held in Takoma Park, Washington, D.C., March 31-April 2, 1970. This was the major meeting of the Committee held before the fifty-first session which convenes in Atlantic City, New Jersey, June 11-20, 1970.

SESSION THEME SONG. A new theme song, "which will capture Adventist hearts," will be presented to the fifty-first session, reported Charles Keymer, chairman of the session music committee. Those who attended the Spring Meeting

of the General Conference Committee had opportunity to hear the song and approve it for official use.

HUGE SESSION AUDITORIUM. Twenty-eight thousand people can be accommodated in the huge auditorium in Atlantic City where the fifty-first session of the General Conference will be held. The 110-foot-wide platform area alone is larger than many church meeting halls. Under the leadership of V. W. Schoen, those planning the platform décor for the session have had to think in big dimensions. A 12- by 24-foot, oval-shaped world globe featuring in four-foot letters the session theme "That the World May Know," along with a silhouetted sketch of an open Bible, will stretch across 55 feet of the blue-gray curtained platform backdrop. The focal point on the platform in Atlantic City will be as it is in all Adventist churches—the pulpit from which God's Word is read and preached.

ASI. The Association of Self-Supporting Institutions at its recent biennial convention recommended to the North American Division Committee on Administration a change in its name. Approval for the name Association of Privately-Owned Seventh-day Adventist Services and Industries was recently voted by NADCA (the North American Division Committee on Administration).

WINTER VISITORS. Recent visitors to General Conference headquarters were: From Denmark, Niels Evald Nielsen and Victor H. Christiansen; from Australia, Mavis Wheeler, Doreen Pratt; from England, W. D. Eva, B. E. Seton, Colin Wilson, K. A. Elias.

STUDENT MISSIONARIES. An increasing number of student missionaries are being cleared for overseas service by the General Conference Appointees Committee. The student-missionary plan began a few years ago when two or three students from one of our colleges volunteered summer vacation time for missionary service in countries neighboring the United States. Today many go abroad for a full year. This year some 115 young people have already applied for overseas service.

SESSION DEPARTMENTAL EXHIBITS. Delegates and visitors to the fifty-first session will be privileged to visualize and better understand the numerous opportunities and avenues available for Christian service and soul-winning activity. This is the basic reason for the exhibits that will be on display in Atlantic City.

BANGKOK SANITARIUM AND HOSPITAL: MISSION IMPOSSIBLE

Views of a Non-Adventist Physician

By ISAAC SANDERS, M.D.



Dr. Isaac Sanders

For the 11 years of my association with the Adventist faith, through my position in the department of radiology at the White Memorial Medical Center, I, as a non-Adventist, have at times felt uncertain as to exactly what it is that you would have as a definition of your beliefs and aims.

Surely your dietary laws, opinions regarding smoking and drinking, and even the important principle of the seventh-day Sabbath could not alone serve to portray

your faith in its entirety.

In January, 1969, Dean Jennings, M.D., a former student, long-time friend, and respected colleague, visited my office after having escorted a patient from Thailand to our country. He presented an informal invitation to visit the sanitarium in Bangkok to evaluate the radiological program and make recommendations to help update the department. After an exchange of several letters, I agreed to do so and arranged to spend my one-month vacation doing the radiology work at the Bangkok Sanitarium and Hospital.

Within a few days of my arrival in Thailand I became very much aware of at least one major aspect of the denomination's message. The Bangkok Sanitarium and Hospital is not the largest medical institution in Bangkok and is far from the best equipped. The doctors face what sometimes appears to be an impossible census of inpatients and an overwhelming load of outpatients. The staff doctors from Loma Linda University and national doctors as well as "visiting firemen" like me seem terribly outnumbered. Yet, despite all this, this mission hospital has captured the hearts and respect of the people in Bangkok.

I observed people doing a job, guided by God's blessings, and thereby becoming special people. These workers at the sanitarium and hospital have not only done a good job, from a professional point of view but have done it with such love and dedication that these qualities have made the mission hospital different from other hospitals in Bangkok. The people in Bangkok feel this, and the Peace Corps and the U.S. State Department feel this. Visitors from all countries to Thailand have come to the hospital for help and leave with the awareness that this hospital has a more meaningful manner of dispensing its services than other hospitals have.

The people in Bangkok have responded to the medical success of this mission by asking, "Who are the Adventists, and what makes them different from other denominations?" Without fanfare or radical fervor, the patients, their relatives, and friends are invited to Sabbath-day activities and other activities of the church. A large number stay to embrace the faith.

However, this is but a fraction of the evangelical success of the sanitarium. The effect of the church's beliefs and doctrines extends to people who will never become Adventists.

Some will observe better dietary laws and will live longer, and similarly, others will stop smoking and breathe better and longer. Some will come to work at the sanitarium and develop a deep sense of personal worth, a significant achievement in a part of the world where some philosophies give little meaning to individual worth. All the national workers, the messengers, paramedical personnel, technicians, nurses, and doctors seem to experience a marvelous inner personal satisfaction from belonging to "the team." I shared this feeling with them.

As someone not of your faith, may I urge you to take great pride in this aspect of your program?

I will refrain from naming names that will always be special in my thoughts—some people would be embarrassed, and there are many names I cannot pronounce or spell—wonderful, gentle, dedicated, loving people, whose professional performance and religious stature have captured a portion of my heart.

During my flight home, many thoughts raced through my mind. I had come to teach, and was taught the lesson of the special pride one can experience in selfless giving. I believe that when all is said and done all that we really have on this earth are the miracles of one another. I had seen this miracle bridge the gaps of language, customs, traditions, and ways of life.

Then, too, I had experienced the much-taught lesson that each of us is on his own personal mission wherever he is, and that the best statement of our cause is not in songs sung loudly or in shouted sermons, but rather in the simple eloquence of the performance of one's life style when guided by the values and principles of beliefs that pay homage to God.



Dedicated radiology assistants serve the Bangkok Sanitarium and Hospital, Thailand.

Seminary Serves Unique Purpose

By W. G. C. MURDOGH
Dean, Theological Seminary

The year 1969 was a record year for the number of graduates from the Seventh-day Adventist Theological Seminary. One hundred and nineteen young men completed the B.D. degree, an increase of 41 over 1968.

In their work as student pastors in nearby churches last year 156 Seminary students served in 63 churches in the Michigan, Illinois, and Indiana conferences. The 12 summer evangelistic field schools in which they participated led to more than 450 baptisms.

Our Seminary takes seriously its motto, "From all the world to all the world." National students come to it from more than a score of foreign countries to receive advanced training and then return with a new vision with which to inspire their colleagues in their homelands. For many who cannot come to the Seminary it reaches out to conduct a regular program of overseas extension schools. Since the first such school was held in 1948, more than 30 have been conducted in many countries, and thousands of ministers in divisions outside of North America have thus enjoyed access to Seminary classes who otherwise could not have done so. Many missionaries on furlough spend time at the Seminary pursuing advanced courses of study. They bring a rich influence to the life of students and teachers and in turn receive instruction that is of great value as they return to their fields of labor.

For many years the General Conference has recognized the need of specialized professional training for prospective missionaries who are going to a foreign field for the first time. Four years ago the Seminary established a Department of Missions to help meet this need. In addition to its regular courses, each summer this department conducts a missions institute for the General Conference in which missionary appointees have an opportunity to study the general guidelines of our mission program and the specific problems of the particular country to which they have been called.

There are significant changes taking place today in many theological seminaries. Institutional isolation is fast giving way to ecumenical dependency. Protestant and Catholic theological seminaries are clustering together, sharing professors, degree programs, libraries, and other facilities. In the United States 13 such clusters have been organized from Boston to San Francisco. At a time when the cost of theological education is soaring, these clusters help reduce expenses.

However, the Seventh-day Adventist Seminary cannot join these clusters, for our Seminary is unique. Our objective is the preparation of young men for the ministry of the Seventh-day Adventist Church. Our curriculum has been designed to equip our students to present our

distinctive message in the most convincing, logical, and appealing manner. We need a ministry with a deep consecration coupled with an intensive and thorough preparation.

