

REVIEW**and Herald**

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A vivid review of events connected with the Deluge, and an analysis of the fossil record

By R. E. HOEN

H. ARMSTRONG ROBERTS

HOW good it felt once again to set foot on solid earth! That little family of eight had been using their sea legs for a whole year. During twelve long months theirs had been a strenuous life—cooking, eating, sleeping, and working in quarters close to their diverse animal charges. Day after weary day there had been chores to do—feeding the animals, cleaning cages and stalls, and carrying water to quench the ever-recurring thirst of beast and bird. No vacation outing was that.

But exhausting though it was to mind and muscle, the ordeal had been a most gratifying one. All still were alive! Just to have been spared the calamity visited upon earth's millions of inhabitants had made it infinitely worth while.

For more than a century Noah's life had been a very busy and responsible one. Conducting evangelism on a worldwide scale, directing and participating actively in the construction of the largest seagoing vessel that had ever been launched, and then to have it all climaxed by such a tumultuous voyage was something that would have taxed the strength, faith, and endurance of many men half a millennium younger than Noah. Many of Noah's carpenters and other faithful associates were spared the rigors of the Flood. Mercifully God had permitted father Lamech to be laid to rest five years before. Even grandfather Methuselah had died a few months before the Flood.

Now all that was over. Out from their long confinement in the ark the animals were rushing forth to seek fresh food and more or less permanent abodes. They now were on their own again; but not entirely so, for already a bountifully provident God once more was causing "grass to grow for the cattle, and herb for the service of man."

Just outside their erstwhile water-borne dwelling, Noah and his wife and children promptly re-established the family altar. Songs of praise and prayers of gratitude poured forth from the lips of the little group beside their hastily made camp. *(To page 4)*

LESSONS From the FLOOD



H. A. ROBERTS

Why does God require
tithe and offerings?

Giving- Its Relation to Revival and Christian Living

By J. O. WILSON
Retired Minister

AS I rode into Bombay on a railway train one morning, I fell into conversation with a fellow passenger. I found him to be a missionary of another faith. When he learned that I was a Seventh-day Adventist missionary, he said he admired us for following the tithing system in our church.

"But," he continued, "I don't suppose you expect these people here in India to pay tithe, do you?"

"Why not?" I replied.

"Well, they are so poor that most of them don't have enough to eat. I'm sure they couldn't afford to pay tithe."

I was glad to assure my friend that our believers in India, poor though many of them are, do pay tithe, and give additional offerings. He was quite amazed.

This question of money and giving is one that must have a great deal to do with Christian living and the development of faith and other spiritual graces, for Jesus had much to say about it. Over and over He said plainly that all who follow Him must be willing to forsake all.

Why does God require His people to give tithes and offerings? Surely it is not because He needs money, for everything is His already.

"The earth is the Lord's and the fulness thereof" (Ps. 24:1). "The silver is mine, and the gold is mine, saith the Lord of hosts" (Haggai 2:8).

"For every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:10, 12).

Since God does not need our money, why does He ask us to give?

Because we need the experience of giving. There is something about giving that is for our good, or He would not require it.

Partners With the Majesty of Heaven

God has done us great honor by taking us into partnership with Himself, in the great project of giving the gospel to the world.

He Himself did a great deal of giving in order to provide the gospel for the world. He gave His Son, and the Son gave His life for us. Jesus gave Himself to the human race—a *gift* not a *loan*—to be henceforth forever identified with the people of this little lost world, a mere speck of dust in His vast universe. This kind of love we cannot comprehend; this is giving that we can never match.

But God *gave*, and He is still giving. And He has condescended to let us be partners with Him in this great program of giving. He has put us in charge of and made us responsible for the finance department of His

great enterprise of carrying the everlasting gospel and His final message to the world. What an honor He has conferred upon us!

God's tithe-offerings plan (which we will call T-O for brevity) is for the purpose of teaching us several important lessons. We will mention a few of them.

First, we are to learn that we and all that we have belong to God. By returning to God the tithe, and giving generous offerings, we acknowledge, in part, God's ownership of all things.

Next, God's T-O plan is to teach us that we owe Him our allegiance. One follows the other. If we recognize that we and all we have are His, it follows naturally that we should give Him our allegiance and obedient service.

A further lesson the T-O plan is to teach us—perhaps the most important lesson—is to trust God. This is the climax of Christian experience. To fully trust Him is to enjoy happy fellowship with Him here and now, and to have eternal life. It is to have a complete sense of security—an experience that few people possess. It is the opposite of the experience pictured by Jesus when He said: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26).

What a great blessing God's T-O plan is, if it leads us to trust Him implicitly and delivers us from the fear that fills men's hearts all around us. How clear it is that if we follow the plan as God intends we should, it will be a great blessing to us and will bring a great revival into our churches. "The greatest sin which now exists in the church is covetousness" (*Testimonies*, vol. 1, p. 194). But if we will give generously, God will heal us of this disease of covetousness, and we will find the joy of fellowship with Jesus in giving. "Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness."—*Ibid.*, vol. 3, p. 548.

Another purpose in God's T-O plan, I believe, is that He may have a chance to show us what great things He can do for us. "Call unto me," He invites us, "and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

How Much Should I Give?

"Give unto the Lord the glory due unto his name: bring an offering, and come into his courts" (Ps. 96:8).

"Honour the Lord with thy substance, and with the firstfruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9, 10).

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself" (Prov. 11:24, 25).

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:8).

"But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work" (2 Cor. 9:6-8).

This last statement is marvelous; it challenges our faith. It tells us that God can enable us to "abound to

every good work"—He can enable us to care for the needs of His work, whatever they may be.

We are told that in the days of Israel, God's people were required to give a second tithe. Deuteronomy 12:17, 18; 14:22, 23; and 26:12-15 give some details of the second-tithe plan. The tithe spoken of in these scriptures was to provide food for God's people and their families while attending the annual feasts, and to feed the poor and needy. The first tithe was never used for these purposes, but only for the priests and Levites.

An inspired comment on these texts, found in *Education*, page 44, and *Patriarchs and Prophets*, page 530, says definitely that the children of Israel were required to give a second tithe.

But they did not stop there. There were many other offerings—sin offerings, burnt offerings, peace offerings, thank offerings, et cetera, besides offerings to build the sanctuary and the Temple. Their giving amounted to "fully one-fourth of their income" (*Patriarchs and Prophets*, p. 527). And in *Testimonies*, volume 4, page 467, we are told that a conscientious few gave "about one third of all their income." Instead of this generous giving reducing them to poverty, when they gave most liberally they enjoyed the greatest prosperity.

The question is raised by the servant of the Lord, "Should the people of God give less in this age?"—*Patriarchs and Prophets*, p. 528. This question calls for an answer from each one of us, honestly and conscientiously.

We tell people who are just coming into the faith that if they will trust God He will see them through. With a good deal of enthusiasm we recommend to them the promise of Matthew 6:33: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

This is a precious promise, precious indeed to the man who has just learned that he should observe the seventh day as the Sabbath and is facing the loss of his job if he decides to obey. We encourage him to make that decision without hesitation and without fear, trusting God to keep His promise and care for his needs. And that is the kind of encouragement we *should* give a man facing such an issue. God *will* keep His promise and sustain those who obey Him—those who in all things seek first the kingdom of God and His righteousness.

Then why not let God keep that promise to us all the way through our Christian experience—in our offerings to support His work, and in finding time from our busy program to witness for Him and do His work? Why not lean on that promise when the great needs in God's work are calling for sacrificial giving and we are trying to decide how much of this world's goods to hold on to and how much to let go of? That promise will help us to make right decisions all the way along. It will help us to give generously, trusting in God to supply our needs. Let us not just apply this precious promise to others; let us find the joy of accepting it for ourselves. Let us practice ourselves what we preach to others.

Leave Possessions in God's Hands

The following words, written in the early days of the Advent Movement, contain good counsel for us today, just as good for us as it was for those back there:

"The Lord has shown me repeatedly that it is contrary to the Bible to make any provision for our temporal wants in the time of trouble. I saw that if the saints had food laid up by them, or in the field in the time of trouble, when sword, famine, and pestilence are in the land,

Lessons From the Flood

(Continued from page 1)

it would be taken from them by violent hands and strangers would reap their fields. Then will be the time for us to trust wholly in God, and He will sustain us. I saw that our bread and water will be sure at that time, and that we shall not lack or suffer hunger; for God is able to spread a table for us in the wilderness. If necessary He would send ravens to feed us, as He did to feed Elijah, or rain manna from heaven, as He did for the Israelites.

"Houses and lands will be of no use to the saints in the time of trouble, for they will then have to flee before infuriated mobs, and at that time their possessions cannot be disposed of to advance the cause of present truth. I was shown that it is the will of God that the saints should cut loose from every encumbrance before the time of trouble comes, and make a covenant with God through sacrifice. If they have their property on the altar and earnestly inquire of God for duty, He will teach them when to dispose of these things. Then they will be free in the time of trouble, and have no clogs to weigh them down.

"I saw that if any held on to their property, and did not inquire of the Lord as to their duty, He would not make duty known, and they would be permitted to keep their property, and in the time of trouble it would come up before them like a mountain to crush them, and they would try to dispose of it, but would not be able. I heard some mourn like this: 'The cause was languishing, God's people were starving for the truth, and we made no effort to supply the lack; now our property is useless. Oh, that we had let it go, and laid up treasure in heaven!' I saw that a *sacrifice* did not increase, but it decreased and was *consumed*. I also saw that God had not required all of His people to dispose of their property at the same time; but if they desired to be taught, He would teach them, in a time of need, when to sell and how much to sell."—*Early Writings*, pp. 56, 57.

Note especially the next to the last sentence. A sacrifice (a lamb on the altar, with fire under it) does not get larger; it is consumed. So, when we give to God's cause, we rejoice as the funds are used for the glory of God. They decrease and are consumed, as far as we are concerned, but like seed that is buried and dies they produce a glorious harvest, which we may not see in this life but over which we can rejoice throughout eternity.

(Part 2 next week)

God had made them the thankful recipients of a spectacular demonstration of His love and preserving power.

And now, of all things, it began to rain again! What a test of their faith! But the clouds presently overhead were not dark and threatening. The sun was shining brightly from far toward the horizon. A gorgeous rainbow stretched across the sunlit clouds, while a comforting Voice from heaven proclaimed the welcome promise that never again would the earth be overwhelmed by a flood of water (Gen. 9:11-17). That multi-colored token in the sky was God's assurance of continual protection for His faithful ones. Nevertheless, it still was important to remember that God ever requires strict and loving obedience from all who would choose to become heirs of salvation. Had Noah and his family learned that lesson? In retrospect now in these last days we too have the privilege of sharing both the temporal and the spiritual lessons from that tragic but triumphant experience.

How It All Came About

A unique series of circumstances had brought Noah's family to that day of rejoicing on a barren mountainside amid widespread rubble. They had just witnessed the most momentous succession of events between Creation week and the cross. Later, from father to son, grandson, and great-grandson the survivors of that

worldwide Flood told and retold its details. Finally, through Inspiration, the week-by-week history of it was penned in sacred scrolls by Moses.

Meanwhile, the Creator Himself was inscribing a parallel ineffaceable record in rocks, fossils, and the contour of the land. In these last days the Spirit of Prophecy commentary on the Biblical account also has been made available for our study. In the context of all these sources and within their framework it is possible with the aid of dedicated rational imagination to visualize much of what happened to our earth in the long ago.

As a basic background it is important to recall some of the events of Creation week. As of the first day, water covered completely all the solid material of the earth. In an inspired review of some of the events that took place then, the psalmist says that the Creator "laid the foundations of the earth" and covered it "with the deep as with a garment: the waters stood above the mountains" (Ps. 104:5, 6). Besides, at that time the entire earth was enshrouded by a cloud of total "darkness . . . upon the face of the deep" (Gen. 1:2). The Creator Himself explained to Job the source of the darkness in the words: "Who laid the corner stone thereof . . . ? When I made the cloud the garment thereof, and thick darkness a swaddlingband for it?" (Job 38:6, 9).

During Day One light was permitted

Daybreak

By LUCILE JOY SMALL

The moon in fading splendor seeks its western rest;
The eastern sky grows lighter and the stars all disappear;
The glow of coming sunrise grows brighter as I watch
While the noisy crows all seem to feel that they must wake the world.
And so another day begins, and coming to my Lord
I seek His help for all I need to live this day aright.
Light, strength, and faith, hope, joy, and peace,
I find them all in Him;
And love, the greatest of all gifts,
He gives me as I come.
So I am girded for the day, and as I take His hand
And look into His loving face, I know that all is well.

Questions on healthful living Answered

by M. G. Hardinge, Chairman, Department of Pharmacology, Loma Linda University

Plants, Animals, and Poor Soil

QUESTION: Can plants flourish in soil devoid of certain minerals essential for the animal organism?

Most nutrient elements required by an animal body are also required by plants. There are exceptions, however. For example, plants seem to do well without iodine, fluorine, or cobalt for their development, yet all of these are essential for animal needs.

A lack of iodine in the soil and water of the Great Lakes region has in the past resulted in a high incidence of goiter and in the birth of hairless animals, yet plant growth appears not to be affected by the lack.

Children growing up in areas where the fluoride content is low suffer more from tooth decay than those in localities where this element is present in sufficient quantity in plants and water.

Similarly, a lack of cobalt in soils does not appear to affect plant growth. But animals fed on feed grown on cobalt-deficient soils, as occur in certain areas of the United States as well as in New Zealand and Australia, suffer from an anemia due to vitamin B₁₂ deficiency. This results from a lack of cobalt necessary for the synthesis by micro organisms of this vitamin in the paunch and rumen of the animals. When cobalt is added to the soil the plants take up the mineral, and the deficiency anemia is prevented.

land. Aided by the rotation of the earth, and by differences of its density because of absorption of heat, water circulated freely in the seas to modify the climate of the areas adjacent to them. Situated thus, every portion of the antediluvian earth may well have been delightfully air conditioned.

"As the earth came forth from the hand of its Maker, it was exceedingly beautiful. Its surface was diversified with mountains, hills, and plains, interspersed with noble rivers and lovely lakes; . . . the sharp, ragged edges of earth's rocky framework were buried beneath the fruitful soil, which everywhere produced a luxuriant growth of verdure. There were no loathsome swamps nor barren deserts."—*Patriarchs and Prophets*, p. 44.

