

GOD is love, no matter what may come or what men may say. The frustrations of daily living, the troubles that humanly speaking are insurmountable, may seem to hide His face. But we may know that we are dear to Him, that He is "in the shadows keeping watch above His own." In our own quiet hour with Him we may claim the promise that sustained Jeremiah in all his heart-tearing experiences: "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee" (Jer. 31:3).

The congregation in the little village church of my childhood often sang their trust in this love. How my young heart thrilled as their voices, led by the old singing master, blended in hymns and songs of devotion and praise. Always, when they met together, one special song of praise was sure to be heard:

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me;
His loving kindness, O, how free!"

Awake! Awake to a lively sense of His constant, saving presence. As the apostle Paul urged the members of the church in Ephesus, "Awake . . . , and Christ shall give thee light." Be awake to His saving power. Never despair, for though you are lost and sinking in the mire of sin, He will save, for He is mighty in power. His loving-kindness—"O, how great!"—will restore the ruins of the heart and soul. And His power to save is the power that will keep as it has kept you through all the past. We may sing as did those in that church of my childhood:

"Though numerous hosts of mighty foes,
Though earth and hell my way oppose,
He safely leads my soul along;
His loving-kindness, O, how strong!"

A fugitive for years from his enemies, David learned to trust in a power greater than that of all his foes. The song he learned has come down to us in his psalm: "Though an host should en-

His Loving-kindness

By INEZ BRASIER

camp against me, my heart shall not fear" (Ps. 27:3). Why? "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (verse 1).

Sometimes—it seems far too often—troubles multiply and face us no matter which way we turn. When they do, it is no time to be overwhelmed or even bewildered. It is, rather, the hour to turn our thoughts and prayers to Him. And yes, even our praise.

"When trouble, like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood:
His loving-kindness, O, how good!"

Yes, He is near. Let the words, like a refrain, sing over and over in our hearts. He always has been near. He always will be.

What kindness to you and to me! Loving-kindness, free, great, strong, and good beyond all our finite thought, beyond all we can ever need! It is ours to know in all its fullness. Yes, God is love, kindness ever merciful and divine. We may pray with all confidence, "Hold up my goings in thy paths, that my footsteps slip not" (Ps. 17:5). If we keep the roof of life firmly thatched with prayer and praise we shall be safe no matter how hard the winds of time and circumstance beat about us. ♦♦

As the great drama of the ages unfolds upon the world's stage, angels as both spectators and participants watch in wonder and with concern. How admirably are we playing our part?

By GORDON M. HYDE

THE drama of the ages is being played upon the stage of this world. Among the spectators are angels, who watch the drama being worked out in the lives of men. At the same time, these angels serve as "ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1:14).

With amazing unselfishness the angels work devotedly and untiringly to restore man to a relationship with God that is more intimate, more personal, than they themselves can know. As a result, man who was made "in the image of God," is to become a joint heir with Christ upon His throne (see Rom. 8:17; Rev. 3:21).

There is only one unselfishness greater than that displayed by the ministering angels, and that is the unselfishness manifested by God in the person of Him who stepped down from the throne of the universe to take upon Him "the form of a servant, and was made in the likeness of men" (Phil. 2:7).

What Can Angels Learn?

What, then, can angels learn from the experience of man upon the stage of this world?

In the first place, the angels have been witnessing ever-deepening manifestations of the love of God for man, who, though made in the image of God, turned from his exalted destiny. They saw him turned away by the lying allurements of him who first dared challenge the character and government of God, who first questioned the absolute unselfishness of the love of God. As a consequence, man forsook his first allegiance and sold his birthright to the arch-enemy of God.

Again, in all the intricate affairs of men and nations, the angels have been witnessing the overruling providences of God that seek to save man from himself and from the harvest of the seeds of self-destruction that he has sown.

The angels have also witnessed

the love of God rejected and neglected by succeeding generations of men—only to see that love continually returning, like the persistent waves of an incoming tide.

In the deepest darkness of man's sinful night, the angels witnessed the most amazing demonstration of the love of God for man. On this world's stage—in Judea, in Bethlehem, in a stable—the angels watched in hushed amazement as a virgin named Mary laid her Baby in a manger—the God-man child, the Son of God Most High.

Just before He came as a babe, the angels had heard from heaven that voice of mysterious import declaring: "Lo, I come to do thy will, O God" (Heb. 10:9). From the birth of the Christ child the angels had watched over Him and ministered to Him. Even as a lad He had discerned that He must be about His Father's business, as once He respectfully explained to His mother, Mary, and to her husband, Joseph.

As the devil dogged the footsteps of Jesus, the angels watched with deepening concern and with ultimate relief as the devil found in Christ the first Man who never once, even as much as by a thought, harbored soul-destroying selfishness. How the angels adored Him and how they loved God the Father for giving His Son to redeem the world! But still, man did not adore Him.

It seemed that in the purity of the life of Christ, men saw a threat to their perverted sense of happiness—a threat to their unfettered indulgence in sin. They saw in

His life the likeness of God but could not condescend to acknowledge Him as the Son of God. While they acknowledged the God-likeness of Christ's good works, they sought to stone Him for His claim to be God. (See John 10:30-33.)

After three and a half years spent in manifesting God to the world, the Son of God faced the crisis of the ages. Once more, on the stage of this world, the anguished angels watched as cruel tormentors, disappointed disciples, jubilant Pharisees, heartless Romans, scheming priests, and unprincipled rulers, in varying degrees shared in the guilt of the hardened Roman soldiers as they drove rough nails through the quivering flesh of the Son of God, spiking Him to the crosstree, which they dropped into a hole drilled in Golgotha's hill.

As all heaven was hushed in grief, the Eternal Father drew near the stage of this world to suffer with His Son. What angel but would have counted it a privilege to take the place of Christ. But it was the love, character, and law of God that had been challenged. God Himself, therefore, would provide the answer. "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19). To its dregs Christ drained the bitter cup of suffering and shame, declaring, "Father, . . . not my will, but thine, be done" (Luke 22:42).

Satan Unmasked

For the angels the cross of Christ climaxed the central act in the drama of the ages. And by that cross the mask of deception upon the face of the devil was torn away forever. In pressing men to nail Christ to the cross, Satan signaled his own destruction, "for the accuser of our brethren is cast down, which accused them before our God day and night. Therefore rejoice, ye heavens, and ye that dwell in them" (Rev. 12:10-12).

The man Christ Jesus is now seen leaving the earth stage. He

ANGEL THEATER

is seen ascending to His Father's throne. What next?

Satan next will demonstrate against man the concentrated enmity he feels for the victorious Christ. Now the angels will have further opportunity to witness how the grace of Christ can nerve men—sinful men—to defy the devil and his hosts of darkness.

Swiftly the stage is set for another death scene, reminiscent of Calvary. The victim this time is one Stephen. He is being stoned to death because he will not deny his faith in the divinity of Christ. And the angels hear a prayer from Stephen that reminds them of the prayer of the persecuted Christ: "Lord, lay not this sin to their charge" (Acts 7:60). As Stephen dies, the first martyr for the risen Christ, the angels sense that the earth is soon to be deluged with the blood of martyrs.

So it proves, as for 2,000 years the angels are forced to witness the conflict between the followers of Christ and the followers of Satan. But the end is not yet. Satan works to obliterate the name of Christ from the earth. God intervenes to preserve to Himself a human witness. From each crisis in the conflict there emerges a remnant, bearing triumphantly the cross of Christ.

The Final Scene

And now the stage is jammed with players as the final scene of the last act is about to be played, and the great curtain of God's omnipotent will is about to fall, sealing forever the eternal destiny of every man's soul.

Again Christ and Satan are the antagonists but in the person of their followers, and Satan's followers are the overwhelming ma-

majority. As the restraining hand of God is removed from the forces of evil, carnage, disease, famine, and pestilence decimate the millions of earth.

Suddenly the angels of God notice the presence of a new character upon the stage. A being of mighty power assumes the appearance of one of them. But their intelligence quickly penetrates his disguise. It is Satan, that liar, that murderer, that old serpent the devil, in a new guise.

It is rapidly evident that his schemes are bent primarily upon the deception and destruction of a remnant that offers willingly to bear the cross of Christ, that pledges itself to drink the cup of His suffering, that guards jealously the commandments of the law of God, and that cherishes the "testimony of Jesus Christ"—His chosen channel of communication with His faithful few.

As the conflict intensifies and spreads, weeping angels bear the sad news heavenward that many of Christ's professed followers are yielding their loyalty. Singing angels, however, bear the news that others have left the ranks of Satan, have taken up *their* crosses to follow the Lord. And the final resting places of many who die victorious over sin and the devil are duly marked by angel guardians.

And now, with intense expectation, the angels press closer to the stage. There a trial-chosen few are passing through a test that is deeper than any angel can really know. While the devil is causing the whole world to yield allegiance to the symbols of his power, there is a remnant that retains the heavenly "Father's name written in their foreheads" (Rev. 14:1). They are without fault before God (verse 5). They have "gotten the victory" over the agencies of Satan (chap. 15:2).

The complete dependence upon Christ of this trial-tested number, their unwavering love for God, their undying loyalty to His commandments, their utter abhorrence of sin settled an issue forever. Man

made "in the image of God" can regain and retain that image through faith in the Christ who first overcame.

Is it any wonder that John saw these perfected disciples of Jesus Christ following Him, the Lamb, "whithersoever he goeth"—as trophies of the triumph of His love and grace (chap. 14:4)?

And suddenly this theater for the angels (and for the witnessing universe)—this little world over which towers the cross of Calvary, will be completely changed. The organization of the universe will be changed. For here in this theater made over new will be "the throne of God and of the Lamb" (chap. 22:3). Here on this world's refurbished stage will be the tree of life. Here God will cause to flow the waters of the river of life (chap. 22).

Who then can be surprised to find that the apostle Peter, in speaking of the love of Christ as manifested in the divine plan of salvation, declares that here are "things the angels desire to look into" (1 Peter 1:12)?

What part do the angels see you playing on the stage of the angel theater? How well are you playing it? ♦♦



By THOMAS A. DAVIS

DR. RADHAKRISHNAN, former President of India, once remarked chidingly to a Christian missionary with whom he was talking: "Christians are ordinary people making extraordinary claims."

Christians do make some extraordinary claims. For example, they claim that of all the many sacred books of the world's religions, their book, the Bible, is the only true one; that it alone contains pure truth. They claim that of all the multitudes of the world's gods, only their God is living and efficacious. And, perhaps the most abrasive of all, Christians claim that only Christ is able to forgive sins and to save from sin.

Dr. Radhakrishnan is a Hindu, and a Hindu is willing to concede that all religions are good and that their goal is the same—only the roads are different. Thus, to a pious Hindu, Christians are arrogant and presumptuous in their exclusive claims.

But it would seem that the real implications of Dr. Radhakrishnan's remark are: Why are not Christians as extraordinary as their claims? If all

the things that Christians claim are so, why are they not better people than I observe them to be? Why is not Christianity a more meaningful force for good in the world?

Dr. Radhakrishnan had a right to ask these questions. He had a right to expect Christians to measure up to the claims of their religion. For we judge a man's religion by what it does for him. And if Christians make extraordinary claims, others may naturally expect them to measure up to those claims.

And many honest, dedicated Christians of all persuasions are searching their hearts with deep concern. They too are asking, Why is Christianity not manifesting the dynamic power it claims to have? For it seems that Christianity is like a Samson who has long been shorn of his hair. And all the time the world is drifting farther and farther from a condition in which Christianity has for it an appeal. Daily we see Christianity's values, beliefs, interests, philosophies, becoming less oriented toward God's Word; we observe the very language of traditional

Christianity becoming meaningless to today's people; we see fewer and fewer points at which the teachings of Christianity touch the ideologies of the average person.

Yet Christians—if they sincerely believe and teach what the Bible teaches—believe that their religion, and theirs only, has the answer to the world's problems.

How, then, can the answer be given?

As we consider these things, it seems that nothing but a great outpouring of the Holy Spirit can cut through the thick, solid, opaque wall of unbelief, indifference, cynicism—the outright paganism—that separates the multitudes from truth and light.

But as the welder must have his oxyacetylene gun through which to channel his gas mixture, thus enabling him to produce a cutting flame, so God must have His people to use as channels for the heart-melting power of the Holy Spirit.

On more than one occasion I have heard one of our church leaders pray during an ordination of ministers: "O Lord, may they be no ordinary men!" In other words, may these men now being consecrated to the gospel ministry be made extraordinary men, commensurate with the demands of an extraordinary gospel; may these ordinary men be extraordinarily endowed by the Spirit.

That prayer was prayed for a specific occasion. But we believe that it needs to be prayed for the whole church membership: "O God, may we be no ordinary people!" This is the crying need of Christianity today—a people extraordinarily invested with God's Spirit to demonstrate to the whole world that the claims of Christianity are not mere mouthings of visionaries and charlatans and misled simpletons, but the mighty power of God unto salvation.

The real problem of Christianity today, then, is that there are too many ordinary Christians. What the church must have is an extraordinary people, a people endowed with God's Spirit as they have never before been endowed, no, not in all history.

Referring to our day, Mrs. White wrote years ago: "Peculiar and rapid changes will soon take place, and God's people are to be endowed with the Holy Spirit, so that with heavenly wisdom they may meet the emergencies of this age."—*Testimonies*, vol. 6, p. 436. (Italics supplied.)

The question to which the whole universe awaits the answer with intense and impatient interest is: When are God's people going to open their hearts to the Spirit's power? ♦♦

Evil thoughts that scar the brain,
Impure thoughts that leave a stain,
Envious thoughts that mar the soul,
Unkind thoughts that take their toll,
Haughty thoughts that soar on high,
Deceiving thoughts that speak a lie—
All of these are lumps of leaven
Which surely will deny us heaven.

Holy thoughts that fill the mind,
Loving thoughts so sweet and kind,
Happy thoughts that lift and cheer,
Trusting thoughts that know no fear,
Serious thoughts that lead to learning,
Jealous thoughts that set hearts burning—
All of these prepare the way
To stand with God on that great day.

Thoughts

By MOEITA M. BURCH

The Year 1888

By W. P. BRADLEY

TO SEVENTH-DAY Adventists the year 1888 recalls events of deep spiritual significance to the growing body of believers, for it was at the General Conference session held in Minneapolis, Minnesota, October 17 to November 4, that the theme of righteousness by faith received special attention in the public sermons and devotional services, in the testimony meetings, and in the messages brought to the session by Ellen G. White.

Seventh-day Adventists had been sturdy champions of the teaching that saved Christians should live in obedience to the moral ten-commandment law, including the fourth, which sets forth the duty to observe the seventh day as the Sabbath. In their zeal to preach the binding obligation of the law upon Christians in all ages, Adventists perhaps had not given as much emphasis as they might have to the central doctrine of the Christian faith, that is, that salvation rests on Christ's atoning sacrifice on the cross and that the sinner is saved through faith in Him. To experience the new birth through the work of the Holy Spirit, to live as expressed in the words of the apostle Paul, "It is no

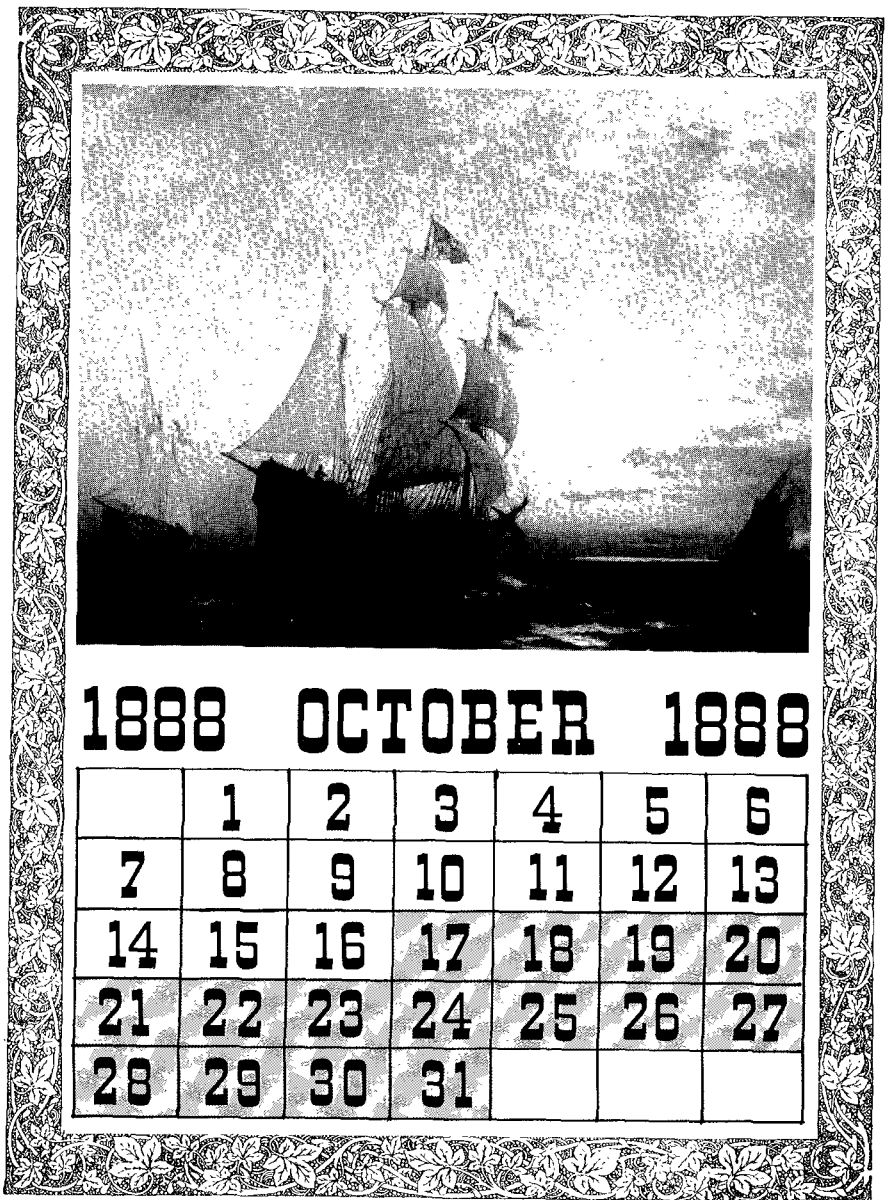
longer I who live, but Christ who lives in me" (Gal. 2:20, R.S.V.), is the very essence of the Christian faith and the most vital aspect of the gospel message.

