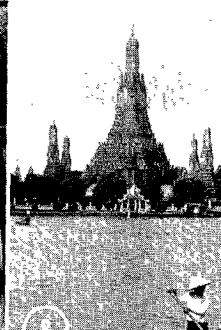


A Gift Bible for Thailand's King

By
LEWIS A. SHIPOWICK

A KEYHOLE
GLIMPSE
OF
THAILAND

For legend see page 2



"Long live the king" echoed and re-echoed through Thailand on December 5, the birthday of Thailand's king, King Bhumibol Adulyadej, one of the most beloved of Thai monarchs. Dressed in their best, citizens thronged beautifully lighted and decorated streets, and buildings sported flags and royal ciphers.

With 18 doctors and workers from the Bangkok Sanitarium and Hospital, I stood in a receiving room awaiting the arrival of the king. Soon we saw all the guards stand at attention. The king was coming! Slowly he made his way past the guards to the place where the generals who guarded the border of Laos and Thailand

stood. Then he turned and entered the room in which we stood. We had come to honor the king on his forty-first birthday with a gift, which, we trusted, would ensure him a long and happy life and, in addition, eternal life and happiness.

Bowing before His Majesty and taking a few paces toward him, I presented the gift to him and said, "With great joy we present to His Majesty the best gift, the Word of God." Graciously His Majesty accepted the copy of the Bible we handed him. As he looked upon the beautiful leather-bound Book with his name inscribed in gold, he smiled. My heart was strangely warmed as

CAPTIONS FOR PAGE 1

1. The Golden Buddha. 2. On the Night of the King, all Bangkok is lighted; these are the Parliament buildings. 3. The royal state barge, Supanahong, carries His Majesty on a stately journey for a religious ceremony. 4. His Majesty King Bhumibol Adulyadej and Queen Sirikit. 5. Emerald Buddha Temple. 6. Wat Arun, "Temple of the Dawn," is guarded by two fierce-looking demons. 7. Shaved and saffron-robed, monks renounce the world and cultivate the spirit. They are dependent on laymen for food and turnishings. 8. Marble Temple. 9. A floating market where water-gypsy farmers migrate daily in the early morning to sell a variety of tempting wares.



Only eight Adventist churches serve a membership of 1,382 in a country of 32 million.

he looked at me and smiled approvingly. The presentation of a gift Bible to His Majesty the King of Thailand officially marked the beginning of Gift Bible Evangelism for the Far Eastern Division. During 1969 we plan to distribute some 200,000 gift Bibles in the Far East.

At his coronation ceremony in 1950 King Bhumibol Adulyadej, sitting on the throne under the nine-tiered umbrella, a symbol of full royalty, pledged, "We shall rule the country with *dhamma* for the welfare of all our subjects." *Dhamma* combines the meanings of justice, charity, and compassion. Whatever calamity occurs, His Majesty is there to comfort, encourage, and build up morale. The king is the repository of the great trust of his people, and he tries at every opportunity to justify this trust.

With its 198,456 square miles, Thailand is a tropical kingdom of forested mountains and plains laced with meandering rivers and canals. There is a Buddhist monastery for every 1,500 inhabitants. In Bangkok, the country's growing capital (population 1,608,400), new industries are springing up. Three languages are widely used—Thai, Chinese, and English. The main religion of Thailand is Hinayana Buddhism, but there are a number of Moslems and Christians.

Thailand (population of 31,750,000) is a prosperous country with four out of five Thais being farmers. Three fourths of the cultivated area is devoted to the growing of rice. Thailand is the world's greatest exporter of rice. Rubber, tin, fibers, corn, and teak are also exported. Two other important cities are Chiang Mai, noted for its teak, and Songkhla, noted for rubber.