Typical also of the Creator's efficient and omniscient design for the earth was the elevated watershed of the province of Eden that He established, and from which "a river went out . . . to water the garden" and other more remote regions (Gen. 2: 8, 10-14). The circuit of water in its several forms of vapor and liquid from atmosphere to soil and plant and animal, thence to streams and the seas and back to the atmosphere was destined to be of continually active, mutual benefit throughout all the earth.

"The ocean, itself the source of all our springs and fountains, receives the streams from every land, but takes to give. The mists ascending from its bosom fall in showers to water the earth, that it may bring forth and bud."—*The Desire of Ages*, p. 21. "Lake and ocean, river and water

spring—each takes to give."—*Education*, p. 103.

For the further welfare of earth's inhabitants the Creator "established the clouds above" at the very time that He appointed the initial water boundaries and its laws. As a source of education as well as of beauty and service, "the balancings of the clouds" were among the "objects of study by the pupils of earth's first school" (*ibid.*, p. 21). In a description of the role of the Son as co-Creator of the earth, it is recorded that "when he prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth" (Prov. 8:27-29). "Then I was by him as a master workman" (verse 30, R.S.V.).

Those vaporous clouds provided welcome shade from the brilliance of sunshine. And because heat in large amounts is absorbed by the formation of vapor from water and is released again when water vapor changes back to its liquid form, clouds serve as an abundant reservoir of heat to modify the changes of temperature incident to variations in the radiation received from the sun from day to night and from season to season.

Until the time of the Deluge there had been no torrential rain. As water evaporated from vegetation and from bodies of water, the resulting vapors condensed and returned to the land in the form of a gentle "mist" that

to penetrate that dense "swaddling-band" sufficiently to mark off day and night. On Day Two an atmospheric expanse, the "open firmament of heaven" in which birds "may fly above the earth," was interposed between the liquid waters beneath it and the vaporous "waters which were above the firmament" and supported therein (Gen. 1:6-8, 20).

For the present study, the momentous events of Day Three are the most significant. "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear" (Gen. 1:9, 10). According to the amplifying description penned by the psalmist (Ps. 104:6-9, R.S.V.):

"Thou didst cover it with the deep as with a garment;
the waters stood above the mountains.
At thy rebuke they fled;
at the sound of thy thunder they took to flight.
The mountains rose, the valleys sank down
to the place which thou didst appoint for them.
Thou didst set a bound which they should not pass,
so that they might not again cover the earth."

On that day the whole framework of the earth throbbed in response to divine energy as the Creator commanded land areas to rise and emerge from the surface of the "great deep"¹ to become delightful mountains, hills, and plains. Simultaneously, His command caused the waters to recede into the depressions formed between the confines of the uplifted land units to become oceans, lakes, or "seas." The newly risen ground formed an ideal support for the nourishment and growth of plant life, which the Creator promptly placed upon it. Lush vegetation protected the soil against erosion; it verdantly beautified the landscape, and supplied food in abundance in anticipation of the requirements of the animal and human life that was soon to populate the greater portion of the world.

An Ideal Environment

Temperate-zone fossils that have been discovered in the now frigid arctic regions show that formerly the climate there was not so rigorous as it is at present. Land areas of the pristine earth evidently were smaller; no place was so far from the moderating influence of water as is the case now, and no part of the sea was so far from

¹ Gen. 1:2; 7:11; 8:2; Isa. 51:10. The *deep* or *great deep* is a Biblical term that designates an expanse of water—the seas or ocean.

"watered the whole face of the ground."² This distillation cycle of evaporation from the seas and condensation upon the land was God's ordained process by which fresh water was provided for the needs of non-marine plants and animals. "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again" (Eccl. 1:7). In this way water was supplied adequately to the original streams, which neither overflowed their bounds nor caused destructive erosion of the land.

"Heretofore rain had never fallen; the earth had been watered by a mist or dew. The rivers had never yet passed their boundaries, but had borne their waters safely to the sea. Fixed decrees had kept the waters from overflowing their banks. But these reasoners [the antediluvian inhabitants of the world] did not recognize the hand of Him who had stayed the waters, saying, 'Hitherto shalt thou come, but no further.'"—*Patriarchs and Prophets*, pp. 96, 97.

A Doomed World

Centuries passed. Mankind selfishly took for granted the blessings the Creator had provided bountifully in the form of pleasantly profitable surroundings. No longer did most of the people of the world give thanks to God or believe in Him. Instead, more and more they devoted themselves to the worship of idols and other works of their own hands. Freely they indulged in the basest forms of sin. Finally, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Nevertheless, in His great mercy God warned men of their evil ways and their consequent impending doom. He still gave them 120 years in which they might repent and thus avert destruction. But little heed did they give to the message proclaimed by godly Noah and his faithful co-workers all that time, and even earlier by Enoch.

At last came the day of retribution to a hopelessly degenerate and unrepentant generation. A disbelieving mob mocked and jeered as Noah and his immediate family entered the sturdily constructed ark. But when representatives of all the basic kinds of land animals and birds began to arrive two by two in orderly fashion from all directions to join the human refugees, the onlooking rabble were filled with astonishment. As soon as the last of the creatures had found their assigned places within the shel-

ter of the ark, an unseen Hand closed the door decisively against the godless multitude outside.

Then came a further test of Noah's faith. For seven waiting days there was no sign of rain. Was he mistaken concerning the event of which God had told him? Or was it delayed for some reason unknown to him? The contemptuous mob taunted Noah for having been so zealously misguided and stupid. "We told you so!" "You soon will forget all this nonsense!"

But within a week the derision and revelry outside the ark suddenly were interrupted when dark, ominous clouds completely blackened the sky. Nothing like that had ever been seen before. Then a 40-day downpour of torrential rain began. What a cloudburst that was! Never since has it been equaled. Amid peals of ear-shattering thunder the very earth heaved and fell in gigantic contortions. For the first time in their ungodly lives fear and consternation filled the unregenerate hearts of men. (See *Patriarchs and Prophets*, pp. 96-99).

To the rain from above was added the even more dreadful onrush of water from "all the fountains of the great deep," (Gen. 7:11), from the multitude of seas amid which the dry land had stood ever since that third day of Creation week. Up over the land rose colossal surges of the water, "whereby the world that then was, being overflowed with water, perished."³

No ordinary or local flash flood was that, no mere rainstorm or waterspout, but a worldwide devastation divinely ordained and executed as punishment upon the ungodly. The "Judge of all the earth" had reversed the decree of Day Three. By His word, "the earth shook and trembled; the foundations also of the hills moved and were shaken, because he was wroth," and the mountains were "carried into the midst of the sea" (Ps. 18:7; 46:2, 3). The Inspired Record says:

"He stood, and measured the earth: He beheld, and drove asunder the nations;

And the eternal mountains were scattered;

The everlasting hills did bow."

"The mountains saw thee, and were afraid,

The tempest of waters passed by; The deep uttered its voice,

And lifted up its hands on high."
—Hab. 3:6, 10, A.R.V., margin.

"He who removes mountains, and they know it not,

when He overturns them in his anger;

Who shakes the earth out of its place, and its pillars tremble."

—Job 9:5, 6, R.S.V.

Most of the rainfall of the Deluge occurred during the first six weeks, while the waters from "the great deep" rose and "prevailed upon the earth an hundred and fifty days" until "all the high hills" and even "the mountains were covered" 15 cubits deep (Gen. 7:24, 19, 20).

During those terrifying months the waters swept in tidal fashion up the slopes, and by their violent and repeated return eroded the soil, carrying everything before them. From time to time today local earthquakes produce mountainous waves that inundate and devastate large islands and coastal areas. But when the very foundations of the earth are shifted and entire continents are overwhelmed, the accompanying destruction defies description. It is little wonder that the surface of the earth reveals erosion and distortion on a scale enormously greater than would result from rainfall alone.⁴

As the torrent and tumult increased in intensity, immense masses of soil and debris were washed down and deposited in successive strata in the valleys and on the lower slopes, some of which already were submerged below the former sea level. Layers hundreds and even thousands of feet thick were formed, which contained huge amounts of the remains of diverse plant and animal life. At first, slow-moving creatures and great quantities of vegetation were engulfed and buried deeply by the sand and silt that swept over them. Soon more agile creatures likewise were washed helplessly down the slopes and deposited layer after layer upon the remains of the less active ones.

The strongest and most intelligent animals were among the last to succumb to the rising floodwaters, but in turn they too were entombed, though not so deeply. During weeks of bitter anguish, men who too late had sensed their guilt and doom attempted escape by climbing to the highest elevations. But from there they also finally were carried to destruction as their last resorts sank beneath the floodwaters.

"The beasts, exposed to the tempest, rushed toward man, as though expecting help from him. Some of the people bound their children and themselves upon powerful animals, knowing that these were tenacious of life, and would climb to the highest

² Gen. 2:5, 6. The Hebrew word here rendered *mist* is the same one that is translated *vapor* in Job 36:27.

³ 2 Peter 3:5, 6. NOTE: There is sufficient water in the seas to cover the entire land, if leveled off, to a depth of over 2,000 meters, or 1¼ miles.

⁴ At ordinary summer temperatures, the total amount of water vapor that may be held in the atmosphere at one time is equivalent to the depth of approximately 1½ feet of liquid water.

points to escape the rising waters. Some fastened themselves to lofty trees on the summit of hills or mountains; but the trees were uprooted, and with their burden of living beings were hurled into the seething billows. One spot after another that promised safety was abandoned. As the waters rose higher and higher, the people fled for refuge to the loftiest mountains. Often man and beast would struggle for a foot-hold until both were swept away."—*Patriarchs and Prophets*, p. 100.

The Record in the Rocks

In view of the tremendous recurrent tidal action of the floodwaters, initiated by the subsidence and distortion of the land in many areas, it is not surprising that fossils frequently are found in successive layers or strata of rock, with simpler ones lowest and more complex and larger ones above them. Some of these strata are interspersed with water-deposited layers of silt and sand, which during ensuing years have become consolidated into shale and sandstone. Where shell-forming creatures have been buried in abundance, or where coral reefs formerly existed, their calcium-bearing remains now are found in the forms of limestone and chalk.

"At the Flood the surface of the earth was broken up, marked changes took place, and in the re-formation of the earth's crust were preserved many evidences of the life previously existing. The vast forests buried in the earth at the time of the Flood, and since changed to coal, form the extensive coal fields, and yield the supplies of oil that minister to our comfort and convenience today."—*Education*, p. 129.

Fossilized materials—petrified fossils, at least—are not formed by slow deposition of soil around or over the organic remains of either plants or animals. If such remains are not buried both *deeply* and *suddenly*, soon they will be destroyed so completely that nothing identifiable will be left. An outstanding example of this is the almost complete absence of fossil American bison remains in Midwestern North America. During more than a century past, millions of these creatures have been slaughtered on those plains, but now scarcely even a bone fragment can be found. On the other hand, in those same regions within ancient alluvial rock deposits there are abundant fossils of other creatures from remote times that obviously were buried deeply by floodwaters and long afterward were exposed by erosion. Some of the most significant of these are petrified skeletons of giant species of dinosaurs.

In fact, most stratified fossil ma-

terial reveals clearly that abundant soil-laden water was the medium by which sudden burial was accomplished. Entombment of the animals now found as fossils could not have been a process requiring millions of years. Certainly land animals could not for long ages have been living amid water that slowly was depositing silt and other sediments upon their ancestors or their contemporaries.

Often the sequence of fossil material has been misinterpreted upon the evolutionistic theory that the various types of plants and animals did not live on the earth simultaneously. Obviously the lower layers were buried first, but not long ages prior to the upper ones. But since deep and sudden burial is essential to fossilization, it is evident that if the creatures found in a given layer had not become dominant until thousands of years after those whose remains occur in a lower layer, there would be a large mass of intervening nonfossil rock or soil between such layers in order that those in the lower strata could be fossilized.

In many localities the several strata of fossils are found to be in perfect conformity, with no appreciable evidence of extensive nonfossil material or of erosion or other disturbance between the layers. In such instances there is thus no evidence of long time intervals between the deposition of

the several strata. Had a given layer of plant or animal remains been exposed on or near the surface for a long period of time, the creatures deposited therein would have been completely disintegrated by predators or decay or both. Erosion would have altered the surface of the earlier deposits so as to produce marked non-conformity with the strata laid down subsequently. A given stratum may contain a predominance of some particular kind of fossil, a so-called "index fossil," but almost invariably each layer will be found to include also a number of other kinds, some of which are in no way similar structurally or taxonomically to others in the same formation.

Since for the most part, intelligent humans must have been among the last to succumb to the Deluge catastrophe, and therefore would have been buried less deeply or not at all, their bodies would have suffered more extensive decay and disintegration instead of fossilization. Therefore it is not surprising that very few, if any, human remains have been discovered that are of undoubted antediluvian origin. The few fragmentary fossil human specimens that have been found, other than those from within the period of postdiluvian profane history, were located in extremely limited areas.

(Concluded next week)

Fellowship of Prayer

Reconverted After 35 Years

"Thanks for the prayers of God's people. My husband backslid 35 years ago, and many prayers were offered in his behalf. Thank God, six weeks before he died he had a wonderful reversion and was rebaptized. I had prayed that God's will be done. It's such a comfort to know he made his peace with God. I am writing this to encourage others never to give up praying."—Mrs. F., of Arizona.

More Conversions

"More than a year ago I requested you to pray for the conversion of my teenage daughter. She is now in one of our colleges as a student and is a happy Christian."—Mrs. B., of Kentucky.

"I asked you to pray for my son-in-law that he might quit smoking. He stopped the same day that you prayed. I also asked you to pray that he would be accepted at the university. They accepted him at the university, even though he was one credit short. So your prayers were really answered. Please pray that my husband will be converted and saved."—Name withheld by request.

"A few months ago I wrote you to pray for the conversion of a son and a granddaughter. My granddaughter was baptized two or three weeks ago, and SDA workers are visiting my son's family. Thanks be to God for hearing and answering prayers. Pray also for this granddaughter's father and mother, that they will come back into God's remnant church. Keep on praying for all of my sons."—Mrs. V., of Oregon.

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.



you're young

by Miriam Hood

To View or Not to View TV

WE'VE talked recently in this column about some of the problems that seem a part of summer, or at least they seem intensified during this free-and-easy season. There's another one that I've been meaning to discuss, although it, too, isn't exclusively a summer problem. I want to explore the subject of television. Wait—I'm not planning to say that it's all wrong. I don't subscribe to that viewpoint, and I'm opposed to sweeping generalizations on any subject. I can think of many worth-while TV programs that I've enjoyed and from which I've derived considerable benefit—"The Making of the President, 1960"; "The Golden Age of Greece"; "The Nile," to list only three.