Intellectual excellence and total commitment are not mutually exclusive but rather complementary. We have Biblical

Endowment Fund Needed

What does study at Andrews University mean to its students? To one Seminary family it meant living on nothing but oatmeal for a whole week with no milk for the baby (until the Graduate Women's Guild came to the rescue) rather than dropping out of school.

This Seminary student is unsponsored, as are 40 to 50 of the other students who enroll annually in the Seminary. An expanding Scholarship Endowment Fund, made possible through a liberal offering to Andrews University, April 11, will aid these earnest students as they seek advanced training to qualify for the Master's work.

examples of such men as Moses, Daniel, and Paul, who reached the grandest heights of intellectual attainment, which was balanced by religious principle and total commitment to God. We need such great spiritual stalwarts in these closing days.

Because of the lateness of the hour and the urgency of the task, we are appealing to our North American church members to give a sacrificial offering on Sabbath, April 11, to help in the speedy preparation of young men to finish the work quickly. We have no large endowments on which we can call for scholastic aid in times of financial emergency.

Atlantic Union

★ Roy Thurmon, coordinator of Metro Evangelism, reports that four four-week evangelistic campaigns conducted by the Halvorsen-White team have resulted in the baptism of 90 persons to date. Campaigns were conducted in New York, New Jersey, and on Long Island. Presently a series is being held in the City Tabernacle, next door to the Northeastern Conference headquarters in Manhattan. Nine campaigns are scheduled for 1970.

★ On a recent Sunday the pastors and delegates of the Bridgeport, New Haven, and Norwalk, Connecticut, churches met

at the Calvary church with Northeastern Conference officials to discuss plans for establishing church schools in the Bridgeport and New Haven districts. Plans were laid for the schools to be in operation by September, 1970.

★ When O. J. Mills, formerly of the Hartford, Connecticut, church, was being feted at a farewell reception recently, a camera crew from WTIC-TV showed up to tape an interview with the departing minister. The interview dealt with the work of Pastor Mills in the community, especially with the Five-Day Plan, as well as his new work as coordinator of health services for the Greater Philadelphia area. The five-minute interview was broadcast twice on the Hartford station as part of the news at 6:00 and 11:00 P.M. The channel has a potential of reaching a half million homes.

EMMA KIRK, Correspondent

Canadian Union

Newfoundland Workers Attend Radio-TV Workshop

The Newfoundland workers, meeting for a retreat at St. John's, Newfoundland, planned evangelism for the year.

Preceding the retreat the Ministerial Association of St. John's conducted a radio-television workshop. Four of the workers of Newfoundland, who are strategically located for broadcasting, attended.

Instructor personnel, skilled in program production, script writing, and sound effects, were supplied by the radio and television stations CBNT, VOCM, and CJON-TV; they gave instructions to the ministers concerning what type of material the stations desire to have.

All the stations are interested in having one- and two-minute editorials dealing with current, pertinent topics; the ministers were assured that if they would supply these editorials they would be played during prime time.

R. A. MATHEWS
President, Newfoundland Conference

Doctor-Dentist Team Visits Isolated Canadian Regions

Dr. L. L. Miller, physician from Burnaby, British Columbia, and Dr. C. R. Montgomery, dentist from New Westminster, British Columbia, recently sailed aboard the *Northern Light*, mission launch of the British Columbia Conference, and with Skipper and Mrs. Clyde Gildersleeve held medical-dental clinics at isolated points along the coast line of British Columbia.

At Church House the Indian chief received them cordially and offered them the use of the clinic in the basement of the three-room school.

NANCY GILDERSLEEVE

Central Union



Workers for the Blind Confer

Division directors of the Christian Record Braille Foundation met in Lincoln, Nebraska, February 26 to 28, to discuss plans for expansion of the work for the blind.

They are (left to right) standing: Homer Holiman, eastern division; R. N. Hubbard, southeastern division; seated, Terry Cagle, southwestern division; G. C. Wilson, general field director; R. H. Blessing, Great Lakes division; and L. A. Baughman, western division.

ROBERT L. SHELDON
Director of Public Relations

✦ Charles H. Buursma, Nebraska Conference evangelist, began a series of meetings in Broken Bow, Nebraska, March 7. He is being assisted by Marion Lockwood, the district pastor.

✦ A series of meetings began March 8 in Gladstone, Missouri, led by R. C. Clarke, Missouri Conference evangelist. He is being assisted by H. E. Curl, district pastor.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

✦ Elvin Benton, Columbia Union Conference religious liberty secretary, and Richard E. Delafield, pastor of the First Richmond church, recently testified before the General Laws Committee of the House of Delegates in Richmond on HB566, a bill to repeal the present blue law. The repeal bill lost in committee by one vote.

✦ Clayton Child, associate MV secretary of the Potomac Conference, and Eric Norman, pastor of Fairfax church, recently conducted a revival for the church, preparatory to an evangelistic series.

✦ Baptisms in Chesapeake are highest for any two-year period in the history of the conference. The membership in the conference has grown from 3,000 to a little more than 5,000 in the past six years.

✦ The Willow Grove, Pennsylvania, church was host recently to a weekend temperance workshop that drew not only

members but many non-Adventists from the community. Addison V. Pinkney, associate secretary from the General Conference Temperance Department, was guest speaker. His presentations covered alcohol, tobacco, and drugs.

✦ The Takoma Academy Chorale in Takoma Park, Maryland, has just completed recording Theodore Dubois' *The Seven Last Words of Christ*. This program, produced by the Radio-TV Department of the General Conference, was scheduled to be aired on more than 400 radio stations across the United States on Easter morning, March 29.

✦ Ella May Stoneburner, director of health education for the General Conference, presented a high-protein-nonmeat food demonstration at the C. F. Richards Junior Academy in Staunton, Virginia, recently. Fifty from the community attended.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Three of Michigan's church press secretaries have received Bronze Medallion Awards for outstanding service during 1969: Mark Bovee, of the Battle Creek Tabernacle; Rose Smith, of the Ferndale-Troy church; and Edna Knight, of Port Huron. During 1969 Michigan newspapers carried a total of 4,162 articles on Seventh-day Adventists.

✦ Nearly 100 laymen, chosen by Indiana churches to become Elijans, gathered at Cicero recently for a concentrated week-end of study. An Elijan is a trained soul winner whose duty it is to become closely associated with ministers in leading interested persons toward baptism. Robert Dale, conference president, challenged the Elijans to work toward a goal of 500 baptisms in 1970.

✦ Approximately 35 public evangelistic campaigns have been scheduled for 1970 in Illinois. The conference is also planning a series of five evangelistic rallies to be held in various sections of the conference.

✦ Nine have been baptized thus far as a result of the Lehnhoff-Peterson evangelistic meetings in Ottawa, Illinois. The meetings were held in the newly completed church.

✦ Just before the mission story time at the Indianapolis Glendale Sabbath school, a telephone call is placed to an ill or shut-in member. As the superintendent, Dr. James Barnhart, talks with the absent member, the conversation is broadcast through the public address system. Then the line is left open for the shut-in to hear the mission story before the call is terminated. A different person is called each week.

✦ A primary church was initiated by J. L. Wagner at the City Temple in Detroit in December of 1969. The response of par-

ents to the primary church has been favorable. Parents and children at City Temple now find they both enjoy their church services better than ever before. Parents can worship without distraction, and the children can participate in a service they can fully understand.

JOCELYN FAY, *Correspondent*

North Pacific Union

✦ Ribbon-cutting ceremonies on February 27 officially opened the chaplain's new office and a much-needed prayer room at Walla Walla General Hospital. Until now the hospital had no room for counseling and meditation for either the doctors or the chaplain. Facing the doorway on the north wall is a stained-glass window with an open Bible below it. There are two four-foot pews.

✦ Six Walla Walla College men received acceptance from the School of Dentistry of Loma Linda University for the fall, 1970, class; Kenneth Corbett, Walter Hadley, John Houghton, Jerald Just, Daryl Payne, and Edward Zbaraschuck. Four college women have been accepted by the School of Dental Hygiene at LLU: Vicki Claridge, Lavonne Grant, Kristi Johnson, and Virginia Rudy.

✦ A multimedia projection unit for the education of nurses caring for coronary patients was recently donated to the Portland Adventist Hospital. The \$6,000 unit which runs both sound-color movies and slide filmstrips automatically, can be shown to a group of nurses or viewed privately by nurses watching television screens and listening to earphones.

