

Review

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The Blue Dress

By BETTY DOBBS

IT WAS drizzling rain, but Connie Brown didn't care if her straight long hair got wet. Her only thought was to protect the precious bundle Ruth had wrapped so carefully with strong brown paper and several layers of plastic bags. Connie's feet seemed scarcely to touch the ground as she hurried along. Four more blocks! Home seemed farther away than usual to Connie in her eagerness to share her happiness over the possession of the most beautiful dress in the world. She would not have seen the car speeding toward her as she stepped from the sidewalk if the driver had not blown the horn.

She quickly stepped back onto the sidewalk and looked up in time to see the angry look on the man's face as he drove away. She wasn't hurt, nor was the precious blue dress.

At last she reached the white house on the corner, burst through the front door, and called, "Mother! Mother! Where are you?"

Not waiting for an answer, Connie hurried down the basement stairs to where she could hear music coming from the piano in the family room.

She grabbed her mother and hugged her.

"You wet child!" Mrs. Brown exclaimed, freeing herself from her young daughter's embrace. "Take those wet clothes off immediately."

But Connie, intent on sharing this moment with her mother, was not even aware of her stringing hair and damp dress. "I have it at last, Mother—right here in this package!" she answered, shaking water from her hair as she excitedly tore the plastic cover from her precious bundle.

"What are you so excited about?" Mrs. Brown asked as she got up from the piano bench.

"I got the dress, Mother. You know, that one at Efrids. It's exactly like the one we saw in the window this spring. There—look! Isn't it a beauty?" she asked as she removed the last paper wrapping and held up a pale-blue dress for her mother to see.

"Connie, where did you get it?" asked Mrs. Brown as she fingered the dress material. "It is beautiful."

"Ruth gave it to me. Oh, I'm so excited about it!" exclaimed Connie, dancing about the room. "I'll take a shower, and then I'll show you how utterly adorable I look in this new garment, Mrs. Brown." Connie laughed as she disappeared up the stairs.

It didn't take her long to reappear wearing her new dress.

"My! You do look nice. But why did Ruth let you have the dress?"

"Oh, Mother, it's just too fantastic for words. You'd *never, never* guess! You know those swanky Ryans who live next door to the Garys?"

"Yes, I've met Mrs. Ryan."

"Mrs. Ryan bought this dress for her daughter last spring. But her daughter wouldn't wear it because it's blue—she said she doesn't look good in blue. So Mrs. Ryan gave it to Ruthie one day when Ruthie stayed with the Ryans' baby while Mrs. Ryan took her daughter, Lynda, to the dentist. Now here's the grand part! Ruth's mother won't let her wear the dress because it's too short. It shows her knees. Imagine that!" exclaimed Connie disdainfully as she walked around admiring herself in the long mirror.

Turning to her mother, she said, "I told Ruth to let me have the dress—my mother (To page 8)

Concern for Catholicity

ALL six of the section reports voted by the World Council Assembly at Uppsala contained interesting and significant statements. For example, the report from section four entitled "Towards Justice and Peace in International Affairs" began by reaffirming the WCC declaration made at Amsterdam in 1948: "War as a method of settling disputes is incompatible with the teachings and example of our Lord Jesus Christ." It went on to say that "avoidance of atomic, biological, or chemical war has become a condition of human survival." The argument used was that war employing these "unconventional" methods "would inflict lasting genetic damage."

The document suggested that the nuclear powers begin a program of "phased disarmament in all categories of weapons." It said that the churches should insist that governments stop both production of and experiments with nuclear weapons and chemical and biological devices of "mass human destruction."

In its Human Rights chapter the report called for "equal status for women and their full participation in human affairs"; full religious liberty for people and organizations in all countries; and protection for conscientious objectors—not merely those who feel unable to bear arms or enter the military forces of their nation, but those who "object to participation in particular wars."

The latter feature goes somewhat beyond the historic position of Seventh-day Adventists. On the basis of Christ's teaching that "Caesar" has the right to make certain demands on his subjects and that "the powers that be are ordained of God" (Rom. 13:1), the Adventist Church has for more than a century counseled its young men to render loyal and faithful service to their country—as noncombatants. The church has seen this as the most satisfactory solution to a difficult problem—obedience to the preemptory com-

mand "Thou shalt not kill," on the one hand, and obedience to the injunction "Let every soul be subject unto the higher powers" (Rom. 13:1), on the other. If every citizen were to decide for himself which wars are just and which are not, would this not result in anarchy? One rather astute delegate from Europe commented to me that the conscience of citizens tends to agree with their political leanings.

Not surprisingly, race relations (or "racism," as some delegates preferred to entitle the problem) came in for consideration. Forthrightly the document declared: "Racism is a blunt denial of Christian faith. . . . The churches must eradicate all forms of racism from their own life. That many have not done so . . . is a scandal." The document urged the churches to "fight to secure legislation to eliminate racism," and withdraw investments from "institutions that practice this evil."

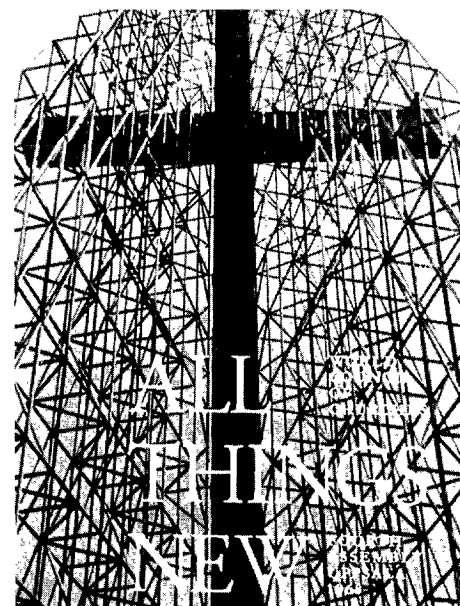
The element of racism had been introduced early into the assembly. On the first Sunday, July 7, the afternoon general session was devoted to "White Racism or World Community?" The speakers were James Baldwin, American writer, and Lord Caradon, Britain's permanent representative to the United Nations. Mr. Baldwin's eloquent articulation of the importance of better relations between the races was moving indeed. The audience of about 2,000 responded with extended applause. Lord Caradon's message also was greeted enthusiastically. Both men expressed the view that time is running out, that unless blacks and whites can learn quickly how to live together in peace, violence is inevitable.

In a previous article I discussed the heavy emphasis given by the assembly to the problems of world development. The section six report gave extended treatment to the subject of how the churches should participate in improving the economic conditions of disadvantaged people and developing nations. The section

four document took an almost identical line. It said that to achieve economic justice "the churches should particularly concern themselves with political parties, trade unions and other groups influencing public opinion."

At this point I found myself agreeing with a delegate from the Russian Orthodox Church who said that churches should stay out of politics. With deep conviction he declared that churchmen will find their time more than fully occupied if they will minister to the spiritual needs of the people.

The section chairmen were appropriately humble in presenting their reports to the assembly. A number admitted that they and their groups lacked infallibility, also that their reports made no claims to being exhaustive or comprehensive.



PHOTOS COURTESY OF THE WORLD COUNCIL OF CHURCHES

Cover of preparatory booklet for the fourth assembly of the World Council of Churches.

Because of space limitations, I shall skip over the reports from sections two, three, and five, and comment briefly on number one, "The Holy Spirit and the Catholicity of the Church." Months before the assembly at Uppsala I had asked that as a member of the press I be assigned to this section. Thus I had the opportunity to listen to the debates on this topic both in the large committee and in the subcommittees.

From the very beginning it was apparent that the section group was divided on the meaning both of "The Holy Spirit" and of "The Catholicity of the Church." Representatives of the Eastern Orthodox churches, with Dr. Charles Malik as their spokesman, were frank in claiming that historically

their church had given more study and emphasis to the Holy Spirit than the Western church had; hence, their views should be given heavy consideration in drawing up the section report.

Dr. James McCord, president of Princeton Theological Seminary, chairman of this section, left the floor open for a wholesome air clearing. One speaker complained that the section draft said too little about the Father. Another pointed out that the draft scarcely mentioned the Son. In succeeding discussions the question was raised as to whether an old word like "catholicity" could be reinterpreted successfully; could it be used not only in its traditional, theological sense, but also from the standpoint of sociology?

Some delegates argued that even to ask the question was assuming a false premise, that the word had never carried an exclusive, theological meaning. Others tried to establish the levels of "catholicity." Should catholicity be expected on the highest organizational level, or merely on the local level?

Tension developed also between those who felt that church catholicity should be achieved on the basis of theology and those who felt that it would develop as churches endeavor to live together. The latter group felt that until we live together we really have no way of knowing what separates us and what divides us. They suggested that unity of mission is more important than unity of doctrine. They argued that the goal of the churches is not necessarily to achieve consensus, but a continuation and extension of discussions among them.

One afternoon while section one was drafting its report, B. B. Beach, a departmental secretary of the Northern European Division, arranged for Bishop Sandbury of Great Britain to meet with Adventist editors, pastors, administrators, and others present at Uppsala. The bishop, who has headed the British Council of Churches, discussed briefly the meaning of unity, then answered questions. When someone asked about the possibility of various churches' uniting, he said, "You cannot have union without a good deal of unity." This seems logical enough, yet Seventh-day Adventists know that in the coming crisis churches will adopt a common purpose even though their points of agreement are few. At present it would seem that member churches of the World Council are not even certain of the nature of the unity they seek.

When the report from section one was presented to the assembly, it contained this statement: "At the very time when we can see that the Holy Spirit is producing such promising fruit, we are confronted with the fact

that the basis of our endeavor for unity is being widely questioned. It seems to many, inside and outside the church, that the struggle for Christian unity in its present form is irrelevant to the immediate crisis of our times. The church, they say, should seek its unity through solidarity with the forces in modern life, such as the struggle for racial equality, which is drawing men more closely together, and should give up its concern with patching up its own internal disputes. To this challenge we must listen and make our response."

The document went on to support, in essence, the idea that God is at work "in the agonizing arena of contemporary history"; that this world of men is "the place where God is already at work to make all things new, and where He summons us to work with Him." In other words, the catholicity of the church will be demonstrated and promoted partly by working together to reconstruct the social order.

The document, of course, said much more than this. It named three evidences of the oneness of the churches: proclamation of a common gospel, baptism, and celebration of the Eucharist. It then pointed to "our sinful divisions" and the preoccupation of Christians with themselves as conditions that deface the oneness of the church. The report deplored the fact that the church must face the world in a divided condition. It did not say that unity must be revealed by organic, external unity, but it did say that this is the goal toward which Christ is working.

As the document came to grips with the meaning of "catholicity" it said: "Unity . . . has a deeper, internal dimension, which is expressed by the term 'catholicity.' . . . Catholicity is the opposite of all kinds of egoism and particularism. . . . The church is catholic, and should be catholic in all her elements and in all aspects of her life, and especially in her worship. . . . Catholicity is a gift of the Spirit, but it is also a task, a call and an engagement."

After stating that catholicity is a gift of God, the section report named a number of ways in which Christians at times refuse this gift: When they allow "cultural, ethnic, or political allegiances to prevent the organic union of churches which confess the same faith within the same region"; permit nationalism to hinder or destroy their desire for fellowship with Christians in other lands; allow church membership to be based on race, wealth, social class, or education; or demand that others adopt their own religious practices as the condition for cooperation and unity.

The section report was encouragingly eschatological at one point. It declared that the kingdom of Christ is "a kingdom which, though fully real, is yet to be fully realized in His coming." It further pointed to the Holy Spirit, who not only stirs men's consciences, leading them to repentance, and bringing them into the church for service, but "awakens Christians to watch for the Lord's coming, when He will judge the living and the dead, and open (Turn to page 17)



Archbishop Alexis of Tallinn, Estonia, visits with Archbishop Gunnar Hultgren, who as chairman of the Swedish Ecumenical Council served as host for the WCC fourth assembly.

The Biblical Account of the Hebrew- Moabite War

By SIEGFRIED H. HORN

I AM MESHA, son of Kemosh . . . , king of Moab, the Dibonite." These are the opening words of the inscription on the Moabite Stone. Mesha is mentioned in the Bible (2 Kings 3:4, 5), where he is described as a rebellious ruler of the Moabites in the time of King Jehoram of Israel and of King Jehoshaphat of Judah. He was a contemporary of the prophet Elisha.

It frequently happens that archeological discoveries that illuminate or supplement information contained in the Bible, at the same time create problems and raise questions for which ready answers are not always available. This is true with regard to the information provided by the Moabite Stone. Its text (for a translation see *SDA Bible Dictionary*, pp. 729, 730) refers to the Moabite rebellion under Omri's grandson, as does the Bible (chap. 1:1), but it is silent with regard to the punitive military campaign of the allied Hebrew and Edomite armies against Moab recorded in the Scripture (chap. 3:4-27). On the other hand, the Biblical records have nothing to say of Mesha's conquest of Israelite territory and his humiliating acts against the people in the areas he occupied, which the Moabite Stone recounts.

Most frustrating for the Biblical historian is the uncertainty as to whether the events told on the Moabite Stone followed or preceded the military campaign recorded in the Bible. Modern scholars have defended both sequences and have not reached unanimity of opinion.

I will assume that the stone deals

mainly with events that followed the military actions taken by the allied kings against Moab.

First, we learn from the Moabite Stone that Moab had been subjugated by Omri, king of Israel, because Kemosh, the Moabite god, had been angry with his land. After a vassalage of 40 years, according to the inscription, Mesha declared his independence and stopped paying the annual tribute which, according to 2 Kings 3:4, amounted to 100,000 lambs and the wool of 100,000 rams.

A problem is posed by Mesha's statement on the inscription that the period of Israelite oppression, begun by Omri and ended under his son ("son" can mean "grandson"), had lasted 40 years. The combined reigns of Omri and of three kings that followed him—Ahab, Ahaziah, and Jehoram—amounted to no more than 44 years (885, when Omri came to the throne, to 841, when Jehoram was killed by Jehu). However, since Jehoshaphat of Judah took part in the punitive campaign against Moab that followed Mesha's rebellion, that rebellion must have occurred before Jehoshaphat's death in 848. This observation allows at the most 37 years for the vassalage of Moab from Omri to Jehoram and leads us to conclude that Mesha's statement is either incorrect and that the king used an exaggerated figure, or that it is correct and that the subjugation of Moab began at a time when Omri was not yet king but perhaps commander of the army under King Elah or King Baasha, who preceded him on the throne of Israel (cf. 1 Kings 16:16).

Whatever may be the correct explanation of the 40-year period of Moabite vassalage, it is clear from Biblical records that Mesha's rebellion occurred after Ahab's death (2 Kings 1:1 and 3:5), either during the brief reign of Ahab's son Ahaziah (853-852 B.C.), or during that of Ahab's second son, Jehoram (852-841 B.C.). Since Jehoshaphat of Judah, who died in 848 B.C., took part in the campaign against Moab, the rebellion and its subsequent punishment must have taken place between 853 and 848 B.C.