I didn't just stumble on these programs as I sat in front of the television set hour after hour. (That mental picture makes me smile. I couldn't sit anywhere hour after hour unless I were reading or studying. But tastes differ, I know.) I looked at the television guide for the week, the one that comes in my Sunday newspaper, and informed myself as to what was being offered for viewing. Then I decided which programs would be valuable and interesting, the former quality being more important in my thinking than the latter. If the time that the viewing would take wasn't outside the limits I set for myself as regards TV, I made a mental note that "on Thursday night at _____ o'clock, I'll watch _____ program."

Two elements, then, are involved here—the element of time and the element of selectivity. Since "time is the stuff life is made of," an intelligent young Christian will need to budget time wisely, just as he does his money. In fact, we are under a definite obligation to use our time properly—it's an obligation to our Lord. When you think about it for a moment, you'll realize that the talent of time (it *is* a talent, you know) is the only one given to everyone in exactly the same amount. I'm speaking of the 24-hour day.

Keep a Record

A practical way to determine whether your TV watching is excessive would be to keep an absolutely honest record of every minute spent before the set for a week. During the same week keep a record of every minute spent in Bible study, devotional reading, attendance at religious services, church-related work. At the end of this week of evaluative bookkeeping, you'll have a clearer picture of the situation as it affects you. Incidentally, don't try to look back on the week and jot it all

down from memory. That's as ineffective as a dieter counting calories retroactively.

Selectivity, the second element in our discussion, poses a much more complicated question. (I'm assuming that if you discover you've been spending too much time, you'll correct the situation without delay.) I'm sure it would be simpler—on the surface—if the REVIEW AND HERALD published a weekly list of "approved" and "disapproved" programs. Because then the pain of individual decision could be alleviated, at least for people who react well to that sort of thing.

Our church tries to steer away from authoritarianism, however. While there are some great doctrinal points on which our church takes a most firm position, there are areas in the art of Christian living that must be charted prayerfully and carefully *individually*. Right here I'd better state, for the record, that "individually" means *you* decide for *you* and *I* decide for *me*. It's not vice versa. And we must—*we* simply, absolutely *must*—have confidence in one another's sincerity and integrity.

Therefore, having said all this, I'm going to suggest a list of questions to ask yourself (and I'll ask myself) in order to be sure that your selectivity centers are operating properly.

Questions to Ask

1. Is this TV program, in scope, theme, and atmosphere, out of harmony, or directly contrary to the principles of Christian living? We don't need, I'm sure, to become particularly specific. If immorality, obscenity, infidelity, profanity, immodesty exist in the program, regardless of how it's disguised, it just doesn't measure up.

2. Is this TV program a monument to dullness, insipidity, and mindlessness? It's been my observation that a frighteningly high percentage of programs are just that. I've fully expected the public to rise up in revolt, carrying slogan cards such as, "TV producers, beware! The general intelligence of this nation is *not* in the sub-subnormal bracket!" But they haven't. I still think I'm right; possibly the stupefying boredom of much of our TV fare has anesthetized or even paralyzed a large number of otherwise keen brains.

3. Is this TV program in good taste? Here our area is somewhat akin to questions 1 and 2, but I'm listing it separately because it's possible, I suppose, that a program could meet established standards of Christian living, could be undull, "sapid" (is there such a word?), mindful, and still be in poor taste. It's possible, but certainly improbable. And I don't plan to aban-

don my incessant crusade for good taste.

4. Will this TV program help me to operate more efficiently in my real, everyday world? "Getting away from it all" is a healthy thing to do upon occasion, but the method of escape should be carefully analyzed. If you feel more able to cope, after the interlude with a TV program, then it probably was a worth-while type of escapism. Active sports, hikes, hours with hobbies such as stamps and coins—these pursuits leave you refreshed and renewed. But the fantastically unreal world of many TV programs will often leave you dissatisfied, restless, irritable, longing for the effortless, rosy, "happy-ever-after" land, which exists only in the minds of script writers.

These questions, if answered honestly, may help you keep your TV set from becoming a trap.

A Story FOR THE YOUNGER SET

An Honest Grade

By Mabel Earp Cason

TODAY we're having an arithmetic examination for the whole term," Pam said as she started to school, "and I'm afraid I'll fail."

"Oh, you know your multiplication tables well, dear," mother assured her. "You'll get along all right."

Arithmetic was the only subject that was hard for Pam, and she almost trembled when the time came for the examination. But she sailed through all the problems of multiplication until she came to one: Find the answer to 3×6 . She knew that $3 \times 7 = 21$, but she wasn't sure about 3×6 . She thought for a long while and was about to put down $3 \times 6 = 16$.

Russell Logan, who sat behind Pam, was working on his problems too. She knew he was because she could hear him mumbling the numbers to himself. Russell was the best in the whole class in arithmetic and his answers were always right. But he had a habit of mumbling what he was thinking, loud enough so that those close to him could hear what he was saying.

Now, as Pam started to write down $3 \times 6 = 16$, she heard Russell saying to himself, " $3 \times 6 = 18$." She knew that must be the right answer so she worked her problem by putting down what she had heard Russell say. Now she thought that maybe enough of her problems had the correct answers to get her a passing grade.

After recess Miss Barnes said, "I'm happy to tell you that two of our class handed in perfect arithmetic papers. They are Russell Logan . . ."

Well, it was no surprise to anyone that Russell had a perfect paper. He always did. But, they wondered, who was the other one?

". . . and Pamela Carter."

As everyone made a sound of surprise even Pam joined in. She was as surprised as anyone.

"We are glad," the teacher was saying, "that Pamela has done so well"—she smiled at Pam—"for arithmetic is hard for her. So we know that she has done a lot of studying."

Pamela felt her face turning red. She did not deserve a perfect grade on her paper. She knew that she didn't. She sat still in her seat, feeling rather miserable. Everyone thought that she had earned that grade, but she knew better. She tried to say something to Miss Barnes, so that all the class could hear, but she couldn't.

When everyone was settling down to the next lesson she finally raised her hand and tiptoed up to Miss Barnes's desk.

"Miss Barnes," she whispered, "I didn't get a perfect grade, not really."

"But all your answers were correct, Pamela. Why do you say that?"

"Because I heard Russell saying, ' $3 \times 6 = 18$,' when I was about to write down $3 \times 6 = 16$. Here is the problem," she pointed out.

"Oh, I see," Miss Barnes said. "Well, you are an honest little girl." Then she rose and spoke to the class about it. She told them what Pam had told her, while

Pam took her seat, her face red again. "It has been hard for Pam to tell us about this," Miss Barnes went on, "and this is really just between Pam and me, but I thought you should all see how much better it is to be honest than to get a good grade by cheating. Pamela can

now have a clear conscience, and we would never have known that she had not really earned a perfect grade if she had not told us herself."

Pam squirmed in her seat, but she was happy because she had told Miss Barnes the whole truth.

A 400 Per Cent Blessing

By H. L. Dyer

THE promises of the Bible are sure and true, and they have brought many blessings to God's children who have been faithful in all things. An experience from the Northern European Division illustrates the results of faith in the promises of Malachi 3:10, 11.

"Petra and I did not quite agree as to what we should do with the Norwegian 120 kroners (US \$17) that so suddenly had become ours." This remark was made recently to me by Brother Enok Torkelsen as he looked at his wife with a smile in his eyes and recounted the happy experience they had enjoyed throughout the years in partnership with the Lord.

"That year our economy," he continued, "was in especially bad shape. We had a small farm in the southernmost part of Norway that gave us some of our daily bread, but we had practically no cash with which to meet other needs. We had three children and expected the fourth, so we needed quite a few things. Fortunately, our merchant gave us some credit, but we could not continue long this way.

"Then something unexpected happened. A cargo boat came ashore just outside our little farm. It was tied to a tree on my property. According to Norwegian law this entitled me to a certain percentage of the value of the load of the ship. When this was assessed it showed we were entitled to 120 Norwegian kroners. That was quite a bit of money at that time and especially for us who had none."

Brother Torkelsen wanted to go at once to the merchant and pay some on their debt and also buy quite a few things which the family badly needed.

Then his wife began talking about the use of the kroners. "You know we have not had cash with which to pay tithe for some time, Enok," she said. "Should we not first pay the Lord's share of this money?"

Enok and Petra discussed the matter and agreed that they would trust the Lord and His promises and give back His part to Him. They sent 100 kroners to the church and stretched the other 20 as far as possible.

A few days later, while Enok Torkelsen was working on the road leading to his farm, a little boy from one of the neighboring farms came along. He had been to the post office and had picked up the mail. There was a letter for Mr. Torkelsen from a relative in the United States. In it the relative wrote: "When payday comes I will send you a few pennies."

"I did not react to this news very much," Brother Torkelsen said, "for I seldom hear from this relative and never before had he sent me money."

Two weeks later the big surprise came. This relative in the United States sent \$60 (kroners 420). The Lord had rewarded the Torkelsens' faithfulness by giving more than 400 per cent interest in just a few days.

Brother Torkelsen is now 81 years of age, but enjoys good health. He still participates in the activities of the church, such as Ingathering and general visitation. He has never doubted the blessing that results from the paying of tithes and the giving of offerings. Again and again during his long life he has seen the promises of God fulfilled abundantly to all His faithful children.

Pamela was happy because she had told Miss Barnes the whole truth.

ILLUSTRATION BY THE AUTHOR





The Lord Doesn't Fail

By Moeita M. Burch

LORETTA scowled as she wrote the last check in payment of the month's bills. She was still tapping her pen on the desk top when her husband entered the room.

"Why the glum look?" he inquired. "Having trouble making ends meet?"

"I seem to be this time," she answered. "I'm three dollars short to pay for the magazine I ordered."

"Well, don't look to me for help. You handle the money. If you can't make it go around, don't blame me."

"Of course I'm not blaming you, Phil. But I don't understand. I know we're not rich, but the Lord always sees that we have enough for our needs."

"Humph," Phil nodded. "If you hadn't been overpaying your tithe all these years I'm sure that you'd have quite a tidy little sum on hand. I don't object to the tithe. That belongs to the Lord all right, but it's supposed to be a *tenth* of your earnings and no more."

"But I—"

"Wait a minute, Loretta. I want you to listen to a simple problem in arithmetic. This month the tithe came to exactly \$41.23. You made out the check for an even \$42. There was a loss of 77 cents."

"Money paid to the Lord is not a loss," defended Loretta.

Phil ignored the interruption and continued. "The month before you did the same thing, only with a loss of 82 cents. Now say you had an average loss of 75 cents a month. In one year that's nine dollars. You've been doing this for the last six years, so keep figuring. Six times nine is 54. Fifty-four whole dollars you gyped yourself out of! That would just about buy that coat in McCormick's window that you were admiring last week."

"I'd rather have given the money and enjoyed God's blessing than to be able to buy all the coats in the store," protested Loretta, near tears.

"That's what I'm getting at," argued her husband. "Have you received any special blessings for being

so generous? You say now that you haven't enough money left for a three-dollar magazine subscription and yet you gave the Lord \$54 extra. I wouldn't call that a blessing."

"It's never happened before, Phil. In spite of every unexpected expense the money has always stretched over everything with a little balance to the good." Loretta dried her eyes and continued. "Remember how many years I didn't pay tithe at all. I robbed the Lord."

"He isn't holding you responsible for what you did when you were not a church member, Loretta. He's

watching you *now*," Phil explained. "You don't need to have such a guilty conscience."

"It isn't that I have a sense of guilt, Phil, but it gives me genuine pleasure to pay that few cents extra each month. I do it because I love the Lord."

"A few cents amounting to \$54," he retorted. "There's no need to fool yourself, Loretta. You aren't being commended for paying more tithe than you should, and the sooner you realize that the better off you'll be. Doesn't your shortage this month prove it, or are you too stubborn to admit it?"

"Phil, I wish you'd understand. I don't pay those few cents extra because I expect some sort of reward, but I'm worried, because the Lord has never failed to cover my expenses before."

Phil went outdoors without comment, and Loretta shook her head as if to rid it of cobwebs. The age-old promise found in Malachi 3:10 ran through her mind. The Lord had indeed poured her out many blessings. Good health, wisdom to understand His Word, personal safety, peace, and always before, sufficient funds for their needs.

"Have I done something wrong?" she thought. "I can't think of a thing, but I must have displeased the Lord in some way." She laid her head on the desk and sent up a prayer. "Dear heavenly Father, if I have done some evil thing, please forgive me, for I knew it not. In Jesus' name, Amen."

Loretta felt at peace again. Idly she turned the stubs of her checkbook, doing mental arithmetic all the while. Suddenly she straightened. "I *couldn't* have!" she said aloud. She had made a glaring error in subtraction that had cheated her of ten dollars. Hastily she corrected the mistake and wrote the check for her subscription.

"Every bill paid and seven dollars over. Don't tell *me* the Lord ever fails!" she declared.

When Jesus Comes

By MURIEL NORRIS

When Jesus comes to take us home
To heaven's happy land,
The disappointments here we've
known,
Up there we'll understand.

The trials and heartaches met down
here
Up there shall be no more,
But joy and gladness e'er shall be
Upon that shining shore.

The pain and suffering here endured
Shall never come to mind;
Our days will be so full of joy
No time for hurts we'll find.

And just to see our Saviour's face,
The best of all, 'twill be;
To dwell with Him forevermore
From sin and sorrow free.

The long dark night of tears will end,
With Jesus safe at last;
Redeemed by His atoning blood,
Our days of weeping past.

O hasten on that day so near,
And come, dear Saviour, come!
We long to look into Thy face
And go to heaven our home.

