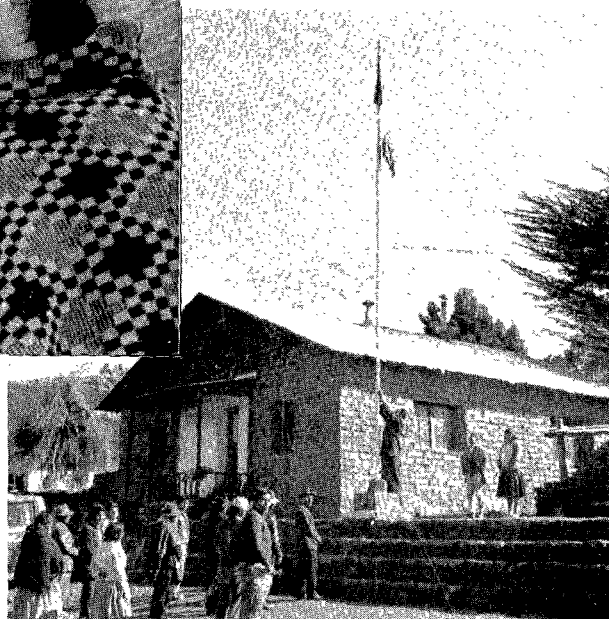




Two members illustrate
the broken stone.
Right: Missionary's home (Umuchi).



By LUIS A. ALANA
President
South Peru Mission

BROKEN STONE MISSION

MEMBERS of the historic mission station known as Broken Stone Mission (Umuchi) recently celebrated with deep spiritual fervor and with a patriotic program the arrival 50 years ago of the pioneer Fernando Stahl, a messenger of the gospel light that has transformed many lives. This mission is nestled in the heart of the Peruvian highlands on the shores of the cold, blue waters of Lake Titicaca.

It was in 1919 that this self-sacrificing missionary penetrated to the Umuchi area, some three years after his famous contract with the Pariapaza Indian chief, in which Pastor Stahl, breaking a pebble, gave one piece to the chief and agreed that an Adventist teacher if sent would be carrying the other half of the broken stone. In the meantime the chief would challenge any pretenders to match the half stone that remained in his possession.

Celebrates Its Fiftieth Anniversary

After its humble beginning 50 years ago Broken Stone Mission Station has grown until today it has more than 1,500 baptized members distributed among three organized churches and 19 groups. The mission operates seven primary schools. Organized by Ruben Flores, pastor of the district, the lay members, under the direction of the Spirit of God, have been responsible for more than 250 baptisms during the past year.

Visitors to the celebration thanked God for the loyalty of the brethren who have witnessed to God's truth during the past 50 years. They prayed that the God of heaven would continue to pour out copious blessings on this pioneer mission station so that it may continue to let its light of truth shine in the highlands of Peru.



HAROLD M. LAMBERT

A Crisis of AUTHORITY

Humanae Vitae—1

RARELY if ever has an encyclical received so much attention as *Humanae Vitae* (Of Human Life). In it, on July 29, 1968, Pope Paul VI published his long-awaited decision on birth control. Everyone must respect his personal courage and integrity in going against what, in the past decade, has emerged as the opinion of a significant number of Roman Catholics. Thus these church members find themselves committed intellectually to a view that the Pope has solemnly declared to be incompatible with the teaching of their church.

The Catholic world had hoped for a more open statement. They had eagerly listened to the views of such senior cardinals as those of Vienna, Utrecht, and Malines, to those of the papal commission and of moral theologians of the highest repute, all of which seemed to be paving the way for a new interpretation of the church's teaching on marriage. Today, many Roman Catholics, laymen and priests, have convictions that they do not find confirmed in the encyclical. They are anxious to know what the real meaning of the encyclical is, and how to relate to its teachings.

Although the encyclical has been overwhelmingly supported by the hier-

archy, some of its members have adopted a somewhat ambiguous attitude, which, if anything, has increased the doubts and perplexities of the laity. Unquestioning supporters of the papal document have urged Catholics to receive the encyclical "with sincerity, to study it carefully and to form their consciences in its light," as did Archbishop John F. Dearden, of Detroit, president of the National Conference of Catholic Bishops, in behalf of the bishops of the United States. In Washington, D.C., Patrick Cardinal O'Boyle forbade his priests to question the encyclical in public or to preach against it or "to counsel penitents contrary to that same authentic teaching."

No Sign of Compromise

Among other American cardinals there was no sign of compromise. Cardinal Cody, of Chicago, Cardinal Cushing, of Boston, as well as Cardinal McIntyre, of Los Angeles, described the encyclical as an expression of the solemn magisterium of the church. In other countries the hierarchy also seemed to present a united front.

But certain other church leaders, fully aware of the authoritative character of *Humanae Vitae* as well as of the agonizing decision that many of

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their faithful were facing, expressed words of clarification and direction that many regarded as ambiguous. Among these statements were those issued by the bishops of Germany and Belgium. These documents underline the fact that the teaching of the encyclical on methods of birth control is an authoritative but not infallible decision. The teaching requires ready acceptance by Roman Catholics. But should a member of that church on serious grounds deviate from an ecclesiastical decision that falls outside the scope of infallibility, he should not be deprived of the sacraments.

All Catholics are bound to consider the statements of the encyclical seriously and with an inward disposition to accept them. However, the Belgian hierarchy adds that "someone who is competent in the matter under consideration and capable of forming a personal and well-founded judgment—

which necessarily presupposes a sufficient amount of knowledge—may, after a serious examination before God, come to other conclusions on certain points. In such a case he has a right to follow his conviction, provided that he remains sincerely disposed to continue his enquiry."

Less Inhibited Theologians

The general response of the bishops to Pope Paul's encyclical has been protective. The Catholic press has been less inhibited. Editorially, *Humanae Vitae* has been dissected from every angle. Though it is impossible to generalize, it may be said that the Roman Catholic press in England and the United States has presented a generally accurate view of the reaction "within the household." By no means has there been complete agreement among the best-known Catholic periodicals. For example, the *Universe*, which has the largest circulation of British Catholic weeklies, as well as the *New World*, of Chicago, were firmly on the side of the encyclical. On the other hand, the *Tablet* and the *National Catholic Reporter* ran lead articles against the papal text, speaking of a crisis of conscience and of authority.

The responsibility of making it clear that the Pope's encyclical does not represent the mind of the Roman Catholic Church rapidly fell on the lay-owned Catholic press and on a group of courageous theologians. Since Vatican II, when discussion of birth control became possible among Roman Catholics, an increasing number of theologians were faced with the necessity of providing a practical answer to a crucial question in the lives of those who looked to them for help and guidance. They came to the conclusion that the traditional teaching of their church was wrong. More and more, arguments put forward in support of the standard were found inadequate.

The statement issued by several hundred Catholic theologians in America immediately after the publication of *Humanae Vitae* showed clearly that these men stood by the advice that they gave before Pope Paul signed the encyclical. Whereas the most influential French theologians remained silent, the theological ferment manifest in Holland expressed some of the most representative doubts. As a result, priests have been suspended from preaching and from hearing confessions, and theologians have been asked

to resign from their teaching responsibilities.

However slow they may have been in the past to rise to their responsibilities, Roman Catholics are making their feelings abundantly clear. In their view *Humanae Vitae* makes no real effort to meet any of the arguments that in recent years have been employed to call their church's traditional doctrine into question. The encyclical contents itself with a magisterial call for obedience on the part of the faithful in an age when any kind of compulsory approach to important questions is unlikely to be universally accepted.

In the past when the Pope spoke or gave an order the typical Catholic, lay or cleric, did not begin to inquire as to whether the pronouncement was infallible. There was no implication that if it were not infallible, he did not have to heed it. He carried out unhesitatingly the directions or wishes of the Pope, and, as a good Catholic, was proud and happy to do this.

The Core of the Encyclical

Many competent Catholics hold, on serious grounds, that it is impossible to accept the Pope's decision or to urge it upon others. To some of them *Humanae Vitae* appears as an encyclical exclusively negative, condemning all artificial methods of birth control. The document, which deserves to be read before any criticism of it is expressed, in fact develops a much broader subject in a frankly positive way. It is imbued with an emphasis on the dignity of the human person. It deals with very serious concerns for humanity, such as the right and limits of manipulating human life, the population problems in developing countries, the interference of the state in the intimate sphere of marriage, and the danger threatening moral standards generally. In this context it deals specifically with responsible parenthood and attempts an evaluation of the various methods of birth control. This is what led to criticism even among very loyal members of the Roman Catholic Church.

The core of the encyclical is its claim that the nature of marital relations is such as to exclude "every action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible" (Art. 14). In other words,

the conjugal act preserves in its fullness the sense of true mutual love if and only when both the unitive and the procreative aspects are safeguarded. Furthermore, the natural law itself, as interpreted by the constant doctrine of the Roman Catholic Church teaches that "each and every marriage act must remain open to the transmission of life," although God has wisely disposed rhythms of fecundity which cause a separation in the succession of births (Art. 11, 12).

This, claims the encyclical, is the church's "constant doctrine." Unfortunately, as Prof. John T. Noonan's masterly study *Contraception: a History of Its Treatment by Catholic Theologians and Canonists* (Harvard University Press, 1966) indicates, a radical development characterizes the Catholic Church's understanding and interpretation. A growing number of Roman Catholics have become aware of the fact that any appeal to the constant teaching of the church in the matter of marriage and marriage relations must be treated with the greatest reserve. There has been in the tradition of the church a radical shift from regarding the marriage act as being at best venially sinful, only justifiable if it resulted in procreation, to regarding it as something capable of binding the highest human expression of love between the married parties. Professor Noonan's volume has brought some new convictions on this point to many Catholic minds.

Natural Law and Constant Teaching

As might have been expected, the most serious weakness in the encyclical is its appeal to natural law. The fundamental moral objection advanced by it against artificial methods of contraception is that these are contrary to natural law. In the encyclical the Pope's conclusions concerning the question do not seem in any way dependent upon a revelation but are merely a matter of natural law. By basing the discussion of the question on natural law, the Pope makes it amenable to reason. The arguments it adduces for its conclusions must be, therefore, capable of some rational demonstration. They must be convincing independent of the ecclesiastical authority claimed for them. It has become more and more difficult to concede that they are.

The encyclical claims, for instance, that the traditional teaching it reasserts is based on the fundamental na-

ture of the sexual act. That is to say, on the "inseparable connection" between sexual intercourse as a means of uniting husband and wife and sexual intercourse as a means of begetting a new life. But from a biological point of view it seems presumptuous to set

procreation up as the biologically determined primary end of human intercourse. Researches that led to the discovery of the "safe period" have shown that, in fact, an individual act of intercourse is more likely to be sterile than not. Sexuality can no longer be under-

stood as solely a means for the preservation of the species.

It is also understood to be essential to the formation of a successful partnership. It would in fact make better sense to regard the mutual love of husband and wife as a primary end of an individual act of intercourse, and procreation as a secondary by-product rather than the other way about.

The Roman Catholic Physicians

One of the most important reactions on the part of the Catholic laity has manifested itself in a large section of the medical profession. Many Roman Catholic physicians, desiring to follow the encyclical's teaching, would have to advise a method that they know to be ineffective or at least undependable, thereby knowingly giving fallacious advice which goes against their professional conscience.

In the debate that followed the encyclical many of them have come to the conclusion that a medical man must in conscience feel himself liberated from the Pope's statement on birth control, so as not to betray the trust of the patients who believe in him, as well as the ethics of his profession.

There also were agonizing reappraisals among Roman Catholic physicians. A long-time faithful champion of the traditional teaching of his church on this point and also a member of the Papal Commission on Birth Control, Dr. John Marshall felt compelled to dissociate himself from the statement in Pope Paul's encyclical that artificial birth control opens a wide and easy road toward conjugal infidelity and general lowering of morality. (See his letter to the *British Times*, July 31, 1968.)

Humanae Vitae elicited other wry comments from the Catholic medical profession. The unprecedented critical reaction the encyclical has engendered can no longer be blamed on hedonism among the laity and intellectual pride among the theologians. For sure, some of the protesters are oversexed and some are snobs. But this does not account for the number, force, and quality of the criticisms. The opinions of prominent churchmen, the reports of theological commissions, the statements expressed in Catholic medical congresses, all pointed to the fact that a new definition of the Roman Catholic Church's moral teaching on marriage was necessary.

A Crisis of Authority

A large segment of the Catholic community expected a more liberal document. It is difficult for them to consider the papal statement as closing the

LETTERS TO THE

Fellowship of Prayer

UTTERLY DEPENDENT ON GOD

Several months ago I requested that the problem of our apparently broken home be added to your list. My husband no longer has any contact with his former associate and we are happier than we have ever been in our seven and a half years of marriage. God is good. We have no adequate words to describe the modern miracle we have witnessed through miraculous circumstances. We both realize more fully than ever before our utter dependence on God. We thank you for the prayers of God's people throughout earth for their brethren who have special difficulties. Please continue to pray that we may not relax our constant vigil for the traps of Satan, that we with our children may be among those who will be welcomed by our heavenly Father.—Mrs. S., of South Africa.

I'M BACK AGAIN

My mother had me on your prayer list 20 years ago when I drifted away. Praise the Lord! I'm back again since 1965 and am doing literature evangelistic work. The Lord is really blessing me. My husband and I are working together for the Lord. Will you please pray that the Lord will continue to bless us, for without Him by our side we can do nothing.

We are greatly concerned about our children and their families. We would appreciate it if you would include them on your prayer list as well as our sisters and brothers, father and grandfather.—Mrs. E., of Florida.

VICTORY NEEDED

I carry a heavy burden and request prayer in my behalf. I have been a church member for almost four years. Though God has worked mightily in my behalf, I have returned to the habit of using tobacco. I had smoked more than 22 years and now I have no real desire to give up smoking. I am fully aware of the harm cigarettes bring me both physically and spiritually. I gave them up once, but began smoking again. I can't seem to find will power to take the final step back toward God.

I have a brother who has been in and out of prison since he was a teen-ager, and he

looks to me as an example. The Holy Spirit is striving with him, and I know I cannot perceive the Spirit's directions with my mind befuddled by the use of this drug. I want to help my brother whom I dearly love. He has a drinking problem too.

Please pray that God will give me the strength to throw away these cigarettes, and pray that my brother will do right so that together we can witness for God's truth to the rest of my family. His conversion would be an absolute miracle and could be the means of helping my family. Our family sorely needs salvation. We would be most grateful.—Mrs. M., of Idaho.

We wish to request prayer for our grandchildren who are out of the truth.

Then we have an unusual request. My husband and I have worked with Go Tell Texas for about a year. Our pastor tells us we have 80 families who are interested in the truth. Some are on the "verge of the kingdom," it seems, waiting only "to be gathered in." Would some retired minister or anyone capable of helping these people with their Bible lessons like to move here and assist our pastor (a retired man) in doing this work? If God is calling you, why not respond? You will be welcomed.—Name withheld. Del Rio, Texas.

GOD IS GOOD

First I want to thank God for His goodness and blessings in answer to prayer. He supplies all our needs. Please pray for a dear sister that she may have the physical, mental, and spiritual help that she needs, and that we both may keep our minds stayed on God and know His peace. Pray that all members of our family may be of help to others.—Mrs. T., of Oklahoma.

Words can never express the gratitude I have for the prayers sent to God on behalf of my ex-husband, the father of our two precious children. He has gained the victory over alcohol and is now attending Sabbath school and church. I have gotten the victory over my appetite. If it is God's will, I pray that our home may be re-established in the near future so that the children can have both of their natural parents.—Mrs. H., of Tennessee.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

debate. In the new context, made possible since the end of Vatican Council II, they cannot consider the encyclical as an irrevocable condemnation of all contrary views offered by responsible lay people, respectable bishops, and serious theologians. They have come to the conclusion that it is not immoral to use methods of birth control other than the safe period. Hence when they find that the one man whom they regarded as appointed by God to safeguard the truth is contradicting what they *know* to be the truth, they are led to question his authority. They have discovered that they can feel safe if they make their own decision in the light of both the statement of the Pope and the opinion of the church community. They remain torn between their loyalty to the Roman Pontiff and their esteem for pluralism and dissent.

Collective Participation Possible?

There is no doubt that by issuing an encyclical that is simply not acceptable to a considerable portion of his church, Pope Paul has brought the question of papal authority to open debate. Whether it is right for a Catholic to use artificial means of contraception is, after all, in no way so basic a question as their understanding of the papal magisterium. Though the dispute appears to be centered on sex, at the heart of it is the issue of papal authority. Should there be an authoritative monarchy or a collective participation in ecclesiastical decision making as well as a collective responsibility for the church's mission?

More and more Roman Catholics challenge the traditional distinction between the "teaching" church and the "learning" church. This is not to say that the papal office would not be of the most fundamental importance, but the conviction is growing that the whole church is fundamentally and permanently the learning church and at the same time the teaching church.

One has to admire Pope Paul's courage. One must feel deep sympathy for his anguish in saying what he believes to be true. But by issuing this encyclical he called into question his church's understanding of his ministry as it has developed in the recent past. In fact, *Humanae Vitae* did not create a crisis in the Roman Catholic Church, it revealed it. It is a crisis of growth. It is not rash to forecast that it may turn out to be necessary for the Roman Catholic Church to come to a major revision of its understanding of its Petrine office, a concept which, while fully accepting the definitions of Vatican Council I, would ensure that the primacy of the Bishop of Rome be seen, not in isolation, but within the concept of the whole church body. ♦♦

(Concluded next week)

A Personal Message From Your General Conference President

HEART to HEART



Dear Fellow Believers in the Advent Message:

It would be a wonderful thing to have the whole city in which you live favorable toward Seventh-day Adventists, wouldn't it? Perhaps the people in your city are favorable toward you. This is fine! It is as it should be. On the other hand, there may be some in your community who do not wish you well. Wherever you live, whatever the attitude of the people toward you, I have a brief but important message for you.

This message is found in Acts 2:47. It consists of only six words. Reporting on the status of the apostolic church after Pentecost, the inspired writer describes the members as men and women "having favour with all the people." The three-letter word *all* is of special interest. This is an unusual testimony indeed. Most everywhere we have *some* friends, *some* people in the community who appreciate and support us, but after Pentecost the believers found favor with *all* the people.

Other versions of this verse make interesting reading. Berkeley declares they were "enjoying the good will of all the people." Kenneth N. Taylor, paraphrasing Luke's words in *Living Letters*, states simply, "The whole city was favorable to them."*

Seventh-day Adventists do not always excel in public relations. On occasions they may be selfish, clannish, and "stand-offish." As H. E. Rice once reminded a gathering of Seventh-day Adventist leaders: "We tend as a church and as church organizations to shrink from community responsibility and participation. We need to be much more community conscious than we have been in the past."

In some areas or with some persons Seventh-day Adventists are known only as the peculiar people who go to church on Saturday instead of Sunday and who don't eat pork. Fortunately, the Spirit of God and the efforts of our public-relations men are changing this image and creating one of a growing, dynamic church that cares.

Now, back to the early church. Translating their experience into the language of our days, we might say they enjoyed good PR—good public relations. Note some of the factors contributing to their reputation.

First and foremost, the power of Pentecost had transformed their lives. They were men and women of the Word, men and women of prayer (see verse 42). Scripture-directed, prayer-powered men and women are an asset in any community. Their positive influence on the side of right is bound to be felt whether in Peter's day or in ours!