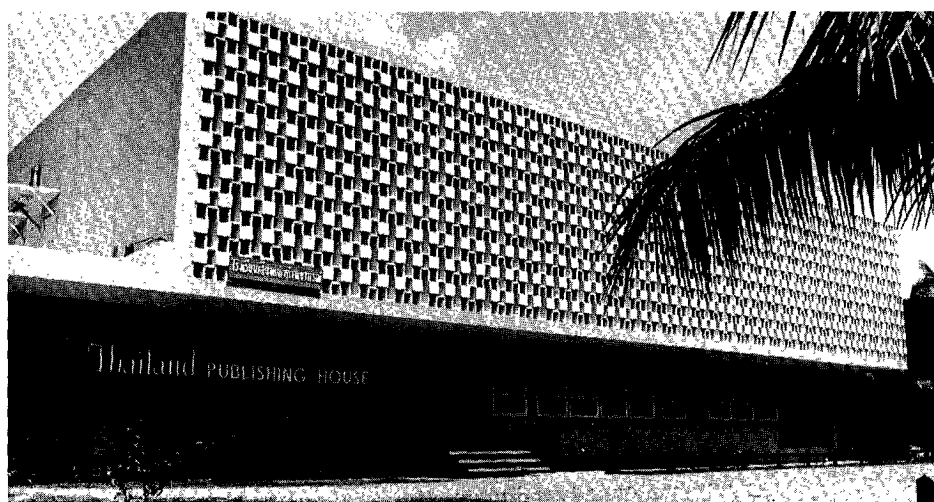
In this prosperous land God's work moves forward. The modern mission office and publishing house are an asset to the work in Thailand. The publications in Thai of religious materials are helping to speed up and finish the work. A large mission school at Ekamai is sowing the gospel seed in the hearts of more than 800 students every year. Many of these students come from influential families.

Three hospitals minister to thousands of patients, helping them with their physical needs as well as pointing them to the Great Physician. With a bed capacity of 200, the Bangkok Sanitarium and Hospital in, one year serves more than 84,000 people. On December 2, 1958, Her Majesty Queen Sirikit officially opened the Bangkok Sanitarium and Hospital School of Nursing building. Now about 35 nurses graduate each year. The school of midwifery was inaugurated as a charity unit dedicated to Thailand's mothers.

I regarded it a great privilege to be in the presence of His Majesty,

to receive his warm smile of approval. Though I had to wait for three and a half hours I was not tired nor did I complain. I was inexpressibly happy when the king came.

Soon we shall stand in the presence of King Jesus. The tarrying time is almost over. May His smile of approval rest upon each of us. ✠✠



The Thailand Publishing House handles three periodicals in the Thai language, a quarterly health journal, and the Sabbath School Lesson Quarterly for juniors and seniors.



The 200-bed 51-bassinnet Bangkok Sanitarium and Hospital, in operation since 1941.

The Language of Music

MUSIC is a language. It tells us something. It has a message for us—in some ways indefinite, but in other ways more specific than words.

What music says it says through a combination of tones and rhythm. Music is represented on paper by signs and symbols that need to be interpreted by a performer who has become skilled in reading the meaning of these signs. Anyone who studies music knows that he must learn to read notes that are placed on lines and spaces called a staff and whose pitch is determined by the position of these notes on the staff and by clef signs that identify the staff as either treble or bass.

Just as combinations and successions of words convey meaning to a reader, so the combinations of notes on the staves convey meanings to a performer. Because the language of music does not convey defined concepts as specifically as sentences, there often is a lack of agreement as to what a certain piece of music means. Each individual brings to music his own background, which enters into his understanding of the meaning of music.

The Bible is written, not in the language of music, but in a language of words whose meanings in general have been fairly well defined. The doctrines of salvation by faith, the second coming of Christ, the new birth, and all other teachings are clearly written for us in the language of the Bible. But the Bible also makes room for the language of music, and over and over again the Bible speaks about praising God in song. The psalms are hymns intended to be sung. We read of the song of Moses and the Lamb, and the book of Revelation contains other sublime songs.

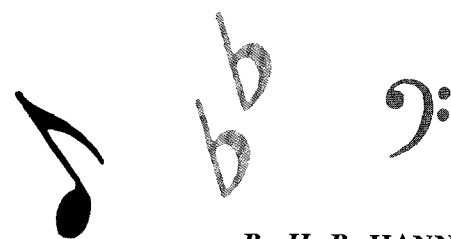
When Saul had an attack of madness, David played before him, and the language of music benefited the king. The Temple service in the time of Solomon was graced by the beauty of instrumental and vocal music. The Old Testament refers many times to music and its uses in connection with worship. The New Testament mentions it also.