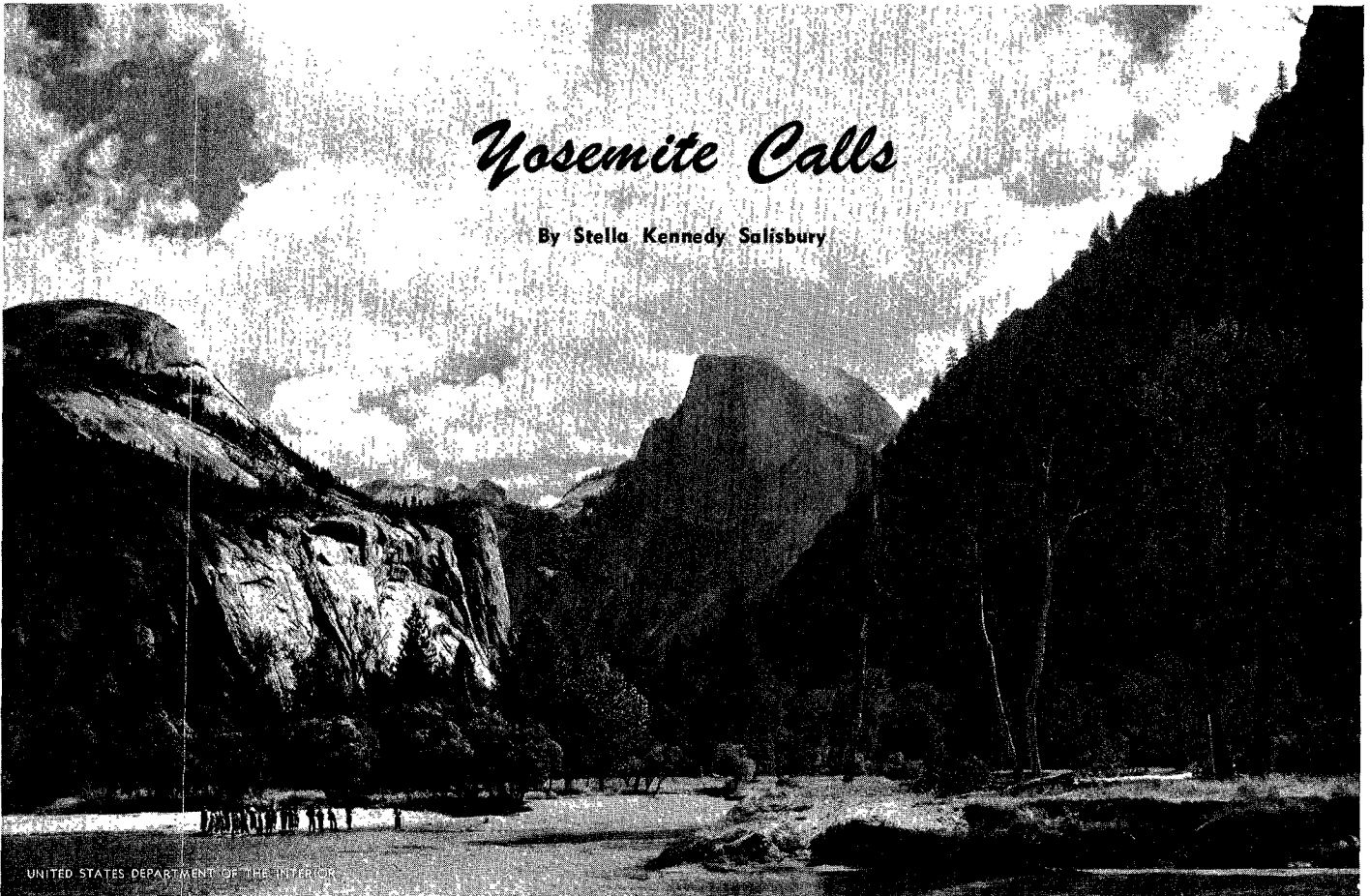
Yosemite, I hear you calling me.
I love your massive peaks so sheer and tall,
Your verdant meadows, and your thun-
d'ring waterfall;
I love your gentle, wide-eyed deer;
We know, at eventide they will appear.

Yosemite, I hear you calling me.
I love, at night, your campfire's rosy glow,
Your magic firefall that charms and
thrills me so;
I love your grand old trees so big and
strong,
Your dainty wildflowers as I stroll along.

Yosemite, I hear you calling me.
I love your rocky, tumbling river's roar,
As many hours I've lingered on your
shore,
I dream and dream and softly say,
Can heaven be too far away?

Yosemite Calls

By Stella Kennedy Salisbury



UNITED STATES DEPARTMENT OF THE INTERIOR

ONE Sabbath morning mother and dad found a new pencil in Ted's room—one of those cute imitation cigarette pencils, perfect in every detail.

"What're we going to do about this?" they asked each other.

Dad took the pencil and laid it by Teddy's plate on the breakfast table.

"We'll have to let Teddy make his own decision as to what he'll do about it," he said.

After breakfast dad took time to chat with his little boy of ten. "We're proud of you," he said. "You're such a fine boy. But I'm greatly disappointed about one thing," he added.

Teddy, somewhat startled, focused his clear blue eyes on dad and exclaimed, "But, Daddy, what have I done?"

Pointing to the pencil, dad asked, "Are you proud of being in possession of a thing like that?"

With downcast eyes, and shaking his head, Ted replied, "No," and then related the following experience.

THE CIGARETTE PENCIL

By Theodora Wangerin

"Last week, I stopped at a teacher's home with mother and Cheryl. The teacher saw that pencil in my shirt pocket and said, 'That's a strange thing for a Seventh-day Adventist boy to have!'" (The public school teacher was a non-Adventist.)

A moment later Ted added, "Daddy! He made me feel so ashamed! Cheryl looked at me and felt humiliated."

Daddy made a few more remarks

about the influence this might have on others. Teddy, anxious to be a good Seventh-day Adventist, felt very much ashamed.

Before leaving the kitchen daddy said, "I'm not going to tell you what to do. Each one is responsible to God for his acts and influence. Do as you think you should. It's entirely up to you."

A few minutes later Teddy went outdoors. When he returned, he said, "Well, that thing's gone!"

"What did you do with it?" asked dad.

"I poked it down the manhole and into the sewer," replied Ted.

"Why didn't you throw it into the garbage can?"

"I didn't want anyone else to pick it up. I really wanted to get rid of that thing," answered Teddy.

"Don't you feel better now?" asked dad.

"I surely do. No more of that for me!" was Teddy's determined remark.



The President and Communion

Even in the general climate of good will that prevails between most Christians today, a few sectarian practices are still rather rigidly adhered to. This was pointed up recently when *The American Church News* protested President Johnson's participation in the communion service at St. Mark's Protestant Episcopal church, Washington, D.C. The *News*, official publication of the Anglo-Catholic American Church Union, based its protest on a rule in the Book of Common Prayer, which says that only confirmed members shall receive Communion. President Johnson is a member of the Christian Church (Disciples of Christ), hence is technically ineligible. Fortunately for the President, Episcopal Bishop William Creighton, of Washington, believes that Christians of all faiths should be permitted to take part. His position was reflected by St. Mark's rector, William M. Baxter, who announced at a worship service after the *News's* protest had been given nation-wide publicity: "All Christians who accept Jesus Christ as Lord are invited to take Communion."

The Seventh-day Adventist Church has always welcomed Christians of all faiths to take part in its communion service. This position is based on a conviction that commitment to Christ, and faith in His sacrifice—not acceptance of a denomination's rules or distinctive teachings—qualify one for Communion. Communion is not primarily a church exercise, but a spiritual experience between the soul and Jesus. Thus a person does not need to embrace fully the teachings of the church whose fellowship he shares at Communion time; he must, however, be fully committed to the Saviour whose body and blood are represented by the emblems.

"Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. *All who come with their faith fixed upon Him will be greatly blessed.*"—*The Desire of Ages*, p. 656. (Italics supplied.)

Condition of Heart Is Important

More important than one's denominational affiliation as a qualification to participate in the communion service is the state of one's heart. Judas was a "member of the church," but he was obsessed with covetousness, and was only a step away from the traitorous act of betraying his Master when he gathered with the other disciples around the Communion table. Yet Jesus did not forbid Judas to participate.

"*Christ's example forbids exclusiveness* at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. 1 Cor. 5:11. But beyond this none are to pass judgment. *God has not left it with men to say who shall present themselves on these occasions.* . . . There may come into the company persons who are not in heart servants of truth and holiness, but who may wish to take part in the service. They should not be forbidden."—*Ibid.* (Italics supplied.)

Scripture says that at Communion "a man [should]

examine himself." Each person should search his own soul for that which would shut out the Divine Presence. If sins are discovered let them be confessed at once. Let wrongs be made right. Then each communion service will mark a forward step in the journey toward Christlikeness. This sacred service has vast potential for spiritual power. Why, then, should it be restricted to those who hold membership in a particular denomination?

K. H. W.

The Supremacy of Peter

The World Council of Churches quotes one of its staff members, Dr. Nicos A. Nissiotis, a Greek Orthodox theologian, as declaring that thus far the Roman Catholic Church, in all its discussions of interest in the ecumenical movement, has ignored the chief point of difficulty between Rome and all other parts of Christendom. That point is "the unquestioned principle of obedience to Rome seen as the one center of organic unity of the church." Dr. Nissiotis describes this Catholic belief in the supremacy of Peter as the "root and basis" of the Roman attitude and "the basic obstacle in discussions."

Well said. This Catholic doctrine of the supremacy of Peter stands revealed in all church history as the rallying point of Roman Catholicism, as indeed the strongest argument in behalf of the claim that it is the one true church from apostolic times.

How Rome could ever surrender this claim without greatly weakening all its other claims, we know not. Nor has anyone seriously suggested how Rome could weaken that claim in the interests of ecumenicity without nearly giving away its whole case and becoming simply one more subdivision of Christendom. This much should be said in behalf of Roman Catholic theologians. They know what they believe, and why, and with close-knit argument proceed from premise to conclusion to present their beliefs in the distinctive character of the Roman Catholic Church. Would that Protestant theologians realized more fully that there is a strong relationship between doctrine firmly held and church organization firmly held together. One of the great weaknesses of Protestantism today is that it often feels that peace and unity are more important than clear beliefs and clear action based upon those beliefs.

It is in the setting of these facts that we find ourselves drawn ever nearer and nearer to the conclusion that the only result that can come from any ecumenical conversations between Protestantism and Rome, is that Rome will come out the victor, for success in almost any undertaking belongs to the man who believes firmly and is ready to dedicate his all to his beliefs.

If only some great Protestant leader who is passionately devoted to the ecumenical movement could turn aside for a while to examine this breathtaking claim of Rome, Protestantism might soon be brought to a realization once more that Rome's claim is ill supported either by Scripture or by history.

Earlier Protestant Leaders Spoke Out

Certainly Protestant theologians of an early day spoke out clearly on the matter. Their writings are easily available. They were not disturbed by the present-day subtle

and dangerous attitude that to examine, critically, Rome's claims is simply in bad taste. No, they examined the record as good scholars and good theologians, and came up with the conclusion that the claim of Peter's supremacy, now so strongly entrenched, fades into the fogs of the early century when one seeks to trace it back to Christ and the apostles.

We shall not attempt here to do any detailed study on this point. That would probably call for a series of articles. We mention only these few facts:

The text of Scripture on which Rome puts its primary weight is Christ's statement to Peter: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:18, 19). It is admitted by all Protestant theologians that this text, taken alone, might plausibly give a case for Rome, but many other texts, taken alone, might give support for a whole variety of singular teachings that neither Protestants nor Catholics would accept.

In the early centuries the idea that this passage taught the supremacy of Peter found no general acceptance whatever. It has been noted from earliest times that the power of binding and loosing, for example, is in another passage of the gospels given without distinction to all the apostles. Theologians long ago also ventured the belief that the passage can be understood as meaning that on this rock of truth, the truth that Jesus Christ is the Son of the living God, our Lord built His church.

They also noted these facts of Scripture: Only a little after this statement of Christ to Peter, our Lord said to him: "Get thee behind me, Satan" (Matt. 16:23). About the same time He said to Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:31, 32). At Christ's trial Peter made a dismal showing.

James Presided at First Council

At the first council of the church, held at Jerusalem, not Peter, but James, officiated. Strange indeed, if the disciples had understood Christ's words as meaning that Peter was the head of the church. Certainly it was not Peter's judgment at that council that was sent out to the churches, but the judgment of the elders and the apostles. In his letter to the Galatians, Paul tells of how Peter gave false witness to the glorious truth that the gospel was for all men, when he withdrew from the Gentiles and would not eat with them. And Paul says: "I withstood him to the face, because he was to be blamed" (Gal. 2:11). Never once in his inspired writings does Peter convey the thought, even indirectly, that our Lord gave to him any supremacy over all the bishops and over all Christendom.

In the light of this it is not hard to see why, in the earliest writings of the church fathers, there is no support for the doctrine of Peter's supremacy. In view of the evidence we may conclude once and for all that Catholic theologians have given a sorely mistaken interpretation to Christ's words in Matthew 16.

It took centuries for this Catholic interpretation of Matthew 16 to become clearly and firmly established. But once accepted it has had to be held at all costs, lest the unique claims of the head of the Roman Church be hopelessly impaired. The interpretation is beyond discussion in Catholic circles. And there it remains to this day. We need not be a prophet to say that it will remain at the center of Catholic theology as long as time shall last.

All this Protestant theologians ought to know. They are not dull-witted men. They are well educated. We think they ought to ponder this point more fully before they awaken too late to a realization of the road they are taking if they increasingly make endeavors to find a common understanding with Rome. It is still true that two cannot walk together unless they be agreed, and the agreement, it seems clear in this case, would have to be an agreement with Rome.

F. D. N.

The Rising Tide of Crime

Soaring crime statistics in recent years have conditioned us to think of an annual rise of 7, 8, or 9 per cent as normal, even though this rate of increase is five times that of the population as a whole. We have come to accept this as one of the unpleasant but inevitable facts of life, much as we accept the steadily mounting taxes and the rising cost of living. For the first quarter of 1963 the rate of increase over the preceding year was a normal 7 per cent. In the second quarter it rose to 9 per cent, in the third quarter to 10 per cent, and in the fourth to 14 per cent. For the first three months of 1964 it skyrocketed to 19 per cent, or 12 times the rate of population growth.

