



Seventh-day Adventists

and

Government Aid in the U.S.

A
STATEMENT
BY THE
EDITOR

FOR SEVERAL MONTHS the REVIEW has opened its columns to a wide-ranging discussion of the question of Federal aid to denominational schools. This discussion has stimulated thought about church-state issues and has demanded that readers test their personal views to see whether they

have validity. Further, it has acquainted some readers with points of view of which they were not aware.

The over-all result, we believe, has been beneficial. It has encouraged participation in the life of the church. It has increased involvement. It has broadened horizons. It has deepened convictions. It has promoted unity.

Now it is time to draw the discussion in our pages to a close for the present. Readers have had opportunity to express themselves, and church leaders have examined and re-examined all aspects of the question. On February 9 and 10 the North American Division Committee on Church-State Relations met in Washington, and during the next two days, February 11 and 12, the North American Division Committee on Administration (NADCA) discussed exhaustively the Church-State Committee recommendations.

As a result the policy on church-state relations in the United States, adopted by the 1965 Autumn Council, has been reaffirmed. This policy sets forth our historic support of the church-state separation philosophy. It acknowledges that both church and state have spheres in which they must

work independently of each other. It takes note of the fact that there are some areas of overlapping concern where church and state may work in cooperation. It considers legitimate the acceptance of "government research grants to, or contracts with, colleges and universities" but bans acceptance of public money for "capital improvements, the salaries of teachers, or the maintenance, operation, or support of the services which the schools supply."

The discussion was frank, earnest, and well-reasoned. It set forth the subject of government aid as presented in the Bible and the Spirit of Prophecy writings. It pointed out that God's people anciently, and even in modern times, have in various parts of the world accepted legitimate favors from kings, rulers, and governments. It drew attention to the fact that for many years the United States has provided benefits of various kinds to churches and church-related institutions—for example, school lunches, transportation, and textbooks; tax exemption of church properties; exemptions for contributions to churches and charitable organizations; surplus properties; and Hill-Burton funds for medical institutions. More recently loans have been made available to parochial schools, under the National Defense Education Act, for construction of classroom facilities for science and mathematics. In addition, large sums of money in the form of grants have been appropriated to educational institutions for capital improvements and operating expenses.

One fact was emphasized repeatedly—Adventist education faces a serious crisis. With the government pouring millions of dollars into upgrading

public education, our schools are falling behind. Fear was expressed that unless new—and massive—sources of money are found, many of our educational institutions are destined to sink to third-rate status. The view was explored that perhaps Providence is opening the public treasury to help prevent this catastrophe.

In the end, however, the church leaders voted to hold the line on Federal aid established by the 1965 policy, and even pull back where, under the pressure of financial crisis and without broad counsel, the line may have been crossed. That this line cannot be drawn sharply in the fast-moving and often bewildering time and society in which we live, is beyond question; and the fact that church and state may legitimately cooperate in many areas of overlapping concern, also is beyond question.

We think that the decision to reaffirm and maintain our policy on government aid was made under the guidance of the Holy Spirit. Our church leaders, knowing that God lives, and that He knows how to solve the financial crisis faced by our educational work, turned to Him in prayer for guidance. They demonstrated their faith that God's people, who overwhelmingly have expressed themselves in favor of the church's supporting its own educational institutions, will "come up to the help of the Lord" at this time; that they will invest as never before in spiritual Israel's "cities of refuge" for our youth. We shall say more on this later, but first let us review the fundamental considerations that led the church to formulate its position on church-state relationships in the United States and that led to a reaffirmation of the 1965 Autumn Council policy statement. We shall briefly set forth six.

1. Both church and state function best when kept separate. Any plan, however attractive or necessary it may at first appear, is dangerous if it tends to breach the historic, legitimate wall that separates church and state. Even a casual glance at history shows that wherever relations between church and state have been too intimate, the results have been evil—the church has become spiritually anemic, oriented toward the state, and less zealous in spreading the gospel; the state, on the other hand, too often has become subservient to the church, has become a "corrector of heretics," and because of having to levy heavier taxes to support the church and its institutions, has shared in the anti-clerical backlash that has resulted. Wise governments stay out of church affairs, and spiritually healthy churches do not turn to governments to sustain their programs.

2. Direct Federal financial aid to church-controlled schools has been considered a violation of the First Amendment of the U.S. Constitution, which says, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." President John F. Kennedy said, "There can be no question of Federal funds being used for support of private and parochial schools. It is unconstitutional under the First Amendment as interpreted by the Supreme Court."

The Supreme Court in the *Everson* case (1947) said, in part: "No tax in any amount, large or small, can be levied to support any religious activities or institutions, whatever they may be called, or whatever form they may adopt to teach or practice religion. Neither a state nor the Federal Government can, openly or secretly, participate in the affairs of any religious organizations or groups, and *vice versa*."—*Everson v. Board of Education*, 330 U.S. 1, 16 (1947).

In the case of *Abington School District v. Schempp*, 374 U.S. 203 (1963), Justice William O. Douglas set forth this view: "The most effective way to establish any institution is to finance it; and this truth is reflected in the appeals by church groups for public funds to finance their religious schools. Financing a church either in its strictly religious activities or in its other activities is equally unconstitutional, as I understand the Establishment Clause. Budgets for one activity may be technically separable from budgets for others. But the institution is an inseparable whole, a living organism, which is strengthened in proselytizing when it is strengthened in any department by contributions from other than its own members. . . . What may not be done directly may not be done indirectly lest the Establishment Clause become a mockery."

In view of the strong wording of the Court against the appropriation of Federal funds for religious institutions, it may be wondered why billions of tax dollars are flowing into church treasuries. One answer is that until recently an individual could not sue the government for misusing his tax money. But since the case of *Flast v. Cohen* (June, 1968) the way is open for an individual or group to test expenditure of its taxes in court, where First Amendment rights are assumed to be involved. In fact, cases of this kind have already been filed. Judicial review may throw out some aid laws. Thus, the imprudence of reaching out at this time for questionable government moneys, is apparent.

3. The Federal Government reserves the right to regulate that which it subsidizes. Associate Justice Jack-

son, dissenting from the majority decision in the *Everson* school bus case, said, in part, "If the state may aid these religious schools, it may therefore regulate them. Many groups have sought aid from tax funds only to find that it carried political controls with it. Indeed this Court has declared that 'It is hardly lack of due process for the Government to regulate that which it subsidizes.'—*Wickard v. Filburn*, 317 U.S. 111, 131 (1942)."

In 1966 Virginia's Senator Robertson declared on the floor of the U.S. Senate: "I have served in the Congress long enough to know that Federal control inevitably accompanies Federal funds. Anyone who says he favors Federal funds without Federal control is either ignorant of how the Federal Government operates in these matters or else is not intellectually honest about what is involved." Subsequent events have demonstrated the accuracy of his observation regarding the bill he was opposing.

Financial aid might gradually lead to stipulations concerning who must be admitted to a school, the kind of courses to be taught, and the kind of teachers to be employed. Seventh-day Adventist schools, if they are to maintain their unique role for God, must avoid any action that might weaken their witness or prevent them from achieving their objectives.

4. To use tax money to teach children and youth a particular religious belief, is unfair and a violation of the golden rule. The educational system of a church is just as much a part of the church as is its evangelistic program (in fact, it is one of the most effective evangelistic agencies). Church schools are religious institutions in which the religious philosophy of the sect permeates every part of the curriculum. Catholic Prof. James M. Hanlon, director of teacher education in the Department of Education, University of Detroit, made this quite clear in an article published in *America* magazine March 28, 1964. Said Professor Hanlon:

"I take it that the purpose of our schools is not merely to teach the formal and dogmatic aspects of our religion. If that were so, the task could be accomplished by a few hours of study each week after school or during the weekend. Our basic purpose goes beyond this. We want religion to permeate the curriculum of our schools so that our children may have the opportunity to learn how to construct for themselves a world view that is rationally theistic, in contrast to the shattering dichotomy between religion and science, between ethics and business or politics, between the supernatural and the natural, that character-

(Continued on page 13)

“And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge” (2 Peter 1:5).

By C. E. MOSELEY, JR.

ADD KNOWLEDGE

FAITH, virtue, knowledge—these are the first of eight qualities that Peter says will characterize the born-again and growing Christian. In this study the focus will be on *knowledge*. According to verses 3 and 4, God’s “divine power” has given the Christian “all things that pertain unto life and godliness through the *knowledge* of him.”

The new birth alone is no assurance of salvation. As with the birth of an infant, the new birth gets the life processes started. Then there must follow nutriment and subsequent development into maturity.

Therefore “beside this”—the “all things that pertain unto life and godliness”—“giving all diligence,” the Christian must “add . . . faith.” Faith trusts the new life to God for nurture and development. Faith takes God at His word and acts upon that word. A living, vibrant faith is action—action reaching out toward Christian maturity.

“Add to your faith virtue.” Virtue is the opposite of vice—the vices with which the natural man is born (see Ps. 51:5; 58:3-5).

“And to virtue knowledge.” We are admonished to add “the knowledge of him” (verse 3). The apostle Paul affirms, “In whom [Christ] are hid all the treasures of wisdom and knowledge” (Col. 2:3).

The knowledge we add in Christian development is not the intellectual knowledge of the learned, desirable as that may be. It is not that general knowledge which is so needful for the pursuits of mundane life. The knowledge we add when the Holy Spirit occupies our body temples is the knowledge that centers in God, upon His will, His plans, and His purposes for our development.

Knowledge is said to be “recognition of any matter, and familiarity with those matters based on experience.” The knowledge that here we are asked to add first recognizes God for who He is, and second, it becomes familiar through experience with Him,

Condensation of a devotional address delivered at the 1968 Autumn Council.

It is not intellectual knowledge we are to add, but an experimental knowledge of God.

This knowledge must become experimental, and thus personal, or nothing really worth while is added. Eternal life hinges upon such knowledge. Jesus said, “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent” (John 17:3).

The knowledge we add includes the recognition that the Lord is the Creator (see Isa. 45:12, 18); that He is man’s Saviour and Redeemer (chaps. 43:3; 47:4) and that He is

our Judge, our Lawgiver, and our King (chap. 33:22). The knowledge we add includes recognition of His distinctive personal excellence, which He Himself proclaimed: “The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty” (Ex. 34:6, 7).

Moses described the Lord further as “just” and “right” and “mighty” (Deut. 32:4; 7:21). At the same time he characterized Him as “terrible,” and as being a “consuming fire” (chap. 4:24); He is an unchanging God that cannot lie (Mal. 3:6; Titus 1:2).

Recognizing the greatness of God inspires one to search and become acquainted from experience with His will, His plans and purposes.

Is it possible personally to know One so high and exalted as this God? May we become as closely acquainted with Him as we become with our familiar friends in this life? Usually the so-called great men are difficult to meet, and few if any people outside their circle are listed among their intimate acquaintances. The invitation is given, “Acquaint now thyself with him, and be at peace: thereby good shall come unto thee” (Job 22:21). What a truly



A. DEVANEY

great God! And what a heart-warming invitation to eternal life!

But how does one become acquainted with this God? By what method do we personally drink of the fountain of eternal life? Through His servant Jeremiah, the Lord said, "Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29: 12, 13).

And the Lord who spoke through Jeremiah endorses the same method in the words, "Ask, and it shall be

given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7:7, 8).

We gather, then, that the *key to acquaintance* with God is *prayer*. But since most of us pray daily and have done so since childhood, we hasten to inquire, "What *kind* of prayer makes us better acquainted with God?"

Let us face it! Much of our childhood praying was simply our response to what we were told to do,

"Come, my child, and say your prayers." *Saying* prayers did lead many of us to know something about God; but knowing *about* God is one thing, while *personal acquaintance* with Him is something quite different. I witnessed the inauguration of John F. Kennedy to the Presidency of the United States; I saw him take the oath of office, and heard him speak on numerous occasions. A few days before his assassination I heard another of his speeches. But we never became *acquainted*.

How many Christians have been reading and writing *about* God and

The art of living *when you're Young*

By MIRIAM WOOD

QUIZ Two weeks ago in this column we offered a **ANSWERS—2** 15-point true-false quiz. Last week we gave (our) answers to the first five questions. Keeping always in mind that opinions vary, let's tackle the rest of the answers.

6. Occasionally you will become acquainted with someone with whom you will have personality clashes, regardless of your efforts to avoid them.

TRUE. Perhaps a better phraseology would be "sad, but true." In spite of your own Christianity, people are so—peoply! Much as I'm chagrined to admit it, I've a few acquaintances in whose presence I bristle. And if I'm in their presence very long—well, let's say no more. Undoubtedly the fault is mine. Some sociologists believe that each person moves in a kind of chemical aura distinctively his own, which now and then clashes with another's chemistry. Antidote? Lots of space between auras whenever possible; when impossible, a case of lockjaw might slow up the sparks. But keep trying—like Paul and Barnabas, and Peter and Paul.

7. Most people have periods of discouragement and blue-ness for no apparent reason.

TRUE. Precisely because this *is* true, neither the temporarily indigo-hued individual nor his sorely pressed friends need take the emotional eclipse too seriously. Of course, if the depression lasts for an inordinate length of time, professional help is indicated.

8. Nobody is self-confident all the time.

TRUE, I think! A flawless façade to the contrary, everybody has self-doubts now and then—doesn't he?

9. In today's complicated world, every young person should have a college education.

FALSE. With abject apologies to all college presidents and college faculties, I am forced to the conclusion that not every young person is college material. No amount of self-flagellation can change this; indeed, why is change necessary? Many worthwhile and necessary occupations that provide financial security are not dependent upon the worker's degree status. For those capable of absorbing a college education, though, it's a must. Interesting to consider is the fact that nowhere in the Bible is God's love for an individual based on his educational prowess.

10. A school exceeds its authority when it requires its students to conform to a dress code.

FALSE. A school shirks its responsibilities when it *doesn't*

require something in the way of dress standards. Even the banning of bikinis in class could be looked upon as a dress code—couldn't it? The whole question of authority is one which needs careful study, by the way.

11. It is unfair to judge a person by his appearance.

TRUE. But people always have judged others on this basis, to a greater or lesser degree, and probably always will.

12. "Nice guys always finish last."

FALSE. "Nice guys" who cultivate know-how and intelligence finish first reassuringly often—and without having to bury any "corpses" along the way.

13. People accept the price tag you place on yourself.

FALSE. Not unless your performance justifies the price tag. We all know people who are absolutely convinced they're "the greatest" but haven't managed to convince anyone else. However, it is true that unless you can muster up a reasonable degree of self-esteem, you won't be thought of as a leader-of-men type.

14. You'll never be completely free to do exactly as you please.

TRUE. For instance, very few people like to pay massive taxes (though they may realize the necessity for this), or to wade through the red tape of new car tags each year, or report to work on time each morning, or go to the dentist, or—well, you see what I mean.

15. Service to others is the way to prove your gratitude to God for all His blessings.

FALSE. Service is *a* way, and certainly a good one. Obedience to God's law is an even better way.

Comfort

By
INEZ BRASIER

Grandmother's way when I
Fell in the dirt
Or stubbed a spring-bare toe
Or tore a shirt
Was a slice of buttered bread
To soothe the hurt.

Father, when I am bowed
With heavy care
And heart with anguish torn
Too deep to bear,
Give me sustaining Bread;
Thy comfort share.

teaching and preaching about the things He did and taught, who in their innermost souls know that they have neither a personal acquaintance with Him nor an experimental knowledge of Him. Yet they say prayers daily. Saying prayers will never acquaint one with his Lord; seeking and searching for Him in prayer will.

Answered Prayer

Our prayers are usually sincere, honest, and from the heart. They are penitent; they are fervent, and, we hope, effectual. So what do we lack? Indeed, our praying may incorporate all of the above, but there is need of something more. Above all else our prayers need to be answered! The answered prayer is the one that perhaps best acquaints us with God. And that answer will not always be No and Wait. The prayer that convinces us that we are in touch with the fountain of life is the positive, visible Yes answer.

The formula for acquaintance with God may therefore be expressed thus: When the invisible God, whom we have never seen, responding to our heartfelt prayers, gives us answers that we can see, we know there is a God and that we are in touch with Him. This is experimental religion. The answered prayer is proof positive that far from being dead, the living God has revealed Himself, and we have experimental, personal, and soul-convincing knowledge that we are in touch with Him and He with us.

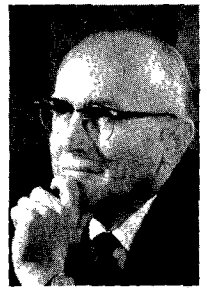
It seems to me that a person who never receives positive Yes answers to his prayers does not personally know the Lord. In this respect he lacks experimental religion, has no anchor for his faith, and may not long remain associated with the remnant church.

"God's messengers must tarry long with Him, if they would have success in their work. The story is told of an old Lancashire woman who was listening to the reasons that her neighbors gave for their minister's success. They spoke of his gifts, of his style of address, of his manners. 'Nay,' said the old woman, 'I will tell you what it is. Your man is very thick with the Almighty!'"—*Gospel Workers*, p. 255.

When positive, visible answers to our ardent prayers come thick and fast, we soon form the habit of taking everything to God in prayer. We will thus not merely be in touch with the Almighty and "thick" with Him; we will be enjoying eternal life and direction now. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). ♦♦

A Personal Message From Your General Conference President

HEART to HEART



Takoma Park, Maryland

Dear Believers in God's Word:

The words of the bold headline caught my eye: "U.S. Scientist Warns of World Famine." I read with interest the report datelined Chicago: "A world famine striking 'hundreds of millions or even billions of human beings' is near, a scientist-economist warned today."

"'It would be the most colossal catastrophe in history,' declared Dr. R. Ewell, vice-president for research, State University of New York, Buffalo. 'Such a famine in Asia, Africa, and South America by the 1970's and later seems almost inevitable as expanding population outstrips food production,' he told the American Chemical Society."—*Rhodesia Herald*, Sept. 2, 1964.

Famine is a terrible killer. It protracts its evil work, but its end is none the less certain. Not too long ago the conscience of the world was stirred by stories of famine and death in Biafra—breakaway republic in eastern Nigeria. The sunken cheeks, the hollow eyes, the protruding ribs, the distended abdomens, the spindly limbs haunt us. Famine is indeed a terrible killer.

It is a horrible experience for men and women not to have physical food for their body requirements and not be able to supply nourishment to their children, to be forced to see their own flesh and blood waste away before their eyes and not be able to save them. I can think of few situations that are as heart rending for a mother or father.