The members shared their blessings with others. The less fortunate had their needs supplied. The members of the early church who had much could not be happy while there were others in their midst or nearby who had little. They were a sharing church. People are drawn to persons who are mindful of the needs of those about them—those who do something about those needs!

The welfare program of Seventh-day Adventists has done much to build up the image of our church in many communities as a church that cares. Whether the need is occasioned by disaster or poverty, Seventh-day Adventists should be depended upon to help. We who have much must never rest satisfied while there are those about us who have so little!

The apostolic church was a united church! The members were bound together with the cords of Christian love. Does the church in your community present a united front? Can those not of our faith in your city say of Seventh-day Adventists, "See how they love one another!" Unifying Christian love can be a great public-relations factor!

The apostolic church was a joyous church, made up of winsome members. Yes, there were many other factors that doubtless led to the reputation, "The whole city was favourable to them." It would be well for each of us to study Acts 2:42-47 carefully and prayerfully!

Yours for better Christian public relations,

* From *Living Letters*, Tyndale House, Wheaton, Illinois.

SHADOWS,

Positive & Negative

By HELEN A. GIBLETT

INFLUENCES are like shadows. They may be positive or negative. Every day our shadow falls on souls—souls suffering defeats and souls gone morally wrong; souls in conflict, wearied with the struggle; souls who have found the cross too heavy and painful to bear; souls still looking, praying for some word of encouragement and a warm-hearted invitation to start afresh.

At times perhaps we forget that we have a shadow, an influence that makes people feel better or worse, that brings encouragement or discouragement.

In the early Christian church an apostolic shadow proved an inspiration and blessing to all upon whom it fell (Acts 5:15). Peter's humble, kindly, Christlike influence brought comfort, hope, and healing to the multitudes of needy souls within the range of his shadow.

By contrast, some today over-shadow stunned, frustrated, staggering souls, sinking in the dust of despair, with scathing rebuke, withering contempt, harsh criticism, and unrighteous condemnation.

Is this the way to treat the discouraged? Never.

Many of these poor, straying, struggling souls have an intense longing for pardon and peace. This is not discernible to the human eye; God alone can know and see the individual's deepest distress. He asks us to be His helping hand. As His ambassadors we are to approach these souls with courtesy, kindness, and a tender regard for their feelings. The spirit

of genuine benevolence must dwell in our hearts.

Do we honor the Lord in the way we extend help, or do we assist the enemy in his effort to defeat and destroy souls?

God asks His followers to be channels—only channels, not judges. In judging and condemning we undertake a work God has never put into our hands. Too often people, not self, become the chief object of our attack. We discuss people's weaknesses; we criticize the motives and acts of our neighbors, our fellow church members, our ministers and teachers, and those bearing the heavy burdens of administration. This Christless spirit of criticism stunts our spiritual growth and withholds from us the refreshing from the presence of the Lord.

Lest we overlook the chief weakness in our individual character, the pen of inspiration presents this brief but comprehensive statement: "The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God while they wholly fail of representing His tenderness and His great love. Often the ones whom they meet with sternness and severity are under the stress of temptation. Satan is wrestling with these souls, and harsh, unsympathetic words discourage them and cause them to fall a prey to the tempter's power."—*The Ministry of Healing*, p. 163.

Message to the Church

So often it is said we must "cry aloud, spare not"; we must "shew my people their transgression"; we must give the straight testimony. But in Isaiah 58 God asks His people—not the sinner—to turn the searchlight of these scriptures onto their own souls. They will reveal to them the hidden secret of their sin and "their trans-

gression." Instead of reflecting God's love and mercy, His people "fast for strife and debate, and to smite with the fist of wickedness."

This is a strong message of warning from God to His professed people, telling them that they have been denunciatory rather than kind and loving. Their spirit has been one of condemnation rather than one of undoing "the heavy burdens," loosing "the bands of wickedness," and letting "the oppressed go free." We do well to humble ourselves under the rebuke of our God, for we are all alike—guilty.

Today multitudes in the church as well as in the world are wrestling with "principalities and powers," locked in a life-and-death struggle. If we meet these souls with sternness and severity, we discourage them. The sinner in conflict may be on the verge of winning a victory in his battle with the enemy; but our words of censure and stern rebuke may cause him to lose his hold in the conflict. The battle over, Satan exults with hellish glee that he has been victorious. Upon whom rests the responsibility for the defeat of this soul? Upon us.

Spare us, O God, from acting a part in this negative play.

Jesus, our compassionate Saviour, bids us, "Go ye into all the world, and preach the gospel" (Mark 16:15). It is impossible for us to fulfill this commission before we accept His invitation to "learn of me" (Matt. 11:29). "The tenderness and mercy that Christ has revealed in His own precious life will be seen in those who become sharers of His grace."—*Christ's Object Lessons*, p. 251. In Christ's ministry the poor sinner received no scornful rebuke, no blight of criticism. Our Saviour attracted sinners with His sympathy and kindness. "In God's forgiveness the heart of the erring one is drawn close to the great heart of Infinite Love."—*Ibid.*

Jesus knows all about the sinner, but He loves him just the same. If we follow the example of Christ our eyes will be lifted above the valley of human weakness, human hypocrisy, human failure. We will strive to as-

lend the mount of love and power where we shall be transformed into the likeness of the One we have been beholding—Jesus. The likeness of Jesus in our life is the only hope whereby confused, frustrated, lost children of God will be attracted back to His great heart of love.

The world is cold and cruel. Sinners need us to place around them the garments of warmth emanating from Jesus.

Our commission is to talk to souls of Jesus' atonement for sin; His willingness to forgive and restore and give victory over the enemy's power. May we act our part in a positive play and attract sinners to the wonderful offer of forgiveness and love. "Oh, let no word be spoken to cause deeper pain! To the soul weary of a life of sin, but knowing not where to find relief, present the compassionate Saviour."—*The Ministry of Healing*, p. 168.

We must never try to fulfill the divine commission "preach the gospel" by going beyond the simplicity of Jesus. If we do this we will find ourselves presenting an abstract truth instead of practical love. Only as we attempt to follow the divine Model and allow the sweet influence of the Holy Spirit to possess our lives can we extend the warmth of Christlike friendship and sympathy.

Not to Condemn

The chilling shadows of criticism, faultfinding, and condemnation are like the dark branches of an unproductive tree. The branches spread far and wide, shutting away the warmth and sunlight of Jesus' love and sympathy until, like the plants beneath the deep shade of the tree, sinners droop and die. We can either reflect a warm, sweet, precious influence that will restore and bless others or we can be a dark shadow, a cloud, a storm, that will eventually bring desolation. We must keep reaching out after God, keep drinking at the fountain of living waters. By so doing we may be "like a tree planted by the rivers of waters," full of moisture and able to refresh others and give them grace and comfort.

God's pronouncements and warnings concerning those who judge the motives and criticize the acts of others are clear: "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1). God judges us by what is in our hearts, acts we would commit if we had a suitable opportunity. If we condemn, whether or not the one we condemn is guilty, we are. God's Word declares us "in-

excusable." We may protest that our pronouncements of stern rebuke are born of righteous indignation. Righteous? Perhaps our compassionate God would use another term to describe what we call righteous indignation.

As human beings, frail children of the dust, we have all stumbled often along the Christian pathway. This should make us conscious of our inability to judge and condemn fellow sinners.

Jesus does not want us to condemn sinners. Neither does He want us to uphold them in their sin. He wants us to speak to them of His love. And He wants us to live His life. If they

refuse the invitation of pardon and peace and persist in their course of wrongdoing, we must "not talk about them, nor injure their influence, but leave them in the hands of a just God, who judgeth all men righteously."—*Sons and Daughters of God*, p. 90. "The erring can be restored in no other way than in the spirit of meekness, gentleness, and tender love."—*My Life Today*, p. 235.

Shadows. Some people help Satan cast his hellish shadow on struggling souls. But let us refresh the weary by pointing them to Jesus, the "shadow of a great rock in a weary land." ♦♦

The art of living

By MERTAM WOOD

when you're Young

REFLECTIONS ON A WEEKEND

Recently I spent the major part of a weekend attending all the services involved in a Seventh-day Adventist college commencement. I found the experience highly rewarding. I mean no disrespect to the various speakers with their various degrees of eloquence when I state that for me the best part of the weekend was the performance of the graduates themselves.

The Sabbath school was conducted by the members of the senior class, as is done sometimes on commencement weekends; vesper services were also a class project. Listening and watching, I gradually lost a gratifying amount of the pessimism I'd been carrying around lately. My pessimism is understandable; even the cursory perusal of a metropolitan daily newspaper or a weekly news magazine can persuade one to think longingly of signing up for colonization of Mars at the first possible opportunity.

Much of the news nowadays centers around shouting, belligerent, violent, profane, destructive, and abusive students. Nothing is held sacred, including the persons of teachers and the property of the colleges and universities. The educative process will grind inevitably to a halt unless—but that's a different topic.

To see, then, a group of college graduates who represented none of the negative things just mentioned, but instead possessed strong, well-reasoned opinions, was the best thing that has happened to me for quite some time. Had the graduates mouthed pretty platitudes, acceptable as that procedure may have been in other generations, I'd have been faintly nauseated, I think, and certainly suspicious as to their sincerity. Meek little woolly lambs may have been adorable in a simpler world. Controlled, self-disciplined, tough-fibered lions are called for in con-

temporary society. And that's what many of the graduates seemed to be.

During both the Sabbath school and vesper services some of the speakers took rather sharp issue with "things as they are" and "things as they've always been" in the church. But their criticism was constructive and, in most cases, justified. What's more, it was obvious that the graduates who expressed themselves visualized their future within the framework of the church. They wanted to see changes; they wanted to be a part of those changes; they wanted to help effect them. They didn't, though, want to destroy the structure.

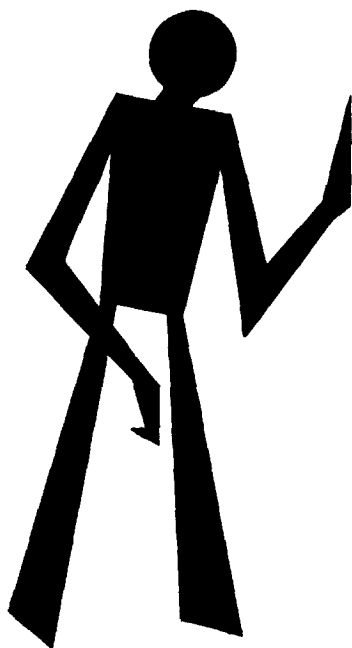
Commitment to service for others was obviously part of the graduates' design for future living. They knew right at the beginning of their professional lives what I hadn't known for years and years after my own graduation from college, that service isn't the exclusive possession or responsibility of the minister, the physician, the nurse. Service is everybody's job. To be God's human being is to recognize and meet the needs of other human beings on whatever level the need exists.

During the vesper service the graduates expressed, in the simplest and yet most profound terms, that most admirable of human emotions—gratitude to the people who'd helped put them in those impressive caps and gowns. Some of the tributes to parents were tinged with the sort of wry humor that causes an instant flood of memories between parent and child. I saw several tall, muscular young men coping with suspiciously moist eyes—and I liked them the better for it.

Among the graduates, there were some beards, neatly trimmed, and some long sideburns. And it couldn't have mattered less to me. Because, you see, what was said by the possessors of the beards and sideburns was so altogether good.

I was sorry when the weekend was over.

On the Outside Looking



SEVENTH-DAY Adventists are a most peculiar people. At least that is what I thought a dozen years ago. Now, because of a long series of events, my views have changed dramatically.

I am still not a member of your church, but I am leaning more in your direction every day.

My story began, as I said, about twelve years ago. Things were fine then. I was well versed in religious talk and often conversed with the best of church folks. I was in a comfortable rut—that is, until that fateful summer evening when I met Monte. Monte was (and still is) a big, handsome, muscular, wavy-haired weight lifter. Introducing himself, he squeezed and shook my hand so vigorously that it hurt. I tried to pretend it didn't bother me, and somehow I managed a weak smile.

It was probably just the moment he had been waiting for, because he wasted little time in getting right to the point. He said, "I'm a Seventh-day Adventist, and I'd . . ."

"You're a Seventh-day *what*?" I interrupted.

"I'm a Seventh-day Adventist, and I'd like to talk to you about the Bible."

"Oh . . ."

Now clearly, here was a problem! First of all, he was bigger than I; second, he acted as if he knew what he was talking about; and third, three

ventist—kept jumping around in my mind.

Next morning I hid myself over to my pastor's study. Pastors, I thought, have all the answers, so I went prepared to take notes. I took pride in the fact that I knew a lot about the Bible, and I wasn't about to be defeated in a simple "religious debate."

Not more than two or three sentences had left my mouth when it happened. Those three words—Seventh-day Adventist—*weren't* new to my pastor. His jaw dropped, he stood erect in disbelief, and with obvious emotion he almost shouted, "What? Don't tell me you've been discussing the Bible with a Seventh-day Adventist! Why, that's a *cult*! Those people have gotten the Scriptures so twisted up it's awful! Stay away from them! Don't discuss *anything* with them."

Well, I must admit that to a young fellow these were frightening words. I almost decided to call it quits right then, and just stay out of Monte's way. However, I reasoned, if only three words could get my pastor so worked up, surely here was something I *had* to look into.

Before the next Sabbath I managed to get my hands on some literature. One thick book on cults had a chapter on Seventh-day Adventists. I read this several times and fixed in mind large portions of it. Someone else gave me a little leaflet titled "Hard Nuts

In

By J. L. CHRISTIAN

new words—Seventh-day Adventist—had suddenly been added to my vocabulary.

It wasn't easy, but I bluffed my way through the next few minutes, pretending that I was interested. Then he gave me an invitation.

"Say, how about coming to our house next Sabbath for dinner? After dinner we'll have a Bible study and talk over some important things." (Seeing that I looked mystified, he explained that "Sabbath" meant Saturday—not Sunday. It's a good thing he explained; I'd have shown up twenty-four hours late!)

Driving home, I mumbled to myself, "Now what have you gotten yourself into?" And all the time those three new words—Seventh-day Ad-

ventist—were just what I had been looking for. (Since then I have acquired a wonderful little pamphlet called "Hard Nuts Cracked" by the beloved radio pastor H. M. S. Richards.) When people learned what I was doing they offered all kinds of free advice. Everything from, "Oh, those Seventh-day Adventists aren't so bad. Why I even heard of one who won a marathon by running all the way to the top of Pike's Peak and back again," to "Man, all I can say is, stay away from those folks!"

The meal that Sabbath wasn't so bad; the truth is, I really liked it. Monte's wife, Pat, served something called veggieburger loaf, and I was halfway through my meal before I dis-

covered that it wasn't hamburger.

By now I had a pile of notes on "Why we are supposed to worship on Sunday," and when Monte scooted his chair back and reached for his Bible, I said to myself, "Oh-oh, this is it! Now for the sermon. Poor misguided fellow. Oh, well, I'll set him straight."

I thought it would be nice if I began the conversation, so I said, "Now, will you please show me *from the Bible* why you worship on Saturday instead of Sunday?"

Well, it took me only a moment to realize that I had asked exactly the question he wanted me to ask. He really opened up on me. I managed to say "oh" a few times, and occasionally I even succeeded in saying, "Oh, I see."

Twelve years have passed since that Sabbath afternoon. Today, thanks in large part to my precious Seventh-day Adventist cousin, I probably own more Adventist books and pamphlets than many church members. (I am also a perpetual subscriber to the much-loved *REVIEW AND HERALD*.) Countless Bible studies have been held in my presence, and I have diligently studied every major doctrine of the Seventh-day Adventist Church.

God has been very good and patient with me during these years and has shown me many wonderful truths. You may ask then, "Why aren't you a member of our church?" This is a fair question, and I'd like to try to tell you, in part at least, why.

Having been raised in another denomination, some Seventh-day Adventist doctrines came to me as quite a shock. Over the years as I have studied I have always tried to find some loophole in your beliefs. So far I have found none, but I am still studying.

Reaction to Ellen G. White

For years one of my biggest problems concerned the writings and teachings of Ellen G. White. Many well-meaning friends (some of them ministers) spoke of her so unkindly that several times I abandoned my search for truth for this one reason alone. But the Spirit of God would never give me peace in my heart when I stopped. Finally I said, "Lord, I'm tired of listening to these obviously prejudiced remarks. I'm sure most of those who are giving me advice have never even read one book by Mrs. White. God, with Your help I'm going to read and ask You to settle this question once and for all in my life."

And God did settle this question. I can't explain it, but on May 7, 1967, God put perfect peace and assurance in my heart concerning Mrs. White. It was almost as if He said, "Don't be

afraid of Mrs. White's writings. She was a servant of Mine. Accept *all* that she wrote."

In the secret recesses of my mind I know that I am more Seventh-day Adventist in my beliefs than anything else. But the devil is very clever. It seems he is always causing something to steer me away from your church.

One thing that bothers me deeply is the way some Adventists ignore the health message of Mrs. White. I personally know Seventh-day Adventists who continue to eat meat, drink tea and coffee, and snack between meals. (I have been a strict lacto-ovo-vegetarian for several years, and have never been healthier in my life.) Why do so many of your members say one thing and practice another?



Climbing Mount Franklin

By JOYCE WILLES

BILL WAS a young man in the service of his country when this experience happened to him. Since he loved to climb mountains, when he had a day off one week, he decided to climb Mount Franklin. It is situated in the State of Texas, about eight miles from William Beaumont General Hospital, near El Paso. Bill was working in the hospital at that time.

Mount Franklin is not a hard mountain to climb, but Bill should not have disobeyed one of the first rules of mountain climbing—never go alone; always go with at least one partner.

The day was pleasant and sunny, and the trail was not steep to begin with. Bill always enjoyed looking at the wildflowers and the rock formations as he climbed, and the sun felt good on his back. Near noon he stopped to sit on a rock and eat the sack lunch he had brought along. He didn't give a thought to what would happen if he slipped and fell.

The afternoon wore on and Bill was now climbing a rock face that was nearly straight up and down. He would find a handhold above him to one side or the other, and after he found another handhold, he would swing his body over and try to find a place for his feet. After a while, he found that he could not see one of these chinks in the rock, either above him or to the side. He looked around for the ones he had just used, but could not find them, either. After groping with his left foot, and his right, he realized that he was stuck. He couldn't go up, he couldn't go down, or to either side. He glanced down, and didn't like what he saw. It was quite a drop down to solid rock, too far to jump. As well as break-

I could tell you more of the stumbling blocks I am facing (some of which are doctrinal questions), but I know I would do well at this point to heed the advice a good Christian friend once gave me. He said, "Don't look at other Christians for your example. If you do, you will always be disappointed, for *they* are probably just like *you*! Instead, look to Jesus Christ, the Author and Finisher of your faith. In *Him* you will *never* be disappointed." And I know that he was right.

There are many chapters in my story that I have had to leave out. But who knows; God willing, I may someday soon meet you in the waters of baptism. Then I'll no longer be "on the outside—looking in." ♦♦

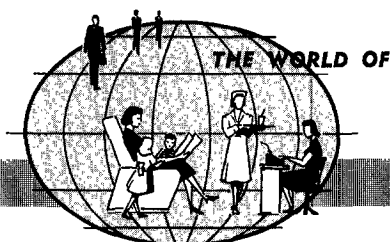
ing the first rule of mountain climbing, he had broken another. He didn't have any rope along. If he had brought one, he might have been able to throw a loop over the top of the rock with one hand, and have pulled himself up that way. But there was nothing he could do without a rope.