A New Emphasis

The new emphasis in preaching and teaching set forth in the 1888 conference was received wholeheartedly by some, while others at the conference took a rather dim view of such a change in emphasis in presenting the Advent message to the world. The historical experience of the leaders and members of the church in that year and the years that followed has been set forth quite fully in such denominational books as *Christ Our Righteousness*, by A. G. Daniells, *Through Crisis to Victory*, by A. V. Olson, and *By Faith Alone*, by Norval F. Pease. It is also developed quite fully in a forthcoming volume by L. E. Froom, and, of course, in various books and articles of Ellen G.

White, who welcomed the message of righteousness by faith wholeheartedly in 1888 and taught it consistently throughout her life, both before and after that year.

In 1950 two missionaries from Africa on furlough in North America, R. J. Wieland and D. K. Short, produced a rather extended study of the 1888 events under the title, *1888 Re-examined*. This manuscript was prepared for study by the General Conference leaders in order to bring certain aspects of the 1888 experience to their attention. After the authors had returned to Africa, the manuscript, without the approval of the authors, was duplicated and distributed rather widely. The theme it presents has been variously received, some misunderstanding the purpose of the document and attempting to misuse it and wrest its purpose toward a criticism of the General Conference, which the authors insist they never intended.



We come now to a period of more recent date having to do with events of the summer of 1967, which we believe will be of interest to our workers and members. At the invitation of the General Conference, R. J. Wieland, one of the authors of the manuscript, spent several days in Washington, D.C., conferring with a group of the brethren who met with him to discuss the manuscript and its use and effect among those who have read it. (D. K. Short, manager of the Sentinel Publishing Association in Cape Town, South Africa, could not attend the meeting.) Those who were present in the group will testify that it was an excellent meeting, and that a spirit of fellowship in the blessed Advent message was present throughout.

It was made quite clear in the discussions that there has been no question on the part of the church leadership of the loyalty and sincerity of Elders Wieland and Short. On the other hand, Brother Wieland recognized that some passages in the manuscript, referring to the reaction in a past generation on the part of some to the 1888 messages, could have been worded more mildly, and do not represent on the part of the authors any lack of confidence in church lead-

ership or of divine guidance of the church.

As for the use of the manuscript and its distribution, R. J. Wieland and D. K. Short have made it quite clear that they have not authorized its publication and they deplore the irresponsible use that certain individuals have made of the original manuscript and related documents in private agitations which have produced a divisive effect within the ranks of the church. They firmly support the organization and unity of the church. Concerning the purpose and use of the manuscript they have made the following statement:

Unauthorized Use of Manuscript

"We, as authors of *1888 Re-examined*, wish to state that this manuscript was not written for publication or for distribution, but for the study of the General Conference Committee. We have not authorized anyone to reproduce it for general circulation. Anyone who has made use of our document in this manner has done so without our permission or approval and entirely on his own responsibility. We do not approve the use of this material for agitation in the field.

"We reaffirm our confidence in the

triumph of the corporate, denominated Seventh-day Adventist Church in the fulfillment of its divinely appointed, worldwide task, and our loyalty to the doctrines and the organization of the church."

In this meeting at the General Conference headquarters all who were present reaffirmed their confidence in the Advent message and the triumph of God's church in the near future and pledged to continue to work and pray for the outpouring of the latter rain and the finishing of the work in our generation.

This Seventh-day Adventist Church still has a great task to accomplish in proclaiming the central theme of righteousness by faith in the setting of the three angels' messages in preparation for the return of our Lord Jesus Christ to this earth to receive His church and to bring an end to the reign of sin. There is also a great spiritual work to be done for the church as an organization and for every member within it—in the reception of the Holy Spirit, which comes to revive and to empower the church to accomplish its great evangelistic task. The two go together: the outpouring of the Holy Spirit to prepare the members to bear their witness, and the dedicated voice of every individual in wholeheartedly proclaiming the message in its entirety and fullness.

Joy in Unity

We rejoice in the unity in faith and purpose that exists throughout the church. We rejoice in the many prayers that are ascending from members and workers through the world that the church may soon experience the latter rain in its fullness and that the work of warning the world may thus be finished.

The opportunity presented to the 1888 generation teaches lessons to us who today hope to see the work completed and the Saviour return in our time. We should be responsive to divine guidance and should repent of any trace of pride and prejudice arising out of our cherished opinions. We must repent and turn to God with a whole heart and rid our lives of self-centered complacency. Our eyes should be anointed with the heavenly eyesalve that we may see. It is for us individually and collectively to study how we may appropriate in its fullness the righteousness of our Lord and make preparation to receive more fully the bestowal of the refreshing showers of the Holy Spirit which, "if claimed by faith, would bring all other blessings in its train, and . . . is to be given liberally to the people of God" (*Testimonies to Ministers*, pp. 174, 175). ♦♦



SILENCE IN THE TEMPLE (A Parable)

By HARRIETT CAMPBELL

And behold, there lived at a certain time a man of strong opinion and self-esteem, honored and well thought of among his peers, who went daily into the temple.

He kept his robes well pressed and anointed his body daily with myrrh and perfume of great price from a hidden alabaster box.

Behold, this man was vexed in his spirit by those who served in the temple. "The priests are poor speakers," he mused, "inferior even to the rabble rousers in the market place. They raise not enough money for the treasury; they fill not the temple courts with their followers, nor do they greet the people with flattering words or deep bows."

The musicians of the temple pleased him not. Their chants were poorly chosen, poorly rendered.

The stupidity of the women (especially Dorcas and Lydia), who gathered gifts and goods for the poor without so much as a word of their many deeds, vexed him deeply. They had made no mention in the temple record of his gift. Had he not sent many of his dead brother's robes, those he could not barter in the market place, to the temple women? Nor had they made public mention of this at the temple gates!

Now, therefore, this man pondered what he might do. Then he knew what he would do—he would hold in no longer, he would vent his grievances. Sharpening his tongue, he spoke with sharp and piercing words of the priest, the leader of the singers, the chief musician, those who played with psaltery and harp, the temple helpers, the money gatherers, and the helpers of the poor—even Lydia and Dorcas.

And the two-edged sword of his crafty tongue entered the souls of the temple workers. Their works slowed until silence fell in the temple and in the courtyard.

The critic wrapped his robe more surely around him and went on his way feeling exalted in his heart and saying, "God, I am glad that I am not as other men." Nor did he know that he had taken the heart out of the temple workers and left the temple silent behind him.

The Dragon Mobilizes

By RALPH S. WATTS

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God and have the testimony of Jesus" (Rev. 12:17).

EXILED on barren Patmos, the prophet was shown in prophetic vision a murderous monster—the dragon.

John was familiar with the symbol of the dragon, for ancient mythology had its draconic monsters. By his time the Chinese already had adopted the golden dragon for their imperial emblem.

Seventh-day Adventists believe that the dragon fitly symbolizes that cruel persecuting power identified in the book of Revelation as "that old serpent, called the Devil, and Satan" (Rev. 12:9). This is the evil power with which the church has long contended.

The book of Revelation points to a time when the discordant elements in the world will unite. How will this come about?

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty" (chap. 16:13, 14).

Supernatural manifestations of

various kinds will constitute the means by which Satan will cause the world to worship him. He will be successful except for a noble remnant that refuses to fall to his demands.

Significant in his operations will be the merging of the three elements of religion into one mighty movement: "The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of spiritualism; they will reach over the abyss to clasp hands with the Roman power."—*The Great Controversy*, p. 588.

The servant of the Lord further reveals that "among the most successful agencies of the great deceiver are the delusive teachings and lying wonders of spiritualism" (*ibid.*, p. 524). Seventh-day Adventists have long regarded as a basic element in spiritism the work of demons. This concept is correct, and today spiritism is working on a broad base.

Modern spiritism has declared itself a religion and stands in company with the other great religions of the world, claiming mass attention. It is through spiritism that Satan presents to the world "a new and more exalted system of religious faith" (*ibid.*, p. 589) by appealing "to the reason by the presentation of elevating themes," for he "excites the imagination to lofty flights, leading men to take so great pride in their own wisdom that in their hearts, they despise the Eternal One" (*ibid.*, p. 554).

Today the world's wisdom—sci-

ence and philosophy—appearing to the masses so plausible in its untrammelled research, so broad and candid in its conclusions, and so courageous and unprejudiced in its reasoning is bewitching worshipers, inviting them to believe in nothing but *themselves*. In his new guise the dragon aims not so much to hurt the body as the soul. By killing moral habits, wounding consciences, and defiling thoughts he seeks to deaden the religious sensibilities of the people of God. Mocking pious earnestness, he corrupts public opinion to poison the very atmosphere true Christians must breathe. Working stealthily, he strikes the soul with as deadly a reality as he did the bodies of the early Christians through ancient Rome's bloody laws.

"Spiritualism teaches 'that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead.' And again: 'Each mind will judge itself and not another.' 'The judgment will be right, because it is the judgment of self. . . . The throne is within you.'"—*Ibid.* In his book *Psychology and the Christian Religion* Dr. David Duffie, a Seventh-day Adventist physician, outlines developing trends in the general practices of "scientific" psychotherapy. Quoting leading psychologist Fritz Kunkel on the "birth of the mature personality, the birth of the future man," Dr. Duffie shows him answering the question "Who is the obstetrician of the soul?" thus: "If the churches leave this vast field of badly needed work to the secular sciences, it is almost certain that a spiritual miscarriage will ensue. Secular scientists, including Freud and Adler, are not equipped for spiritual midwifery. . . . If these people come from the side of secular science, they find themselves overwhelmed with religious experiences which they had

never expected. If their background is religious and theological, they are fascinated by a new approach to the cherished treasures of their spiritual life. . . . A more intimate cooperation of psychotherapy and theology is unavoidable."—"Psychotherapy: A Contribution to Religious Life and Thought," in *Christianity and Crisis*, July 7, 1947, p. 3.

Through spiritism Satan will also make inroads into the popular method of healing emotional disorders: "The advantage he takes of the science of the human mind, is tremendous. Here, serpentlike, he imperceptibly creeps in to corrupt the work of God. . . . The sciences of phrenology, psychology, and mesmerism are the channel through which he comes more directly to this generation."—*Testimonies*, vol. 1, p. 290.

In *The Journal of the American Medical Association*, Paul W. Pruyser on January 17, 1966, wrote: "As long as psychiatry was really neurology or merely an esoteric pastime of classifying, it had little relevance to religion. And as long as the faithful defined religion exclusively in terms of the supernatural or lustily thought of detachable souls floating through a never-never land . . . there was no need for any conversation with psychiatry."—Volume 195, no. 3, p. 198.

When the Archbishop of York ap-

pealed to the Anglican clergy to help in "the enterprise" of "the practice of psychotherapy" in 1936, he appointed as full-time secretary Miss A. G. Ikin, "an expert psychologist and a convinced Christian who has spent much time in the study of theology." Her book *The Background of Spiritual Healing* records her findings: "It is necessary to bear in mind the worldwide nature of the movement of thought in which the emphasis on the value and importance of mind, expressed in the study of psychology, has its roots." She continued, "It is not always realized . . . that this movement within the European and American culture is paralleled by Asia, China, India. . . . Buddhism is reviving."

"By the beginning of the seventh decade of the present century," Dr. Duffie comments, "the clasped hands had practically grown together, so firm was the union."—*Psychology and the Christian Religion*, p. 97.

"Satan determines to unite them [Christians and the ungodly] in one body and thus strengthen his cause by sweeping all into the ranks of spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded.

Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world and the ushering in of the long-expected millennium."—*The Great Controversy*, pp. 588, 589.

"The forces of darkness will unite with human agents who have given themselves into the control of Satan. . . . Through yielding to satanic influences, men will be transformed into fiends; and . . . will become the habitation of dragons, and Satan will see in an apostate race his masterpiece of evil—men who reflect his own image."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 12:17, p. 974.

Despite the dragon's all-out mobilization, God's forewarned remnant church "will be able to stand in this time of almost universal apostasy" (*ibid.*, on 2 Cor. 11:14, p. 1106), for "the Lord will vindicate His truth and His people" (*Prophets and Kings*, p. 606). And as the third angel's message gains momentum in its worldwide proclamation, from every corner of the earth the faithful will declaim with Martin Luther:

"God's truth abideth still,
His kingdom is forever." ✦✦
(Concluded next week)

The art of living *when you're young*

By MIRIAM WOOD

A DEBT TO CAESAR "If I want to use drugs, it's my own business; it doesn't concern anyone else—particularly the Government." Dan's delivery of this declaration was characterized by steely determination, flashing eyes, and almost-gritted teeth. We'd been discussing the alarming (to me) increase in drug usage by young people, when I, all unwary, endorsed the idea of stringent Government controls.

"One of the worst features of the modern world is the concept that a government has the right to invade a citizen's personal life," Dan continued. "I just don't owe Caesar—ancient or modern—*anything!*"

For a few moments I pondered in silence this extraordinary philosophy. Then I asked, "Suppose though, that you turn out to be one of those people who becomes totally incapacitated by the use of drugs? If you end up a mindless, babbling idiot, unable to support yourself, what will you do?"

Quick as a flash, he answered, "I'd go on welfare; what else?"

Taken totally by surprise, I stammered, "But you said a few moments ago that Government must not be allowed to interfere in a citizen's 'personal life,' as you phrased it, even to his making himself a human vegetable. Wouldn't it follow that if he opts for this course of action, Government shouldn't have to pick up the pieces?"

Angrily, Dan terminated our conversation. "That's the

trouble with people your age," he gritted. "You're so *square* it's a complete waste of time to discuss modern concepts and theories with you."

With that final, rather ungallant, pronouncement he stalked away, leaving me saddened, bewildered, and feeling rather like one of the mummies not yet excavated from the Valley of the Kings (or Queens).

To better inform myself, and to repair the glaring lacks in my education which my young friend declared exist, I've been reading in the subject area of individual responsibility, individual freedom, and the relationship of a citizen to his government. Dan won't like it, but what I've read has reinforced my conviction that if civilization is to endure, each person *must* think of himself as one of many; he must regard each of his actions as a stone tossed in a pool. How far will the ripples go? Will they turn into tidal waves, drowning first those who love him then ultimately innocent bystanders?

Impassioned declarations of "the rights of each individual" coupled with fiery diatribes aimed at "governmental failures" are high on the list of in things to do just now. Both exist; both deserve attention. There's another "r" that also deserves attention however—responsibility. For every right a citizen possesses there's a corresponding responsibility to use the former wisely. Refusal to accept the truth inevitably produces an even weaker government, and thus even greater failure.

Citizenship in heaven could hardly be granted to any human being who cannot—or will not—accept the twin concepts of rights and responsibilities. In view of this, an earthly citizen gets part of his basic training for heaven by discharging his debt to Caesar. So who can say that basic training should be waived or is unimportant?

Minimizing Spiritual Casualties

By J. W. OSBORN

ONE morning a student whose home was in jeopardy came to our Prayer Band requesting prayer. The members prayed earnestly that his marriage might be saved. Situations such as this always provoke the question Why? Why should there be such spiritual difficulties? Why should there be spiritual casualties?

One who has had college training should have settled one thing, namely, that the physical world operates under law. If he has majored in the sciences, operation by law has been demonstrated to him a thousand times. But even the liberal-arts student should have been convinced that the physical world in which we live operates under fixed and immutable laws.

Take the human body. I suppose its healthful operation is governed by a million laws. During each waking hour every organ, each function, down to the microscopic cell, is operating under law. And while we sleep other laws take over, and we survive several hours of unconsciousness.

But not alone is the physical under law; the intellectual and the spiritual are also under law. So patently is this true that if we wish to succeed in any project—physical, intellectual, or spiritual—we must first learn the laws related to it. We must then carefully fulfill the conditions these laws demand. Continued attention to these laws leads to formation of habits that will ensure our unflinching fulfillment of the conditions. Having done this, we may expect success.

Formula for Achievement

This observation brings into relief an important triad—laws, conditions, time. These are the elements, the factors, of success. They might be arranged in a simple equation: A (the

symbol for Achievement) equals L plus C times T. $A=T(L+C)$. By the application of this equation man has learned to dominate and subdue the forces of nature, and by the application of this same equation he may also dominate the realms of the mind and of the spirit.

For example, if you were to ask a piano student the question "What is the production difference between a loud tone and a soft tone?" you would probably get the answer "To produce a loud tone you apply a high level of power or weight to the key; to produce a soft tone you apply a low level." That sounds like a good answer, but it is incorrect, because the factor that determines tonal differences in piano dynamics is the speed with which the key descends. The

of "snap course" in which the student gets good grades just for the asking? To be sure, no one would admit that he believed that, but how is it with one who kneels and prays, "Dear Lord, help me to overcome this or that," or "Dear Father, send Thy Holy Spirit upon me," then, rising from prayer, goes about life's way without ever associating any sort of organized activity or discipline that, if carried out, would assist God in answering these prayers. Wouldn't this seem to be treating salvation as if one expected good marks just for the asking?