Some scientists predict that the worst famine this world has ever known is just ahead. It will be a terrible thing—a heart-rending experience! It may well come!

Another famine is coming—there is no question about this one. The Word of God declares it: "Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it" (Amos 8:11, 12; compare *Early Writings*, p. 281; *The Great Controversy*, p. 629).

"A famine . . . , not . . . of bread, . . . but of hearing the words of the Lord." In that day men and women who have re-

fused and scorned the precious Word will run to and fro seeking it, but it will be too late. Their day of opportunity has passed. They spurned the proffered bread of life when it might have been theirs—now it is gone, beyond their reach forever!

An Iranian mother lost four sons in the 1963 earthquake. All of her earthly possessions were gone too. Dazed, she wandered aimlessly amid the rubble that had once been her village—her home. A welfare worker met the distraught woman and offered her bread.

The mother's anguished eyes gazed past her would-be benefactor: "My hunger," she sobbed, "is in my heart, where no bread can ever reach it!"

Anguish of soul eclipses hunger of body! What a day of anguish it will be when spurners of the Word seek and cannot find a shelter for their souls—balm for hungry hearts. That day is coming. Before the Saviour appears in the clouds of heaven the prophecy will be fulfilled!

Solomon describes the plight of the man who waits too long to respond to God's appeal to seek true wisdom: "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices" (Prov. 1:24-31).

Now is the time for us to search our Bibles carefully and prayerfully. Now is the time to be sure that we will be fed in the day of spiritual famine. Are you preparing for that day, my friend?

Yours in the promises of His Word,



PHOTOS: R. R. FRAME

A sculpture of the three angels of Revelation 14 done in wrought iron advertises the Adventist church in Noumea, New Caledonia. The sanctuary was completed in 1967.

Austral Pacific Letters—6

From Melanesia's Western Rim to the Land of the Great White Cloud

CHRISTCHURCH, NEW ZEALAND.—The arrival at New Caledonia follows two hours' jet flight from Fiji. This island, a prosperous, French overseas territory (which includes the picture-book Isle of Pines and the Loyalty Group), lies like a gigantic banana, 250 miles long and 25 miles wide.

New Caledonia is the western rim of Melanesia. The Melanesians, therefore, constitute the underlay of the population that has become a Franco-Melanesian melting pot. Of the almost 90,000 persons living in New Caledonia, more than 30,000 are European or part European. The Melanesians number about 40,000, and the remainder are mostly Indonesian, Vietnamese, Tahitian, and Wallis Islanders.

Apparently, the first Seventh-day Adventist contact with New Cale-

donia was by the intrepid pioneer missionary, Capt. G. F. Jones. This was in 1925.

The early years were difficult ones, with considerable opposition due largely to misunderstandings. The Seventh-day Adventist Church has received legal status in recent years, and under the supervision of French national workers the work has advanced to its present stage. The mission now has more than 200 baptized members in five churches, one ordained minister, two licensed ministers, and six teachers.

By a happy travel coincidence I was able to accompany a group of SDA physicians and nurses traveling to the New Hebrides (also Melanesian) before boarding my flight for New Zealand.

Seventh-day Adventists began work at Port Vila, New Hebrides, in 1912,

when C. H. Parker and family arrived with the design to open work on Atchin Island, famous for its cannibals. In 1915, A. G. Stewart was transferred from Fiji to New Hebrides to relieve the fever-stricken family and supervise the Malekula coastal work. Brother Stewart recounted to me some years ago those heroic days when he and his wife sailed up the east coast of Malekula for Atchin Island. On shore, in high-grassed, jungle-covered terrain, two young workers, Norman and Alma Wiles, who had arrived the year before from Australia, were building up a station, with the Big Nambus villages in the hills as their prospective field of service. The work among the Big Nambus people was delayed at the start by the untimely death of Norman Wiles in 1920 as a result of contracting blackwater fever. The story of his burial and the continued labors of Alma Wiles through the years make one proud indeed of the Seventh-day Adventist world mission outreach.

Today, in addition to the Aore hospital, we have 14 churches with approximately 3,000 baptized members in the New Hebrides (population about 70,000). Four mission ships are operated by Seventh-day Adventists on behalf of the New Hebrideans.

The two-hour flight from New Caledonia to New Zealand brought me in over the Bay of Islands area at the northern tip of the North Island. The region is a maze of islands and inlets. This was my third visit to the island dominion, and the arrival at Mangere International Airport (nine miles south of Auckland) confirmed again the name given to New Zealand by the Maoris. Their word was Aotearoa, "the land of the long white cloud." Billowy white clouds hang often over New Zealand, matched by a sprinkling of snowy volcanic peaks. There can be no doubt New Zealand is a choice picture-book spot.

The country consists of two main islands and several minor islands and dependencies. Adjacent to the South Island is Stewart Island. Altogether, and particularly in contrast to Australia, the giant neighbor, New Zealand is small. Yet, from the tip of the North Island in the subtropics to little Stewart Island, lies a thousand-mile stretch of superbly beautiful and interesting terrain. Actually, New Zealand is somewhat bigger than the United Kingdom and a little smaller than the State of Nevada. Approximately 2.8 million call this home, the majority of whom live on the North Island. One out of five New Zealanders lives in the great metropolis of Auckland—the largest

city but not the capital. Wellington, the capital, is also on the North Island, but the South Island (separated from the North by Cook Strait) also has a couple of important cities: Christchurch and Dunedin. Actually, the South Island is one of the most superbly beautiful islands of the world. The mountains, called the Southern Alps, extend from north to south along the western flank, and the fiords, immense glaciers, and splendid lakes make it a land without peer in the Southern Hemisphere. I have traveled the length of New Zealand twice, and there is much of interest. Southeast of Auckland I visited the area of fantastic thermal activity around Rotorua. Here live the bulk of the Maori people today. There are also the Waitomo Caves, the site of extraordinary grottoes wherein dwell countless glowworms. A small rowboat took a group into the cave, and if we sat quietly the glowworms would turn on their lanterns and light the place sufficiently for us to read.

The Maoris had New Zealand all to themselves, of course, until 1642, when Abel Tasman, the Dutch navigator, gave the country its name. Once again, however, it was Capt. James Cook who mapped the New Zealand coasts and became the national hero. By 1867 the Maori were over and modern New Zealand was on its way.

Seven years later an interest in Seventh-day Adventist teachings was awakened in New Zealand by a publication sent from friends or relatives in the United States. In October, 1885, S. N. Haskell shipped across to Auckland from Australia. He lodged in the boardinghouse of Edward Hare, whose wife became the first convert in New Zealand. Within four weeks a small group began to observe the seventh-day Sabbath in Auckland. Some 150 miles to the north at Kaeo, the site of the Hare family homestead, another group decided to observe the Sabbath.

The first evangelist appointed to serve in New Zealand was A. G. Daniells, who arrived in 1886 with a

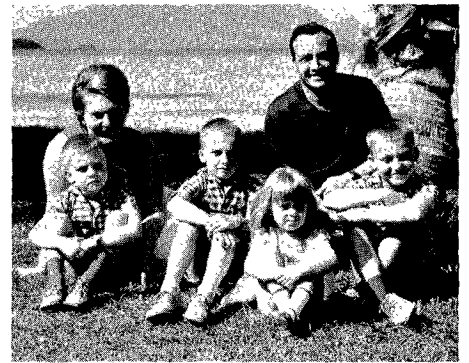
large tent. Before the end of the year he had baptized an additional 15 people at Kaeo and won the first Maori convert. At about the same time he opened a series of meetings under the tent in Auckland at a place called Mount Eden. In May, 1887, a Sabbath school of 78 was organized. The people, though not yet baptized, began to erect a church building in Ponsonby, a section of Auckland. The building was in use in July, but not until October were the 67 members baptized and organized into a church. The church was built a short distance from where the tent had been pitched for the campaign. Recently, a large church sanctuary was added to the original property. The plaque above the main entrance reads: "To the glory of God, the first Seventh-day Adventist church in the Southern Hemisphere was opened here October 15, 1887." John Howse is the current pastor of this large church, attended today mainly by Polynesians. John's grandmother Hill was a charter member, baptized by A. G. Daniells.

The territory of New Zealand is divided into the North and South New Zealand conferences. The New Zealand membership is more than 7,000, organized in 60 churches. The workers number 85, including 18 church school teachers. The North New Zealand Conference, with more than 5,000 members, has its headquarters in Auckland and is housed in a modern, functional building. A visit at the office with F. L. Stokes, the president, and the conference staff revealed heartening evidence of progress. Auckland now has 13 churches. The city straddles an eight-mile-wide isthmus, with two harbors, one to the east and the other on the west. The core of the city is centered in Queen Street, the main business thoroughfare leading to the harbor. On this great thoroughfare are two of the five downtown Sanitarium Health Food outlets in Auckland. Here let me say that the Sanitarium Health Food Company is doing a booming business in New Zealand. The company operates three large

factories (Auckland, Palmerston North, and Christchurch) and 12 store outlets. These Seventh-day Adventist institutions account for 70 per cent of all breakfast food sales in New Zealand. Their sale of cornflakes, for instance, is greater than Kellogg's sales. K. H. Adair, the New Zealand general manager, heads a fine group of leaders and workers, all of whom show uncommon commercial acumen.

The Voice of Prophecy has 1,250 active students. The baptisms in the conference stand at 150 for 1968. To date, more than 80 Five-Day Plans to Stop Smoking have been held in North New Zealand, under B. C. Grosser. R. P. Brown is in charge of the Voice of Prophecy. These two men carry, of course, other departmental responsibilities.

Before leaving Auckland for the



The G. L. Hermans family in New Caledonia.

south I visited the Adventist Central School, which is being moved to a better site out toward the international airport. I also saw the home for the aged being developed on the former conference headquarters property. This institution has received the praise and support of the New Zealand Government, and the short visit I made left no doubt in my mind as to why. Under the leadership of Mrs. Olive Smith, this unique institution is prospering and bringing security and spiritual help to some 40 retired people. A second similar institution is operated in the South Island as Eliam Lodge.

Following an unforgettable weekend, W. L. Pascoe, of the General Conference treasury (who was born in Auckland and attended Ponsonby church as a lad of six years when his father was president of the conference), and I had an enjoyable trip southward by car to Palmerston North with Pastor and Mrs. Grosser. At Longburn, four miles distant, is the New Zealand Missionary College. This advanced coeducational school in New Zealand was moved to the Longburn site in 1913. The school



This factory in Auckland is one of the three run by the Sanitarium Health Food Company.

property comprises some of the richest farming land in the Dominion and provides opportunity for training in dairying, vegetable growing, orcharding, and poultry farming. The total acreage now stands at 132.

In 1952 the Sanitarium Health Food Company built its Palmerston North food factory close to the college campus in order to provide employment for a number of students. The school facilities, though considerable, are still in the process of development. Two years ago a church building was erected—one of the finest in Australasia—to seat approximately 500. We were able to speak to a packed church on a Sunday evening. The average college attendance is approximately 100, which number includes many islanders from Polynesia and Melanesia. Principal R. A. Vince and his associates were most helpful in showing us about the campus and outlining their hopes for future development, which would include a student center block and gymnasium as well as the addition of several courses of study aimed at preparing ministers and teachers for God's cause.

Before making the hop across Cook Strait to Christchurch, we stopped overnight at Wellington, New Zealand's capital. Our church there is situated on the street (Banks Terrace) where Ellen G. White resided three months in 1893 and spent much time in writing *The Desire of Ages*. She participated in an evangelistic campaign at Wellington. The results were meager, and of this city she wrote, "We must seek wisdom of God, for by faith I see a strong church in that city. Our work must be to watch and to pray, to seek counsel of the One wonderful and mighty in counsel."—*Evangelism*, p. 39.

The flight to Christchurch by Boeing 737 was a 45-minute breathtaking experience. The climb out of Wellington reveals a magnificent array of land forms that testify to the magnitude and recency of the movements that have affected this part of the earth's crust. Most extraordinary are the features associated with the great Wellington fault, still a locale for earth's quaking.

But, of course, to me the most important feature of Christchurch is the South New Zealand Conference office, a fine youth center, and an effective medical clinic which, unfortunately, was gutted by fire recently and is in the process of being rebuilt. At an evening meeting held in the youth center we were able to make contact with the approximately 800 members in the Christchurch area. They are being led successfully by J. H. Wade, president, and R. A.

Evans, secretary-treasurer, supported by a capable office staff and ministry.

The colleagues and church members we have met in New Zealand have set their "face like a flint toward Jerusalem." Their singleness of purpose is a worthy example for the world church. In this they follow the example of a Maori whose story I heard in 1955 on my first visit to New Zealand.

This native son became a Christian minister and so served for more than 30 years. He was a real orator in both Maori and English. Things had not always been easy for him. Sickness, sorrow, and other reversals had wounded his gallant heart. Three members of his family had passed away. Many would become discouraged under such conditions.

It was in the crux of trial that he received a most unusual invitation. He was called to accept a seat in the New Zealand House of Representatives. The member of the Taranaki

had died, leaving a seat vacant. This was a great honor and became a great test. Should he accept or should he remain a minister? Could he not continue his work as a minister in both the state and the church? The committee which waited on him assured him he could.

Haddon wrestled with the problem in prayer, and then with his wife prepared this stirring reply:

"Deeply touched by your invitation. Greatly appreciate the honor. Regret unable to accept. Cannot turn the face. Already a member of the upper house."

This stirring example has lived before my eyes these days in New Zealand. With our brethren and sisters here, let us face the challenges before us and say, "This one thing I do," and press firmly Zionward.

♦♦

WALTER RAYMOND BEACH
Secretary, General Conference
(Continued next week)



The Call From the Golden Chariot

By ELLA RUTH ELKINS

ALEX, a little Scottish boy, was lying in the heather beside a mountain stream near his home. Although some of the words he spoke may have been different from ours, many of his thoughts were the same as those that boys and girls think the world over.

As he lay there watching the soft fleecy clouds drift slowly across the sky, he thought that some of them looked like lambs in a meadow. One looked very much like a dog's head and he pretended it was the shepherd dog. Then all of a sudden he saw a cloud take a shape that looked like a man's face. He pretended that one was the faithful shepherd himself. On and on the animal parade marched across the sky in rhythm to the babbling brook. And before he knew it, he was fast asleep.

As Alex slept, he dreamed. In his dream he saw above him a most glorious light. It was brighter than the sunlight that had been playing peekaboo between the sheep before he had fallen asleep. Then out from that glorious light there came a wonderful golden chariot drawn by horses of fire. It seemed to slide from the sky faster than lightning. Then it suddenly stopped at his feet. The light was so bright he was not able to look into the chariot so he raised an arm to shield his eyes. Just as he did, he heard a voice sweeter than the music of the birds and

it said to him, "Come up here. I have work for you to do."

Immediately Alex jumped to his feet, but as he stood he awoke. Then he knew it was all just a dream and he felt lonely.

Sometimes God speaks in dreams to children. You remember how He spoke to Samuel. Perhaps He will speak to you someday.

Alex never forgot that call from the golden chariot. Every now and then the words, "Come up here. I have work for you to do," came back to his mind and made his heart glow with warmth. At such times he would say to himself, "God must be calling me to work for Him. I would like to let Him know I do want to work for Him."

One day while his heart glowed with the memory of those golden words he went to his bedroom and locked himself in. Then he got down on his knees and said, "Our Father, You know that I have no silver and gold. But what I do have I will give to You. I therefore offer myself to You from this day on and forevermore. Will You accept the gift?"

Of course God accepted him! He was Alexander Duff, and he had just answered the call made to him in the dream beside the brook. He studied his Bible much and became one of the greatest preachers of the gospel the world has ever heard. He was also one of the first and finest missionaries to go to India.

Wouldn't you like to be a careful listener? God is always calling for workers, and it is often a child whom He calls. Have you ever thought of what you would like to tell Him when He calls you? What kind of work do you think you would like best to do for Him? There are more kinds of work you could do than I would have room to write about. Keep an eye on all the different kinds of workers there are. That will give you an idea how you can best answer God's call. And don't forget—be a careful listener!

How Shall We Stand?

By PRESTON SMITH

ONE Sabbath morning in October two great airliners left the Los Angeles airport just three minutes apart and headed east. One hundred and twenty eight people were aboard the two aircraft. Some were on business, others were seeking pleasure, and still others were going home. One young couple with their new baby was traveling to see the grandparents.

The airplanes cleared the ground gracefully, and those who were fearful of flying soon forgot their anxiety as the minutes ticked away and all was going well. The passengers settled back to enjoy the ride and turned their minds to many things.

These 128 persons did not know when they took off that morning that very shortly their destiny would be sealed for eternity. If they had known, how different their thoughts would have been. Some would have prayed who, that morning, had neglected to pray. Others would have searched their hearts to see that all was right between them and their Maker. Others would have made a decision for Christ, which, perhaps, they had been putting off. But they didn't know this was their last morning on earth.

Suddenly as these two planes flew along over the Grand Canyon area, they collided. None escaped. None will have a second chance in which to prepare for eternity. The Scriptures declare, "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). The hopeless passengers and crews will arise from the grave as they perished.

The solemn fact is that all of us are facing the final sealing of our destiny either by death or by the arrival of the day spoken of in Scripture when Jesus will declare, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11). This solemn pronouncement, which goes forth when Jesus ends His intercessory work for mankind, marks the close of probation.

Jesus declared, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:37-39).

For 120 years Noah preached, warning of the coming Flood. Many listened and were impressed. Some believed, but as the years went by, their

faith grew dim. They were too busy with the cares of everyday life to be bothered.

Some of the antediluvians were alarmed when they saw the animals and birds entering the ark, but their fears were quieted by the skeptics and unbelievers. Finally, having preached his last sermon and having made his last appeal, Noah with his family entered the ark. Then God shut the door, closing probation for the guilty inhabitants of earth. But they did not know it. In the seven-day interval before the Flood came, they continued in their revelry and violence, not realizing that their destiny had been sealed for eternity. In like manner, Jesus said, would the coming of the Son of man be.

The Time of Trouble

After Jesus pronounces the fateful words of Revelation 22:11 a fearful time of trouble will burst upon this world. Daniel says, "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (chap. 12:1).

The expression "shall Michael stand up" points forward to the time when Jesus will bring to a close His work of intercession. The present work of Jesus is set forth in Hebrews 4:14-16: "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." "He ever liveth to make intercession" for His people (chap. 7:25).