His hands and feet were getting tired, and as he hung there he finally thought of the rules he had broken and of other rules he had broken lately. In the Army it wasn't easy to be different, and finally he had given up reading his Bible and praying. After all, the other fellows made fun of him and he couldn't get Sabbaths off. You see, he had enlisted in the Army, and hadn't been living up to what he knew was right. He knew if his good Christian mother could see how he was living it would make her feel very sad. As he thought of these things, he knew there was just one thing that he could do. He could pray. But would God hear him, after he had been living such a sinful life? From way back in his church school days he remembered that God hears prayers of those who repent, and like a loving Father takes them back into His arms of love.

Bowing his head, Bill prayed, "Forgive me for what I have done, grieving Thee and bringing shame to the church I profess to believe in. If it is Thy will, please help me to get out of this place safely and I will serve Thee all the rest of my life and try to live the way I should. Amen."

It seemed like a long time before Bill looked to the right and saw a crevice near where his right hand was holding on. As he swung his body over to the right, he put his left hand into the old handhold, and then found places for his feet. After that, he found more places in the rocks, and soon was on top, where he discovered he could walk fairly easily down the other side of the mountain.

God had heard his prayer, and as Bill traveled back to the hospital he resolved to change his ways and be a better example of a Christian to other soldiers and patients. Perhaps God had let it happen to show His wandering son the way back home.



The Adventist Woman

Conducted by DOROTHY EMMERSON

SUMMER vacation blues is a malady that each year afflicts many parents with school-age children. Its onset is gradual, beginning sometime in June and increasing in intensity through July and August. Its symptoms range from mild fatigue to extreme nervous strain. The cure is immediate, coinciding with the beginning of school in September, and is usually effective for nine months.

This problem comes on as a direct result of having restless children around the house for three long months, always looking for something to do. They look forward eagerly to summer vacation, but the novelty wears off and boredom sets in.

And any child who is bored becomes a problem. He may look at his closetful of toys and declare that he has nothing to do. After a while mother gets tired of making suggestions and an irritation sets in that produces bad feelings on both sides. Hence, a mother's relief and joy when school begins again.

We know, too, that idleness invites Satan to make his suggestions to the child. But "children who are trained to industrious habits, so that all their hours are usefully and pleasantly employed, have no inclination to repine at their lot and no time for idle day-dreaming."—*Child Guidance*, p. 122.

On the other hand, children need free time—to read a book, to think

great thoughts, to play with friends, or to run outdoors. Especially after they have used their minds all school year, they need the mental relaxation for which vacation is intended. If a parent overstructures their vacation time, they will neither gain the change they need from school nor learn to plan time wisely themselves.

Find a Balance

The need, then, is to find a balance so that the child will not be running wild for three months but will still enjoy his vacation and also end each day with some sense of achievement.

Two summers ago, as I was contemplating the forthcoming vacation, a Korean colleague offered to give our two boys music lessons using relative pitch as he had done in music classes. So it was that twice a week the boys sat with their much-loved teacher on the piano bench and sang and played familiar songs with "do, re, mi" instead of the usual words. Only recently our older boy remarked, "You know, those lessons with Elder Yu that summer really helped me. I think it's easier to learn transposing on my trumpet now because of them."

Singing these songs together gave us one thing to do each morning that summer. About the same time Bobby's teacher suggested I help him through the second-grade Bible work-

book that summer, as he had started school at seven and a half that year and needed the challenge of going on to third grade.

And so our "summer school" was born. I began planning a few other activities that would be fun for the children to do together with me, discussed it with them, and got their enthusiastic endorsement to have a "fun school" every morning before they went out to play.

Since preschool sisters might feel left out, I decided to read to them. We had some well-written Thornton Burgess nature books I'd long wanted to read with them, so we started with the one on birds. This brought to mind some simple workbooks on bird study that I had come across years before and put away. So we got those out, and the children colored while I read. Some days we even went out into the surrounding wooded area and looked for birds.

We also had some health workbooks that the boys colored while I found some short passage from the Spirit of Prophecy writings to explain the importance of the health principle they were illustrating.

Paul had long wanted to type, so I offered to teach him typing while Bobby worked on his Bible workbook. I can't say he finished the summer as a skilled typist, because enthusiasm for practice ran short, and I never wanted any part of our "school" to be coercive. But he did make a beginning at learning the keyboard, and this was worth something.

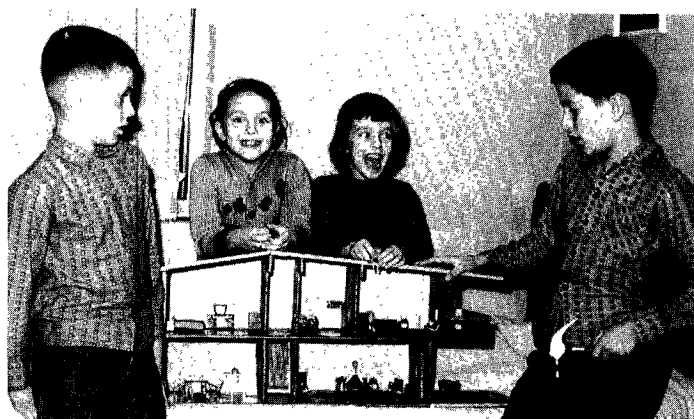
The boys also had a short and lively Korean language lesson each afternoon with two boy friends and a skilled teacher.

This program took time, to be sure—about three hours every morning. But it had its rewards. The children enjoyed the activities. They learned something. And perhaps more than that, they thrived on the knowledge that mother was willing to spend that much time having fun with them every day. Companionship deepened and behavior problems lessened.

There was one more advantage. Household chores got done quickly and with little argument. I knew I had them trapped as long as our program was enjoyable, because, of course, no child would come to school without his clothes on, his hair combed, his teeth brushed, his bed made, and his toys put away. Our

Valuable Vacations

By MADELINE S. JOHNSTON



The four Johnston children admire the doll house that was constructed during one of their family's valuable vacations.

"school" just didn't start until everyone had done these basics and also completed his "homework"—one assigned household task fitted to his age.

The greatest reward came a year later when one of the boys suddenly asked, "Mother, can we have a summer school again as we did last year?"

And so it was that we had a similar program last summer. This time both boys wanted typing lessons, and both had piano and brass instruments on which to practice. Each had a little part of the garden and some vegetable seeds. Going back to our Burgess books, we chose the seashore one for this year, because we planned a trip to the beach. Living on a college campus has its advantages too. The woodworking teacher agreed to conduct a class for our boys and two of their friends. Except for one fall from the rafters, they had a wonderful time. A mixture of Korean, English, and sign language proved an effective means of communication, and they made tool boxes, bookshelves, and a doll house for their sisters.

Two weeks at the beach gave them a chance for swimming lessons, shell collecting, and star study. Lovely Taechon beach is the vacation spot for most Protestant missionaries in Korea, and many talented people offer classes for children and adults in nature study while the teen-agers become swimming instructors.

The Summer Sped By

Since our elementary school had an Investiture service just before the close of school, our boys were also enthusiastic about working on MV Honors during the summer. They both requested cooking lessons from mother, so that involved a few more hours beyond our regular program together. The Bird Honor and Music Honor were easy to finish up too.

It didn't seem long at all until another school year was here. August had sped by with two weeks at the beach and two weeks at home with no planned program. I was glad, of course, to have more time again to do other projects I had laid aside for the summer. But the children and I could all say that we'd had a happy summer together and our time had been profitably spent.

Soon another summer vacation will roll around. Perhaps other mothers would enjoy trying a program like this. The activities mentioned here are only a few of many possibilities, depending on where you live and what is available to you. A trip to the library can provide interest for a child of any age and give him books to read for several days. Other excursions—the zoo, museums, factories, a band concert, a harbor—are

fun and educational where time is available.

Get an *MV Handbook* and look at the long list of Honors children can work on. Almost any mother can find a few that are simple enough for her abilities. Consult the child's interests, of course. Church school teachers, too, are willing to help you find the necessary materials to meet one of these requirements. Boys can learn to work around the house, especially if father's help can be solicited, and girls can learn to knit and sew and bake.

One family made a summer scrapbook, putting in something each day—a memento of an excursion or a

child's written description of the day's activities—illustrated by the children's drawings.

It may not be possible, nor is it necessary, to have as long a program as ours turned out to be. But even a short time spent in activities together will be good for you, your child, and your relationship to each other.

Just a few guidelines though:

1. Do it in the morning.
2. Quit if it isn't fun.
3. Don't think primarily of teaching them something. Think rather of having fun together.
4. Don't overtax their brains. Remember, it is vacation. You just want it to be a worth-while vacation. ♦♦

Today's Home

By BETTY HOLBROOK

THE NOT-SO-

MERRY-GO-ROUND

I warned the young man waiting for my answer that I didn't know how to cook or iron shirts (those were the only two things that seemed important to me then!). But he, with exuberance and optimism, thought I was being modest. He still wanted me to be his wife. There was nothing to do but try to prove that he was right!

The ironing just took practice, but the cooking was something else. With a good cookbook and the best ingredients our budget could afford, I tried valiantly, sometimes with promising success; other times I felt like burying the evidence. As time went by the successes were more frequent, the failures less spectacular and disheartening. There was only one problem that didn't improve. By the time I had prepared a meal every kettle, measuring cup, and spoon was dirty; every cupboard door was standing open; and flour and sugar were everywhere. Organization was still a mystery.

It had all looked so easy as I watched my very efficient sister-in-law prepare meals and keep her house in order. I knew there had to be a secret, but if she could do it I could do it too. The next time I watched her in action it was with a purpose. She obviously had a plan; she knew exactly what she was going to make and when. Quietly and skillfully she moved from one thing to the next—no bustling or flitting around. Cupboard doors were kept closed when not in use, dishes were rinsed and neatly stacked as she finished using them, and spills were wiped up as they were made. The meal was delicious and beautifully served, but—more important to me just then—her kitchen was still shining.

Her theory (and practice) was the same on keeping the rest of the house in order,

including closets, cupboards, and drawers. It was a matter of putting things away neatly in the right place, and right away.

As I thought it all over it sounded so detailed and time-consuming, but in practice it saved time—and mess. It takes self-discipline and patience, but I'll stoutly defend the idea that it's easier to keep a home neat than to try to cope with an untidy one. We do, in fact, have it on very good authority that "cleanliness, neatness, and order are indispensable to the proper management of the household" (*The Adventist Home*, p. 21).

There is a danger, of course, in making tidiness a fetish, in neglecting everything else to keep the house spotless and in order. But there seems to be a greater danger—because it's the line of least resistance—that we will let our homes become eyesores, inside and out. All through the Spirit of Prophecy writings we find expressions such as "cleanliness, neatness, and order," "neat and attractive," "orderly, correct household," and "God is displeased with disorder." These are important enough to be recorded for us as a part of Christian living.

Schedules—daily, weekly, monthly, and yearly—help in organizing a home and in making it run smoothly. But shouldn't schedules be our servants, rather than our masters? Let's put a little flexibility—a little sponge rubber—into our schedules for living, loving, and laughing with our families. If we're too busy to stop and chat for just a minute over the back fence with a neighbor who is lonely, or too busy to listen to Johnny read the theme he is composing, or too busy to stop and make small talk with the baby who looks at you so longingly, then life is too hectic—our schedules too demanding.

But let's not let our days become so flexible that we have hours (or even half hours) to gossip over the telephone, to indulge a TV infatuation, or to spend on cheap reading, while every corner of the house cries for a little tender loving care and our days are turned into a not-so-merry-go-round.

I Wish It Were That Simple!

By W. P. HENDERSON

MONDAY morning I boarded a Greyhound bus bound for Napa, where I was to call on my eye surgeon. Beside me, on the front seat, sat a student about 17 or 18 years of age. In my back pocket were three booklets, one of which I offered him. He refused it, saying, "I don't want you to have a burden for me." I replied that, like the apostle Paul, I have a burden for all men. "The love of Christ constraineth me."

The boy showed an interest as I related a personal experience: "One day in Shanghai, China, as I was passing a bakery an American boy accosted me, asking for money to buy food. I looked at him and inquired, 'What are you doing, begging in China? Are you competing with Chinese beggars who have nothing?'"

"He replied that he was stranded in China, having stowed away on a ship in San Francisco en route to Shanghai. I asked him why he did not go to the American consulate and ask to be sent home. He replied that he had been to the consulate and was refused help. When I asked why, he said he had no passport. I asked, 'Were you so foolish as to leave the United States without a passport?' He admitted that he had not realized the importance of a passport."

"The American consulate was only a few blocks down the street, and I asked the young man to accompany me there. At the consulate I left him in the lobby, for he was dirty. To the American consul I said: 'I was just stopped on the street by an American boy who asked for money to buy something to eat.'"

"The consul asked, 'Was it Joe Laprovite?' I answered in the affirmative. Then I asked, 'Why don't you send him home?' The consul informed me that the consulate had no evidence that Joe was an American. He might be from Canada. They had asked Joe to write to his father and get an affidavit that he was born in the United States."

"I invited Joe to accompany me home, called a ricksha, and took him with me. Mrs. Henderson found clean clothes for him while I showed him to the bathroom. After his bath, dressed in clean clothes, Joe was a nice-looking boy. At the end of six weeks the affidavit arrived, and Joe was able to earn his way home working on a

ship. Back in America, he wrote us expressing his appreciation for our kindness in helping him and feeding him for six weeks."

I said to my seatmate: "You and I are going to need a passport one of these days when we arrive at the 'Gate.' That passport is ready for us, paid for by the life of Jesus."

While my seatmate considered that experience, I continued with the following story: "Walking along the street recently, I saw an elderly man working in his garden. I entered the yard and told him that I was distributing Christian literature. He said, 'Let's go in the house to talk.' He began the conversation by saying, 'I was a Christian when I was a boy. May I tell you my story?' I urged him to proceed."

"My first job was with the railroad, for which I worked 30 years. Every day was the same. I never attended church. Next I went to San Francisco and worked on the police force for seven years, and again every day was the same. I did not attend church services.' Pensively he said, 'I suppose there is no hope for me.' I answered that there is a Bible verse that reads, '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). But the elderly man replied, 'You don't know how far I have gone.' I said, 'There is another beautiful verse that says, "Though your sins be as scarlet, they shall be as white as snow; though

they be red like crimson, they shall be as wool'" (Isa. 1:18).'

"I asked, 'May I pray for you?' He said, 'I never forbid any man to pray for me.' I offered a simple prayer that God would forgive his every sin and that he would find Jesus as his Saviour. When we rose from our knees he came across the room and took my hand in both of his and said, 'That is the first time in 25 years that I have knelt in prayer.'

"I left a Christian book with the man. About two weeks later I called again. He said to me, 'Mr. Henderson, I don't think there is another man in the United States who could have touched me as you did the other day.' I replied, 'It was not I who touched you, but the Spirit of God.' He went on to say, 'My heart has been full of bitterness, but it is all gone now.'

"A few weeks later Mr. Bonhar died of a heart attack, but I expect to see him in the kingdom of heaven."

My seatmate said wistfully, "I wish it were as simple as that." I assured him that salvation is just that simple. Jesus paid for our salvation. It is our part to accept the provision made for us. We had arrived at his destination, and as he and a friend alighted from the bus I gave the booklet to the friend, hoping that both of them would read it.

There is no joy that equals the joy of winning someone to Christ.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55: 10, 11). ♦♦

Make Me Like Thee

By THAIS COLE

Dear God,
as for my own soft vulnerable
heart,
please make me sensitive to
others.

Please give me Thy sweet touch,
Thy understanding,
Thy winning way and loving,
thoughtful word.

I ask that in my way Thy way
will grow;
that in my voice,
dear God,
Thy voice be heard.

From the Editors

A BIT OF CATALOG BROWSING

With camp meeting time upon us, we think of flapping canvas, house trailers, early morning devotionals, and the Book and Bible House display. Nearly everyone at camp meeting visits the Book and Bible House, and most go home with a good supply of spiritual food in the form of books, Sabbath school and missionary aids, and records.

We have been reminded of the church's vast array of books and periodicals as we have thumbed through the 1969-1970 *Catalog of Publications*, issued jointly by the four North American publishing houses. While it does not list all the good things that Book and Bible Houses carry, it devotes 424 pages to listings and indexes of books, periodicals, records, Bibles, and leaflets that serve the church and its members in their many spiritual interests. The person who goes to camp meeting or who visits his permanent Book and Bible House sees a large number of these materials on display, but the one who does not can only imagine the wealth of reading and listening material now available to God's remnant people.

Before we call attention to a special list on the *Catalog's* inside back cover, we want to mention some of the unexpected treasures that may be found within the *Catalog*. For example, among the publications in languages other than English are six small books and two sets of tracts in Russian. For one dollar a year the reader of Russian can obtain the Sabbath school lesson quarterly for a year. Chinese, Croatian, Dutch, and Armenian publications are available too. Altogether 26 languages are represented in the blue-page section.

Other sections of the *Catalog* have to do with English-language periodicals, Chapel records, and Bibles and Bible-reference books. The main section of 211 pages contains an alphabetical list of trade books from *The Acts of the Apostles* by Ellen G. White to *Your People Problems* by John Kerbs. And still we have not even begun to describe all the features of the *Catalog*.

The listing that seems most important to us appears on the inside back cover. It is headed "Writings of Ellen G. White." The importance of this list becomes startlingly clear when we realize that had it not been for her writings, there might have been no *Catalog of Publications*, no publishing program, no publishing houses, perhaps no Seventh-day Adventist Church at all. Certainly anyone who joins the ranks of Seventh-day Adventists soon realizes that he is part of a movement specifically guided by God through the writings of inspiration.

Maintaining Identity as an Adventist

We believe that every Adventist must have a reasonable acquaintance with the inspiring and helpful material found in the writings of Ellen G. White if he is going to maintain his identity as a member of God's remnant church. Just as a person may be saved without reading or hearing the entire Bible, so a last-day Christian may maintain his connection with the Lord without reading or hearing all of Mrs. White's writings. Yet the significance of her work so demands attention that he cannot presume to be alert to what God wants him to know unless he has acquainted himself with these special messages for our time.

To build a library of the writings of Mrs. White need

not require the outlay of large sums of money. Many of the books are small or have been issued in inexpensive editions. Thirty-six titles appear in the Christian Home Library Series at only \$3.75 a volume. *Steps to Christ* may be secured for as little as 25 cents, and *Thoughts From the Mount of Blessing* for 30 cents. *Education* is one dollar in paperback and the *Conflict of the Ages* Series in paperback (five volumes) is \$13.95. For about 17 cents a day a person can purchase 20 basic volumes* in a year. (Camp meeting prices are lower.) He will then have a library that will deepen his interest in Bible study, will help prepare him and his family to resist the temptations of our times, and will whet his appetite for the pleasures of eternity.

Beginning with such inspired volumes as these, the Adventist family will soon select other books on missions, cooking, denominational history, and other topics for their own reading pleasure, for their children, and as gifts for friends and relatives. All books are listed—not only alphabetically, but topically and by author—in the current edition of *Catalog of Publications*. This biennial catalog may be requested from the Book and Bible House when the family places its next order. Its completeness and convenience are amazing. Apparently the only publication that is not listed in the *Catalog* is the *Catalog* itself.