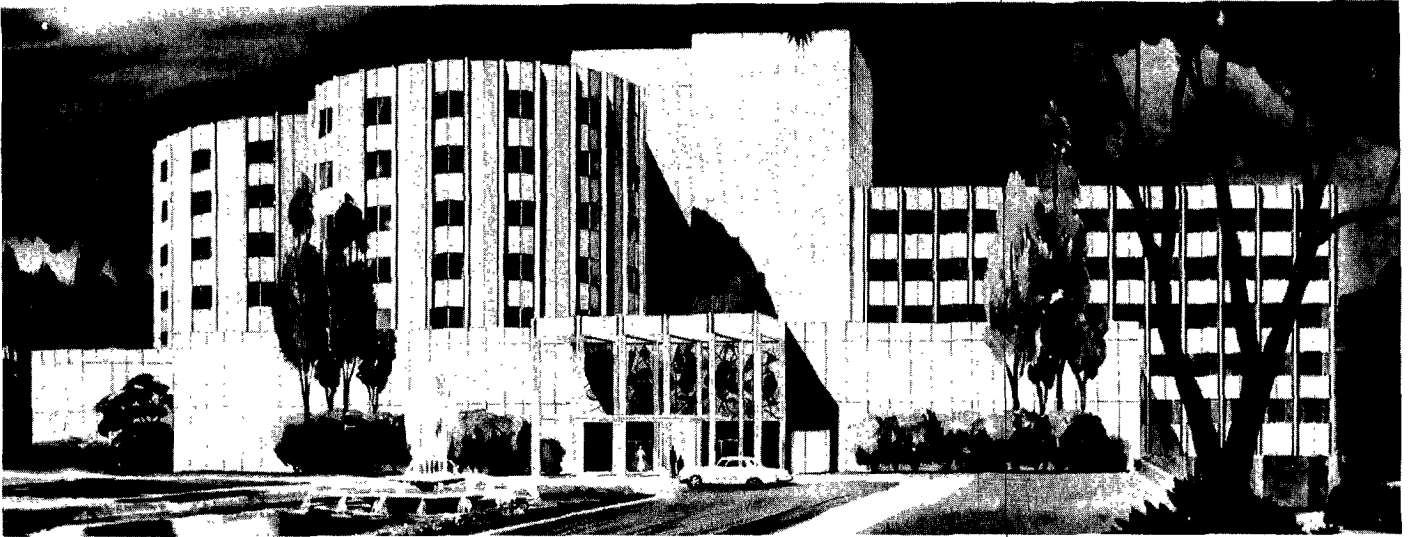
In recent months I have become aware of a tendency on my part to bypass the reading of news stories that deal with crime. I suspect that this is a sort of defense mechanism set up by my subconscious brain to escape the depressing effect the constant repetition of such things tends to produce. So much of the news menu today consists of tales of violence and cruelty—a child murdering its parents, an insane person on a rape-murder spree, a strangler plying his grisly hobby, a blind man beaten and robbed in the hallway of his own home, a hoodlum gang attacking subway riders, a mob of drunken youth defying law and order, a series of brutal attacks on teachers by disgruntled students, a group of children on a school playground fatally burned by a maniac with a flame thrower, a six-year-old child handcuffed by her father to an iron bed, her mouth taped shut, a dog collar around her neck, and holes driven into her feet by the spike heel of her mother's shoe—to say nothing of less spectacular forms of crime.

We cringe at having to admit to ourselves that we live in such a world, but reality insists on tying us up in a strait jacket of brutal facts. The human race has turned its back on God and is acting out the uninhibited spirit of rebellion against authority, rebellion that made a devil out of Lucifer in the long, long ago. Why not increase the police force and catch all the moral inebriates? But even if we could dispose of them all at one fell swoop, the problem would not be solved. From their ashes a new generation of rebels against law and order would rise to haunt us. There is no remedy for the ills of our sick and perverse generation other than the healing touch of the gospel of Jesus Christ. But Christian leaders themselves no longer believe in the power of God to save man from the inherent evil within him, and have, in effect, banished Him to the far land of fairy tale and fable.

Is there anything we can do about the problem? Yes. We can keep ourselves unspotted from the world, and redouble our efforts to shepherd our own dear ones into the ark of safety before the tide of evil submerges them in the deluge of violence and crime. Also, we can reach a helping hand to rescue others who are in danger of being swept away by the fast-flowing current. May our Father in heaven give us the wisdom and grace to know how to cooperate with heavenly agencies to this end.

R. F. C.

Reports From Far and Near



The architect's drawing of the new Loma Linda University Medical Center, which is scheduled for completion and occupancy in September, 1967. Groundbreaking ceremonies were held June 7, and construction began July 1.

GROUNDBREAKING FOR THE NEW

Loma Linda University Medical Center

GROUNDBREAKING ceremonies for the Loma Linda University Medical Center, the largest single-building project yet sponsored by the Seventh-day Adventist Church, took place Sunday, June 7, in Loma Linda. Five students, representing five study areas in the university, participated in turning the first shovelfuls of earth for the eight-story hospital-educational complex. The center is scheduled to be completed in mid-1967, and should be ready for teaching, research, and patient care by September, 1967.

Representing Seventh-day Adventists around the world were Reuben R. Figuhr, president of the General Conference, and Maynard V. Campbell, vice-president of the General Conference and chairman of the Loma Linda University trustees. In formal remarks both men cited the importance of medical and paramedical education to the worldwide work of the church, and pledged unfailing support to Loma Linda University in its God-given task.

Guest speaker for the groundbreaking was Dr. Dwight L. Wilbur, editor of *California Medicine* and clinical

By **Godfrey T. Anderson, President**
Loma Linda University

professor of medicine at Stanford University School of Medicine. Dr. Wilbur, representing the American Medical Association, spoke on "The Challenge of Modern Medical Education." Other participants included Dr. Albert F. Brown, chairman of the board of governors of the University Alumni Federation; Dr. Godfrey T. Anderson, president of Loma Linda University; Dr. Keld J. Reynolds, vice-president for academic affairs; Howard B. Weeks, vice-president for public relations and development; Robert L. Cone, vice-president for financial affairs; Dr. Walter E. Macpherson, vice-president for medical affairs; Dr. David B. Hinshaw, dean of the School of Medicine; and Clarence A. Miller, hospital administrator.

Actual construction of the new medical center was scheduled to begin July 1. Upon its completion, students of the medical, nursing, and related curriculums, which for half a century have been divided between Loma

Linda and Los Angeles campuses, will be able to receive their entire programs of study on the Loma Linda campus. Research and other activities related to medical and paramedical education, which also have been divided between the two campuses, will be centered in Loma Linda. Research programs supported by grants of more than \$2 million annually are already under way.

Actually three units in one, the center will include the hospital and outpatient and clinical sciences wings—a total of 504,000 square feet, or 11 acres of floor space in a cloverleaf design. The hospital will accommodate 320 patients, with space for care of up to 360 without crowding. A flexible design to provide for future expansion has been planned by Heitschmidt and Thompson, Los Angeles architects, and the Ellerbe Company of St. Paul, Minnesota, architectural consultants.

Circular nursing units around which patient rooms will be grouped are to be contained in three circular towers rising five stories above the hospital's three-story rectangular base. The central nursing station plan is

designed for personnel efficiency and superior patient care. The operating-room suite, including 12 operating rooms radiating out from central instrument and sterile supply rooms, will occupy space about equal in size to ten 19,000-square-foot homes. A suite of two large operating rooms for heart surgery and organ transplants have been planned, as well as specially designed rooms for orthopedic, eye, cystoscopic, and other surgeries involving the use of X-rays. Closed-circuit television monitoring surgeries in the operating rooms will enable students to view the procedures in an adjacent classroom.

Built of poured-in-place reinforced concrete, the center will be fireproof. The textured exterior surface will be compatible with the general campus color scheme.

The new center will be situated on a 20-acre site adjacent to the School of Dentistry and the university church, and connected by a mall to the Library-Administration Building and central campus quadrangle. Contractors are the Del E. Webb Corporation of Phoenix, Arizona, and Larry C. Havstad of Loma Linda.

An estimated 2,500 persons, about twice the present number, will be required to staff the new hospital in activities related to patient care, medical research, and teaching in the university's medical and paramedical programs.

In launching and supporting the

Twelve-Pound Sweet Potato for Missions

Sweet potatoes grow big in West Australia, especially on ground dedicated to missions. Mrs. I. Lamb, a faithful church member in Cowra, West Australia, holds a sweet potato weighing 12 pounds.

When Mrs. Lamb walked into the office of the local newspaper holding this sweet potato, the editor asked, "Did you grow that?"

"Yes, as an investment project for missions," she replied, explaining briefly our worldwide missions program. "I have brought it to town to sell in preparation for a special missions offering next Sabbath."

Each year the Lambs, who live on a farm about 20 miles from Cowra, give a substantial sum to missions through their investment in sweet potatoes, tomatoes, "Sabbath eggs," turkeys, et cetera. According to R. K. Brown, Sabbath school secretary of the New South Wales Conference, their annual investment offering amounts to £500 (U.S. \$1,125). The

expanded enterprise at Loma Linda, Seventh-day Adventists are contributing to the further extension of the church's medical ministry in America and around the world. At the same time they are assuring the church's young people of an opportunity for education in the health sciences at an institution designed and equipped to accommodate every modern educational need.

Tithe From the Lake Titicaca Mission

Tithes and offerings received at the Lake Titicaca Mission often come in the form of produce. It is common to find eggs and potatoes in the offering basket Sabbath morning. We encourage tithe days among the churches from time to time, and especially during the harvest season. Members may bring corn, barley, wool, a sheep, a calf, an alpaca, or other products. It is a thrill to see them come with their pack animals loaded with the Lord's portion. They do not have much, but they are faithful with what they do have.

Each local worker gathers the produce and sells it at the local market, then brings the proceeds to the mission office. In some instances he will keep and pasture the animals until they are fatter, or grown, and then sell them for a better price.

HERMAN GUY, *President
Lake Titicaca Mission*



Lambs wanted to go as missionaries themselves, but because this was not possible they give liberally to help send others in their place.

R. S. WATTS, *Vice-President
General Conference*

Non-Adventist Ingathering Solicitors in Borneo

By Doyle Barnett
*Departmental Secretary
Union of Southeast Asia*

"A Flame on the Hill"—Bukit Nyala—is the name of the little hill beside the Tatau River where Elder G. B. Youngberg, one of our pioneer missionary workers, made his headquarters while working for the Dyak people of Sarawak, in Borneo.

It was from this well-known peak that the gospel rays began to pierce the moral night and gloom in the hearts of the Dyak people. Through the years the light has kept shining, and as the three of us raced up the muddy river, splitting the breeze, we suddenly rounded a corner and abruptly came to a full stop beside a small, floating bamboo dock. No sooner had the sound of our motorboat died away when a stream of boys and girls came bounding down the hill to the dock. They were all students from our Bukit Nyala Mission School.

While the children carried our baggage up the steaming jungle ascent to the Bukit Nyala cottage where Pastor James Maung makes his district headquarters, R. C. Hall stretched his legs and wandered out over a prospective landing strip in the jungle, which the local people were cutting out of the tangled wilderness. When it is finished Pastor Hall will be able to make the trip in one fiftieth of the time now required.

Our school is now making use of one end of the strip as a large playground. But the jungle grows rapidly, and our teacher said they needed a large grass cutter. Pastor Maung had been working on a plan to secure funds for a grass cutter, as well as extra funds to make improvements on the mission school property.



Church Dedications

Almirante, Panama

On April 26, four hundred members and friends gathered for the dedication of the Almirante, Panama, church, which is the best structure in town. Winston Cunningham, the pastor, is an experienced builder, and personally did much to finish the building.

Leading out in the service were the pastor; Rafael Irsula, Panama Conference secretary-treasurer; the conference president; and Fulton Archbold, home missionary secretary. Two other Protestant ministers participated in the service.

That evening five candidates were baptized.

GLENN E. MAXSON, *President*
Panama Conference

Senja, Norway

The newest church in Norway was dedicated May 23 on the island of Senja, north Norway. At this time of the year there is no night in this part of the world. Seating capacity is about 100. The conference president, Th. Gunn Paulsen, led out in the dedicatory service. Others who participated were Elders Paul Frivold, Magne Rosen, G. Meidell Berge; and brethren Leif Nilsen, Arne Dyresen, and Herald Didricksen. The writer gave the dedicatory sermon. Later in the day a baptism was held.

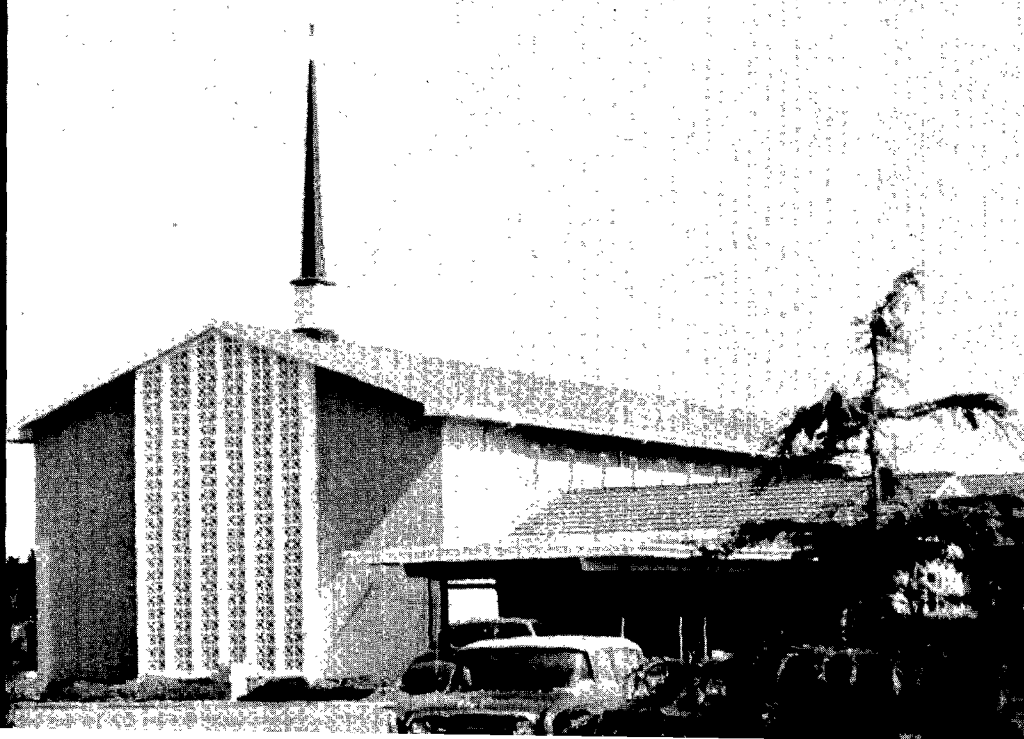
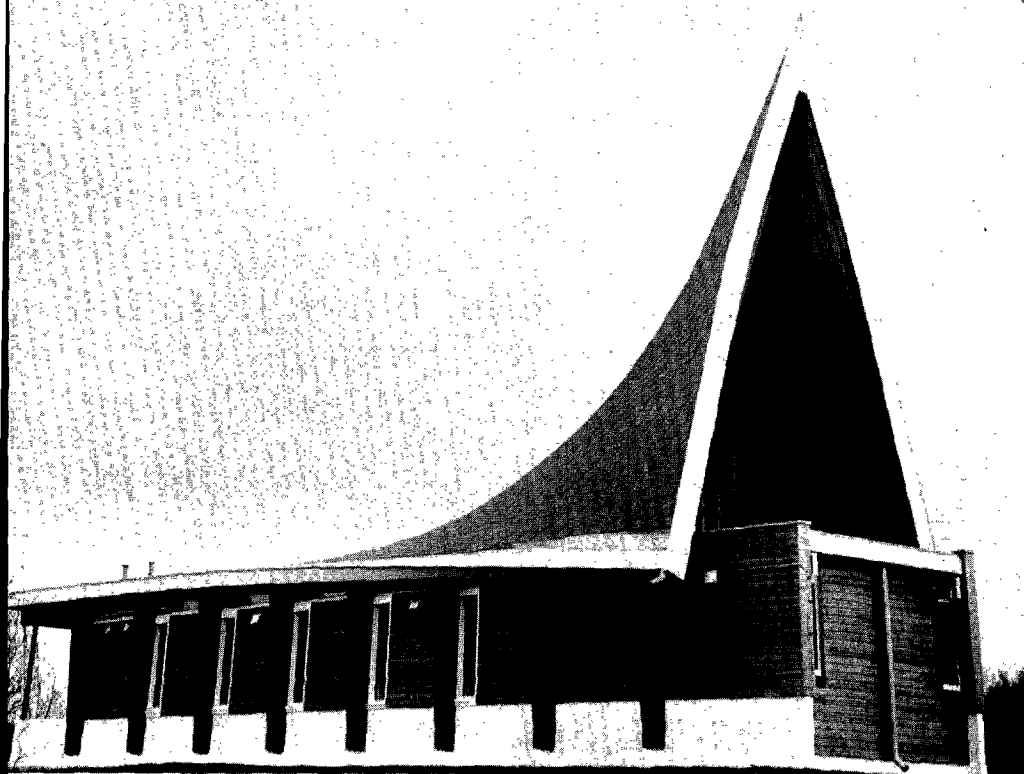
ALF LOHNE, *President*
West Nordic Union