As missionaries leave their homes and in foreign lands live with the people, closely associating with them, eating what they eat, and sleeping where they sleep, thus coming to love and understand them, so Jesus came to live with us. He therefore understands the strength of our temptations and the weakness of our human nature and, as our high priest, stands ever ready to forgive, cleanse, and help us. But one day His forgiveness will no longer be available.

Revelation 15:1, 5, 6, 8 pictures the temple in heaven at the time that the seven last plagues begin. Jesus has left the heavenly sanctuary, and "no man was able to enter into the tem-

ple, till the seven plagues of the seven angels were fulfilled." These plagues will be the most fearful judgments that have ever fallen upon humanity.

The investigative judgment precedes the pouring out of the seven last plagues. When Jesus comes His reward is with Him "to give every man according as his work shall be" (Rev. 22:12). In the judgment the rewards were determined.

Judgment begins with the house of God (1 Peter 4:17). The world in general is not judged until a later time. Bible prophecy pinpoints the beginning of this investigative judgment as coming when the 2300 days of Daniel 8:14 ended in 1844.

In His mercy God sends men messages warning them of impending doom and setting forth the way of salvation. The message of Revelation 14:6, 7 calls attention to the judgment hour now in session. October 22, 1968, marked the 124th anniversary of the beginning of Jesus' last work in the heavenly temple. The examination of the record books in heaven began with the first men living on this earth. Eventually it will pass to the living. Your case and mine will come up for review. None can escape this reckoning.

The book of life now contains the names of all those who have entered the service of God, but after the investigative judgment only the names of those will remain who have been faithful until the end. The unfaithful will have their names blotted out of the book of life (Rev. 3:5).

Procedures Illustrated

Let us picture ourselves as present at the judgment session now convened in heaven when the name of David is read from the book of life. The records of his life are examined. It is found that he was a champion for the Lord and one of His prophets, but the book of sins reveals the fearful mistakes he made, including murder and adultery. Yet the record shows that he repented of all these sins, and that he died trusting in God.

Standing before His Father and the angels, Jesus is able to say, "Father, I have died for David and paid the penalty for his sins. Please accept him through My sacrifice." David is accepted through Christ. All his sins are eternally blotted out of the record books, his good deeds are kept on record. According to these he will be rewarded at the coming of Jesus. His name is retained in the book of life as an overcomer.

Let us picture another name being read—that of Balaam. The records show that he was once a prophet of God. But the book of sins reveals that

he departed from the Lord. He loved money more than God. Since, so far as is known, Balaam did not return to serve God wholeheartedly, Jesus cannot plead for him. There is great sadness in heaven as his name is removed from the book of life, his good deeds stricken from the books, and his sins kept on record, sins for which he must suffer in the final day of reckoning.

Services of Best Advocate

You and I have the services of the best Advocate in the universe to handle our cases. All He asks is that we place ourselves in His hands each day. He is in heaven to appear in the presence of God for us (Heb. 9:24). He has never lost a case for His true followers for "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). But He cannot help us if we do not place our case in His hands.

When annually the ancient Israelites faced the judgment day in the Day of Atonement, they were expected to humble their hearts, confess every sin, and make sure that all was right with God and their brethren, otherwise they would be cut off from the camp.

We in like manner in this final time of atonement must humble our hearts and seek God earnestly, that we may be right with God and with our fellow men.

An elderly church member came to her pastor one day, after a sermon on confession and restitution, and asked him to come to her home for a visit. Upon his arrival she told him that during the depression years she had been the treasurer of a certain organ-

ization. She had a large family and times were hard. She took some of the money belonging to the group and used it for her own needs. Many years had passed, but her conscience was still troubled. She asked what she should do. The pastor said that there was only one thing to do, and that was to make confession and restore what she had stolen. The dear old lady did just that and found peace of heart.

What a pity that so many of us go about bearing the burden of some unconfessed sin when, through the strength of the Lord, we could make confession and restitution where required and have the joy of a clear conscience. In the light of the judgment now in session we need to determine to make things right without delay.

Someday—a day just like today—will be our last day. What if this were our last day? Would we take more time for prayer and Bible study? Would we be sure that we had family worship? Would we search our hearts to be sure that every sin was confessed and forsaken? Would we go to some brother or sister we had offended and ask for forgiveness? Would we return the article we had borrowed and had neglected to return? Would we do some good deed or warn our neighbors of impending doom? Would we do everything possible to share the blessed hope with others?

In view of the solemn fact that ere long we shall face the close of probation, let us humble our hearts, pray, and place ourselves in Jesus' hands daily. Then Jesus will plead our case and our names will be retained in the Lamb's book of life, and we will enjoy eternity with Him. ✠✠

It Is Time to Understand and Heed

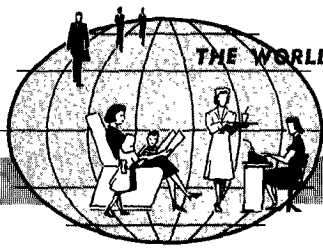
By LULU MAY ANDERSEN

Now is the time for every Christian to redeem the time; for the days are evil. Now is the time for every judgment-bound soul in the world—and all earth's inhabitants are judgment bound—to give heed to the Redeemer's provision for every man's salvation.

It is the time for Christians, especially, to appreciate their Intercessor, who is pleading for them in the Most Holy Place in heaven. He is freely offering them grace to overcome the world, the flesh, and the devil. They need this grace in order to reflect perfectly the image of Jesus. Thus purifying themselves, they will be able to greet their Lord in peace when He returns to gather His redeemed that they may be with Him where He is.

It is the time for Christians to understand Christ's purpose in His mediatorial work and to cooperate earnestly with Him that they may know growth and progress in overcoming pride, selfishness, love of the world, and every wrong word and action. With such an experience they will be able to share in the latter rain of the Holy Spirit, which they otherwise cannot receive or share.

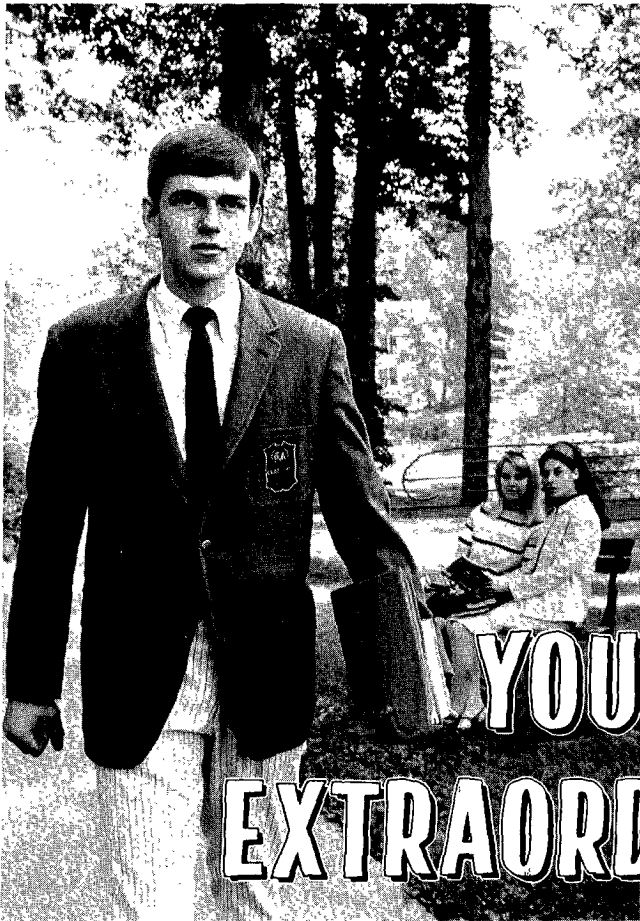
These are the days of the antitypical atonement, of judgment that began in 1844. This judgment involves every Christian of whatever tribe, all who have believed and have had their names written in the Lamb's book of life. Life is a series of tests of character. As the Christian learns to overcome point after point through grace from the Intercessor in the sanctuary he will be able to meet successfully the final test.



THE WORLD OF

The Adventist Woman

Conducted by DOROTHY EMMERSON



J. BYRON LOGAN

YOUTH EXTRAORDINARY

By DONALD G. REYNOLDS

THE major weakness of today's teen-agers is not smoking or drinking; yet it will drain strength and initiative as quickly. It is not cursing or telling off-color stories; yet it can warp the soul and dull the mind as quickly as these acts. It is tragic in its effects because very few people believe there is anything wrong in it. This weakness is waste of time. You may assert, "What I do with my time is nobody's business but my own," but the Bible says that no man lives to himself or dies to himself.

David Wilkerson, a youth minister in New York City, observed: "How do young people waste time? First, they waste it on worthless friends. As far as I am concerned hell is nothing more than a fraternity of friends who drag each other there. Such friends are leeches trying to drain your spiritual life and get you down to their

type of living. The kind of friends the world supplies are your friends only when you have cash in your pocket. Anyone who would have you turn from God or laugh at Jesus Christ or mock the Holy Spirit is not your friend. . . .

"Second, many of us waste time on insignificant and selfish plans. There are some teen-agers today with the plans of a nitwit, the energy of a snail, the ambitions of a mule, and the courage of a mouse. . . .

"Third, teen-agers today are wasting time, neglecting their salvation. The Bible says, 'How shall we escape if we neglect so great salvation.' Not one youth will be able to look God in the face on judgment day and say, 'I just didn't have time.' The hours have been slipping by and soon you will no longer be a youth. Nothing is as tragic as to talk to a man thirty or forty years of age who has the story

of wasted years written all over his face."

Teen-age and college youth also show themselves weak in the area of human relations. The world is fooled by phony substitutes of love and charity, and when the imitation wears off there is no true affection to direct the younger set or to keep the young married couple together. Love is not the result of fate. People who believe it is also believe that when a certain mysterious person enters their life, lights will flash, bells will ring, and the whole world will glow in wide-screen technicolor. The trouble with this philosophy is that it tempts a person to latch on to the first person who makes him feel different, and he won't let go no matter what defects he discovers.

Love is not infatuation, it is not glamour or free association. If any young man insists on taking a young lady where her reputation can be tarnished, he is no friend of hers, and the sooner she gets rid of him the better off she will be both now and later.

Love is not sex, nor should love be used as an escape. A young woman once came to me describing a Marine she had met on two occasions. She wanted to marry him. She wanted to marry him, not because he would be a superior husband or father, but because she needed a man to stand by her side during the ceremony. She was convinced she was in love, but her marriage lasted only four weeks, because she used it as an escape from her own home.

In the affirmative, love is that principle that demands mutual respect, courteous acts, politeness, and willingness. It is trust, confidence, self-sacrifice, and humility. It is communication of the highest order.

In any of these areas of life let us not point our fingers of judgment at the youth alone. "We will have problems and delinquency as long as we have people who don't care, sloppy homes, people who excuse wrongdoing, filthy magazines, and violent television programs," observed an article in *American Mercury* magazine.

Parents, do you know where your sons and daughters are when they leave home? It is your responsibility to know. Too many boys and girls of high school age are allowed to come and go as they please at any hour of the day or night. There are fathers

who tie up the dog at night but let their boy run loose. If chaperonage is considered outmoded, it should not be. Young people who resent having their parents around had better "shape up."

Parents can fail their young people by a lack of love and communication. This lack is like a driving wedge of wickedness separating parents from each other and parents from their sons and daughters. Youth are quick to recognize inconsistency, light regard for truthfulness or responsibility by adults, in their homes and elsewhere.

Dedicated youth are people—people with a heartbeat and a sense of commitment.

Youth Like a Challenge

Most youth do not desire an easy road to achievement. They want to select and reach a worth-while goal. Likewise, an easy religion has no appeal to youth. In this time of sagging morality and increasing secularism the church carries a heavy responsibility in meeting adequately the spiritual and social needs of its young people.

Young people want reality. Behind their apparent rebellion and dubious values is a true, though all too often unrecognized, search for identity. The church does not fulfill its role through parties and recreation alone. The church's challenge is to present the stringent demands of the gospel, as well as provide ample opportunity for Christian association and worth-while activities.

The key to youth problems is Christ. Only when youth are willing to face life squarely and face the demands of Christ realistically will they be able to fulfill the term "youth extraordinary."

Jesus taught that a young man who follows Him can have an ordinary life changed into an extraordinary one. Pointing out the contrast between the pagan society and the Christian life, Christ admonished, "Don't even be angry with your brother. If you only love those who love you, you are no better than the heathen. Love your enemies instead." Yes, be different, not ordinary, but extraordinary!

There is only one way that this kind of life is possible, and that is through an extraordinary Christ. There is nothing so brave, so wonderful, so true, so real, as a young person who is unafraid to take his stand for Christianity at any time. To reject the claim of Christ upon his life is to lose everything. To accept Him and His power means to reject self and to win eternal life. This, at any age of life, is extraordinary. ♦♦

Today's Home

By BETTY HOLBROOK

GUEST-CENTERED OR SELF-CENTERED?

"Come anytime," our new friends insisted. "Even if it's dinnertime, just come! You're always welcome!"

We didn't take them seriously. No one could possibly mean that. But then one day—summertime in Lima, Peru—when the stores closed at noon and didn't open again until three o'clock, we still had shopping to do when the last store closed. It was too far to drive back home, and there were too many important things on our list that hadn't been cared for.

"Do we dare?" we asked ourselves. With two little hungry boys who urgently needed their faces washed and a chance to rest tired legs, we decided to take the risk. Our friends had no telephone; there was nothing to do but walk up to the door and knock.

It was past noon, and the table was set. In fact, the family was already seated when our family of four walked in. We were embarrassed, but not for long. Our hostess simply moved everyone a bit closer and added four plates. I don't remember the meal now, but I do remember the gracious welcome—that time and many other times.

What we enjoyed most was the complete absence of fuss or flurry. If dinner was skimpy there was always bread. No one ever minded, for bread in the home of a friend is better than the tastiest dinner in an impersonal restaurant.

It's interesting how much the Bible stresses hospitality—of Abraham, Lot and Jesus Himself. And I enjoyed reading recently of how many jars of fruit were canned by Ellen White and her helpers to provide for the strangers who might happen by. Then I read this statement: "Christ keeps an account of every expense incurred in entertaining for His sake. He supplies all that is necessary for this work."—*The Adventist Home*, p. 450.

It all adds up to an important part of

the Christian home. But it must be done simply, pleasantly, and courteously.

"Hi, Mom," Bill said, as I picked up the receiver.

It was only a couple of hours until sundown.

"Mom, I just invited four of my friends over for Sabbath dinner tomorrow. They are getting married, you know, and I thought we could celebrate both engagements."

"Oh, no!" was all I could say. There were so many things I wanted to do yet, time was slipping away so fast, and five hungry young people sounded formidable just then.

"Oh, that's okay, Mom. I understand. I'll just call them and cancel the invitation. Some other time."

"Wait a minute, Bill. That's all right, let's have them come. I'll think of something to feed them." I was chagrined at my first reaction. Trimming the roses could wait, and so could the many other things. There was still time to prepare a simple dinner.

We spent a pleasant time together, and while we were clearing the table and stacking the dishes the two starry-eyed brides-to-be shared with me their hopes and plans. I wouldn't have missed it for anything!

We worry so about entertaining in our homes. Every meal must be a sumptuous, gala affair—work laden and burdensome. And we miss the blessing of making room for two or three more at the family table. Our dinners, rather than being guest-centered, become self-centered—a show of what we can do.

Certainly I believe in attractive tables and well-prepared food, but it can be done simply, in a way that says to our guests, "We're so glad you've come. Relax and enjoy our home with us."

There's a statement that bothers me just a little: "Even in our day angels in human form enter the homes of men and are entertained by them."—*Ibid.*, p. 445. I keep wondering whether I'll ever have the privilege of entertaining angels, and if I do, will they be able to relax and enjoy our hospitality?

OUT OF THE MOUTH OF BABES

"Why Doesn't He . . . ?"

When our three little grandchildren first reached Africa they had many new experiences in seeing the African dress and undress, the begging, the unusual markets, et cetera.

One day while two mission families were shopping in Butterworth, a leper came to the car, begging. Several of his fingers were missing, and the children were deeply touched by his pathetic appearance. The leper begged from the children. Of course the parents found some pennies for the children to give, and the poor man went off bowing and smiling his gratitude.

Later, while they were shopping in another section of the market place, the same man appeared. But he recognized the car and the children, so he just smiled and went on. Jeannie (age five) had been silent after the first episode with the leper. But this time she said, "Mommy, why doesn't he go and bathe in the river seven times?"

CLARA NOSWORTHY WRIGHT

GOVERNMENT AID

(Continued from page 2)

izes the world view of so large a part of society today. If our schools do not accomplish this end, they are not distinguishable from public schools."

Ellen G. White set forth an identical view in describing the objective of Battle Creek College, which may be considered typical of all Adventist schools. She wrote: "I was shown that our college was designed of God to accomplish *the great work of saving souls*. It is only when brought under full control of the Spirit of God that the talents of an individual are rendered useful to the fullest extent. The precepts and principles of religion are the first steps in the acquisition of knowledge, and lie at the very foundation of true education. Knowledge and science must be vitalized by the Spirit of God in order to serve the noblest purposes. The Christian alone can make the right use of knowledge. Science, in order to be fully appreciated, must be viewed from a religious standpoint."—*Testimonies*, vol. 4, p. 427. (Italics supplied.)

"In the highest sense the work of education and the work of redemption are one."—*Education*, p. 30.

No "Divided Campus"

Because all education in Adventist schools is, in our view, religious, there can be no such thing as a "divided campus," a campus where some parts are secular and some parts are religious. Thus, although the Higher Education Facilities Act of 1963, as well as a similar law in 1965, authorized funds for so-called nonreligious aspects of education, it would seem out of the question for Adventist schools to accept these funds and still maintain their integrity.

Some State courts, recognizing that school campuses cannot be divided, have stated categorically that no funds are to be appropriated for sectarian schools. The constitution of the State of California declares, "No public money shall ever be appropriated for the support of any sectarian or denominational school or any school not under the exclusive control of the officers of the public school."

In a 1961 case in Oregon (*Dickman v. School District*) the State Supreme Court studied the issue of whether the religious aspects of parochial school education can be separated from the secular aspects, and ruled that the use of textbooks was inextricably connected with the teaching of religion through the use of syllabi, courses of study, et cetera, issued by the religious authority of the state. So the point was made that even when textbooks do not contain religious material they are

used in a religious context with religious motives and a religious educational setting. Since Adventist schools are definitely religiously motivated, application of the principle of church-state separation rules out use of tax funds for their support.