IONE MORGAN, *Correspondent*

Northern Union

✦ Ellendale, North Dakota, Dorcas members recently sent boxes of homemade food to 16 Dickey County servicemen serving in Vietnam. In one of the thank-you letters received, a serviceman wrote: "I just can't believe you ladies would send me a package when you don't even know me!" The cost of the project was nearly \$100.

✦ Two South Dakota public relations secretaries, Mrs. F. W. Bieber, of Pierre, and Mrs. William Brugman, of Watertown, received the Bronze Medallion Award for outstanding service during 1969.

✦ A Twin Cities MV rally was held at the Minneapolis Southview church on March 13 and 14. Guest speakers were E. R. Gane, Union College department of religion; Clyde Peters, flying missionary; and Helmer Heghesan, student missionary.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ According to J. B. Church, lay activities secretary, the Northern California Conference exceeded its Ingathering goal of \$167,959 by \$70,000.

✦ At the request of the community services department of the West Valley College in Saratoga, the Central California Conference recently conducted a Five-Day Plan on the campus. The college handled all publicity, made all arrangements, accepted the registrations, and paid the conference the equivalent of the regular registration fee for the 87 persons who attended, 85 of whom indicated they had broken the smoking habit.

✦ The new Japanese church in Honolulu, Hawaii, was dedicated in services held one Sabbath afternoon in February. Ground was broken for the new sanctuary in mid-1968. The members did much of the work themselves, and all materials were purchased on a cash basis. The A-frame structure is valued at \$225,000. Harold Kono is the pastor of the 220-member congregation.

✦ The Los Angeles chapter of the Philosda Club (single Adventist adults) recently presented \$350 to Daniel A. Ekens, medical director at the Monument Valley Mission Hospital, for the purchase of two small water stills.

✦ The Oakwood College choir of Huntsville, Alabama, directed by Jon Robertson, and the Huntsville Civic Orchestra performed in the Los Angeles Shrine Civic Auditorium, March 22.

✦ More than 50 new members were added to the churches of the Santa Clara Valley in Central California during the fourth quarter of 1969 as a result of meetings held by the Duane Corwin-Jerry Dill team. Laymen in Sunnyvale, Mountain View, Campbell, and Los Altos churches followed through with the interests.

✦ Only 38 charter members were organized into the Morro Bay company in Central California less than six months ago. Already attendance has risen to the 60's, and a Pathfinder Club has been organized for the youth.

✦ A forward-looking 289-member congregation at Sonora in Central California has built their new sanctuary to seat 450. The new structure also includes a nursery, Bible classrooms, a youth chapel, and the pastor's study.

✦ Charles Wittschiebe, of Andrews University, conducted a "Pastoral Problems" workshop for the Hawaiian Mission ministry recently.

✦ Hawaiian culture will be featured in the first Mainland appearance at most Adventist schools in California during April. Music and pageantry will be directed by Lillian Fonseca, director of the Aina Aloha Singers from Honolulu. Students joining the group for the two-week tour are primarily from Pacific Union College.



Centenarians Visited

On March 5 John Robertson (left), pastor of the Vallejo Drive church in Glendale, California, visited Tillie Downing to wish her well on her one-hundred-second birthday. During the visit, a friend, Andrew Christenson, came in. Born in Denmark, he will be 100 years old September 7.

S. A. YAKUSH
Departmental Secretary
Southern California

✦ Napa County's chapter of the American Cancer Society recently presented a plaque honoring Pacific Union College students who took part in last year's much-publicized walkathon in protest of smoking.

✦ Southern California's Sabbath School Evangelism Exchange Klub (Seek), directed by James R. Hardin, conference Sabbath school secretary, continues to meet the challenge of the union's Decade of Decision. Leslie Hardinge, professor of religion at Pacific Union College, is the primary instructor for senior Sabbath school teachers.

✦ G. H. Hoehn, M.D., is conducting a better-living course at the midweek service of the Gardena, California, church, where Lawrence Downing is pastor.

✦ "Think 7 in '70" is Central California's slogan for the year. "Think 7" objectives are: 1,970 baptisms; 70 evangelistic campaigns; 70 missionary bands; 70 Five-Day Plans; 700 new trusts and wills; 2,700 new Sabbath school members; and \$770,000 in colporteur sales.

✦ Five have been baptized during the past few months, and four more are preparing for church membership in Hawaii as a result of the witnessing of servicemen on rest-and-recreation leave and others eager to share their new-found faith. The witness, in one instance begun in Vietnam, was partially possible through gifts of servicemen's literature. Civilian Chaplain R. L. Chism continues to follow up the contacts.

✦ As the witness revival continues in Northern California, churches throughout the conference are conducting prayer breakfasts in a dedication to TCI—total church involvement.

SHIRLEY BURTON, Correspondent

Southern Union

✦ First services in the new Brandon, Florida, church were held January 31. Wayne Coulter is pastor.

✦ Members of the Pensacola, Florida, church are sending 431 subscriptions to *Liberty* magazine to civic leaders and professional people.

✦ More than 700 persons attended the western North Carolina youth rally held in the auditorium of Mount Pisgah Academy in February.

✦ Students at Madison Academy have set as a goal the sponsorship of six-month subscriptions to *Listen* magazine for 27,000 senior high school students in metropolitan Nashville.

✦ Two of the three Regional lay congresses planned for the South Atlantic Conference during 1970 have been held. Nearly 800 laymen attended the first of these, held February 6-8 in the Miami-Bethany church, Miami, Florida. The second congress was held on the campus of the A and T University in Greensboro, North Carolina, on the weekend of February 27-March 1. Nearly 1,000 laymen from North Carolina gathered in the Harrison Auditorium to be welcomed by the college president, Dr. Lewis Dowdy. E. E. Cleveland, of the General Conference Ministerial Association, was the guest speaker for both congresses.

OSCAR L. HEINRICH, Correspondent

Southwestern Union

✦ Student enrollment for Southwestern Union College for the second semester is 402. Accumulative enrollment for the school year is 479.

✦ During 1969 there was a membership increase in the union of more than 1,000, giving the union a total membership of 25,729. Sabbath school membership the end of December was 21,733 with an average attendance of 17,048. Sabbath school offerings received in 1969 amounted to \$500,815.

✦ Ted Ramirez, top literature evangelist in Texas for 1969, delivered \$17,206 worth of books. Mr. Ramirez is the head elder of the San Antonio Spanish church and gives as many as three Bible studies a week.

✦ After three years, Valley Grand Academy has been fully accredited and given membership with the Southern Association of Colleges and Schools, according to Robert LeBard, principal. This means that graduates of VGA are free to attend the college or university of their choice without question.

J. N. MORGAN, Correspondent

LLU School of Public Health Tests Monosodium Glutamate

Because of the widespread publicity recently focused on certain food additives including monosodium glutamate, the Loma Linda University School of Public Health has prepared a statement that will be welcomed by those desiring an unbiased scientific report.

Signed by Mervyn G. Hardinge, M.D., Ph.D., dean, School of Public Health, and U. D. Register, Ph.D., chairman, Department of Nutrition, School of Public Health, it reads:

Monosodium glutamate (MSG) has been used for many years as a seasoning agent. It is the sodium salt of glutamic acid, a common amino acid found in relatively high amounts in food proteins, and is not a substance foreign to the body. In fact, it is usually found in foods in higher amounts than any other amino acid. Wheat protein contains about 25 per cent glutamic acid, meat 15 to 20 per cent, soy protein 20 to 25 per cent. In the stomach some MSG that is eaten reacts with the hydrochloric acid to form glutamic acid and common table salt. Through daily meals human beings eat two to four ounces of protein which is converted to glutamic acid and other amino acids in the process of digestion. Glutamic acid and other amino acids are then used to form or make proteins for muscles, blood, and other tissues. Also, some of the glutamic acid is converted naturally into MSG in the digestive tract prior to absorption into the blood stream. Thus, we unknowingly take in daily 10 to 15 grams (approximately 1/2 ounce) of glutamic acid in the most natural way as protein foods—much more than we ever receive as a food seasoning.