F. D. Y.

* This suggested list includes *Steps to Christ*, *Thoughts From the Mount of Blessing*, *The Adventist Home*, *Patriarchs and Prophets*, *Prophets and Kings*, *The Desire of Ages*, *The Acts of the Apostles*, *The Great Controversy*, *Testimonies for the Church* (nine volumes), *Education*, *Christ's Object Lessons*, and *The Ministry of Healing*.

HOPE FOR THE HOPELESS

"How weary, stale, flat, and unprofitable
Seem to me all the uses of this world!"

If the results of a recent test are accurate, the hopeless sentiment voiced in this statement by one of Shakespeare's characters expresses well the views of a large majority of high school students in America. The test was given March 1, 1969, to about 60,000 high school juniors. As part of the test the youth were asked to write a 20-minute essay on the topic "Adventure movies, romantic tales, science fiction, and detective stories are often the means of escaping from reality. Such escape is irresponsible. It is also harmful, both to the individual and to his society." B. A. Themis, one of 150 readers who graded the written part of the test, shared some of the results and offered a few comments in the April 28, 1969, issue of *Christianity and Crisis*.

After reading some of the statements by the teenagers tested, we agree with Mr. Themis when he says, "These kids are deeply troubled." Hopelessness and despair run like a black thread through all the essays. Some students expressed hate for this world of "war and mental anguish," "torment and frustration," "horrible and boring existence," "suicide, divorce, [and] alcoholism" where "man is given a number and a position, but no game to play."

Some declared that society is "depraved." "We live in a world of violence and hate," and "utter loneliness," they said.

In answer to the question "What is reality?" one boy answered, "Reality is going to school five days a week, doing homework, failing tests. It's the fact that your

parents don't have enough money to send you to college. It's the day your father died."

Disillusionment was apparent in another's answer: "When I was a kid, I always watched the show 'Combat.' Week after week no Americans ever were killed. . . . I thought that was really cool—you go to war and you don't have to worry about getting shot. But now I am looking at Viet Nam and I don't like what I see."

Commented Mr. Themis: "The entire fabric of life has unravelled for these youngsters. They have realized . . . that statistics on divorce, alcohol, mental illness, and violent death apply to *them*. The edges of their outer world are patrolled by monsters like Grendel or Godzilla . . . and in the center of that world sits meaninglessness. . . . Most of our youngsters see the reverse of Bergson's creative evolution. They feel the manic momentum of time and events careening out of control. And they want to get off."

One teen-ager said, "There seems to be no adventure and fun, just war and killing." Another said, "Mild forms of escape, like movies, are a way of seeking happiness in a world that offers little." Still another said, "Reality consists of multitudes of killings, war reports, death statistics, and acts of perversion."

Wistfully Mr. Themis wrote, "Where was the hope, the anticipation, the sense that something good was coming? Absent."

In evaluating these answers, one must, of course, place them in the context of adolescence. Nevertheless, it is well to remember that the authors are the youth who would ordinarily have the most to hope for. They are "not the Anne Moodys and Claude Browns, not the dark-eyed starvelings of the 'Save the Children' ads, not the doomed children of Belsen." They are not youngsters reared with the frustrations and hopelessness of the inner city. Yet they look upon life as a squeezed lemon.

Worldwide Mood of Despair

The attitudes of these young people are basically similar to those of their elders. A mood of despair seems to have settled over the world. People lack hope. They see no evidence that social or political conditions will improve. Their lives lack meaning. They feel that their jobs offer little but a paycheck. They do not feel that they are involved in a great mission inspired by a high or holy purpose.

What a contrast to those who believe Christ's promise, "I will come again"! What a contrast to those who look eagerly to the future and see against the gathering darkness the bright rays that indicate that Christ's coming is near. People who believe that this world is not destined to ravel out, but is to be superseded by "new heavens and a new earth, wherein dwelleth righteousness," face each new day with hope and courage. They know that soon "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." (To better understand the importance of the second coming of Christ to believers throughout history, read the chapter "Heralds of the Morning" in *The Great Controversy*.)

What a challenge the present hour is to those who know the meaning of current events. What a challenge to stand in sharp contrast to those from whom hope has fled. What a challenge to bear witness to the great truths that give meaning to life.

In a bygone day, when hopelessness was primarily associated with the financially disadvantaged, Ellen G. White wrote: "God calls not only for your benevolence, but for your cheerful countenance, your hopeful words, the grasp of your hand. As you visit the Lord's afflicted ones, you will find some from whom hope has departed; *bring back the sunshine to them*. There are those who need the

bread of life; read to them from the word of God. Upon others there is a soul sickness that no earthly balm can reach or physician heal; pray for these, and bring them to Jesus."—*Testimonies*, vol. 6, p. 277. (Italics supplied.)

Today people of all classes and social levels need this kind of ministry. They need to be told that life is not "a tale told by an idiot, full of sound and fury, signifying nothing." They need to be told that the present dark mood in the world is merely a sign that the glorious dawn is about to break, that better things are ahead for those who believe God's Word and give themselves without reservation to Jesus Christ. They need to be told that this life is merely a prelude to something better, to eternal life, to a Utopian world.

One modern writer has said, "When a world goes to pieces, when inhumanity reigns supreme, man cannot go on with business as usual. One must then radically re-evaluate all of what one has done, believed in, stood for. In short, one has to take a stand on the new reality." Today the world is indeed going to pieces. A new reality is about to appear. What are we who know the meaning of current events doing in this crisis? Are we going on with "business as usual"? God forbid.

So let us be centers of hope and courage. Let us spread the good news that Jesus is coming again. The need was never greater, the time never shorter. K. H. W.

EVOLUTION AND THE INTEGRITY OF THE SCRIPTURES

Evolution has often been indicted as being incompatible with the plan of salvation as set forth in the Bible. It has been argued that if man evolved from the lower forms of life, then there was not a state of original perfection and hence no fall; without a fall there is no need for a plan of salvation such as the Bible sets forth.

As a typical indictment, we cite L. Berkhof, who, in condemning theistic evolution says, "Like naturalistic evolution it teaches that it required millions of years to produce the present habitable world; and that God did not create the various species of plants and animals, and that, so that they produced their own kind; that man, at least on his physical side, is a descendant of the brute and therefore began his career on a low level; that there has been no fall in the Biblical sense of the word, but only repeated lapses of men in their upward course; that sin is only a weakness, resulting from man's animal instincts and desires, and does not constitute guilt; that redemption is brought about by the ever-increasing control of the higher element in man over his lower propensities; that miracles do not occur, either in the natural or in the spiritual world; that regeneration, conversion, and sanctification are simply natural psychological changes, and so on. In a word, it is a theory that is absolutely subversive of Scripture truth."—*Systematic Theology*, p. 163.

We admit that Berkhof's indictment does not correctly represent all the attempts of scholars and theologians to harmonize the Scripture account of Creation with the teachings of organic evolution. Various groups have worked out their own modifications. Evangelical scholars, for example, are careful to point out that the creation of man was unique. In general they seem to agree with Bernard Ramm, who says, "The historic view prevailing in the Church prior to the times of modern geology and biology was that Genesis not only revealed the theological components of creation but also revealed how God actually did empirically create the heavens and the earth. However, the recent mood among theologians and biblical scholars is that the two must be separated. The Genesis account is true theologically (e.g., God is Creator of all, Lord of all, man is in the image of God, man is a

responsible creature, etc.) but the cosmological framework is dated and is therefore not a part of biblical faith.”—*A Handbook of Contemporary Theology*, p. 28.

The Catholic Church and Evolution

As another example of how scholars attempt to harmonize evolution with the Scriptures we quote from the *New Catholic Encyclopedia* (1967), article “Creation of Man”: “With modifications made necessary by modern knowledge of heredity and genetics, Darwinian evolution involving natural selection is almost universally accepted by scientists. The evolution of man from lower forms, as Darwin and Wallace agreed, does not at all imply that man is a mere animal. . . . In 1871 St. George Mivart, a British anatomist and a Catholic, suggested that God could have ‘immediately’ created a soul in a body prepared by a preceding process of evolution. In 1891 Cardinal Z. Gonzales ‘corrected’ the theory of Mivart by requiring, for the sake of man’s dignity, a ‘special action’ by which God modified the body that had evolved to make it capable of receiving a spiritual soul. (One may, on the contrary, argue that divine actions mediated through the laws of nature are not on that account less dignified or less divine.)”—Volume 4, p. 428.

Noting that it is an immortal soul that distinguishes man from the animals the article goes on to say, “In keeping with the tradition that man’s immortal soul is not adequately explained on the level of biology alone, Pope Pius XII in *Humani generis* declared: ‘The Catholic faith obliges us to hold that souls are immediately created by God’ (Denz 3896). The ‘immediacy’ of the soul’s creation is properly understood not in an anthropomorphic sense but simply as God’s natural creative concurrence. For the human soul is not independent of, or joined only accidentally to, the body. The distinction between body and soul, abstractly arrived at, does not impair the reality that each man is one, a complete and individual human person.”—*Ibid.*

Original Sin and Evolution

Recently a religious writer discussed the fate of the traditional doctrine of original sin in the current scrutiny of basic Christian doctrine by critical scholars. He noted that the doctrine makes no sense in the light of evolution: “Evolution suggests that *Homo sapiens* is descended not from one set of parents but from many, thus making a literal Adam and Eve quite unlikely. For another, Biblical scholars agree that the story of man’s fall in Genesis is not history but myth—a story that points to the basic truth of evil in the world but says nothing about the inheritance of sin.”—*Time*, March 21, 1969, p. 67.

In their writings Seventh-day Adventists seldom mention the term “original sin.” As defined by Berkhof, original sin is “the sinful state and condition in which men are born. . . . It is not a proper designation of original guilt, for this is not inherited but imputed to us. This sin is called ‘original sin,’ (1) because it is derived from the original root of the human race; (2) because it is present in the life of every individual from the time of his birth, and therefore cannot be regarded as the result of imitation; and (3) because it is the inward root of all the actual sins that defile the life of man.”—*Systematic Theology*, p. 244.

Dealing with the effects of Adam’s sin on his posterity Seventh-day Adventists have stressed the sinful nature man has inherited. “They [Adam and Eve] were told that their nature had become depraved by sin; they had lessened their strength to resist evil and had opened the way for Satan to gain more ready access to them. In their innocence they had yielded to temptation; and now, in a state of conscious guilt, they would have less power to maintain their integrity.”—*Patriarchs and Prophets*, p. 61.

As to whether man has inherited the guilt of Adam’s sin, the *Seventh-day Adventist Encyclopedia* says, “SDA’s believe that man inherited a sinful nature with a propensity to sin, and their writings either reject the idea that men inherit the guilt of Adam’s transgression, or fail to stress it.”—Page 748.

It is not our purpose here to discuss in detail the doctrine of original sin. We bring it up here merely to give an example of how the acceptance of evolution greatly modifies traditional doctrines of the church.

The history of Biblical interpretation shows that an acceptance on the part of interpreters of the theory of evolution leads to compromises that tend to throw doubt on the integrity of Holy Scripture. By continuing to be creationists, Seventh-day Adventists have protected themselves from these compromises.

From the beginning of their history they have rejected the theory of evolution both in its mechanistic and theistic forms. They have called attention to the tenuous nature of the arguments presented to support the theory. The *Seventh-day Adventist Encyclopedia* lists seven fundamental arguments against evolution used in recent years by Seventh-day Adventist writers (page 390). The encyclopedia concludes its article on evolution by stating: “No scientific discovery has yet given an informed creationist reason to doubt the Bible record of a fiat creation. It is the theories, not the observed facts, of the natural world that are in conflict with the Scripture record.”—*Ibid.*, p. 391.

D. F. N.

paradox

By CARSTEN JOHNSEN

We have sometimes been told: in life-struggle's heat
They must conquer or die, who have no retreat.
But some are waging so fierce a fight,
They manage both in one single night.
With lips still laughing, but hearts that cry,
They conquer—and die!

The first who taught us that art of life
Was Jesus Christ in His Calvary strife:
More tender than mothers, more firm than the rocks,
He teaches His tenets—oh, paradox.
To rise by bending, find comfort in fears,
To live by dying, and smile through tears!
So this is the heavenly shibboleth:
There is gladness in sadness; there is life in death!

LETTERS

to the Editor

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

REVIEW BRINGS BLESSINGS

The articles appearing in the REVIEW are well written and help us keep abreast with the activities of our church. It would bring a great blessing if each Adventist home around the globe subscribed to, and took the opportunity to read, this paper.

D. E. RIPPEY, M.D.

Portland, Oregon

FUNDS FOR EDUCATION

In response to a reader's plan to raise \$6 million yearly (March 13), I say that I have been waiting for a suggestion like this for some time. You can depend on me to give \$250 a year *gladly* for the sake of the cause of God.

My heart leaped for joy at the thought that I could help in a time of real need. The Lord has given much to me. Now I want to give to Him.

BARBARA RILEY

Inglewood, California

RELIGIOUS INSTRUCTION AT LLU

I have just read, "Each Member Has an Investment in Loma Linda University" (March 27). The article states that "from the first year to the last, students are enrolled in courses of religious instruction." Actually, due to the variety of activities and locations of medical students during their clinical phase of training, there has not been put into effect any religious instruction during the last year and a half of medical school. I must state, however, that I am impressed with what is offered earlier in training.

GLENN D. TOPPENBERG, M.D.

Kettering, Ohio

USE OF EGGS

I was interested in the editorial "How Lethal Are Eggs?" (April 17). While the article was correct, it did not go far enough and told only one third of the story. Although cholesterol has been implicated heavily in the atherosclerosis picture, its role is not clearly understood. The current barrage of anticholesterol and saturated fat information presented by the American Heart Association seems to overlook the fact that some people who eat all kinds of saturated fats have fewer heart attacks than others who don't, as brought out by the American Cancer Society. The use of nonsaturated fats totally in the diet has been implicated in increased skin aging, tumor formation, and vitamin E deficiency.

As far as inducing myocardial infarction in an experimental animal, this depends to a large degree on the ability of the animal physiologically and/or hereditarily to excrete cholesterol and other lipids. There are resist-

ant strains of animals as well as resistant organisms within each strain. This is true in human beings as well as the lower animals.

Besides the resistant humans there are a fair number of people with metabolic disorders in which the blood serum concentration of lipids is due not to ingestion of these lipids, but to manufacture of these lipids by or from proteins and/or carbohydrates. The body sets up a level at which these lipids should be, and if the level is not met, the body will manufacture lipids through proteins and/or carbohydrates. In such persons it would be wise to watch protein and/or carbohydrate ingestion as well as lipids (fats, cholesterol, etc.).

With these few thoughts in mind, it would be wise for an individual to go to a competent physician or clinic and have metabolic performance studies done before he self-prescribes a diet based on partial, though true, information.

RAMON R. GONZALEZ, JR.

Cardiovascular Fellow, Department of Physiology, The Graduate School of the Bowman Gray School of Medicine, Wake Forest University

Winston-Salem, North Carolina

GOVERNMENT AID

I have been most interested in the discussion on state aid to education that has appeared in the pages of the REVIEW.

Presently in New Guinea we are passing through troubled waters educationwise. We have in the past accepted government grants for education, and now it seems that the government wants to control us to a greater degree. What the government subsidizes it wishes to control.

What is it that we are seeking in our education? Is it to impress the world with our intellectual ability or is it to produce mature people fit both for this world and the world to come? To me the problem that confronts our educational system is not resolved by an either/or proposition. Some say we either accept governmental aid or we fall behind. The question seems to find its true perspective in the following words: "If we move ahead in faith, following the guidelines that God has

given us, we have nothing to fear. God will prosper us if we exercise true faith and Christian initiative. Money is of secondary importance. Devotion to duty, honesty, and trust are far more important."

EDMUND A. PARKER

Wabag, New Guinea

RELIGIOUS COMBINE

Re the editorial "The Denominational Straitjacket" (April 10). When Dr. Eugene Carson Blake urged the evangelicals to discard their denominational "straitjackets" he was doubtless viewing the situation through his high-powered ecumenical telescope, which threw things out of focus.

God does not depend upon great organizations to accomplish His purposes. Often He uses the weak things of the world to confound the mighty. He can use a small people to carry out a grand enterprise. The Federal Government breaks up huge business combines when they exert a depressing influence upon commerce generally. The aim of these combines is to crush competition and then manipulate the market to their own ends, stifling private initiative and smaller businesses. How much more despotic and intolerant would be a great religious combine that would shoulder itself into a position to tell the whole world what to do!

ARTHUR MOUNTAIN

Paradise, California

THE PRAYER OF FAITH

The article "The Prayer of Faith" (March 13) was much appreciated. This was more than a good article for me; it was something of an experience. I had the feeling the Lord had it written especially for me, and it was timed just right to fill a special need arising from certain recent trials in my home. Like a strong arm, it seemed to lift me up and set me on my way rejoicing at a time when I was too tired and discouraged to try to do anything for myself.

I'd like to mention the beautiful sonnet about *Apollo 8*—wonderful—not a weak or clumsy line in it! MRS. ELIZABETH COOPER

Lowndes, Missouri

Not Yet

By MARCIA ROSEN

Evening shadows splotched the gravel road as the daylight dwindled into dusk on my eighth birthday. Proudly I clutched the handlebars of my new red bicycle and precariously wobbled down the country road. Slowly approaching my home, I recognized mom peering through the screen door.

"Marcia," she called, "it's getting dark outside. You'd better come in the house." "No, not yet!" I cried lustily. "I'm taking another ride. I just want to go around the block. I'll come in later."

Completely oblivious of the deepening darkness, I spurted down the road. The early twilight blotted out the deep ruts in the road before me. With a sudden lurch, I fell into a deep, stony hole. I sprawled on the ground, tangled painfully with handlebars and pedals.

Thinking of my disobedience to mom, I felt burning tears rushing from my eyes.

Our eternal Parent is calling to the creatures of His hand wandering about in a world veiled in sinful twilight. He entreats them to come into the light of His presence. Ruts of temptation mark the pathway outside. Dare they refuse His loving call by saying, "Not yet, Lord. I'll come later"? Can they afford to take another ride in the deepening darkness before answering the call of the Lord?

Teacher Develops Novel Sales Plan

By NICOLAS CHAIJ
Publishing Secretary, Inter-American Division



Ellen Mattison (white dress); L. A. Ramirez (left), associate publishing secretary, Inter-American Division; and A. S. Maxwell, author of *The Bible Story*, join with 30 children whom Mrs. Mattison organized into a Bible-study club. This club was a result of her selling scores of Adventist books to the parents of the children she teaches.

She struck upon a marvelous plan—so simple and efficient! And she sold \$14,000 worth of Adventist literature in five weeks.

Ellen Mattison teaches English in a private school in Puerto Rico. Her students are from middle-class families. Although she had given them hundreds of tracts and magazines outside the school-room, she was not satisfied; she wanted to do something more to share her faith with her students.

Following a suggestion from her husband, Mrs. Mattison decided to canvass her students and their parents with *The Bible Story*, *The Desire of Ages*, the Bible, and magazines. In addition, she decided to return to the Lord 25 per cent of her earnings.

First, she organized a directory of her students according to the sections of the city in which they lived. Then, in order to find the houses in the least time possible, she invited one of the students who serve as guides on the school buses to accompany her. Before visiting a home she always told her student, "Tell your parents that I am going to drop by to see them tonight."