5. To depend on the state for funds establishes a kind of alliance with unbelievers. This the Lord forbids. "God calls for men whose hearts are as true as steel, and who will stand steadfast in integrity, undaunted by circumstances. He calls for men who will remain separate from the enemies of the truth. He calls for men who will not dare to resort to the arm of flesh by entering into partnership with worldlings in order to secure means for advancing His work—even for the *building of institutions*. Solomon, by his alliances with unbelievers, secured an abundance of gold and silver, but his prosperity proved his ruin. Men today are no wiser than he, and they are as prone to yield to the influences that caused his downfall."—*Fundamentals of Christian Education*, p. 501. (Italics supplied.)

That acceptance of government funds for the support of an institution establishes a kind of partnership with the state is well illustrated by a court action on November 1, 1963. The Moses H. Cone Memorial Hospital in North Carolina, with certain other hospitals, had accepted government funds to aid in their building program. When they received these funds the law specifically stated that hospitals would not need to admit various noncaucasians.

A group of Negro physicians and laymen sued the hospital. They lost their case in the Federal district court,

but received an affirmative judgment in the appellate court. The court declared unconstitutional that part of the law that permitted discrimination.

Said the court: "This court does not overlook the hospitals' contention that they accepted government grants without warning that they would thereby subject themselves to restrictions on their racial policies. Indeed they are being required to do what the Government assured them they would not have to do."

Whether or not the hospitals had accepted government funds, they would later have had to reverse their racial policies in view of recently enacted civil rights legislation; but the important point is this: The court decided that by accepting government funds these hospitals were joining hands with the state in their work. Said the court, "Our concern is with the Hill-Burton program, and examination of its functioning leads to the conclusion that we have *state action* here. . . . We find it significant here that the defendant hospitals operate as *integral parts of comprehensive joint or intermeshing state and federal plans or programs*."—*Simkins v. Moses H. Cone Memorial Hospital*, 323 F. 2d 959, 967, 970 (4th Cir. 1963). (Italics supplied.)

It is not difficult to imagine that if the government considers hospital work joint "state action," it could easily conclude that education subsidized by government also is "state action" and hence a "comprehensive joint or intermeshing state and federal" program. In fact, the chief argument for Federal aid to education has been that since every citizen is entitled to adequate education and local and State governments are not able to provide adequate funds for this purpose, the Federal Government must give assistance. Education provided by churches with state aid, clearly is part of the over-all program of government to make adequate education available for all citizens (hence "state action").

Since the present trend is for government to participate increasingly in the lives of citizens, a careful line must be drawn in the matter of support for church educational systems lest the distinctives of Christian education gradually be lost, and church-state union in this field be developed. We must remember that "we cannot have it both ways. Religious teaching cannot be made a private affair when the state seeks to impose regulations which infringe on it indirectly, and a public affair when it comes to taxing citizens of one faith to aid another, or those of no faith at all."—Dissenting opinion by Justice Jackson, in *Pierce v. Society of Sisters* (1925). ♦♦

(Concluded next week)

FRIENDS

By HELEN L. LINGSCHIEIT

Some meet,
And smile,
And speak,
And then pass on
And never meet again.
But they are friends
Because they smile.

Some meet,
And smile,
And speak,
And after passing on
They meet and meet again—
And smile,
And speak.
And they are friends
Because they love.

Some meet,
And speak with hate,
And grimace with distrust.
They are but friends
Who have not learned to love.

From the Editors

MILLENNIAL FULFILLMENT OR DISAPPOINTMENT?

When Richard M. Nixon took the oath of office as the thirty-seventh President of the United States, he placed his hand on two Bibles, one on top of the other, held by his wife, Pat, the nation's new First Lady, and opened to Isaiah 2:4. The Bibles belonged to his great-grandparents, Joshua and Elizabeth Milhous. Each Bible is more than 100 years old.

Beginning with Dwight Eisenhower's second inauguration in 1957, each President has used a family Bible for his inauguration. Grover Cleveland was the first to use a family Bible. To both of his inaugurations he took a Bible his mother had given him. For many years it was the responsibility of the clerk of the Supreme Court to provide the inaugural Bible.

Commenting on President Nixon's selection of the Biblical passage, William Willoughby, Religious News Service staff writer, said, "The selection, the setting, and the situation not only marked a personal dilemma for the new President, but for the nation as well. The dual dilemma is a profound hope for peace against a backdrop of war."

The Biblical passage reads, "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

We do not know how careful an exegetical examination of this passage Mr. Nixon made before using it. He doubtless recognizes that various interpreters would understand the verse differently. We assume that he chose it for the aspiration it expresses: no more war.

Prophetic Application

In their elucidation of last-day events and conditions in the light of Bible prophecy, Seventh-day Adventists have often quoted this Isaiah passage. They have given two interpretations of it: (1) The passage is a pronouncement by perpetrators of a false religious revival who are predicting a millennial calm, which, according to a true understanding of Bible prophecy, will never occur; "for when they shall say, Peace and safety; then sudden destruction cometh upon them" (1 Thess. 5:3). (2) The passage is a conditional prophecy setting forth what might have been Israel's experience if the nation had walked "in the light of the Lord" (Isa. 2:5).

Those who regard the passage in its context (verses 2-4; compare Micah 4:1-4) as a prophecy of an eschatological revival of false religion point out that it is not the Lord, but "many people" who "shall go and say" (Isa. 2:3), or, in the parallel passage, "many people" who "shall go and say" (Isa. 2:3), or, in the parallel passage, "many nations" who "shall come, and say." Thus they hold that the declaration represents the hope of the people rather than being a pronouncement of God. Prior to World War I and between World War I and World War II there were many who were looking for the world's conversion and a temporal millennium of peace. They aimed to make Jerusalem the center of a glorious kingdom. This movement was regarded as predicted in the Isaiah and Micah passages.

While we grant that in earlier decades there were those who were infatuated with the doctrine of the world's con-

version and that there are those even today who are looking to Jerusalem as a great future religious center, and that a false religious revival will sweep the world before the second coming of Christ, we feel that scriptures other than the Isaiah passage should be used as predicting these.

Analysis of Isaiah 2:2-4

A careful analysis of Isaiah 2:2-4 uncovers certain problems when interpretation (1) is adopted. The section in question begins with a straightforward prediction: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains" (verse 2). This is not a statement of the people; this is the Lord speaking through His prophet. The mountain of the Lord's (Yahweh's) house was to be exalted. This is hardly the language a prophet would use to describe a false system of religion.

Verse 3 is one in which the people are represented as speaking: "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." There is nothing in this passage to identify it as the proclamation of a deluded people searching vainly for universal peace. It can as readily be taken as an earnest appeal for a genuine revival.

Verse 4 seems to continue with the straightforward prediction of verse 2 rather than to continue with what the people will be saying. This is shown by a change of person from first in verse 3 to third in verse 4. The abandonment of war is presented, not as a dream of the people, but as a distinct possibility.

If interpretation (2) is adopted, there are no problems. The language of this passage is in harmony with numerous predictions by Old Testament prophets who set forth the glorious conditions that might have been if Israel had accepted the divine plan. The promises given to Israel were conditional on obedience. When Israel refused to fulfill the covenant conditions and rejected her Messiah, the promises could no longer be fulfilled to her as a nation. Hence the prediction of Isaiah 2:2-4, which concerned Judah and Jerusalem (verse 1), could not be fulfilled in its original intent.

The Spirit of Prophecy and Isaiah 2

In the extant writings of Ellen G. White there are no comments on this passage. A portion of the parallel passage is quoted once in *Counsels to Parents and Teachers*, page 455: "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem." However, it is quoted in a series with other Old Testament passages, without specific comment. In the general context there is an encouragement to study the Scriptures. One section states, "I could refer to chapter after chapter of the Old Testament Scriptures that contain great encouragement. These Scriptures are a treasure house of precious pearls, and all need them."—Page 456. If the Micah passage on the previous page is to be included among these Old Testament scriptures that contain great encouragement, then it certainly could not be understood

as describing some vain wish of deluded people. On the other hand, spiritual Israel might well draw encouragement from what the prophecy says might have been ancient Israel's experience.

Obviously, Richard M. Nixon was not thinking of all these interpretative implications when he placed his hand over Isaiah 4:2 during his swearing in as thirty-seventh President of the United States. But for students of prophecy he afforded an opportunity to re-examine this significant prophetic passage.

D. F. N.

IS ANYBODY LISTENING?

Wouldn't it be strange to have a neighbor come rushing over some evening, sit down, and say: "I just had to listen to you for a few minutes!"

Listen?

Neighbors and friends are always coming over or calling up and saying, "I just had to talk to you about—" but whoever heard of listening?

Usually when two friends get together at least one of them wants to talk, whether the other one wants to listen or not. The result, in general, is that there is a lot more talking going on than listening.

Let's consider the Christian's habits of prayer. How many times is the conversation with God all talking and no listening? How many times do we feel that seasons of prayer should be filled with human language? Most likely it is possible for God to receive human messages and send replies simultaneously, but human beings cannot do this. Sometimes, in fact, a given person does not even send and receive on the same frequency. In order to receive what someone else is saying, he must not only stop talking but also switch to a receptive frame of mind.

"Prayer," Mrs. White says in *Steps to Christ*, page 93, "is the opening of the heart to God as to a friend." Opening the heart is not the same as opening the mouth. Of

course, we are "to make known our wants to God" (p. 94), but we are also to "feel our need of help from Him. . . . The heart must be open to the Spirit's influence, or God's blessing cannot be received" (p. 95).

In everyday listening "our emotions make us deaf," according to Dr. Joyce Brothers, a psychologist writing for the North American Newspaper Alliance. When someone begins to express an opinion differing from ours on a matter we feel strongly about, our defenses go up and our listening ability goes down. Says Dr. Brothers: "We mentally stop 'receiving' him while we plan our verbal counterattack."

The same thing can happen when we are praying for a certain outcome and the Lord is trying to tell us that it would be better for us to turn in another direction. We resist the suggestion and stop listening.

The hour of prayer should be accompanied by the hour of contemplation. We may follow Christ's example in spending time alone in meditation upon the lofty themes of the Scriptures. During such periods of meditation, our minds are open to the influences of the Holy Spirit, who directs us in the paths of righteousness. God does not need our prayers to know what we are thinking, but He does need our attention to tell us what He is thinking.

Those who neglect to listen when others are speaking to them as just as likely to be preoccupied when God is speaking to them. Knowing when to speak and when to listen has a bearing upon much of a Christian's life and witness. "Wherefore, my beloved brethren," writes the apostle James, "let every man be swift to hear, slow to speak." And the wise man admonishes us: "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools." We may easily guess what he means by "the sacrifice of fools"—the empty offering of the worshiper whose mind is on earthly things, whose worship does not involve heeding the voice of God.

F. D. Y.



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

FREE EXPRESSION

A number of articles and editorials in the REVIEW in recent months have emphasized the need for the free expression in denominational publications of divergent opinion concerning problems confronting the Seventh-day Adventist Church. This attempt on the part of the REVIEW to open up channels of communication between members of the church who hold differing viewpoints should be encouraged and lauded by all concerned laymen. Be assured that many support your efforts.

ERVIN TAYLOR

Norwalk, California

FEDERAL AID OR PERSONAL SACRIFICE

Illuminated by a galaxy of pens, the wall of separation now appears more lustrous than ever. It is truly an admirable

sight. But what of the schools that this wall is meant to protect? They remain in the shadows—almost forgotten at times.

The wall of separation does not exist for its own sake. What have we accomplished if we save the wall yet fail to minister to the gasping schools behind it? No amount of separationist rhetoric will prevent the schools from succumbing to financial asphyxiation. Something more is required.

Let us keep the wall—the grandest achievement of the American people. Let us also preserve our schools—the proudest achievement of Seventh-day Adventists. We will benefit both by overwhelming the business managers of SDA schools with our contributions. Fellow separationists, the spotlight has shifted from the wall to the schools and now to us.

Shall we put our money where our words are?

MYRON F. WEHTJE

Charlottesville, Virginia

I was delighted by the letter, "Federal Aid or Divine Trust" (REVIEW, Nov. 28, 1968).

It is evident to all that there never has been a time when the cost of new buildings and the operation of our schools have been so expensive as now. But is government aid the answer?

Our local Sabbath school superintendent has just reported that we are giving less than one half as much to Sabbath school,

in relation to the dollar, as we were giving during the depression years. If this is a fair measure of our giving in other areas of church needs, then our financial support for our schools is indeed in jeopardy.

Yet the members of our churches, especially in North America, have never been as prosperous as they are today. If our conclusion is correct, then our problem is not a lack of funds but a lack of the spirit of real sacrifice.

If our schools and other institutions are ever closed, it may not be due to government pressure but to our unwillingness to support them.

FRED H. WAGNER

Westbank, British Columbia

The subject of Federal aid to our schools certainly has evoked wide and varied response.

Really, there is only one basic reason why we feel required to debate this issue, and that is our own failure in personal stewardship.

If the membership of our denomination accepted the God-given responsibility of an honest tithe and freewill offerings according to our individual blessings, there would be more than enough money to operate all of our schools. In addition, even more schools could be built and operated and all of this with no reduction in other programs.

ARTHUR C. MILLER, M.D.

Roseburg, Oregon

Filipino MV's Render Personal Service for Christ

By DOMINADOR GONZALES, TRINIDAD L. MANALO,
CORA R. AREVALO, and BELEN PANTAGCO

"You'd better get out of here before something happens to you," demanded a drunk man one Sabbath afternoon while the three young *Sabadistas* from Philippine Union College were conducting their branch Sabbath school. This territory had once been a terrible and dangerous place, for a headless body had been found in front of the Sari-sari store nearby.

The branch Sabbath school leader had not long before found this area to be a good place to conduct a branch Sabbath school. At the opening of the Sabbath school the neighborhood had consented that from Sabbath to Sabbath the young *Sabadistas* from PUC could come to the vacant lot to teach their children songs and tell them stories. The children really loved to attend. Oftentimes they would wait and meet their teachers on the way and carry some of their materials.

One Sabbath afternoon, while Mr. Gonzales and his two women companions were conducting their branch Sabbath school, a drunk man came along and began to shout at them. "Aren't you the *Sabadistas*? You are just teaching our children here how to . . ." Then he began to curse. "You'd better get out of here before something happens to you."

Mr. Gonzales, who was leading the children, just smiled and pretended not to hear what the drunk man was saying. Realizing that his demand fell on deaf ears, the drunk came closer and tried to drag the small children away, but the

children were elusive. Some cried; others ran away from him.

When a finger play was begun, the eyes of the drunk man were captivated by the motions of the children. Knowingly or unknowingly, he began to imitate what the children were doing. After the finger play he left, only to return with another drunk man. They sat behind the children. Now Mr. Gonzales was leading in the motion song "The Trees Are Gently Swaying." To the surprise of all, the drunk men caught up the singing and began to sway and sing even louder than the children, so that the passers-by would stop to listen and marvel at two drunk men who were swaying and singing with the children and with the young *Sabadistas*.

Before the afternoon was over the attendance had increased to more than 80.

The branch Sabbath school was one of 20 conducted by the Branch Sabbath School Band, one of the three service bands that functioned during the first semester at Philippine Union College. Its sponsor was Mrs. Luz Tangalin. The other bands were the Sunshine Band, with Cora Arevalo as sponsor; and the Health and Welfare Band, under the sponsorship of Mrs. Remedios Domocmat-Tortal and Mrs. Engracia Arquelles-Rasa.

For the second semester, four other bands were organized: the Friendship Team Band, under Grace Hechanova; Literature and Voice of Prophecy Band,



PUC Sunshine Band members do the work of Christ as they visit a bedridden patient.

under Pastor Delfe Alsaybar; Prayer Band, under Tessie Fajardo; and Prospective Missionaries Band, under Trinidad L. Manalo.

These bands are active in giving out Christian literature, as much as they receive from the United States and Canada. Inasmuch as these MV members meet more than 2,000 children and adults each Sabbath, the books, pamphlets, and magazines with the gospel message are in great demand.

The Sunshine Band leaves the Philippine Union College campus every Sabbath afternoon to bring cheer to the patients at the National Orthopedic Hospital. Patients have expressed appreciation for the visits of the Missionary Volunteers, not only in words but through gifts. One patient gave some of his art creations as tokens of his appreciation. This patient, who was discharged only a few months ago, had had both of his legs amputated. There were times when he was very much discouraged, but he always looked forward to the coming of the Sunshine Band.

In the children's ward the members not only sing but teach songs, as well. During the first visits of the group, the children would clap their hands in glee and ask for more songs. Now they join in the singing. The visiting parents welcome the "sunshine" with about the same degree of enthusiasm as the children.

When interest is shown by the patient he is invited to study the Bible through the Voice of Prophecy Bible Correspondence Course. In case of questions, ministerial students in the group are ready to assist.

One patient who finished the Friendship Bible Course while still in the hospital was given a certificate. Asking for more lessons, he was given the Voice of Prophecy course and later some old quarterlies and a Bible. Some other patients have been given Bibles to help them in their studies.

The Health and Welfare Band works hand in hand with the Branch Sabbath School Band as they minister to the non-Adventists of Bagong Barrio. In the college auditorium the youth prepare all the necessary materials—cotton balls, applicators, alcohol, plasters, gauze, aqueous Zephiran, Zephiran red, and penicillin ointment. With these simple medications they find their way to Bagong Barrio.

At first the band members had to attract the attention of the children by



Ester Eje, a student of Philippine Union College, tells a story for the Vacation Bible School held on a vacant lot in a neighborhood that had had a notably bad reputation.

singing religious songs. Children love music and short stories, and before they knew it a crowd was around them. Then they began instructing the children on cleanliness—proper grooming and personal hygiene, such as bathing daily, brushing teeth three times a day, combing hair, and cutting fingernails. After the instructions on healthful living, the youth treated their simple lacerated wounds and bruises.

The enthusiasm and cheerful faces of the children encouraged the MV's to come back the following week. They noted the contrast between the scene during the first meeting and during the second meeting. This time the children were all seated at their proper places under the mango tree. They were ready for the health inspection. They were no longer dirty or haggard-looking. Three boys came late, right from the artesian well, still wet and naked. At least they had taken a bath and heeded the counsel of what they call "nurses and doktors."

The parents of the children were eager to meet the "nurses and doktors" of their children. During this meeting, more wounds, boils, and allergy symptoms were treated.

A young woman with an infected boil that she had had for three months came for treatment. It looked cancerous, so she was advised to see a doctor. She said that she had consulted one and had spent a great deal already for antibiotics. But it still wouldn't heal. So the students applied a cleansing solution and penicillin ointment every week, and with prayer the miraculous happened—she was healed after about a month.