Ellen G. White and Music

In the writings of the Spirit of Prophecy there are many references to the influence of music. Speaking of song, Mrs. White says, "It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and the foreboding that destroy courage and weaken effort."—*Education*, p. 168.

In 1867 Mrs. White wrote: "Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart that strength and courage which the Christian can find only at the throne of grace while humbly making known his wants and with strong cries and tears pleading for heavenly strength to be fortified against the powerful temptations of the evil one."—*Testimonies*, vol. 1, p. 497. Other references might be given along the same line, showing that some music has a good effect and other music has an evil effect.

Let us look at the language of music and see how it is made and how it speaks. We have already said that



By H. B. HANNUM

it consists of an organization of tones. Tones are sounds that have a regular vibration and give a definite pitch. When these single tones succeed one another and are organized into some sort of pattern, the result is called a melody. The motion of these tones or their movement in time is called rhythm. If we take the melody of any hymn in the *Church Hymnal* and sing it without accompaniment we have an illustration of melody and rhythm.

Another part of music is harmony. In harmony tones are combined and expressed simultaneously. Here we encounter another characteristic that is sometimes confusing. It is the element of consonance and dissonance. By consonance we mean a combination of two or more tones that seem to require no further progression to satisfy the ear. They are pleasant, restful, and not disturbing.

Dissonance, on the other hand, has an element of unrest or tension. It seems to demand further progression to satisfy our ears. It may have different degrees of harshness. For an illustration of dissonance notice the next-to-the-last chord in "O Worship the King" (No. 75) in the *Church Hymnal*. The last chord is a consonant chord, but the next-to-the-last chord is a mild dissonant.

There is some dissonance in all music; however, the music to which we are accustomed in our hymnal is predominantly consonant. While it is not always accurate to generalize, we might say that the music in the time of Haydn and Mozart (late eighteenth century), was predominantly consonant, whereas the music of today is largely dissonant. Since our ears have become increasingly tolerant of dissonance, some of this dissonant music is beautiful.

Another characteristic of all music is what is known as tone color, or the quality of tones. This may be illustrated by the difference in sound between a violin and a flute, or between an organ and a piano. If the same melody is played on each of these instruments the difference we hear is that of tone quality, or tone color.

It is interesting to note that the element of noise enters into this quality. The scratch of the resin on a violin bow, the noise of the piano hammer hitting

the string, the sound of air in a flute and organ—all these are noise elements that affect the tone color. They should not and, indeed, cannot be eliminated if we are to have the tone color of these instruments. This is not the only element in tone color; the harmonics or partial tones found in every tone also enter into the making of tone quality.

Now consider these various elements in music—rhythm, melody, harmony, and tone color. All of these elements combine into patterns or forms—the design of music.

For example, the hymn tune is a form of music, usually very simple in structure. The tune Duke Street (No. 1) in the *Church Hymnal* consists of four phrases, each closing with a cadence, or close, and marked in the hymnal by a heavy bar line. The first phrase comes to a complete cadence in the key of A; the second phrase ends in a half cadence in the key of D; the third phrase ends in a half cadence in the key of D; and the last phrase ends in a complete cadence in the key of D.

This may sound technical, but it simply means that music has a form and is organized according to some plan and order. This is the element of form in music. When we use terms such as rondo, sonata, symphony, we are speaking of certain forms in music. The hymn tune, being short, has quite a simple and obvious plan or form.

Now, music as a language must express what it has to say through these various elements. It has no other way of revealing its meaning. It speaks definitely in its rhythm, melody, harmony, tone color, and form. None of these elements in itself is either right or wrong, good or evil. One should not conclude, as some have done, that the rhythmic element in music is wrong and should be suppressed. This may be said of all the other elements. Any of these elements may be abused or used in a way that would produce effects that may not be acceptable to a Christian.

The rhythmic element expresses the vitality in music. Every good hymn has a strong and vital rhythm. It may be slow and dignified, as in "Now Thank We All Our God," No. 90, or "A Mighty Fortress," No. 261. Or it may move along somewhat faster, yet dignified, as "Crown Him With Many Crowns," No. 162. It may even be very subdued and quiet as in "Now the Day Is Over," No. 52. If the rhythm is meaningless or too assertive, drawing attention to itself, it may possibly be out of place. One

must judge this element and all the others by the effect it produces on the listener.