Now back to the question Why should there be spiritual casualties? Could it be that spiritual casualties come about through ignorance? Of course there will always be those who

$$A = T(L + C)$$

more swiftly the key descends, the louder will be the resultant tone, and the more slowly the key descends, the softer will be the tone. As the accomplished pianist performs he is not sitting there concerned with applying varying amounts of power, but with producing varying speed rates of key descent. The student who does not know this law and therefore does not fulfill its conditions will never master the full range of piano dynamics, no matter how long he practices or how hard he works at it. The equation $A=T(L+C)$ operates in piano playing. It also operates in the realms of the mind and of the spirit.

Is salvation a science? Ellen G. White speaks of "the science of all sciences, the science of salvation" (*Christ's Object Lessons*, p. 107). Students who major in any of the physical sciences must spend many college and university class hours in classrooms and laboratories to master the science of their choice. I wonder how many of these same students spend as much time with the science of salvation. Does it not often appear that salvation is treated as if it were a sort

elect to live a Bohemian life in spite of all guidance and counsel, but such would not likely be in any Seventh-day Adventist student body. But how could ignorance be the cause? How could any student pursue studies in one of our denominational institutions and be ignorant of matters of the spiritual life?

May I make two observations?—and be assured they are observations only and not criticisms. First, during my tenure of service teaching in our Seventh-day Adventist schools I had the opportunity of hearing hundreds of sermons and spiritual chapel talks. Most of these were well organized and prepared and equally well delivered and presented, but most of them would have to be described as diagnostic.

Suppose you were to take a medical problem to a physician, and you would tell him all you knew and had observed about it, and he would take it from there and by various means and tests probe deeper into the matter. If, by and by, he would come up with a report for you that would be a well-documented diagnosis of your

case and your problem, and having finished this would arise from his desk, see you to the door, and bow you out, what would you think? Had you not expected him to do more than this?

Many times I have left the place of meeting feeling as would that patient. Impressed. Depressed. Impressed because I saw anew and more clearly my own spiritual needs and shortcomings; depressed because nothing specific had been told me to do about them. Sometimes in Weeks of Prayer the impression would be given that there was nothing, absolutely nothing, we could do to better our spiritual condition, and it was not until I had read quotations such as the following that I saw the matter in better perspective:

"While the sinner cannot save himself, he still has something to do to secure salvation."—*Patriarchs and Prophets*, p. 431.

"Each one has a personal battle to fight. Each one must win his own way through struggles and discouragements. . . . No one, not even God, can carry us to heaven unless we make the necessary effort on our part."—*Testimonies*, vol. 5, p. 345.

Character Not an Accident

"A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man."—*Prophets and Kings*, p. 488.

All of which seem to be saying that there are certain fundamental laws, certain conditions, that must be fulfilled if we are to be saved.

Second, it is possible that the baptismal classes that followed the Week of Prayer and processed persons for church membership, while they might have adequately instructed in the articles of faith, only meagerly instructed in the practical know-how, the means whereby the victorious life is lived. It seemed that the speaker in each case, in the pulpit or in the classroom, assumed that the listeners possessed practical spiritual know-how; and all he, the speaker, needed to do was to point out the goal, and everyone would take off triumphantly. But they did not all know. I did not know. And so we blunder along because it has not been called to our attention that there are certain basic laws that must be fulfilled again and again and again in order to perfect character. It would seem that the equation $A=T(L+C)$ applies in spiritual matters.

Nothing so completely convinces me of the operation of law in the

realm of the spirit as does the matter of character development. Character is something for which none of us can sign a check. It cannot be exchanged for trading stamps or box tops, and it never comes to us in a neatly beribboned parcel. Character is our workmanship; it is our child, produced with the guidance and power of God.

A Broad Pyramid

Character, it would seem, is the crowning apex of a very broad pyramid. It is constructed like this: A righteous character rests upon a collection of right habits; the formation of right habits depends upon self-control; effective self-control depends upon the right action of the will—and here we mean the divinely motivated will; the right action of the will depends in turn upon attention; keen, alert attention depends upon surplus nervous energy; surplus nervous energy is the product of optimum health; and optimum health, as we are often told, must have its foundation upon adequate nutrition, fresh air, pure water, exercise, rest, recreation, and a clear conscience. The ideal achievement of each level of this pyramid is dependent upon the operation of the equation $A=T(L+C)$. If any section of this pyramid is missing or defective the entire structure will be weakened and the end product impaired.

We do not have the space to discuss the laws and conditions that must be met so as to succeed in each step of

character development, but there is one quotation in *Prophets and Kings* that seems to be talking about this level-by-level development of the character from the physical and intellectual to the spiritual.

"The kingly power of reason, sanctified by divine grace, is to bear sway in the life. Intellectual power, physical stamina, and the length of life depend upon immutable laws. Through obedience to these laws, man may stand conqueror of himself, conqueror of his own inclinations, conqueror of principalities and powers, of 'the rulers of the darkness of this world,' and of 'spiritual wickedness in high places.'"—Page 489.

This is the spiritual triumph of man, and it is a step-by-step progression in which he and God take part.

There is another quotation that deals with a level of this character pyramid quite near the top: "Excessive study, by increasing the flow of blood to the brain, creates morbid excitability that tends to lessen the power of self-control, and too often gives sway to impulse and caprice."—*Education*, p. 209.

Excessive study lessens the power of self-control. I wonder how many students, how many earnest students, would reason that their study habits had anything to do with their morals? I take it very few would, and this strengthens my belief that spiritual casualties come about largely through ignorance, not ignorance of the fact that immorality is wrong, but ignorance of some basic law, the conditions



The Farmer's Sermon

By MARGERY WILSON

"H'M-M-M, that sign says PEACHES," observed Mary as she flipped her signal to turn off the road and park near the fruit stand.

Inside, people milled about, pinching green pears, separating corn husks to peek at golden kernels tucked inside, and thumping the fat green watermelons that were stacked everywhere against the walls.

A few tourists had seated themselves at the picnic tables. They were alternating cool bites of red watermelon with long looks at the river where it slid somewhat slowly under the bridge.

The fruit stand had a large selection of fruit and vegetables, but Mary's search didn't reveal any peaches.

Seeing the clerk return to her stool behind the counter, Mary hurried to ask

her whether she would have any canning peaches.

"Sold out yesterday," said the clerk, "and couldn't get any more until morning. They'll be here by noon."

Mary started to leave but was stopped by a sudden change in the clerk's voice. In a louder voice the woman on the stool continued, "You know, we buy our peaches up the valley from Seventh-day Adventists, and they won't do any business on Saturday. They have the best peaches in the world, but they won't sell 'em on Saturday. So we had to wait over until today to get some more."

The small sermon suspended itself in the silence. It had not missed an ear. Rewarding a puzzled fruit-stand clerk with a special smile, Mary got into her car to drive away.

Somewhere up the valley lived a Christian man who probably felt he was just an ordinary dirt farmer. Perhaps he felt bad because he couldn't witness for the Lord as effectively as a minister who preaches sermons and gives Bible studies.

He faithfully tended his trees and picked the yellow-gold fruit, unaware that many miles down the river the way he lived and worked would preach a short sermon.

of which are unfulfilled in an area seemingly remote and far distant from the problem in hand. Here the stage was set for spiritual failure.

Now to sum up. First, when one comes upon a spiritual casualty, wouldn't the important thing be to help him make a careful rundown of the architecture of character to locate, if possible, the area in which ignorance of law became the basis for spiritual failure? The student would then know that there is a definite and practical reason for every spiritual defeat, and this is something he can do something about.

Second, should not a Seventh-day Adventist educational institution, offering the student a rich educational menu, providing him with the tools for a successful professional career, provide him also with the practical tools for Christian living, the means whereby the victorious life is lived? If salvation is a science, then the minutiae involved in understanding and achieving it should be welcome in any curriculum.

Third, wouldn't the minister, whose responsibility it is to break the bread of life to the children of God, do well to check his every sermon to see whether it squares with the following suggestion?

Clear Explanation Needed

"There are many who want to know what they must do to be saved. They want a plain and clear explanation of the steps requisite in conversion, and there should not a sermon be given unless a portion of that discourse is to especially make plain the way that sinners may come to Christ and be saved."—*Selected Messages*, book 1, p. 157.

So in personal work, in the classroom, and from the sacred desk the student would receive a thorough understanding of Christian victory and how it can be obtained. This would prepare him to carry out his part in this great spiritual achievement where God and man work together to effect a new creation.

With such an equipment the student would be able to "make a go" of salvation. He would be able to plan for a successful spiritual career in parallel with a successful professional career. Moreover, he would be able to enlist the help of *all* the laws, intelligently fulfill *all* the conditions that would ensure his spiritual triumph and prevent his becoming a spiritual casualty. But without this preparation, this spiritual know-how, just how can anyone hope successfully to breast the strong currents of human desire, or stand triumphantly in that day when every man's work is to be tested by fire? ♦♦

SPEAKING OUT

"Doctor" or "Brother"?

By CARSTEN JOHNSEN

Christ's words in Matthew 23:5-12 constitute a timely warning against certain forms of human self-centeredness deeply rooted in everyone: "All their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren."

I once used to think that mainly institutions of the world—and only in certain areas of the world—were infected by the peculiar habit of emphasizing one's titles. Approaching a professor in a European university, a friend of mine was careful to address him as "Herr Dr. Schmidt." But the professor corrected him most severely: "Nicht Dr. Schmidt, bitte. Ich bin Dr.-Dr. Schmidt." The student had committed the offense of failing to recognize that the scholar he was talking to had *two* doctorates.

Is the intellectualistic distinction between "Dr. So-and-so" and "Mr. So-and-so" simply a European phenomenon, or a phenomenon confined to worldly environments?

A few years ago two of our European divisions jointly arranged a convention for our university graduates. I was asked to give one of the lectures. I availed myself of the opportunity of paying due homage to our generous French hosts in connection with my subject. The manner of public address is no problem in France. Whether the man you meet may be a member of l'Academie Francaise or a garbage collector in the streets, he is always addressed simply as *Monsieur*. A country blessed with such intellectual democracy has impressed me for many years as an extremely pleasant place in which to live.

But permit me first to give you a wider background of my personal experience. I taught in our Norwegian college for about ten years. During that time I happened to be the only teacher there having completed a university education. (In fact, it seemed I was not called to teach there *because* of my education but *in spite* of it. Our brethren in those days obviously had a somewhat different way of evaluating things. And that way was not always so foolish as it may now appear to some.)

I need not tell you that so far as titles were concerned I was simply Brother So-and-so, like any other worker on the campus. Another title was never imagined or dreamed of in that particular environment.

However, after the ten-year period, it so happened that I was away from the school for some years. When I returned changes had taken place. During my ab-

sence new teachers had entered who, in their turn, had finished their university education. The first time I now heard my name called over the loudspeaker of the office, I had a surprising experience: "Would Lector Johnsen please come to the office!"

"Lector Johnsen," I mused—that certainly sounded rather strange in this environment. Well, I soon had to establish the historical fact that our office personnel had found it appropriate, presumably in accordance with the increasing status of a progressive school, to abandon the old form of address of "Brother So-and-so." In place of that outdated ecclesiastical brotherhood we now had something I was inclined to call an intellectual caste system. Our teachers had officially been divided into two groups, similar to the ones you know from our American colleges of the present day—on the one hand the "Doctors So-and-so," those who have had the good fortune of finishing their education; on the other hand, the "Misters So-and-so," the ones who must be labeled as *not* having finished their education!

Reason for Innovation

I immediately went to the office superintendent inquiring why this division had been deemed necessary.

Here something interesting should be noted. I have observed the phenomenon on various occasions. It is not, generally, the teachers who take the initiative in introducing the watertight bulkheads that seem to divide a faculty into separate parts. It is rather a more neutral category of people, sometimes having no academic degrees, perhaps not even the personal ambition to acquire them, who obviously have a considerable admiration and respect for such degrees, and a definite appreciation of their value as an efficient means of boosting the prestige of their school.

Of course, I had to admit that there might be many good reasons for increasing the academic standing of our school in the public mind. Personal letters of application may need a clear enumeration of all titles and various achievements. This is not necessarily vain ostentation. This is realistic business for the teacher as well as for the firm or cause he represents. In fact, there would seem to be a lot to praise and approve in our office personnel's attitude. However, at the same time I had to point out that in my personal case the change of things meant a serious problem rather than an improvement. In fact, if I were to go on feeling at home in that school, the innovation they had devised with the best of intentions, no doubt, would have to disappear. (And I was confident that hardly a faculty member would seriously disagree with me.)

Sound pedagogical insight should also have its evident arguments. Why should we always emphasize, in front of our students—"This teacher has finished his education, but that one there, sad to say, has not. In other words, the latter's teaching is almost bound to be inferior in some way; it is far from being the ideal in this school; it is not really what you students are entitled to claim."

Should we not use any titles whatsoever then, except in our dealings with worldly authorities?

On the contrary, I admit the usefulness of certain titles on certain occasions, even on the campus. What could be more informative and practical than saying to a student, perhaps a newcomer: Go to *Dean So-and-so* or *Principal So-and-so*. Or: this is the office of *Professor So-and-so* or *Pastor So-and-so*. All these titles are meaningful in the sense that they tell something essential about the profession and practical function of that person. They tell me something of vital importance about his everyday life and the capacity in which he may enter into my life as a fellow man.

But here we are concerned about a title of a different type—that is, the title of "Dr. So-and-so," not Doctor in the sense of physician or dentist, for that also would imply a profession. But we are here speaking about Doctor in the sense of Ph.D. What meaningfulness or mission in life does that imply? What concrete information does that provide? Practically none whatsoever. Whether it was a doctorate concentrating on the guttural consonants of some dialect in the Caucasian Mountains, or on the computed prices of vacation cabin lots on the moon around the year 3,000, nothing is told you. The only thing such a title tells, in fact, the only thing it was ever intended to tell, is the fact that the person concerned has reached the pinnacle of erudition in some line or other, an erudition existing for its own sake.

But worse yet is the situation that arises when the phenomenon manages to enter our Sabbath school and church service bulletins—after *Mr. So-and-so* has offered prayer, *Dr. So-and-so* will preach the sermon.

First Impressions of a Large College Campus

Permit me to give a personal glimpse of my first impressions on arriving at the campus of one of our largest colleges in America some years ago. I had been called to the post of professor in one of its departments. Some office workers whose desks I naturally had to pass on that occasion puzzled me a little. They seemed to be actually uneasy about something. I understood afterward that almost every newcomer on the faculty caused them the same awkward predicament. How could they find out, preferably without asking directly, whether the new teacher had a doctorate? For evidently it must be considered as something close to a mortal sin to address a man as *Mr. So-and-so* if, actually, he did not at all deserve that "humiliating depreciation." Such treatment of visiting scholars would almost appear to be a valid reason for dismissal from the office.

I let them understand that in my case they could be entirely reassured. I would not take any action against them whatever they called me. In fact, as I look upon it (and I do hope I have not misunderstood my English altogether), being called "Mister" implies an infinite honor; it means that I have been pointed out as a real *gentleman*. So, from a strictly civil point of view, what more could any man expect? On the other hand, if they were Adventists, and if they thought they could accept me, too, as an Adventist (or as a passably good Christian, anyway), then I would be still happier to hear them call me *Brother Johnsen*.

What has caused the disappearance of that time-honored title of Christian fellowship, handed down to us as a precious legacy, not only from our pioneers in the Advent Movement but as a tradition older than the Church Fathers themselves? I have tried to ask some students on our campuses why *they* are so careful to avoid this form of address. Some will say openly: "It is precisely the long *tradition* that is the bad thing about it. We cannot be *that* old-fashioned today. Such obsolete phrases simply do not fit into twentieth-century language. Remember that we are here in a publicly accredited American college. We are not an isolated group any longer. You must always take into consideration that some non-Adventist may be near at any time. What would he think if we began to speak about our 'brethren'? Do we not look peculiar enough in the eyes of the world even without those out-of-date features?"

New Developments; New Problems

I do not doubt for a moment that new developments are creating new problems, sincere problems, for our students. And what about our administrators, the people in our offices? What problems do they have that cause them to drop the "archaic" forms of address we now find hardly surviving publicly except in letters from the General Conference? Is all this just a sign of modern adaptation or is it a symptomatic trait of a gradual process, in us as well, of a general secularization? Is there a trend that could be called the "dechristianization of Seventh-day Adventism"?

Could any other and less alarming reasons be produced for our increasing failure to proclaim, with the childlike openness of our forefathers, that joyous fellowship of belonging to a peculiar group of Christian brotherhood?

Anyway, there seems to be an invisible barrier of social pressure surrounding us on all sides, a glacial crust of modern secularism, an ice we do not dare to break.

Personally, I would like to find some mitigating circumstances to account for even the fact that we seem to be the most disturbingly "Doctor" conscious people in the world.

From my first real Adventist college experience in America I happened to come to one of the most famous university campuses in the country, a school counting a dozen Nobel prize winners among its faculty members. I asked a

woman in the reception office if I could meet a department head (a really distinguished scholar in his field). She spoke to the man, and then put down the telephone, saying smilingly, "Mr. N. N. is waiting for you in his office, Mr. Johnsen."

I was dumfounded. As for the "Mr. Johnsen," of course I could take that fairly well, but "Mr. N. N."—the famous scholar! How was it this woman had such boldness? Did she not have any reverence for the lofty peaks of expert scholarship?