In a recent report infant mice developed brain damage when MSG in large quantities was injected under the skin. The amount used would be equivalent to taking from 8 to 64 teaspoons (32 to 260 grams of MSG) by an average adult in a single dose on a body-weight basis. Any amino acid or salt of amino acid, when added to the diet of animals in large amounts, may produce an imbalance and cause damage to the body. However, MSG is usually added to foods at a level of 0.1 to 1 per cent, an amount which would not normally produce an imbalance. This level converted into simple terms would amount to an average daily consumption in the United States of less than 1/2 teaspoon per day.

There have been reports of persons developing what has been termed the Chinese Restaurant Syndrome (such as nausea, burning of skin around face, neck, and shoulders) after taking Won Ton soup high in MSG. Other investigators found that some people will develop these symptoms when a teaspoon of MSG is given on an empty stomach; however there are no known reports of commercial vegetable entree foods containing MSG producing this effect. Recently in our laboratories 26 subjects were given vegetable entree foods three times a day for five weeks without any of these effects. A similar condition of nausea would develop if ordinary table salt or too much vitamin D were given on an empty stomach. Certainly this effect would not be a cause for removing salt or vitamin D from the diet. Only where the intake of sodium must be limited, as, for example, in high blood pressure, would the level of MSG need to be restricted. In fact, MSG contains only 1/3 as much sodium as salt.

The recent studies on animals should not cause any alarm as they are not applicable to human food consumption situations. As B. L. Oser, member of the National Academy of Sciences Committee on Food Protection recently said, "Most people produce more MSG during normal digestion of proteins than they ever receive in processed foods."

E. W. Howse, Director
World Foods Services



Ruth Farrer, staff, Newbold College, formerly office secretary (British Union).

C. R. French, secretary and trust officer, Florida Association, formerly lay activities secretary (Florida).

Roy R. Henneberg, pastor, Wenatchee

(Upper Columbia), formerly pastor, Porterville (Central California).

A. J. Iseminger, public relations and radio-TV secretary (Kentucky-Tennessee), formerly church development secretary (Iowa).

Hugh V. Leggett, secretary (Carolina) in addition to serving as secretary in the ministerial and PR departments.

Herbert Logan, pastor, Claremont church, San Diego (Southeastern California), formerly pastor (British Union).

O. J. Mills, director of health education and evangelism, Greater Philadelphia (Pennsylvania), formerly pastor, Hartford-Rockville district (Southern New England).

Harley S. Pitts, cashier-accountant (Carolina), from Georgetown University.

Raymond C. Russell, pastor, Greenville, South Carolina, from (Georgia-Cumberland).

Ray Schoepflin, assistant patients' business manager, Portland Adventist Hospital (Oregon); formerly manager, Home Health Education Services (North Pacific Union).

Bob Scott, assistant administrator, Florida Sanitarium and Hospital, formerly administrator, Hayes Memorial Hospital, San Marcos, Texas.

A. J. Skender, religious liberty secretary (Carolina) in addition to stewardship department.

Joe Soule, associate publishing secretary (Alabama-Mississippi).

R. W. Taylor, conference evangelist and ministerial secretary (Alabama-Mississippi), formerly ministerial secretary (Pennsylvania).

Woodrow W. Whiddon, assistant pastor, Knoxville, Tennessee (Georgia-Cumberland), from Theological Seminary.

Rubin Widmer, assistant pastor, Denver South (Colorado).

Lewis Wynn, lay activities secretary (Georgia-Cumberland), formerly pastor, Knoxville, Tennessee.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Mrs. Effie Lancaster, to be office secretary, Inter-American Division headquarters, Miami, Florida, of La Sierra, California, took up her work January 1.

Ivan T. Nelson (attended PUC '54-'58 and '64; WWC '59), returning as assistant treasurer, West African Union Mission, left New York City, February 1. Mrs. Nelson and the children are to follow later.

Mrs. Daniel Walther (SMC '46), returning to rejoin Dr. Walther, a teacher at Helderberg College, Cape Town, South Africa, left Washington, D.C., February 10.

Mrs. Robert C. Darnell (SMC '45; CUC School of Nursing '48), nee Mary Lucy Tunison, and three children, returning to Beirut, Lebanon, where Elder Darnell serves as field secretary of the Middle East Division, left New York City, February 16.

Marietta L. Deming (WWC '61; LLU '70), to be director of nursing service, Seoul Sanitarium and Hospital, Seoul, Korea, of Loma Linda, California, left Portland, Maine, February 16.

Burton L. Wright (attended LSC '48-'49; SMC '51; AU '56), returning as principal,

Mombera Secondary School, Malawi, Mrs. Wright, nee Myrna Lucille Jensen (attended CUC '45-'47), and four children, left New York City, February 18.

Ronald A. Bettie, M.D. (LLU '40), to be relief physician in Mugonero Hospital, Rwanda, and Mrs. Bettie, of Brunswick, Maine, left Boston, Massachusetts, February 19.

Vivian J. Puccinelli (attended Helderberg College '50-'56; AU '63-'64), to be chaplain in Karachi Hospital, West Pakistan, Mrs. Puccinelli, nee Beryl Winifred Carey (attended Helderberg College '52-'56), and son, of Waynesboro, Virginia, sailed on the S.S. *Hellenic Hero*, from New York City, February 21.

Walter W. Melashenko (attended Canadian Union College '35-'36; University of Alberta, summers '39-'59; Washington State University '60-'62; LLU '69), to be business manager, Mountain View College, in the Philippines, Mrs. Melashenko, nee Marie Luciak (attended Canadian Union College '38; LSC '66-'68), and daughter, of Riverside, California, left Los Angeles, California, February 22.

W. R. BEACH

Obituaries

ALBRECHT, Edward J.—b. Oct. 2, 1918, Leola, S. Dak.; d. Nov. 10, 1969, Loveland, Colo. Survivors are his wife, Estella Rueb Albrecht; son, Duane; and daughters, Julia Paden, Patricia, and Nancy.

ALCORN, Frank—b. Sept. 19, 1888, Cassville, Wis.; d. Feb. 19, 1970, Lynwood, Calif. For a time he was Book and Bible House manager at Clinton, Missouri, and he served a number of years as accountant at the Boulder, Colorado, sanitarium. Survivors are his wife, Geneva Kern Alcorn; a daughter, Louise Runge; and a son, Dr. Chester Alcorn.

ANDERSON, Lucille Cheek—b. Jan. 23, 1926, Tusculumbia, Ala.; d. Jan. 4, 1970, Orlando, Fla. Survivors are her husband, Howard M.; son, Kenneth H.; and daughter, Nancy Lawhorn.

ANDREWS—Louie C.—b. Jan. 24, 1883, Pecatonica, Ill.; d. Hudson, S. Dak. Survivors are his wife, Hazel Berg Andrews; and son, Louie, Jr.

APPLETON, Clarence R.—b. Jan. 31, 1912, Scio, Oreg.; d. Sept. 24, 1969, Loma Linda, Calif. He graduated from Pacific Union College in 1938 and was accountant at St. Helena Sanitarium for five years. For 23 years he taught school, the last 16 of which were with the Colton Joint Unified School District. Survivors are his wife, Bertha; son, Stanton; and daughter, Beth Ann Wear.

ASHTON, Clare Shepherd—b. Dec. 12, 1873, Nebraska City, Neb.; d. Feb. 3, 1970, Mount Vernon, Ohio. She taught at Union College, Mount Vernon College, and Mount Vernon Academy. She assisted her husband, Elder Ned S. Ashton, in his responsibilities as a teacher, pastor, and administrator. Survivors are a son, Wilton; and a daughter, Shirley Randall.

BANKHEAD, Oscar W.—b. March 28, 1893, Yoakum, Tex.; d. Feb. 14, 1970, Walla Walla, Wash. Survivors are his wife Gladys Linville Bankhead; two sons, Melvin, of Clarksville, Ark., and Elder Donald Bankhead, of the Assam Training School in India; and two daughters, Ruby Ferguson, of College Place, Wash., and Elinor Meyer, of Salem, Oreg.