In the melodic element we have some melodies that are beautiful, strong, and expressive, such as those in hymns No. 1, "Before Jehovah's Awful Throne"; No. 349, "Faith of Our Fathers"; and No. 279, "Live Out Thy Life Within Me." On the other hand, certain melodies will prove with repeated hearing to have a quality of weakness and sentimentality. These cannot be considered strong melodies. Melodies have decided characteristics. They may be strong, powerful, weak, sentimental, cloying, or commonplace. Good melodies usually wear well.

In the element of harmony we also have various qualities. Tunes such as Old Hundredth (No. 13) and St. Anne (No. 81) are made up of strong harmonies, such as the common three-tone chords, or triads. The chromatic chords, seventh chords, diminished sevenths, and other altered harmonies usually do not strengthen but weaken the harmony. Discernment in this element comes with much experience and knowledge of music. It might be interesting to compare the harmony in "A Great and Mighty

Wonder" (No. 672), where the harmony is simple, strong, and beautiful, with "Holy Spirit, Light Divine" (No. 206), where a diminished seventh chord appears as the last chord in measure one and in the fourth from the last measure. This is a good example of sentimental harmony. (Please don't think that you shouldn't sing this hymn any more. This is just to point out a characteristic of its harmony.)

We conclude, then, that music definitely speaks through the kind of rhythm, the type of melody, the harmony, and its entire composite effect. The tone color of a saxophone will have a different effect than the tone color of an organ. Certain tonal effects on an organ will have a different effect than others.

We bring to music our own background, our culture, our training, the kind of music we associate with shopping (background music), with theatricals, with the concert hall, with church. Depending on our background, the different kinds of music will speak to us in a very definite way according to the way the music is written and performed and according to our previous associations. ♦♦

(Continued next week)

A Soap Likeness

By KAREN FLOWERS

Clearing my desk, I waited expectantly for our teacher to reveal the first art project of the year for the third grade.

"Wonder why she told us to bring soap and a knife," I whispered to my best friend, Clare. But before there was time for an answer we were stretching our necks and wishing our eyes were periscopes as we struggled to see inside the drawer from which our teacher was taking certain objects.

"Children," she began, with traditional teacher enthusiasm, "for the next six weeks we're going to learn to carve soap." Joy, however, waned temporarily for me until my eyes fell on what I thought was the cutest little Ivory-soap white lamb I had ever seen. It had a wee pink nose and carefully blackened feet, and it glistened all over from a fresh coat of nail polish.

"Clare," I whispered half audibly, "I'm going to make one just like that!" After listening to the preliminary instructions, each child began the task of transforming an oblong block of white soap into the design of his choice. Some shaved with caution, others carved with amazing skill, while others chiseled almost savagely.

But for me, unfortunately, skill did not come in direct proportion to enthusiasm. For even three periods later, when it seemed everyone else had hewn out a form at least roughly mirroring his pattern, I was whittling at a chunk of soap still as shapeless as an amoeba. Part of me suggested that I shrug my shoulders and give up, but another part, the part that had fallen in love with the little Ivory-soap white lamb with the wee pink nose and the carefully blackened feet, was bitterly disappointed.

That day, my teacher, watching from a distance, chanced to see a tear trickle down my freckled cheek. "Karen," she said softly as she approached, "why don't you let me help you?" Gladly I surrendered my meager beginnings and watched enchanted as she pared off a bit here and shaped a bit there, every stroke bringing my shapeless chunk closer to my lamb.

God, the Master Carver, is whispering too, "Son, Daughter, why don't you let Me help you?" And from your rough beginnings He'll fashion you into the likeness of His Son, the Lamb who "taketh away the sin of the world."



Ask for the OLD PATHS

By B. L. ARCHBOLD

ABOUT sixty years ago Ellen G. White predicted that the final movements would be rapid ones (see *Testimonies*, vol. 9, p. 11).

Today swift and startling changes are taking place. Racially, socially, educationally, and religiously everything is in a state of flux.

Declares Dr. Robert Oppenheimer: "The world alters as we walk on it."

In the religious world there is much uncertainty and instability. One writer declares: "Theological unrest is sweeping Protestantism."

Edwin Arlington Robinson cried: "I cannot find my way; there is no star."