After greeting the parents, she would show them their child's record, discuss with them his progress, and express her appreciation of the student. Then she talked to them about the serious social and moral hazards prevailing in the world today and of her concern to help her students avoid these perils.

In the five weeks that she dedicated to this project, Mrs. Mattison achieved unbelievable results. In 142 hours she visited 158 homes and sold 117 sets of books for

\$14,270. Parents gratefully bought the character-building books that she showed them.

Even more important than the extraordinary sales was the outstanding missionary work she was able to do. She gave out 450 tracts, enrolled 135 people in the Bible school, gave 158 Bible studies, and prayed in the majority of homes she visited.

She had several moving experiences. Late one night as she returned home, her nine-year-old student guide looked at her and asked, "Teacher, aren't you going to offer the books to my daddy and mommy?" Mrs. Mattison answered, "Look, I am very tired now. You tell them about the books, and if they want them, let me know tomorrow." The following morning the student brought the money for the down payment.

Whenever in visiting a pupil's home Mrs. Mattison did not find the father at home, she did not press the mother to buy the books. Rather she showed the books to the mother and suggested that she consult her husband and let her know their decision through the child.

One mother ordered the books in her husband's absence. The following day the child reported, "Last night my father was very angry with mommy." Mrs. Mattison thought, What a shame! This will be the first order I lose. The child continued, "Daddy told mother that she should not have bought the books on the installment plan but for cash." The mother telephoned Mrs. Mattison to apologize and sent the money in full.

The most important part of this experience came at the close of the five

weeks of canvassing, when Mrs. Mattison announced to her students that she was going to organize a club to study the Bible. Club meetings were scheduled to meet weekly. Thirty students joined. One of them is to be baptized.

Mrs. Mattison found five former Adventists and was able to bring three of them—a physician and two women—back to the church.

To what does Mrs. Mattison owe her outstanding success? She felt sincere concern for the salvation of her students and worked earnestly for them.

NORTH SUMATRA:

First Moslem Convert Attracted by Diet

The first Moslem convert in Atjeh, North Sumatra, was recently baptized. The work had been opened in this area about 21 months ago.

Ramly Jazie was reared a Moslem, but in 1962 he learned about Seventh-day Adventists from a colporteur who sold him a copy of the *Home and Health* magazine. He was especially attracted by the question-and-answer section that indicated Seventh-day Adventists have dietary habits similar to those of the Moslems.

Then in 1968 he noticed one of a series of articles in the newspaper by the same author and learned that he was in the same city. It wasn't long until he learned of the public meetings being held by the author who had first attracted his attention six years before. After becoming convinced of the truth of the Adventist message, he was baptized on January 25.

RIFAI BURHANUDDIN

Minister, North Sumatra Mission

LIBERIA:

President Breaks Ground for New Junior High

Liberian President William V. S. Tubman was the guest of honor at recent groundbreaking ceremonies for the new \$35,000 Adventist junior high school to be constructed in Monrovia.

At the ceremonies near the Liberian Mission headquarters, President and Mrs. Tubman gave a personal gift of \$1,000. He expressed awareness of the dire educational needs of the country. He noted that a large number of young people are not yet in school because of insufficient space and classroom facilities.

The chief executive praised Seventh-day Adventists for what he called their universal record of thoroughness and Christian discipline, and congratulated them for the school they are about to build. He also expressed the conviction that the day will come when Seventh-day Adventists will have a college in Liberia.

Following the reading of a brief history of the school by A. Y. Turay, educational secretary of the Liberian Mission, Ø. Gjertsen delivered the keynote address in which he expressed the hope that the

school would be able to mold its students with the ideals of Christian education. He prayed that they will have a harmonious development of their mental, physical, and spiritual powers and become loyal to their God and their country.

Where the work of Seventh-day Adventists has spread, he noted, schools have been established and education encouraged. With increased facilities today, the institution is more concerned with quality education than ever before.

The pastor disclosed that in West Africa alone, the church operates approximately 200 schools on all levels, with more than 42,000 students enrolled.

ØIVIND GJERTSEN
Public Relations Secretary
West African Union Mission

AUSTRALIA:

Plans for New Hospital Start Making Headway

The Australasian Division, the Trans-Tasman Union Conference, and the two New Zealand conferences are now planning the re-establishment of sanitarium and hospital work in New Zealand.

It is now 46 years since the Christ-church Sanitarium was closed. Many New Zealanders still remember that institution and the influence it had on the population for hundreds of miles around.

For this new project almost seven acres of land have been purchased in the elite Auckland suburb of St. Heliers Bay. It is on a high hill with unrestricted views in several directions. The principal aspect is in a southeasterly direction.

The architects, who are worldwide specialists in hospital construction, are now preparing basic plans that should be passed by the relative bodies by early July. It is expected that construction will begin during the first half of 1970.

Initial plans are for a 40-bed general hospital with service facilities that will allow for expansion. Later, geriatric, maternity, and further general sections will be added.

Total cost of buildings for the first stage of 40 beds will be \$800,000. The figures do not include cost of furnishings and equipment.

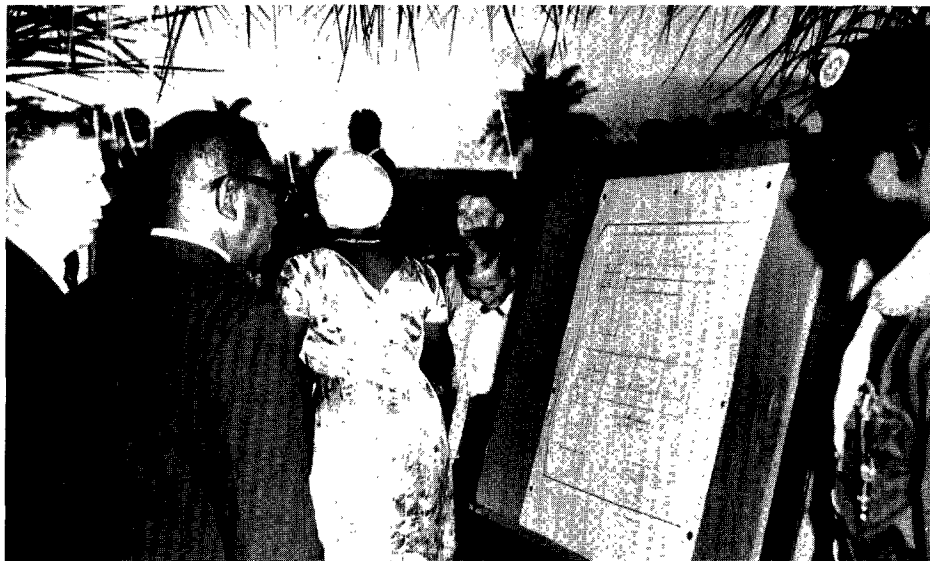
E. J. GARRARD

MEXICO:

Full-Scale Evangelism Makes 1968 Banner Year

While 8,000 athletes from all over the world competed last year for new records during the Olympic Games at Mexico City, Adventist forces throughout the entire Mexican Union combined in an evangelistic crusade that made 1968 the greatest year in evangelism and soul winning in the history of Adventist work there.

Coordinator of the five large and 86 smaller evangelistic campaigns conducted during the year was union evangelist



S. Gustavson (left) shows Liberian President William V. S. Tubman the drawings for the new Monrovia SDA junior high school. (The article begins on the previous page.)

Carlos E. Aischlimann. All union personnel and all six field presidents were personally involved, together with their 110 workers supported and assisted by 38,000 lay members.

One such program, led by R. Bustillos, president of the Northern Mission, lasted three months in Tampico. As a result 66 were baptized.

All Mexican Adventists shared in the rejoicing over the 4,000 new members in the country.

The largest effort in the history of the work in Mexico was held in Mérida (Review, March 13, 1969).

An ambitious plan for evangelism during 1969 was presented at the union meetings by Elder Aischlimann and enthusiastically approved. If this blueprint is followed Mexico will have cause for even greater rejoicing at their next annual meeting.

E. W. PEDERSEN
General Field Secretary
General Conference



Child Named for Mission Airplane

Proud parents, Pastor and Mrs. Milton Hook, missionaries at Tari, New Guinea, hold their son, Andrew Stewart, beside the plane for which he was named. The Hooks named their son in gratitude for the service that the mission plane is rendering to them and indirectly in tribute to Elder A. G. Stewart, for whom the plane was named.

With the help of the airplane, workers are now able to reach areas of New Guinea never before reached. New airstrips are being built by the government, and the work is growing in this primitive area.

L. H. BARNARD
Departmental Secretary
Western Highlands Mission
New Guinea

PUERTO RICO:

Ministers' Wives Discuss Bible Women's Examples

During a chapel service of the Ministerial Emphasis Week at Antillian College, March 21-29, five ministers' wives discussed the topic "The Minister's Wife and the Book." They discussed Bible examples of women whose lives could be an inspiration.

Examples were Anna, Eunice, Jochebed, and Mary, the mother of Christ. Sarah was an example in her willingness to move from one place to another. Dorcas exhibited the spirit of generosity. Martha was a good housekeeper, and Mary was a good listener to God's word.

The women participating were Aurea Burgos, dietitian at Bella Vista Hospital and wife of the MV secretary of the West Puerto Rico Conference; Alba Hernandez, wife of the chaplain of Bella Vista Hospital; Abda Rosado, moderator and wife of the head of the Bible department at Antillian College; Trina Castanon, wife of the pastor of the Mayaguez district churches; and Roth Figueroa, wife of the president of the West Puerto Rico Conference.

ABDA E. ROSADO
Antillian College

KOREA:

Students, Workers Gain From Blitz English

"I have been studying English for 17 years, but I have learned more English in these 17 days than I did in 17 years," wrote a graduate of the Intensive English Institute at Korean Union College.

Recently, 35 participants joined the third Intensive English Institute at Korean Union College. There they used the English language exclusively for three full weeks. Participating were five pastors, four teachers, four office secretaries, four other church workers, and 18 students, including the Korean student delegate to the World Youth Congress to be held in Switzerland.

The participants were divided into four teams. They attended five classes in the morning and four in the afternoon—dialog drill, laboratory, singing, sentence patterns, written and oral composition, vocabulary, and lecture.

As a climax to the institute the members presented the Sabbath school program at the American servicemen's church.

To measure the progress of the students, the test of aural comprehension and the test of English language proficiency (grammar, vocabulary, reading) were given at the beginning and the end of the three-week period. The greatest improvement was definitely in speaking. Those who took the course can speak in public, speak to foreigners without fear, and can understand and be understood by native English speakers.

Of the 35 participants, 27 gained the oral-aural proficiency required for international travel. Of these, ten are able to understand college lecture material, and of these, four are proficient enough in all areas of English to begin college studies in universities using the English language.

ANNA KLIMES
Department of English
Korean Union College

NETHERLANDS ANTILLES:

ABC's of Caribbean Record 35 Years' Growth

The Netherlands Antilles Mission, celebrating its thirty-fifth anniversary, consists of 13 organized churches on Aruba, Bonaire, and Curaçao, with a membership of more than 1,000 members. These islands lie off the coast of Venezuela.

The work continues to grow. During 1968 and up to April, 1969, four new churches were organized, and three welfare centers and two elementary schools were opened. The Lord continues to bless His work in this mission.

Work first began in these islands off the northern coast of South America in 1926, but the mission was not organized until 1934 as a separate mission. Prior to that the work on Curaçao was included in the Venezuela Mission.

CURACAO (1926). The first Seventh-



Ordination in North Philippines

T. C. Murdoch, North Philippine Union Mission president, greets M. B. Sevilla after his ordination to the ministry at the recent biennial session of the Central Luzon Mission. S. S. Suller (flanked by Mrs. Suller and Mrs. Sevilla) was also ordained.

Both men are mission assistant publishing secretaries.

B. B. ALSAYBAR
Union Departmental Secretary

day Adventist missionary to Curaçao was C. E. Knight, who arrived in 1926 and organized a small company. D. C. Babcock, who succeeded him, directed this work from 1927 to 1930.

During those years the first piece of land for a church building was secured in Mundo Nobo, Curaçao. On March 22, 1929, Pastor Babcock wrote a letter to the governor of Curaçao asking for this piece of land. The stated purposes were to build a church, a house, a water tank, and a garage. On August 13 he received an answer from the governor telling him there was no objection to giving this lot to our denomination for church purposes.

ARUBA (1930). In 1930 a man named Liverpool began to keep the Sabbath on Aruba. Soon six persons were baptized there. In 1934 a church of 16 members was organized in San Nicolas, Aruba.

The year before Elder Lunney Astleford had written a letter to the governor on Curaçao to secure a piece of land for the San Nicolas church. The reply on August 1, 1933, said there was no objection to using a piece of land for the purpose of building a church.

BONAIRE (1934). One of the first Adventists on Bonaire was Eustacia Felida, a granddaughter of a man named Cornelis Martin, who late in the eighteenth century was a preacher-farmer on this island. Martin and his wife taught the people about the second advent of Christ and were known for their godly lives. In 1934 land was donated for a church in Bonaire. This paved the way for the new mission's organization.

That year Elder Astleford asked the government of the Netherlands Antilles

for official recognition of the Advent Zendinggenootschap, as the mission was named. On October 8, 1935, he received an answer stating that the government of the Netherlands Antilles had approved the regulations of our church and also that this mission had been recognized as an incorporated body.

J. BRINKMAN
President
Netherlands Antilles Mission

SOUTH VIETNAM:

Simultaneous Crusades Start Throughout Country

Evangelistic crusades began simultaneously in the cities and villages of South Vietnam on March 23.

From Danang in the north to the villages of the Delta in the south, our churches were lighted, and each pastor and administrator, as well as the students from the Saigon training school, proclaimed the third angel's message and the hope of a brighter tomorrow.

For nearly a year pastors and laymen have been following up the Voice of Prophecy interests with the gift-Bible program. The Voice of Prophecy radio broadcast is being aired in Vietnamese on 12 stations in South Vietnam.

Perhaps no mission in the world field offers the challenge or the prospect of physical danger like the Viet Nam Mission in Southeast Asia. Yet the program of evangelism moves forward.

DON JACOBSEN
Departmental Secretary
Southeast Asia Union

Atlantic Union

Pioneer Valley Students Engage in "Ski Evangelism"

Ski Evangelism, a plan used effectively by 12 students of Pioneer Valley Academy, New Braintree, Massachusetts, is a new and unique method of witnessing for Christ.

The students, accompanied by four faculty members, spent a weekend in February at Mount Snow, a well-known ski resort in Vermont. The group became acquainted with the skiers at the lodge by inviting them to view two films on Saturday night. They were *LSD—Insight or Insanity* and *Prescription for Doc*. A large number of the skiers joined the students in a singalong afterward.

On Sunday the students endeavored to engage other skiers in conversation on the ski slopes, with the object of talking to them about spiritual values and the Christian life. A number of worth-while contacts resulted. The success of this venture has led the Pioneer Valley students to include this activity in their plans for next school year.

This project had been planned by M. A. Dopp, former Southern New England Conference MV secretary. M. D. Gordon is now serving Southern New England in this department.

✦ For the first time in Bermuda history, a camp meeting is being held on the island (June 4 to 7). H. Carl Currie, president of the Bermuda Mission, stated that the mission's large new tent, which seats 650, will be used, with provision made for many more who are expected to attend.

✦ Greater New York's Home Health Aide training program reached a new high April 27, when 240 graduates received their certificates at the New York Center. Principal speaker for the occasion was R. F. Waddell, M.D., head of the church's Medical Department. The school has been under the direction of Mrs. Carrie Carbone, R.N., and Dunbar Smith, M.D. Others participating in the services were Elders Roy Thurmon, E. J. Humphrey, and G. R. Earle; and Robert Dunn, M.D.

✦ Young people from the Congregation Hebrew church in New York City are at present giving nine Bible studies, and they have a number of other families reading various Adventist publications.

✦ The Greater New York Book and Bible House reports a net sales figure of \$245,000 for the fiscal year ending March 31. This was an increase of \$65,000 in sales over the previous year. Manager William Bergherm, Jr., points out that an increasing constituency—now over the 5,000 mark—calls for an expanding Bible House staff. Recent additions include Donald Bird, assistant manager, and Anna Medina and B. Hernandez, salesladies.

EMMA KIRK, *Correspondent*

ATLANTIC UNION COLLEGE

✦ The Campus Women's Club sponsored a flea market and food and bake sale April 13, with Mrs. Vernon Scheffel and Mrs. Roy Kryger in charge. The sale, to benefit Browning Elementary School and South Lancaster Academy, netted about \$400.

✦ William G. Nelson, Jr., a junior history major from California, was chosen president of the Student Association for 1969-1970. Vice-president will be John Hamer, a freshman from Reading, Massachusetts.

PATSY MURDOCH

Public Relations Assistant

Canadian Union

✦ A three-week series of evangelistic meetings was held in March in Edmonton, Alberta. Edward Teranski was the speaker and was assisted by W. R. Vert and E. E. Littman. As a result, 11 persons were baptized and another 20 are preparing for baptism.

✦ Drs. H. Brace and D. Geldart, along with Pastor K. Corkum, recently conducted a Five-Day Plan in Moncton, New Brunswick. As a result, these three young men were asked to speak to the young people and adults of the Baptist church concerning smoking and better living. The minister of this church opened the meeting, asking religious questions that gave opportunity for the three men to witness for the third angel's message. At the close of the meeting the leader of another, much larger, Baptist church requested the Adventist group to give the same program in his church.

✦ Ten persons have been taken into the St. John church in New Brunswick as a result of the gift-Bible program, the Voice of Prophecy lessons, and personal Bible studies by the pastor and the lay members.

✦ Pastor Erwin Morosoli, of Quebec City, has sponsored the Five-Day Plan in St. Raymond, Donnacona, and Quebec City, Quebec. In St. Raymond the Adventist work had never been presented before. The chief director of the local hospital, Dr. Jinchireaux, offered his assistance. Classes were held every afternoon for the youth and every evening for the adults. About 90 young people attended regularly. At the end of the course 97 per cent of the 200 adults who attended were successful in overcoming the habit. In Donnacona 260 people enrolled, of whom 90 per cent stopped smoking. Eight plans were directed in Quebec City by Pastor Morosoli, where radio and television appearances increased the program's influence.

✦ In the New Glasgow church, Nova Scotia, seed sowing by two faithful members, now deceased, has added five new members to the church. For three of these the initial contact was made by L. D. Mahabee, a colporteur. The other two

had first been contacted by Mrs. Samuel McCann.

✦ A Bible in the Hand crusade in Yorkton, Saskatchewan, was climaxed recently with a baptism of 13. About the same number are planning for the next baptism. The John W. Popowich-Stan Gallant team has moved into Melville for a six-week crusade. Attendance is good, and a number of people are already making plans to be baptized at the first opportunity.

PEARL BROWNING, *Correspondent*

Central Union

✦ J. H. Harris, union MV secretary, and Jack Nail, Missouri Conference MV secretary, have just concluded an eight-day revival series in the St. Louis, Missouri, Central church in preparation for a major evangelistic meeting. About 175 attended the night meetings, and the number rose to 400 on the weekends.

✦ Nine persons were baptized at the completion of meetings held in Sedalia, Missouri, by Robert C. Clarke and Pastor Ronald Wham.

✦ Ron McLean, senior at College View Academy, received the John Philip Sousa Band Award at the spring band concert. The presentation was made by Gerry Thompson, principal.