BEALER, Herman A.—b. Aug. 17, 1886, Chili, Wis.; d. Feb. 2, 1970, Sunnyvale, Calif. Survivors are his wife, Elsie; two sons, Edward and John; and five daughters, Dorothy Patton, Evelyn Geisler, Leola Jiles, Lois Tokaruk, and Darlene Munson.

BEAN, Glenn—b. 1920; d. Jan. 5, 1970, Riverside, Calif. Survivors are three sons, Glenn H., Robert R., and James T.

BLOCK, Rosalind M.—b. 1897, Wellman, Iowa; d. July 16, 1969. Her husband, Louis E., survives.

BLOUNT, George Terry—b. Aug. 28, 1969, Baton Rouge, La.; d. Jan. 25, 1970. Survivors are his parents, Mr. and Mrs. Kenneth Blount; a brother, Kenneth Michael; and a sister, Pamela Kay.

BOETTCHER, Lou Lala—b. Jan. 27, 1890,

Cypress, Fla.; d. Dec. 15, 1969, West Palm Beach, Fla. Two sons and a daughter survive.

BOLTON, Charles D.—b. Polk County, Fla.; d. Nov. 8, 1969, Coral Gables, Fla., aged 76. Survivors are his wife, Doris; a daughter Doris Cooper; and two sons, Elon N. and Charles.

BOWLES, Roy Edward—b. Feb. 20, 1888, Iowa; d. Jan. 30, 1970, Calif. He studied at Stuart Academy and at Union College. He paid his tuition by colporteur during the summers. In 1910 he began work in the Book and Bible House in the Iowa Conference. Seven years later the Pacific Press called him to train, preparatory to establishing a branch in Cristobal, Panama. Roy supervised the building of the plant and equipped it to publish Spanish literature. After four years he transferred to the St. Paul, Minnesota, branch of the Pacific Press. For a time he served with the Omaha, Nebraska, branch. His first wife, Gussie Olsen, died in 1955. One and a half years later he married Miss Vesta Scott, who survives. A daughter, Mrs. R. J. Phillips, also survives. His grandfather was the first Seventh-day Adventist to write a \$1,000 check to send our first missionary, J. N. Andrews, overseas. That was in 1874. In order to write the check, he sold his Iowa farm of 160 acres at \$40 an acre. He always felt that this money was the best he had ever spent.

BROWN, Bert Walter—b. Oct. 24, 1874, Concordia, Kans.; d. Feb. 3, 1970, Lodi, Calif. He attended Union College. In 1893 he married Annie Dean Lewis, a colporteur. To this union two daughters and a son were born. From 1897 to 1907 he labored in Kansas, after which he became president of the Kentucky Conference. In 1903 he was ordained to the ministry by J. N. Loughborough. He became president of the Georgia Conference in 1917. After this he worked in Colorado, erecting churches in Denver, Greeley, and Pueblo. In 1925 he was called to the Wyoming Mission, and then he went to Alabama. For three years he labored in Utah, and built a church and a school in Salt Lake City. He became pastor of the Stockton, California, church in 1930. For seven years he was pastor in Lodi. His later work in Southern California Conference resulted in the building of a church in Pasadena. After his wife's death, he married Zetta Baldwin Cochran, who survives. Other survivors are two daughters, Lola Wilkinson and Lena Cady Jones; two granddaughters, Miriam Wood, who was reared in his home, and Ann Jensen; two grandsons, Bert Brown and Thomas N. Brown; and a brother, Wesley D. Brown.

BURGER, Ida L.—b. April 28, 1884, Dayton, Nev.; d. Jan. 18, 1970, San Fernando, Calif. A son, Vern, survives.

BUSH, Moses Lyman—b. April 26, 1890, Hanford, Calif.; d. Feb. 1, 1970, National City, Calif.

BUTLER, Beulah Beatrice Sterling—b. March 8, 1898, Chatham, Ontario, Canada; d. Feb. 6, 1970, Takoma Park, Md. In 1918 she married Elder George Butler, who died in 1966. She taught church school in addition to assisting her husband. A son, Sterling, survives.

BUTLER, Nellie—b. Nov. 30, 1890, Chenoa, Ill.; d. Jan. 11, 1970. Survivors are three daughters, Marjory Godden, Hazel Wylie, and Ruth Wegman; and an adopted son, Glenn.

BYERS, Harry T.—b. Jan. 13, 1887, Ind.; d. Dec. 16, 1969, Inverness, Fla. He was a nurse and served in Adventist hospitals in Mount Vernon, Ohio, in California, and in Washington. His wife, Jessie Wood Byers, survives.

CALAIS, Clara Bernice—b. Jan. 29, 1898, Ind.; d. Jan. 26, 1970, San Fernando, Calif. Survivors are her husband, Remy L. Sr.; two sons, R. L., Jr., and Dallas; and a daughter, Dorothy.

CARMAN, Ethel R.—b. June 28, 1884; d. Dec. 24, 1969, Flint, Mich. A brother, Howard Patterson, survives.

CARPENTER, Gertrude Wheeler—d. Dec. 19, 1969, Glendora, Calif., aged 83. She taught church school and was matron at the Columbia and Laurelwood academies in Oregon. She was director of one of the departments at Walla Walla College for many years.

CASKEY, Agnes D.—b. July 23, 1878, Ohio; d. Jan. 12, 1970, Salinas, Calif. A granddaughter, Irene Gayle Oksen, survives.

CHRISTOFFERSEN, Bruce E.—b. July 1, 1931, Los Angeles, Calif.; d. Jan. 24, 1970. Survivors are his wife, Marjorie; daughter, Cynthia; and son, Steven; and his father, L. E. Christoffersen, M.D.

CLARK, Frederick Leopold—b. July 21, 1875, Mandeville, Jamaica; d. Nov. 21, 1969, Pasadena, Calif. Survivors are his wife, Margaret; daughter, Gilda Wilkens; and sons, Keith, Owen, Edward, Rufus, and Charles.

COBBAN, Grace Thornton—b. July 26, 1881, Washington Court House, Ohio; d. Feb. 21, 1970, Worthington, Ohio. With her husband, Harold H. Cobban, she spent seven years in mission service in Trinidad and Panama Canal Zone. Elder Cobban, who was for many years assistant treasurer of the General Conference, died in 1962.

CONNOR, Benny, Jr.—b. Sept. 28, 1969, Galves-

ton, Tex.; d. Nov. 4, 1969. The parents are Mr. and Mrs. Benny E. Conner.

COOK, Johnson Dea—b. June 13, 1885, Elmira, N.Y.; d. Nov. 9, 1969, Jacksonville, Fla. He began his career as a singer at the age of 5 and on one occasion sang with Schumann Heink in New York City. Survivors are his wife, Amy M.; son, Johnson D., Jr.; and two daughters, Marie Gillard and Martha Skinner.

COOK, Olive—b. Nov. 19, 1883, Ark.; d. Jan. 8, 1970, Long Beach, Calif. Survivors are three daughters, Lindel Jean Merchant, Audrey Parhan, and Ernestine Varnell.

COOLEY, Grace—b. Myrtle Beach, S.C.; d. Jan. 17, 1970, Daytona Beach, Fla., aged 66. Survivors are a daughter, Mrs. Jack Mitton; and a son, Donald L.

CRAM, Elmer—b. Vt; d. Nov. 4, 1969, Nocatee, Fla., aged 70. Survivors are a son, Loren; and a daughter Margaree Hougheling.

CUMMINS, Robert D.—b. Jan. 5, 1925, Parkersburg, W. Va.; d. Jan. 8, 1970, National City, Calif. For a time he worked at the Review and Herald Publishing Assn. Survivors are his wife, Juanita Bowman Cummins; and daughter, Joy A. Parrish.

CURRIER, Edna L.—b. Sept. 15, 1893, Providence, R. I.; d. Jan. 21, 1970, Riverbank, Calif. Survivors are a son, Elder J. B. Currier; and two daughters, Marion Foster and Mildred Laepcke.

DE LONG, Ronald Lawrence—b. Dec. 31, 1946, Frederick, Md.; d. Nov. 6, 1969, Plei Ku, Vietnam. He studied theology at Southern Missionary College, and in 1968 married Linda Gale Dowden. Survivors are his wife; parents, Pastor and Mrs. Lawrence A. DeLong; and two sisters, Mary Lou Fales and Marjorie Reyes.