Millions do not know what to believe in regard to the great doctrines of Christian faith. They doubt whether the claims of Christianity are worth contending for. In many countries secularism is the fastest growing religion, and only one per cent of the population goes to church.

One magazine reports that in Germany less than 5 per cent of Protestants attend church. In Italy only 25 per cent of the Catholic population attend mass. In Greece, which is nominally Greek Orthodox, church attendance is 1½ per cent on normal Sundays. In France not more than 15 per cent practice their faith. In England, 6 per cent are found in church on an Easter Sunday.

In the United States of America

44 per cent of the nation's adult population attended church in a typical week during 1965. Thirty million of her young people attend no church.

Moratorium on God

One church leader said: "Christianity may have to stop talking about God for a while." Some of the old creeds are being revised, and often they are scaled down to match a dwindling faith.

One clergyman suggested that we declare a moratorium on the use of the Word of God for a year. Another said that the moratorium should be for 20 years. One seminary professor said: "Any talk of God—including the prospect of His second coming—is philosophically meaningless."

Some time ago a questionnaire was sent to 1,500 Protestant ministers with the following results: 50 per cent did not believe in the deity of Christ; 60 per cent did not believe in angels; 80 per cent denied the reality of hell; 73 per cent did not believe in a new spiritual birth; 89 per cent did not believe in the supernatural virgin birth of Jesus Christ; 86 per cent said there was no need to preach the shed blood of Jesus.

Some theologians argue that in a world dominated by science, a miracle-working God is *persona non grata*, and the Bible must therefore be purged of miracles (see *Christianity Today*, July 5, 1968).

Writing on "The Modern Debate Around the Bible," Klaas Runia says:

"Man lords it over Scripture; everything depends on his judgments. No one can any longer be sure about the message of the Gospel. . . . Jesus Christ becomes a foggy figure of the past, and no one knows for sure who he was, what he did, or what he meant to do. Skepticism is the order of the day, and the Gospel disappears in the mists of human subjectivism and relativism."—*Christianity Today*, July 19, 1968, p. 12.

In these days when liberalism, modernism, and materialism are threatening the life of Protestant churches, when all values are unsettled and all norms are broken, is there a danger that elements of these isms may threaten our church? Is there a danger that in this environment of change we may soft-pedal or water down our great fundamental truths that have made us what we are?

Someone has said: "The nineteenth century was the age of the exclamation mark. The twentieth century has become the age of the question mark. Everything we once believed in is being questioned today."

There are those who feel that the Seventh-day Adventist Church needs to revise its standards; that the standards it has held are not practical any more; that the church needs to change with the changing times. Some say that the church needs new doctrines. As a result new ideas have emerged, claimed by their exponents to be superior to the old. Some of these new ideas have had devastating effects.

Speaking to the church of his day, Jeremiah made the appeal: "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, . . . and walk therein, and ye shall find rest for your souls" (Jer. 6:16). He was saying in effect, "You have departed from the faith of your fathers. Israel, return, return, return to the old ways and the old paths."

To the church of today Ellen G. White says: "I have been instructed that it is not new and fanciful doctrines which the people need. They do not need human suppositions. . . .

"God has not laid upon anyone the burden of encouraging an appetite for speculative doctrines and theories. My brethren, keep these things out of your teaching. Do not allow them to enter into your experience. Let not your lifework be marred by them."—*Testimonies*, vol. 8, p. 295.

Our need is not to adopt new standards and new doctrines, but to take our old standards and old doctrines and hold them even higher than before. Our need is to return to our first experience, when those standards and doctrines came home to our hearts and impelled us to accept God's message of truth.

[Condensation of a devotional message delivered at the 1968 Autumn Council.]

During our twentieth century the modernist and liberal positions have denied the uniqueness of the revelation of God in the supernatural birth, ministry, death, and resurrection of Jesus in the Bible record. But we as leaders must stand solidly on God's Word and the Spirit of Prophecy writings. We must not in any way allow ourselves to drift with the changing age.

Sixty years ago William E. Gladstone delivered an address at Cambridge University in which he said: "Do not drift with the age. Have fixed principles and stand by them."

William Penn, imprisoned in the Tower of London for his Christian views, is reported to have exclaimed: "My prison shall be my grave before I will budge a jot, for I owe my conscience to no mortal man. Right is right, even if everyone is against it, and wrong is wrong, even if everyone is for it."