New Zealand Missionary College

Dedicatory services for the New Zealand Missionary College church, at Longburn, New Zealand, were held April 25. For the first time since the founding of the college in 1912 the students and faculty have a church building in which to worship. The church seats 400 and a choir of 40. Heating is by infrared heaters fixed in the ceiling.

The dedication ceremony was under the direction of A. F. J. Kranz, principal of the college. Distinguished guests included G. M. Rennie, mayor of Palmerston North; R. M. Collis, chairman of the Kairanga County Council; W. B. Tennent, a Member of Parliament; L. C. Naden, president of the Australasian Division; F. L. Stockes and H. W. Hollingsworth, presidents of the North and South New Zealand conferences, respectively; and L. V. Wilkinson and H. Kirk, former principals of New Zealand Missionary College.

E. E. COSENTINE, *Secretary*
GC Educational Department



Then the day came for us to launch out on our Ingathering project, and in the mission boat the three of us went down the river to Tatau, where there are a number of Chinese shops.

The captain of the village was first on our list of good prospects, but since it was expected that another man of more means would give a larger donation, it was decided to call on him first. He readily offered to contribute M\$50.00, but this was only half of what we had hoped he would give. When the first and presumably most liberal donor set the precedent with a smaller amount than was anticipated, his example would lessen the possibility of subsequent donors. But we were happy for the gift, and proceeded to the next best prospect, the village captain. He was glad to see us, and said that he and the district officer were planning to solicit the shop owners the following day, and hoped they might raise as much as M\$300 to purchase a grass cutter for our school.

In a few moments the district officer rushed in, bubbling over with enthusiasm. Surely they would be able to raise enough to purchase a grass cutter. "But," Pastor Hall added, "we also now need to expand our school program, and we hope to raise M\$1,000. Do you think that might be possible?" With high optimism the district officer agreed and said, "Let's go."

With the district officer and the Captain leading the way and three Adventist preachers following close behind, their bags full of Ingathering brochures and receipt books, we all marched down the covered way. We had informed these men that we had already made one call at a certain shop. As we realized they were leading us back to this same shop we explained that we had already been there. "Never mind, never mind," the district officer assured us. And soon we were writing a receipt for another M\$50 from the same man!

We trailed after these enthusiastic ingathering solicitors, from shop to shop. Pastor Jerry Chang was kept busy writing receipts as fast as he could, Pastor Hall gave out the brochures and Bible school enrollment cards, and I was present to fill in and explain further the purpose of our work when our zealous friends had told as much as they knew and ran out of anything to say. Then, with abrupt suddenness, we had covered the territory, and when we counted the receipts the total amounted to more than M\$500. "That's very good," said the district officer, "but the best is yet to come. Let us cross the river and see the sawmill superintendents!" Down the gangplank he went with the captain beside him and three delighted pastors pressing close upon their heels.

The signature book was placed in the superintendent's hand, and five pairs of eyes were watching as he wrote the name of his sawmill, and the amount of his contribution on the signature sheet. It seemed that everything that day exceeded our fondest hopes. He was more than happy to donate M\$250. When we left there, it seemed that we could almost walk on thin air. What a privilege to work for these two solicitors and write receipts for hundreds of dollars!



F. L. Peterson, commencement speaker, and Dr. Richard Hammill, president of Andrews University, lead the president's party at the 1964 graduation exercises.

As we walked away and waved farewell to our kind benefactor, he assured us that the second superintendent would do the same as he had done. His encouragement urged us on, and soon the last signature of the day added another M\$250.

The next morning we stopped at a small village where there were only three shops. The first two gave M\$30 each. The owner of the third shop was away on a business trip, and his wife asked if we would accept M\$20 from her, in view of the fact that they had just started their business. We were glad to accommodate her. Now the Ingathering totals were nearly M\$1,100—all from non-Christians in a small village of the jungle on the Tatau River!

As you read about this experience you may say, "Well, if Ingathering were always that easy I would enjoy doing it." We agree. It was a joy and privilege for that trio of preachers. Perhaps it was an unusual experience. However, it was a good lesson to us as we watched these nonbeliever friends take the initiative in this work, and enthusiastically canvass their friends to give generously for the support of an Adventist school. If non-Christians give of their best energies in helping to raise funds for gospel work, should one who is a firm believer that the end of all things is at hand and Jesus is soon to come, be less zealous and enthusiastic about Ingathering?

Andrews University Graduation

By Donald Lee, PR Director

Andrews University conferred degrees upon 184 students and one faculty member at the graduation exercises held in Pioneer Memorial church, May 31. Charles E. Wittschiebe, Theological Seminary professor of pastoral care, received an honorary Doctor of Divinity degree. The undergraduate college granted 128 degrees, the School of Graduate Studies 43 Master of Arts degrees, and the Seminary six Master of Arts and seven Bachelor of Divinity degrees.

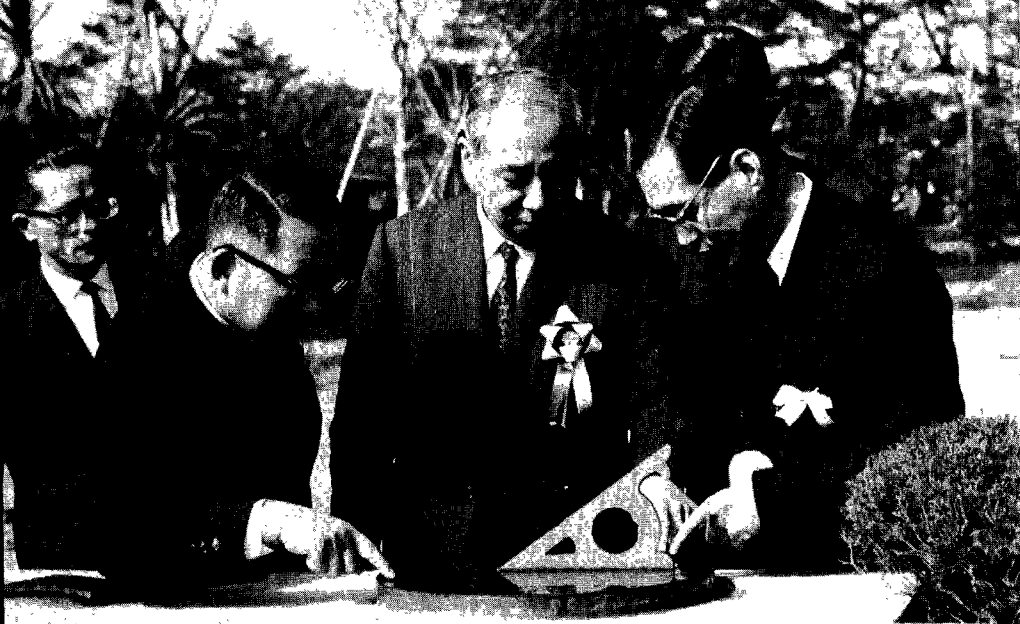
F. L. Peterson, vice-president of the General Conference, was the commencement speaker. Elder Peterson, a former teacher, pastor, and college president, challenged the graduates to meet the demands of "America's fourth great era, the era of rapid change and revolution." To face this day, he said, each graduate must ask himself, "Not, do I have the truth, but does the truth have me?" In closing he remarked, "God calls you to go forward. Go, linked with Omnipotence. Go, and be valiant for God."

Dr. Richard Hammill, president of Andrews, charged the graduates to accept the freedom and responsibility their higher education had given them. "Men are inclined to enjoy freedom but to avoid responsibility," he said. "One of the major goals of this institution is to help inculcate a sense of responsibility in every student who comes here. We charge you to make full use of your freedom, but also your responsibility."

The Sabbath morning baccalaureate speaker was N. C. Wilson, president of the Columbia Union Conference. He challenged the candidates to leave Andrews University with more than graduate and college degrees. Leave, he said, with the divine credentials of love for all men, and a firm steadfastness for principle. Dr. F. E. J. Harder, professor of the Andrews University graduate Department of Education, was in charge of the Friday evening consecration service.

Both the graduate and undergraduate schools presented gifts of appreciation to the university. Roger Bothwell, senior class president, presented Dr. Hammill with a check for a plaque to be erected on the campus by the Michigan Historical Society, giving a brief history of the university. Josef Greig, class president of the graduate schools, presented two hymn boards to be used in the Seminary Hall chapel.

This was the ninety-first commencement program for the undergraduate college, forty-second for the Seminary, and fourteenth for the School of Graduate Studies. Of the 128 receiving degrees from the undergraduate school, 96 are entering the service of the church. Twenty-eight will enter upon graduate study.



Governor Tomonoh of Chiba Prefecture studies the sundial in the garden of Japan Missionary College, with President Yamagata explaining and T. Funada looking on.

1963

Japan Missionary College Hosts Governor

By Minoru Inada

Japan Missionary College was honored by the presence of Governor Tomonoh, of Chiba Prefecture, at its 1964 graduation exercises on March 15. The police were busy on the highway directing traffic, and dignitaries of nearby towns who had been dubious about the governor's visiting a small school such as ours were busy preparing for the big occasion.

The school premises were spick and span under the bright morning sun as the governor's official car entered the campus. After a briefing in the president's office he set out for an inspection trip on which he visited the woodwork shop, the food factory, the dormitories, the cafeteria, the farm, and finally the astronomical and weather observatory. He took great interest in the industrial phase of our educational system, and tasted health food from the factory.

At ten o'clock the governor and his suite entered the chapel for the graduation exercises. Not a Christian himself, he observed the religious exercises with great interest, and then gave his congratulatory message to the graduating class and the school.

The graduates receiving diplomas numbered 76—12 a B.A. in theology, 11 an Associate of Arts in the Bible instructors course, eight in elementary education, nine in secretarial science, and one in nutrition. Thirty-five younger students finished the high school course.

The governor commented to the president, Dr. Yamagata, that everyone appeared to be cheerful and happy. It was later learned that one of the reasons that prompted his visit was that Japan Missionary College holds the unusual record of producing no juvenile delinquents.

After the ceremonies we all thanked the Lord for the opportunity to witness for Him. The solemn thought of an infinitely greater Visitor someday in the future braced us to make even more thorough preparation than we had for the governor of Chiba Prefecture.

*From Home Base
to Front Line*

Mr. and Mrs. Theodore G. Sample and two children left Miami, Florida, June 10, for Puerto Rico. Brother and Sister Sample served two terms in the South American Division, where he was assistant division treasurer. They have taken a short furlough in the United States. He has responded to a call to be secretary-treasurer of the Antillian Union Mission. They are now beginning a full term of service in the Inter-American Division.

Norma E. Eldridge left Los Angeles, California, June 12, returning to the Far East after furlough. She served one term on Okinawa. At this time she will take up work as director of nurses in the Youngberg Memorial Hospital, in Singapore.

Mrs. Charles H. Tidwell and four children left Boston, Massachusetts, for Bombay, India, on June 15. They have been on furlough. Brother Tidwell preceded them in returning to India, having left October 22, 1963. He is a teacher in the Spicer Memorial College.

Mr. and Mrs. Boaz J. Dompas and son, recently of Berrien Springs, Michigan, sailed from New York City on the S.S.

Sylvania, June 18. They are returning to their homeland, Indonesia, after taking studies at Andrews University. He is to be employed by the Indonesia Union Mission.

Dr. and Mrs. Harvey E. Heidinger and two children, of Forest Grove, Oregon, sailed from New York City on the S.S. *Hellenic Spirit* June 18, for Ethiopia. Dr. Heidinger is to serve as a physician in the Empress Zauditu Memorial Hospital, in Addis Ababa.

W. R. BEACH

Nebraska Camp Meeting

By N. W. Dunn, Associate Secretary
General Conference

Some 2,000 people met on the campus of Union College to enjoy Christian fellowship and spiritual revival during the four days of the Nebraska camp meeting, June 3-6.

F. O. Sanders, president of the conference, directed the activities of the camp, and he was ably supported by L. F. Webb, the secretary-treasurer, the conference workers, and the secretaries of the various departments. The organization of the camp functioned smoothly. The attendance at the various meetings gave evidence of a sincere desire on the part of many to benefit by the instruction given. R. H. Nightingale, E. E. Hagen, and J. F. Kent from the union were present and took an active part in the program. S. L. Clark, representing the Review and Herald, and Daniel Walther, of Andrews University, gave valuable assistance. O. O. Mattison, M. H. Reeder, and the writer represented the General Conference. H. M. S. Richards and the quartet presented the services Friday evening, Sabbath morning, and Sunday night.