The materials may be simple and crude, yet about 95 per cent of the patients are cured. Surely this is the work of Christ.

INTER-AMERICA:

Inter-American SDA's Active for Church

I wish it had been possible for the readers of the REVIEW AND HERALD to be exposed to some of the things I heard about and observed on a recent trip to the Inter-American Division, the nearest mission field to North America.

In Miami, Florida, the division headquarters, you would have sat in on the division committee session under the leadership of C. L. Powers, president, and listened to reports about the 4,176 youth converts baptized on September 28, 1968, and about the 15,798 baptized in the first nine months of 1968. The total membership was expected to reach nearly one-quarter million by the close of the year. Goals were being made to baptize 26,550 in 1969.

In Jamaica you would have seen the leaders of the newly constituted West Indies Union Conference of about 50,000 members enthusiastically promoting a \$1.8 million drive to add needed buildings at the West Indies Union College and the Andrews Memorial Hospital. And you would have learned of the new

school started on Turk Island. It was soon filled. No more desks were available, but one father of two children who were turned away returned in a few days with the children and with two desks he had made for them.

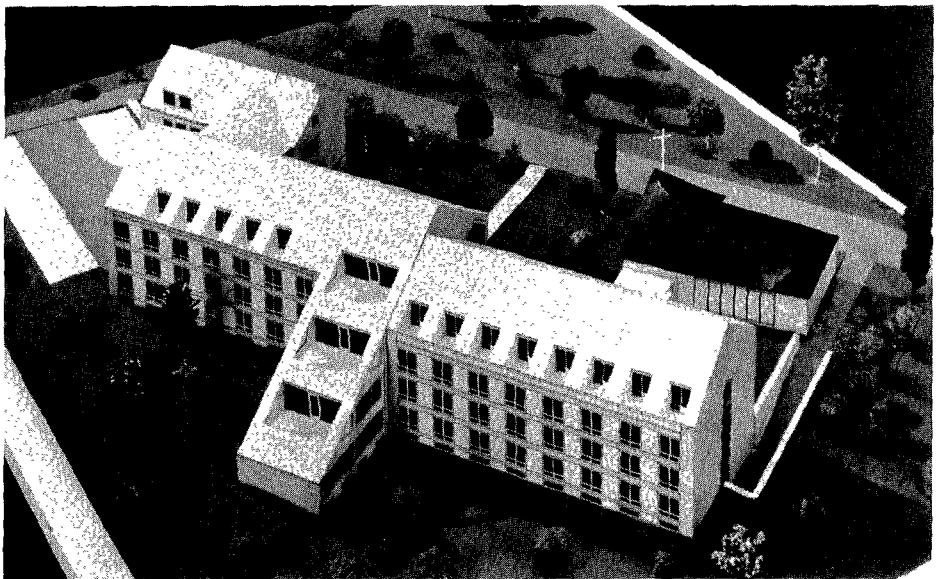
While visiting the Central American Union meeting in Guatemala City, you would have learned of the young woman who was impressed to do missionary work in a jail where hardened prisoners were kept. Although at first denied permission, she persisted until permission was granted provided she did not proselyte the inmates. Now she is in a quandary because as a result of her faithfulness 16 prisoners wish to be baptized.

In a visit to Port of Spain, Trinidad, where we have our headquarters for the Caribbean Union Conference, you would have seen two newly constructed church buildings, one of which houses mainly the converts baptized through meetings conducted by Evangelists E. E. Cleveland and G. H. Rainey in 1967. You would also have visited the nearly new 65-bed community hospital operated by the church, and a few miles out of town the Caribbean Union College nestled among the hills. You would have been impressed with the progress in evangelism, for 1,600 were baptized in 1968 in one conference alone. You would also have heard about the medical clinics conducted in various parts of the union by use of an airplane. A short plane ride takes you to the is-

land of Tobago, where every fifteenth person is a Seventh-day Adventist.

In the Franco-Haitian Union meeting you would have heard reports telling of the doubling of the membership, worker force, and tithe during the past ten years. You would have learned of the 10,352 branch Sabbath schools and the fact that in 40 instances ministers baptized 100 or more a year during the past 10 years. A visit to the beautiful campus of the college for the union and the newly constructed medical clinic on the college grounds would have been in order. You would have learned of plans for a new college in Martinique. In the heart of Port au Prince, Haiti, is our large evangelistic center, where W. W. Fordham was used of God to win more than 500.

In the Antillian Union you would have learned that the island of Puerto Rico has just been divided into two conferences, owing to growth of the work, and the hospital at Mayagüez, Puerto Rico, is bursting at the seams with patients. This calls for study of plans to nearly double the capacity to 150 beds. In the Dominican Conference you would have seen one of the fastest-growing fields in the division, where the laymen, and especially the young people, are filled with zeal and are out at every opportunity, particularly Sabbath afternoon, doing missionary work. As a result, although there are only 17 ministers caring for the churches, 1,744 were baptized in 1968. In addition



Home for the Elderly in Germany

This new SDA home for the elderly is under construction in Uelzen, Germany. When completed later this year it will provide room for 100 in a beautiful and healthful environment.

Uelzen, an attractive town of 25,000, has become a center for welfare work, especially for the care of old people. Our institution is one of several situated in a large park.

Recently West German Union officials, town and district officials, workers from several firms, and members of the architect's team participated in a ceremony marking the enclosing of the structure, a traditional ceremony in many places in Germany.

Connected to the home is a modern chapel that will become the church home of the Adventist members in Uelzen.

P. LANGHOLF

Editor in Chief, Hamburg Publishing House

to the 70 churches there are 100 companies that have not yet been organized into churches.

Although this trip would not take you to the Mexican and Colombia-Venezuela unions, you would still have heard reports of how in one series of meetings in Mexico 550 were baptized and how one layman brought a whole church of 46 members with their church building over to the third angel's message.

After a trip like this, a member of the Seventh-day Adventist Church would have an expanded vision of the meaning of the mission program and the dedicated service being rendered by those who are on the front lines serving their fellow men and helping them prepare for the coming of the Lord.

H. D. SINGLETON
Associate Secretary, General Conference

VIETNAM:

Seventeen Baptized in Ocean Near DaNang

In the midst of a tropical storm, with waves so high that they often covered our heads, 17 new believers were baptized October 12 on the China Beach, near DaNang, Vietnam.

Pham Truong Thanh, pastor of the DaNang area, prepared the candidates and assisted me in arranging the baptism. Of the candidates baptized, a number were won through the public evangelism of Pastor Thanh. Four were first contacted by literature evangelists. One man had been a political prisoner in one of Saigon's prisons and had been released a short time before. The power and effect of a prison branch Sabbath school gripped his heart.

It seemed significant that there on the beach, not far from the Bay of Tonkin, site of many naval encounters in recent days, another battle for Jesus was won and new soldiers of the cross were enlisted to fight for the gospel of Christ.

V. L. BRETSCHE
*Departmental Secretary
Southeast Asia Union Mission*



In waves that were sometimes five feet high V. L. Bretsch baptized 17 new believers in the ocean at China Beach near DaNang, not far south of the demilitarized zone.

GUYANA:

Delegates to Workshop Aim to Win 1,672 in '69

Representatives from the 62 churches of Guyana met in Georgetown last fall for a workshop in lay evangelism and health and welfare activities. They pledged to win 1,672 to Christ in the 12 months following.

W. W. Weithers, of the Caribbean Union, A. H. Riffel, of the Inter-American Division, and Maybelle Vandermark, of the General Conference, were instructors, along with R. I. McGarrell and David Rambharose, local pastors. G. O. Martinborough, the lay activities secretary, had organized the class and materials.

On Sabbath the delegates brought 45 people whom they had already helped to win. These were baptized at the beginning of the service.

MAYBELLE VANDERMARK
*Assistant Secretary
GC Lay Activities Department*

INDIA:

Idol Worshiper Turns to Christ Despite Loss

When his wife accepted Jesus Christ 12 years ago and joined the Adventist Church, Y. Narayana Rao, of Khammam, Andhra Pradesh, India, opposed her and mocked her. He was a worshiper of the god Venkateswara and a member of the Komati caste of Hinduism—a caste of business people of high social standing. But she patiently continued praying for him.

Venkateswara is believed to be very powerful and has a large following among the Telugu people. Mr. Rao made a vow to this god and grew his hair long to fulfill his vow.

In April, 1968, P. S. Prasada Rao, Andhra Section ministerial secretary, conducted an evangelistic campaign in Khammam. During the meetings he gave Bible studies to Mr. Rao. At last Mr.

Rao was fully convinced that Venkateswara is only an idol and that Christ is the Creator. The Holy Spirit convinced him that he should not worship idols. He decided that he should cut his long hair and give it to Christ rather than to an idol. He had his hair cut, and was baptized on May 18.

Though he lost his job because of the Sabbath and because of his becoming a Christian, he did not falter. He is now an active member of the church and is working for his widowed sister who is a strong Hindu.

D. R. WATTS
*Departmental Secretary
South India Union*

THAILAND:

National Doctor Wins Lad to Christian Way

Twelve-year-old Joe had come to the hospital weak, thin, and with a greatly enlarged abdomen. The paleness that showed through his eyes and lips indicated anemia caused by an enlarged and overactive spleen. Dr. Chakarath, a resident physician at the Bangkok Sanitarium and Hospital, had seen Joe and concluded that he would benefit by having his spleen removed.

Joe was too weak to play; it was dangerous for him to run, for he might fall and rupture the enlarged organ; and his stomach was too compressed to permit him to eat an adequate meal. Almost the entire medical staff had assisted in the diagnosis and care of this boy who was so misshapen and uncomfortable that he could not look forward to living any kind of normal life if, indeed, he could look forward to life at all.

Dr. Chakarath took a particular interest in him. He saw in him a boy who had lost hope and needed Christian love. He and his wife, E Hui, told Joe not only about the possibility of becoming well again but also of the hope that lies in Jesus. Bible stories of bravery, kindness, and promise for the future thrilled the Buddhist boy who had never heard of the Christian's God or of His Son who died on the cruel cross to save a lost world.

Joe's parents watched their son improve following surgery and treatment. Though they were not inclined toward the Christian religion, they did not raise any objection to his announcement one morning before he left the hospital that he was now a Christian. But it didn't take Joe long to realize that it was harder to be a Christian at home than in the hospital. At home Sabbath was a day of bustling activity. He confided his problem to Dr. Chakarath, who, with his wife, promptly invited the boy to spend the Sabbath days in their home on the compound.

Joe has yet many problems to face, but he has the determination to serve Jesus, a determination strengthened by a devoted, God-fearing couple who know what he is going through.

A visit to Bangkok Sanitarium and

Hospital makes you aware of the usefulness and indispensability of the national doctors. Throughout the world sincerity and loyalty on the part of national workers make the activities of the overseas missionary more effective and worth while. Often superior in their field, national workers in our institutions supply the continuity and stability that foreign-mission work would not otherwise have.

Thai interns, residents, and house staff members carefully dispatch duties that could not otherwise be accomplished. Though they are occasionally not of our faith, doctors give of their time and ability to help in the care of the sick, as well as to help develop and perpetuate teaching programs.

At the Manila Sanitarium and Hospital in the Philippines, the president-elect of the Philippine Medical Association, Dr. Jose Galvez, has been liberal with his help and sympathetic in his motives, though not worshipping in the same church. And he is but one of many who have made our work possible in that country.

Thailand and the Philippines are not unique in this respect, but are representative of our golden chain of medical institutions extending throughout the Far East and in all the continents.

Dr. Chakarat and E Hui could talk to Joe and could tell him about Jesus in a way that he could understand—in a way that neither I nor another foreigner could ever do. I cannot spell (and can hardly pronounce) Joe's real name in his own language; yet, through able national workers my efforts in his behalf were made meaningful. Joe can look forward to being a true Christian, as he desires.

JOHN W. SCHNEPPER, M.D.
Bangkok Sanitarium and Hospital

ECUADOR:

Smoking Sam Wins Teen Convert in Guayaquil

José Bustos walked into a large theater in the city of Guayaquil, Ecuador, only to discover that there was no picture show that night. There was something going on, however. Pastor Elfino Triantafilo, who had rented the theater for an evangelistic campaign, was giving a temperance lecture, using Fernando Fumador (Smoking Sam).

Teen-ager José was so impressed that he gave up smoking immediately. Then he asked for Bible studies. Before many months passed, José was baptized into the Seventh-day Adventist Church, and he is now colporteur in the city of Quevedo, Ecuador.

José Bustos gives the Holy Spirit and Fernando Fumador the credit for bringing him to know the message of Christ's soon coming.

Smoking manikins are now being used around the world as a feature of Adventist temperance activities.

WELLESLEY MUIR
*Departmental Secretary
Inca Union*



Two Ordained in New South Wales

L. C. Naden (right), president, Australasian Division, reads the charge to K. E. Williamson (left) and E. W. Howse on the occasion of their ordination to the gospel ministry December 7 at the North New South Wales, Australia, camp meeting.

Pastor Howse was formerly treasurer of the Australasian Division and is now the secretary of the World Foods Service of the General Conference. Pastor Williamson is publishing department secretary of the North New South Wales Conference.

W. R. Beach (center), secretary of the General Conference, offered the prayer. Other participants were W. J. Richards, president, Trans-Tasman Union Conference; N. R. Dower, secretary, GC Ministerial Association, who preached the sermon; L. S. Rose, president, North New South Wales Conference; and W. L. Pascoe, assistant treasurer of the GC, who welcomed the newly ordained men to the gospel ministry.

M. G. TOWNEND

Departmental Secretary, Australasian Division



Ordination in Southern Asia

Dr. Charles H. Tidwell, educational secretary of the Southern Asia Division, was ordained to the gospel ministry November 30, at the Salisbury Park church, Poona, India.

Dr. Tidwell entered denominational service in 1946 at Ozark Academy, Arkansas. From there he went to India in 1952, where he began his service as principal of the Roorkee High School. Later he accepted a call to Spicer Memorial College to be head of the department of education and academic dean. At the 1966 General Conference session Dr. Tidwell was elected to his present responsibility.

Those taking part in the ordination service were (left to right): Roscoe S. Lowry, president of the Southern Asia Division; Cecil B. Guild, secretary of the division; Weldon H. Mattison, ministerial association secretary of the division; F. L. Bland, a vice-president of the General Conference; Mrs. Tidwell; Dr. Tidwell; M. E. Cherian, president of Spicer Memorial College.

The picture was taken in front of the Salisbury church.

F. L. BLAND

Atlantic Union

Large Percentage Quit Smoking at N.E. Hospital

One hundred and four out of 118 participants quit the tobacco habit at a recent Five-Day Plan to Stop Smoking held at the New England Memorial Hospital in Stoneham, Massachusetts.

This was above the average 80 per cent success rate. The other 14 stated that their tobacco usage had dropped significantly.

One couple who stopped smoking told how their five-month-old baby seemed healthier at the end of the five days. Both parents had smoked two or more packs a day, and since the baby's birth the child had suffered from colds with coughs and sniffles. Once he had had pneumonia. But now the baby is experiencing better health.

Weekly follow-up meetings are continuing at the hospital for those who completed the program.

JOHN M. LEW
Public Relations Director
New England Memorial Hospital

✦ Membership in the Greater New York Conference stands at an all-time high of 5,210 according to D. E. Latham, Greater New York Conference treasurer. The tithe income is also at an all-time high at \$1,219,031.16.

EMMA KIRK, *Correspondent*

Central Union

Ordination of District Pastor Conducted in Wyoming

Richard Stenbakken, district pastor, was ordained at a special district meeting for the Worland, Ten Sleep, and Thermopolis churches in Wyoming on January 4.

Pastor and Mrs. Stenbakken have conducted a strong pastoral, evangelistic, and church building program in the Worland district. He has served as the chaplain of the Wyoming Industrial Institute for two years and as Worland Ministerial Association president for one year. His application to serve as an Army chaplain is currently being processed.

R. H. Nightingale, president of the Central Union Conference, presented the ordination sermon and the ordination prayer. Avery Dick, of Andrews University and father of Elder Stenbakken's wife, offered the opening prayer. The ordination charge was given by Dale Aalborg, departmental secretary of the Wyoming Conference, and the welcome to the ministry was given by William C. Hatch.

WILLIAM C. HATCH, *President Wyoming Conference*

✦ The Piedmont Park Pathfinders in Lincoln, Nebraska, began the year with an impressive candle-lighting induction ceremony on the first Friday evening of the new year. Edward Breashears, the club director, challenged each of the 46 candidates to accept the privileges of being a Pathfinder.

✦ The Powell, Wyoming, church members are now using the new church school and gymnasium combination for which they broke ground last May. Plans are being made to conduct an evangelistic series of services in the gymnasium-auditorium this fall. C. Ray Wyatt is the pastor.

✦ The newest building on the campus of Platte Valley Academy, Shelton, Nebraska, houses a modern milking parlor. The dairy provides work for many students, as well as a steady income for the school. Martin Petersen is the dairy superintendent.

✦ Thirty-five have joined the church as a result of the evangelistic meetings held in the new Kansas City, Missouri, church. Ray Davidson, pastor, assisted by H. G. Crowson, conducted the series of meetings.

✦ For the first time in its history the Wyoming Conference's tithe passed the \$200,000 mark to reach a total of \$212,918.22. Sabbath school offerings totaled \$29,599.30

CLARA ANDERSON, *Correspondent*



Church Dedication in Kansas

The LaCrosse, Kansas, church building was dedicated to the service of God December 7. R. H. Nightingale, president of the Central Union Conference, preached the dedicatory sermon.

The LaCrosse congregation was organized during 1967. Shortly thereafter they purchased a Methodist church and began a remodeling program. The sanctuary, the basement with the kitchen facilities, and the exterior of the building were all re-decorated.

This church home, the group's Share Your Faith activities, and the influence of the medical practice of Dr. Robert McCorkle, resident physician of LaCrosse, are preparing the way for a series of evangelistic meetings.

S. S. WILL, *President Kansas Conference*

Columbia Union

✦ Mrs. Ruth Pope, a third- and fourth-grade teacher at Reading Junior Academy in Pennsylvania, was recently presented a plaque honoring her as an Outstanding Young Educator. This award is given annually by the Reading Jaycees. Persons receiving this award must be between the ages of 21 and 35 and teach on levels no lower than first grade nor higher than twelfth grade. They must also have an outstanding academic record, as well as contribute their skills in professional, community, State, and national areas.