Ellen G. White warns: "Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work by prayerful study of the word and by revelation. Upon these foundations we have been building for the last fifty years. Men may suppose that

they have found a new way and that they can lay a stronger foundation than that which has been laid. But this is a great deception. Other foundation can no man lay than that which has been laid. . . . The divine utterance has set its seal to the genuineness of the truth proclaimed."—*Ibid.*, p. 297.

Disciples Had No Doubts

The early disciples entertained no doubt concerning their theology, their doctrine, their faith, and their beliefs. They believed that Jesus was both Lord and Christ. With great power they gave witness concerning His resurrection. There was no theological wobbling. They had confidence in the message they preached, and they refused to water it down. Peter testified, "We have not followed cunningly devised fables" (2 Peter 1:16). There was not a shadow of doubt or uncertainty in Peter's mind. Not only did he believe the message he preached, he was committed to the task of giving it everywhere.

The disciples held a faith that would not compromise. They dared to buck the tide of public opinion to remain God's mouthpiece. They

dared to believe when other men doubted. They were willing to risk their lives for what they stood for. Their spirit of consecration impelled them to share with others, and as a result they took the message of God to the then-known world.

In these days of changing concepts and values we must keep fresh the spirit of foreign missions. The Great Commission must be kept before our churches and our young people in our schools.

I thank God for the Advent message taught me from childhood by my devoted Christian parents and the pioneers. I thank God that I am a preacher of the old standards and doctrines of the Church. I have no reason to doubt its certainty. I will not cast away my confidence. I am confident that this message will triumph gloriously, and I want to triumph with it.

I do not have to tell this group of leaders that the stage is set for the last and decisive conflict between truth and error. This is the time to hold on to the old paths, to hold on to the old landmarks of truth—time for every Seventh-day Adventist minister to lead the church into a new experience. ★★

The art of living when you're Young

By MIRIAM WOOD

ON SHOPLIFTING The two policemen strode purposefully through the crowded department store where I was somewhat dispiritedly attempting to choose between brown shoes and black ones. From their manner I recognized at once that these minions of the law were *not* on a shopping expedition. Glancing about me (unobtrusively, I hoped; after all, one endeavors to conceal his natural curiosity behind a veneer of good manners!), I discovered two teen-age girls in a rather remote corner. Surrounded by salespeople, the well-dressed girls slouched against the wall, their faces wearing a defiant smirk. As the officers approached, the girls' greetings to them weren't exactly of the variety heard in "polite society," to borrow a term from Victorian literature.

"What's it all about?" I asked the clerk who'd been patiently coping with both my problem feet and my indecisiveness.

She shrugged eloquently. "Just another case of shoplifting. One of the clerks from that department said that each girl had tried to smuggle out a couple of dresses under the one she was wearing."

Taking another look at them, I said, "But they look quite well dressed—not as if they needed to steal!"

"Oh, that has nothing to do with it," the salesperson retorted grimly. "By far the largest majority of young shoplifters have plenty of money for what they need—or their parents do. They steal for 'kicks.' They say it's a big 'thrill' to get out of the store undetected."

I'd read about this philosophy among certain groups of young people, but I hadn't grasped the terrible reality of it until I saw an example of this distorted ugliness with my own eyes.

As the obviously unrepentant thieves were escorted down the aisle close to me, I overheard one say to the other, "Well, better luck next time!" I felt sick at heart and said so to my salesperson.

"I've learned not to let it bother me too much," she commented quietly. "After all, it happens many times a week in a store this size."

Someone, though, will *have* to "let it bother" him. That someone is each young person who's growing up in what must surely be the most hazardous of all eras in which to be young. Previous generations of young people were presented with a clearly defined set of moral principles accepted and endorsed as right by the bulk of society. Deviations from these standards occurred, of course, but the deviations were regarded as just that—deviations. In today's young world there's been a gradual erosion of the foundation, the structure of life, until what was once solid ground is quicksand. How, then, does a young Christian make his way along such a perilous path?