DIAKOS, Nickolas—b. Greece; d. Jan. 14, 1970, Pontiac, Mich.

DOTTS, Lovina May—b. Sept. 27, 1894, Loveland, Colo.; d. Sept. 9, 1969, Thermopolis, Wyo. Survivors are two sons, William and George; and a daughter, Mary Overturf.

DUNNHOOD, Delbert Ira—b. July 30, 1900, Scottsburg, Ind.; d. Jan. 20, 1970, Hamilton, Ohio. A daughter, Marjorie Jane Allen, survives.

DURBIN, Florence May—b. May 30, 1885, Fayette County, Ill.; d. Feb. 5, 1970, there. A sister, Vada Kizer, survives.

EDWARDS, Etta Firebaugh—b. Aug. 18, 1883, Kans.; d. Feb. 4, 1970, Long Beach, Calif. A sister, Delsie Loeffler, survives.

EMMER, Elsie J. S.—b. Nov. 23, 1881; d. Oct. 23, 1969, Newport, Wales. Survivors are two sons, Elder Ashley G. Emmer and Noel J. Emmer; and a daughter, Beryl Dunn.

ESTEY, Jesse Alvin—b. April 15, 1886, Cavour, S. Dak.; d. Jan. 25, 1970, Orlando, Fla. He married Luella Rice, who died in 1920. In 1931 he married Olga Holweger, to which union were born two sons and three daughters. He entered the ministry in 1928 and worked for 17 years in South Dakota. He also labored in Wyoming, Arkansas, Missouri, and Illinois. Survivors are his wife; sons, Ted and Dr. Archie; daughters, Betty Webster, Arlene Luzader, and Bonnie Dowell; and a step-daughter, Lydia Pepper.

FARREN, Gertrude Ellen—b. Feb. 3, 1914, Los Angeles, Calif.; d. Jan. 21, 1970, Artesia, Calif. Survivors are her husband, Edward; son, Clyde; and two daughters, Gertrude Marie Waldron and Yrata Lola Nelson.

FICKLING, Roy Edward—d. Nov. 28, 1969, Vietnam, while serving as a medic. Survivors are his parents, Elder and Mrs. R. H. Fickling.

FISKE, Lula B.—b. Nov. 14, 1882, Coudersport, Pa.; d. Jan. 21, 1970, Roulette, Pa. Nine grandchildren survive.

FRANK, William Morris—b. May 8, 1908, Chicago, Ill.; d. Jan. 27, 1970, Loma Linda, Calif. Survivors are his wife, Dorothy; daughter, Judy Rogers; and son, Morris O. Frank.

FRISKE, Jean Louise—b. April 10, 1920; d. July 23, 1969, Loma Linda, Calif. Survivors are her husband, Ted; and a son, Charles.

FRY, Alma Theora—b. May 18, 1887, Bonn, Tex.; d. Dec. 17, 1969, Santa Paula, Calif. Survivors are her husband, Marlon; and a daughter.

FURLOTT, Addie—b. Feb. 3, 1888, Dundee, Ill.; d. Dec. 17, 1969, Manitowoc, Wis. Survivors are a son, George; and three daughters, Dorothy, Mrs. Arthur Cole, and Mrs. Kenneth L'Que.

GABRIELSON, Isabelle Mae—d. Jan. 21, 1970, Pontiac, Mich. Survivors are her husband, Amond; a son, Kenneth Drake; and two daughters, Estelle Odle and Betty Sexton.

GARLAND, Lydia—b. Feb. 23, 1870; d. Jan. 15, 1970, Sparta, Wis. A daughter, Mrs. James Taylor, survives.

GOTSHALL, Addie M.—d. Feb. 3, 1970, Pontiac, Mich. Survivors are a step-daughter, Minnie Cuthbertson; and a brother, Earnest Hurd.

GRANT, Ben Ely, Jr.—d. Dec. 29, 1969, Portland, Ore. He graduated in medicine from the College of Medical Evangelists in 1920. From 1930 to 1936 he was medical superintendent of the Glendale Sanitarium and Hospital. During World War II he commanded the Forty-seventh and Seventy-sixth Hospitals. Survivors are his wife, Anna Ray Grant; son, Dr. Ben E. Grant III; and daughter, Mrs. Don Johnson.

GROAT, Verna E.—b. June 16, 1888, Redford, Mich.; d. Jan. 10, 1970, Farmington, Mich. Six daughters survive: Marion Stumbaugh, Lila McDonald Elizabeth Eggleston, Hazel Burns, Patricia Morgan, and Leone Graves.

GYDE, Alonzo B.—b. Oct. 6, 1895, Ottawa County, Ohio; d. Jan. 14, 1970, Battle Creek, Mich. Survivors are his wife, Charlotte; and two daughters, Mary Alice Hill and Nancy Pixley.

HALL, Albert Earl—b. Dec. 3, 1883, Kans.; d. Feb. 10, 1970. He spent 50 years in the educational work of the church, including the principalship of San Fernando Academy. Survivors are his wife, Belle; son, Stanley; and daughter, Patricia Black.

HALL, Edna Anjanette Pratt—b. Aug. 13, 1873, Varco, Minn.; d. Jan. 29, 1970, Rochester, Minn. Survivors are a daughter, Melba Johnson; and four sons, Robert, Francis, Chester, and Walter.

HALLOCK, Eunice Aurilla Crawford—b. Aug. 26, 1880, Hillsdale, Ill.; d. Aug. 28, 1969, Wasco, Calif. She attended Battle Creek College, and then taught church school in Wisconsin, including Bethel Academy. Later she attended Emmanuel Missionary College and Union College. In 1911 she became educational and Sabbath school secretary of the West Kansas Conference. Three years later, when the two Kansas conferences united, she carried the same duties for the larger conference. In 1916 she married Frank Hallock. To this union were born Glenn, Robert, and Carol.

HARRIS, Lester Earle—b. Dec. 29, 1894, South Lancaster, Mass.; d. Jan. 12, 1970, Highland County, Va. Survivors are his wife, Irene Stroh Harris, and five children—Lester Harris, Jr., chairman, department of biology, Columbia Union College; Elder Richard Harris, General Conference textbook author; Elder Gordon Harris, Book and Bible House manager, Washington Conference; Donna, wife of Elder Frank Holbrook, associate professor of religion, Southern Missionary College; and Nancy, wife of Elder Elmer Malcolm, Berrien Springs, Michigan, pastor.

HARRYMAN, Grace H.—b. Oct. 25, 1888, Harris, Mo.; d. Jan. 24, 1970, Mountain View, Calif. Survivors are a son, Gordon F.; and two daughters, Shirley A. Harryman and Ruth Ann Veteran.

HAWKINSON, Jim—b. Dec. 25, 1885, Roanoke, Mo.; d. Dec. 16, 1969, Loveland, Colo. His wife, Esther Hagen Hawkinson, survives.

HEATON, Alice M.—b. Oct. 29, 1885, Dade County, Mo.; d. Jan. 15, 1970, Visalia, Calif. Survivors are two sons, Willis and Carl; and four daughters, Elva Jennings, Leta Gerrard, Edith Jennings, and Mildred Brandenburg.

HEBARD, Bert—b. Nov. 9, 1875, Reedsport, Wis.; d. Feb. 16, 1970, Long Beach, Calif. Survivors are his wife, Olive; a daughter, Marjorie Hardt; and three sons—Dr. Malcolm, Dr. Harold, and Dr. Kenneth.

HEITSCH, Leona Bell—d. Feb. 8, 1970, Pontiac, Mich. Survivors are her husband, William J., and two sons, Dr. William C. and Dr. Joseph.

HENDRICKS, Albert Curtis—b. March 30, 1886, Bloomington, Ind.; d. Feb. 3, 1970, Glendora, Calif. He is survived by his wife and son.

HILLIS, Minnie C.—b. April 20, 1872; d. Dec. 23, 1929, Owosso, Mich. Survivors are a daughter, Florence Lehman, and a son, Leon.