✦ The Colorado Springs, Colorado, church was dedicated May 17. Neal C. Wilson, vice-president of the General Conference for North America, preached the Sabbath afternoon dedication sermon. A large part of the construction was done by the members under the leadership of C. E. Bishop, pastor.

✦ Dr. and Mrs. Lowell D. Kattenhorn were recently welcomed back to Wyoming after spending three months in Seoul, Korea, where he was a relief physician. His main duty centered in the Seoul Sanitarium and Hospital.

✦ Recently the lay leaders in the Kansas Conference convened at Enterprise Academy for counsel with the conference leaders regarding financial, evangelistic, and church-building matters. Robert H. Pierson, president of the General Conference, gave the devotional service and was able to spend part of the day with the group.

✦ Twenty-six were recently baptized in the College View church and 18 in the Piedmont Park church in Lincoln, Nebraska. The baptism at the Piedmont Park church was the result of meetings by C. H. Buursma, conference evangelist.

✦ David L. Hood, a member of the Thornton church, was recently elected city councilman for Colorado's newest city of Northglenn. Northglenn is situated just north of Denver and officially became a city on April 18. Presently Mr. Hood is a deacon and is chairman of the church building committee.

✦ Twelve decisions were made for Christ as the result of the Word of Life Crusade conducted in Coffeyville, Kansas, by Evangelist Carlton Dyer and Pastor Charles Wiles. Nine of these 12 persons were baptized and the others are studying further.

✦ At Camp Arrowhead in the Nebraska Conference J. L. Pogue, assisted by some of the workers and by Gene Schander, of the Piedmont Park church in Lincoln, prefabricated the walls for eight new cabins.

CLARA ANDERSON, *Correspondent*

Columbia Union

Dedication Services Held at Glen Burnie Church

Dedication services for the Glen Burnie, Maryland, church were held May 3 in conjunction with a homecoming.

Guest speakers and dedication participants included Cree Sandefur, union president; A. B. Butler, union secretary-treasurer; William May, Chesapeake Conference president; Alva Randall, conference secretary-treasurer; and T. R. Gardner, union treasurer. David Rose, pastor of the church, was in charge of the program.

The story of the Glen Burnie congregation begins in 1906 when the Baltimore Mission Society, under the leadership of Edward Franklin, held a rally there. Meetings followed. In 1918 a church was organized, but it was later disbanded.

Some years later Edward Rehmert, a resident of Brooklyn, Maryland, revived interest in Glen Burnie. The group grew until in 1941 a small chapel was erected on Fifth Avenue.

As the membership grew and the chapel became inadequate, plans were made to erect the present building. It was opened on December 20, 1958.

✦ Franklin Huntsman led Pennsylvania during Big Week in April, with sales totaling \$2,028.38. Marion Calhoun, the most recent addition to the conference literature evangelist force, sold \$1,541.85. Seven literature evangelists topped the \$1,000 mark.

✦ *The Bible Story* films with Paul Harvey narrating are being shown for 13 weeks over Station WCSH-TV, Charleston, West Virginia. The series is presented by the station as a free public-service program and will cover most of West Virginia, southeastern Ohio, and northeastern Kentucky.

✦ The union recently held training classes for 50 new literature evangelist recruits at the Review and Herald chapel in Takoma Park.

✦ The Tappahannock, Virginia, church school has grown from one student in 1966 to an expected enrollment of 15

next year. It has reached all the denomination's educational standards for elementary schools. James Youngberg, principal, and Mrs. Sandra Sublett Elias are the teachers.

✦ The board of education of the union has approved the addition of a twelfth grade at Spring Valley Academy, Centerville, Ohio. This new school is situated south of Dayton and serves the southern Ohio area.

✦ About 3,000 lay preachers and delegates of the Allegheny West Conference attended a three-day training session at the Cleveland, Ohio, Glenville church. Speaker for the Sabbath morning services was E. E. Cleveland, associate secretary, General Conference Ministerial Association. Other guest speakers included C. D. Brooks, union ministerial secretary; W. W. Fordham, associate secretary, GC Regional Department; Joseph Hinson, lay activities secretary, South Atlantic Conference; and other union and local conference personnel. The program was directed by Samuel Thomas, lay activities secretary of the Allegheny West Conference.

MORTEN JUBERG, *Correspondent*

North Pacific Union

✦ Mrs. Lois Clendenon, of the Osburn, Idaho, church, won first place in the contests of the Upper Columbia Conference and the North Pacific Union Conference as she wrote on "What the Conflict Series Means to Me."

✦ In a 26-inch story of the *Daily News*, students of Mrs. Vera Olmsted in Longview, Washington, have been pictured jogging around the park. Dr. Samuel H. Gorton, county health officer and a Seventh-day Adventist, presented certificates to 28 youngsters for clocking up to 135 miles apiece in twice-weekly jaunts in Clearview Park. All are in grades three, four, and five.

IONE MORGAN, *Correspondent*

Northern Union

✦ Maplewood Academy students donated labor this spring to build sand dikes along riverbanks in anticipation of the flood conditions.

✦ Five people joined a baptismal class at the close of a series of evangelistic meetings conducted by J. L. Hurst in the Estherville, Iowa, church. Three of these were baptized April 5.

✦ Open-house services were held at the new Sioux City, Iowa, church on May 10 with E. L. Marley, Iowa Conference president, speaking during the morning worship service and J. L. Dittberner, union president, taking the afternoon

service. The church occupies a hilltop position overlooking a busy city boulevard and shopping center. At night floodlights play on the white stone front.

✦ Machine assembling and tractor painting have recently been added to the industries at Sheyenne River Academy to enable students to earn their expenses at school.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Instead of competing for individual awards as in past years, the Pacific Union temperance oratorical winners met April 10-13 in Salt Lake City and presented their speeches to students at four Salt Lake high schools, as well as to local Adventist church members. Conference winners, who received identical trophies and cash awards, were Tom Stone, Arizona; Vikki Heath, Central California; Joy Nitta, Hawaiian Mission; David Metzler, Northern California; Susan Sigala, Southeastern California; and Larry Richardson, Southern California.

✦ Dianne Holder and Dennis Imai, San Gabriel Academy seniors, recently became California State scholarship finalists. Dianne received \$500 and Dennis \$1,300 to be used for tuition at a California college of their choice. Dianne is the daughter of Mr. and Mrs. James Holder, of Los Angeles, and Dennis is the son of Pastor and Mrs. Joseph Imai, also of Los Angeles.

✦ Nancy Hoyt, San Gabriel Academy senior, won second place and \$50 in the area Bank of America Awards program this spring. She entered in the field of liberal arts as one of 12 winners from local high schools.

✦ D. A. Delafield, associate secretary of the Ellen G. White Estate, held meetings on the Spirit of Prophecy in the Provo, Utah, church May 18-20.

✦ More than half of the 55 smokers attending a recent Stop Smoking Clinic at the Feather River Hospital, Paradise, California, quit the habit entirely from the first night on, reports Chaplain L. R. Langworthy. The remaining members of the group were able to cut down considerably.

✦ Mrs. Anna Nordeen, a member of the Turlock, California, church since 1906, received a congratulatory letter from President and Mrs. Nixon on the occasion of her one hundredth birthday, March 10.

✦ Of the ten Newbury Park Academy senior semifinalists in California State scholarship competition, four students—Rhonda Butler, Susan Hix, Allan Javelana, and Vida Welch—received awards of \$1,000 to \$1,400 each.

✦ Fifth- and sixth-graders of South Bay Junior Academy in Torrance, California,

after visiting a nearby Faith for Today evangelistic series, raised a \$50 sacrifice offering for the telecast, going without candy, gum, and even lunch money to donate the funds.

✦ A mobile home and International Scout were presented recently to Navajo pastoral intern Bud Joe Haycock and his wife, a gift from the Student Association of Thunderbird Academy, which had raised \$9,000 to provide the facilities for Indian reservation travel. Included in the gift were a gasoline-powered generator, filmstrip and slide projector, and set of filmstrips for use when the Haycocks visit hogans on the reservation where electricity is not available.

✦ Every full-time literature evangelist in the Arizona Conference placed at least \$1,000 worth of literature in homes during the recent Big Week, according to Don McEune, conference publishing secretary. Their total was \$11,139.60.

RUTH WRIGHT, *Correspondent*

Southern Union

Southern Missionary College Adds Video-Tape Equipment

The first shipment of \$5,000 worth of educational video-tape equipment recently arrived at Southern Missionary College, Collegedale, to be used in speech and broadcasting instruction.

According to Don Dick, chairman of SMC's department of communications, the educational television system includes two cameras, five television monitoring sets, recording, playback, and switching equipment. It will serve both the communications and religion departments.

"This television equipment will allow us to simulate at low cost most of the basic television production techniques used in broadcasting today," reports James Hannum, assistant professor of communications.

In addition, plans are under way for televised instruction in the departments of chemistry, nursing, and physical education.

"At last, some of the students in homiletics who will be preaching in just a few months will see themselves as members of their congregation will see them," said Dr. Gordon Hyde, chairman of the religion department.

WILLIAM H. TAYLOR
Director, College Relations

✦ The governor of Georgia recently welcomed temperance club officers from the Georgia-Cumberland Academy and expressed appreciation for the temperance work being done by the young people. Present from GCA were W. A. Sowers, principal; James Gardner, club sponsor; Sharon McDonald, and Paulette Fuller.

✦ Twenty-two persons were baptized in Columbus, North Carolina, as a result

of a series of meetings conducted by W. D. Brass and Pastor D. P. Herbert.

✦ Open house was held at Southern Missionary College on April 27. About 200 guests from the Chattanooga area attended the event and toured the college facilities, including the new administration building and the two new dormitories.

✦ A Southern Union serviceman was recently awarded the Silver Star for gallantry in action. Pfc. Herbert Perez was presented the citation for "distinguishing himself by exceptionally valorous actions in close combat." He was serving as a medical aidman.

✦ The National Adventist Choral Society of Washington, D.C., performed in Atlanta, St. Petersburg, Orlando, and Miami during its spring concert tour.

✦ Nine persons were baptized at the close of meetings in Dunlap, Tennessee. The series was conducted by the conference president, Desmond Cummings, and the pastor, Otis Parish.

✦ A new 50-bed wing for extended-care patients is being added to the Mountain Sanitarium and Hospital at Fletcher, North Carolina, bringing the total bed capacity to 123. This is the largest self-supporting institution in the Southern Union.

✦ A new 41-passenger bus has been purchased by friends and students of Fletcher Academy. The \$10,000 vehicle was put into service at the time of the unionwide spring music festival.

✦ At the close of the first quarter of this year, the Georgia-Cumberland Conference passed the 10,000 membership mark by 22 members. The conference has had a 25 per cent increase in membership during the past four years.

✦ Kenneth Blanton conducted a series of meetings in Charleston, South Carolina, during a time when the city was under martial law with a 9:00 P.M. curfew. The campaign was a success, and ten persons were baptized.

✦ The Carolina Conference reports 70 baptisms during April, bringing the total membership to 5,715.

✦ Seventy-five senior citizens enjoyed a spiritual and recreational retreat April 21-24 at the second annual senior-citizens camp held at Camp Kulaqua, near High Springs, Florida.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

Flight-training Facilities to Be Built This Summer

More than \$55,000 in cash and pledges was tallied May 11 by laymen attending the Andrews University advisory council of business and professional leaders. The

money is to be used for the construction of flight-training facilities at Andrews University, Berrien Springs, Michigan.

Approval by the University board came three days later for construction of the facility on a 170-acre farm owned by Andrews, a mile southwest of the campus.

Currently more than 50 students commute 16 miles to an airport where the school's three airplanes are based. The present maintenance hangar is situated at a private field 25 miles away. All these facilities will be conveniently located near the campus as soon as the 3,000-foot hard-surface runway is completed, hopefully in time for school this fall.

This is the first phase of a vocational-technical program envisioned by the laymen, which they are proposing to develop for Andrews. The council, consisting of about 40 laymen, is concerned with the needs of Adventist young people who do not choose a liberal arts or professional program. Several of the members have been successful in getting corporate gifts from non-Adventist sources for the project.

GORDON ENGEN
*Departmental Secretary
Lake Union Conference*

✦ W. E. Murray, a former vice-president of the General Conference, received a citation from the Andrews University Alumni Association at the association's spring homecoming luncheon. Both Elder and Mrs. Murray are members of the class of 1919.

Loma Linda University

Students Visit Area Schools; Help Combat Cigarette Use

Twenty-six Loma Linda University students are currently involved in presenting 276 health-education programs to 3,000 children in the Redlands Unified School District. Their purpose is to combat the high rate of cigarette experimentation among children in the early grades.

Coordinator of the don't-start-smoking clinic is Harold F. Googe, instructor in health education of the School of Public Health.

Interest in the program is phenomenal, Mr. Googe states. "Very few teachers are against the program—they are the heavy smokers. Last year, about 50 per cent of the teachers who smoked stopped when the program was presented in their classrooms."

✦ Construction of an emergency service heliport began April 21 at Loma Linda University Hospital. It is being financed by the University Hospital Volunteer Service League. The landing area, approved by the Federal Aviation Agency, will be located atop the north wing of University Hospital.

RICHARD WEISMAYER, *Correspondent*

In Remembrance

[This listing includes all obituaries received up to two and a half weeks before presstime.]

ALSBERGE, Edward W.—b. Nov. 15, 1876, Chicago, Ill.; d. Feb. 6, 1969, Glendale, Calif. He was one of the developers of Glendale Academy. Survivors are his wife, Florence; and two sons, Dr. E. Waller and Dr. Marden A.

ALEXANDER, Roscoe Fenton—b. May 6, 1889, Beaver City, Neb.; d. March 30, 1969, Palm Desert, Calif. Survivors are his wife, Frankie; and a daughter, Ethel Husong.

ARY, Mary Conley—b. Nov. 4, 1880, Lesterville, Mo.; d. March 24, 1969, Hollister, Calif. Survivors are three children, Charles, Herbert, and Margaret.

BARRETT, Mildred—b. Oct. 30, 1881, Waterloo, Iowa; d. March 10, 1969, Hawthorne, Calif.

BEELE, Mary Lou—b. July 10, 1886, Downing, Mo.; d. Feb. 17, 1969, Rifle, Colo. Survivors are her husband, John; a daughter, Mrs. Reuben Gardner; and two sons, Forest Minium and Kenneth Cope.

BENJAMIN, William Anthony—b. May 8, 1884, Grand Rapids, Mich.; d. April 1, 1969, Silver Spring, Md. In 1931 he entered denominational employ as business manager of Southern Missionary College. In 1935 he inaugurated the insurance service of the General Conference and was in charge of it until his retirement in 1957. Survivors are three daughters, Wilma Beth Hall, Lois Ruth Bossert, and Marjory Irene Drew; and a son, Dr. Bruce Thomas Benjamin.

BENNETT, James Monroe—b. Georgia; d. March 29, 1969, Winter Garden, Fla., aged 66. Survivors are his wife, Lucinda E.; a daughter, Mrs. J. A. Spencer; and a son, James M.

BIXLER, Charles Edwin—b. Nov. 23, 1880, Dakota, Ill.; d. March 9, 1969, Lebanon, Mo. Survivors are his wife, Isabel Montgomery Bixler; two sons; and a daughter.

BOGGS, C. M.—d. Feb. 16, 1969, Alachua, Fla. He is survived by his wife, Kathleen D.; a daughter; two sons; and one stepson.

BRADLEY, Harry Willis—b. Nov. 6, 1892, Haverhill, Mass.; d. Jan. 8, 1969, Portland, Oreg. Survivors are his wife, Sarah Houghton Bradley; and two children, Miriam Flora Merrill and Kenneth W.

BROCKEL, Walter G.—b. April 12, 1903, S. Dak.; d. April 10, 1969, El Monte, Calif. Survivors are his wife, Rose; and three daughters, Alma Wise, LaVerne Buechler, and Elvera Dale.

BROCKWAY, Roy—b. Oct. 20, 1903, Iron River, Mich.; d. March 13, 1969, South Bend, Ind. Survivors are his wife, Emma Hintzman Brockway; four daughters, Rosebell Saxton, Joann Collins, Sharon O'Bryan, and Deane Halstead; and three sons, Rogar, Joseph, and Dale.

CARY, Vivian E.—b. Feb. 1, 1903; d. Feb. 11, 1969, Tampa, Fla. A daughter, Mrs. John Ashlin, survives.

CHASE, Abner Bryant—b. Dec. 13, 1891, Farmington, N. Mex.; d. March 29, 1969, Loma Linda, Calif. Survivors are his wife, Christina; a son, Dr. Alden; and three daughters, Ardith Schneider, Wilda Wilson, and Lenna Lee Davidson.

CHENEY, Chester O.—b. Nov. 21, 1885, Ramona, S. Dak.; d. Nov. 23, 1968, Walla Walla, Wash. Survivors are a daughter, Wilma Kerr; and two sons, Monte and Glen.

CHRISTENSEN, Agnes Elvina—b. May 28, 1889, Freeborn County, Minn.; d. March 20, 1969, Albert Lea, Minn. Three sons, Raymond, LeRoy, and Marvin survive.

COEN, Gwen Baxter—b. March 27, 1877, Colfax, Iowa; d. March 28, 1969, Angwin, Calif. Three children survive: a daughter, Elda Barker; and two sons, Anath and Vern.

COLON, Gloria—b. Aug. 22, 1891, Puerto Rico; d. San Rafael, Calif. A daughter, Mrs. Haydee Pastana, survives.

COLVER, Agnes Kellogg—b. Dec. 6, 1884, N.Y.; d. April 3, 1969, Glendale, Calif. She taught in Berrien Springs, Michigan, and graduated from the Battle Creek Sanitarium nurse's course. She is survived by a son, William Kellogg Colver, and a daughter, Nancy Colver Yost, M.D.

CORLISS, William Burr—b. Jan. 2, 1882, Battle Creek, Mich.; d. Dec. 24, 1968, Loma Linda, Calif. He was the son of Elder J. O. Corliss, a pioneer associated with Ellen G. White in Australia. Survivors are his wife, Ruth Baker Corliss, and his daughter, Mildred Martin.

CURTIS, Newton L.—b. Oct. 31, 1891, Wasioja, Minn.; d. March 27, 1969, Glendale, Calif. Survivors

are his wife, Thora; a sister, T. Rose Curtis; and three brothers, Lloyd N., Wilbur L., and Ross A.

DEAN, Lois M.—b. Jan. 1, 1895, Burns, Mo.; d. Feb. 19, 1969, Glendale, Calif. Her husband, Dr. Lloyd, survives.

DONER, Ruth V.—b. Dec. 26, 1895, Carlisle, Pa.; d. March 22, 1969, Naples, Fla.

ELDRIDGE, Claude E.—b. April 23, 1882, in a sod house, Neb.; d. Jan. 21, 1969, Loma Linda, Calif. In 1909 he married Abbie Jane Jeffrey. He began his ministerial labors in Colorado. He was ordained in 1924 while working in the New York Conference. He next labored in the Southern New England Conference. He then pastored two churches in Arizona and became the conference director of the Twentieth Century Bible School. Survivors are his wife; two children, Paul H. Eldridge, president, Far Eastern Division, and Lois Ruth Wareham, of Loma Linda. Three of his grandchildren are denominational workers: Bethel Wareham, head of the nursing school, Malamulo Mission, Malawi; Norma Eldridge, of the staff of Columbia Union College; and Dr. Larry Eldridge, of the staff of Philippine Union College. David Wilkins, another grandson, is a student in the school of medicine, Loma Linda University, preparing for overseas mission service.