He makes it by studying and assimilating for himself the great unchanging precepts of God's law. One could hardly find a clearer statement of philosophy regarding shoplifting than the one that says, "Thou shalt not steal." "Thrills," "kicks"—these doubtful emotions have absolutely no bearing on the situation. Anyone can think of a number of things that might be "thrilling." (Even people past 30 have a few negative proclivities—believe it or not!) But these "thrills," if they run contrary to God's law, have to be firmly disregarded.

That's where the will comes into play—the firm turning of one's back on, for instance, shoplifting. Whether it's a ten-cent ball-point pen, or a \$100 transistor radio; whether you *need* it or whether you'd just *like* to have it or whether you're challenged by the idea of "getting away with it," you need to exercise your will—to choose the path of honesty.

Then, having been aided by the divine Spirit to choose wisely, you need to claim divine power for continuing victory. With Paul say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The Joy of Anticipation

By EMMA WILSON PALMER

IT HAS been several years since that fateful day when fire wiped out our home and possessions. Friends were generous and helped in whatever way they could, and the Lord has blessed. We miss less poignantly now the things that cannot be replaced.

But because of meager income, progress has been slow on our new house. We are eagerly looking forward to the day when we can move into it. Anticipation, working, and

planning help us to put up with the crowded life in the little cabin kind neighbors and friends helped us erect for temporary shelter.

By careful economy with my husband's modest Social Security check, by watching sales and bargains on lumber, nails, and hardware, and by doing the construction ourselves, little by little our dreams are taking shape. Someday soon we shall be able to put in the rugs, drapes, and other finishing touches and move in.

I think of another home to which we are looking forward with even greater anticipation. No fire can destroy the home that Jesus is preparing for us.

In the light of the Biblical prediction, "they shall build houses, and inhabit them" (Isa. 65:21), I think it is proper to make certain plans for the home that we shall build over there.

I heard a friend of mine who was a builder say, "I intend to build a little white stucco house with a beautiful yard when I get to the new earth."

Since it is hard to visualize something that "eye hath not seen, nor ear heard, neither have entered into the heart of man," I find it hard to make detailed plans for that new home. But I like to think about it and do at least some planning. I want a rose arbor and a rock wall and many pretty flowers.

When I see our new house here progressing so slowly, I can't help thinking that it seems as if our Lord delays His coming, postponing our taking possession of our heavenly home. But then I realize that He is waiting for me to get ready and to help finish the work that He has given me to do. "He . . . will come, and will not tarry." ♦♦

LETTERS TO THE

Fellowship of Prayer

GOD'S HELP NEEDED

As one who knows the power of prayer, I ask that you pray for a friend who has begun to study the message and now realizes the importance of the Sabbath. This friend has always worked on Friday evenings and is trained only for this type of work. Please pray that he will be able to find work that will not conflict with the truth he is coming to believe. Inasmuch as he has a family, the matter becomes urgent. Pray, too, that faith will be strengthened for all who begin to walk all the way with the Lord.

How we look forward to the REVIEW, from timely topics to news of how God's work is expanding around the world. Thank you for the prayer circle and the opportunity to pray together all around the world.—Name withheld.

I know you have been praying for my husband, for whom I requested prayer. I praise God for answered prayer. On New Year's Day he came back home. There is a great change in him. I know it is the mighty power of God. Pray now that he will give up smoking and that he will surrender his heart to God. I believe God will help him.—Name withheld.

Will you please pray that God will help me in my determination to do what is right? Up until now I have made a mess of my life, and now I wish to make a fresh start. But I feel as though I am out of touch with God. I no longer care for godly things. I am failing

in my studies at college, and my parents are suffering because of me. I feel that I have no place to turn. Please pray that I might find God and a goal in life. Thank you.—Name withheld.

The devil has chains about my husband. He smokes and drinks. He does not put his trust in God. When not drinking, he is a good father and husband. My five children and I pray for him constantly. He wants to stop smoking and drinking, but says he can't pray.

My wish is that our family of seven will stand together in Jesus' kingdom.

My sister is desirous of worshiping on Sabbath, but her husband is persecuting her. So far she has backed down. Pray that she will decide to follow Jesus and trust God to quiet her husband, who threatens to break up their home.—Mrs. S., of New York.

CHRISTIAN EDUCATION NEEDED

I am in need of some special help from God. I have grandchildren in our church schools at different places, and the bills are behind. The world is too wicked for them to be put in public schools. I see no way out but through the power of God. With Him nothing is hard or impossible.