Two special offerings were taken on Sabbath. The one for conference evangelism, including pledges, amounted to \$1,534. The Sabbath school missions offering from the various divisions, including pledges, was \$5,105.70.

The conference officers and workers in Nebraska are of good courage, and are laying plans to press out into the cities, towns, and counties of Nebraska that are as yet unentered by the messengers of salvation.

South Lancaster Church Centennial

By S. A. Yakush
Departmental Secretary
Southern New England Conference

April 30 marked the centennial of the organization of the South Lancaster, Massachusetts, church. On that day, 100 years ago, eight believers met to organize what have become today the Village church and the College church, each with a membership of more than 700. Stephen N. Haskell led out in establishing the church and, 18 years later, in founding what is now Atlantic Union College.

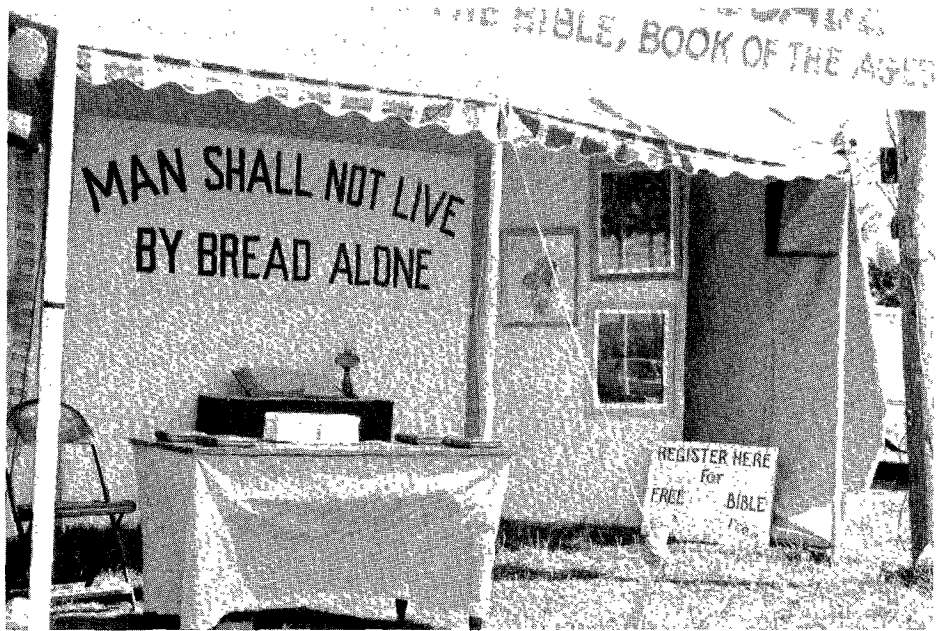
In the early days the church had no

permanent home, but moved from cottage to lodge hall to carriage shop, as the congregation grew. In the fall of 1877 a general meeting was held in a tent because of inadequate permanent facilities. The need of a larger church home was discussed, and by the spring of 1878 a suitable building was built and dedicated. The original structure still remains as the front part of the present church.

A number of outstanding events in our denominational history have taken place in South Lancaster. The Vigilant Missionary Society was organized in 1869 to distribute literature. From this beginning came the formation of our Book and Bible Houses and the home missionary department. In 1870 Mrs. White spoke to more than 10,000 people, who came from all over New England to attend the first Adventist camp meeting in New England. Since J. N. Andrews left South Lancaster for Europe in 1874 as the first Adventist missionary, more than 300 missionaries have gone from this church and Atlantic Union College to the four corners of the earth.

To commemorate the centennial, R. R. Adams, present pastor of the church, and his members planned a memorable weekend. Speakers were O. D. Wright, a former pastor and now president of the Arkansas-Louisiana Conference; F. D. Nichol, editor of the Review and Herald; and Arthur White, secretary of Ellen G. White Publications.

On Sunday Elder White led a large group on a tour of historic spots in South Lancaster. The tour was climaxed by a memorial service at the first Adventist church in Washington, New Hampshire.



This county-fair booth helped prepare the way for an evangelistic crusade in Winterset, Iowa.

Fair-Booth Evangelism in Iowa

By Don Houghton

The Winterset, Iowa, church decided to reach people where they are—at the annual county fair. In small-town farming areas no other occasion brings so many people together. With outstanding success, the home missionary department had sponsored a fair booth the previous year, featuring our leading publications and worldwide work.

Under the direction of Joe Saxton, the home missionary leader, a new booth was designed that would feature evangelism and advertise the evangelistic crusade soon to begin. It Is Written was the theme decided upon, and everything in the booth emphasized the Bible. Across the top of the tent in which the booth was housed, a large canvass sign announced:

It Is Written Prophetic Crusade
Featuring the Bible
Book of the Ages

Inside, across the backdrop, were the words, "Man shall not live by bread alone." The centerpiece of the booth was a desk on which we placed an old Bible, the largest that could be found. It lay open, with a pair of old spectacles placed on it, as though someone had just been reading. An antique electric lamp giving the flickering effect of an old kerosene lamp was placed beside the Bible. Three pictures of Christ to be given as attendance awards in the crusade meetings were placed on the right wing of the backdrop while the left wing featured the Faith Bible Course available through the Voice of Prophecy. A registration desk at the front of the booth displayed several Friendship editions of the Bible, one of which was given away each day of the fair.

The attendant at the booth greeted passerby with a pleasant, "Would you like to register for a free Bible?" While they registered, he would show them the features of the Friendship Bible. Each was told that if he did not win the free Bible today he could still obtain one by attending the It Is Written prophetic crusade. More than 600 registered, and their names were added to the mailing list.

On opening night approximately 150 nonmembers crowded the little hall in which the crusade was held, and more than 100 of them attended regularly. To date, 12 have united their hopes and lives with God's remnant people through baptism. Now, nine months later, the church



The South Lancaster, Massachusetts, church celebrated the centennial of its founding, on April 30, 1964.

is still reaping a harvest from this endeavor.

Among the new members are a young man and his wife whose first contact with this message was through the fair booth. He is manager of the largest business in Winterset, and his fair booth was next to ours.

Condensed News

Forty Years of Service

At a chapel program on May 27 in Sandia View Academy, Brother and Sister Adolph Bergold were honored for 40 years of dedicated service to Adventist youth. These 40 years have been spent in only two schools—in our college in São Paulo, Brazil, where he was farm manager for 26 years, and Sandia View Academy for the past 14 years. She has taught secretarial science through most of those years. Elder R. H. Howlett, principal of Sandia View Academy, presented Brother Bergold with the 25-year gold service pin.

R. H. HOWLETT

Philippine Union College Launches Church Fund Campaign

Victor Hugo once said that nothing is so powerful as an idea whose time has come. This is the time for a new church on the campus of Philippine Union College. Heretofore we have met in one temporary place after another. But something is lacking that only a sanctuary atmosphere can supply.

Eight years ago the faculty members each gave a month's salary or more for the college auditorium, and they can be counted on to do so again for a church building. Alumni here and abroad are being reached, and they will not fail their alma mater.

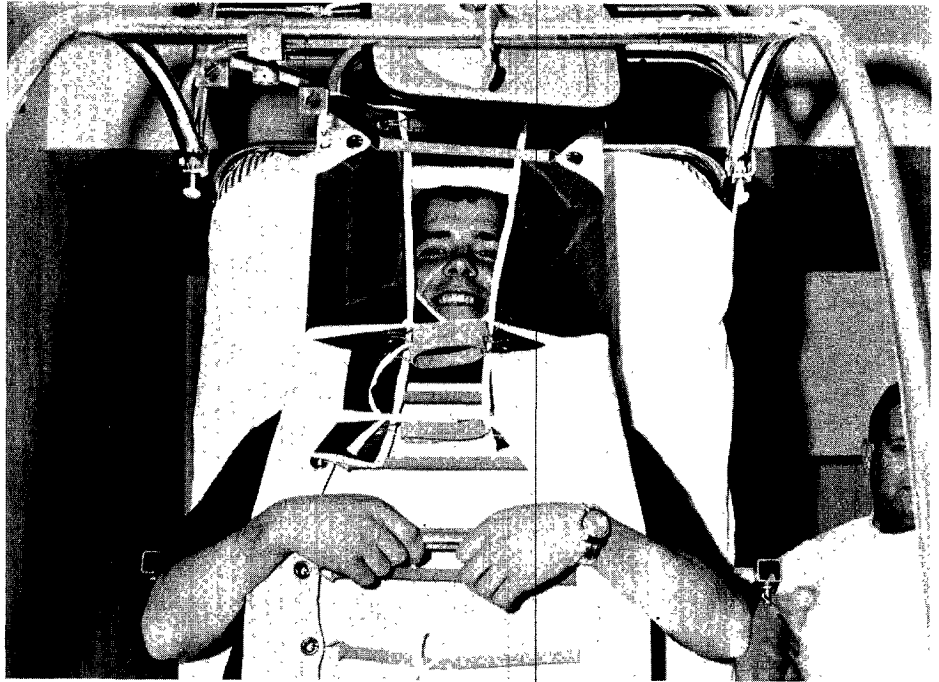
Plans are being laid for a groundbreaking ceremony during the golden jubilee of Philippine Union College in 1967, for the boldest project in its history—a 300,000 peso church building.

B. B. ALSAYBAR

Literature Work in Leopoldville

It was recently our privilege to establish regular literature evangelism in Leopoldville, capital of the Congo. Books were ordered from our French publishing house, and a supply of Bibles, Testaments, and Gospel Portions was secured from the Congo Bible Society. The church members were informed that literature was available and that colporteurs were needed to distribute it from door to door. From our small group of church members six volunteered for literature evangelism. After three days of instruction we guided them in practice from house to house, and encountered a great desire to purchase our literature. The field is ripe to receive the message through the printed page.

J. T. KNOPPER



Portland Sanitarium Sponsors Academy Day

The first academy days conducted by the Portland Sanitarium and Hospital, May 11 and 12, brought seniors from Laurelwood, Columbia, and Portland Union academies to investigate the possibilities of careers in hospital work. A total of 145 seniors participated. The visit was coordinated with observance of National Hospital Week, May 10 to 16.

The students took part in discussions of the 60 types of jobs required to operate the hospital. Directors and instructors of the five schools conducted at the sanitarium presented advantages and requirements and demonstrated equipment and procedures.

Pictured is Marlowe Clarambeau of Portland Union Academy doubling as patient for the demonstration of the Circ-O-Lectric bed.

JEWEL HENRICKSON, PR Director
Portland Sanitarium and Hospital



Brief News OF MEN AND EVENTS



Atlantic Union

Reported by
Mrs. Emma Klirk

► On April 24 R. T. Hudson, president of Northeastern Conference, opened a one-week revival in the Capital City church in Albany, New York. H. W. Kibble, conference home missionary and Sabbath school secretary, continued the meetings from April 26 to May 3. A number of people have accepted the truth as a result.

► The Southern New England Conference executive committee has called H. D. Lawson, principal of Grand Ledge Academy at Grand Ledge, Michigan, to be the first principal of Pioneer Valley Academy. Elder Lawson has arrived in his new field of labor and will spend the next year selecting a faculty and planning the curriculum.

► Sixty-five members of the Atlantic Union College Class of 1964 received baccalaureate degrees in graduation exer-

cises the weekend of May 29-31. The 65 graduates have majors in 21 fields of study. G. H. Minchin, former head of the Atlantic Union College religion department and presently professor of religion at Columbia Union College, presented the consecration address. Baccalaureate services were led by A. C. Fearing, associate secretary of the Ministerial Association of the General Conference. At commencement exercises Sunday morning G. T. Anderson, president of Loma Linda University, gave the address. R. E. Cleveland, academic dean, presented the senior class, and degrees were conferred by the president, R. L. Reynolds, assisted by Mary Lou Peckham, registrar.

► On June 13, members of the White Memorial church in Portland, Maine, met in their new sanctuary for the first time. Guest speaker for the morning service was Carl P. Anderson, president of the Northern New England Conference. The first baptism was conducted by W. W. Menshausen, the local pastor, at the evening vesper hour. Ten were baptized. The first wedding took place on Sunday, June

14. Visitors to Maine are invited to worship in the new church in Portland.



Canadian Union

Reported by
Evelyn M. Bowles

► On the afternoon of May 21 the Creston church in British Columbia enjoyed the happy experience of breaking ground for their new church in that growing city. The city was represented by Mr. Toiedu. The local pastor, E. L. Wilson, offered the prayer. The sod was turned by G. O. Adams, conference president.

► The Nanaimo church on Vancouver Island has purchased a beautiful site for their new church building, which will be started later this summer. The site is on the main north-south highway on the northern approach to the city.

► F. W. Baker, educational superintendent, and G. O. Adams, president of the British Columbia Conference, recently made their annual call at Walla Walla College to meet with Canadian students. Forty-eight attended the supper and heard the report of progress in the British Columbia Conference.

► The Kamloops company in British Columbia recently purchased an excellent site for their proposed new church.



Columbia Union

Reported by
Don A. Roth

► Dr. George Harding III, director of the Harding Sanitarium in Worthington, Ohio, has been appointed chairman of the Commission on Mental Health for the State of Ohio. Dr. Harding is a former president of Loma Linda University.

The Gospel Choirmen

The Gospel Choirmen, a group of missionary men supported by their pastor, E. E. Lutz (seated third left), have set out in faith to help finish the work with song and the spoken word. Dr. Gordon Wallace (second left, second row) is president of the group. Gilbert Steck, chef at Boulder Memorial Hospital, is the director (seated, center). Dr. Jerry Smith is pianist (seated, left). All 35 choirmen have full-time occupations. These include contractors, teachers, decorators, physicians, dentists, electricians, X-ray technicians, as well as a printer, a hospital administrator, an accountant, a scientist, an optometrist, a pharmacist, and a tailor.

These dedicated laymen have been singing the message with great effectiveness for many years.

The Gospel Choirmen have conducted several soul-winning efforts in which they did the singing, the speaking, and the financing. They are now engaged in such an evangelistic project in Lafayette, Colorado. What began as a musical program has been smoothly and effectively developed into a Bible-marking class by the pastor, who also sings with the group.