In the years between 853 and 848 B.C. the house of Ahab lived on friendly terms with Judah, as we learn from the fact that Ahab's daughter, Athaliah, had married the Judean crown prince Jehoram, Jehoshaphat's son. Therefore, it is not surprising to read that Jehoshaphat joined his northern relative in a military campaign against rebellious Moab. Somehow the king of Edom also was persuaded to join the coalition (chap. 3:9). It must have been a formidable army that set out on this campaign.

From Assyrian sources we know that Jehoram's father, Ahab, was able to put a force of 10,000 foot soldiers and 1,000 chariots into the field in the battle of Qarqar in 853. Assuming that Judah, a smaller and weaker state than Israel, could muster half as many forces and Edom could gather at least 2,000 soldiers for the campaign, the total strength of the combined armies may easily have amounted to about 20,000 fighting men. That the logistics and feeding problems for such a force in a wilderness country posed formidable difficulties can easily be understood.

For some reason the king of Israel suggested the forces attack Moab from the south and not from the north (verse 8). To the north lay the deep canyon of the river Arnon, three miles wide and 2,300 feet deep, at that time the border between Israel and Moab. This mighty gorge, a Near Eastern "Grand Canyon," formed an extremely effective natural barrier between the two countries. The allied forces may have considered the crossing of this gorge in the face of brave, determined defenders too difficult, and thus decided to invade Moab from the south, although it meant having to pass through an arid, forbidding wilderness.

Somehow the difficulties to be encountered were underestimated, and after seven days of marching somewhere south of the Dead Sea near the borders of Moab, the armies ran out of water. Man and beast were nearly

perishing when Elisha, who had joined the campaign, predicted that the dry valley bed would be full of water pools overnight, although neither a wind would be felt nor any rain be seen (verses 16, 17). The next morning a flood rushed down from the Edomite mountains and filled the valley with life-saving water (verse 20).

Although this sudden stream was a miracle by coming at the predicted time and thus saving the armies from destruction, such sudden and unexpected floods occur frequently in that area. Rains often fall during the winter months in the distant barren mountains. Not retained by any vegetation or soil, the water rushes into the dry valleys, causing flash floods, which in minutes can wipe out camps of Bedouins who often camp at the bottom of valleys. A few years ago a group of Belgian tourists drowned in a flash flood that suddenly filled the entrance gorge to Petra in Edom.

Another phenomenon recorded in the Bible is typical for the Edomite area: the red color in the water of sudden streams. Certain areas of the Edomite country contain colorful sandstone mountains. Rushing floodwaters often carry with them great amounts of weathered rock material that colors the water. It is not unusual to see mountain streams after heavy rains carrying reddish-brown water, which can give the impression that the waters are bloody.

It was this appearance of red that led the Moabites to conclude that the allied armies had quarreled among themselves and gotten into a bloody fratricidal battle (verses 21-

23). Rushing into a precipitate attack against the combined armies of the allies, the Moabites, expecting easy victory over the Hebrew-Edomite army, were humiliatingly defeated and completely routed (verse 24).

The comparatively easy victory allowed the allies to invade Moab without encountering serious resistance. They conquered their towns and destroyed their agriculture. However, the capital city, Kir-haraseth, modern Kerak, to which the defenders had retreated, held out (verse 25). This city is built on a high mountain plateau, surrounded by deep valleys, and in ancient times was easily defended. The Christian Crusaders transformed it into one of their strongest fortresses in the Near East. Visitors are greatly impressed by the strategic position of this city.

The allied armies hoped to take Kir-haraseth by siege, probably assuming that an outright capture through a frontal assault was either too costly, or else impossible. As the situation in the city grew more tense, possibly through lack of water and food, Mesha, with a force of 700 men, made an attempt to break through the line of besiegers, choosing the Edomite sector as the probable weakest spot. The attempt failed and the Moabites were thrown back.

In utter desperation Mesha then sacrificed his oldest son, the crown prince, on the top of the city wall in the sight of the enemy forces as a burnt offering. It must have been a gruesome and awe-inspiring spectacle. Here was the king, giving up his son as a sacrifice in order to obtain help from his god, Kemosh, in his dire need



King Jehoram of Israel, Jehoshaphat of Judah, and the king of Edom invaded Moab from its mountainous southern border.

because of hated enemies (verses 26, 27).

Unfortunately, the Biblical record is extremely brief with regard to the results of this ghastly deed. It merely says, "And there was great indignation against Israel: and they departed from him, and returned to their own land" (verse 27). We learn from this short statement that the allies broke off the siege and returned to their homelands, and we learn from other Biblical and non-Biblical sources that Moab remained an independent nation for the next two centuries; but we look in vain for any explanation of what actually happened to the allied armies after witnessing the immolation of the Moabite crown prince.

What does it mean, "There was great indignation against Israel"? Were the Moabite forces so strengthened by their king's self-abnegating sacrifice that they fought with a spirit of desperation and self-sacrifice and defeated the allies, forcing them to retreat? Did the wrath of Yahweh come upon them? And if so, why? These questions have been asked by Bible readers for centuries, but no one has been able to give a satisfactory answer.

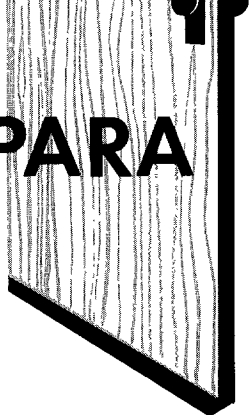
The only fact clear from the records is that the punitive campaign of the three allied armies against Moab after gaining some initial success, failed to reach its ultimate aim: bringing Moab back into vassalage. Moab emerged from this war ravaged and bleeding from a thousand wounds but with its independence preserved. In fact, it must have soon recovered from the blows it had received, and quickly went from the defensive to the offensive—invading Israelite lands north of the Arnon. It is at this point that we get additional and instructive information from the Moabite Stone. This information will be presented in the next and concluding article of this series.

(Concluded next week)



PHOTOS: COURTESY OF THE AUTHOR

The city of Kerak, Biblical Kir-haraseth, was the capital of the Moabites. It dominated the great caravan road from Arabia to Damascus. Present population is 10,000.



WHAT DOES SEPARATION MEAN?

By LEIF KR. TOBIASSEN

THE Reformation did not affirm the separation of church and state but sought legislative and police aid in founding national Protestant denominations. Many Lutheran churches ascribed to the monarch the administration of religious affairs. The Reformers pushed the cause of religious freedom to some extent but failed to prevent the establishment of national churches in many countries. While Luther, in his younger days, and many other Reformers made valuable contributions to the wider appreciation of religious liberty, the national Lutheran and other churches in Europe for many long years engaged in arrogant discrimination and denials of religious rights. This, in modern times as it had in ancient and medieval ages, resulted in wars of religion and in severe persecution of conscientious minorities.

In short, it may be said that in only a few instances did the religious leaders stand up as champions of religious freedom for those who dissented from them; many church dignitaries as-

serted freedom for themselves and their flock but seldom for others.

Modern Historical Backgrounds

When the early settlers crossed the ocean for the American shores, in their minds they carried with them the attitudes and practices of the countries whence they had come. Many of the settlers who reached the eastern shores of North America were deeply devoted to the doctrines of the churches they had left. Others were dissatisfied with established churches. Still others were independent nonconformists. Although some countries provided somewhat better conditions for dissenters than others, established church dominance of religious life had made conditions harsh and for many unbearable.

In England, for example, both before and after the Conquest in 1066, church affairs had been managed by the monarch; this was true also after the Anglican Reformation under Henry VIII and his successors after the Act of (Monarchical) Supremacy (over the church) voted by Parlia-

ment in 1534. This relationship of the Anglican Church continues until the present day, although religious freedom prevails throughout the British Commonwealth.

As the North American colonies were settled, the Anglican Church continued to be interlaced with the political government and under the supervision of Parliament. Monarch and Parliament and the established Church of England suppressed dissent from doctrines and rituals and opposition to the governmentally appointed bishops and clergymen. Heresy was considered both a religious and a civil crime and was punished by both the political and the ecclesiastical magistrates. Disabilities existed as religious tests were applied by law; Catholic and Puritan and Baptist dissenters were subject to discrimination and were deprived of many civil rights.

At the time of American independence in 1776, nearly all the 13 colonies maintained established churches, and nearly all the colonies and their government-supported churches practiced religious suppression and discrimination. But as men began to analyze existing social and political problems in the light of the "inalienable rights" of the individual—a concept developed by political thinkers of the seventeenth and eighteenth centuries—a determination to change the situation gained ground. The political liberties won through the American Revolution should be paralleled, the Americans thought, by religious liberties through the expanded American Constitution.

Among those who had contributed toward the American understanding of the doctrine of separation of church and state were Roger Williams (1603?-1683), Thomas Jefferson (1743-1826), and James Madison (1751-1836). The suggestion is often made that Jefferson and Madison were the authors or framers of the First Amendment, which (in 1789) was passed by Congress and which included the two provisions: "Congress shall make no law [1] respecting an establishment of religion, or [2] prohibiting the free exercise thereof." It would be more accurate historically to say that while Jefferson and Madison favored separation of church and state, the wording of the constitutional provisions was hammered out by many. Jefferson was in Paris at the time, and Madison's preferred wording was not accepted by Congress.

It must be said, also, that the First Amendment does not state, nor does the Constitution elsewhere declare, that "church and state shall be separate"; that is, the phrase "separation of church and state" is nowhere in-

cluded. The Constitution simply prohibits legislation aiming at an establishment of religion and aiming at hindering religious activity.

Finally, it must be noted that the two religion clauses in the American Constitution are addressed to the Federal Congress and were not originally addressed also to State and local legislation. The Supreme Court of the United States, however, in a series of interpretations beginning in 1925, has found that the Fourteenth Amendment to the Constitution (added in 1868) made the Bill of Rights, including the religion clauses, binding upon local and State governments. In this way the provisions for religious freedom in the Federal Constitution are "the law of the land" and apply everywhere within the United States, and restrict also State, county, and city legislation.

It would be unrealistic to suggest that there could be no religious freedom where there is an established church. Great Britain today, as well

as countries such as Denmark, Finland, Norway, and Sweden, has church establishments and still extends to its citizens a rather full measure of religious liberty.

Definition Difficult in Details

In any land the line of separation between religion and religious affairs on the one hand, and government and governmental affairs on the other, is not easy to define. Care is usually exercised so as to avoid extreme and distorted positions that pitch the one against the other. In many places the church enjoys police and fire protection; it uses the governmental postal system. Churches in some regions are lighted by electricity from municipal power systems. Patients whose medical expenses are paid for by the government are treated in church-controlled hospitals. Church-related premedical and medical schools educate their students for examinations that are governmentally formulated. Church rallies

at times take place in the city or county or State park. Clergymen may be members of a governmental social security system.

What does separation mean? To what extent can the church operate its program completely independent of governmental ordinances?

At the same time can a government function independently of church influences and pressures while still serving the political needs of all its citizens? Can it cooperate with the leaders of all churches and all social groups in meeting the issues of the day without favoring one above the other? Can a government agency encourage church agencies to help alleviate suffering and disease without directing how this shall be done?

These questions seem more difficult to answer today than ever. Seventh-day Adventists, always active in the field of religious liberty, are maintaining constant alertness in meeting and answering these questions.

(Concluded)

The art of living

By MIRIAM WOOD

when you're Young

USE AT YOUR OWN RISK

An article that I read in a magazine recently nettled me rather thoroughly. Admiring as I did the author's literary skill, and realizing that her approach was decidedly tongue in cheek, nonetheless I felt that a large percentage of people who read the article would be influenced to go and do likewise. You see, the author had constructed a most persuasive thesis, based on her husband's monumental ineptitude in all situations calling for a do-it-yourself approach. From changing a tire to putting a simple picture hook in the wall, he just "isn't there."

However, she went on brightly, this apparent no-talent has proved to be his *greatest* talent; he's learned to get other people to do onerous work for him. It was quite obvious that he'd made what amounted to a scientific study of the art of "using" other people. She was (or said she was) intensely proud of him for being so "brilliant"; one can only assume that he is even prouder of himself. His victims weren't given an opportunity to voice their opinions—in the article, that is.

Somehow I cannot subscribe to the theory behind the article. Mastery of the art of living should not, I believe, include mastery of the art of "using" other people. The point is that *everyone's* life contains the necessity for problem solving, much of it on so mundane a level as to present a constant test of patience for anyone less

accomplished in this area than Job himself. The great, the near-great, and the never-will-be-great occasionally must move their household goods from place to place; they drive cars whose tires seek out nails on which to impale themselves; they are assigned term papers with no visible (to human eyes) source where even a crumb of material may be found with which to compose them. And so on—and on.

Now, three courses of action present themselves in these dilemmas, or, to be more precise, *two* courses of action, for to refuse to act at all would merely be inaction. (Would the household goods sit there forever, getting inches deeper in dust? Would the tire finally disintegrate in its flat despair? Would the budding student wither under the wintry blast of the inevitable failing grade?)

Specifically, one must (a) face whatever is to be done, without even once entertaining the thought of screaming for help, literally or figuratively, or (b) face whatever is to be done without even once entertaining the thought of *not* securing every bit of possible help, using fair means or very, very foul. Flattery—if it works. Screams—if they work. Tears—if they work. Psychology—if it works. False naïveté—if it works. Emotional blackmail—if it works. ("All right, then! I'm going to *fail* this course—and if I do I'll just have to drop out of school! And all I'm asking you to do is go down to the

Library of Congress and spend just a *little* time looking up . . ." Alas for the sensitive soul who's susceptible to this sort of gambit!)

Probably everyone has, at one time or another, heard someone remark, with positively Machiavellian cunning, "Don't worry, I know just how to get her/him to do that for me!" And then the plotter proceeds, with a skill born of long practice, to outline a course of such devious action (or conversation) that you can't help wondering why he's wasting his time on these minor challenges. He's eminently qualified to begin manipulating great *masses* of people, owing to his keenly honed skills!

I do not mean to suggest that help shouldn't be given to people who need it. Certainly I don't subscribe to any such blatantly selfish design for living as that. What I *do* mean is that people can do a great deal more for themselves than they may think. They can develop skills they never thought possible. Putting a hook in a wall isn't all that difficult! Of course there just may be several slight unpleasantnesses involved, such as hard work, perspiration, and sleeplessness!

I also mean to suggest—or to state flatly—that if one does need help he should develop the habit of asking for it in a straightforward, perfectly honest, completely "unrehearsed" manner. In this way he avoids degrading his friends by attempting to manipulate them for his own selfish benefit; and he avoids degrading himself by practicing such deplorable charlatanry.

Wouldn't it be the sheerest "poetic justice" were one of these Artful Dodgers to find *himself* being manipulated?

THE BLUE DRESS

(Continued from page 1)

doesn't object to knees. She wears short dresses too! Mother, I'm so glad my father's a doctor. I'd hate to be a minister's daughter like Ruthie, and always have to set the right example. Ruth cried because she couldn't wear the dress."

Connie paused, looking at her mother questioningly, "Well, what do you think?"

"Why, I guess I haven't been thinking," Mrs. Brown answered quietly.