✦ A new elementary school was officially opened recently at Blue Mountain Academy, Hamburg, Pennsylvania. Participating in the ceremony were E. A. Robertson, union educational secretary; A. B. Butler, union secretary-treasurer; O. D. Wright, president, Pennsylvania Conference; E. M. Hagele, secretary-treasurer, Pennsylvania Conference; and Louis Canosa, educational secretary, Pennsylvania Conference. Mrs. Mildred Wuchenich is principal of the school and teaches grades 4-8. Grades 1-4 are taught by Mrs. Edith Galambos.

✦ Construction for the new pulmonary intensive-care unit at Kettering Hospital is proceeding on schedule. Plans call for the facility to open in March. Plastering is under way in the expanded area for volunteer services. Workmen will then move to the new gift-shop area.

✦ Fifty-three evangelistic campaigns are scheduled for Pennsylvania this year, according to Robert W. Taylor, ministerial secretary. Participating in the meetings will be pastors as well as members of the office staff. Elder Taylor recently concluded an evangelistic crusade in Harrisburg, Pennsylvania. Twelve were baptized in the first baptism. Prior to that, meetings were held in Reading, Pennsylvania. At the close of the three-week crusade, there were 119 decisions; of these, 35 have been baptized.

✦ Chesapeake pastors have scheduled 33 evangelistic meetings for the first half of 1969. With 572 baptisms and professions of faith during 1968 the Chesapeake Conference reached its goal of baptizing 12.6 per cent of its membership.

✦ Four West Virginia television stations will be carrying films that feature *The Bible Story* narrated by Newscaster Paul Harvey. According to George Rogers, publishing secretary of the West Virginia Conference, stations in Parkersburg, Huntington, and Bluefield began telecasting the series early in February. The fourth station in the Weston area will begin the series on May 18.

✦ A Pathfinder "Preach the Gospel" unit was organized recently under the direction of Benjamin Norwood at Newark, New Jersey. John Street, president of the Allegheny East division of Pathfinders, spoke to the group, inspiring them to carry forth the Great Commission.

† Two families have recently been baptized into the growing Patuxent, Maryland, church in the Chesapeake Conference. The evangelistic program conducted by Bruce Hinckley and Harold Friesen last fall is still bearing fruit. About 95 per cent of the membership there has been baptized since 1963.

MORTEN JUBERG, *Correspondent*

Lake Union

Eleven Thousand More Shoes Donated to Michigan Welfare

Two ministers of different faiths were "brought together by God" during the recent Ingathering campaign. As a result Michigan's welfare societies received another large donation of Hush Puppy shoes.

Over a four-year period the Wolverine Shoe Company of Rockford, Michigan, had given 65,000 pairs of shoes to our welfare work because of an original Ingathering contact by Watson M. Buckman, conference lay activities secretary. A contact early in 1968 brought promises of another shipment, but a later conversation had an undertone that seemed to say: "Don't bother us any more. We will call you when shoes are available." Elder Buckman made no further contact.

However, early in December he and Jerry Sumner, assistant treasurer of the conference, were Ingathering in Eaton Rapids when a strong feeling "almost like somebody speaking to me" came over Elder Buckman. It seemed to be urging him to call the Wolverine Company to ask again about the shoes.

Minutes of hesitation and doubt followed, but the feeling became so strong

that Elder Buckman called Maurice Wertemberger, a Church of Christ minister who was responsible for disposing of the company's surplus shoes. He began the conversation by apologizing for the call, but Mr. Wertemberger interrupted him.

"I've been trying without success to get through to you today," he said. "Just now I had my secretary place your correspondence folder on my desk so I would be reminded to try again before the day was over." At this point the Church of Christ minister remarked that "the Lord has brought us together."

As a result of being "brought together," 11,000 pairs of the well-known Hush Puppies were delivered to the conference office for distribution to our welfare centers. The retail value of this shipment (mostly children's and women's shoes) runs well over the \$100,000 mark. This fifth donation now brings the grand total to more than 75,000 pairs with a retail value of more than three quarters of a million dollars.

ERNEST N. WENDTH
Conference Departmental Secretary

† Fourteen were recently baptized as a result of the three-week Voice of Prophecy crusade held at the South Flint church. Fordyce Detamore was the speaker for the first four nights, and O. L. Johnston, associate evangelist of the Detamore team, continued with the nightly meetings. Music for the series was provided by Mr. and Mrs. Howard Boling, of Grand Ledge, and Mary Ann Rigg, of Midland. Henry Kenaston, pastor of the South Flint church, held a baptismal class each evening following the meetings.

† The new church school at Cicero, Indiana, is nearing completion and will be ready for occupancy soon. This is the third school finished in Indiana during the past two years. Fort Wayne and Lafayette both opened new schools this year. The total investment in these three educational institutions is more than \$200,000.

† A recent baptism climaxed work done by the youth of Muskegon, Michigan, late last fall. Voice of Youth meetings, under the direction of Kenneth Zech, were conducted with 13 of the local young people as speakers. The pastor, William Draper, although recuperating from heart surgery, held follow-up baptismal classes in his home, with the assistance of the local elder, Alson Pusey. L. C. Caviness, conference MV secretary, baptized the 16 new members.

† The Hinsdale Sanitarium and Hospital graduated six from their school of X-ray technology. Five are now employed in the hospital's radiology department. One, Dennis R. Geier, was presented with an inscribed award from the Mallinckrodt Pharmaceutical Company for outstanding performance.

† L. E. Garrison, of the Wisconsin Conference, delivered \$50,156.05 worth of literature during 1968. He knows of 12 persons who have accepted the third angel's message as the result of his work during the past seven and a half years.

† Recently a department store manager sent a truck loaded with about \$13,000 worth of clothing in all sizes to the Mount Pleasant, Michigan, church welfare center. E. A. Grance, pastor of the church, and W. M. Buckman, conference lay activities secretary, had called on the manager for an Ingathering donation. The man gave \$10 cheerfully but was not interested in increasing it at all. As Elder Buckman left he suggested that the welfare center would be happy to receive any clothing he might wish to give. Two weeks later the manager sent the truck containing the clothing.

MILDRED WADE, *Correspondent*

North Pacific Union

† Dedication services for the Tabernacle church in Portland, Oregon, were held February 21 and 22. Two former pastors joined Conference President Walter D. Blehm in presenting special messages. They were R. C. Remboldt, now president of the Upper Columbia Conference, and W. R. Riston, now in Arizona. Present pastor of the \$440,000 structure is Gery P. Friesen.

† Youth of Columbia Academy in the Oregon Conference figured prominently in a nightly series of meetings in the Meadow Glade church, February 21 to March 5. Evangelist Duane Corwin presented the message in colorama, and Clyde Mundy directed the musical portions. Academy students participated in the ushering, the operation of the projector, the music, and the verbal responses each evening.

IONE MORGAN, *Correspondent*

Northern Union

† Twenty-six Minnesota Sabbath schools increased their Investment offerings through the plan of saving labels from products sold by Seventh-day Adventist food companies. They raised \$245.73 by this method.

† A new welfare center was opened in Grand Forks, North Dakota, when the mayor officially cut the ribbon December 23. Situated in a residential area, the center can easily be reached by those in need of service.

† Mrs. Calvin Geier and Mrs. John Geier were baptized by M. D. Gordon into the Bowdon Country church in North Dakota. Ed Scheresky is the pastor.

† Plans have been laid for a new church building at Wahpeton, North Dakota.

† W. R. L. Scragg, associate secretary of the GC Radio-TV Department, is conducting a series of evangelistic meetings



Mrs. Wilma Boling, a secretary in the lay activities department of Michigan Conference, examines one of the 11,000 pairs of Hush Puppies given to the conference.

in Madison, South Dakota. The meetings, which began February 22, will continue through March 15.

✦ Lee Kretz, V. O. Schneider, and J. E. Upchurch are conducting a four-week series of meetings in the Northbrook church in Minneapolis, Minnesota.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Thunderbird Academy, Scottsdale, Arizona, has been recognized by the Federal Aviation Agency as a certified flight school and certified ground school.

✦ A new evangelistic outreach, the Del Amo Christian Preschool, has been begun by the Long Beach, California, church. Present facilities provide for 20 children but can be expanded to 60 as the need develops, according to Pastor John Rhodes.

✦ An Adventist Community Services center for the 200,000 persons of Marin County, a residential suburban area of San Francisco, has been opened by the two local Adventist churches, whose combined membership is only about 150. The center will be available for Five-Day Plans, counseling sessions, telephone equipment for "call-in" recordings, and an office for the director. Functioning as a prelude to more direct evangelism later, the center plans to build community awareness and good will for the Adventist Church.

✦ Positive action for the church's temperance program was presented to the large audience at the White Memorial church on February 15 in an afternoon temperance rally featuring Attorney John Banzhaff III, whose influence brought about free antismoking advertising time on radio and television. Conference and union temperance personnel also participated in the rally; music numbers were presented by the Southern California ministers' chorus.

✦ More than \$100 per capita for 1968 investment was raised by the 20 members of the Hayfork church in northern California—a total of \$2,006.35.

✦ The Central California Conference held its first men's seminar February 13-16 at its Soquel campground. At least two delegates from each of the 90 churches in the conference attended the seminar to study ways in which Adventist men can use their talents to aid in finishing the work of God.

✦ San Diego Academy's student body, under the direction of Student Association president Tim Bryson, has a goal of \$8,000 to renovate the physical education field. Although the school board agreed to match dollar for dollar, students decided to raise the total amount themselves by special Saturday night programs, a giant rummage sale, and other projects.

RUTH WRIGHT, *Correspondent*

Southern Union

✦ At a recent meeting of the Florida ministers, district leaders reported Florida to be a Silver Vanguard conference for the 1969 Ingathering campaign.

✦ Sixty-four baptisms were reported for the Florida Conference for January. During this month pulpit exchange meetings were held by pastors in Altamonte Springs, Apopka, Arcadia, Belle Glade, Bradenton, and St. Petersburg.

✦ Evangelist John Fowler and Pastor A. C. McClurg baptized eight persons at the close of their meetings in Valdosta, Georgia.

✦ Literature evangelists of the Carolina Conference delivered \$13,549 worth of books during the first three weeks of the new year.

✦ Ellsworth Reile, Carolina Conference president, was guest speaker for the opening service of the new Mocksville, North Carolina, church on January 18.

✦ First baptismal service for 1969 in the Carolina Conference was held at Morganton, North Carolina, where Pastor Henry Fowler baptized five persons.

✦ The literature evangelists in the Carolina Conference last year sold more than \$368,895 worth of literature. Richard McKee, associate secretary in the Carolina Conference, led the associates in the union with more than \$125,000 in sales for his district. Linwood Purvis, from the Carolina Conference, led the union with more than \$32,000 in personal sales.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ This has been acclaimed the Year of Evangelism for the Southwestern Union Conference. All local conferences are coordinating their programs to make 1969 the largest year of baptisms in history. At the same time, special emphasis is being placed on laying a firm groundwork for future evangelistic results through the medical, publishing, and educational programs.

✦ Eddie Sherrill, of the Arkansas-Louisiana Conference, has been named the leading literature evangelist in that field for 1968. In New Orleans, a city where he had been told, "It can't be done," Mr. Sherrill delivered \$24,252.25 worth of books in 1968. Eddie was also carrying a full load of schoolwork at Louisiana State University.

✦ During the last of January the Georgia-Cumberland Conference office moved into a new building at 3597 Covington Highway, Decatur, Georgia. This new facility occupies the space of the former Southern Union School of Bible Prophecy.

✦ The Broom Furniture Manufacturing Company plant at Ozark Academy, which was destroyed by fire, will be rebuilt by the Young Building Company, of Siloam Springs, Arkansas. The new building will consist of 67,500 square feet. This will double the working space and increase the production of the Gentry plant threefold.

✦ Groundbreaking services for the new Nowata, Oklahoma, church were held January 27. The new structure, estimated to cost \$30,000, will have 2,700 square feet and will seat about 100. Completion of the church is expected in July.

✦ Public relations workshops are being held throughout the Southwestern Union territory during February and March. Marvin H. Reeder, of the General Conference Bureau of Public Relations, is working with the union and local conference public relations secretaries making personal visits to the churches and conducting workshops.

J. N. MORGAN, *Correspondent*

Loma Linda University

✦ A dedication service for the Loma Linda University Hospital meditation chapel was held February 16, according to Charles W. Teel, University Hospital chaplain supervisor. Although the public was invited, special invitations were extended to the School of Medicine classes of 1928 and 1937. These classes in particular contributed funds that helped furnish the chapel. The chapel is open at all times for private meditation.

✦ Three La Sierra campus students will spend next year as student missionaries representing Loma Linda University. P. Anders Karlman and James L. Bainer will teach at the Sam Yuk secondary school, Hong Kong; and Larry J. Grimaldi will go to the Davis Indian Training School, Paruima, Guyana. The selecting committee is seeking an additional student to accompany Mr. Grimaldi to Guyana. The school in Guyana has for the past 20 years been without the services of any missionary. It needs assistance in agriculture and construction, as well as help in teaching Bible and directing missionary endeavors.

✦ Nearly \$500 was raised by members of the Kalindha Club, a club for the Loma Linda campus women's residence hall, during their annual Week of Sacrifice. The funds will be used to help the children in three orphanages—the Seoul Sanitarium and Hospital Orphanage, Seoul, South Korea; the Cross Orphanage, Pusan, Korea; and a small orphanage in Honduras. Club members stipulated that some of the money be used for the purchase of fruit and dessert for the orphans, some things they seldom have, says Melba M. Olmstead, dean of women on the Loma Linda campus.

PEGGY HANSON, *Correspondent*

AVENUES TO *Reading*
Pleasure

By H. M. TIPPETT

In this day of multicolor high-speed presses, it may be well to recollect how far we have come from the imperishable writings of ancient philosophers on papyrus, clay tablets, parchment, and vellum, the standard materials of those far-off times before paper was made—in the second century by the Chinese, in the eighth century by the Arabs, and in the twelfth century by the French.

Despite the tremendous toil required in writing on primitive materials, great libraries were built, the one in Alexandria, Egypt, being probably the most famous. But Pergamum in Asia Minor, at which was one of "the seven churches of Asia," under Attalus developed a library rivaling that of Egypt. This aroused the jealousy of Ptolemy, and he put an embargo on papyri. Undaunted, Pergamum then began making a new material out of skins, called pergamenum, and finally parchment. The library there flourished until it numbered 200,000 volumes. It was here that Galen, the most prolific medical writer in a millennium, studied. Pergamum became the bridge between the cultures of Greece and Rome, even as parchment was the first break from the fragile papyrus to vellum in the making of books.

Today books are common, yet each one coming from our publishing house presses deserves attention. All who have listened in rapt attention to Elder Glenn A. Coon tell his compelling experiences in helping to solve the problems of frustrated men and women and confused youth will welcome his book *The Art of Bible Counseling*. In case histories of unfortunate teenage marriages, divided homes, alcoholism, agnosticism, marital separation, and similar problems, he shows how the principles of joy, faith, hope, love, choice, and humility apply in every situation. He stirs within the reader a deep desire to put them into practice in similar situations in his own sphere of influence. It is an unforgettable book, using the Bible to show how to teach, instruct, persuade, and inspire without preaching. Its simplicity is in refreshing contrast to much secular counseling extant. 128 pages, \$3.95, Southern Publishing Association.

Dining Delightfully, the new exciting cookbook, contains the best in meatless food preparation that institutional Adventist chefs have been able to develop. All recipes were reduced to family size because of the popular demand of patients who want to know how to prepare the excellent food they had been served during their hospital stay. This

long-awaited cookbook is sponsored jointly by the Medical Department of the General Conference and the Seventh-day Adventist Hospital Association. All entries are temptingly illustrated in full color. This book is designed to please all who enjoy preparing good food. *Dining Delightfully* is destined to be in demand wherever good food is healthfully prepared and attractively served. The perfect gift for every occasion—especially for the bride. Spirally bound in 159 pages to lie flat when opened. Review and Herald, \$4.95.

Australian-born Eric Were ranges over thousands of miles of ocean to gather the pictures and stories from the islands of the South Pacific that go into his books and magazine articles. In *Perilous Paradise* he presents a photo story of New Guinea and its emerging peoples. It is a handsome book crammed with pictures in black and white and color of a primitive jungle land. Each descriptive caption tells a story in itself, showing how modern Western life is bringing changes among the primitive tribes of New Guinea. The influence of Seventh-day Adventist medical and educational work is told and illustrated. It's an enticing book. You'll love it and show it to your friends. 140 pages, \$3.95, Pacific Press.



Gary Tracy, associate publishing secretary (Missouri), from same position (Nebraska).

Donald H. Lee, MV and educational secretary (Montana), formerly Bible teacher and counselor, Fresno Union Academy (Central California).

Gery P. Friesen, pastor, Tabernacle



[Obituaries received during the month before last.]

ANDERSON, Naomi Ilene—b. Sept. 21, 1931; d. Dec. 29, 1968, Centralia, Wash. A son, Gary, and a daughter, Carol, survive.

BECK, Carl H.—b. Jan. 20, 1883, Bonn, Germany; d. Nov. 24, 1968, Detroit, Mich. Survivors are his wife, Mary; two sons, Carl, Jr. and Donald; and two daughters, Geraldine Beck and Dorothy Dinner.

BENDAL, Benjamin—b. May 12, 1884, Cone, Mich.; d. Oct. 18, 1968, Monroe, Mich. Survivors are his wife, Lottie Oliver Bendal, three sons, and four daughters.

BENJAMIN, Irene Bell—b. May 5, 1895, Grand Rapids, Mich.; d. Jan. 13, 1969, Takoma Park, Md. Survivors are her husband, William A. Benjamin, founder of the General Conference Insurance Service; a son, Bruce Thomas Benjamin, M.D.; and three daughters, Wilma Beth Hall, Lois Ruth Boser, and Marjory Irene Drew.

church, Portland (Oregon), formerly pastor-evangelist (Southern California).

Edward G. Bartter, pastor, Enumclaw (Washington), formerly pastor, San Fernando (Southern California).

Echo Olson, dean of girls, Wisconsin Academy, a recent graduate of Andrews University.

Gerry Lane, bookbindery manager, Wisconsin Academy, formerly production manager, Maplewood Academy bindery (Minnesota).

Henry Kopitzke, accountant, Wisconsin Academy, a recent graduate of Loma Linda University.