EMERY, Anna O.—b. 1895, Coshocton, Ohio; d. Jan. 25, 1969, Saginaw, Mich. Survivors are a daughter, Margaret Ann, and a stepson, L. Roy Johnson.

EWING, Margaret Jane—b. April 20, 1881, Hot Spring County, Ark.; d. March 9, 1969, Greenwood, Ark. Survivors are Leonard L. Ewing, Lina F. Wrinkle, Herbert M. Ewing, and Lettie B. Martin.

FANTONI, Sam Carmen—b. May 12, 1883, Rome, Italy; d. Feb. 27, 1969, Denver, Colo. Survivors are his wife, Nancy; two daughters, Theresa Colaizzi and Mary Collins; and three sons, James W., John, and Dan.

FORBES, George Arthur—b. Sept. 11, 1916, Casper, Wyo.; d. March 7, 1969, La Canada, Calif. Survivors are his wife, Phyllis; a son, George A., Jr.; two daughters, Rita Lee and Dianne Marie; and his mother, Mrs. Rhonda Forbes.

FORMAN, Blanche Severs—b. Feb. 1, 1888, Dean, Iowa; d. April 3, 1969, Galesburg, Ill. Survivors are a son, Robert, and a daughter, Phoebe (Jane) Garland.

GIBBS, Daniel N.—b. Diamondale, Mich.; d. March 7, 1969, aged 89.

GRANT, George William—b. Feb. 15, 1883, Ill.; d. March 12, 1969, Fresno, Calif. Survivors are his wife and a daughter.

GRESHAM, Anne H.—b. March 4, 1893, in Illinois; d. Feb. 8, 1969, Jacksonville, Fla. A son, J. N. Gresham, Jr., survives.

GUYNE, Henry—b. Dec. 17, 1902, Amsterdam, N.Y.; d. Feb. 22, 1969, Eagle Rock, Calif. Survivors are his wife, Mabel; a son, Sam; and three daughters, Audrey Gill, Wilma Stafford, and Phyllis Monsbroten.

HANES, Elmer A.—b. May 26, 1867, Barry County, Mich.; d. Feb. 13, 1969, Dallas, Oreg. From 1922 to 1930 he was a carpenter and boiler attendant at Loma Linda Sanitarium. A foster daughter, Mrs. Alvin Kurz, survives.

HERMANN, Peter H.—b. Sept. 5, 1889, Klein-schellen, Transylvania, Austria-Hungary; d. April 16, 1969, Loma Linda, Calif. In 1912 he was baptized and married Susie Toeckelt. He began doing literature evangelism in 1912 and continued this in the State of Washington after coming to the United States. In 1913 he attended the Theological Seminary, Clinton, Missouri. In 1916 he was employed to work among the German-speaking people of Chi-

cago. Later that year he was asked to work among the Romanian-speaking people in Indiana. The Hermanns were sent as missionaries to Romania in 1920, and the year following he was elected lay activities and publishing secretary of the Romanian Union. From 1924 to 1929 he was president of the Romanian Banat-Crisana Conference. Then for the next six years he was a departmental secretary in the Romanian Union. For five years he was president of the Transylvanian Conference, and then for two years was union departmental secretary again. For six years he was district minister in Romania when the government had closed and confiscated all churches. After returning to the United States in 1948, he was pastor of the German church in Los Angeles until he retired in 1950. Following his wife's death, he married Henrietta Immergut, who survives. Other survivors are his four children, Walter of Seattle, Washington, Pastor Otto of Minchen, Germany, Johanna Giuran of Minchen, Germany, and Erna Mueller of Nigeria, Africa.

HIXSON, Carrie Odessa—b. March 11, 1883, Longmont, Colo.; d. March 29, 1969, Encinitas, Calif. Survivors are her husband, David; a daughter, Mrs. Shirley Dungee; and a stepdaughter, Mrs. Bill Morrissey.

HOLBROOK, Evalyn—b. April 28, 1883, Joplin, Mo.; d. March 24, 1969, Downey, Calif. She was one of the early workers at the Voice of Prophecy. Survivors are her son, Richard, and her daughter, Myrna Smith.

JACKSON, Iva Elsie Zoller—b. Oct. 15, 1880, Wis.; d. March 19, 1969, Loma Linda, Calif. In 1880 she married Samuel Ellis Jackson, and they did denominational work in Minnesota and North Dakota. Then they were sent as missionaries to the Philippine Union Mission. There she taught English and was dean of women in the Philippine Union Academy. After her husband's death in 1930, she was secretary of the Lynwood, California, church school. For a number of years she was employed at the Voice of Prophecy. Survivors are a son, Virgil A., and a daughter, Charlotte Stafford.

JOHNSON, Johnie—b. Oct. 8, 1881, London, Ky.; d. March 24, 1969, Rogers, Ark. In 1923 he married Dorothy A. Hunt. Five sons survive: Cecil E. Elvin L., Adrien H., Dr. Gaylen W., and Johnie C.

JOYCE, Robert Sydney—b. Nov. 24, 1903, Belfast, Ireland; d. April 10, 1969, Loma Linda, Calif. He graduated from Stanborough College, England, in 1922 and became a literature evangelist. He was ordained to the ministry in 1929. He raised up several churches in England. In 1935 he became president of the South England Conference and in 1939 was transferred to the same position in the North England Conference. In 1946 he accepted the pastorate of the Boulder, Colorado, church. Next he pastored the College View church, Lincoln, Nebraska. Following this he became president of the Nebraska and Colorado conferences, and his latest position was the presidency of the Indiana Conference. Survivors are his wife, Phyllis Harding Joyce, and a sister, Mrs. Arthur S. Maxwell.

KUBIK, Mayme H.—b. Dec. 12, 1896, Poplar Bluff, Mo.; d. Harvard, Ill., aged 72. Survivors are two daughters, Mrs. Helen Rowe and Mrs. Archie Howard.

LA FRANCE, Charles Thomas—b. Aug. 26, 1895, Ill.; d. Feb. 24, 1969, Taiwan. Survivors are his wife, Beatrice; daughter, Pearl M. Duerksen; and son, Robert C.

LEGGITT, Clarence M.—b. June 21, 1906, Kans.; d. Feb. 7, 1969, Lynwood, Calif. Survivors are his wife, Katherine; son, Les A.; and two daughters, Linda Cornell and Laurel Howard.

LINE, Lauretta C.—b. Feb. 27, 1887, Loyal, Wis.; d. March 20, 1969, Bend, Oreg. A daughter, Louella Van Tassel, survives.

LUNDSTROM, Frida—b. Nov. 7, 1879, Angel-helm, Sweden; d. Feb. 18, 1969, Skodsborg, Denmark. In 1912 she married Elder Seth Lundstrom. From 1929 to 1935 they worked among the Swedish people in the United States. Survivors are her husband; a son, T. H. Lundstrom, M.D., of Washington Sanitarium and Hospital; and a daughter, Ely Bacher, director, Physical Therapy School, Skodsborg Sanitarium, Denmark.

LYNCH, Anna Gustavson—b. May 4, 1874, Sweden; d. Feb. 16, 1969, South Attleboro, Mass. She was connected with Fuller Memorial Sanitarium from 1937 until her retirement.

LYND, David Albert—b. Sept. 16, 1952, Orlando, Fla.; d. Oct. 5, 1969, Gainesville, Fla. Survivors are his parents, Mr. and Mrs. Olin Lynd; three brothers; and one sister.

MAC KEMMIE, Eveline—b. Dec. 9, 1891, Eldon, England; d. April 18, 1969, Sanitarium, Calif. Survivors are three brothers and two sisters in British Columbia, Canada.

MALIN, Wendell Eugene, Jr.—b. Sept. 18, 1934, Takoma Park, Md.; d. June 20, 1968, Eustis, Va., in the crash of a home-built aircraft. He graduated from the College of Medical Evangelists in 1960. Survivors are his wife, Elizabeth Ann Bucy Malin, and three children, Cheryl Annette, Glen Eugene, and Gary Paul.

MC LEAN, William J.—b. Feb. 9, 1885, Minn.;



J. D. Ring, publishing secretary (North-ern Union) from same position (Florida).

Clifford Hoffman, MV, educational, and temperance secretary (North Dakota), formerly youth pastor, North Shore church, Chicago (Illinois).

Don L. Weatherall, principal Highland Academy (Kentucky-Tennessee), from same position, Enterprise Academy (Kansas).

H. W. Spiva, pastor, Littleton (Colorado), formerly pastor (Texas).

(Conference names appear in parentheses.)

d. Jan. 15, 1969; Gresham, Oreg. Survivors are his wife, Hannah M.; a son, Albert H.; and two daughters, Florence McKenzie and Mabel Locke.

MC MULLEN, Lorain—b. Jan. 31, 1881, Nevada, Mo.; d. Feb. 25, 1969, Los Angeles, Calif. Survivors are two sons, Paul and Charles, and two daughters, Vanilla Howard and Vernice Embrey.

MEADE, M. Isabel Reith—b. Jan. 1, 1910, Portland, Oreg.; d. March 25, 1969, Sanitarium, Calif. She graduated from the College of Medical Evangelists in 1935, and in 1938 married DeVoe K. Meade, M.D., who survives, as do two daughters, Devonna Kay and Linda Joy.

MEURS, Hattie—b. Feb. 19, 1894, Newark, N.J.; d. Jan. 1, 1969, Lancaster, Calif. Survivors are a son, Lawrence, and two daughters, Dorothy A. Bolt and Genevieve E. Thomas.

MEYER, Emma W. Hollman—b. Nov. 17, 1877, Warrenton, Mo.; d. April 1, 1969, Pasadena, Calif. After her marriage to Elder Henry Meyer, they labored in Missouri and Pennsylvania, and for more than a decade in various parts of Brazil. After their return to the United States, they worked in North Dakota, Colorado, and Texas. Survivors are her husband; a son, Paul Meyer, M.D.; and two daughters, Alma Bergold and Lillian Esselstyn.

MICHAELS, Michael Wasylcia—b. Oct. 2, 1913, Alberta, Canada; d. March 2, 1969, Loma Linda, Calif. He graduated from the College of Medical Evangelists in 1950. Survivors are his wife, Elsie; a daughter, Michelle; and two sons, Robert and Jerry.

MILAM, William Roy—b. Feb. 19, 1902, Van-burnsburg, Ill.; d. Jan. 10, 1969. Survivors are his wife; three sons, William Roy, Jr., Benjamin, and John; and three daughters, June Armando, Norma Nurnberger, and Mary Ann Schafer.

MILLER, Lulu Hill—b. July 25, 1876, Grenola, Kans.; d. March 31, 1969. She married George W. Miller in 1896. She graduated from the Biblical course at Walla Walla College in 1897, and in 1900 she graduated from the music and nursing courses. From 1924 to 1932 she was a teacher at Walla Walla College in the physical education and art departments. A daughter, Gerita Hanna, survives.

MILLER, O. D.—d. Feb. 20, 1969, Avon Park, Fla.

NORCROSS, Florence E.—b. Holyrood, Ont., Canada; d. March 23, 1969, Flagler Beach, Fla., aged 75. Survivors are her husband, Stratton, and a daughter, Pearl Weatherhead.

OTTO, Arnold Albert—b. Aug. 5, 1894, Detroit, Mich.; d. Oct. 22, 1968, Orlando, Fla. Survivors are his wife, Bertha; two sons, Hazen Otto and Arnold Otto, Jr.; and two daughters, Arla Perry and Janet Woodell.

PESTER, Lora Purvis—b. Feb. 19, 1888, Eau Claire, Wis.; d. Dec. 1, 1968, Tacoma, Wash. Survivors are two daughters, Lorene Moore, of Arlington, Wash., and Dorothy Reed, of Columbia Academy, Battle Ground, Wash.; and two sons, Lynn, of Tacoma, Wash., and Donald, of Edmonds, Wash.

PISCIOTTA, Joseph Anthony—b. Sept. 22, 1880, Italy; d. March 26, 1969, Pomona, Calif. Survivors are two sons and two daughters.

PORTER, Cora I. Beringer—b. June 16, 1877, in Indiana; d. Feb. 19, 1969, Lodi, Calif. A son, Floyd R. Calvert, survives.

POWELL, Jim Natwalker—b. Oct. 17, 1897, Wakula County, Fla.; d. March 10, 1969, Bradenton, Fla. Survivors are his wife, Mary Effie; a daughter, Rosemary Gilmore; and three sons, James Wesley, Bill N., and Floyd Herman.

PRICE, Archie Anderson—b. Aug. 2, 1893, Lodi, Calif.; d. Nov. 6, 1968, St. Helena, Calif. Survivors are his wife, Laura DeEtte; a son, Archie Bennett; two daughters, Jettie Andrews and Genevieve Fisher; a stepson, Walter Fox; and a stepdaughter, Rachel Harris.

REAVES, Tom—b. Oct. 18, 1892, Iowa; d. Dec. 29, 1968, Huron, S. Dak. Survivors are his wife, Christina, and a daughter, Phyllis Kathryn Barnhart.

REISWIG, John C.—b. July 11, 1883, Milltown, S. Dak.; d. March 12, 1969, Lodi, Calif. Survivors are his wife, Bertha; two sons, Elder Arthur Reiswig, Glendale, Calif., and Harley Reiswig; and two daughters, Martha Bietz and Florence Remboldt. His grandfather, Philip Reiswig, was the first to bring the Advent message to Russia.

RICHARDSON, David Matthew—b. Feb. 21, 1890, Oregon City, Oreg.; d. Feb. 10, 1969, Granada Hills, Calif. Survivors are his wife; two sons, Elder Estel D. C. and Wesley; and two daughters, Columbine Brown and Nancy Johnson.

RIEKER, Lydia L. Repp—b. Dec. 13, 1909; d. March 23, 1969, Portland, Oreg. In 1933 she married Dr. Edwin W. Rieker. For many years she was a nurse at Portland Sanitarium and Hospital. Survivors are her husband; two daughters, Bettie Jean and Jo Anne Turner; and a son, Larry.

SCHAUB, Florence—b. Nov. 27, 1895; d. Feb. 27, 1969, DeLand, Fla. A son, Dr. William Schaub, survives.

SCHLEMMER, Walter R.—b. Jan. 1, 1936, Port Elgin, Ont., Canada; d. Jan. 18, 1969, Los Angeles,

Heaven's Flower

By LOUISE C. KLEUSER

Before sin's cruel blight
Could mar this precious flower,
The Master picked the bud
To bloom in heaven's bower.

When tears and partings end
This flower will bloom for Him
Within the Father's realm,
Far, far removed from sin.

So, mother-heart, take cheer,
And, father, check thine ache,
And live to greet this flower
At dawn's eternal wake!

Calif. Survivors are his wife, Carol, and three children, Michelle, Michael, and Megan.

SCHULTZ, Marie Becker—b. Sept. 10, 1881, Lehigh, Kans.; d. April 3, 1969, Lodi, Calif. In 1899 she married Jacob C. Becker, who was secretary-treasurer of the Kansas Conference. After her husband's death, she worked at the Boulder Sanitarium, and later at Southwestern Junior College as cafeteria director, and then at Campion Academy as cafeteria director. In 1955 she married George Schultz. Survivors are a daughter, Vivian Mayer, and a son, Elder Vernon Becker, of Atlanta, Ga.

SHEEK, Ora A. Aheck—b. July 23, 1879, Ind.; d. Feb. 10, 1969, Long Beach, Calif. Survivors are his wife, Lulu, and two daughters, Evelyn Parrish and Vera Butler.

STEINKE, Forrest R.—b. Dec. 11, 1896, South Bend, Ind.; d. April 13, 1969, Hermiston, Oreg. Survivors are his wife, Esther, and two daughters, Mrs. Norman Metzger and Mrs. Carl Norberg.

STEPHENS, Henry W.—b. July 26, 1911; d. Oct. 28, 1968, Long Beach, Calif. Survivors are his wife, Thelma; son, Darrell; and daughter, Kaye.

STEPHENS, Troy B.—b. April 11, 1893, Dalton, Ga.; d. Sept. 13, 1968, Douglasville, Ga. His wife, Leila G., survives.

STRONG, Bernice Alice—b. July 11, 1892, Greenville, Mich.; d. March 16, 1969. She graduated from nurse's training at Battle Creek Sanitarium and served as an Army nurse in World War I. Her husband, Earl, survives.

TACHER, Joseph Bernard—b. March 9, 1916, Johnstown, Pa.; d. March 20, 1969, Long Beach, Calif. Survivors are his wife, Mildred, and five sons, Andrew, Edward, Theodore, Harold, and Walter.

TEESDALE, Pauline Pearson—b. Nov. 11, 1888, Williamsburg, Kans.; d. April 2, 1969, Bakersfield, Calif. She attended Union College and in 1913 married Dr. W. Homer Teesdale. She labored with him in Mount Vernon Academy, Southwestern Junior College, Pacific Union College, Oak Park Academy, and at General Conference headquarters, where her husband was associate secretary in the Department of Education for 11 years and president of Home Study Institute for 19 years. Survivors are her husband and a son, Dr. Arthur R. Teesdale.

THOMAS, Alberta Stagner—b. Aug. 24, 1882, Des Arc, Mo.; d. March 28, 1969. She took nurse's training at the Boulder Sanitarium and Hospital. A daughter, Fern McKenney, survives.

THOMPSON, Grace Cloe—b. Sept. 15, 1887, Ora, Ind.; d. March 30, 1969, Cleburne, Tex. Survivors are three children, Fred A., Ernest B., and Evelyn M. Baer.

THOMPSON, Lydora Belle—b. Aug. 5, 1885, Mo.; d. Feb. 20, 1969, Carmichael, Calif. Survivors are a son, William A., and two daughters, Winifred Ames and Joanna Mueller.

THUESSEN, Julianne—b. Dec. 24, 1884; d. April 17, 1969, Azusa, Calif.

TITUS, Elizabeth P.—b. Sept. 3, 1891, Newton, Ill.; d. Feb. 8, 1969, Belleville, Ill. Her husband, John A., survives.

TREMBLAY, Ruth Bell—b. July 10, 1888, Muncie, Ind.; d. Dec. 29, 1968, Orlando, Fla.

TWEEDY, Mildred Sollee—b. Sept. 30, 1882 in Missouri; d. March 31, 1969, Azusa, Calif. Two sons and three daughters survive.

UFKEN, Minna—b. Oct. 9, 1878, Germany; d. Dec. 25, 1968, Hawthorne, Calif. A daughter, Lillie Sagona, survives.

UTT, Charles Daniel—b. Aug. 3, 1892, Raton, N. Mex.; d. April 19, 1969, Athens, Greece. In 1917 he received his B.A. degree from Pacific Union Col-

lege. His M.A. was earned at Boston University. He taught Latin and Greek at Pacific Union College from 1919 to 1922 and returned to his alma mater in 1938 to spend the next 11 years as associate professor of journalism. From 1922 to 1932 he served Atlantic Union College as professor of Latin, Greek, and English, as well as registrar and librarian. He was on a tour of Southern Europe and in two days was to have been reunited with his son, Walter, in Switzerland. Survivors are five sons, Theodore, a medical doctor of Portland, Oreg.; Merrill, a dentist of Roseville, Calif.; Harold, a dentist of Fontana, Calif.; Walter, chairman of Pacific Union College history department; and Richard, book editor of Pacific Press Publishing Association.