"Huh? What do you mean?" Connie asked questioningly.

"Just that, honey. I have suddenly come to the realization that I haven't been thinking. That dress is inches above your knees and very form fitting," Mrs. Brown answered softly, a look of concern in her gray eyes.

"I know, Mother. It's the latest style. See, when I sit down it's about four inches above my knees. It's too tight to cover them, so at least I won't have to pull my dress up any more when I sit down," Connie laughed innocently.

"Connie!" exclaimed her mother.

"Don't look so shocked. It's the style," smiled Connie. You wouldn't want Dr. Brown's daughter, and only daughter at that, to look old-fashioned and out of style, would you?" asked Connie demurely.

"Of course not, dear. It's just that you gave me a new idea to think about. In fact, you startled me," replied her mother.

"Now, what did I say to upset you, Mom?"

"Well, you seemed to imply that we have two sets of standards for dress—one for the minister's family and another for us," she answered.

"Sure, all the kids expect the minister's children to do a little better than the—ah, Mother, don't look at me like that," laughed Connie. "You know what I mean. Their dads wouldn't have a job very long if they didn't keep the 'brakes on.' You know—no cokes, no burgers, no short dresses, no mini skirts, and no shorts in town. I'm just glad I can dress as I please." Connie gave a satisfied sigh.

"Do you enjoy showing your bony knees?" Mrs. Brown incredulously questioned.

Connie laughed merrily. "Not exactly, but it's the style, Mother. I don't want to be old-fashioned." She paused, watching her mother. "What are you so upset about all of a sudden? My dresses aren't much shorter than yours. And every Sabbath I see plenty of knees at church, and on the platform at that. If it's so wrong, why don't the preachers say something about it?" stormed Connie.

"Connie! You're becoming impertinent!" cautioned her mother.

"I only ask you for a reason. Is that too much to expect? If the Ten Commandments say anything about short dresses, I'd like to know what it is. I learned them, remember? And dress isn't mentioned," replied Connie rather sarcastically. "And what's wrong with knees? God made them," she added defiantly. "Besides, I've worn shorts all my life. You've bought them for me. If shorts are decent, then short dresses are too."

Connie angrily kicked at a soggy loafer lying in the middle of the room. "Mrs. Carr said Sister White told us we're not to be the last to take up a new style, and everyone—yes, everyone—wears short dresses. I'd be laughed at if I wore old long dresses. I just won't be caught dead in them. I don't care if my knees are bony," cried Connie near to tears. "I don't even care if it's wrong or right," she added, pulling off the new blue dress.

"Well, dear, I can see I've surely been looking the other way while my one and only daughter was growing up. I had no idea you were so tied to fashion. It's pretty late to start now, young lady, but start we will, beginning today. You and I are going to make this dress business a matter of study, and until we find the right answer, we'll do what we are told," said Mrs. Brown.

"What do you mean?" asked Connie.

"If we are in doubt about a thing, we aren't to do it. And I'm having some very grave doubts right now. So wrap up the lovely, 'out of this world' dress and put it away until we come up with the answers. Doctors'

daughters have souls to save the same as ministers' daughters, and if Mrs. Gray thinks it's too short for Ruth, I'm certain it's much too short for Connie, who is an inch or so taller than Ruthie," stated Mrs. Brown.

"Oh, Mother, you can't mean that!" wailed Connie. "I've wanted that kind of dress for ages and ages—all spring! I'll not be an odd old scarecrow! I won't, I just won't," sobbed Connie, throwing herself onto the couch.

"Connie, you're acting very childish. Stop that!" Mrs. Brown commanded. Then she added, "Connie, you're breaking a commandment."

Connie looked up. "Which one?"

"Thou shalt have no other gods before me," answered her mother, putting her arm around the girl's shoulders. "You have put style in God's place. It seems to me that those men in various large cities of the world who set the style for women's clothing are often guided by commercial consideration, and give little thought to Christian standards of modesty. And we women are under their influence. You said that right or wrong you wouldn't be out of style. Do you really mean that, Connie?"

Connie didn't answer.

* * * * *

Later Mrs. Brown found Connie in her father's study sitting on the thick wool rug with a pile of books around her. The girl looked up and smiled as her mother entered.

"So here you are. Would you like a glass of lemonade? I just made a pitcher of it," asked her mother.

"Yes, Mom. You're a darling," answered Connie. She paused, nodding at the books on the floor. "I'm doing

The Face in the Mirror

"See that big tent over there? Let's put a table and a washbasin in it, and you can live in that while you canvass around here. It already has a stove and a bed in it, so I think you'll be comfortable." Nodding toward the tent, Mrs. Gildersleeve continued taking crusty loaves of bread from the oven. Making lonely colporteurs feel at home was just one of her special talents.

Eager to make the tent as homey and convenient as possible, I set to work. On one of the upright two-by-fours I pounded a nail to hang my mirror, and on another I hung my favorite picture, the head of Christ. Soon my room was ready, and next morning I set out for a week's work.

Pedaling back to my tent home at the end of the week, I sighed, "I'm surely glad Friday's here. I am as tired as a student on Monday morning. First thing I must do is wash my hair."

Mrs. Gildersleeve always saved a barrel of fresh rain water for just such purposes, so taking a bucketful, I put some on the camp stove to heat. After washing and rinsing my hair carefully, I dried it with my thirstiest towel as I watched every movement in the mirror. As with my rat-tail comb I parted off a strand of hair in readiness for the roller, I was startled to see another face in the mirror. Perfectly reflected from the picture behind me was the face of Jesus. I had not noticed it before—mostly because I was too engrossed with my own reflection. Spurning the mirror, and turning completely around, I looked thoughtfully at my favorite picture.

How much like life! We get so engrossed with our own reflection that we turn our backs on Jesus. Only as we spurn the mirror and turn completely around can we look at the face of Jesus.

Alice Goertzen

some research on a very important subject—style. Want to hear some quotations I found?” asked Connie.

“Yes, dear. I’m always ready to learn more of God’s will,” answered her mother. “You had me worried with that rebellious attitude you displayed a few days ago.”

Connie looked seriously at her mother. “Well, I’ve never wanted to be rebellious, Mother. And in my heart I’ve always wanted to be a Christian. The thing that startled me was this picture of Queen Elizabeth, and this article about her. Look, her knees are well covered and the article says she wears her dresses so that her knees are always well covered when she sits and when she walks. Her entire wardrobe is representative of the best in British *haute couture*. Her clothes are always full enough for easy and graceful movement and never flashy. I’ve never seen a picture of her where she didn’t look like a queen.

“I thought of a sermon I heard Pastor Gray preach once. He said something about our being the King’s daughters. I’ve found that reference. ‘The king’s daughter is all glorious within’ (Ps. 45:13). He said we, the King’s daughters, should dress and behave as royal children of the King of kings. You know, I like that thought—being a daughter of the King—and if I am, I shall dress like one,” said Connie, closing the Bible gently and smiling up at her mother.

Mrs. Brown stooped and kissed her daughter’s cheek and said, “You’re a very lovely daughter of King Jesus. I see you have a number of Mrs. White’s books about you. What have you discovered?”

“Fashion was a problem when she lived too, Mother. But short, tight dresses were no problem; they were too long. You know, it’s just as she says—we’re slaves to fashion. I suppose if some style setter started ground-sweeping garments, we’d follow him.

“I’ve collected some statements to show Ruthie. Sit by me on the rug and I’ll read some of them to you.” She moved some books to the side to make room for her mother. “Here are some I copied: ‘Simplicity of dress will make a sensible woman appear to the best advantage. We judge a person’s character by the style of dress worn. Gaudy apparel betrays vanity and weakness. A modest, godly woman will dress modestly. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire.’—*Testimonies*, vol. 4, p. 643.

“Also she said, ‘Simple, plain, unpretending dress will be a recommendation to my youthful sisters. In no better way can you let your light shine to others than in your simplicity of dress. . . . Their clothing will be neat,

not gaudy, modest. . . . If, in accordance with their faith and duty in respect to their dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world.’”—*Messages to Young People*, pp. 348-350.

“Connie, while you were in here studying I was in my room doing some thinking and praying. I asked God to show me His will. My mind seemed directed to the Ten Commandments, especially the seventh. I said to myself, ‘Even though I haven’t lusted after anyone, have I encouraged others to lust after me because of my dress?’ Then remembering the words of Christ, ‘Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart,’ I asked myself, ‘Have I



A-U or U-A?

By PATSY MURDOCH

IT WAS spelling dictation time. As Alan joined the other fourth-graders around the table he turned to Bart. “I think I know all the words. How about you?”

“I think I do too,” Bart said.

“All right,” the teacher’s voice interrupted. “Number 1: ‘The squirrel climbed the tree by the bridge.’” She spoke slowly and clearly.

“Underline *squirrel* and *bridge*,” she told the children. “Number 2,” she continued, “‘Please do your geography and language work now.’ Underline *geography* and *language*.”

“What was after ‘geography,’ Mrs. Bowman?” asked Mary.

As Mrs. Bowman repeated the sentence, Alan thought, How in the world do you spell *language*? Is it a-u or u-a? He glanced up, thinking hard. There was Bart’s paper beside him, and Bart had spelled it with the u-a! Alan spelled it that way too. Although he had no more trouble with the spelling words, he felt strange about writing the word *language*.

The “100%” at the top of his paper made Alan happy, but as the days went by, Alan still felt bad about that word *language*. One evening, during his private prayers, Alan told Jesus about it.

Alan knew Jesus had forgiven him, but he still didn’t feel completely right. Then he knew! He’d tell mother about it.

When mother picked Alan up at school one afternoon and they stopped by the church a few minutes, Alan decided this was his chance. He was glad he hadn’t ridden the bus home.

been causing men to sin in their hearts? If I have done this thing by my mode of dress, then I’ve been breaking God’s commandments, and I stand condemned in His sight.’ I’m afraid I’ve sinned in this, Connie.

“I read in Exodus 20:26 that God forbade the ancients to go up by steps to His altar lest they show their nakedness. How brazen we have become to think that God permits us to go on the platforms of our churches in short tight skirts. And we seem to do so with such unconcern. I’m through making that mistake.

“Thank God for the ‘blue dress.’ It has taught a much-needed lesson to this household,” concluded Mrs. Brown.

“Well, Mother, let’s get busy and let the hems down in our dresses and discard the ones that are too tight.”

“Mother, I want to tell you something.”

“What is it, dear?” mother asked. She paused by the car and looked down at Alan.

Alan explained his problem. Mother hugged him and asked, “Has it been bothering you all this time, son?”

“Yes, Mother, and will you forgive me?”

“Of course, dear,” and mother hugged him again.

As they left the church, Alan said, “Mother, I guess I ought to talk to Mrs. Bowman, too, and ask her to forgive me.”

After a few miles mother turned the corner and headed toward Mrs. Bowman’s house.

“Oh!” cried Alan, “do we have to go there now?”

“Now is as good a time as any, don’t you think?” Mother answered his question with one of her own.

“I guess so,” Alan said bashfully, “but you’ll go in with me, won’t you, Mother?”

Mother agreed and parked the car near the teacher’s home. As she and Alan walked toward the door, Alan’s feet seemed to drag.

Mother rang the doorbell. Footsteps sounded, and the door opened.

“Why, hello!” Mrs. Bowman greeted them. “Come in.”

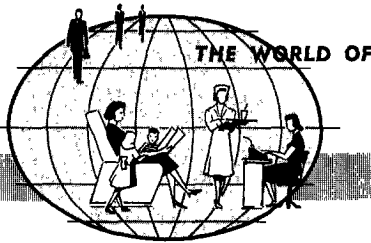
“I, uh, I want to tell you something,” Alan stammered.

After Alan told Mrs. Bowman everything, he asked, “Will you forgive me for my mistake?”

“Of course I will,” said the teacher. She looked thoughtful as she added, “You know, Alan, these little things can become big things later if nothing is done about them.”

She paused and then went on, “I know others have done this too. But you are about the only one who has come to talk to me about it. I am proud of you!”

Alan sighed happily. Everything was all right now!



The Adventist Woman

Conducted by DOROTHY EMMERSON

AN EDUCATOR once said, "The child who early in life learns to depend upon reading as a major source of pleasure walks the world with a giant's step."

Although most parents hope their children will be among those who tread "with a giant's step," few are aware that they as parents have a major role to play in the development of reading interests. Few realize that it is in the preschool years, the years of golden opportunity for parents, that the seeds of reading success are sown.

Before the child enters school to receive formal instruction in reading, he will have developed certain attitudes of likes or dislikes toward reading. It is the home that will have conditioned his attitudes.

Tragically, there are homes without books, homes in which no one does any reading, homes where children have never had their curiosity aroused, their questionings answered, or have never had stories read to them. Such children are to be pitied. They start school as disadvantaged children.

Then there are homes in which there are many books and where reading is an essential part of life. Children in these homes are fortunate. They start school as "head start" children. This is true because almost invariably parents pass on to their children their enthusiasm for reading. Young children are imitative. They do what they see their parents and older siblings doing. Thus they learn.

If a child asks, "Why is the sky blue?" and parent and child find in a book the answer that satisfies the child's curiosity, that child begins to depend on reading as a way to find answers.

Children who have parents who take time to read stories to them are being favorably conditioned toward reading. Not only will the child be flattered by the parent's undivided attention; he will also be emotionally reassured. Natural pleasures will be associated with books.

An editorial in the *Saturday Review* once stated, "All parents would do well to remember that preparation for college boards begins when they start reading to their preschool children."

There are records that may be purchased in which a voice reads a story to a child. These may have a place in times of illness when a child is bed confined and the mother's time is limited,

With a

Giant's Step

By RUTH JAEGER BUNTAIN

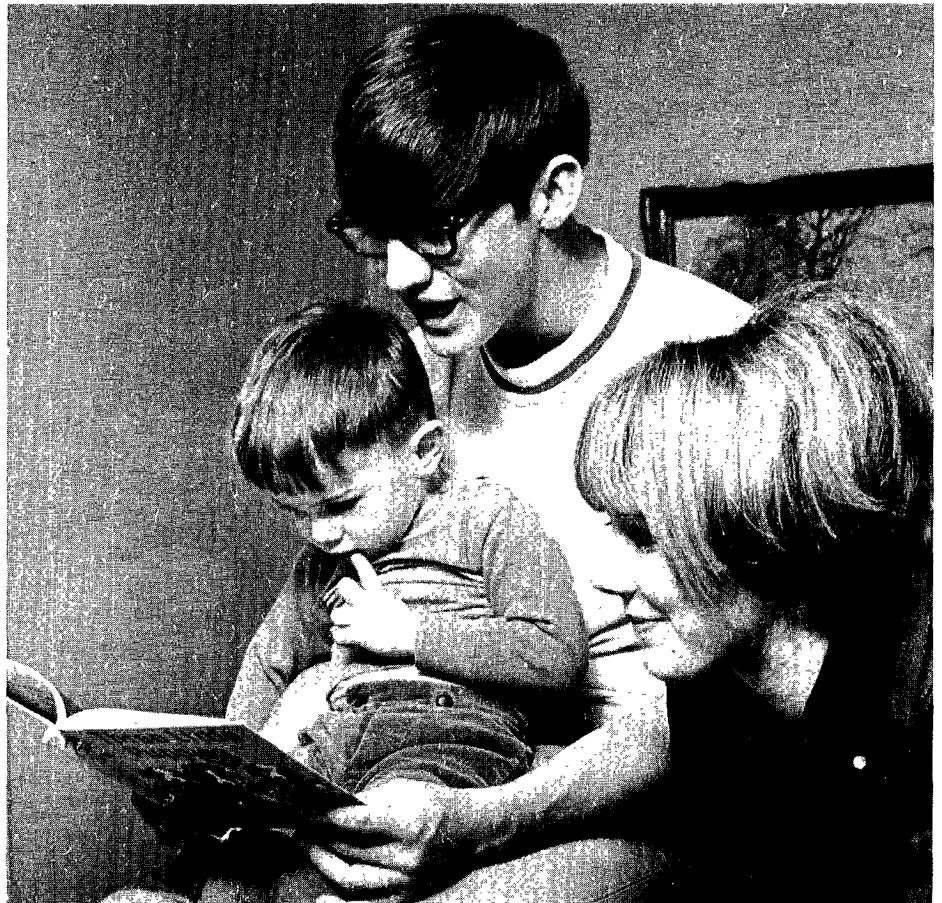
ited, but an impersonal, unknown voice, mechanically transmitted, should be used only at exceptional times.