I soon found that every man on that campus was addressed as *Mr. So-and-so*. And the same seems to apply to many other of our most highly selective universities. What a shock to a person such as me, accustomed to the code of manners prevailing in an SDA college.

Inferiority Complex?

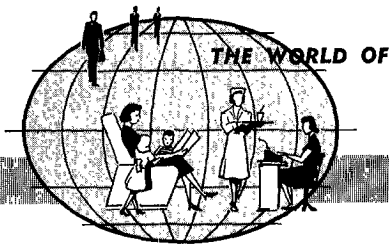
After this, however, I seriously had to ask myself the disagreeable but pertinent question—Are we as a people internally disrupted by some kind of inferiority complex? Is that the true reason why we insist upon defining our titles?

In one way, that explanation would be nothing less than an attenuating circumstance, after all. And then there might be considerable hope that things could change for the better after a while—that is, once we have finally grown up and left behind our "childhood diseases." A time might come when we sense no more need of laboriously boosting our "lacking dignity" by maneuvers of sheer vanity! But this, too, is probably a dangerous way of looking at our problem. Should we not rather go to the Bible and ask—why are we so eager to "receive honour one of another" (John 5: 44)?

We do need honor; there is no doubt about that. No man can live without honor. Scripture testifies to that. But from where should our honor come, the only honor that avails? It must come from God. And He says, "Them that honour me I will honour" (1 Sam. 2:30). So let us have this one great concern—to honor God. Then all our personal honor problems will simply disappear. We shall have the one great thing we are all lacking—the honor of God.

But then we must become *children* again. When I taught at our Seminar Schloss Bogenhofen, in Austria, I had the thrilling experience of having those heartily childlike students address me as *Uncle Johnsen*. The title my wife received was naturally *Aunt Johnsen*. Our principal was *Uncle Steiner* and his wife was *Aunt Steiner*. Humanly speaking, I never felt more profoundly honored in any school. To me these were titles of human warmth; they could not help impressing me as truly meaningful. They were definitely distance eliminating. It takes a real child to overcome distances. It takes a child to realize the warmth and meaningfulness of brotherhood.

This, in fact, is the great objection I have to our present use of the title "Doctor" in its relentlessly intellectualistic sense—it will always tend to be humanly cold and distance creating. It is too "adult" for the child of God. ♦♦



The Adventist Woman

Conducted by DOROTHY EMMERSON

No matter what generation, each individual likes to remember fondly his

Mother's Merry Heart



H. ARMSTRONG ROBERTS



By DORIS HOLT HAUSSLER

THERE was no threat of a storm that autumn afternoon as mother and I sauntered down the road, with mother stopping to glory in the reds and golds of Rocky Mountain maple, to admire a cluster of Oregon grape, to gather a handful of huckleberries, or to help me, her three-year-old daughter, capture a baby frog. To her, life was one great adventure, so why should she hurry through it? Why should she not take time to enjoy it when there was no need to rush?

As we climbed the steps to Aunt Bell's beautiful home, mother looked

back at the lowering sun. "We mustn't stay long," she cautioned. The moments were so packed with visiting and play that no one noticed the angry clouds rolling in from the sea. Suddenly and without warning it was eerie dark. As we hurried away a few raindrops splattered heavily in the road. Mother held my hand tightly and kept up a one-sided conversation to quiet my fears.

"Maybe if we take the short cut we can beat the rain," she gaily remarked as she led me down a grassy path and into the woods.

"Mommy, how can we see where

we're going?" I wailed as I stumbled along beside her.

"I have cat's eyes, you know," she laughed.

At the mention of cats my hair stood on end, for I'd heard the grownups say these woods were alive with wildcats, bears, and mountain lions. Tears streamed down my cheeks and mingled with the thickening drops of rain.

Mother, who had come to the Oregon country in a covered wagon when she was just a little girl and had lived through many an Indian uprising, wasn't afraid of wildcats. Nor of mountain lions. Nor of bears. She stopped, took off her coat, gathered me in her arms, tossed me over her shoulder and onto her back, then drew her coat around the two of us and tied the sleeves under her chin. With my legs around her waist and my arms hugging her neck, she started off, holding my ankles securely in her slender hands.

Suddenly the heavens broke open, and the rain came down in torrents. But mother plodded on through the deepening dark, singing her favorite hymns, never hesitating, till she came to the bridge.

The bridge was only a log with notches cut in it for steps. It angled down to the other side of the stream and when wet it was very slippery. Mother knew that if she missed one of those steps we would both plunge into the rocky creek below. She asked the Lord to guide her feet; then as a flash of lightning illumined the log, she moved forward. After taking the first step, she balanced there in the rain until the lightning showed her the second step, and the third, and the fourth, and the fifth.

How long it took us to negotiate that slippery, makeshift bridge I have no idea, but it seemed like an eternity to a three-year-old who was as fearful of the lightning as of the dark. But to mother the lightning was God's way of answering her prayer. When the ordeal was over she made the woods ring with her song of praise and thanksgiving: "O Thou in whose presence my soul takes delight, On whom in affliction I call, My comfort by day and my song in the night, My hope, my salvation, my all!"

"If there isn't a funny side to a situation, *make one*," mother would say. In a sense, she was a general

practitioner dispensing happiness pills wherever she went, and she was as faithful in taking her own medicine as she was in prescribing medicine for others.

One day she and dad and I were on our way to town in our fringe-topped surrey. Dad stopped the horses in front of a neighbor's house and ran in to ask counsel on a farming problem. As mom pulled hard on the reins to control our skittish team of colts, she wished for a third hand with which to cover an on-coming sneeze. But, alas! Her upper plate went sailing across the back of one of the horses and disappeared in the deep dust.

When dad came out and found me feeling around in the dirt, he looked at mother with a big question mark on his face. She gave him a toothless smile, and we all burst out laughing. After reaching the conclusion that the hapless set of teeth had most likely clattered down a deep ravine, she put into practice two of her favorite proverbs: "Never cry over spilled milk" and "What can't be cured must be endured."

She Lived the Proverbs

"What is worth doing is worth doing well!" mother drilled into us. Then she set a worthy example by doing with her might whatever she attempted to do. There was the time when she and a friend were sitting in the front row of the church balcony. With discouraging results the music director urged the congregation to join in the song service. In desperation he lifted his eyes to the balcony and pleaded: "Now you folks sing the second stanza all alone and let's hear you make the rafters ring!"

Mother sat up straight, braced herself, and came in loud and clear on the first word. It made no difference to her that she was the only one responding to his plea. He had told them to sing, so she sang! Alone and with all her might she sang that verse to the very end, oblivious to turning heads, craning necks, and the smiles of those on the main floor below. When she had finished, the director chided his audience, "If all of you would sing like that little old lady in the balcony, we would have a really fine song service."

Was mother offended because he had called her an old lady? Not a bit!

Mother was deeply religious. She loved the Lord with all her heart, and that is why she was so happy. To her, seeing the thorns and thistles along the way was unbecoming for a Christian. Stopping to look at them when God had given such beautiful

things to enjoy was sinful. "Look for the beautiful; look for the true," she would sing if we criticized others or began to repeat a tale we had heard.

Mother had stored away in her memory dozens of songs appropriate for various occasions. We arose in the morning to her joyful rendition of "Awake, my soul! Stretch every nerve, and press with vigor on" or "The morning light is breaking; The darkness disappears" or, perhaps, "Awake, ye saints, and raise your eyes," and we went to bed at night to the beautiful hymn, "O Father, us in safety keep; we lay us down to sleep."

To avoid sounding preachy, mom often counseled or reproved us with a song. One day I had been cutting out paper dolls and was slyly pushing the scraps of paper under the rug. Without turning to look at me, mom began singing, "'Tis not the things you do, dear, but the things you leave undone, that give you a bit of heartache at the setting of the sun." Those scraps of paper came out from under the rug in a hurry and were promptly deposited in the wastebasket where they belonged.

Wherever we lived mother was the neighborhood doctor. She cared for the sick, sat up with the dying, and delivered babies, never expecting a reward for her services. "'Freely ye have received, freely give,'" she would quote smilingly if we cautioned her against overdoing the golden rule.

Mother was her happiest when surrounded by young people. Much of the time our home was filled with boys the age of my brother—poor boys who had no other home and

who wanted to gain an education.

Mother not only fed but also clothed these boys. With each new addition to our family dad took a quick look at their scanty wardrobes, hurried to town, and returned with bolts of material that mother would fashion into shirts, underwear, and pajamas for her "adopted" sons. She kept an ear to the ground for the faintest whisper of discouragement, and a long face was all it took to start her caroling. "Never give up; never give up. . . . Sing when your trials are greatest; trust in the Lord and take heart." I have been told by my "adopted" brothers who are now ministers, teachers, and leaders in the church, "I probably would have been a dropout if it hadn't been for your mother."

A Crippling Accident

One Friday evening in 1933 mother and dad were sitting in the living room, reading the Bible. As the sun was setting a low rumble in the distance intensified into a roar in the earth beneath them, and the house trembled. Mother jumped to her feet just as a second quake wrenched the room, splitting plaster, tearing cupboards from the walls and hurling them crashing to the floor. The demon temblor slammed mother down across the arm of the davenport and struck her to the floor, where she lay painfully crumpled and unable to move.

It took mother's mercy vehicle many hours to crawl around gaping holes in the twisted concrete, down highways cluttered with the cars of the curious the 30 tortuous miles to the Glendale Adventist Hospital. "Torn ligaments in the back" was the doctor's pronouncement.

After two weeks in the hospital mom was fitted with a stiff, heavily-boned corset, which she was doomed to wear the rest of her life. Besides, a whiplash injury she had received in an automobile accident ten years prior to this had left her with a nagging headache. The ill-fitting shoes of the 1800's had produced pains in her feet from which she suffered for the greater part of her 89 years.

But no one would ever have known that pain was her constant companion. The laugh wrinkles that lined her face only deepened with the passing years. Joyfully she filled the air with her songs and her ready wit, her cheeks dimpling and her blue eyes dancing to the very end of her abundant life.

"Her children arise up, and call her blessed; her husband also, and he praiseth her. Many daughters have done virtuously, but thou excellest them all" (Prov. 31:28, 29). ♦♦

To Mother

By ETHEL WALKER SHULTZ

**Mother, I never dreamed, those years
When I was your girl and free,
How many times I troubled you
And caused you to cry for me.**

**How could your strength hold up so long,
Working the whole day through?
I never spared you a bit, I know,
Or lightened your cares for you.**

**Now I have trials and cares of my own,
And often weep bitterly
Over some trait in my own dear child
That you must have seen in me.**

**Life with its chastening rod has taught
My heart to be quick to pay
Homage to you, loving mother of mine,
For I understand today.**

From the Editors

FROM THE EDITOR'S MAILBAG

Several months ago we received a letter from a reader asking us to editorialize on a court case reported in the public press, involving marriage and divorce. We offered a brief personal reply, but felt we should wait until the case had been appealed to a higher court before mentioning the matter in our editorial columns. Now the appeals court has rendered its decision, hence we are publishing the reader's letter, together with a few editorial comments. Here is the letter, written from abroad:

"Dear Editors: Please let me know our stand as Seventh-day Adventists on Matthew 5:32. This text states that a man (or woman) may get a divorce for adultery, but that the guilty party is not entitled to remarry, and if he does, the one who marries him is committing adultery. I am enclosing a news clipping from the March 22, 1968, issue of *Time* magazine, telling of a woman who decided to break up her home because her husband was a divorcee without 'Bible grounds.' Is this woman right in what she did?"

In reply we quoted the following statement from *Thoughts From the Mount of Blessing*, page 63: "In the sermon on the mount Jesus declared plainly that there could be no dissolution of the marriage tie, except for unfaithfulness to the marriage vow." We also said that the *Church Manual* makes it plain that we believe exactly what Matthew 5:32 says. On page 254 of the *Manual* (1967 edition) we read: "A guilty spouse, who is divorced, has not the moral right to marry another while the innocent spouse still lives and remains unmarried and chaste. Should he (or she) do so, he (or she), if a member, shall be disfellowshipped. The person whom he (or she) marries, if a member, shall also be disfellowshipped." A church derives its power from Christ, hence does not have the authority to modify or change His commands.

In Matthew 5:32 Jesus said, "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery." In Matthew 19:19 He added, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Though this language is clear, many in our modern, permissive society consider the scriptural standard for divorce and remarriage too rigid. No doubt God's command to Adam and Eve not to eat of the tree of knowledge of good and evil seemed rigid to our first parents also. And to multitudes today the command to keep the seventh-day Sabbath sounds rigid. But when one looks at the cross of Calvary and senses how merciful and loving God is, he knows that all Heaven's commands are for our best good. He knows that our happiness depends on implicit obedience. It follows, then, that the Bible rule for divorce and remarriage is best for the individual, for the home, and for society.

The Bradesku Case

What shall one do when he is involved in a marriage where his partner has not been divorced on Bible grounds? This was the problem faced by Mrs. Melvin Bradesku, of Cleveland, Ohio, and reported in *Time* magazine. After listening to radio broadcasts of the

Church of God, Mrs. Bradesku decided that perhaps her marriage (of 15 years' duration and involving five children) to a divorcee was adulterous. She wrote to a Church of God minister to ask whether her marriage was valid. The minister replied, "In God's eyes and according to the Bible, the present state would be adulterous." A few months later she moved out.

Mr. Bradesku sued the church for alienation of affection, and an Akron jury granted a judgment in his favor, ordering various church representatives to pay \$30,000. But the *Washington Post* of March 26, 1969 (one year after the original court decree), reported that "Ohio's Ninth District Court of Appeals ruled unanimously that a church was exercising its religious freedom when it advised a Cleveland woman that her marriage to a divorced man was 'adulterous' and thereby prompted the woman to leave her husband."

We think the appeals court made the right decision in reversing the ruling of the lower court. Religious freedom must be upheld. But whether Mrs. Bradesku's action was right is open to question. When the case first went to court Mrs. Bradesku testified that her husband had beaten her the year after they were married, and that she had filed suit for divorce in 1966, but later withdrew the case. Would Mrs. Bradesku have considered her marriage adulterous if she had been happy? Neither the courts nor the REVIEW can determine this.

The Place of Grace

We fail to see, however, what could be gained by breaking up a 15-year marriage, entered into in good faith, and involving five children. God's prohibitions are designed to provide structure to society and to keep us from getting into trouble. They are like fences at the top of a cliff. But if a person has already plunged over the edge, what then? Can the disaster be reversed by human effort? Do two wrongs make a right? Some situations are beyond the power of man to correct. The one who has made a mistake must simply throw himself on the mercy and grace of God. God knows the heart of the individual. He knows whether repentance is genuine. And where it is, He freely forgives.

Let us rejoice that God has given us commandments that we may conform to His will. Let us rejoice, also, that God's grace is equal to any situation, however difficult. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Amazing blend of justice and mercy!

K. H. W.

SHALL WE BOW OUR HEADS IN PRAYER?

Shall we bow our heads in prayer? Yes. This is the present-day custom in our churches, whether the congregation kneels or stands.

Shall we humbly bow our heads in prayer? Of course. Reverence should characterize our posture as we converse with the King of the universe. However, that such is not the only posture men have assumed in prayer is clear from several Bible examples:

When Jesus prayed what is commonly referred to as His intercessory prayer, He "lifted up his eyes to heaven, and said . . ." (John 17:1). Again at the grave of Lazarus

He "lifted up his eyes" (John 11:41). That other supplicants also lifted up their eyes to heaven seems to be implied in Luke 18:13, where the publican in his self-deprecation "would not lift up so much as his eyes unto heaven."

In the Old Testament Solomon is described as spreading forth his hands toward heaven when he prayed to God at the time of the dedication of the Temple (1 Kings 8:22). The attitude of his face is not described, but it would appear that it was also directed toward heaven. Concerning Ezra's prayer attitude it is recorded, "I fell upon my knees, and spread out my hands unto the Lord my God, and said, O my God, I am ashamed and blush to lift up my face to thee, my God" (Ezra 9:5, 6). It thus seems clear from both the Old and New Testaments that lifting the face or the eyes toward heaven was a posture assumed at least occasionally when prayer was offered.

We are not recommending that lifting the eyes to heaven replace the bowing of the head in our churches. We are simply noting that more than one method has obtained. We see nothing wrong in other postures when circumstances make them desirable. For example, when out in the beauties of nature alone, where the sights are conducive to communion with God, we have found our prayers enhanced by gazing at nature's beauties while addressing God. We have lifted our eyes to the starry dome at night while talking to God. He seems so near in the midst of His created works. But in a worship service or any public prayer, and in our family worships at home, we humbly bow our heads with other worshipers.

Superfluous Custom

The point we are getting at is this: Since the custom of bowing the head in prayer is so well established, is it not superfluous to call attention to the custom every time prayer is announced? Especially before an adult congregation, might not the repeated reminder "Shall we humbly bow our heads in prayer?" almost be an insult to the intelligence? Are the members of the congregation

so forgetful that every time a public prayer is uttered they must be told to bow their heads? Does the announcement really change conduct? Are the irreverent going to become reverent simply because of the reminder? We doubt it.

We can see the point in telling a group of children, for example in the children's divisions of the Sabbath school, to bow their heads reverently in prayer. The habits of children are not yet firmly established. Youngsters may be tempted to look around during prayer. They still need to be told and repeatedly reminded to be reverent in prayer. This is hardly true of an adult congregation.