VANDERSLOOT, Rhoyual Caird—b. June 2, 1883, Waynesboro, Pa.; d. Jan. 12, 1969, Encinitas, Calif. His wife, Florence Natalie, survives.

WEISMAYER, Irene Beatrice—b. Nov. 16, 1883, Brookville, Ind.; d. Feb. 19, 1969, Hollywood, Calif. A son, Norman, survives.

WHEELER, Beverly Arlene Thompson—b. Nov. 30, 1933; d. April 13, 1969, as the result of an automobile accident. She graduated from Union College in 1956. From 1956 to 1959 she taught at Platte Valley Academy. The next two years she taught at West Indies College, Jamaica. From 1962 to 1967 she was on the faculty of Maplewood Academy, and the past two years she has been registrar at Campion Academy. Survivors are her husband, Glenn, choir director and voice teacher at Campion Academy, Loveland, Colorado; two children, Debra Lynn and Gregg; and her parents, Mr. and Mrs. Chris P. Thompson of Chadron, Nebraska.

WILLEY, Andrea C.—b. May 30, 1884, Copenhagen, Denmark; d. March 6, 1969, Downey, Calif. Survivors are her husband, Fred F., and a daughter, Mrs. C. Larry Hoag.

WILLIAMS, Alyce M.—b. April 17, 1880, Chicago, Ill.; d. Feb. 21, 1969, Los Angeles, Calif. She and her husband were medical missionaries in Ireland, Scotland, and South Africa. Survivors are two daughters, Virginia Robbins and Carda Blough Augusto.

WILSON, Gertrude May Cowan—b. May 13, 1884, Pakenham, Ont., Canada; d. April 4, 1969, Temple City, Calif. Two daughters survive: Dorothy Allen and Lillian Mass.

WOERTZ, Hilda—b. Dec. 16, 1881, Wurtemberg, Germany; d. March 11, 1969, Temple City, Calif. Survivors are a son, Herbert, and two daughters, Mrs. William Rupert and Mrs. Cheryl Wright.

WYNNE, Thomas Steel—b. Sept. 18, 1894, Philadelphia, Pa.; d. Feb. 17, 1969, Colmar, Pa. Survivors are his wife, Lillie, and daughter, Elizabeth.

YOUNG, Carl Gustaf—b. May 11, 1872, Bofors, Karlskoga, Sweden; d. Sept. 16, 1968. He worked at the St. Helena Sanitarium after accepting the truth. In 1905 he graduated from nurse's training and later began studying for the ministry in Nebraska. The following year he took charge of a Swedish church in Chicago. In 1911 he returned to Sweden and became an evangelist there. In 1912 he married Esther Melen and continued working in Sweden until 1924. After his ordination he pastored the Swedish church, Turlock, California. Later he moved to Mountain View. Survivors are two daughters, Mrs. Herbert Davis and Mrs. Arthur Mulborn, and two sons, Henry and Paul.

Church Calendar

Home-Foreign Challenge	June 7
Church Lay Activities Offering	June 7
Thirteenth Sabbath Offering	
(South American Division)	June 28
Medical Missionary Day	July 5
Church Lay Activities Offering	July 5
Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27
Thirteenth Sabbath Offering	September 27
(Far Eastern Division)	
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4
Health Emphasis Week	October 4-10
Voice of Prophecy Offering	October 11
Sabbath School Visitors' Day	October 18
Community Relations Day	October 18
Temperance Day Offering	October 25
Week of Prayer	November 1-8
Church Lay Activities Offering	November 1
Annual Sacrifice Offering	November 8
Ingathering Campaign Launching Day	November 15



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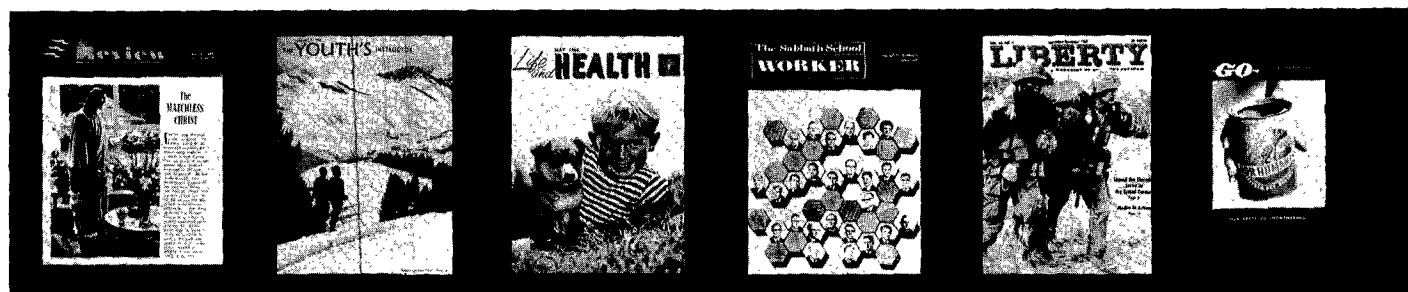


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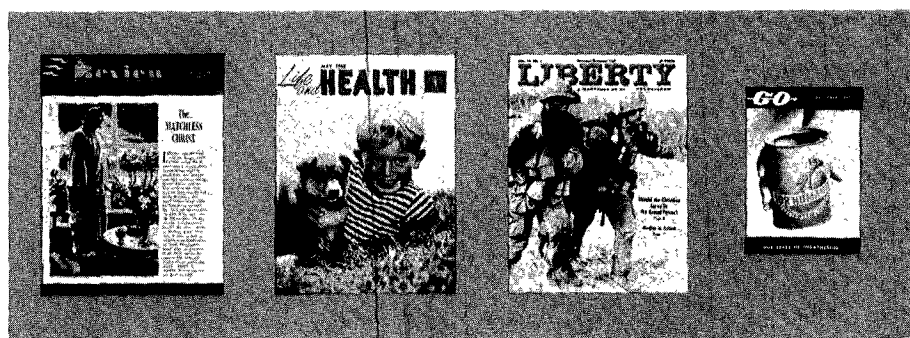


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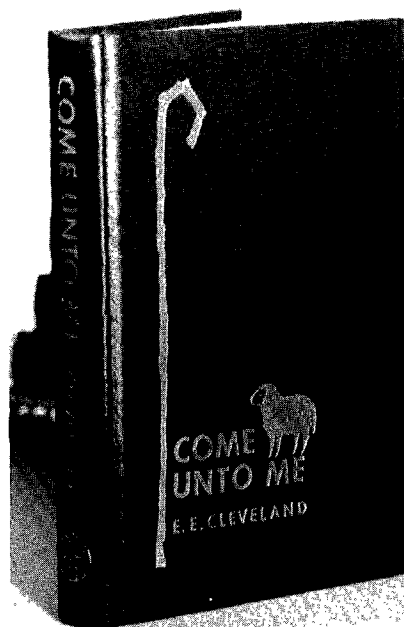
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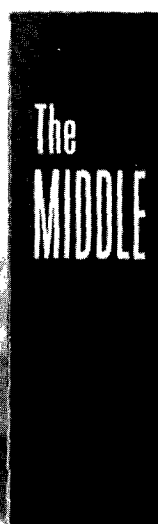
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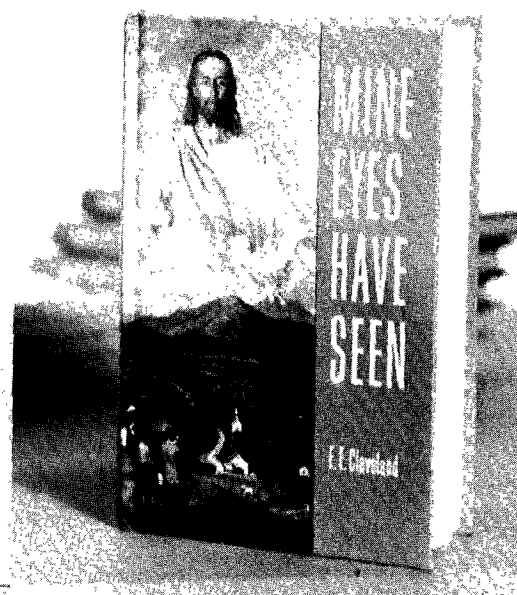
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Of Writers, Articles, and Miscellany...

In this turbulent world the title "A Crisis of Authority" (page 2) could mean almost anything. But when one reads the fine print, which says, *Humanae Vitae*, there isn't much doubt about the authority in question.

Dr. Raoul Dederen, a Belgian by birth and citizenship, received his Ph.D. in historical theology from the University of Geneva in Switzerland in 1963. He began denominational work in the ministry in 1947 in the Southern European Division, and in 1954, the year of his ordination, he entered the teaching profession at Collonges College in France. He went to Andrews University in 1964; he is professor of historical theology.

He has authored one book in the French language, *Un Reformateur Catholique au XIXe Siecle: Eugene Michaud*.

Three articles this week deal, either directly or indirectly, with Christian witness. The first, "Shadows, Positive and Negative" (page 6) by Helen A. Giblett, discusses influence. It is not, however, influence in the usual vein. Miss Giblett is concerned that Christians should treat

one another with love and gentleness. She quotes Ellen G. White: "The inhumanity of man toward man is our greatest sin." As followers of Christ we must provide the healing balm of sympathy, kindness, and understanding; all we meet may be carrying heavy burdens.

The second article "On the Outside Looking In" (page 8) by J. L. Christian, discusses the Adventist Church from the viewpoint of a sympathetic non-Adventist. After just a cursory glance at the article, one might wonder how this is related to Christian witness. But one sentence near the end answers whatever question there may be. "Why do so many of your members say one thing and practice another?"

The third article with a faith-sharing slant is "I Wish It Were That Simple!" (page 12) by W. P. Henderson. This simple narrative describes an experience in Christian witness. All of us find ourselves in positions of potential witness similar to that described by Elder Henderson, but frequently a timidity overcomes our usually gregarious natures. Opportunities—once-in-a-lifetime opportunities—are lost.

The prayer-poem "Make Me Like Thee" (page 12) by Thais Cole, should be the prayer of each person longing to be a positive Christian witness. "Dear God . . . please make me sensitive to others."



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

PRIESTS ASK CHURCH-STATE SEPARATION

MADRID—Some 500 Basque priests have called on the Spanish hierarchy to condemn the government's recently imposed state of emergency and to effect a complete separation of church and state in Spain.

STUDENT UNREST HAS RELIGIOUS OVERTONES

GENEVA—Worldwide student unrest has "religious overtones" and the church must make clear its readiness for "forthright dialogue with youth on their real questions," international Lutheran scholars stated here.

PAROCHIAL AID MEASURE "BOTTLED UP" IN INDIANA

INDIANAPOLIS—Indiana's senate has bottled up a bill calling for State aid to parochial and private schools, sending it to an "unfriendly" committee on a 25-19 vote.

The author of the bill, Senator Albert J. LaMere (D-Munster), fought the move bitterly and later entered a formal protest in the *Senate Journal*.

The bill would have provided \$200 per year to pupils of nonpublic schools—80 per cent of the average State aid for public schools.

PROTESTANT TALKS AT VATICAN

VATICAN CITY—"Simple consultations with no implementation" is the description by one participant of the two-day meeting with Vatican spokesmen and with the Pope by a delegation representing the National Council of Churches in the United States. The delegation from the United States consisted of six churchmen in high National Council posts. These were joined on invitation by two Catholic representatives officially dealing with ecumenical matters in the name of the American Catholic bishops.

POPE TO VISIT AFRICA

VATICAN CITY—The planned visit to Africa by Pope Paul VI will begin on July 31 and will continue for two days, the Vatican Press Office announced here. The Pope had previously announced that he would visit Kampala, Uganda, on a "rapid" trip. The purpose of the visit will be to dedicate an altar at a new shrine for the martyrs of Uganda whom the Pope canonized several years ago.

SOUTHERN BAPTIST MEMBERSHIP

NASHVILLE—There were 11,332,229 members in the Southern Baptist Convention at the end of 1968, according to the denomination's annual report. This is an increase over the previous year of 189,503, or 1.7 per cent. The Southern Baptist Convention is the nation's largest Protestant denomination.

Review and Herald

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

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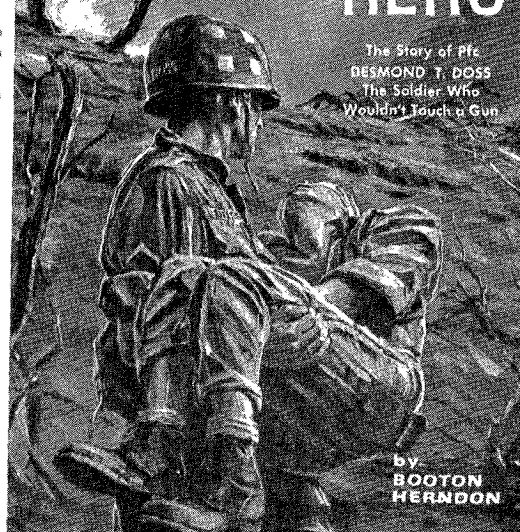
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Evangelism in Southwestern Nearly Doubles Baptisms

The Southwestern Union reports 371 accessions to church membership by baptism for the first quarter, compared with 210 for the same period in 1968. The total tithes increased 13 per cent, or an increase of \$109,000, for the three-month period.

Months of planning for this, the Year of Evangelism, are now yielding results in the Southwestern Union.

W. R. BEACH

Collegiate MV Leaders Meet to Lay Plans for 1969-1970

Under the theme "Collegiate Action for Christ" more than 75 college MV leaders and sponsors from ten North American colleges met at Southern Missionary College recently to lay plans for effective MV leadership during 1969-1970.

The delegates' big concerns were how to be effective spiritual leaders on campus and how to lead college youth in personal commitment to Christ and in community witness.

New materials prepared for One-to-One Evangelism were introduced to the delegates in session. Two first-contact booklets entitled "Do You Know the Five Spiritual

Facts?" and "Four Steps to Spiritual Success" were presented. The delegates learned how these can be used to engage a person in Christian conversation and lead him to a decision for Christ.

Real Happiness Is, which is *Steps to Christ* in a new format, was given each delegate for use in One-to-One Evangelism.

PAUL M. DEBOY

Changes at Southwestern, Andrews, Oakwood Announced

F. E. J. Harder, chairman of the department of education at Andrews University, has been named dean of the School of Graduate Studies there.

Louis J. Larson, academic dean of Oakwood College, has accepted the same post at Southwestern Union College. Dr. Larson's position at Oakwood will be filled by E. A. Cooper, chairman of the department of chemistry at the same institution.

CHARLES B. HIRSCH

Bookmen in Central Europe Hope to Win 100 in 1969

With a record of bringing 87 persons into the church in 1968, the bookmen of the Central European Division have set a goal of 100 persons baptized for 1969.

The sales record of these book evangelists in Germany was \$1.4 million last year, and the expectation is that this figure can be increased by almost \$61,000 this year.

H. Kaetzner, publishing secretary of the division, reports that the 1968 sales figure is an all-time record for Central Europe.

D. A. McADAMS

S.S. Teacher Education Marches Forward in Far East

A recent cable from R. S. Watts, Jr., Sabbath school secretary of the Far Eastern Division, reports:

"Clarence Kott and I privileged to participate in largest teachers' training graduation in the Far Eastern Division. Three hundred and ninety-five received certificates at Greater Manila Sabbath school rally."

G. R. NASH

IN BRIEF

★ **Deaths:** Edgar H. James, for 35 years a missionary in China, May 21, at St. Helena, California; Rose Macklin (Mrs. Francis D.) Nichol, wife of the late editor of the REVIEW AND HERALD, May 22, at Takoma Park, Maryland; Taylor G. Bunch, retired conference president, pastor, and author, May 25, at Portland, Oregon.

★ The NBC-TV program *The First Tuesday*, with coast-to-coast network coverage, spotlights the Five-Day Plan on June 3. Dr. Wilbur Smith, of New York, will be featured along with clips from some Adventist temperance films.

★ *These Times*, a missionary journal issued by the Southern Publishing Association, was one of four religious magazines to receive the 1969 Award of Merit of the Associated Church Press. It was cited for "its superior blending of meaningful content, visual appeal, and editorial imagination in the fulfillment of its stated purpose." *These Times* was one of 65 entries.

List of Chaplains Serving American SDA Servicemen

Recent changes have occurred among Adventist military and civilian chaplains. These ordained ministers with special training and experience are giving valuable assistance to our servicemen.

Eight chaplains are now serving overseas. There are three military chaplains and one civilian chaplain in Vietnam. Korea and Okinawa both have civilian

chaplains. In Europe two chaplains are working, one military and one civilian.

The Missionary Volunteer Department of the General Conference provides the following up-to-date list so that servicemen and their families may keep in touch with the ministers available to serve the special needs of our young men in the service.

C. D. MARTIN

U.S. Air Force

Chaplain (Maj.) William S. Hall
Center Chaplain's Office
Lackland AFB, Texas 78236

Chaplain (Maj.) Wayne C. Hill
Hqtrs Sheppard Tech Trng
Center (ATC) USAF
Sheppard AFB, Texas 76311

Chaplain (Capt.) James J.
North, Jr.
377th Combat Support Group
CMR Box 4241
APO San Francisco 96201

U.S. Army

Chaplain (Lt. Col.) Glenn I.
Bowen
(As of July 1, 1969)
USATC
Ft. Ord, California 93941

Chaplain (Lt. Col.) John E.
Koplinger
Chaplain's Office, 3d BCT Bde
Fort Dix, New Jersey 08640

Chaplain (LTC) Joseph T.
Powell
HQ USASUPCOM-DNG
APO San Francisco 96349

Chaplain (Maj.) Richard C.
Sessums
Office of the Chaplain
US Army Depot, Long Binh
APO San Francisco 96332

Chaplain (ILT) Richard O.

Stenbakken
(As of June 27, 1969)
U.S. Army Chaplain School
Fort Hamilton, New York 11252
(As of September 8, 1969)
U.S. Army Infantry Center
Fort Benning, Georgia 31905

Chaplain (Capt.) Gary D.
Strunk
U.S. Army Medical Training
Center
Fort Sam Houston, Texas 78234

Chaplain (Maj.) Ralph
Workman
Office of the Chaplain
Hq 3d Bde 4th AD
APO New York 09139

U.S. Navy

LTJG Harold E. Eslinger,
CHC, USNR
Office of the Base Chaplain
Marine Memorial Chapel
Building 1161, Marine Corps
Base
Camp Pendleton, California
92055

Lt. Comdr. Noman Goodwin,
CHC, USNR
Office of the Chaplain
USS DuBogue LPD-8
FPO San Francisco 96601

Cmdr. Robert L. Mole, CHC,
USN
(As of July 1, 1969)
6310 Carnegie Drive
Bethesda, Maryland 20034

SDA Civilian Chaplains

Hollis Anderson
2710 Elyssee
San Diego, California 92123

Robert Babcock
6718 Alfaretta Avenue, SW.
Tacoma, Washington 98499

Clarence Bracebridge
235 Shaireditch Road
Columbia, South Carolina 29210

Clyde R. Bradley
Okinawa SDA Mission
CPO, Box 410
Naha, Okinawa

Robert L. Chism
578 Paopua Loop
Kailua, Hawaii 96734

Reo Clyde
c/o SDA Mission
230 Chi-Lang, Phu-Nhuan
Saigon, Vietnam

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8301 Barron Street
Takoma Park, Maryland 20012

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