Writer Leslie Conger has this to say about the way a book should be read to a child:

"A book should be read to a child with love, with a warm lap, with encircling arms, with a kiss now and then on the top of the head. A book should be read in the cozy engulment

of a deep armchair, in a rocker, in bed, or on the rug in front of the fireplace, flat on stomachs side by side, heads together. A book should be read by a truly human voice, a motherly voice, a fatherly voice, the voice of an indulgent auntie or an obliging uncle, a grandma's voice . . . the voice of a sister or a brother."—*Writer's Digest*, April, 1966.

While you are sitting close to your child, reading to him, give him a



BOB TAYLOR

"A book should be read to a child with love, with a warm lap, with encircling arms . . ."

IT the WORLD LITERATURE



A Million Peso Story

Mrs. Elda Nonato, top literature evangelist of the North Philippine Union, is congratulated by publishing secretary A. N. Santiago for selling ₱23,809.85 (\$6,265 U.S.) worth of books in 11 months. Waiting their turn are three more women who were among the top ten literature evangelists for the union. They are (left to right) Paz Mercado with ₱13,121.90; Priscilla Comilang with ₱13,646.00; and Isabel Penalosa with ₱9,602.20. All told, the 265 literature evangelists in the North Philippine Union chalked up over a million pesos in sales during 1967.

chance to turn the pages, to look at the pictures, to ask questions about what you are reading. Never discourage questions in a child. It is the way he enlarges his horizons. It is the way he reaches out to explore the world. And when he asks you to read what signs and labels say—on a loaf of bread, on a package of cookies, or a bar of soap—do so. These are all prereading experiences. From these brief, informal contacts with the printed word, much learning takes place.

Elizabeth Borten de Treviño, a well-known author, who at a dinner meeting of the American Library Association in New York City, was awarded the John Newbery Medal for having written the most distinguished book for young people in 1966—*I, Juan de Pareja*, mentioned in her acceptance speech (published in the August, 1966, *Horn Book Magazine*) a number of people who, she felt, had had a part in the award. At the top of her list she placed her parents, who had early instilled in her a love for books.

The Franklin Roosevelt family had an interesting tradition associated with books. Every Christmas Eve the President would read a portion of Dickens' *A Christmas Carol* to his children and his children's children. Probably as long as these family members live they will remember with nostalgia the closeness and the warmth of those occasions when Grandfather Roosevelt read to them about the true meaning of Christmas.

In earlier years in America, when religion was more deeply rooted in family life than it is today, there were family traditions associated with the reading of the Bible. In the morning and the evening, in many homes, the family would gather in the parlor or sit around the table and father would read portions of the Scriptures.

In too many of the nation's homes the Bible is a dust-covered Book. And in too many Seventh-day Adventist homes there are no longer family traditions associated with the reading of the Scriptures.

"Study not the philosophy of man's conjectures, but study the philosophy of Him who is truth. No other literature can compare with this in value."—*The Ministry of Healing*, pp. 459, 460.

Counseling parents with respect to reading the Scriptures to their children, Ellen G. White stated:

"Reverently and tenderly let the word of God be read and repeated to them in portions suited to their comprehension and adapted to awaken their interest."—*Ibid.*, p. 460.

One of the most unfortunate aspects of modern family life is that there is so little time given to such meaningful, shared experiences. Too many

of today's parents find it easier to give their children material things—the latest car, a color television set—than to give of themselves. And yet it is in the giving of time and attention that families are bound together and that life's true values are developed.

Edith F. Hunter wrote: "Rich, varied, first-handed experience, reinforced and broadened by reading, is the best education that children can have. Such experience does not require great wealth or even highly educated parents. . . . Certainly one of the chief ingredients in the education of our children is the books we are enjoying together. . . . The stories we have read together I know have strengthened the fabric of our life as a family."—"The Peace of Great Books," *The Horn Book Magazine*, December, 1964.

To expose children to the right kind of books is a parental responsibility as well as the responsibility of teachers and librarians. This should be taken as seriously as other matters that concern child welfare. Sometimes parents who are concerned about the nutrition and physical health of their children are unconcerned about the nourishment of their children's minds. All too often this area of development is left to chance with unfortunate results. The impressionable, inquiring mind of the child is fed with comics, tawdry television programs, and the distorted illustrations and puerile texts of cheap and inferior books.

"Never should books containing a perversion of truth be placed in the hands of children or youth. Let not our children, in the very process of obtaining an education, receive ideas that will prove to be seeds of sin. If those with mature minds had nothing to do with such books, they would themselves be far safer, and their example and influence on the right side would make it far less difficult to guard the youth from temptation.

"We have an abundance of that which is real, that which is divine. Those who thirst for knowledge need not go to polluted fountains."—*The Ministry of Healing*, p. 447.

During the impressionable years, the child should be introduced to books that have strength, vitality, and beauty, books that not only delight the mind but build character, books that foster love, compassion, courage, understanding, and idealism.

Particularly educational and inspirational are biographies of persons who have lived noble, achieving lives. It is doubtful that any young person could read a biography of Albert Schweitzer, the great humanitarian, and not have his sense of values affected. Nor could he read about other self-sacrificing people and not be influenced. Each book a child reads becomes a part of him.

Parents are sometimes uncertain as to which books they should select as gifts for their children with respect to age levels and interests. Our church school teachers and publishing houses are always willing to make suggestions when their opinions are solicited. Fortunately, our presses have made available inspirational books for all age groups.

It is well to have a special place for a child to keep his books. If a regular bookcase is not available, cases can be made from orange crates or other boxes. Shelves can be built in them and they can be made attractive with paint or papering. A place of his own for the books that are his own will encourage a child's interest and will stimulate him to start collecting favorite books.

As parents give time and attention to the developing of reading interests, as they guide their children into meaningful reading experiences, they will help their children to reading success—to walk the world "with a giant's step."



BETTER THAN A "TRIP"

By the nature of things, we always hear more about the sordid and evil than about the beautiful and the good. Sensationally edited newspapers generally have a larger circulation than conservative ones; gossipy personality magazines outdistance the thoughtful opinion magazines; and good-music radio stations are appreciated but little heard.

We all have observed that good news, good ideas, and good values seldom make much of an impact. The public devours the cheap, the trivial, and the downright immoral, leaving the wholesome untouched. So most of what we see and hear caters to the lower impulses and desires of mankind.

"Why doesn't someone with a balanced viewpoint speak up?" we often wonder. "Why don't we ever hear from the people who keep the world on an even keel? Must we always be listening to the extremist, the care-not, the amoral?"

Well, somebody did speak up the other day—a teenager by the name of Karen Ek—and she had something to say about trips. She had heard enough of LSD trips. She had her own ideas about escape. Writing to the Dear Abby column, she said, "When I feel low or disgusted with something or somebody I 'take a trip' by going to some quiet secluded spot. (I live on a farm, so I use the pastures.)" She went on to say that she begins her "trip" by thinking about what she can do for others and how she has behaved toward them. Her drug is the fresh air.

"Before I started taking these 'trips,'" Karen wrote, "I was a very small and selfish person. I thought only of myself. Now I think of others. Maybe if a few hippies would try this new 'drug' they would learn to love the world better, and wouldn't want to escape from it."—*Washington Star*, July 15, 1968.

Karen Ek touched a most important point: thinking about how to please others makes a person bigger, but thinking only of himself makes a person very small. Since some hippies and other trip takers have told the world they want to "do my own thing," we suspect there may be self-centeredness in the flower-children philosophy.

Using the SFP Scale

The difference between a Christian and a worldling may be measured in part on an SFP scale (search for pleasure). We know some folks who consider life's ordinary activities (such as working, homemaking, and studying) as tiresome interruptions in an otherwise satisfactory schedule of TV watching, party going, and entertainment seeking. These are the worldlings. Their gospel is "seek first what pleases and everything else will be less boring."

The Christian rarely gives any thought to planning pleasure-filled activities. He derives so much satisfaction from his work, his family life, his study, and his moments of solitude or recreation that he feels no need to "go out on the town." In fact, some experiences treasured by worldlings are unbelievably boring to a Christian. And, we can well imagine, lying in a pasture and thinking about being of service to others would hardly "turn on" a dedicated pleasure seeker.

So there's something basic involved here. Many habits and attitudes, established in childhood and deepened by choices made throughout life, make the difference. One

person chooses to belong to the here-and-now cult, while another takes the long view. One chooses to eat his icing first; another saves it till the last.

A billboard message we saw once near Nashville, Tennessee, implied that God and mammon still struggle for the supremacy. Showing a picture of a savings account passbook, it said: "The Second Greatest Book in the World." For all too many the Bible isn't even in the running. The passbook is number one, two, three, and so on, for it offers the promise of self-pleasure as no other book can.

We might ask ourselves, "What is my SFP index? From what kinds of things do I derive pleasure? Do I devote as much time to pleasing others as I do to pleasing myself?"

The world will never change its outpouring of trivia and lustfulness. Christ is the source of all lasting values. He leads us to the presence of God, where we may lay down our old habits and attitudes and take up a new frame of reference. Said the psalmist, "Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

F. D. Y.

"Look Upon the Carcasses"—3

SALVATION FOR ALL

Some may conclude from what we have said in our present series on "Look Upon the Carcasses" that God is a respecter of persons, that He is guilty of discrimination, and that He is arbitrary in His dealings with nations.

A casual reading of the Old Testament may lead many to deduce that God arbitrarily favored one nation above others. But when the purposes of God's acts are understood, a different picture emerges.

God's purpose for all nations is expressed in the following Scripture: "God that made the world and all things therein . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him" (Acts 17:24-27).

While noting God's promises of special favor to ancient Israel, we should not forget that "the blessings thus assured to Israel are, on the same conditions and in the same degree, assured to every nation and to every individual under the broad heavens" (*Prophets and Kings*, pp. 500, 501).

God loves the world. The citizens of one nation or race are as precious to Him as those of another nation or race. He is as anxious to save the one group as the other. Ancient prophecies concerning the downfall of nations were not unalterable decrees of a sovereign God; they were warnings of inevitable doom if the nations continued in transgression. The forewarnings were uttered in the hope of persuading the nations concerned to avoid impending disaster by turning to righteousness. Speaking through Jeremiah, the Lord said, "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them" (chap. 18:7, 8).

Let us notice how this principle of conditionality applied to Babylon: "Had the rulers of Babylon—that richest of all earthly kingdoms—kept always before them the fear of Jehovah, they would have been given wisdom and power which would have bound them to Him and kept them strong."—*Ibid.*, p. 501.

Israel's role was assigned them that God might impart rich blessings to all: "Through the Jewish nation it was God's purpose to impart rich blessings to all peoples. Through Israel the way was to be prepared for the diffusion of His light to the whole world. The nations of the world, through following corrupt practices, had lost the knowledge of God. Yet in His mercy God did not blot them out of existence. He purposed to give them opportunity for becoming acquainted with Him through His church. He designed that the principles revealed through His people should be the means of restoring the moral image of God in man."—*Christ's Object Lessons*, p. 286.

It was God's purpose to save, not to destroy, the ancient nations. "It was God's purpose that by the revelation of His character through Israel men should be drawn unto Him. To all the world the gospel invitation was to be given. Through the teaching of the sacrificial service Christ was to be uplifted before the nations, and all who would look unto Him should live. All who, like Rahab the Canaanite and Ruth the Moabitess, turned from

idolatry to the worship of the true God, were to unite themselves with His chosen people. As the numbers of Israel increased they were to enlarge their borders, until their kingdom should embrace the world.

"God desired to bring all peoples under His merciful rule. He desired that the earth should be filled with joy and peace. He created man for happiness, and He longs to fill human hearts with the peace of heaven. He desires that the families below shall be a symbol of the great family above."—*Ibid.*, p. 290.

A failure to understand God's impartiality in dealing with the nations has led certain Christians to espouse fantastic interpretations of Old Testament prophecies concerning Israel. A brief look at New Testament teachings should have prevented their error. Paul raises and at the same time answers the significant question, "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also" (Rom. 3:29). Then he asserts, "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him" (chap. 10:12). God loves all nations.

Any interpretation of Scripture, then, that presents God as arbitrarily favoring one nation above another must be rejected. "There is no respect of persons with God" (chap. 2:11).

D. F. N.

(Concluded)

LETTERS



"VAIN REPETITION"?

EDITORS: Re the letter suggesting that to address God more than once in our prayers might be irreverent (May 16):

I agree that sometimes our prayers seem almost irreverent in their repetition; however, in Christ's beautiful prayer of consecration (John 17) He addresses God as "Father," "O Father," "Holy Father," "Father," "Father," and "O righteous Father." And in Daniel's intercessory prayer for his people (Dan. 9) the prophet addresses God close to 12 times. Apparently there are circumstances when to address God more than once in prayer is not "vain repetition."

"Letters From Readers" is an interesting and often thought-provoking column. It is very easy to read between the lines or misinterpret the true meaning of some of the contributions. We need to be understanding of one another and our differences of opinion.

THELMA MURLEY

Oakhurst, California

CHURCH-STATE ISSUES

EDITORS: I appreciate the concern of the editors to help the laymen become involved in God's work by encouraging dialog—in the Letters From Readers column, and also in the editorials and timely articles dealing with vital issues facing us as a church today. It seems to me that active involvement is vital for all sincere Christians. "The mind that depends upon the judgment of others is certain, sooner or later, to be misled. The power to discriminate between right and wrong we can possess only through individual dependence upon God."—*Education*, p. 231.

For many years in the United States we

have stood staunchly for separation of church and state, opposing those who were desiring government funds for parochial schools. Is our religious liberty vision dimming? An editorial in the REVIEW of February 29, 1968, which said "It cannot be denied that—as one worker said—there is 'increasing pressure from within the church to accept government aid for church-sponsored schools,'" would indicate that with some, it is. Has the Roman Church been right in its desire to secure government funds for its schools?