An unused church building in Lafayette, purchased by the Boulder, Colorado, church, with assistance from the Colorado Conference, and completely renovated, is being used for the effort. It was temporarily named Gospel Choirmen's Chapel. It has a seating capacity of 200, and the church has been well filled on several occasions. A good interest has developed.

Dr. Wallace writes, "This is a remarkable group of men, and I marvel at their loyalty and enthusiasm."

By BEN J. LIEBELT, *Departmental Secretary*
Colorado Conference



► A capacity audience at the DuPont Park church in Washington, D.C., April 26, heard choirs from St. Luke's Episcopal, Shiloh Baptist, First Seventh-day Adventist, and DuPont Park Seventh-day Adventist churches in Washington, the Berea Temple in Baltimore, Pine Forge Institute, and the Columbians and the Pro Musica group from Columbia Union College give a musical program. This program was part of a plan to help liquidate the church indebtedness.

► Dedication services were held March 21 for the Cleveland German church. F. W. Wernick and J. B. Bogle, conference president and treasurer, led out.

► Mrs. William Jarvis is the new secretary to the president of the Ohio Conference. She replaces Mrs. J. B. Bogle.

► Eleven members of the Spencerville, Maryland, church recently completed requirements for the Light Bearers Training class.

► S. J. Steiner and Eugene Sorenson, M.D., recently conducted a Five-Day Plan to Stop Smoking, in Central Dauphin High School in Harrisburg, Pennsylvania.



Lake Union

Reported by
Mrs. Mildred Wade

► E. M. Tyson has accepted an invitation from the Illinois Conference to be leader of the Aurora district. He has previously served as a pastor in the Indiana and Carolina conferences. Recently he has been Bible teacher at Union College Academy.

► The Andrews University 1964 summer school session is one of the largest on record. In the three schools there are 598 students enrolled; 239 in the undergraduate school, 299 in the graduate school, and 133 in the Seminary. The university also is offering the largest variety of summer classes in its history, with a total of 156 classes, two European tours, one South American field school, and five United States field schools.

► The annual conference for the Hungarian churches in the Middlewest and Eastern United States met in Chicago the weekend of May 29-31. Most of the meetings were held in the Beverly Hills church on the South Side. Assisting the pastor, C. G. Tuland, were Wesley Amundsen from the General Conference; W. A. Nelson and Elton Dessain from the Illinois Conference; and J. Z. Szlezak of the Cleveland, Ohio, Hungarian church.



North Pacific Union

Reported by
Mrs. Ione Morgan

► Philip W. Dunham has accepted the call of the Oregon Conference to be pastor of the Stone Tower church in Portland. He has been pastor of several churches in California.

► Unrestricted accreditation of the basic baccalaureate nursing program for a five-year period has been granted the Walla Walla College School of Nursing by the board of review of the National League for Nursing.

► Two additions to the industrial staff at Walla Walla College have recently been announced. Charles Davis is the new purchasing agent, and Kenneth L. Gruesbeck, of Maitland, Florida, the new production manager at the college press. He is currently shop foreman at Forest Lake Academy.



Northern Union

Reported by
L. H. Netteburg

► It Is Written is being carried on two television stations serving Iowa, one in Cedar Rapids and one across the river from Davenport, in Moline, Illinois.

► H. M. S. Richards spoke to the Minnesota pastors, departmental leaders, and literature evangelists who remained a day after camp meeting for a workers' meeting. A series of objectives for advancing the work in Minnesota was adopted.

► George Melashenko, who has been serving as a district pastor in Minnesota, has accepted a call to take charge of the Russian department of the Voice of Prophecy.

► C. P. Shobe, Iowa district pastor, has transferred to the Davenport district to fill the vacancy created when E. F. Coy accepted a call to Ohio.

► Three people were baptized in the Burlington district recently as a direct result of the work of dedicated laymen.



Pacific Union

Reported by
Mrs. Margaret Follett

► New appointees to the La Sierra College faculty have been announced as follows: Dr. Geraldine Tupper to teach courses in microbiology and anatomy; Caroline Hafner to instruct in physical education; and Lee Davis, for some years on the staff, rejoining the agriculture department.

► Eight new members are being added to the faculty and staff of Rio Lindo Academy. John Ward from Laurelwood Academy will teach English and speech; Maxwell Peak, Jr., will teach German, French, and history; David Dickerson will serve as associate dean of boys; and Mrs. Dickerson will teach girls physical education. Joining the food service department are Don Knecht as director and Mrs. Knecht as a member of the staff. Victor Duckett, of Miranda, California, will teach grades five to eight; and Albert McManus, of Crescent City, California, will be the custodian.

► George E. Rice, of Rochester, New Hampshire, has succeeded Sheldon Seltzer as pastor of the Ogden, Utah, church. Elder Seltzer has accepted a call to work in Wisconsin.

► Groundbreaking services for the new Japanese church of Sacramento were held the morning of May 31, with Dr. C. Mi-toma serving as master of ceremonies. The



Sixty Years of Service

Anna Pedersen, a young Danish immigrant, came to Hinsdale Sanitarium and Hospital on May 20, 1904. Although she retired in 1961, the institution is still home to her. She was one of the first employees to serve under the institution's founder, Dr. David Paulson, "an efficient man who expected you to tend to your knittin'," Miss Pedersen recalls. "Mistakes were not allowed."

Once through a stenographer's error, the patients received a menu that read "Mother's Cats" instead of "Mother's Oats." Everyone ordered some, knowing, of course, what the error was. But the doctor considered it a very serious matter. On the other hand his wife, Dr. Mary Paulson, saw the humor.

A staff housing building adjacent to the hospital has been named for Miss Pedersen, and in it she maintains her own apartment. Almost daily she comes to the hospital with flowers from her garden to give to patients or to beautify offices.

Above, Miss Pedersen, returns to the kitchen to try her hand at decorating a special recipe and to give head cook William Mulske a few pointers on the 60th anniversary of the day she first worked at the sanitarium.

C. ELWYN PLANTER, PR Director
Hinsdale Sanitarium and Hospital

pastor is Harold Kono. A Japanese dinner prepared by the Dorcas women was served to all present following the service.

► Gwen Spuehler, who has served in the registrar's office at Pacific Union College since 1954, and graduated in June of this year, is to be registrar and secretary at San Gabriel Academy.

► Mrs. Elsie Franklin, for six years secretary to D. E. Venden, Central California Conference president, has accepted a call to the Nebraska Conference, where she will serve as secretary to L. C. Webb, conference treasurer.

► According to E. C. Walter, registrar at Pacific Union College, the summer school enrollment is higher this year than last, with a total enrollment of 345 at the end of the first week of the summer session.

► Dr. Cyril D. Blaine, concentrating on cardiology within his specialty of internal medicine, has joined the staff of the St. Helena Sanitarium and Hospital.

► Ernest H. Mattison, for the past six years principal of the Redlands elementary school, will be principal of the church school in Stockton, California.

Church Calendar

Pioneer Evangelism (Dark County)	August 1
Church Missionary Offering	August 1
Oakwood College Offering	August 8
Educational Day and Elementary School Offering	August 15
Literature Evangelists Rally Day	September 5
Church Missionary Offering	September 5
Missions Extension Day and Offering	September 12
Review and Herald Campaign	Sept. 12-Oct. 10
MV Pathfinder Day	September 19
Thirtieth Sabbath Offering (Far East)	September 26
Neighborhood Evangelism	October 3
Church Missionary Offering	October 3
Voice of Prophecy Offering	October 10
Sabbath School Visitors' Day	October 10
Community Relations Day	October 17
Temperance Day	October 24
Church Missionary Offering	November 7
Week of Prayer	November 7-14
Week of Sacrifice Offering	November 14
Ingathering Campaign	Nov. 21-Jan. 2
Ingathering	December 5
Church Missionary Offering	December 5
Thirtieth Sabbath Offering (Northern Europe)	December 19

REVIEW and HERALD

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

Editor: Francis David Nichol
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Consulting Editors: R. R. Figuhr, M. V. Campbell, Theo. Carcich, W. E. Murray, F. L. Peterson, R. S. Watts
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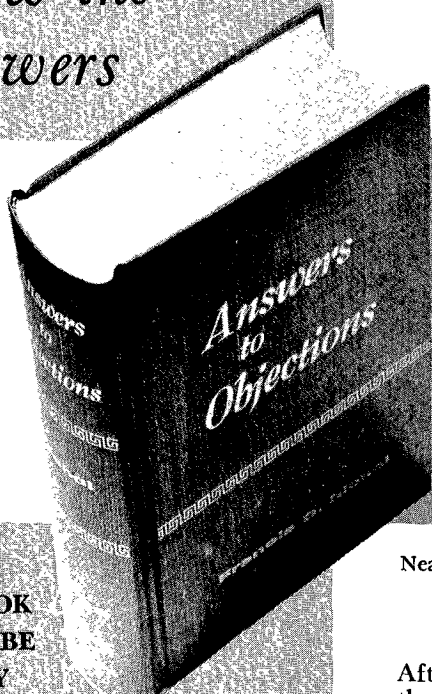
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News of Note

A Forward Look in Northern New England

For the first time in its history the Northern New England Conference has a new office building of its own—at 25 Commercial Street in Portland, Maine. The structure adjoins the new Portland church, in which services were first held June 13. Construction on the new offices, begun last October, was completed early in July. With adequate space in which to work, the conference staff will be able to serve the constituency in Northern New England more effectively than in the past.

CARL P. ANDERSON, *President*
Northern New England Conference

Middle East Division Plans Major Advance

C. V. Brauer, home missionary secretary of the Middle East Division, lists significant actions being implemented toward a major advance in that division:

1. A special series of tracts in Arabic for Moslems.
2. At least one Home Visitation Day tract for 1964.
3. Instructors' manuals in the various languages of the division to accompany the picture edition of the Twentieth-Century filmstrip series.
4. A Dorcas-Welfare leaflet in Arabic.
5. An evangelistic song filmstrip for workers and laymen.
6. An Ingathering goal equivalent to \$10,000.
7. Continued emphasis on the "120" program, with a goal of 120 laymen to be commissioned during 1964.

All the week before the Middle East College annual Ingathering field day it rained, and through the night preceding the date set. But the morning dawned clear, and the weather was perfect. Many non-Adventist students were impressed with the seeming evidence that God is in control of the weather. Last year the students raised £2,000; this year the total was £2,250.

J. ERNEST EDWARDS

"Your Story Hour" Wins Friends

Now in its fourteenth year, the Christian witness of the international radio program called Your Story Hour is currently heard over 182 stations.

Last October Your Story Hour launched out on an entirely new program of service for boys and girls, in the form of a tape-lending library. The service has been used by more than 175 churches, Sunday schools, church schools, and several public schools. The half-hour programs are made up of Bible and character-building stories, scheduled on the basis of one program a week over a 30-week period.

"I want you to know," says a pastor in Washington, "that the Your Story Hour tapes have been an answer to our dreams. Our prayer meeting attendance has grown until we have 40 to 50 children alone. The parents tell me the children 'hound them to death' to get ready for prayer meeting. They don't want to miss the stories."

A public school teacher in California comments, "Story time has been a high light in my teaching experience this year. Oh, I'm so thankful for people like you who are willing to give your time and talent in providing our children with some of our Christian heritage. May God bless you in the great work you are doing for the children of our land."

Yes, may God indeed bless all who participate in this worldwide ministry of making boys and girls of today better men and women of tomorrow.

E. R. WALDE

PR Seminar Scheduled

Is there something mysterious about public relations? Or is PR, as it is called, simply a new term for activities that have always existed? Is PR necessary to success in denominational endeavor?

These and many other questions will be discussed at a ten-day public relations seminar to be held at Southern Missionary College, from September 28 to October 8. Skilled PR professionals from Southern universities, church organizations, and



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

CONCORD, N.H.—The New Hampshire Sweepstakes Commission has reported that the State's controversial lottery, approved by the legislature over the opposition of Protestant church leaders, has raised its first million dollars through sales at State-operated liquor stores and at two race tracks.

NEW YORK—A dozen Lutheran college students will move to the heart of San Francisco for the summer to take part in a special seminar project designed "to discover new ways of the church re-entering the city" and to increase awareness "of what is happening to people there."

MAR DEL PLATA, ARGENTINA—The Vatican has granted Roman Catholics in an Argentine diocese a dispensation that will permit them to observe the Sunday mass obligation of the Catholic Church by

the communications media will reinforce denominational public relations leaders in a dynamic program. While the seminar is designed primarily to serve the Southern Union Conference and adjoining conferences, people from other areas will be welcome.

Send for a leaflet that tells what participants have had to say about the seven previous annual seminars. Your application form will be included. Write to: Director, Public Relations Seminar, 6840 Eastern Avenue NW, Washington, D.C. 20012.

E. W. TARR

North America One-Third Through!

The MV Department has confronted Seventh-day Adventist young people all over the world with the most demanding unified goal in MV history—the winning in 1964 of 30,000 persons for baptism as a result of a carefully planned program of evangelism. This endeavor is known as MV TARGET 30,000, or for North America, MV TARGET 3000.

Since the plan was launched, leaders and youth have been working in earnest to share the gospel's saving message. The first quarter's report on MV TARGET 30,000 brings the news that the North American Division, with 1,177 Target baptisms, is more than one third of the way to its goal. It is too early to report totals from the far-flung overseas divisions, but news stories coming in are thrilling evidence of what to expect in the future.

The strength of the "army of youth" emphasized so long ago by the messenger of God, is a reality today.

THEODORE LUCAS

attending mass Saturday night. The Vatican approved when Bishop Rau explained that in many areas of his diocese there are no resident priests available to say Sunday mass for Catholic tourists and Argentines accompanying them.

CLEVELAND—Some 800 Roman Catholics—priests, nuns, organists, and choirmasters—participated here in an unprecedented ecumenical "hymn sing" at the St. Paul Protestant Episcopal church.

LAGOS, NIGERIA—One of Africa's younger Protestant churches is marking its tenth anniversary with celebrations that point up its phenomenal growth. When the Association of Evangelical Churches of West Africa was formed in 1954, it had 400 churches with 50,000 members. Now there are 900 churches and more than 300,000 members served by 650 pastors and evangelists.

JERSEY CITY, N.J.—Dr. John C. Bennett, president of the nondenominational Union Theological Seminary and leading Protestant theologian, addressing the graduating class at St. Peter's (Roman Catholic) College here, said the inter-religious dialog movement should lead to more group action for the attainment of social justice and the common good.