Church Calendar

Andrews University Offering	April 11
Literature Evangelism Rally Day	April 18
Education Day and Elementary School Offering (local conference)	April 25
Health and Welfare Evangelism	May 2
Church Lay Activities Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Christian Record Offering	May 16
Division-wide Enrollment Day	May 23
Home-Foreign Challenge	June 6
Church Lay Activities Offering	June 6
Thirteenth Sabbath Offering (Central European Division)	June 27
Medical Missionary Day	July 4
Church Lay Activities Offering	July 4
Midsummer Offering	July 18
Dark-County Evangelism	August 1
Church Lay Activities Offering	August 1
Oakwood College Offering	August 8
Bible Correspondence School	August 8
Evangelism Day	September 5

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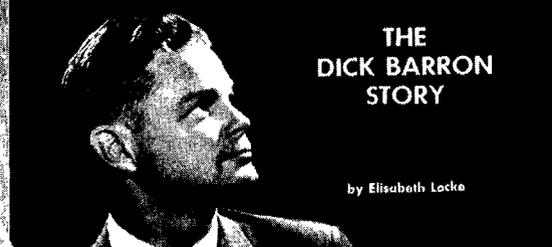
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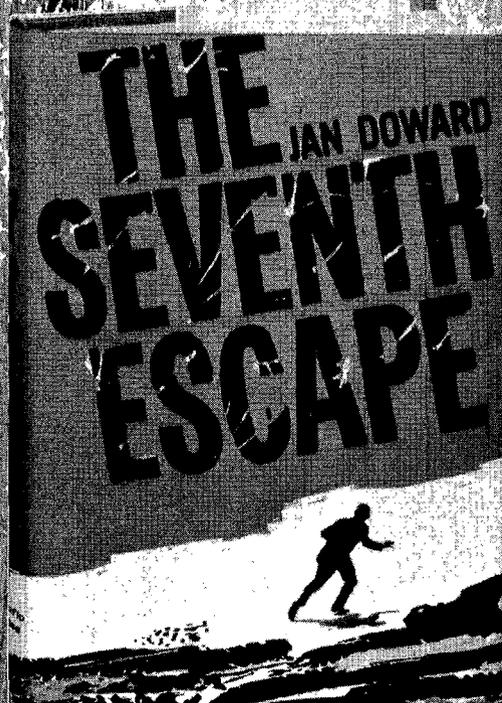
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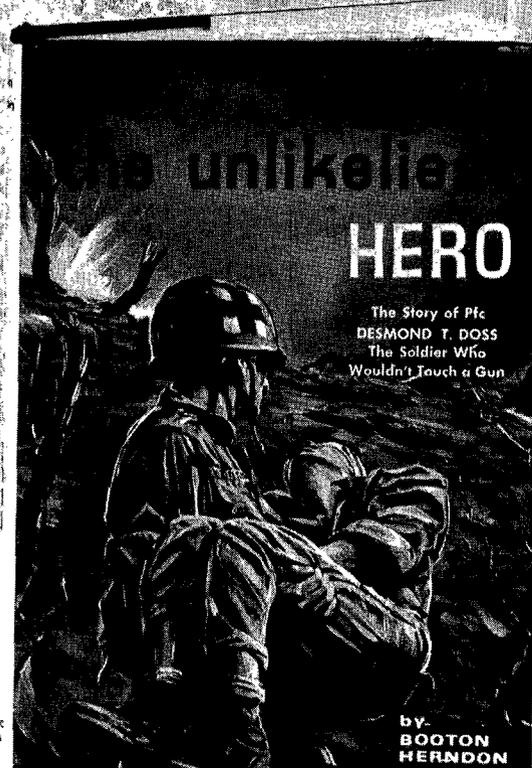


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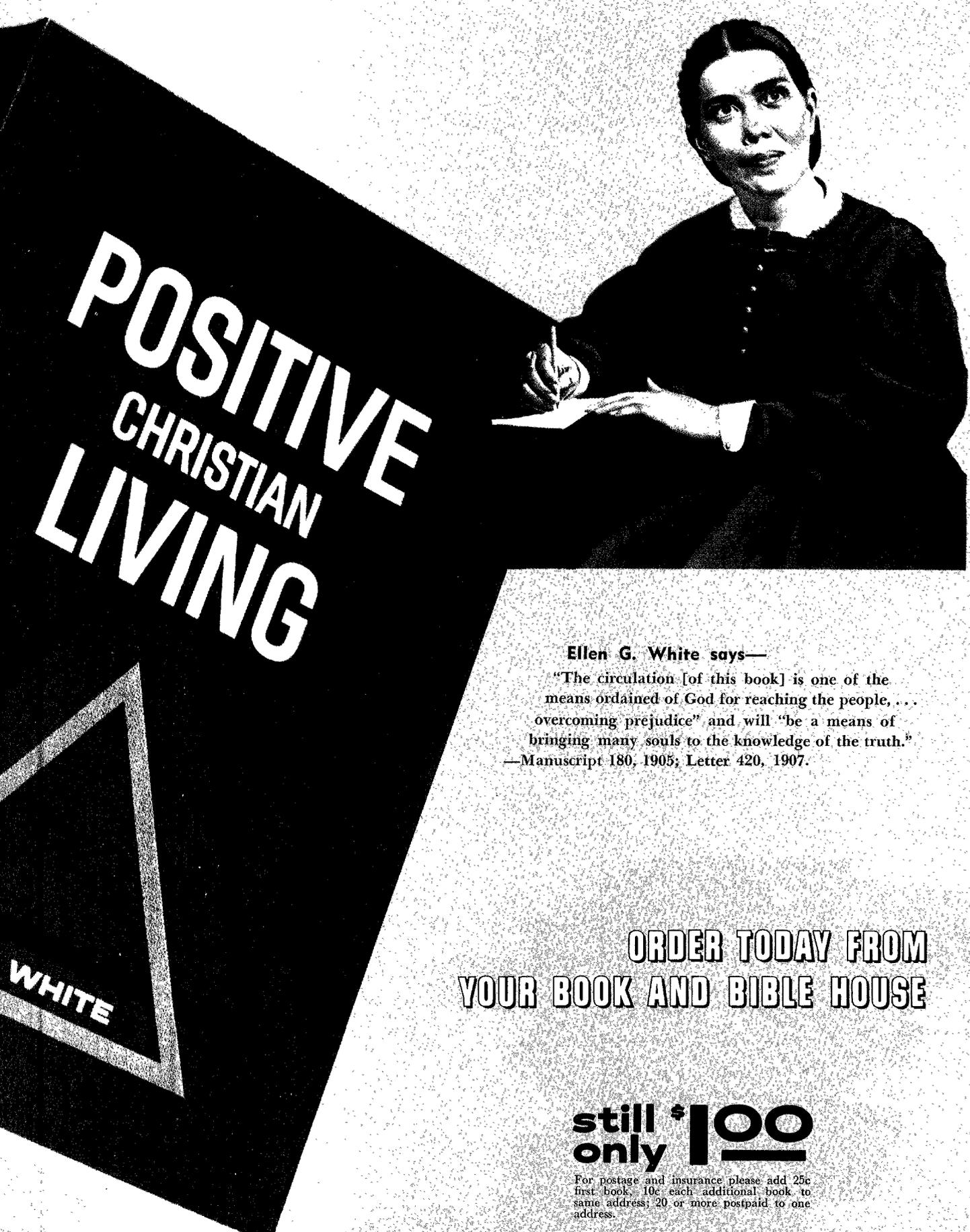
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This Week...

Occasionally, persons citing the authority and inspiration of Ellen G. White to support their theses will find that others who subscribe to an opposing point of view also cite the same authority. This has happened, for example, in the area of race relations. This week begins a series of three articles by Roy Branson in which he attempts to put Mrs. White's writings into the context of history. The first in this series is "Ellen G. White—Racist or Champion of Equality?" (page 2).

Dr. Branson, who holds his doctorate from Harvard University, is assistant professor of Christian ethics at Andrews University.

Something reminiscent of the editorship of the late Francis D. Nichol appears in this week's REVIEW. The topic of the lead article (page 2) is the topic of editorial comment by Editor Kenneth H. Wood (page 11). Elder Nichol used to do this quite often.

Stress is placed on the importance—even vitalness—of dedicated laymen in the article by Vincent A. Fenn, "Laymen and Church Employees—All Are Important Workers" (page 7).