Jesus taught, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21).

In a series of fine articles in the REVIEW, the late F. D. Nichol stated our historic stand on separation of church and state quite clearly: "We have been consistently on record against the argument of Rome that it has a right to certain of the tax money for maintenance of its parochial schools. Some of our writers have even observed that Seventh-day Adventists pay taxes for public schools also, but that we never ask for any of the money back in order to underwrite our own schools."—*Review*, July 28, 1966.

"The Supreme Court, in finding for the Secretary of Agriculture, declared, and note well the words: 'It is hardly lack of due process for the Government to regulate that which it subsidizes.' . . . Government subsidies call for the recipient to operate his institution without respect to color, race or creed. . . . What if an atheist physics teacher seeks a job and finds himself debarred by our creed? I think that we cannot protect our schools unless we *can* invoke our creed."—August 11, 1966.

May the Lord help us each to have more faith and depend wholly upon Him to supply all our needs.

EARL E. BARHAM

Vanceboro, North Carolina

EDITORS: To put it mildly, I was shocked when I read in the February 29 REVIEW AND HERALD that "the [Autumn] council floor was opened

for 'reconsideration of [our] attitude toward church-state relations: exploration of [the] possibility of institutional acceptance of Federal grants for capital improvements.'"

To me it sounds like Eve standing at the forbidden tree in the midst of the Garden admiring the fruit and considering whether maybe God was wrong after all. You well know what her next move was.

As far as I'm concerned, we do not need to consider or "reconsider." We all know what our stand as a church has been down through the years.

MELVIN A. NICHOLS

Gentry, Arkansas

EDITORS: I think our leaders should turn a deaf ear to any and all persons pressuring our church to accept Federal aid. The bank of heaven has far more riches than the Federal Government. Do we want to lose our institutions? If so, let us go ahead and get involved. The trap is set. Are we as a church going to spring it and be caught? Let's not be so gullible.

Keene, Texas

JOHN L. CLARK

EDITORS: It is not at all difficult to hear strange and disturbing rumors—and rumors should be largely rejected. However, the current rumor that concerns me is to the effect that an increasing number of our educational and conference leaders are relating themselves favorably to accepting Federal Government funds for our colleges and universities. This would be a strange and disturbing departure from our historic position in America. It seems that it is relatively easy to supposedly "stand for principle" and oppose advocates of Government assistance when the issue is a bus ride or a textbook. It becomes more difficult to maintain that stand when large sums of money are involved. A change in denominational attitude on this issue will require a lot of strained explaining both to our people and to the general public.

T. E. UNRUH

La Sierra, California

Far East Missionary Doctors Attend Medical-Surgical Conference in Vietnam

Story and Photos by V. L. BRETSCH
Departmental Secretary, Southeast Asia Union

Lt. Col. Gene Aaby

Sixteen missionary doctors from various parts of the Far Eastern Division and nine Adventist military doctors serving in Vietnam were guests at a special medical-surgical conference held recently at the 93d Evacuation Hospital at Long Binh, near Saigon, South Vietnam (REVIEW, July 25).

This was the first time such a conference had been held in this part of the world. Those participating were leading specialists of the U.S. Army in Vietnam. A wide range of topics was discussed at the two-day affair. Twenty-two Army doctors illustrated with slides and motion pictures the latest techniques used in their practice of medicine in Vietnam.

Mrs. Nguyen Van Loc, wife of the Prime Minister of Vietnam, gave the welcoming address at the opening of the conference. She was accompanied to the lecture hall by Dr. and Mrs. Jess Holm, of the Saigon Adventist Hospital. She visited for nearly an hour with the doctors and then was taken on a tour of the military hospital. On the second afternoon of the conference Mrs. Loc invited all of the visiting Adventist doctors to the Prime Minister's palace for a social hour. Also present were the wives of leading government officials, such as the wife of the Secretary of State and the wife of the Minister of Education.

On Sabbath morning the visiting doc-

tors traveled to Bien Hoa, 35 miles northwest of Saigon, to the prison where our message has been so well received. Forty-eight prisoners were baptized last December 3, and many more are now in the baptismal class. The Saigon Adventist Hospital has recently conducted first-aid classes for the prisoners, and on the Sabbath when these missionary doctors were present, 122 prisoners received graduation certificates for their first-aid studies.

The young people of the Saigon Vietnamese church, joined by the nurses and nursing students of the Saigon Adventist Hospital, provided Saturday evening entertainment for the doctors. The visitors enjoyed the sounds of exotic musical instruments, the lively rendition of a number of folk songs, and the voices of the large choir.

The concluding feature of the week-



During a tour of Tan Son Nhut air base, Dr. Arthur Moores, Hong Kong Adventist Hospital, talks with a helicopter instructor as Dr. Clarence Eckvall, medical secretary, Far Eastern Division, observes the equipment.

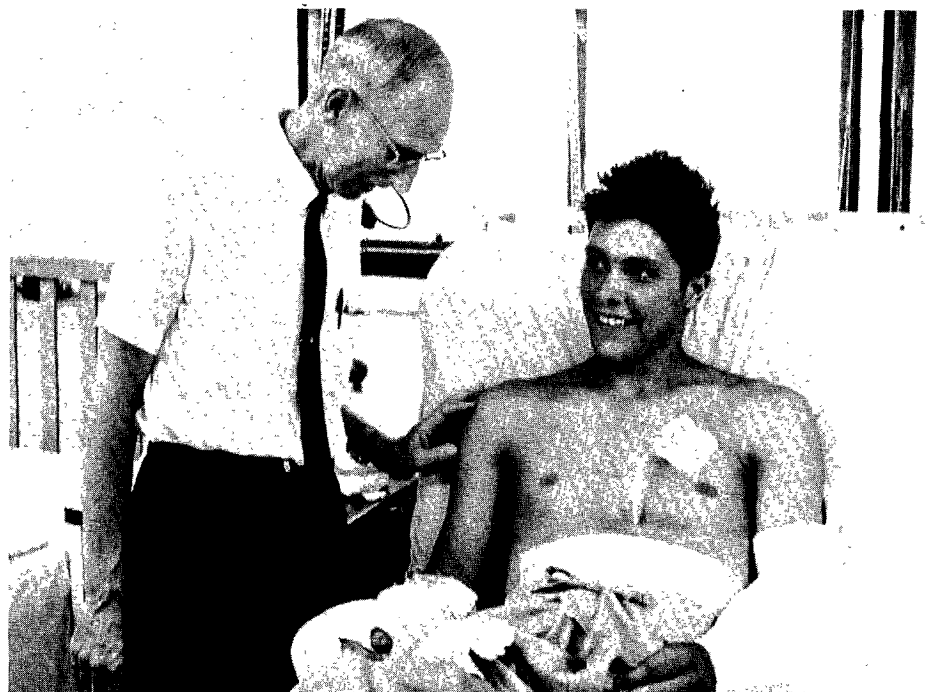


Lt. Col. J. K. Walker, commanding officer of the 93d Evacuation Hospital, personally directs a guided tour of his institution.

end meetings was a visit to the heliport at Tan Son Nhut air base, Saigon. Leading officers explained the operation and



Paul H. Eldridge, president, Far Eastern Division, expresses appreciation for the social hour planned by the prime minister's wife.



During the medical-surgical conference in Saigon each missionary doctor visited with some of the soldiers in the intensive-care ward. Here Dr. Frank Crider, of the Bangkok Adventist Hospital, talks with a young man who had been shot in both arms and the stomach.

use of helicopters in medical as well as regular Army duty in Vietnam.

Lt. Col. Gene Aaby, USARVN surgical consultant, and Dr. Merle Peterson, medical secretary of the Southeast Asia Union, were responsible for the medical-surgical conference arrangements. Dr. Peterson also, was in charge of meals and lodging for the visiting doctors. The Gemeni Hotel, across from the mission compound, was used for lodging, and the nightly spiritual meetings were held in the Gemeni room on the top floor.

Sermons and evening sermonets were presented by Paul H. Eldridge, president of the Far Eastern Division; D. R. Guild, president of the Southeast Asia Union; and Dr. G. C. Eckvall, medical secretary of the Far Eastern Division. Tapes of the medical lectures and sermons are being sent to all the hospitals in the Far Eastern Division.

GC President Conducts Campaign in Jamaica

By C. L. POWERS, *President*, and CHARLES R. TAYLOR, *PR Secretary* Inter-American Division

Robert H. Pierson, president of the General Conference, spent three weeks in one of his early fields of labor in connection with his attendance at the fourth quadrennial council of the Inter-American Division at Mandeville, Jamaica, July 1-6.

Just below the hill, where 77 delegates from 30 countries met at West Indies College to represent the 226,000 members of this division, is the home where Elder Pierson lived from 1944 to 1949 as the first president of what was then the British West Indies Union Mission. Now on June 22 he participated in giving this organization union conference status.

His visit coincided with the beginning of the third quarter of 1968, when the attention of the Adventist world is focused on Andrews Memorial Hospital as a recipient of the Thirteenth Sabbath Offering overflow. The hospital had just been established when Elder Pierson left Jamaica in 1949.

The week before the division council opened, Elder Pierson conducted a Crusade for Christ evangelistic series in the North Street SDA Temple in Kingston. Each evening the church was filled to overflowing with 2,500 to 3,000 people. Hundreds of interested hearers returned night after night.

H. E. Nembhard, president of the East Jamaica Conference, and church pastor C. S. Greene, with their committees, had carefully planned every detail of the crusade. Special music added nightly to the beauty and inspiration of the message.

This crusade came at the time of the seventy-fifth anniversary of the beginning of the Seventh-day Adventist Church in Jamaica. The North Street church was one of the first organized on the island.

On Sabbath, June 29, some 6,000 Seventh-day Adventists and friends from the Kingston area came together for a full

day of meetings in the National Arena. The Crusade for Christ program closed Sunday evening, June 30, at the National Arena.

In response to the altar calls made Thursday evening, Sabbath morning, and Sunday evening, more than 350 decisions were made for Christ.

During Elder Pierson's 20-year absence from the Inter-American Division its membership has almost quadrupled, from 60,000 to 230,000. Sabbath school membership is one third of a million and growing all the time.

During his visit to Jamaica, Elder Pierson shared with the mayor of Mandeville, a former student of West Indies College, in a groundbreaking ceremony for the new men's residence hall designed for 300 college students, and witnessed the dedication of the dining hall and classroom building by Prof. and Mrs. M. G. Sorenson, in whose honor the building was named. The Sorensons directed the school for 13 years.

Whereas no college work was offered in the days when the Piersons and Sorensons first lived in the Inter-American Division, today there are seven colleges, 46 secondary schools, and five hospitals instead of one.

West Africa College Completes Difficult Year

By DONALD R. PIERSON
Treasurer
Adventist College of West Africa

Ten students were graduated from the Adventist College of West Africa, Ilishan-Remo, West Nigeria, in June, despite the effects of the Nigerian civil war on the college program.

Last September, prospects for the new school year at the Adventist College of

West Africa looked dark. Even after the opening date had been postponed for a month, enrollment was only half that of the previous year.

In spite of the decrease in enrollment a good school year followed, culminating in graduation exercises June 23. Pastor Th. Kristensen, president of the West African Union, addressed a challenge to finishing students. Four of these received Bachelor of Arts degrees in theology, three received ministerial certificates, and three received Bible instructor certificates.

Most of these finishing students have taken their places with the other workers in the West Nigerian, North Nigerian, Ghana, and Sierra Leone missions.

Publicity Spearheads Ingathering in Paraná

By ARTHUR S. VALLE
Departmental Secretary
South Brazil Union

An unusual program of publicity in the Paraná Conference of Brazil made the recent Ingathering campaign an unprecedented experience.

The public relations department arranged for some printing and prepared the radio and television stations for a full coverage of the campaign. The same day that 2,000 Adventists initiated the campaign, the newspapers published a notice with this headline: "Adventists go out into the field to show what they are doing."

The television showed films of our work in the hinterlands of Brazil, especially among the Indians, as well as our launch work and our "savage fire" hospital at Penfigo. In the principal park of the city, maps, photographs, and slides of Adventist welfare work were shown.

Danger in Burma's Hill Country

By KAY PAW, *President, Burma Union*

On a recent journey between Moulmein and Tepadoe, Burma, my companions and I were twice spared injury and loss at the hands of robbers. Our way took us through dangerous areas, but we providentially missed attacks that occurred.

Many lawless men roam the area between Ye and Tavoy. On our way to Tavoy the robbers attacked 11 cars that were traveling ahead of us. We escaped because we came late.

Again on our return trip a week later the car in which we traveled ran out of gasoline. So, we went to the filling station. The shop was closed, so we had to wait for two hours for service. Our road took us up into the hills and through a forest. Here bags of nuts were loaded into the car. This took another hour. The sun was rising high. We were getting restless because we would never be able to catch up with the cars traveling ahead of us. We hoped to travel together in that unsafe area. But, God was watching over us. The delay saved us from the hands of the robbers.

As we traveled up the hill we saw a passenger bus racing toward us. The men in that bus signaled to us to turn back because they had already been robbed. We were only two miles away from the other four cars that were ahead of us. When we reached the place we found things strewn all around. But we are thankful to God that we reached our destination safely.

This publicity made a great impact on the city, and when our solicitors went to the homes, most people were ready with their donations. One state college professor, going through the city square and seeing our work, asked for material to use for collecting money from his students at the college. As a result, the church in Curitiba reached its goal, the highest in all the state, in one week. And not one cent had been spent in publicity.

Curitiba is the headquarters for our Adventist work in Paraná. The work in Paraná is constantly growing, and has a membership of 16,000, in 250 churches and groups. In 1967, 2,300 were baptized by 25 ministers and district pastors. Under the guidance of our president, Pastor Joao Wolff, we have a goal for 1968 of 3,000 baptisms, but our workers throughout the field propose a goal of 4,000.

After the Ingathering in Curitiba two groups of workers went on to the other large cities in the state. In Londrina, a stand we erected in the center of the city was visited daily by nearly a thousand persons. Each visitor received information about our work, while two young people solicited them. Later our workers visited the stores, offices, and industries of the city. This city's newspapers also cooperated in reporting our campaign. We also obtained five TV spots during the week. Using films and slides we were able to show the public the diversity of our work.

One of the television personalities was so enthusiastic about our work that during his program he called attention to our work and suggested that his listeners should give a donation to the Adventist welfare. A goodly number of businesses gave donations of more than 1,000 cruzeiros, and the whole campaign brought in more than 70 million old cruzeiros, which amounted to 70,000 new cruzeiros (\$27,000).

In the city of Maringa our lay workers

joined in. All the radio stations presented jingles or pictures asking for donations. Because of publicity, a priest in that city said he had to disconnect his telephone during the week because he received so many calls from his Catholic membership wanting to know whether it was all right for them to give to the Adventist work. The priest always answered, "You should give."