Charles Paulien, mathematics and biology teacher, Wisconsin Academy, a recent graduate of Union College.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Mary V. Stewart (UC '60), to be teacher, Rusangu Secondary School, Monze, of Fort Collins, Colorado, left New York City, January 15.

Edward W. Higgins, Jr. (EMC '53; AU '54), returning as president, Indonesia Union College, Mrs. Higgins, nee Janice Lucille Brown (attended SMC '51-'52, EMC '52-'53), and four children left Los Angeles, California, January 19.

Wesley A. Flory (AU '64), returning as Bible teacher, Bugema Missionary College, Uganda, Mrs. Flory, nee Bonnie Church (AU '64), and son left New York City, January 21.

Ben E. Nelson, D.D.S. (LSC '48, Univ. Kansas City '54), returning as dentist, Blantyre Clinic, Malawi, Mrs. Nelson, nee Fern Marie Seamount, and son left Washington, D.C., January 27.

Henry E. Baasch, of Silver Spring, Maryland, to be Bible teacher, Colombia-Venezuela Union College, Medellin, Colombia, for six months' relief service, left Miami, Florida, January 29.

R. R. FRAME

BOGACHOFF, Celia Estile—b. Aug. 12, 1894, Newark, N.J.; d. Dec. 5, 1968, Rogers, Ark. Survivors are two sons, Victor and James; and a daughter, Anna Bogachoff.

BRIDGEFORTH, Roberta Johnson—b. Jan. 23, 1877, Leesburg, Va.; d. Dec. 26, 1968, Hampton, Va. A daughter, Roberta Chandler, survives.

BROWN, Jesse Allen—b. Jan. 1, 1892, Piedmont, Kans.; d. Dec. 12, 1968, Hemet, Calif. Survivors are his wife, Mamie; five daughters, Iris Wise, Bette Davis, Norma Johnston, Margie Francisco, Dorothea Denny; and two sons, Cooper and Byron Jesse.

BUNGOR, Mary Leona—b. June 9, 1887, Palmyra, Mo.; d. Jan. 8, 1969, Glendale, Calif. Her husband, Calvin, survives.

BYINGTON, Maude C.—b. Feb. 24, 1877, Provo, Utah; d. May 10, 1968. Her husband, Fred F. Byington, was manager of the foreign language branch of the Pacific Press at College View, Nebraska, for ten years. Survivors are her daughter, Winona Garner; stepson, Dr. Preston Byington; and a stepdaughter, Alice Lockman.

CASLER, Leslie E.—b. Dec. 5, 1897, Holbrook, Ont., Canada; d. Nov. 11, 1968, Luray, Va. Survivors are his wife, Lulu Hoyt Casler, and son, John Mark.

COLLINS, Esther Marie—b. Oct. 23, 1885, Youngsville, Pa.; d. Oct. 22, 1968, Carmichael, Calif. Survivors are a son, Alton; and three daughters, Ila Respass, Ruth Sparks, and Violet Perry.

CONRAD, Ettie E. Bagley—b. March 14, 1880, Paisley, Oreg.; d. Sept. 17, 1968, Bakersfield, Calif. Survivors are two daughters, Lois Scott and Mae Chandler; and three sons, William, Fred, and Frank.

COTHRAN, Elizabeth—b. July 30, 1889, Kansas City, Mo.; d. Dec. 11, 1968, Sonora, Calif. Her husband, William, survives.

DALE, Lester Claire—b. Aug. 24, 1890, Elwood, Neb.; d. Nov. 4, 1968, Loma Linda, Calif. In 1923 he began teaching at La Sierra Academy. The following year he transferred to Pacific Union College, where he taught mechanics. In 1928 he accepted employment with the College of Medical Evangelists at the White Memorial Division, where he remained nearly 32 years. He did pioneer work on the EEG brain waves machine and on bio-medical electronic instruments. He developed tape recorders and sound for medical recording of heart sounds. Survivors are his wife, Myrtle Swinson Dale; and a daughter, Marguerite Rathbun.

DALTON, Robert Duncan—b. Dec. 9, 1930, Tulsa, Okla.; d. Jan. 15, 1969, there. Survivors are his mother, Mary J. Dalton; and sister, Mary Lee Parish.

DWINELLE, Percy Manning—b. Sept. 28, 1875, Osborn, Kans.; d. Aug. 4, 1968, Loveland, Colo.

DYBDAL, Jens Sundergard—b. March 12, 1891, Denmark; d. Nov. 3, 1968, Porterville, Calif. Five children survive.

EARLES, Lucile—b. Feb. 1, 1886, Walkerton, Ind.; d. Nov. 14, 1968.

FULLER, Anne Pratt—b. England; d. Nov. 22, 1968, Eagle Rock, Mo. Survivors are two sons, Leland L. and Lester G.

FUNNELL, Nora Jane—b. March 27, 1893, Eldorado, Kans.; d. Dec. 1, 1968.

GIEDD, John—b. Dec. 6, 1892, North Dakota; d. Aug. 30, 1968. He is survived by a son, Norris; and a daughter, Gladys Harris.

GIEDD, Louise—b. Dec. 6, 1898, Wisconsin; d. Aug. 30, 1968. Survivors are a son, Norris; and a daughter, Gladys Harris.

GROFF, Virginia Fairchild Boone—b. April 9, 1899, Berrien Springs, Mich.; d. June 8, 1968, there. A daughter, Charlotte, survives.

HIATT, Beatrice M.—b. Feb. 8, 1900, Griffin, Ind.; d. Jan. 6, 1969, Richmond, Ind. For several years she taught in the Richmond Adventist elementary school. Her husband, Guy, survives.

JACQUES, Fern Benson—b. May 6, 1894, Norwalk, Ohio; d. Jan. 5, 1969, Hagerstown, Md. In 1915 she was united in marriage with Guy Jacques. They pioneered the work in Hokkaido, Japan. Survivors are her husband; a son, Dr. Robert Jacques; and a daughter, Margaret Hunt.

JOHNSON, Carl Emil—b. June 15, 1876, Tröna, Sweden; d. Nov. 3, 1968, Porterville, Calif. For many years he was employed at the Paradise Valley Sanitarium and Hospital. Two daughters survive, Irene Gilbert and Esther Nobel.

JONES, Gladys Andress—b. Aug. 22, 1905, Gillette, Fla.; d. Nov. 22, 1968, Bradenton, Fla. She was a nurse by profession and served in Adventist institutions for many years. Survivors are her husband, H. Clay Jones; a daughter, Mrs. David Fontaine; and a son, Edward Irvin Jones.

KELLY, Roy A.—b. Aug. 4, 1899, Kansas; d. Oct. 22, 1968, Anaheim, Calif. Survivors are his wife, Willie; three sons, Ronald, Jack, and William; and a daughter, Pearl.

KIME, Olive May—b. Dec. 3, 1880, Columbus, Ohio; d. March 31, 1968, Angwin, Calif. She was the widow of Elder Stewart Kime. Two daughters survive, Gladys Tunnell and Ruth Buckendahl.

KING, Dewey E.—b. Feb. 6, 1900, Topeka, Kans.; d. Dec. 27, 1968, Saugus, Calif. Survivors are his wife, Mildred; four sons, Dewey, Jr., Arthur, Earnest, and Melvin; and three daughters, Loretta Slack, Juanita Morgan, and Martha Bonetti.

KLISCHIES, Ludwig A.—b. Nov. 10, 1892, East Prussia; d. Sept. 27, 1968. Survivors are his wife, Ida; a daughter, Jane Monteforte; and two sons, Gerhardt and Herbert.

LECHNER, George Richard—b. Nov. 14, 1875, Como, Colo.; d. Sept. 25, 1968, Englewood, Colo. Survivors are his wife, Marcia E.; a son, George S.; and a daughter, Nettie E. Barron.

LEESEBERG, Veronica—d. Aug. 9, 1968, Lincoln, Mich., aged 47. Survivors are her husband, Everett; and a son, Ron.

LICKEY, Claude Francis—b. Oct. 3, 1899, Half Rock, Mo.; d. Jan. 9, 1969, Riverside, Calif. He was a graduate of Union College. For 40 years he was engaged in pastoral and evangelistic work in the following conferences: Wyoming, Colorado, Nevada-Utah, Northern California, and Central California. Survivors are his wife, Brent; a daughter, Frances Cypfers; a son, Robert, of Sunnyside Academy; three sisters; and two brothers, Harold and Elder Arthur Lickey.

LINDEGREN, Sophia Hansine Larsen—b. Aug. 15, 1881, Bromme, Denmark; d. Nov. 6, 1968, Bellflower, Calif. She and her husband were pioneer missionaries in Ethiopia. Survivors are her husband, Peter; and a son, Gunnar S. Lindegren, M.D.

LOCKARD, Ernest—b. July 2, 1894, Lawson, Mo.; d. Dec. 21, 1968, Kansas City, Mo. His wife, Veda, survives.

LOCKETT, Lester L.—b. May 21, 1915, Chamois, Mo.; d. Dec. 28, 1968, Columbia, Mo. Survivors are his wife, Margaret Chaney Lockett; four sons, Robert, Lewis, Daniel, and Ralph; and two daughters, Joyce Burks and Lenora Lockett.

LUCAS, Maude Sharpe—b. Aug. 26, 1880, North Terre Haute, Ind.; d. Nov. 26, 1968, Terre Haute, Ind. Survivors are a son, Theodore Lucas, world youth leader; and a daughter, Mrs. Chris Naif.

LUTZKE, Henry R.—b. Nov. 2, 1902, Bay City, Mich.; d. Nov. 26, 1968, Tawas City, Mich. His wife, Loretta Helfrecht Lutzke, survives.

MAC GUIRE, Minnie Evans—b. Oct. 27, 1871, Carson City, Mich.; d. Jan. 1, 1969, Loma Linda, Calif. She entered the work of the church at the tract society in Battle Creek, Mich. In 1896 she married Elder Meade MacGuire. A sister, Mable Clement, survives.

MANN, Hattie C.—b. April 9, 1894, Gettysburg, Ohio; d. Dec. 4, 1968, Richmond, Ind. Her daughter, Jane Floyd, survives.

MARSHALL, Grace—b. Dec. 16, 1890, Typer, Pa.; d. Jan. 10, 1969, Glendale, Calif. Two sons, Raymond and Earl, survive.

MARTIN, Arthur Shelby—b. Sept. 16, 1878, Cozdale, Ohio; d. Dec. 22, 1968, Covington, Ky. His wife, Anna, survives.

MC CANN, Rhea—b. March 15, 1888, Boston, Mass.; d. Dec. 31, 1968, Glendale, Calif.

MENNINGA, John—b. April 23, 1893; d. Dec. 5, 1968, Holland, Mich. Survivors are his wife, Flora; five daughters, Betty Orlich, Jenevieve De Weerd, Rena Bond, Winnifred Thomann, Leona Seymour; a son, Robert E.; and a stepson, Clarence Cranmer.

METZGER, Mollie J.—d. Sept. 26, 1968, Pittsburgh, Pa., aged 62. Her husband, Frank, survives, as well as two sons.

MIKESKA, Mary—d. Nov. 15, 1968, Houston, Tex., aged 79. Three daughters survive: Anne Hamusek, Mary Hosek, and Ella Hartwig.

MOLINE, Merrill Carl—b. Aug. 21, 1912, Minneapolis, Minn.; d. Dec. 30, 1968, there. Survivors are his wife, Mildred; two daughters, Suzy Moline, and Mrs. Marilyn Schwartz.

MOTZ, Lazar—b. March 10, 1895, Romania; d. Nov. 12, 1968, Marlette, Mich.

MULL, Elsie—b. May 15, 1890, Cataract, Wis.; d. Jan. 2, 1969, Sparta, Wis. Survivors are a daughter, Elizabeth Belky; and two sons, Lester and Leonard.

NEAL, Barbara—b. Dec. 15, 1877, Lumpkin County, Ga.; d. Dec. 18, 1968. Survivors are two sons, Owen and Paul; and a daughter, Mary Young.

NEWMAN, Peter E.—b. May 28, 1898, Minnesota; d. Jan. 2, 1969, Inglewood, Calif. Survivors are his wife, Muriel; and two sons, Lee McFadden and John Newman.

OVERDORF, Jay P.—b. March 20, 1887, Johnstown, Pa.; d. Nov. 10, 1968. His wife, Beatrice O. Guthrie Overdorf, survives.

PADILLA, Mario—b. Sept. 3, 1883, Manila, P. I.; d. Jan. 16, 1969, Los Angeles, Calif. Survivors are two daughters, Gloria Fabena and Carmen Tempercau; and a son, Joseph.

PEARSON, Alfred H.—b. 1891, England; d. Nov. 14, 1968, Middleboro, Mass. For many years he was employed at the New England Memorial Hospital. Survivors are his wife, Adrianna; a son, Ronald; and two daughters, Mrs. Thomas Thompson and Mrs. Mary Hodder.

PHILLIPS, Victor E.—b. Nov. 19, 1927, Mont.; d. Nov. 21, 1968, Compton, Calif. Survivors are his mother, Dr. Florence Phillips; three brothers, Virgil, Harrison, and Paul; and three sisters, Evangeline Leonetti, Virginia Howard, and Florence Ray.

PRIDE, Marian Nellie Sandburg—b. Jan. 24, 1897, Pratt, Kans.; d. Dec. 8, 1968, Loveland, Colo. Survivors are her husband, Roy H. Pride; three sons, Forrest, Faye, and Gene; and two daughters, Florine Bowman and Dr. Frances Pride.

RAMPSON, Bertha—b. June 7, 1875, Germany; d. Jan. 6, 1969, Loma Linda, Calif. Her daughter, Erna A. Rampson, survives.

REEFMAN, Mearl Sevy—b. Feb. 28, 1892, Detroit, Mich.; d. Dec. 22, 1968, Fremont, Mich. Survivors are her husband, Dan; a son, Maurice; and a daughter, Mrs. Russell Hicks.

ROLLIN, Viola Adella Sherman—b. Aug. 17, 1889, Oscoda, Mich.; d. Nov. 26, 1968, Tawas City, Mich. Survivors are her husband, Harry M. Rollin; two sons, Arnold and Harry Jr.; and two daughters, Mrs. Alton Abbott and Mrs. Jerry Eckinger.

RUSSELL, Cecil Randolph—b. Oct. 29, 1885, Rankin County, Miss.; d. Jan. 6, 1969, Atlanta, Ga. Survivors are his wife, Willie; a daughter, Audrey R. Jones; and a son, Elder Raymond C. Russell.

SANBORN, John—b. Nov. 5, 1872, London, Ont., Canada; d. Dec. 3, 1968, Fenton, Mich. Survivors are a son, Robert H.; and two daughters, Mabel E. Van Fossen and Elva S. Meseraull.

SCHULLER, John—b. July 29, 1886, Austria; d. Jan. 23, 1968, Nokomis, Fla. His wife, Marie, survives.

SHAW, Corrine Brewer—b. Sept. 22, 1892, Fitchburg, Mass.; d. Jan. 12, 1969, Glendale, Calif. She and her husband were missionaries to China. Survivors are her husband, Theodore A.; two daughters, Mrs. Marion Mayfield and Mrs. Sylvia Drisbo; and a son, Nathan.

STARKEY, Maude Harris—b. 1880, Illinois; d. Dec. 29, 1968, Sanitarium, Calif. Four daughters survive: Daisy Brady, Helen Brady, Clarice Pyles, and Iris Stevens.

STEVENS, Anna Johnson—b. April 22, 1886, Marion, Ohio; d. Oct. 24, 1968. Survivors are her children, Gladys Bonner, Corina Stubbe, Jay Stevens, Geraldine Swinson, Martha Reeves, Amos Stevens, and Dorothy Albers.

STRAWSER, Emily Ivany—b. Dec. 25, 1878; d. Jan. 7, 1969, South Lancaster, Mass. Her daughter, Mrs. William Peeke, survives.

STRAWSER, John Harrison—b. Oriental, Pa.; d. July 3, 1968, South Lancaster, Mass., aged 85. For many years he was the health food manufacturer at Washington Sanitarium and Hospital. He retired in 1951. His daughter, Mrs. William Peeke, survives.

THOMAS, Nancy A.—b. May 22, 1871, Stanton, Ky.; d. Jan. 11, 1969, Covington, Ky.

TUNISON, Tunis Edgar—b. May 5, 1892, Atlanta, Ga.; d. Oct. 30, 1968, Kernersville, N.C. Survivors are his wife, Essie; and three daughters, Lula Ann Crews, Mary Lucy Darnell, and Eleta Sandstrom.

VAN DIVIER, Theodore—b. March 11, 1905, Greenfield, Ohio; d. Nov. 12, 1968, Eagle Rock, Mo. Survivors are his wife, Eva; a daughter, Shirlee Morris; and two sons, Theodore and John.