How, then, should public prayers be introduced? They may need no introduction whatever. If they follow a hymn for which the congregation is standing and the congregation is expected to be standing during prayer and the prayer occurs at the customary part of the service, no introduction is necessary. If there is any question in the minds of the congregation as to whether a prayer follows the hymn, a simple introduction such as "Let us pray" is appropriate. If the congregation is expected to kneel during the prayer, a simple introduction such as "Let us kneel before the Lord our Maker" is in order.

Incidentally, we have used the term *congregation* to describe a group of worshipers. This term is clearly preferable to *audience*. *Audience* is particularly inappropriate to use when announcing prayer. It implies that the assembled people instead of being participants are merely listeners to a prayer. The term *audience* is defined as a group of listeners. In common usage *congregation* refers to a body of worshipers of God.

Admittedly, the items we have been talking about are clearly externals. We do not wish to magnify them out of proportion. What really counts with God is the spirit of the worshiper. But sometimes attention to externals may contribute to achieving a higher level of internal experience. The less obstruction we place in the way of the Spirit, the more effectively He will be able to work.

D. F. N.



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

A LEGITIMATE TAX DEDUCTION

I think too many SDA's are not aware that donations to schools and church buildings are tax deductible.

If half the money sent to income-tax receivers was sent to the nearest college, academy, church school, or church, there would be no need to wonder about receiving help from outside sources.

DONALD J. CHEARY

Bremerton, Washington

► In the United States, contributions to church-operated schools are tax deductible, but not payments of tuition for specific students, either those for one's own children

or those for some other student for whom one wishes to become responsible.—Eps.

THE UNFORGETTABLE WOMAN

I was surprised that a married woman (in the April 3 Letters) would ask the question "What is so important about [a woman's] being 'unforgettable?'" I am not married, but this I know—I don't plan to enter that blissful state until I have the assurance that to one man in the world I am unforgettable.

Often in our church emphasis is placed on externals—long skirts, short skirts, sleeveless blouses, make-up, wedding rings—and we usually deserve the rebukes whether they come from men or other women. We try hard to appear beautiful instead of cultivating gentleness, graciousness, and kindness, and instead of finding joy in the moment and hope in the future.

We expect ministers and ministers' wives to give talks about striving for virtuous lives instead of "outward adornment." But I found it encouraging to note (in the article "The Unforgettable Woman"—Jan. 30, REVIEW) that other men—worldly men—value the intangibles as well. Perhaps there would be less marital chaos if more women tried to become unforgettable for their husbands and children.

An unforgettable woman? Solomon said, "A virtuous woman is a crown to her husband." And I ask, What king ever forgot about his crown?

(Miss) ROSEMARY BRADLEY

Takoma Park, Maryland

QUALITY, NOT QUANTITY

Re the article "Quality Rather Than Quantity" (Feb. 20).

Why such a waste in our operation? It costs many thousands of dollars and many prayers to get a single person baptized, and we are losing one third through apostasy.

Today we bring them in through the front doors and one third go out through back doors. I wonder whether we are justified in calling this wholesale dropping out apostasy. Have these backslidden ones really been part of the remnant church?

Too often in selecting our workers we look for men and women who have earned their degree qualifications without making certain they have been called by God into the gospel work. They are put to work in God's vineyard as qualified for the task, but they work in their own strength rather than in God's. As a result, conversions have been more to the doctrines than to Christ.

J. H. ZACHARY

Lytton, British Columbia

Leaders of the Church Gather for 1969 Spring Meeting

By R. R. FRAME
Associate Secretary, General Conference

Except for the Autumn Council, the Spring Meeting of the General Conference Committee is the most important meeting of the General Conference Committee on the church calendar. It was held this year April 1 through 3, and about 90 members attended.

Recognizing the necessity of seeking the leading of the Lord, the committee members began each day with a period of devotion. The speakers were Theodore Lucas, W. M. Starks, and C. B. Hirsch. These men, who head the Missionary Volunteer, Stewardship and Development, and Education departments, respectively, all focused on qualities essential in the lives of those who lead the church under God in these difficult days. The periods of spiritual refreshing led to a harmonious approach to the agenda and to a determination to give greater impetus to the proclamation of the gospel.

The work of the church calls for consolidation and expansion in the spiritual realm. At least two of the actions taken at the Spring Meeting served to illustrate this point.

First, plans were approved for the development of a strong Spirit of Prophecy study program throughout North America. Administrative committees in unions and large local conferences are to select key men with ability and enthusiasm to encourage a closer study of the Spirit of Prophecy writings by church members. Area workshops will be a part of the program. Such will be under the auspices of the Spirit of Prophecy Committee.

The Testimony Countdown program, which was conducted in the Takoma Park church from January to March, brought great blessing to the large group who attended. Countdown will be launched in Adventist churches across North America by September, 1969, and a worldwide Testimony Countdown program will probably be listed for attention at the 1969 Autumn Council. As workers and laity participate in such a program, they must surely be consolidated in the truth.

A second action reveals that the work of evangelism is the expanding agency of the church. Every opportunity is taken to introduce new approaches. A group of men have developed a plan for introducing newspaper evangelism in the North American Division. Such a program foresees appropriate messages or advertisements being placed in Sunday magazine supplements of more than 100 leading newspapers in the United States and about 20 in Canada. Statistics show that such advertising on one day would provide a primary circulation of 23 million and a secondary reading audience of some 40 to 60 million people. Positive statements showing God's answers to modern

man's problems, together with appealing captions, are being planned. Follow-up facilities are being studied, these including small booklets and information correspondence courses that lead to the regular Bible courses.

Other Actions

A teacher's edition of the adult *Sabbath School Quarterly* will be published by the Pacific Press, beginning with the first quarter of 1970. This quarterly will contain 224 pages and be prepared in loose-leaf form. The *Sabbath School Worker* will continue to be produced in its present general format, but will be subject to review before the 1971 issues are prepared. In addition to general articles, full program helps for teaching youth, earliteen, junior, primary, kindergarten, and cradle roll divisions will be included, and each monthly magazine will contain 128 pages. As time and production arrangements permit, the journal will appear in three more specialized sections, each section carrying the general name *Sabbath School Worker* with appropriate designations of the divisions for which the section is intended.

In 1968 the committee agreed that the

General Conference assume control of Loma Linda Foods, which at present is an institution of the Pacific Union Conference. The 1969 Spring Council recorded appropriate actions that look toward the transfer becoming effective January 1, 1970. The composition of the general board of management of Loma Linda Foods received attention, as did the setting up of certain executive committees whose activities will lead to a continuing successful operation of this unit of World Foods Service.

Ellen G. White speaks of the health food work as God's gift to His church, and we are confident that He will continue to bless this all-important work as it is further developed, not only in North America, but around the world.

Personnel Changes

At each Spring Council actions are taken touching the lives of those who are engaged in denominational service. At the 1969 meeting William Wagner, M.D., was invited to connect with the General Conference to serve as an associate secretary in the Health Department. The plan will be for Dr. Wagner to locate on Loma Linda campus to succeed Dr. C. E. Randolph, who recently accepted a call to Madison Hospital, Tennessee. Dr. Wagner has given more than 20 years of service as a medical missionary and has been connected with denominational hospitals in several divisions of the world field.

Another action read, "Voted, To request the Southern Union Conference to

New Name for Seoul Sanitarium

Curtis King (left), business manager, and Dr. Louis Erich, medical director, watch as a painter puts the new name of Seoul Sanitarium and Hospital on the hospital's ambulance. The Korean hos-



pital's name has been changed to Seoul Adventist Hospital.

The new name, chosen by the hospital's board of directors during its annual meeting on January 14, will make it clear that this hospital is indeed a Seventh-day Adventist institution.

This institution has been well known in a number of countries since its opening 33 years ago by Dr. George H. Rue and others. In Korea it is best known for its high standards of medical care and for the competent nurses who graduate from its nursing school each year. At the present time there are 81 student nurses in the school under the leadership of Mrs. Grace Kim and Harriet Dinsmore. The hospital is also known for its intern and resident training program, now under the guidance of Dr. Jack Seoley.

The Seoul Adventist Hospital is also widely known for its orphanage, which now cares for 162 homeless children under the direction of Fay Welter.

The hospital name in the Korean language is to remain the same for the time being, but the term "Seventh-day Adventist" is to be used as frequently as possible with the name.

LOUIS R. ERICH, M.D.
Medical Director
Seoul Adventist Hospital

release A. C. McKee, and to elect him director of deferred giving for the General Conference." Elder McKee is experienced in the specialized activity of deferred giving, and he will strengthen the work of an important phase of the church.

As new appointments are made at General Conference level, so it is necessary from time to time for men who have borne the burdens of leadership for many years to request release from current responsibilities. Gerald R. Nash, secretary of the Sabbath School Department of the General Conference, presented his resignation, to be effective November 30, 1969. As W. R. Beach introduced the item, he pointed to the fact that Elder Nash entered denominational work in 1927 in the Trans-Africa Division. He traced his 42-year record of service through different parts of the continent of Africa, then as a local president in several conferences in North America prior to work in Sabbath school departments, which led to his appointment to the General Conference in 1958. A health problem has led Brother Nash to submit his resignation at this time.

Strong Financial Position

A most important item on the agenda of the Spring Meeting was the presentation of audited statements covering the fiscal period ending December 31, 1968. O. A. Blake, the undertreasurer of the General Conference, presented the statement in several sections. He said, "It is encouraging to note that another fiscal period has closed showing the General Conference to be in a strong financial position. We thank the Lord for the successful financial operation for 1968, and we look ahead to 1969 with courage, hope, and trust in God."

The minutes of the 1969 Spring Meeting of the General Conference Committee and the North American Division Committee on Administration cover many pages and will be added to those records which under the leading of the Spirit of God have been compiled over many decades. We are confident that the actions taken at this time, like those which have been recorded by previous committees in other years, will tell for the expansion of the kingdom of God on earth and for the hastening of His coming.

PHILIPPINES:

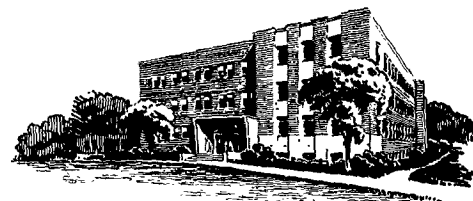
SAWS Helps Government Aid Disaster Victims

The Seventh-day Adventist Welfare Service (SAWS) in the Philippines has been receiving letters and telegrams from all sections of the country expressing appreciation and commendation for the welfare work being done in behalf of disaster victims, self-help community projects, and many other aspects of volunteer programs.

During two recent typhoons that devastated many towns and barrios in the Visayas and Mindanao, our welfare serv-

DATELINE— WASHINGTON

By Arthur H. Roth



A monthly roundup of happenings at General Conference headquarters

GENERAL CONFERENCE WORSHIPS. During a recent week Columbia Union College students presented the General Conference worships. They gave thrilling testimonies of how they as today's youth are serving the cause of God. Speakers were Tom Ipes, Dorothy Gates, Dan Roberts, Dan Ipes, and Susan Carlson.

Also not long ago, Milo Sawvel, recently appointed associate temperance secretary, presented spiritual lessons from nature; Dr. C. E. Randolph, associate secretary of the GC Health (Medical) Department, showed films of the flood devastations at Loma Linda, California; and C. G. Cross, manager of the Christian Record Braille Foundation, told of winning one of the Christian Record employees to the Seventh-day Adventist message.

HSI ELECTS DIRECTOR OF STUDIES. Virgil E. Robinson, veteran missionary educator, was recently named director of studies at Home Study Institute. The newly created post is similar to the work of a college academic dean and fills a long-standing need at the institute. Elder Robinson, a great-grandson of Ellen G. White and son of Dores Robinson, was a missionary in Africa for 25 years. He has been senior editor at Home Study Institute for the past seven years and is the author of nine denominational books. Both sons, Donald and Marvin, are serving in the Trans-Africa Division.

KOREAN AMBASSADOR. Korean Ambassador You Chan Yang and Colonel and Mrs. Bo Hi Pak, from the Korean Embassy, toured GC headquarters, the Review and Herald Publishing Association, and the Washington Sanitarium on March 25. For almost a year the South Korean Government has broadcast the Voice of Prophecy over Radio Free Asia with a power of 50,000 watts. The station has agreed to broadcast the Voice of Prophecy program in both the Korean and Chinese languages for another year. These officials signed a contract while in Takoma Park.

SPRING MEETING. For the Spring Meeting of the General Conference Committee, Washington, just breaking into bloom, greeted union conference presidents and institutional heads with delightful spring weather. Each morning session began with devotional studies to

bring the brethren in tune with God for the day's business sessions.

Some items of interest were the election and retirement of members of the General Conference staff. (Their names and positions appear in column 1.)

TELEX. A Telex machine for sending cablegrams overseas has been installed in the General Conference offices on a trial basis. Using a typewriter keyboard and a telephone dial, the operator can make direct contact with other Telex stations overseas. A special committee is studying the feasibility of using a similar machine for communications in the United States.

VISITORS FROM ABROAD. Visitors from a number of different lands visited General Conference headquarters recently. Some of them were Mr. and Mrs. K. B. Hansen and daughter, Anita, returning to Denmark to serve in the Danish food factory after having spent eight years connected with the Sydney Sanitarium; Allan Maberly, sales manager at the Signs Publishing Company in Australia; Dr. and Mrs. Robert Wood, back from New Guinea for further study; Angeline Tan, from Singapore, who recently has been studying at Kingsway College; Dr. Carrie Robbins, long-time missionary in Karachi, now returning for a three-month relief assignment; the Max Church family, returning to serve in the Congo; and the F. L. Webb family, on furlough from Monrovia, Liberia.

WELCOME. The General Conference family welcomes two new staff members. C. D. Watson and his wife arrived in Takoma Park the last of March, Elder Watson to take up his duties as associate secretary of the Temperance Department. He replaces R. E. Adams, who recently left for duties in South America. For several years Elder Watson was temperance, MV, and public relations secretary of the Northern European Division. For the past three years he has been president of the Ethiopian Union Mission.

Another new family joining us is Elder and Mrs. K. W. Whitney. Elder Whitney has been auditor for the Columbia Union, which also has its headquarters in Takoma Park. Now Elder Whitney will be an associate General Conference auditor. The Whitneys served many years in the Inter-American Division.



Welfare workers join the wife of the provincial governor, Mrs. Jose Esteves, beside the truck used to transport clothing to barrios affected by recent volcanic eruptions.

ice was able to send 800,000 pounds of food and clothing. These were transported by two Philippine Navy boats. Our welfare service is one of the voluntary agencies of the United States Administration for International Development (USAID), and we are gaining the recognition of USAID because of SAWS efficient and honest handling of relief supplies.

Recently a national appeal was made regarding the urgent needs of the people in Southern Luzon because of the frequent eruptions of Mayon volcano. Floods of lava have rolled down from the crater and covered miles of vegetation and roads. Of course, the Seventh-day Adventist Welfare Service was ready to help. Despite a long-standing ban against importation of secondhand clothing, we were given a special permit to import.

We were able to coordinate our relief distribution to scores of barrios around the volcano with the city and provincial government administrations. The government provided us with trucks to transport the relief clothing from one barrio to another. It took one week to dispose of 100 bales of clothing.

T. V. Barizo and B. Flores, president and secretary-treasurer, respectively, of the Southern Luzon Mission, helped in the distribution of the clothing. Local Dorcas Society members worked until midnight sorting and bundling the clothing. The departmental staff of the mission also cooperated.

Officials Express Appreciation

Both the wife of the provincial governor and the Legaspi city mayor expressed their appreciation for what the Seventh-day Adventist Welfare Service is doing in behalf of the people in Southern Luzon.

Another letter requesting 100 bales of clothing has come from the mission president because there are some 5,000 to 6,000 more families in other barrios that were not reached during the first distribution.

Also recently there was a national ap-

peal seeking help in fighting the ever-increasing number of rats that are destroying the crops and plants in many towns and cities. SAWS joined in the government program to eradicate the pests. This type of welfare service helps to create good will for the Seventh-day Adventist Church all over the Philippines.

One of the strongest areas of social service that the Philippine Government is promoting is the program of self-help community projects. On this point SAWS is given full responsibility by USAID to supervise the distribution of food to volunteer workers of any self-help community project. SAWS participation increased because of the willingness of local mission administrations to cooperate.

This is one of the best types of public relations gestures that Seventh-day Ad-

ventists can show to the people—voluntary welfare service. Dorcas Societies, young people's organizations, and the ministry can join hands in putting Christianity into action by supplying not only the spiritual but the physical needs of those around them.

P. C. BANAAG
National Coordinator
SAWS, Philippines

TOGO:

Division Staff Member Holds Public Meetings

B. B. Beach, departmental secretary, Northern European Division, has conducted a public campaign in Lomé (population 100,000), capital of Togo. This was the first public campaign ever held in Lomé, where work was begun in 1964 by Henri Kempf from France, our pioneer in Togo-Dahomey.

The meetings attracted the attention of the public. The Togolese radio carried the news of the lectures delivered by Dr. Beach, and the newspapers reported the meetings. The Lomé intelligentsia—medical doctors, high government officials, teachers and school principals, pastors and priests, from other churches—attended.

It has been encouraging to see the response to the lectures delivered. Togo, a French-speaking country with a population of about 1.7 million, is the cradle of the voodoo cult so well known in Brazil and the West Indies.

Meetings were held every night except Saturday in the new Advent Centre built with funds from a 1967 Thirteenth Sabbath Offering overflow.

Ø. GJERTSEN
Departmental Secretary
West African Union Mission



B. B. Beach of England speaks to a full auditorium as he conducts the first public meetings held by Adventists in Lomé, the capital of Togo, a West African republic.