Many commercial and industrial plants increased their giving this year after getting a better view of our work. Many stated, "We did not know that the Adventists did such a work." A manager of a major industry in the

northern part of the state said, "This work is superhuman. We should be thankful that these people are doing so much for the people." He gave NCR 1,500 (\$555).

Days before the great campaign began, some of the pastors of our churches went to visit the governor of the state, and he praised the work done by the Adventists, and thanked them for "all that you men have been able to do for the welfare of our people."

The success obtained in the Ingathering campaign in Paraná, directed by Pastor Wolff, and by Jose Bessa, lay activities secretary, demonstrates the value of us-

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

CHRISTIAN EDUCATION PAYS; IT ALSO COSTS

Recently our General Conference president shared with me a letter addressed to him and signed simply "A Heartsick Mother." She told of her struggle to pay the cost of keeping her children in Adventist schools. Her letter touched my heart, as I am sure it did the president's, and I know her appeal echoes the thoughts of many Adventist parents throughout North America and, for that matter, around the world. So I thought I would look into the question of the rising cost of Adventist education. It is a matter that really concerns me because I frequently see the problem from the other side, being a member of the governing boards of three of our educational institutions.

I collected information from the business managers of six of our American colleges, two in the East, two in the West, and two in the Middle West. Their replies were enlightening. They spoke of the inflationary factors in our economy leading to higher costs of labor and materials, of the general higher standards of living, of rising faculty salaries, and of the effects of wage and hour laws.

Again, they reported the increased costs due to the growth of the institutions, requiring larger plants and higher maintenance and utility costs. The larger enrollments call for more officers and even the upgrading of jobs. And we must remember that school buildings of today must meet strict building codes, and a new dormitory may now cost many times what the old wooden ones did. Personally I'm thankful that most of our young people are out of those antique, hazardous, wooden structures.

One factor that adds appreciably to costs is the increasing sophistication of modern education, leading to a broader

offering of courses, lighter teaching loads, and more expensive equipment, such as copiers, electric typewriters and calculators, more telephones, electronic computers. To a certain extent our schools have to meet the competition of tax-supported institutions. I was told also that the schools have to keep and render voluminous reports to Government and accrediting bodies, and this all costs money. One business manager observed that education costs more because modern student labor is so indifferent and incompetent. That's his idea, not mine, but he is a man of wide experience!

Before I finished my brief investigation I compared the costs at our colleges with those at non-Adventist private colleges. I found that in nine Adventist colleges in the United States the average annual basic charge per student for the school year 1967-1968 was \$1,828. At the average non-Adventist private college the figure is \$2,043, a difference of 11.7 per cent.

It is true, costs in our colleges have been rising in recent years. At the same time in the period 1965 to 1967, the per capita of tithe per year of all the Adventists in North America rose from \$166.66 to \$189.29, an increase of 13.6 per cent, indicating a steady rise in the income of our members.

As we plan for the financing of our children's education, let us not overlook the character development that comes when the youth help themselves. They shouldn't overlook the possibilities in the Publishing Department Scholarship Plan; nor should they be ashamed to do any honorable work, nor even be unwilling to miss some of the social life, as they earn their way.

Christian education costs, but it also pays.

(Next: *The Adventist Dollar*)



At the exposition the public views Indian curios and reads about launch welfare work.

ing publicity during a campaign. Newspapers, radio, and television were used, along with the presentations made in public places. More than 2,000 column-centimeters (786 column-inches) were given to us in the newspapers, and we received two hours of free television time.

S. Luzon Mission Holds First General Meeting

By T. V. BARIZO, *President Southern Luzon Mission*

The first annual general meeting for the Southern Luzon Mission was held at Naga View Academy, Carolina, Naga City, May 15-18. Pastors T. C. Murdoch, M. G. Jereos, and G. E. Bullock, officers of the North Philippine Union, and all the departmental secretaries of the union were present.

In past years biennial general meetings were held, but lately the mission officers and the executive committee of the mission thought it best to have an annual nonbusiness session. The biennial business sessions will continue, but in between these sessions a nonbusiness general meeting will be held.

The theme of the general meeting was the call of the 1967 Autumn Council of the General Conference—revival, reformation, and evangelism. All sermons, Bible studies, devotional talks, and lectures were focused on this theme.

Pastor Bullock, treasurer of the North Philippine Union Mission, was the keynote speaker during the opening night. On Thursday the different departments of the church promoted their plans. On Friday the department heads of the union and the mission gave counsel and instructions to the church officers and leaders who attended the general meeting.

J. R. Bailey, North Philippine Union Mission ministerial secretary, spoke on Sabbath. Following his message a ₱12,000 love offering for evangelism was received.

Eleven persons were baptized by V. N. Napod, the mission ministerial secretary, on Sabbath afternoon.

Aside from the fact that this was our first annual general meeting, this was also the first time the children had been



Polish Union Office Staff

Workers at the Polish Union office pose in front of our headquarters building in Warsaw. They include the union officers, the three conference presidents, and secretaries at the union office.

R. R. HEGSTAD

Associate Secretary

Religious Liberty Department

cared for, for they had separate meetings while the adults were having theirs during the duration of the general meeting. A graduation of the children who attended was held Saturday evening with Pastor Jereos as their guest speaker.

New Medical Directors Named in Australasia

By SALEEM A. FARAG

Medical Secretary

Australasian Division

Three new medical superintendents now head institutions in the Australasian Division.

Dr. Errol Thrift was recently named superintendent of the Warburton Sanitarium and Hospital, in Victoria. He has served on the staff of the Sydney Sanitarium and Warburton Sanitarium prior to going to England for advanced study in 1964. He is a member of the Royal College of Physicians, Glasgow, and has specialized in the field of physical medicine and rehabilitation and holds a di-

ploma in that field from the Royal College of Physicians, of London. Dr. Thrift visited major centers of rehabilitation in Europe and the U.S.A. prior to taking up his new duties.

Dr. H. E. Clifford is the new medical superintendent of the Sydney Sanitarium and Hospital, in New South Wales. He replaces Dr. A. K. Tulloch, who ably filled this position since 1956. Dr. Tulloch will remain on the staff of the Sydney Sanitarium, but has requested to be relieved of administrative duties to enable him to devote his full time to surgery. The contribution of Dr. Tulloch in both surgery and administration has been greatly appreciated.

Dr. Clifford, who is also a surgeon, has served as medical superintendent of the Maluti Hospital in the Trans-Africa Division. He has spent 12 months in 1967 and 1968 in England and the United States. Dr. Clifford is the son of F. G. Clifford, who served as president of the Australasian Division from 1954 to 1962.

Dr. Kenneth Robson specialized in general surgery before going to Vellore Medical College in India for advanced training in reconstruction surgery. He will head up Togoba Hansenide Hospital, New Guinea, largest medical institution in the Australasian Division. Mr. and Mrs. Earle Hokin, now studying in India, will be joining him in a few weeks.

Mr. Hokin, who was acting superintendent of Togoba and physiotherapist, will return as full-time physiotherapist and rehabilitation specialist in the new program, with Mrs. Hokin as nursing director of the surgical services.

CONCERN FOR CATHOLICITY

(Continued from page 3)

the gates of His city to all His people." These words sounded right, but they also sounded strangely anachronistic in an assembly that seemed far more concerned with man's present, fleeting life than with his future, eternal inheritance.

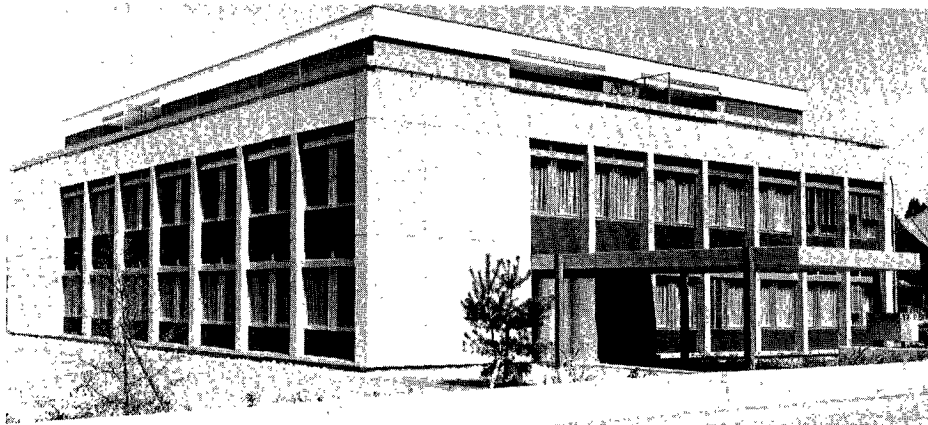
Entitled "The Quest for the Unity of the Whole Church" and "The Quest for the Unity of Mankind," the final two chapters of the section report encouraged churches everywhere to worship together, study the Bible together, and work together. It admitted that obstacles stand in the way, but looked to the time "when a genuinely universal council may once more speak for all Christians, and lead the way into the future."

Almost pathetically the concluding paragraph said, in part:

"When we consider the vision of unity granted to this generation and the resources of God's bounty available for the enrichment of mankind, we become newly aware of the tragic character of the divisions that separate us, including the divisions among us at this assembly. We confess how empty and deceptive our talk of catholicity may sound, and how far we lag behind the summons of the Spirit. . . . With a single voice all members of

Shown from left to right: Dr. Errol Thrift, Dr. H. E. Clifford, and Dr. Kenneth Robson.





WALTER STUDER

New Office Building for Southern European Division

The new Southern European Division office building in Bern, Switzerland, was officially opened in May in the presence of the architects, building contractors, and the press. The *Berner Tagblatt* as well as *Der Bund* informed their readers of both the opening celebrations and the church's teachings and welfare program.

In his speech, B. J. Kohler, division treasurer, mentioned that "the building should be an expression of, and a witness to, the conviction that characterizes us as a Christian community living and working in the twentieth century. We wanted a dignified building with simple and modern lines. We also had to keep within a certain budget. These specifications required from the architects a special understanding reaching far beyond technical demands. However, the two architects succeeded in fulfilling all requirements and specifications.

"May this building witness to the glory of God, because to Him we address our deep gratitude."

Shown here are the exterior and the reception hall of the new headquarters building.

LYDIA AGUSTONI

Office Secretary, Southern European Division

the assembly pray 'Come, Creator Spirit,' knowing that any answer to this prayer should open our eyes to God's future, which is already breaking in upon us."

We share the council's desire to see Christ's prayer answered, "That they all may be one" (John 17:21). But we deplore today's prevailing tendency to minimize the value of truth as a uniting force. The assembly said scarcely anything about this. It split theological hairs in trying to de-

fine what catholicity means, but issued no ringing call for Christians to re-examine their beliefs and practices in the light of both the Old and the New Testament. No wonder the whole ecumenical idea is disappointing to some who adopted it with high hopes.

There is a temporary exhilaration in carrying on dialog with fellow Christians of various communions, and working together in various humanitarian projects.

But eventually this palls and proves unsatisfying. To achieve true unity, Christians must not only love Christ and one another, they must share a love for truth. They must be drawn together by obedience, common belief, and common objectives. How, for example, can Christians who believe that the coming of Jesus is imminent commit themselves to a program that is concerned principally with the here and now? To do so would be a denial of faith. It would result in a confused witness where the voice would say one thing and the life would say another.

I do not say it with an air of triumphalism, but I must assert that I am continually amazed at the unity that characterizes Adventism, the world around. As I travel from country to country and meet the believers I feel an instant oneness with them. National, cultural, and language barriers all seem as nothing. Heart is united to heart and spirit to spirit. Truly this is catholicity at its best. As W. A. Spicer said so many times, "The Advent family is a wonderful family to belong to."

Next week I shall report on the youth influence at Uppsala. Some of the "happenings" were rather remarkable.

(To be continued)

K. H. W.

Condensed News

SDA Leader of Honduras Village Visits Hinsdale Sanitarium

Mrs. Athelo Cabral, a recent visitor at the Hinsdale Sanitarium and Hospital, is the only Seventh-day Adventist in the village of Placencia, British Honduras. By reason of her medical experience, she is also the unofficial head of the remote river village.

Known affectionately as "Miss Tela," she became an Adventist in the village of several hundred persons after she had earned her position as village leader through her work as a nurse. Her conversion created a stir in the village, and she was warned by a priest not to teach Adventist doctrines to the people. But Miss Tela went ahead.

Her conversion resulted when an Adventist sister from another village who had been in the church for more than six years persuaded her to take a Bible correspondence course.

"I got trapped," she states with a happy smile.

Her visit to the United States was arranged after she met Mr. and Mrs. James R. Grover, of Downers Grove, Illinois, a couple who served in the Peace Corps in British Honduras for two years.

During her stay in the area Miss Tela visited the Downers Grove church. The church Dorcas Society gave her clothing and other items to be shipped to British Honduras.

HAROLD WYNNE

Public Relations Director
Hinsdale Sanitarium and Hospital

EASTERN ADVENTIST HAMS CONVENE IN OHIO

Adventist amateur radio operators in the Eastern portion of the United States met together July 12-14 at Camp Mohaven, the Ohio Conference youth camp. This was their first gathering in seven years.

Most of the 27 radio men knew one another only by call letters and voice. This meeting was their first opportunity to meet one another face to face.

Don F. Neufeld, associate editor of the REVIEW AND HERALD, was the guest speaker for the Sabbath services. He described the ham operators as men "with no common denominator except religion." Represented among the group was a physician, a tax accountant, a pastor, a farmer, a student, a cabinetmaker, and a scientist.

All are members of the AARN, the Adventist Amateur Radio Network, an organization composed of Adventists interested in amateur radio. At the present time there are about 700 Adventist amateur operators around the world.

Members of the AARN have regular schedules on the air. Some of the time is for transmission of messages from one part of the country to another. Other schedules have a more serious purpose. Each morning at six o'clock two Bible Study networks are in operation.

For many years *Bible Readings for the Home* has been the basis for these morning discussions. Interest in the Bible studies has not been limited to Adventists. Men and women of many denominations join in for the daily discussions. Sabbath is reserved for a discussion of the Sabbath school lesson. Dale DeLong, of Fletcher, North Carolina, serves as anchor man for the early morning session on the East Coast. A similar program operates among amateur radio men on the West Coast. At least four complete families have been baptized as a result of the devotionals.

Representing the West Coast hams at the Ohio meeting was Rod Benson, a building contractor from Fresno, California.

During the past seven years Edmund M. Peterson, MV secretary of the Columbia Union Conference, has taken a particular interest in fostering amateur radio among missionaries. He encourages every missionary to become a licensed operator in the United States and to take a set with him to the mission field. As a result of this interest there are many Adventist ham operators in the mission field.

In their session the East Coast members of the AARN shared experiences of mission contacts and planned for another meeting at Camp Mohaven next year. Several sessions dealing with the Bible Study Network and the AARN were also held.

MORTEN JUBERG, *Correspondent*

Liberty Contributions Place Magazine in Cities

To date this year, \$35,009 has been received from conferences and personal gifts to help place *Liberty* magazine in the hands of thousands of attorneys, judges, mayors, city councilmen, and other leaders in America's larger cities.