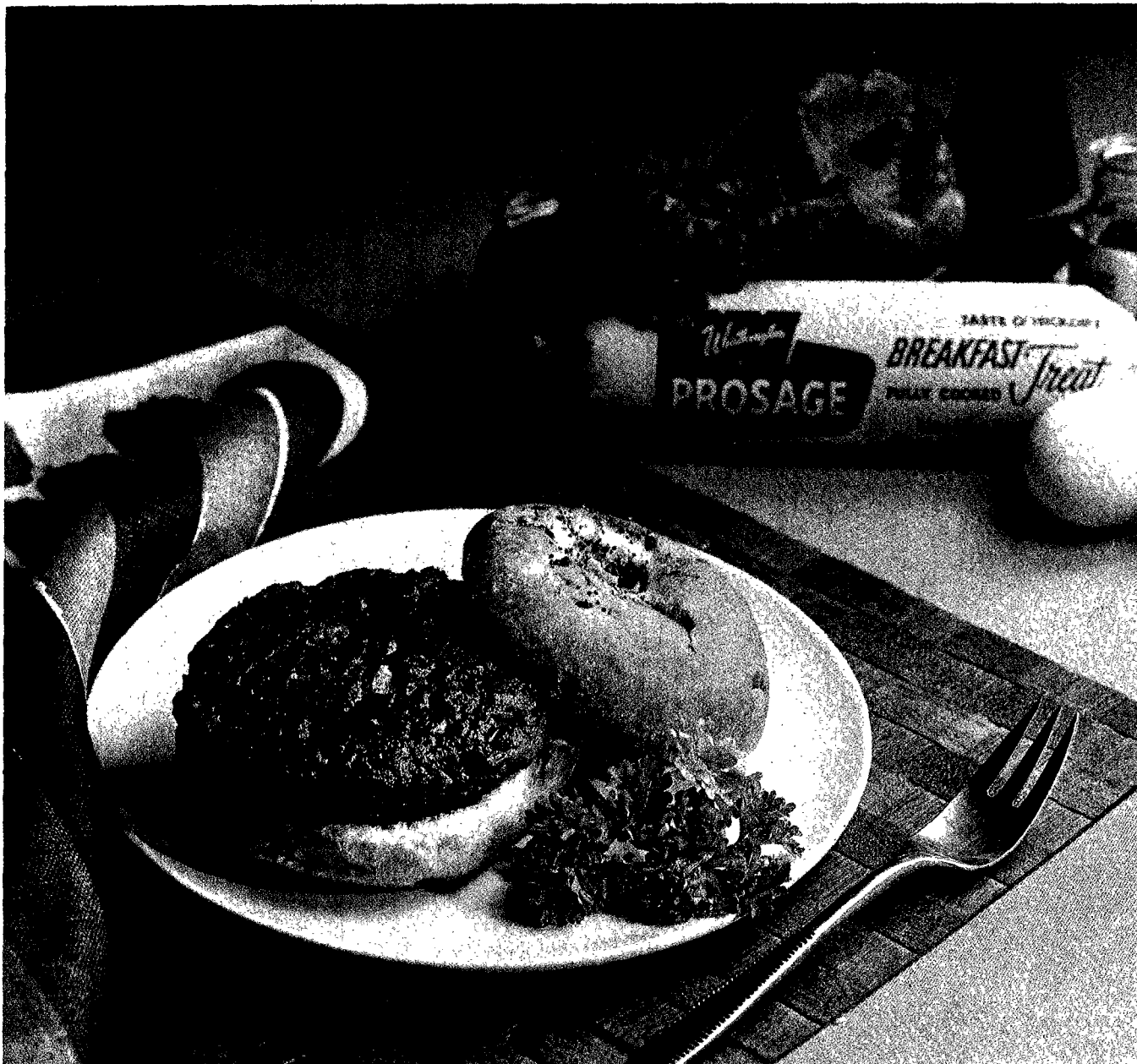
VOTH, David—b. May 10, 1875, Yankton, S. Dak.; d. Aug. 3, 1968, Glendale, Calif. Elder Voth began his service for the denomination in 1901, serving in Switzerland and Germany until ill health forced him to return to the United States. In Oklahoma he engaged in conference work and served for four years as conference president. He was an evangelist in Chicago and Colorado, president of the North Texas Conference for five years, lay activities secretary of Pacific Union for 11 years. He also served as president of the Central California and then the Southern California conferences before pastoring the Azusa, California, church during the final two years of his service. He retired after giving 50 years of service. His daughter, Dr. Florence Ostendorf, survives.

WAGNER, Susanna Maria Weber—b. March 30, 1902, Pine Island, N.Y.; d. Aug. 23, 1968, Greeley, Colo. Survivors are her husband; a daughter, Elsie Cleveland; and two sons, Edwin Weber and Frederick Weber.

YOUNG, Grace J.—b. Shiawassee County, Mich.; d. Dec. 3, 1968, Owosso, Mich. A daughter, Lucille, survives.

Church Calendar

Sabbath School Visitors' Day	March 8
Spring Missions Offering	March 8
Missionary Volunteer Day	March 15
Missionary Volunteer Week	March 15-22
Thirteenth Sabbath Offering	
(Trans-Africa Division)	March 29
Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12
Health and Welfare Evangelism	May 3
Church Lay Activities Offering	May 3
Disaster and Famine Relief Offering	May 10
Spirit of Prophecy Day	May 17
North American Missions Offering	May 17
Bible Correspondence School Enrollment Day	May 24
Home-Foreign Challenge	June 7
Church Lay Activities Offering	June 7
Thirteenth Sabbath Offering	June 28
(South American Division)	
Medical Missionary Day	July 5
Church Lay Activities Offering	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16



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Into a large bowl crumble, until mealy, 1 package of Prosage. Then add the following ingredients.

1 large minced green pepper	dash of paprika
1 small jar diced pimiento	liberal dash of garlic salt
1 egg	¼ teaspoon oregano
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Mix together well and form into patties. Fry in vegetable oil until golden brown. Serve on well toasted, buttered onion buns. Yield, 9 burgers.

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by W. B. Ochs
- Thoughts From the Mount of Blessing**
by Ellen G. White
- Time Running Out**
by Arthur S. Maxwell
- Why I Am a Seventh-day Adventist**
by H. M. S. Richards
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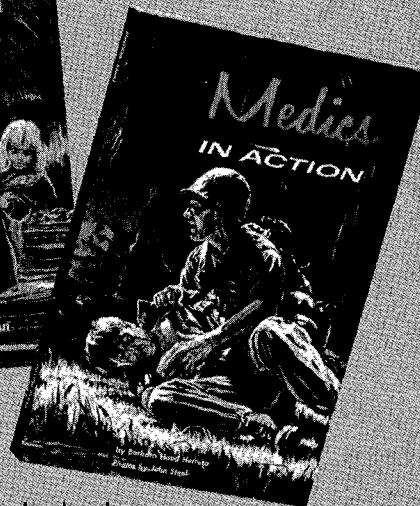
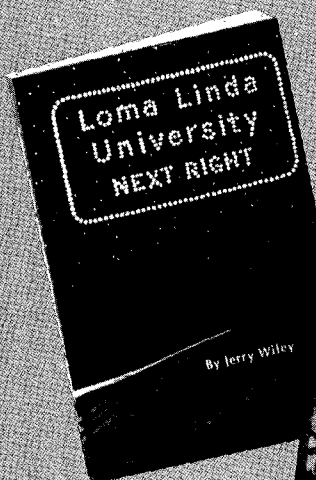
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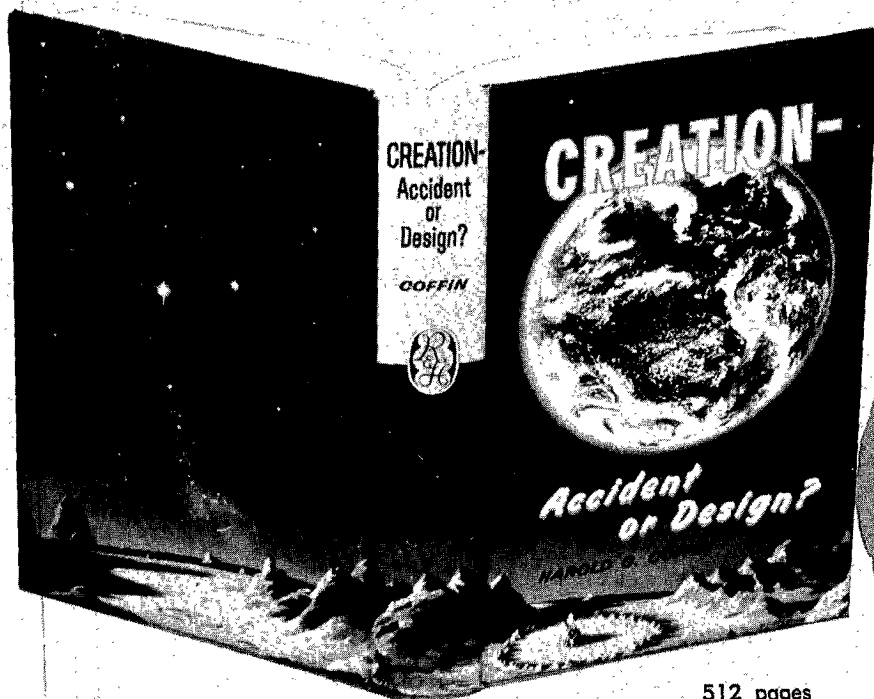
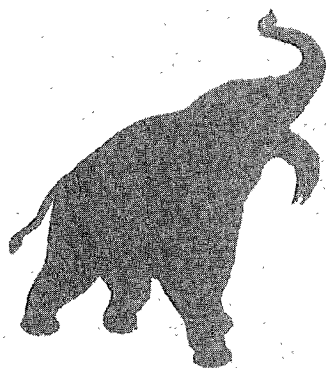
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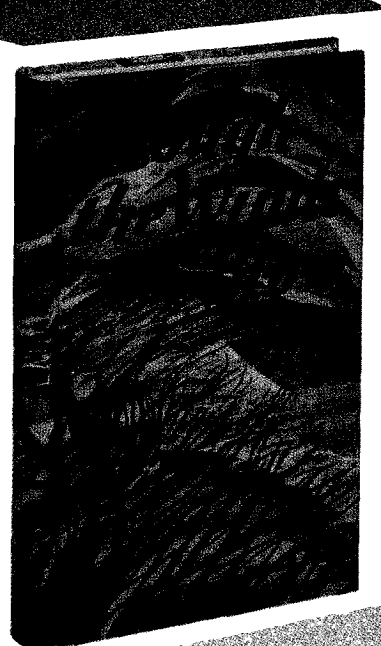


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Of Writers, Articles, and Miscellany...

Some readers have been disturbed by the articles and letters on the question of Federal aid that have appeared in the REVIEW during the past five months. They have been surprised that arguments can be offered both for and against church acceptance of public funds to help support activities in which both church and state have an interest. Some have even expressed shock that the REVIEW would publish information that might require careful analysis to see whether it supports or disputes our historic position on government aid for church institutions. To all such we say, Be sure to read the statement by the editor that begins on the cover. And give thanks that we belong to a church where important issues are decided through open discussion.

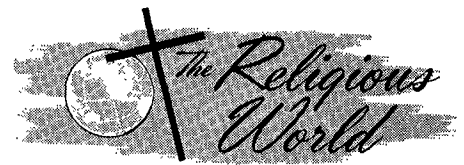
As implied in the title, "Add Knowledge" (page 3) discusses the third attribute in Peter's ladder of Christian growth. Author C. E. Moseley, a general field secretary of the General Conference, says, "The knowledge that here we are asked to add first recognizes God for who He is, and second, it becomes familiar through experience with Him."

Elder Moseley holds a Master's degree from the Theological Seminary (now at Andrews University) and has done additional postgraduate work at the University of Chicago and Northwestern University. He was ordained to the ministry in 1933.

In 1934 he was appointed head of the Bible department at Oakwood College, where he taught until he accepted the position of associate secretary of the Regional Department of the General Conference in 1951. His work was increased in 1958 when he accepted the additional responsibilities of general field secretary. He became a full-time field secretary in 1962.

What greater task is there for the Adventist woman than to train her children to be "Youth Extraordinary" (page 6)? Donald G. Reynolds, who discusses this question in the women's pages this week, has just accepted the position of coordinator of evangelism in the Ohio Conference. He has been pastor of the White Memorial church in Los Angeles, California, since 1963. A Minnesotan by birth, Elder Reynolds has spent his entire career until the present in the southern California area; he was ordained in 1955.

A particular area of interest for Elder Reynolds has been radio-TV evangelism. Among other media involvements, he began The Adventist Hour telecast in 1960.



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

CHURCH-RELATED SCHOOLS SHARE IN GRANTS

NEW YORK—Approximately 120 church-related colleges and universities shared in the \$2.6 million grants announced by the Esso Education Foundation. Among church-related schools, the following denominations were represented: Baptist, Methodist, Presbyterian, Roman Catholic, Church of Christ, Disciples of Christ, Lutheran, Church of God, Society of Friends (Quaker), Church of the Brethren, Church of the Nazarene, Moravian Church, United Church of Christ, Evangelical United Brethren, Episcopal, and Mormon.

AFRICAN WOMAN ORDAINED

MALANGE, ANGOLA—Miss Domingas Pegado, believed to be the first African Methodist woman minister, was ordained at the Angola Methodist Conference here. She was one of 16 ordained by Bishop Harry P. Andreassen. The service was broadcast over local radio. Women were first granted the right of ordination in the Methodist Church in 1956. There have been several Methodist women who have become ministers, but Miss Pegado is thought to be the first native African.

INTENDED MASSACRE VICTIM RETURNS

SYDNEY, AUSTRALIA—A missionary nurse who survived a massacre in the Congo three years ago plans to return to the Nebagongo mission. Miss Elaine de Russet fled into the jungle when the mission station was seized in 1964. She was captured and held hostage, but was rescued a few hours before her scheduled execution. She stated recently, "I feel that my return to the Congo is God's plan for my life."

FINANCING ORGANIZATIONS FORM ASSOCIATION

NASHVILLE, TENN.—Twenty-six firms engaged in financing church and non-profit organizations recently formed a national association to coordinate trade practices and standards.

The National Association of Church and Institutional Financing Organizations will establish rules of fair practice and self-discipline among its members and consult with government, church, and financial agencies in maintaining equitable principles.

DENOMINATIONALISM DYING

LONDON—Denominationalism, including Roman Catholicism and Anglicanism, "is dying," and the way forward is "to the one church that is to be," according to Rev. Charles A. Haig, president of the Congregational Church in England and Wales.

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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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. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, Takoma Park, Washington, D.C. 20012.

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Two Conference Presidents Assume New Positions

The Kentucky-Tennessee Conference and the Iowa Conference will exchange presidents about March 15. Kimber D. Johnson will be the new president of Kentucky-Tennessee Conference, and E. L. Marley will assume the presidency of the Iowa Conference, according to a recent action taken by the respective conference executive committees.

Both men have given a number of years of strong leadership to the church program. **NEAL C. WILSON**

College Pastor to Become President of West Virginia

Richard D. Fearing, pastor of the Walla Walla College church in Washington, has accepted the presidency of the West Virginia Conference.

Roscoe W. Moore, president there for the past three and a half years, is retiring March 31. Nearly 23 years of his ministry have been in administration.

Elder Fearing, a member of the North Pacific Union Conference committee, was chosen by the West Virginia Conference committee February 16. We believe that under his leadership this field will continue to be strengthened through evangelism. **GREE SANDEFUR**

Trans-Africa Bookmen Report Successful Year

In 1968 at least 61 people were baptized in the Southern Union of the Trans-Africa Division as a result of the

efforts of literature evangelists. The colporteurs organized 20 branch Sabbath schools, with a combined membership of more than 400.

"If all the books sold last year by the 80 literature evangelists of the union were stacked end to end, they would reach into the sky more than nine miles," stated R. E. Appenzeller, publishing secretary of the union, at a recent departmental meeting. **D. A. McADAMS**

Letters Protesting Vatican Representative Requested

Rumors have been circulating that the White House may appoint a personal representative to the Vatican. Such an arrangement would be contrary to the principle of separation of church and state, since the Church of Rome derives its influence not as a civil government but as a religious organization.

Whether or not the appointment is actually made, your letter of protest is needed. Address your letter to President Richard M. Nixon, White House, Washington, D.C. It should be done immediately. **W. MELVIN ADAMS**

Date Set for 1969 Servicemen's Retreat

The annual Adventist retreat for American servicemen in Europe will be conducted at the U.S. Army Retreat Center, Berchtesgaden, Germany, March 17-21, 1969. Those in military service in Europe should immediately make arrangements through their unit chaplains to attend these important meetings.

Several American teachers presently assigned in Europe will be present, as well as Clark Smith, director of the National Service Organization of the General Conference.

Families are invited to attend these meetings.

Address inquiries to:

Chaplain (MAJ) Ralph C. Workman
Hqtrs 3rd Bde, 4th AD
APO New York 09139

Chaplain Workman is a Seventh-day Adventist minister and will be retreat master. **C. D. MARTIN**

Increased Use of Israelite Object of March 15 Offering

"The time has come when the Jews are to be given the light of the last gospel message."—Ellen G. White manuscript 87, 1907.

Such is the counsel given us by God's messenger. The *Israelite* magazine is edited for this one purpose—the winning of Jews to the gospel of Christ. This periodical is beamed to English-speaking Jews in North America. It is the only evangelistic journal we have for this purpose.

March 15 is special-emphasis day for subscriptions and offerings. If you have Jewish friends, send a subscription for the *Israelite* to each of them. The cost is only \$1.50 through your church lay activities secretary. **D. W. HUNTER**

Reports From Middle East Show Continuing Progress

Two workers in the Middle East report developments that show how the Spirit of God is blessing the efforts by the church there.

Kenneth L. Vine, president of Middle East College, states: "This year is a record-breaking year for the college in many respects. We have more students than ever before. We have a better spirit on the campus. We topped the previous high in Ingathering by 1,000 liras.

"The response to our appeal for money for Christmas boxes for the poor was almost four times as much as given previously. A number of students are preparing for baptism. We rejoice in the evident blessings of God."

The president of the Lebanon Section, Chafic Srour, writes: "We baptized 47 this past year in our section. This is the highest number in the history of our work. We have found that the best way to win others is by house-to-house visitation."

J. E. EDWARDS

Relief Doctors Urgently Needed in Africa

By **RONALD E. KRUM, M.D.**
Medical Director, Kwahu Hospital, Mpraeso, Ghana

I have recently returned from eastern Nigeria, where I spent three months working at the Northern Ngwa County Hospital, currently under the sponsorship of the International Red Cross. This mission hospital is one of three hospitals sponsored by the Red Cross in eastern Nigeria.

There were two other Seventh-day Adventist doctors and one nurse with me. Since we were situated near the fighting lines, a large concentration of refugees and the local population looked to us for medical help. We were, in fact, the only hospital for many miles around.

Our team was replaced in December, 1968, by three doctors and two nurses from the United States. This team is now due for replacement, since each team serves only three months under present wartime conditions. I talked recently with Alf Lohne, secretary of the Northern European Division and denominational representative for medical relief work in eastern Nigeria. He told me, "It has been a difficult struggle to secure enough doctors to make up the relief teams."

There is some hope of reopening Ahoada County Hospital, our other hospital in that part of West Africa. Because of heavy fighting in the area, it has been standing vacant for more than six months. But if conditions permit us to open this hospital, yet another medical team must be found to man it.

When the war is finally over, the church will have to send in at least four permanent missionary doctors, two for each of the two hospitals in this area. Since our other mission hospitals in West Africa are already understaffed, we cannot transfer doctors to eastern Nigeria, even on a temporary basis.

Those who have served in Nigeria and those who are cared for pray that God will touch the hearts of dedicated Adventist doctors and make them willing to accept either a short-term or regular appointment to help suffering humanity, not only in eastern Nigeria but also in other needy sections of the West African Union.

IN BRIEF

✦ **Death:** Ellis Leslie Barclay, 70, for 30 years a teacher, including four years in the South American Division, January 24, Reedsport, Oregon, by drowning when the car in which he was riding plunged into Tahkenitch Lake.