Atlantic Union

✦ G. Brito, a literature evangelist in the Greater New York Conference, delivered \$1,199 worth of literature during the week ending March 15.

✦ A number of successful Five-Day Plans have been conducted by Elder John Ferraro and Dr. Gordon Brannan, and future ones are scheduled for Poughkeepsie and Amenia, New York. An active youth program is carried on in this district, and a baptism is planned for the near future.

✦ Three were baptized March 1 in the Middletown-Port Jervis district, and four or five will be baptized in the near future, reports C. A. Nelson.

✦ Pioneer Valley Academy's industrial arts department introduced two new subjects for the second semester—electronics and graphic arts. The school has pur-

chased the necessary equipment—the latest Philco-Ford training equipment, a Davidson offset press, and an offset camera, along with other equipment.

✦ The pupils of the elementary division of South Lancaster Academy participated in various projects to raise \$429.66 for the annual Faith for Today Valentine offering.

✦ A Bible instructors' course, under the direction of O. J. Mills, is currently being conducted in the Hartford, Connecticut, intermediate school with a capacity enrollment of 20. Fifteen of these are also pursuing the Bible instructors' course from the Home Study Institute. Each student already has at least one person or family to whom he is giving studies.

✦ Twelve persons were baptized at Ellenville, New York, March 1 by Lance Shand. Five of the candidates were from Newburgh and seven from Ellenville. These were the fruits of the labors of Dennis Ross, Jr., who came to pastor these

churches last August. Under the leadership of Pastor Ross, the membership of the Ellenville church has been steadily increasing.

EMMA KIRK, *Correspondent*

Central Union

✦ Boulder Memorial Hospital opened its new million-dollar wing March 2. The ribbon cutting was performed by R. H. Nightingale, union president, and Colorado State Representative Eric W. Schmidt. The addition contains 68 medical-surgical beds, 49 of which are private rooms, and a new clinical laboratory.

✦ Forty-five teams are calling on more than 200 persons in the Denver area who at one time were members of the Seventh-day Adventist Church. The teams are using the Concern packet. Under the direction of Arthur R. Lickey, pastor of the Denver Central church, these groups plan to make three visits to each home.

✦ Charles Buursma, Nebraska Conference evangelist, assisted by David Peterson, from the Southern New England Conference, has been conducting evangelistic meetings in the Piedmont Park church in Lincoln, Nebraska.

✦ Construction at Camp Arrowhead, the new general-purpose camp for the Nebraska Conference, is under way. The first general-purpose building, which will serve as kitchen, dining hall, and possible indoor meeting place, is nearing completion. Plans are to erect a portion of the needed cabins and to complete the well and sanitary system so that some camps may be held near the end of the summer. Camp Arrowhead is located on a 450-acre tract near the Platte River in central Nebraska.

✦ Pastor A. V. Shultz and pastors of the Christian and Zion Lutheran churches were invited to present the history and beliefs of their churches to the Modern Mrs. Club in Phillipsburg, Kansas, March 27. A time was given for questions and answers. At the close of the meeting Pastor Shultz gave each of the 20 women a *Signs of the Times*, "A Quick Look at Seventh-day Adventists," and a Voice of Prophecy radio log.

CLARA ANDERSON, *Correspondent*



International Congregation in New York City

The Jackson Heights church in New York City is a truly international congregation. The 350-member church includes an English-speaking congregation, an expanding 68-member Spanish-speaking group, and a 25-member Yugoslavian Sabbath school class.

The costumed members shown gathered around a replica of the Statue of Liberty represent eight of the 25 nations and five races found in the church. They are (from left) Bonnie Luppens (American), Hyung Lin Kim (Korean), Hilda Bloomquist (Swedish), Ann Vitorovich (Yugoslavian), Nilda Lake (Spanish), Erika Fulop (Hungarian), Katharina Keller (German), and Connie Hallock (Italian).

Among programs sponsored by the church are the Five-Day Plan to Stop Smoking, cooking classes, Vacation Bible School, and an active Pathfinder Club. In addition the church operates a disaster and emergency relief service in which volunteers, on call around the clock, man two disaster vans stocked with clothing and supplies to aid fire victims in the city of New York. Members also support an elementary school on the premises for children of the New York area.

ANN VITOROVICH

Communications Secretary, Jackson Heights Church

Columbia Union

Fifty in Cincinnati, Ohio Complete Prophecy Course

Some 50 persons graduated from a prophetic guidance class not long ago in the Shiloh church in Cincinnati, Ohio.

After 12 weeks of intensive study under Alfred Jones, pastor and class instructor, the group welcomed D. A. Delafield, asso-

ciate secretary of the E. G. White Estate, for a weekend of meetings. On Friday evening Elder Delafield showed pictures of his recent overseas trip, and Sabbath morning he preached on the fulfillment of the last-day prophecies written by Mrs. White.

In his Sabbath afternoon graduation address Elder Delafield spoke on some of the historic events of the early church. The students, who were mostly recently baptized members, learned that Sister White's first vision was published in Cincinnati in *The Day Star* in 1846. Many original documents were placed on display.

While more than 150 students have received certificates during the past two years, the entire church has been spiritually benefited by the study of the prophetic guidance class.

ALFRED JONES

College Students Engage in Telephone Evangelism

The Columbia Union College religion department is sponsoring "Truth," a telephone evangelism program, in cooperation with Pastor Harold Lindsay of Adelphi, Maryland, a suburb of Washington, D.C.

Dialers listen to a five-minute tape that includes an inspirational message, music, a prayer, and a Bible correspondence course offer.

Elder Lindsay's daily messages are recorded by senior theology student Francis Norcott.

According to M. K. Eckenroth, chairman of the department of religion, more than 5,000 calls came in during the first two weeks. To date more than 10,000 calls have been received. Automatic answering and recording devices are set up in Richards Hall. An average of 100 people write for the correspondence course each week.

"Why not offer Bible studies by phone?" someone suggested. Twelve laymen from the Adelphi church made themselves available for the experiment. The offer was discontinued after one week because there were more requests than they could handle.

However, college students are laying plans to continue the project. As requests come in, printed Bible study lessons will be mailed to the person making the request. At a designated hour on Friday evening, Sabbath, or Sunday, a college student will study the Bible over the telephone with the interested caller.

"Truth" is the first program of its type among SDA colleges. Its aim is to reach those who live in large apartments and housing centers where personal contact is difficult.

ZELLA HOLBERT
CUC College Relations

✦ Young people from Virginia, the District of Columbia, and Maryland recently attended a youth congress at Richmond, Virginia. Fenton E. Froom, president of the Potomac Conference, and Matthew

A. Dopp, conference MV secretary, welcomed the Friday night crowd to the Mosque Theater. Other participants on the program were Dave Bostrum, Lloyd Logan, and Danny Ipes, Columbia Union College students; Pauline Goddard, a literature evangelist from New York City; Emilio Knechtle, educator and layman; Paul DeBooy, associate secretary of the MV Department of the General Conference; and W. J. Hackett, vice-president of the General Conference.

✦ Graduation services were held at the Ebenezer church in Philadelphia for 53 persons who successfully completed the Go Tell course. Certificates and Bibles were presented to the graduates after a message by the pastor, J. M. Thomas. Mrs. Roberta Davis is the church Bible instructor, and James Street, Sr., is the lay activities leader.

✦ The Harrisburg, Pennsylvania, Health and Welfare Center recently opened its new headquarters. Participating in the ceremony were Harrisburg's mayor, Albert Staub; acting police chief, Mr. Watts; Philip Lemon, lay activities secretary of the Pennsylvania Conference; H. R. Kehney, pastor of Harrisburg church; Louis Canosa, educational superintendent of the Pennsylvania Conference; Harry L. Lindsay, Jr., director of student accounting and child guidance in Harrisburg; as well as representatives from the Red Cross and the Goodwill Industries. Directing the 15-member staff at the center is Mrs. Ruth Cashman, assisted by Mrs. Merle Gates and Mrs. Irene Barth. The building housing the center was donated by Mr. and Mrs. Gates, members of the Harrisburg church. Twenty business firms contributed cash, materials, and furniture.

✦ Twenty pastors of the Delaware Valley SDA Ministerium have organized to coordinate evangelistic activities and to create a better understanding between the races in the Greater Philadelphia area. They also exchange pulpits, participate in the inner city "Wings of Health" program, and aid various health and welfare activities. Officers of this group are Horace Reading, Philadelphia Chestnut Hill church, president; J. C. Smith, North Philadelphia church, vice-president; Milton Thomas, Philadelphia Ebenezer church, secretary; and Earl Snow, Philadelphia Boulevard church, treasurer.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Chaplain of the Day on March 12 for the Illinois House of Representatives at Springfield was Roland Lehnhoff, pastor of the Centralia-Mt. Vernon district.

✦ With the opening of a new welfare center at Burlington, the Michigan Conference now has 46 centers, along with 120 health and welfare service units. Lewis Jenkins, the Burlington Village president, cut the ribbon at the official opening,

March 23. W. M. Buckman, welfare director for the conference, explained that this program is not to duplicate services given by other organizations, but to cooperate with them. Last year the total cash value of services rendered by Michigan health and welfare workers was \$1,299,039.38.

✦ The Broadview Pathfinders in Illinois were invited to go from door to door for the March of Dimes. Mrs. Anne Krpalek received the call from the local chairman asking that the Pathfinders help them. The boys and girls brought in \$70, which was twice as much as adults raised last year.

MILDRED WADE, *Correspondent*

North Pacific Union

✦ As a result of the Cascade County crusade, eight new members have been baptized and added to the Great Falls, Montana, church. The crusade was conducted by Kenneth Lacey, conference evangelist; Verne Colvin, director of music; Pastor Norman Graham; and Mrs. Lacey.

✦ Six people united with the church in Missoula, Montana, on March 15.

✦ In the Upper Columbia Conference a baptism on March 22 added five persons to the church in Oroville, Washington, as a result of evangelistic meetings held by E. J. Royer.

✦ For a number of weeks E. L. Wilson of Valley View has been conducting Smokers Dial in the Medford, Oregon, area. Six people stopped smoking just from hearing the telephone messages. After several hundred names had come in over the telephone, plans were set for a Five-Day Plan in Hendrick Junior High School in Medford. Sixty-seven registered for the course, and on the final night 51 had mastered the cigarette habit. Helping Elder Wilson with the lectures were Dr. Darrell Reiber of Central Point and Dr. Howard Ferguson of Shady Cove.

✦ Walter Blehm, president of the Oregon Conference, received a special welcome when he spoke at the Scappoose-St. Helen church March 22. As a boy he attended the church school there.

IONE MORGAN, *Correspondent*

Northern Union

✦ Sheyenne River Academy hosted this year's Northern Union band festival with the Minneapolis Junior, Maplewood, Oak Park, and Sheyenne River academies participating. The festival band was made up of 15 students from each academy, except Sheyenne River. Its entire band of 40 was asked to participate. Dan Schultz

from Union College was guest conductor and soloist.

† Mrs. Georgia Brockelsby was recently baptized at Harlan, Iowa, as a result of an Ingathering contact made by Mrs. Pauline Kepford and Mrs. Ethel Shultz in Manilla, Iowa.

† More than 700 garments and 118 pairs of shoes were sent to the welfare center in Portland, Tennessee, by members of the Knoxville, Iowa, church. This is the third time that Knoxville has responded to the needs of the southern hill country people of Tennessee. Knoxville has also

sent 70 boxes of clothing to the New York warehouse.

† Letters have been received from the State Welfare Department commending the work of the Pierre, South Dakota, Dorcas Society in aiding disaster victims. Recently a telephone call came from a young man requesting a Bible and the Bible course lessons. It was learned that he had been burned out and the Pierre church had helped. Now the young man and his mother are studying the Bible lessons together.

L. H. NETTEBURG, *Correspondent*

Pacific Union

PUC Youth Hold "Protest" for American Cancer Society

Nearly 1,000 students and faculty of Pacific Union College participated in an unusual "protest march" April 10. They paraded—complete with placards and banners—over a nine-mile route from the Angwin campus on Howell Mountain down to the St. Helena city park.

Purpose of the demonstration was to draw community attention to the annual fund-raising drive of the American Cancer Society due to begin that week in Napa County, and to warn the public that cigarette smoking is the largest single cause of lung cancer. Both the march and the rally were sponsored by the Students' Association under the direction of president Leland Yialelis. March coordinator was Herb Powell.

The Associated Press and United Press International both filed stories; four television stations, in Oakland, San Francisco, and Sacramento, sent field film crews to cover the event. Two other San Francisco stations covered the arrival of rally speaker Emerson Foote at San Francisco's International Airport.

Mr. Foote, a New York advertising executive who was flown to the West Coast by the American Cancer Society especially for this rally, is a cofounder of the Foote, Cone & Belding advertising agency which handled the account of the American Tobacco Company in the 1940's.

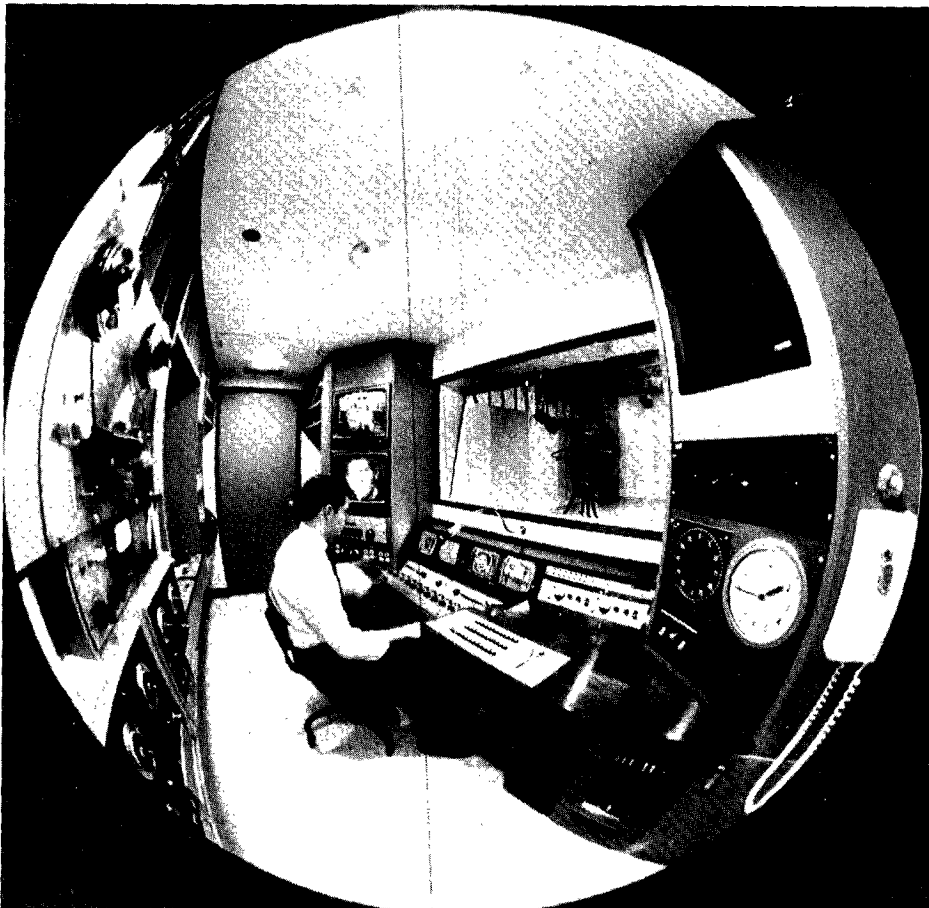
Later he became board chairman and president of McCann-Erickson, Inc., world's second largest advertising firm. By 1964 he had become convinced that the evidence against cigarettes as a killer was overwhelming; and since McCann-Erickson would not drop tobacco accounts, he quit the organization.

The day after his departure he was made chairman of the National Inter-agency Council on Smoking and Health; and shortly thereafter President Lyndon B. Johnson appointed him to membership on the President's Commission on Heart Disease, Cancer, and Stroke.

In addition to widespread television coverage of the event in the San Francisco Bay area and Sacramento capital area, the protest march and rally were included in the morning NBC "Today" show and on the "CBS Evening News With Walter Cronkite."

ROGER W. COON
Director of College Relations

† President James E. Chase, of the Northern California Conference, has formed a special President's Youth Committee to discuss youth problems. Members include representatives from each academy in the conference, from Pacific Union College, and from young marrieds of the church. Conference MV workers joined the group at the first meeting February 22, when the church's camping program, a scholar-



Portland Adventist Hospital Opens Audio-Visual Center

Portland Adventist Hospital in Oregon has just completed a new \$30,000 audio-video center.

The complex, directed by William R. Hunker, a 1967 graduate of Pacific Union College, will be used for education, communication, chaplain programs, and public relations. Mr. Hunker is assisted by Ron Robinson, also a graduate of PUC.

The center's 1,300 square-foot area is equipped with two black-and-white vidicon cameras, an Ampex video tape recorder, and three audio tape decks. The 13-channel audio-mixer control console can be used with two turntables, the video tape recorder, the tape decks, and eight studio microphones. The mixer allows the program director to combine signals from any or all of this equipment in composing a program.

At present 25 television sets are operational at nursing stations, in offices, and in classrooms to broadcast education programs, nursing communiqués, and various in-service subjects that help Portland Adventist Hospital provide better medical service to the community. The audio-video department will also tape, produce, and exchange educational material with other education services.

The use of this kind of equipment, making programs and trading programs with other hospitals, medical schools, and education centers is part of Portland Adventist Hospital's continuing program to provide the finest medical care in the Northwest.

J. O. EMMERSON
Administrator

ship program for youth missionary work, and the importance of the Spirit of Prophecy were considered.