Conferences contributing so far this year are Alberta, Arizona, Bermuda, Colorado, Oklahoma, Oregon, Montana, Northern California, Northern New England, Southern California, and Upper Columbia.

The *Liberty* Magazine circulation committee meets annually to direct the distribution of these funds. This year 35,000 subscriptions were distributed.

J. V. SCULLY
Associate Secretary
GC Religious Liberty Department

✦ A new maintenance building is being constructed on the campus of Atlantic Union College. This building will be the new headquarters for the carpentry, plumbing, painting, and grounds crews.

✦ More than 7 million people know more about Seventh-day Adventist missions as a result of the recent visit of Missionary Richard Hall and Chief Rayong, of Sarawak, Borneo, to New York City. The two men spent a total of two hours' time before 7,108,000 television viewers and radio audiences. While in New York City the team also was filmed by Faith for Today.

✦ Margaret A. P. Graham, of Edinburgh, Scotland, joins the art department at Atlantic Union College this fall as an instructor in art. Miss Graham received the Master of Arts degree in 1964 from Edinburgh University, and in 1965 received the postgraduate diploma in the history of art. Last year Miss Graham attended Newbold College in England to study Biblical subjects in more depth. She graduated from the teachers' supplementary course in 1968. Her work experience includes two years as art librarian at the Bath Academy of Art, Corsham, Wiltshire, Scotland.

EMMA KIRK, *Correspondent*

Canadian Union



Administrator A. G. Rodgers congratulates Student Nurse Marjorie Holm, who is to be Willowdale MV Society's student missionary.

Atlantic Union

Forty-four Persons Baptized in Providence Campaign

Forty-four persons were baptized June 22 as a result of the Crusade for Christ in the Providence, Rhode Island, area.

The campaign, conducted by James Gilley and David Peterson, was a joint effort of four districts around Providence. Cooperating pastors were E. A. Roberts, Taunton (Massachusetts) district; J. J. Johnson, Brockton (Massachusetts) district; C. E. Johnson, Pawtucket (Rhode Island) district; and William Haynor, Providence district.

Two ministerial students from Atlantic Union College helped with the heavy visitation.

RICHARD J. BARNETT
Southern New England Conference

Elmira, N.Y., Evangelism Results in 53 Baptisms

Fifty-three people have been baptized in the Hoffman-Uhl Voice of Prophecy Crusade in Elmira May 4-June 22.

Evangelist J. Reynolds Hoffman, from the North Pacific Union, spoke nightly. The Elmira Adventist church overflowed with more than 500 persons in attendance on weekends, more than half of whom are not Adventists.

More than 250 people requested visits from the evangelists.

H. A. UHL, *Pastor*
Elmira District

✦ The MV Society of the Worcester, Massachusetts, church published a cookbook to raise money for paneling the lobby of their new church building. Church members submitted their favorite recipes. More than 20 persons helped in compiling and preparing the cookbook for publication.

Branson Hospital Program at Ontario Camp Meeting

The North York Branson Hospital staged a special program July 3 at the Ontario-Quebec camp meeting in Oshawa.

The program featured employees of Branson Hospital who have come from eight of the 12 overseas divisions of the world field: Inter-America, Northern Europe, Central Europe, Southern Europe, Middle East, Southern Asia, Australasia, and the Far East. In addition, the camp meeting audience was introduced to Marjorie Holm, who had been selected by the Willowdale MV Society to spend three months this fall as a missionary nurse at the Adventist hospital in Nicaragua, Central America.

Belle O'Neil, director of nursing service, introduced the theme of the program as

"The Branson Hospital, Internationally Represented, Shares Its Faith" and explained the significance of the lighted torch—the fulfillment of Christ's commission.

The evening program included interviews and talks by various speakers representing individual countries.

THEDA ILES KUESTER, *Correspondent*

Central Union

Literature Evangelists Baptize 18, Deliver \$117,809

During a recent month the Central Union literature evangelists reported 18 baptisms and \$117,809 worth of literature delivered. This represented more than double their achievements of the corresponding month of 1967.

Special group crusades have been scheduled in every conference. One two-week crusade conducted by Nebraska literature evangelists in Bellevue, an Omaha suburb, started 47 families taking Gift Bible studies.

J. N. HUNT

Departmental Secretary

† The St. Louis, Missouri, Central church reports that during five months of telephone evangelism 9,074 calls were received. Of these calls, 868 requested Bible Study Guides.

† A district youth rally was held at Greeley, Colorado, the first weekend of August. Mr. and Mrs. Rudolf F. Hireschmann gave the stories of their service in Germany during World War II.

† Jane Aoyagi, daughter of Alan Aoyagi, Denver, Colorado, received the highest student award, "Student of the Year," at Mile High Academy in Denver. She is one of five students who graduated with honors from the class of 28.

† Ninety-one Union students were on the dean's list for the second semester of the 1967-1968 school year. To be eligible for this list a student must maintain a grade-point average of 3.50 on 12 hours or more of classwork. The average class load for the group was 15.7 hours.

CLARA ANDERSON, *Correspondent*

Columbia Union

D.C. Ghetto Dwellers Train as Nurse Aids

A "poor people's" training program involving Methodist, Roman Catholic, and Seventh-day Adventist educators resulted in the recent graduation of 14 nurse aids from the Washington, D.C., ghetto area.

Three teachers from Columbia Union

College, two Catholic nursing sisters from Georgetown University Hospital, and two Methodists contributed evenings and Sundays to the nurse-aid training program. Coordinator was Alice Smith, chairman of the Columbia Union College School of Nursing.

The trainees have already been placed in Washington hospitals.

The nurse-aid training is an outgrowth of the work Columbia Union College students have done with children at the Logan School downtown.

M. CAROL HETZELL
GC Associate PR Secretary

† The Joint Commission on Accreditation of Hospitals recently used a new procedure in surveying Kettering Memorial Hospital. The team met with medical staff members and reviewed with them medical records for completeness and thoroughness of medical care. The hospital received three-year accreditation.

MORTEN JUBERG, *Correspondent*

North Pacific Union

† About 220 visitors were on hand for the opening services not long ago in the new church building in Coeur d'Alene, Idaho. R. C. Remboldt, Upper Columbia Conference president, was the speaker for the church service. A program of sacred music was presented in the afternoon. Missionary Richard Hall, president of the Sarawak Mission, accompanied by Chief Rayong, of Borneo, also participated in the services.

† A unionwide plan to have MV Societies use Gift Bible Evangelism and a series of meetings to start a new church or company of believers in areas that have no Seventh-day Adventist congregation was tested this spring in the Caldwell, Idaho, area. K. J. Mittleider and his team of workers organized the entire church there to determine the effectiveness of a folder that will be used this fall by the young people in securing enrollments. He reports that an average of about two and one-half Gift Bible Evangelism enrollments were received in each city block.

† Two television programs are being produced this summer by the Pasco and Richland, Washington, churches as an experiment to see how effective the area musicians and ministers are in portraying our church, its message, and its activities. A weekly series may follow in the fall. The first half-hour program featured Dr. Joseph Barnes discussing with Ralph Martin, pastor, the actions of teen-agers today. In the second program Pastor Martin will discuss "Is Prayer Outmoded in This Modern Age?" with William Woodruff, pastor of the College Place church. The musical portion of the programs is provided by youth and adults of the Tri-City and Walla Walla areas.

IONE MORGAN, *Correspondent*

Northern Union

† Don Keith was selected as Layman of the Year at the recent Minnesota camp meeting. He is the leader of the Stacy, Minnesota, company. Mr. Keith has held three series of health classes; under his direction a welfare van was purchased for the Stacy Company; last fall he rented a booth at four county fairs; and he maintains six reading racks in laundromats.

† Mrs. Edwin Vietz, of McClusky, North Dakota, received the Pathfinder Club Award of the Year for 1967.

† Nelson Rima, of North Dakota, and Milton Erhart, of South Dakota, were ordained to the gospel ministry during their respective camp meetings.

† The student body of Oak Park Academy chose two students, Jackie DeLay and Gary Abrahamson, to go as student missionaries to LaVida Mission near Farmington, New Mexico, for a ten-day period. During this time they worked on a variety of mission projects.

† Iowa churches have ordered more than 200,000 "Six Secrets of Family Security" tracts to be used during 1968.

† Seventy-three canoers took part in the Northern Union canoe trip held July 3-7 near Ely, Minnesota. The expedition was directed by C. M. Willison, Northern Union youth leader, and the camp guest was Paul Gordon, from the White Publications of the General Conference.

L. H. NETTEBURG, *Correspondent*

Pacific Union

College Youth Participate in Inner-City Evangelism

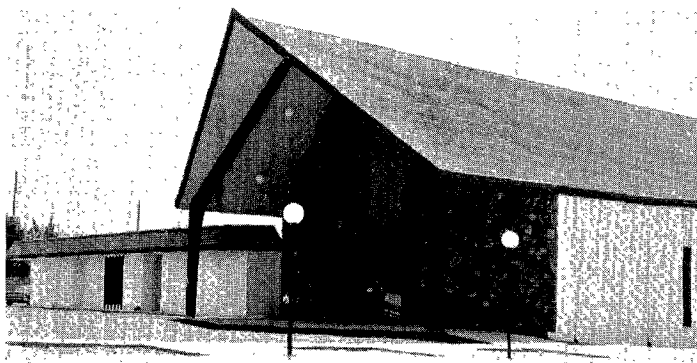
Pacific Union College students are getting in on the ACTion this summer. The Adventist Collegiate Taskforce program is a new approach to inner-city evangelism, formulated and initiated by Seventh-day Adventist youth.

Three basic elements of the project are (1) door-to-door visiting, (2) day-camp activities for children, and (3) evangelistic meetings for the interests.

Some side effects of this basic plan have been new Bible-study interests, reactivated youth in local Adventist churches, and excellent community contacts.

For example, Charles Upshaw and Jesse Guzman started 20 Bible studies in their first week. Craig Newborn, Tim Mustard, Dan Appel, and George Veal are conducting two day-camps each day in the Oakland and Berkeley areas.

† Pacific Union treasurer Alvin G. Munson reported a tithe gain for the first six months of 1968 of more than one million dollars from the seven local conferences.

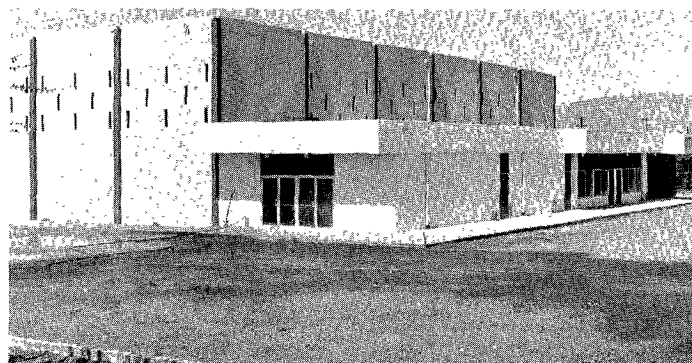


Yucaipa, California, Church

The new Yucaipa, California, church was opened May 18 with A. Graham Maxwell of Loma Linda University as worship service speaker.

The \$70,000 church complex provides church and Sabbath school facilities for the 340-member congregation. The sanctuary seats 750. Several church offices are included in the completed first stage of the program.

The church was designed by Don Rasmussen. L. R. Scott is pastor.



California Junior Academy Auditorium

A new auditorium and music facilities for Redlands, California, Junior Academy was opened last spring.

The \$150,000 building houses a standard-size maple gymnasium floor with platform, showers, a kitchen, an all-purpose room, which the school band and Pathfinders will use, and a music studio and two furnished practice rooms.

Church pastor is Arnold Kurtz.

C. ELWYN PLATNER
Conference Public Relations Director

✦ Thunderbird Academy aviation students, supervised by Kenneth Harris, flight instructor, recently distributed 600 pieces of literature from the air over the Navajo reservation north of Holbrook, Arizona. An area approximately 50 by 80 miles, normally requiring two days to cover, was supplied with literature in two hours.

✦ The Central California Conference camp meeting included a "Health-O-Rama" where, for a minimal fee, various medical tests were given. Daily health education meetings were held under the direction of Dr. E. A. John, conference medical secretary, to aid in a "program of total health for the body temple."

✦ One hundred and seven children attended the recent Vacation Bible School held by the Reno, Nevada, church.

✦ Joe H. Engelkemier, a former Bible teacher at Glendale Academy, has been listed in the 1968 edition of *Outstanding Civic Leaders*. He is recognized as being author of two books for teen-agers and about 75 articles, camping club sponsor for eight years, and leader of a drive which collected seven tons of canned goods for Navajo Indians. Elder Engelkemier is now serving as pastor of the Auburn Academy church and Bible teacher there.

✦ Elder and Mrs. R. R. Figuhr celebrated their fiftieth wedding anniversary July 10 at Angwin, California. Elder Figuhr was president of the General Conference from 1954 to 1966. With the Figuhrs for the open house were their son and his wife, Dr. and Mrs. Richard A. Figuhr, of Mount Vernon, Ohio; and their daughter and her husband, Elder and Mrs. A. R. Appel, and their daughter, Jeanette, of Takoma Park, Maryland. Elder Figuhr's sister, Mrs. Lillian Wright, was also there from Santa Clara, California.

HERBERT FORD, *Correspondent*

Southern Union

✦ Two hundred and fifty alumni from 18 States and Mexico gathered at the Madison College homecoming celebration July 21 and 22. The theme of the weekend services was "Tis Almost Time." Jack Darnell, director of survival seminars for the Kentucky-Tennessee Conference, showed his film "Let's Go Surviving."

✦ Men, women, boys, and girls from seven to 60 years of age recently met for nutrition classes each night at the Columbus, Georgia, Seventh-day Adventist Center. The Dorcas Welfare Society made arrangements for the classes. Recent graduates of a school of health and nutrition offered by Mrs. Hope Clausen and Ella May Stoneburner helped with demonstrations.

✦ E. E. Cumbo, ministerial secretary of the Georgia-Cumberland Conference, spoke at the dedication of the Montezuma, Georgia, church July 20.

✦ About 20 television stations in the Southern Union have made commitments for bookings of the 30-minute *Bible Story* films with Paul Harvey. All stations are showing the 13 color programs as a public service, according to Eric Ristau, publishing secretary of the union, who arranged for production of the films through the auspices of the Home Health Education Service.

✦ The South Central Conference reports 26 persons baptized to date as a result of the evangelistic crusade in Birmingham, Alabama, by M. M. Young.

✦ One hundred underprivileged children attended the South Central opportunity camp held at Chattanooga, Tennessee.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Another hospital will be added to the Texas Conference when construction begins September 1 for the new Marion County Hospital in Jefferson, Texas. The hospital district (the civic group concerned) is providing the equipment and initial capital for the new hospital. The Texas Conference is to furnish administrative service under a lease arrangement. The new hospital facility brings the total to five hospitals and three nursing homes in Texas.

✦ Southwestern Union literature evangelists are meeting for their annual sales institute August 19-24. The large group of regular and student literature evangelists are meeting at Camp Yorktown Bay for an entire week of spiritual direction, sales technique, fellowship, and recreation.