Elder Fenn is the treasurer and auditor of the Trans-Africa Division, a position he has held since 1968. While on the boat en route to an appointment in the Central

African Union, the Fenns proved their adaptability by agreeing to go instead to the division position that had just been vacated.

The author of "Tested Loyalty to the Message" (page 8), F. M. Arrogante, is the public relations secretary of the Central Philippine Union. His is a name not unfamiliar to REVIEW readers; however it usually appears in the news section of the magazine.

What a joy it must be to Wayne Eastep and the other young people responsible for "The Gate" (page 14) to know that their innovative soul-winning techniques have been responsible for at least one baptism already. The Adventist Church traditionally is one of vigor—a church in which young people are eager to try new ideas and take the responsibility for seeing them through to fruition. Occasionally new ways of doing things are ill-fated, but often the church is a better and stronger institution for the creative thinking and enthusiastic implementation of dedicated Adventist youth.

Wayne Eastep, author of "The Gate," which appears in the Young Adult pages (pp. 14, 15), is a senior communications major at Southern Missionary College, which he has attended since 1966. His wife—nee Patti Foster—is a senior home economics major. Her training has proved to be useful in managing the kitchen operations for The Gate.



GREEK COURT BARS MASONIC LODGE

ATHENS—A high Greek court ruled here that Freemasonry is a secret religion, thereby "opposed to good customs and the public order," and denied an appeal to establish a lodge for Freemasons in Athens.

LUTHERAN SCHOOL LEGALIZES SMOKING

MOORHEAD, MINN.—Coeds at Concordia College here can now smoke legally for the first time since the American Lutheran Church college was founded in 1891.

POPE CITES OBEDIENCE AS CHURCH LAW

VATICAN CITY—Against a background of outspoken challenges to papal authority, Pope Paul VI stressed the importance of obedience as "the constitutional law of the church" and scored dissidents who flaunt "intolerance."

"LOST" GOSPEL FOUND ON MOUNT SINAI

JERUSALEM—A fragment, believed lost, of a Gospel manuscript written in the twelfth century by a Macedonian monk has been found by a professor at the Hebrew University in Jerusalem. Prof. Moshe Altbauer located a portion of the famous "Dobromiri Gospel" in the library of Saint Catherine's Monastery on Mount Sinai. The fragment contains chapters 2-9 of the Gospel of Mark, written in ancient Slavonic. A longer section, found at Saint Catherine's some time ago, is now in a Leningrad museum. Dobromiri, who copied the text, was a monk from Macedonia, a part of medieval Greece.

DENOMINATIONS LOSE CHURCHES

WASHINGTON, D.C.—By refusing to intervene in two cases involving appeals from the Presbyterian Church, U.S. (Southern) and the Churches of God, the U.S. Supreme Court has allowed seceding congregations to take over church property that normally has been vested in the denominations. Even more peculiar, the Court refused to act despite the fact that in January, 1968, it had overruled Georgia's Supreme Court, which had awarded the Southern Presbyterian church properties to the congregations.

AMERICANS UNITED CHOOSE TOP STORY

WASHINGTON, D.C.—The Walz case now before the U.S. Supreme Court, challenging tax exemptions for the churches, was chosen by Americans United for Separation of Church and State as the leading news story of 1969.

The tax petition, raised by New York attorney Frederick Walz, contended that exemption for church-owned real estate raises his own property tax, forcing him to indirectly "support religion."

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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For each nine Bibles distributed a person is either keeping the Sabbath or has been baptized! And the reports are still coming in!

More than 5,000 lay evangelistic campaigns were scheduled to open throughout South America on April 4.

ROBERT H. PIERSON

Faith for Today Seeks to Develop Filming Facilities

Faith for Today is seeking to develop independent denominational filming facilities.

William A. Fagal, Faith for Today's director and speaker, comments: "Already we have much of the equipment needed for this. Our staff is skilled and devoted. Soon we hope to have expanded film-making facilities that will serve the entire church. Our thanks go to the members in North America whose support indicates their interest in television as an evangelistic agency."

Offerings from churches show a 22 per cent increase for the first two months of 1970. The total received during February through the church offerings was more than \$250,000. A large portion of the February offering was received through our schools in their special Faith for Today Valentine offering. In addition to church offerings, viewer mail brings in considerable support for Faith for Today.

Faith for Today is currently released on about 270 stations in North America.

WALTER R. L. SCRAGG

Central States Constituency Re-elects Conference Staff

At the biennial session of the Central States Conference held at Kansas City, Kansas, March 22, 1970, W. S. Lee, president, and J. E. Merideth, secretary-treasurer, and other members of the office staff were re-elected.

During this biennium, the conference passed, for the first time, the 3,000 membership mark, reaching 3,140. Tithe increased \$96,752.78.

The Central States Conference will soon move into its new, nearly completed office building, at Fifty-eighth and Swope Parkway, Kansas City, Missouri.

F. L. BLAND

Sabbath-Sunday Jury Trial Attracts 7,000 in Jamaica

More than 7,000 Jamaicans crowded the two sessions of the Roland K. Cemer evangelistic meetings in Kingston, Sunday, February 22, to hear the jury trial on the Sabbath question. Both juries voted

Health Personnel Needs

Professional and technical workers needed in the health services of the Seventh-day Adventist Church include the following:

North America

- 50 registered nurses—supervisory
- 109 registered nurses—general duty
- 18 dietitians—members of the A.D.A.
- 10 registered laboratory technicians
- 8 registered X-ray technicians
- 12 qualified cooks and bakers

Overseas Missions

- 27 physicians—general practice
- 18 physicians—specialty
- 4 dentists
- 8 registered nurses—service administration
- 2 registered nurses—education administration

Some of these positions call for special requisites and/or licensure. Details of openings, locations, and qualifications may be obtained from the Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

unanimously that men had, indeed, sought to change the Sabbath from Saturday to Sunday. More than 600 signed cards to keep the Sabbath.

Each night from the opening meeting of February 11, from several hundred to several thousand people have stood around the packed tent pitched in King George VI Park. The six Adventist pastors of the city, the conference officials, two Bible workers from Florida, and several ministerial students from West Indies College are following up the interests.

ROLAND R. HEGSTAD

Guidebooks Available for Points of Church Interest

Many driving to the General Conference session this summer might wish to visit some of the places of denominational interest in Michigan, New York State, and New England. Without guidance, they might experience considerable difficulty and loss of time.

Through the Spirit of Prophecy Committee of the General Conference, the church provides two go-it-yourself guides: "Following the Pioneers in Historic Michigan" and "On the Trail of the Pioneers" (for New England and New York). Either one or both are available on request by writing to: The Ellen G. White Estate, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

These guidebooks contain maps, instruction as to how to find the places, and pictures of the objects of interest.

ARTHUR L. WHITE

Maritime Conference Holds Constituency Meeting

At the constituency meeting of the Maritime Conference held in Moncton, New Brunswick, March 15, J. W. Wilson, president; David Gay, secretary-treasurer and Book and Bible House manager; and Albert Grabo, lay activities and publishing secretary, were re-elected. Reports showed progress in all phases of the work.

Since the president carries a large share of the departmental load, it was recommended that another departmental secretary be chosen. The newly elected conference committee will deal with this matter. Membership now stands at 1,211. A three-year term was adopted.

N. R. DOWER

Southwestern Union Sets Baptism Record in 1969

The year 1969, Year of Evangelism in the Southwestern Union Conference, saw 1,723 persons added to the church in the union, the highest number for a single year in history. This is the fourth successive year with a large increase in baptisms. Previously a year or two of gains was followed by a slump.

Under the leadership of Elden Walter the Southwestern Union Ministerial Association is following a diligent program of field preparation, called Crusade Countdown, for 1970 evangelistic campaigns. There is a union-wide commitment to make 1970 the fifth successive year of soul-winning advance.

J. R. SPANGLER

IN BRIEF:

† Figures just released show 33,653 baptisms in the South American Division in 1969, bringing the membership to 253,419.

† Nine-year-old Elmer Griffin, of the Christiansted Temple, St. Croix, Virgin Islands, raised \$1,917 for Ingathering in three weeks. Highest single contribution was \$500.

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