† Eleven Indian students have been baptized thus far in 1969 at the Adventist Indian Mission School in Holbrook, Arizona.

† H. Eugene Miller, pastor of the Provo, Utah, church, was the initial guest on the KIXX radio Open Line series that began March 30. The unrehearsed program included answers to callers' questions on philosophical differences between Seventh-day Adventists and Mormons, on Sabbath observance, and on temperance work.

† A weekly Story Hour for neighborhood children is held at the home of Mrs. Ted Hansen, member of the Reno, Nevada, church.

† The Heralds of Jesus, on KGST radio, is the new evangelistic endeavor of the Fresno, California, Spanish church. Elder J. O. Basaez is the speaker, and music is provided by the church choir for the 15-minute Sunday broadcast.

† Joanne Sakai, a senior at Hawaiian Mission Academy, won second place and a \$500 scholarship to the school of her

choice from the Betty Crocker Search for the American Homemaker of Tomorrow competition in Hawaii.

RUTH WRIGHT, *Correspondent*

Southern Union

† The W. J. Blake Memorial Center at Oakwood College, Huntsville, Alabama, was dedicated March 16. Frank W. Hale, Jr., president of the 73-year-old college, led in the dedication ceremonies. The new center houses facilities for student activities, food services, and administrative offices. It was named in honor of the president of the institution from 1905 to 1912.

† The 1969 Southern Union Music Festival convened on the campus of Mount Pisgah Academy, Candler, North Carolina, April 4 and 5. The festival was arranged by Vernon Becker, union secretary of education, and Lane Schmidt, music instructor at Mount Pisgah Academy, assisted by music personnel from ten other academies in the union. Professional guest clinicians directed the 200 young musicians in various performances. R. R. Bietz, of the General Conference, spoke at the worship hour.

† Forty elementary and high school teachers from the Nashville, Tennessee, Metro school system visited the Southern Publishing Association to participate in the annual Chamber of Commerce Business Education Day—a cooperative effort of the city's business and professional organizations to acquaint teachers with the basic concept of the American free-enterprise system. The group toured the plant, viewed the film *This Is Man*, which pro-

Left: Emerson Foote, advertising executive of New York, addresses the student "protest" rally. Below: PUC students show what the nine-mile march was all about. The story begins on the opposite page.

MYRON WIDMER



© SANTA ROSA "PRESS-DEMOCRAT," 1969; CATHERINE LERNER, PHOTOGRAPHER

notes the 1969 missionary book of the year by Robert H. Pierson, and were given several SPA publications.

† Winners of the annual student amateur hour at Southern Missionary College were Karen Pomfrey and Danny Stevens, both from the Carolina Conference.

† Pathfinders from the Atlanta, Georgia, Belvedere church put words into action one recent Sunday when they showed up unexpectedly at the home of Elder and Mrs. Don Aalborg to clean the yard and paint fences. Elder Aalborg, MV secretary of the Georgia-Cumberland Conference, is still on crutches from an injury.

† The Charlotte, North Carolina, Berean church recently purchased a new welfare van. Seven other churches in the South Atlantic Conference have also received \$1,000 each from the conference for the purchase of a welfare van.

† The Southern Chapter of the National Association of Seventh-day Adventist Dentists had its annual meeting and dinner in Atlanta, March 23. Officers for 1968-1969 include Dr. Lyndon Harder, Dalton, Georgia; Dr. Fred Holweger, Chatsworth, Georgia; Dr. Kenneth Wynn, Spartanburg, South Carolina; Dr. Don Culp, Charlotte, North Carolina; Dr. Ronald Gadbois, Atlanta, Georgia; and Dr. Robert Buckner, Decatur, Georgia.

† Ronald Halvorsen, conference evangelist for Carolina, and Dave Wagner completed a series of meetings in Greensboro, North Carolina, with a baptism of 15 persons.

† More than 500 persons from five South Atlantic churches attended the annual Church School Rally Day, April 12, at Charlotte, North Carolina. Speakers were M. E. Northrop, superintendent of education of the Carolina Conference; Mrs. Ruth Green, dean of women at Winston-Salem State Teachers' College; and S. E. Gooden, educational and youth activity secretary of the South Atlantic Conference. Churches participating were Greensboro, High Point, Wilmington, Winston-Salem, and Charlotte.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

† Groundbreaking services for the Sallisaw, Oklahoma, Health and Welfare Center were held March 10.

† Mrs. Daryl Dalton, health and welfare leader for the Tulsa, Oklahoma, church, recently received a certificate of appreciation from the Tulsa Red Cross chapter for help given during times of disaster.

† Evangelistic meetings in Ardmore, Oklahoma, have resulted in 22 baptisms. Workers included in this campaign were Robert Dale, evangelist; G. W. Wallace, pastor; and Dan Neergaard, assistant pastor.

J. N. MORGAN, *Correspondent*

1969 CAMP MEETING SCHEDULE

Atlantic Union	
Greater New York	
English, Camp Berkshire, Wingdale	June 26-July 5
Spauish, Camp Berkshire, Wingdale	July 6-12
New York	
Union Springs Academy	June 26-July 5
Northeastern	
Camp Victory Lake, Hyde Park	June 26-July 5
Northern New England	
Pine Tree Academy, Freeport, Maine	June 26-July 5
Southern New England	
South Lancaster, Massachusetts	June 26-July 5
Bermuda Mission	June 12-15
Canadian Union	
Alberta	
Canadian Union College, Lacombe	July 11-19
Peace River	July 24-27
Beauvallon	July 24-27
British Columbia	
SDA Campground, Hope,	
British Columbia	July 18-26
Manitoba-Saskatchewan	
SDA Campground, Saskatoon	July 4-12
SDA Campground, Clear Lake, Manitoba	July 16-19
Maritime	
Pugwash, Nova Scotia	August 1-9
Newfoundland Mission	
St. John's	August 8-10
Ontario-Quebec	
Oshawa, Ontario	June 27-July 5
Central Union	
Central States	
Camp Shady Hill, Edwardsville, Kansas	June 12-21
Colorado	
Campion Academy, Loveland	June 20-28
Kansas	
Enterprise Academy, Enterprise	June 3-7
Missouri	
Sunnydale Academy, Centralia	June 13-21
Nebraska	
Platte Valley Academy, Shelton	June 10-16
Wyoming	
Mills Spring Camp, Casper	August 12-17
Columbia Union	
Allegheny East	
Pine Forge Academy, Pine Forge, Pennsylvania	June 19-29
Allegheny West	
Mount Vernon Academy, Mt. Vernon, Ohio	June 29-July 5
Chesapeake	
Catonsville, Maryland	July 10-19
New Jersey	
Garden State Academy, Tranquility	June 27-July 6
Ohio	
Mount Vernon Academy, Mt. Vernon	June 20-28
Pennsylvania	
Blue Mountain Academy, Hamburg	June 27, 28
Pittsburgh	June 20, 21
Potomac	
Shenandoah Valley Academy, New Market, Virginia	June 12-21
West Virginia	
Parkersburg	June 13-21
Lake Union	
Illinois	
Broadview Academy, La Fox	June 12-21
Little Grassy Lake	August 6-9
Indiana	
Indiana Academy, Cicero	June 13-21
Lake Region	
Cassopolis, Michigan	June 26-July 5

Michigan	
Grand Ledge Academy, Grand Ledge	July 3-12
Upper Peninsula	June 13-15
Wisconsin	
SDA Campground, Portage	August 14-23
North Pacific Union	
Idaho	
Gem State Academy, Caldwell	June 12-21
Montana	
Mount Ellis Academy, Bozeman	June 19-28
Oregon	
SDA Campground, Gladstone	June 26-July 5
Upper Columbia	
Walla Walla College, College Place	June 5-14
Washington	
Auburn Academy, Auburn	June 26-July 5
Northern Union	
Iowa	
Oak Park Academy, Nevada	June 6-14
Minnesota	
Maplewood Academy, Hutchinson	June 20-28
North Dakota	
Sheyenne River Academy, Harvey	June 13-21
South Dakota	
State Fairgrounds, Huron	June 6-14
Pacific Union	
Arizona	
Prescott	August 7-16
Central California	
Soquel	June 19-28
Hawaii	
Honolulu	August 22, 23
Kauai	August 29, 30
Hawaii	September 5, 6
Mauit	September 12, 13
Molokai	September 19, 20
Nevada-Utah	
Provo, Utah	June 30-July 5
Northern California	
Paradise	June 25-28
Sacramento	June 18-21
Philo	June 18-21
Fortuna	July 29-August 2
Lodi	June 27, 28
Southern California	September 20
Southern Union	
Alabama-Mississippi	
Bass Memorial Academy, Lumberton, Mississippi	May 30-June 7
Carolina	
Mount Pisgah Academy, Candler, North Carolina	June 6-14
Florida	
Forest Lake Academy, Maitland	June 6-14
Georgia-Cumberland	
Southern Missionary College, Collegedale, Tennessee	June 4-8
Kentucky-Tennessee	
Highland Academy, Portland, Tennessee	June 6-14
South Atlantic	
Hawthorne, Florida	June 12-21
South Central	
Oakwood College, Huntsville, Alabama	June 12-21
Southwestern Union	
Arkansas-Louisiana	
Baton Rouge, Louisiana	June 5-7
Ozark Academy, Gentry, Arkansas	June 11-14
Oklahoma	
Oklahoma City	July 11-19
Southwest Region	
Jarvis College, Hawkins, Texas	May 31-June 7
Texas	
Keene	June 6-14
Texico	
Sandia View Academy, Sandoval, New Mexico	June 13-21

D. A. Leigh, secretary-treasurer (South England), formerly treasurer, British Advent Missions Ltd.

R. M. A. Smart, president, Irish Mission, formerly departmental secretary.

Donald Halenz, academic dean, Mountain View College, Philippines, formerly head, chemistry department, Philippine Union College.

Rebecca Gucilar, director, school of practical nursing, Andrews Memorial Hospital, Jamaica, formerly acting dean of residence, school of nursing, Philippine Union College.

J. D. Umbiga, teacher, Kabiufa College, (Coral Sea Union Mission), from Philippine Union College.

P. P. Nebres, Jr., treasurer, Philippine Union College, formerly treasurer, Mountain View College, Philippines.

Roger Heald, M.D., staff physician-internist, Manila Sanitarium and Hospital, from Youngberg Memorial Hospital, Singapore.

Remedios Albaciete, secretary, public relations and MV departments (North Philippine Union), from Negros Mission, Philippines.

Vernon Butler, M.D., staff physician, Okinawa Medical Center, formerly medical director, Pusan Adventist Hospital, Korea.

Osaku Inada, pastor for Japanese-speaking Taiwanese (South China Island Union), formerly pastor-evangelist (Japan Union).

Yang Chung Pei, business manager, Taiwan Missionary College, from Southeast Asia Union Mission, Singapore.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Correction: In the March 6 issue, page 23, Edward W. Higgins, Jr., was listed as president of Indonesia Union College. We are informed that George Fisher is president of Indonesia Union College. Elder Higgins is president of Mount Klabat College, Menado, Celebes, East Indonesia.

Carrie Josephine A. Robbins, M.D., nee Carrie Anderson (attended PUC '25-'26; LLU School of Medicine '33), to be relief physician, Karachi Hospital, West Pakistan, of Menard, Texas, left Washington, D.C., April 1.

W. R. BEACH



Lyman W. Fletcher, accountant (South Atlantic), from Forest City, Florida.

Harold L. Haffner, pastor, Hickory, North Carolina, formerly pastor (Florida).

Roy J. Ulmer, public relations secretary (Florida), formerly pastor, Tampa, Florida.

James Marshall, associate publishing secretary (South Atlantic), formerly literature evangelist.

Clyde H. Best, manager, Book and Bi-

ble House (Minnesota), formerly assistant manager, Central Branch of Pacific Press, at Omaha, Nebraska.

I. R. Kinnorsley, pastor, Edgware and Leavesden Road churches, Watford (South England), formerly pastor (North New Zealand).

Warren J. Neal, pastor, Capital City, Sacramento (Northern California), formerly pastor, Kansas Avenue church, Riverside (Southeastern California).

E. I. Lehman, pastor, San Francisco Central (Central California), formerly pastor, Paradise Valley church (Southeastern California).

William E. Snider, pastor, El Monte (Southern California), formerly pastor, Holly (Michigan).

Church Calendar

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

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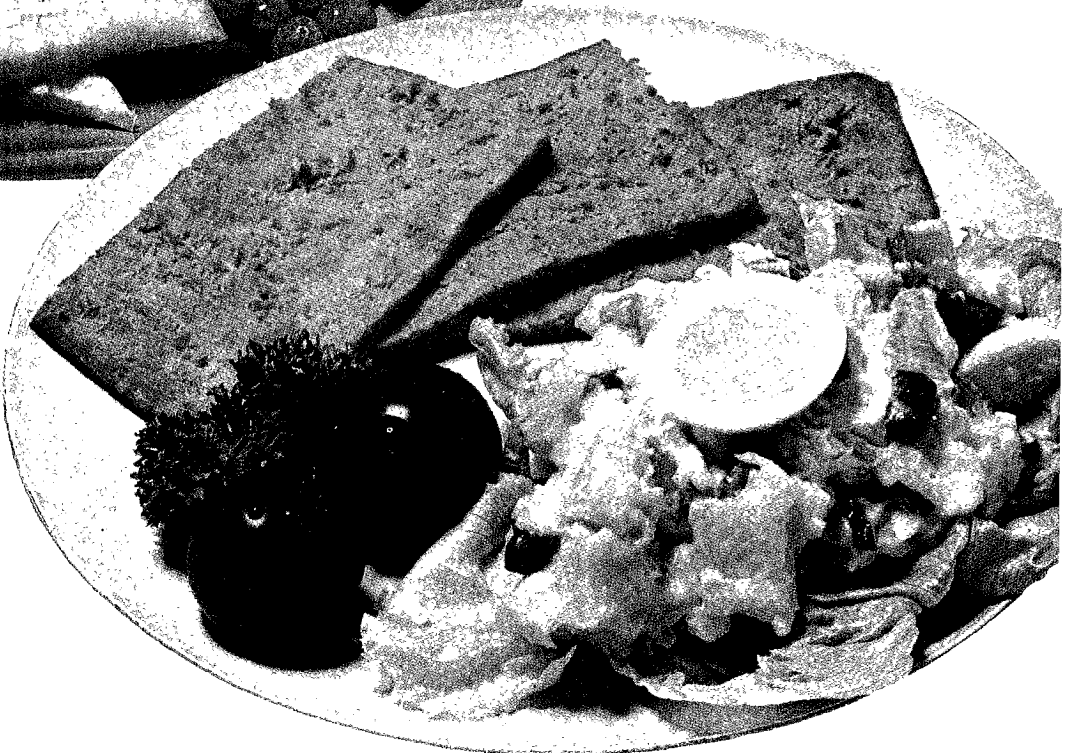
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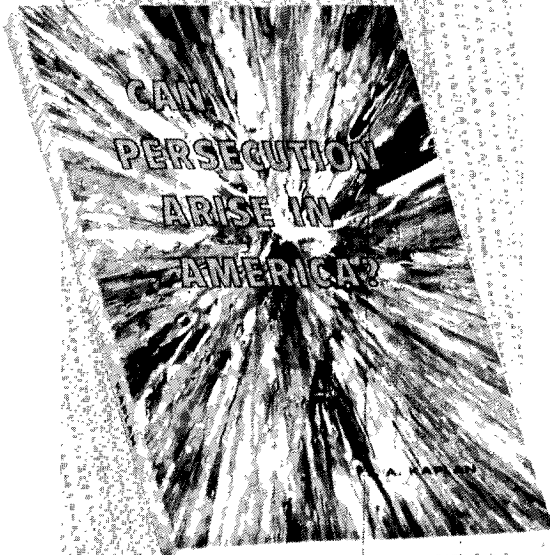
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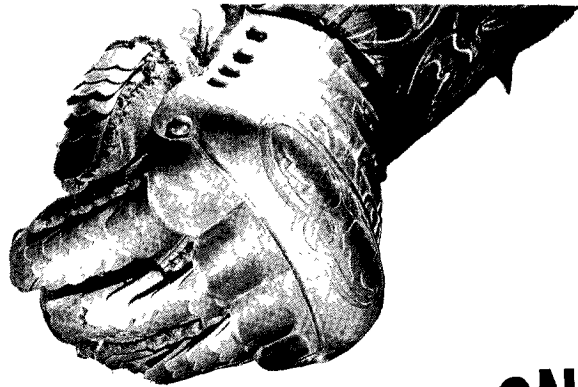
Roland R. Hegstad, associate secretary, Gen. Conf. Department of Public Affairs and Religious Liberty: "I know from personal experience among the Jews that a book such as this, with its emphasis on the Sabbath and religious liberty, is needed and will be read."