✦ A company has been added to the Arkansas-Louisiana Conference. The Mountain View, Arkansas, company under the direction of Elder and Mrs. E. A. Lemon, was organized July 6.

J. N. MORGAN, *Correspondent*



Virginia Robertson Hingley, piano and organ teacher, Thunderbird Academy (Arizona), from Andrews University.

Paul Anderson, pastor, Raleigh church, Memphis (Kentucky-Tennessee), formerly pastor, Panama City (Florida).

Donald M. Winger, MV and temperance

secretary (Kentucky-Tennessee) from same position (Ohio).

W. H. Elder, lay activities and Sabbath school secretary (Northern Union), from same position (Pennsylvania).

W. H. Patsel, pastor, Panama City (Florida), formerly pastor, Meridian (Alabama-Mississippi).

James M. Davis, educational superintendent (Upper Columbia), formerly education, radio-TV, and religious liberty secretary (Wisconsin).

William Skidmore, assistant Book and Bible House manager (Oregon), a recent graduate of Walla Walla College.

Vern D. Carner, pastor, Ontario (South-eastern California), from same position (Florida).

Gilbert L. Plubell, educational secretary (Central California), from principal, Hawaiian Mission Academy.

Hardy Loomis, church development service (Atlantic Union), from associate director, church development (Pacific Union).

Leonard Gaspie, church development service (Southern California), from associate director, church development (Pacific Union).

NOTICES

The International Insurance Company
Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 10, 1968, at the Royal York Hotel ballroom, Toronto, Ontario, Canada, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for the term of three years.

THE INTERNATIONAL INSURANCE CO.
Takoma Park, Maryland
J. W. PEEKE, Secretary

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 10, 1968, at the Royal York Hotel ballroom, Toronto, Ontario, Canada, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the insurance service and the election of four directors for the term of three years.

GENERAL CONFERENCE
INSURANCE SERVICE
J. W. PEEKE, Manager

Church Calendar

Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Review and Herald Campaign	September 14-October 12
Bible Emphasis Day	September 21
JMV Pathfinder Day	September 28
Thirteenth Sabbath Offering (Inter-American Division)	September 28
Neighborhood Evangelism	October 5
Church Lay Activities Offering	October 5-11
Health Emphasis Week	October 12
Sabbath School Visitors' Day	October 12
Voice of Prophecy Offering	October 19
Community Relations Day	October 19
Temperance Day Offering	October 26
Week of Prayer	November 2-9
Church Lay Activities Offering	November 2
Annual Sacrifice Offering	November 9

Of Writers, Articles, and Miscellany...

Betty Dobbs, author of the book, *A Journey for Bobby*, writes this week on the two behavior standards of the church—the one held by ministers and their families and the one practiced by other members of the church. And while the specific subject of "The Blue Dress" (see cover) is obvious, the application of principle can be carried much further.

Mrs. Dobbs, a minister's wife for more than 30 years, is a trained practical nurse who teaches music to 50 students a week. With such versatility she surprises no one when she says she has two more books ready for the publisher.

Ruth Buntain, a teacher of 27 years, knows the value of teaching young children the joy of reading. In her article, "With a Giant's Step" (page 10), she not only stresses the importance of inspiring children to read but also gives easy workable suggestions on how to do it.

Now a housewife and free-lance writer, Mrs. Buntain has had two children's books published—one by Pacific Press and the other by Holiday House. The story handled by Holiday House has since been printed in several children's story com-

pilations. Her articles have appeared in 17 nondenominational magazines.

If you are an amateur photographer, you could win a cash prize of \$100 or a complete set of *The SDA Bible Commentary*, or any of several lesser prizes, in the North American Division Photo Contest being conducted by the General Conference Bureau of Public Relations and the Review and Herald. All nonprofessional Seventh-day Adventist photographers in North America, including furloughing missionaries, are eligible to participate in the contest. Categories run the gamut of church activities. Write to us (Takoma Park, Washington, D.C. 20012) for the complete contest details.

The May 23 issue implied that the program of providing bookracks of free material in doctors' offices had just recently been started in the Southeastern California Conference. This phase of literature evangelism, in fact, was started in 1965 by Dwight Reeder, now deceased, of the Southern California Conference Book and Bible House, at the suggestion of a layman, Dr. Alfred Weber. Office literature distribution is now being carried on by doctors all over southern California.

Quite a few poems arrive at our desks each week. Many come in the proper form—typewritten double spaced on standard typewriter paper. The authors of these show thoughtfulness by enclosing a stamped, self-addressed envelope. We wish all poets would follow their example.

Review and Herald

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

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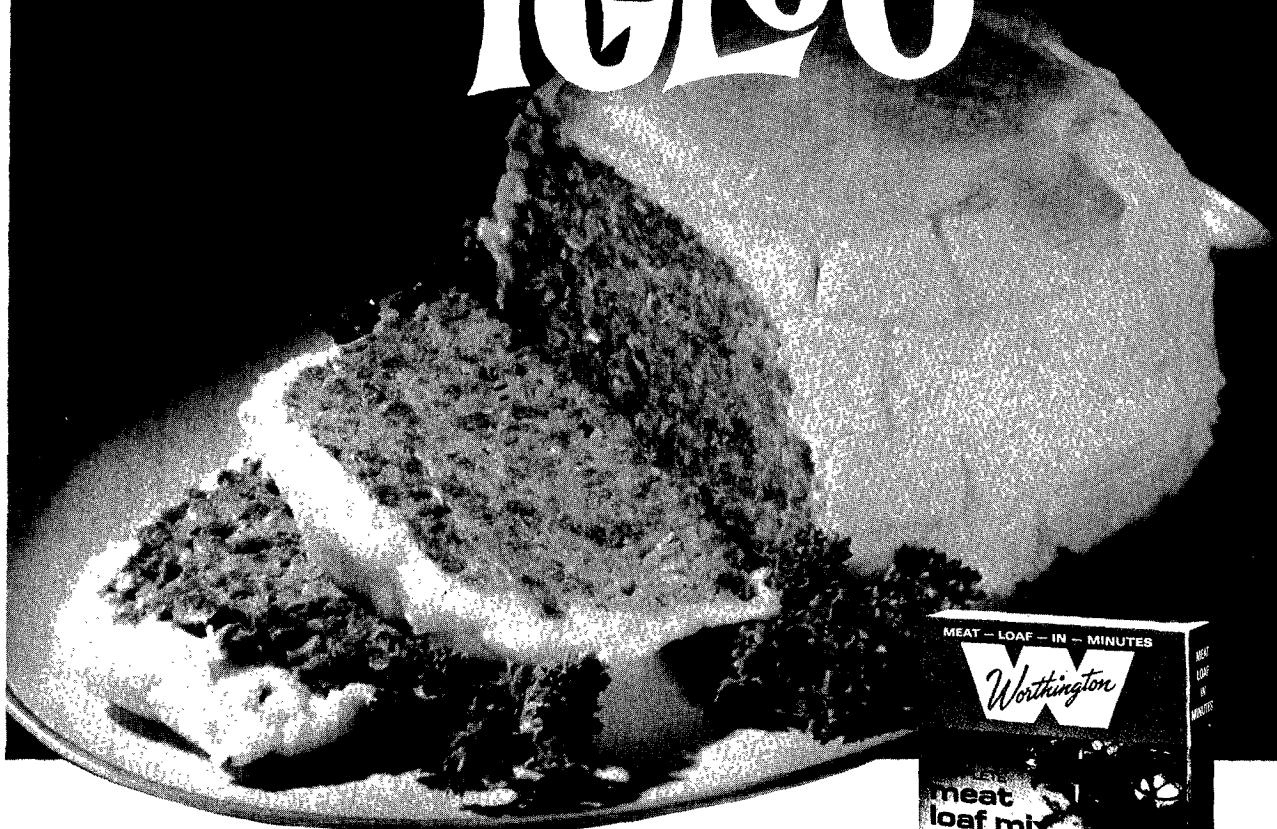
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CLIFFORD K. OKUNO

TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Letters submitted for the "From Readers" feature cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

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have you tried our meat loaf in an **IGLOO**



When you're in a hurry but still want to serve a meal with flair, try our Meat-Loaf-In-An-Igloo for a dinner that's different. Worthington's Meat Loaf Mix is protein rich and free from cholesterol and very convenient to use. Try the recipe below on unsuspecting friends and tell us their reactions. We'll send you a free copy of Recipes By Worthington.

igloo meat loaf (a vegetarian treat)

2 boxes WORTHINGTON MEAT
LOAF MIX (10 oz.)
4 cups hot water

2 cups cold water
 $\frac{2}{3}$ cup evaporated milk
 $\frac{1}{2}$ teaspoon salt (or more)

1 tablespoon butter
1 envelope instant mashed potatoes ($\frac{3}{2}$ oz.)
Cheese slices

Prepare MEAT LOAF according to package directions using hot water. Pour into a well-greased round bottom pyrex or metal bowl, approximately 7" in diameter. Bake at 350°F. for 2½ hours.

To prepare Potato Frosting:

In a 1½ quart saucepan combine cold water, milk, salt and

butter; bring just to boiling. Remove from heat; with fork or wire whip, stir in potatoes, then whip briskly. Frost loaf with potato mixture, then score. Bake an additional 15 minutes. Place cheese slices on top of Igloo; return to oven just until cheese starts to melt.
Serves 6-8.



Tomorrow's Foods Today
Worthington Foods, Inc., Worthington, Ohio 43085

News of Note

Berlin Adventist Chosen to Lead Alcoholism Program

A Seventh-day Adventist medical leader has been given a charter by the West Berlin Government to head up a new national alcoholism rehabilitation program.

He is Dr. C. H. E. Schmidt, of Berlin, a leading authority on alcohol rehabilitation in Western Germany.

Dr. Schmidt was a lecturer at the European Institute of Scientific Studies in Milano, Italy, June 10-15, and will lecture at the International Congress on Alcohol and Alcoholism in Washington, D.C., September 15-20.

News of Seventh-day Adventist temperance activity in alcoholism rehabilitation has also come from Finland, England, and South America, apart from U.S.A. activities.

ERNEST H. J. STEED

Visitation Results Set Record Near Johannesburg

A record turnout for a visitation program recently produced record results in an area 40 miles from Johannesburg, South Africa.

According to Henry W. Peterson, lay activities secretary of the Trans-Africa Division, "between 400 and 500 people from several churches met at one of the African churches. It was the largest Sabbath afternoon gathering I have ever witnessed for a visitation program. After instruction, demonstration, and organization, this group went from house to house. The total enrollments came to 500, an afternoon record as far as I know. This same program will be carried forward in the other churches of our division."

The people used the religious survey as the contact. This form provided space for each householder to indicate which subject was of particular interest, and on the bottom of the sheet was a Voice of Prophecy correspondence course coupon for securing applications.

J. ERNEST EDWARDS

Vacation Bible Schools Open the Way in South India

In the past 12 months 172 people have been baptized and new companies raised up in four places near Erode in South India as a result of Vacation Bible Schools and public evangelism.

W. F. Storz, Sabbath school secretary of the Southern Asia Division, reports: "P. R. Israel, with two Spicer College students, held three Vacation Bible Schools near Erode in 1967. About 200 children enrolled in these three schools. Immediately after the close of the schools, Pastor Israel held a series of evangelistic meetings there." Pastor Israel is Sabbath school secretary of the Tamil Section.

"During vacation time in 1968, more Vacation Bible Schools were held in that same area. Again these were followed by another evangelistic series. The VBS children brought their parents and other family members to the evangelistic meetings.

"Pastor Israel attributes most of his success to the primary interests created by the Vacation Bible Schools."

FERNON D. RETZER

Protestant Magazine Reports Servicemen's Center Opening

Opening of the Washington Servicemen's Center is featured in the August issue of *The Link*, published by the General Commission of Chaplains and Armed Forces Personnel.

Under the title "Seventh-day Adventists Open Servicemen's Center" the article shows Robert H. Pierson, "world leader of the Seventh-day Adventist Church," officially dedicating the center for service "to God and country" and describes the center and the opening ceremonies. That the church would provide such attractive and functional accommodations for the 250 Adventist servicemen in the Wash-



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

NEW YORK—Thirty-one church-affiliated colleges will receive Ford Foundation grants totaling \$1,349,530 to assist their humanities programs. The colleges are among 61 institutions receiving \$2.7 million in a national program to help in an area of study where faculty scholarship is frequently hindered by heavy teaching schedules, isolation from major research facilities, and limited funds. Individual grants range from \$10,000 to \$85,000.

VATICAN CITY—Pope Paul has called for a renewal of the concept and cult of the virgin Mary according to the principles of the Second Vatican Council. The pontiff issued his call to pilgrims attending his audience.

MINNEAPOLIS, MINN.—Approximately 188 persons attended the fifth School of Christian Writing sponsored by *Decision* magazine of the Billy Graham Evangelistic Association. "We hope to open windows so that the tremendous opportunities for Christian evangelistic

ington area was frequently referred to warmly by the military officials present.

Among military personnel for the past 25 years *The Link* has been one of the most widely read, military-related Protestant journals published. It follows U.S. servicemen into many corners of the world.

C. D. MARTIN

Southern Union Members Give \$345,000 to Evangelism

Members in the Southern Union gave \$345,000 in camp meeting evangelism offerings, reports H. H. Schmidt, president of the union.

This cash offering, he says, indicates how our people in the Southland feel about evangelism. The offerings received are:

Alabama-Mississippi	\$ 30,000
Carolina	42,000
Florida	56,000
Georgia-Cumberland	112,000
Kentucky-Tennessee	75,000
South Atlantic	25,000
South Central	5,000
	<hr/>
	\$345,000

N. R. DOWER

IN BRIEF

★ The Czechoslovakian Government has approved the opening of the Czechoslovakian Bible Seminary, an institution that has not functioned for years. This news was first announced to Adventists outside Czechoslovakia during the church's All-European Education council, Darmstadt, West Germany, in July.

writing today can be seen—and seized," said Dr. Sherwood Wirt, editor of *Decision* and dean of the school.

NDOLA, ZAMBIA—A nonprofit, interdenominational service called Missionmedicalair has been started here to provide efficient medical care for mission areas by flying doctors to them. The program will include regular visits by doctors, the modernization of medical equipment and facilities in mission hospitals, and preventive medical treatment. One of the undertakings of Missionmedicalair will be the care of lepers, of whom there are presently 30,000 in Zambia, including about 11,000 who have not previously been able to depend on regular medical care.

EDINBURGH—Mrs. Mary Weir, who was born at Spokane, Washington, and married a Church of Scotland (Presbyterian) clergyman, is planning to become a minister. She disclosed her plans only a day after the church's General Assembly had voted here to admit women as ministers on the same terms and conditions applicable to men.

PRAGUE—There will be no future religious persecution in Czechoslovakia, and the Communist Party is determined to correct past mistakes in church-state relations, a spokesman for the Communist Party said here. He spoke at the end of a week-long congress of the Czechoslovak Communist Party dedicated to working out a program of sweeping reforms.