What Jewish Readers Say—

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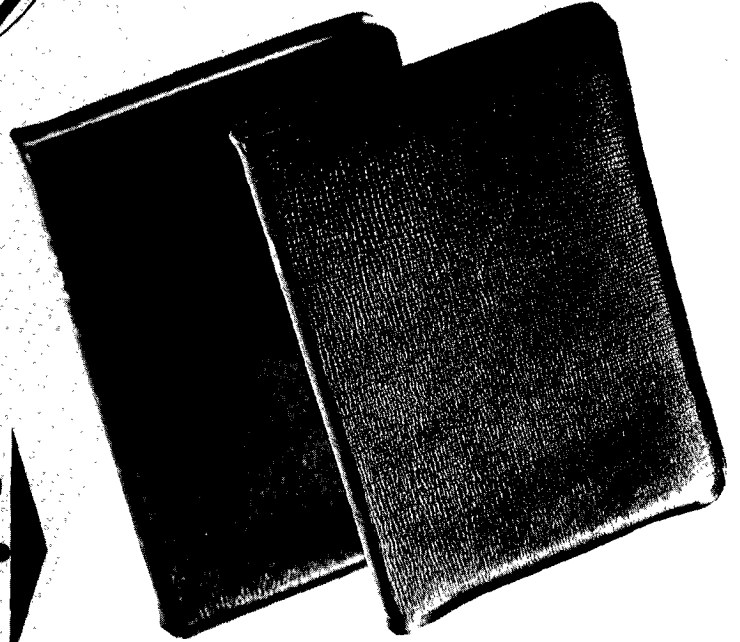
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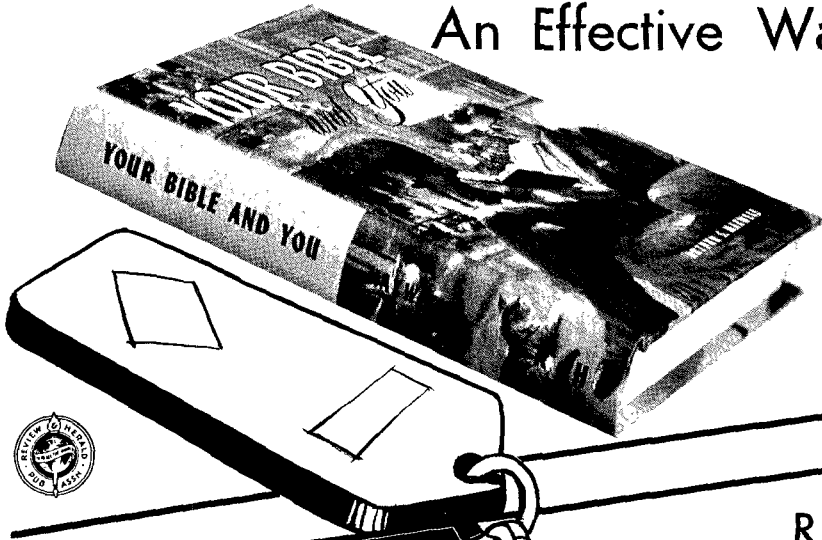
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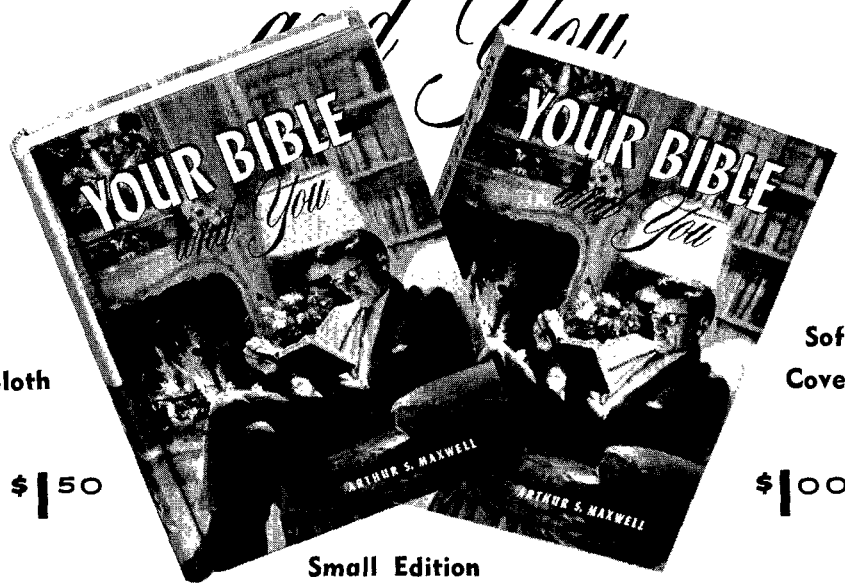
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Of Writers, Articles, and Miscellany...

R. S. Watts this week continues his three-part series, "Last Day Events," under the title "The Dragon Mobilizes" (page 7).

Elder Watts, who is one of the general vice-presidents of the General Conference, has served the church in a variety of capacities since he entered the work as a singing evangelist in the Chicago Conference in 1925. And the variety has been not only in the jobs but in the places where he has served. He has worked in three divisions—North American, Far Eastern, and South African.

In 1933 he was ordained to the ministry in Seoul, Korea, and in 1942 he completed his Bachelor of Arts degree at Pacific Union College and continued briefly in some graduate work.

His work now is, of course, on a world scale. He acts in an advisory capacity to the General Conference Lay Activities and Temperance departments and the Bureau of Public Relations. He is, moreover, a general liaison officer between the president of the General Conference and the work of the church in the Far Eastern Di-

vision, the China Division, and the Southern Asia Division.

If a person were asked to summarize "Extraordinary People" (page 4) in one sentence, that sentence could well read: "If you don't plan to be a Christian, then don't say that you are one."

Author Thomas A. Davis is editor at the Oriental Watchman Publishing House in Poona, India. And he has previously served in editorial capacities in this house and in the Philippine Publishing House.

His scope of interests alone might qualify him as an extraordinary person. He has been a pastor and singing evangelist (he was ordained in Ontario, Canada, in 1956), has composed music accepted by Rodeheaver, has served in the medical service of the Royal Canadian Air Force, has written and published three books, and states that he has special interest in practical Christian living, soteriology, and current events related to prophecy.

Doris Haussler remembers her mother this week in "Mother's Merry Heart" (page 13). Mrs. Haussler, who is now a housewife, served the church for almost 20 years as a school music teacher.

She is the sister of Mrs. R. R. Figuhr, wife of the retired GC president, and C. A. Holt, who was at one time associate editor of the REVIEW. Her husband, J. C. Haussler, is a professor of religion on the La Sierra campus of Loma Linda University.



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

PRAYER, BIBLE READING ADOPTED

CLAIRTON, PA.—This city's 3,200 public school students reportedly have expressed themselves as being "almost unanimously" in favor of a new "course" that has been added to the curriculum.

The course is called "Bible reading and prayer," and it was returned to classrooms in defiance of the five-year-old ban by the U.S. Supreme Court.

Clairton's nine-member school board ordered revival of the Bible reading and prayer ceremonies.

In Clairton, high school principal Neil C. Brown said that "the whole thing started with the students." He reported that students in Problems of Democracy classes "have been advocating Bible reading and prayer for some time."

SPIRITUAL RENEWAL URGED

NEW YORK—Neither prayer recitation in public school nor "pious amendments" added to the U.S. Constitution can provide the answers to the great call for spiritual renewal being voiced in the nation, Sen. Mark Hatfield (R.-Ore.) said here.

He spoke at a luncheon marking the ninetieth anniversary of *Christian Herald* magazine, a nondenominational monthly publication.

Senator Hatfield used the widespread discussion of the U.S. Supreme Court rulings on prayer in schools as an example of a topic requiring clear presentation in religious magazines. Senator Hatfield commended *Christian Herald* for "looking with daring faith at truth."

Commenting on the mass media in general, he told the luncheon audience that a "communications revolution" is greatly responsible for unrest in the nation.

WARNING TO PRIESTS

MADRID—Spanish worker priests have been ordered by their bishops to stay out of politics and labor unions or face severe discipline, including excommunication.

RULE BY SCIENTIFIC-TECHNOLOGICAL ELITE

VALLEY FORGE, PA.—Rule by a scientific and technological elite is a "realistic possibility" if man is to survive the impending crisis of society, a biochemist told leaders of the American Baptist Convention here.

Dr. Bruce Merrifield of the Hooker Research Center, Niagara Falls, N.Y., declared that rule by popular consensus may not be fast enough to keep up with the problems. In fact, he said, unless more people see needs and act, the present generation may be the last one on earth.

In a world of rapid scientific advances and mushrooming problems, Dr. Merrifield added, the church is the one place where people can act in trust and faith.

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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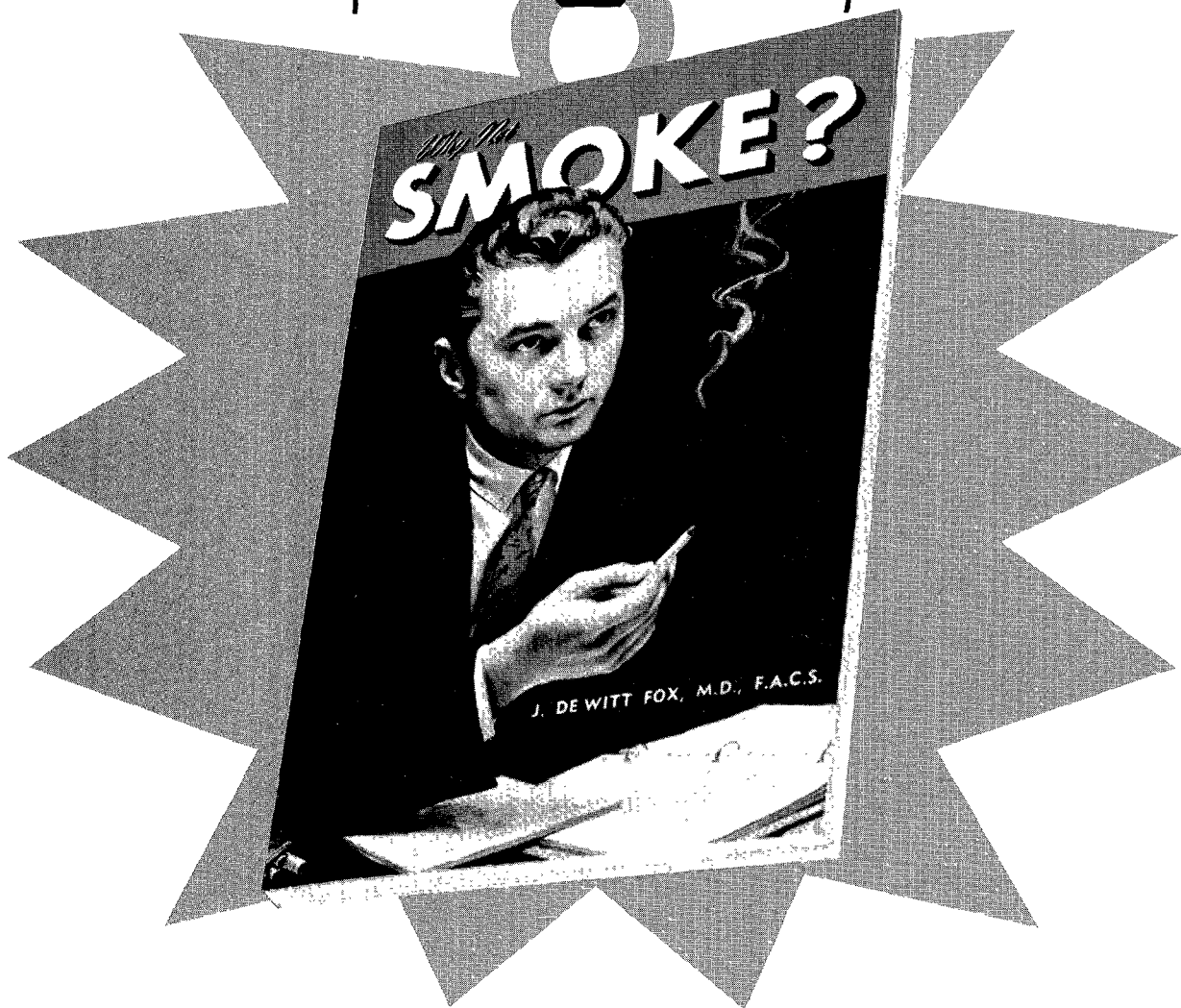
TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. 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, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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Departmental Changes Made in Washington Conference

The 386 delegates to the Washington Conference session at Auburn Academy, April 27, heard reports that their varied missionary activities during 1967 and 1968 had resulted in 849 baptisms. This is an increase of 150 over the preceding two-year period.

Conference membership is nearly 9,000. The delegates re-elected W. L. Murrill as president and B. L. Cook as secretary-treasurer. The departmental responsibilities will be: Winston DeHaven, education and public relations; Gordon Harris, Book and Bible House; E. C. Beck, lay activities, ministerial, radio-TV; W. A. Scriven, Sabbath school, religious liberty, industrial relations; Don Blehm, MV and NSO; L. E. Hubbs, temperance, health; Peter Tadej, publishing; and R. E. Parks, stewardship.

Concluding the day's activities, E. R. Walde, union president, made an earnest appeal, asking all delegates to support the United Evangelistic Thrust program of the conference.

R. R. BIETZ

Publishing Secretary Chosen for Southern Asia Division

J. M. Curnow has been elected publishing secretary of the Southern Asia Division. He has been principal of Lowry Memorial Higher Secondary School, Bangalore, India.

Elder Curnow is replacing J. A. Soule, who, after having given more than 18 years of service in the publishing work of the Southern Asia Division, is returning home for the purpose of educating the children.

D. A. McADAMS

Inter-America's Laymen Win Two Thirds of New Members

"Inter-America will apparently achieve its highest record ever in baptisms, going well over the 1967 mark and reaching 24,000," writes A. H. Riffel, lay activities secretary of the division, commenting on the work of 1968.

"Laymen have contributed much to these baptisms, helping to win two out of every three new members. The Mexican Union for the first time will go far over its 3,750 baptismal objective and is now laying plans for greater evangelistic results this year."

Lay congresses are being planned for the month of May to give further impetus to lay evangelism in this division.

J. E. EDWARDS

Indiana Constituency Meets; New President Is Elected

The Indiana Conference constituency in session April 27 elected Robert L. Dale, of Oklahoma City, Oklahoma, as president of the conference.

Elder Dale, ministerial secretary of the Oklahoma Conference, formerly served in that capacity in Indiana. He replaces Robert S. Joyce, who died April 10.

All the other officers and departmental secretaries were re-elected to their offices. The conference committee was expanded to 11 members, increasing the representation from the field.

The reports presented showed gains in every area. The conference finances are in excellent condition. Three new churches were accepted into conference fellowship.

D. W. HUNTER

Colorado Reports Gains in Sabbath School Work

Colorado members are using a Neighborhood Bible Club plan (branch Sabbath school for children) as a follow-up of Vacation Bible School interests.

Writes C. V. Brauer, Sabbath school secretary of the conference:

"We have several clubs that are going strong. They are a follow-up of the large number of Vacation Bible Schools held this past summer.

"We have had a good gain in Sabbath school investment. We are hoping to reach the \$6 per capita for this conference. Our regular Sabbath school offerings are up too. In addition we have 50 enrolled in the Home Study correspondence course 'Teaching in the Sabbath School.'"

G. R. NASH

First ASI Chapter Formed in Northern California

A new venture was undertaken April 19 in the establishment of a local chapter for the Association of Self-Supporting Institutions at Sacramento, California.

In this northern California area are many health-care institutions. For some time the leaders of these facilities have been interested in organizing to foster their professional and spiritual interests.

Aiding the organization of this new ASI chapter were Dave L. Olsen, of the Pacific Union, J. B. Church, of the Northern California Conference, and Caris H. Lauda, of the General Conference. This first local chapter may pave the way for other such chapters throughout the North American Division.

CARIS H. LAUDA

MV TARGET Baptisms Reach Nearly 100,000 in 30 Months

Adventist youth have taken as their MV TARGET four-year goal the winning of 100,000 converts for baptism between mid-1966 and mid-1970.

Worldwide reports just gathered reveal that at the close of 1968 our young people had been instrumental in 93,373 baptisms in the past two and one-half years.

The soul-winning pace is not slackening, but rather each year there is a steady increase of both participation and results. During 1968, 122,246 youth evangelistic

projects were begun, resulting in the highest attainments yet, 40,498 baptisms.

Our MV leaders believe that participation in soul winning is a major answer to the problems of today's youth, that nothing else will give the youth the lasting joy and pleasure for which they continually long.

LAWRENCE NELSON

PR Seminar Well Attended at Mountain View College

More than 100 attended a week-long public relations seminar at Mountain View College, South Philippines, reports E. Wilmore Tarr.

The General Conference PR Bureau chief says that many more would have attended if the seminar had been designed for a larger enrollment. Interest held throughout the week, he adds, with the number present increasing in spite of attendance restrictions.

Workshops and seminars have also been held at Japan Union College; Seoul, Korea; Taichung, Taiwan; and Philippine Union College.

M. CAROL HETZELL

Far Eastern Division Holds Medical-Surgical Conference

The Far Eastern Division department of health, in cooperation with the U.S. military, conducted a medical-surgical conference March 27-30 in Saigon, Vietnam.

Thirty-one physicians and administrators, representing 17 of the church's 52 medical facilities in the Far Eastern Division, attended this four-day conference.

Dr. Jess Holm, medical director of the Saigon Adventist Hospital, reports that a series of lectures was presented by military officers, all specialists in their fields, dealing with a wide variety of medical and surgical topics.

The cooperation of the military authorities stationed in Vietnam in conducting this conference results from the church's interest and concern for the sick, the wounded, and the homeless of that land.

RALPH F. WADDELL

President of Burma Union Visits Central Region

K. Paw, president of the Burma Union, recently traveled with his wife visiting churches and a number of our former Rangoon Sanitarium workers in central Burma.

He reports that the organization of the work for the future is laid well. Members especially expressed their determination to be loyal and liberal in bringing their tithes and offerings to the Lord's treasury.

W. P. BRADLEY

IN BRIEF

✦ Death: P. H. Hermann, for many years a departmental secretary and conference president in Romania, April 16, at Loma Linda, California.