Please send up many prayers to our heavenly Father that He may make some way for the bills to be paid so that the children can remain in our Christian schools. I am fasting often for this purpose and praying much.

Now my left arm is in a sling because two young men knocked me down and broke my

collar bone, snatched my purse with money I had to pay some bills, took a new Bible and other things. But I got on my knees and gave thanks to God for His mercies. I could have been injured for life or left dead. It is always good to give thanks to God.

Pray that my children may overcome their sinful habits and please God in every way.—Mrs. E., of Texas.

URGENT REQUESTS

Thank you for your prayers for my daughter. God has answered. She has given her heart to the Lord and to His work.

Please pray for my son and his wife. They are not living Christian lives. This breaks my heart. Also my father and mother need prayer. Mother is not well. Satan is very busy. He has broken up my home. I am deeply hurt. Only God has kept me sane. God must have better plans for me!—Mrs. U., of Idaho.

My wife and I were baptized together 11 years ago and our two boys were baptized later. We were a happy family, and our boys attended our schools. Now we have a seven-year-old son also.

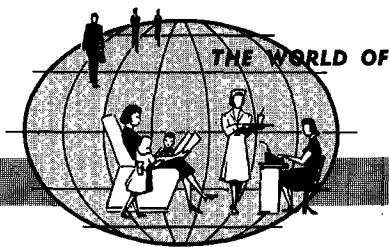
My two older boys have stopped church attendance and gone the way of the world. My wife joined them in rebellion against God. Our marriage has suffered, and we are at the point of getting a separation or a divorce.

Please pray that God's Spirit can free my family from Satan's grasp so that all again will choose God's way. May God give me strength to bear the trial I am undergoing.—Name withheld.

PRAYER WAS ANSWERED

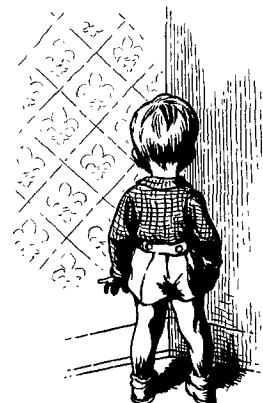
Some time ago I asked prayer for my husband to accept the truth. The prayers were answered and he was baptized last December. I would like to ask you to pray for my two sons and two daughters.—Mrs. L., of California.

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.



The Place and Purpose of Child Discipline

By ARCH A. O. DART



RUTH BROWN and Maude Summers had been listening to a panel discussion on the discipline of children.

"Did you notice what Dr. Logan said tonight about permissive parents?" asked Ruth. "He claims that parents who allow a child to do whatever he wants regardless of consequences don't love that child. Dr. Logan says that parents who permit a child to crawl into the street, to eat anything at any time, to watch TV programs, to listen to rock 'n' roll, to associate with evil-minded children, or to be idle are nothing but lazy, indifferent, selfish sinners."

"Those are certainly strong words, Ruth, but I agree with him," replied Maude. "His definition of permissiveness is unusual. He says that a parent who really loves his child will give

him freedom to do anything he wants as long as it's harmless. A mother permits the child to run and play outdoors in the fresh air and the glorious sunshine, to watch the beautiful sunset, to listen to the sweet songs of the birds. She permits him to associate with children who are good and obey their parents. She accepts his offer to help with her work, his desire to be near her all day long, his confidence to ask her questions. She lets him grow mentally, morally, and physically."

"Do you know, Maude, if we mothers stayed home with our children during the first two or three years of their lives and cared for them as we should, we would not have so many disciplinary problems later on."

"I'm sure of that, Ruth. I learned something from that panel discussion tonight that I never realized before. I

had a vague idea that discipline was some kind of punishment, something unpleasant, something to be avoided by parent and child if at all possible. But according to Dr. Logan, discipline is a positive way of teaching something to be desired, something of value. He stated that parents who do not discipline their children can expect serious problems later on, and those who do discipline them when young have very few, if any."

"One thing is certain, I love my child, and if there is anything I can do to help him, I'm willing to give it a try," announced Ruth. "Now, how do I go about it?"

"Here, I've jotted this down in my notes: 'A good disciplinarian has a thorough knowledge of his subject.' Dr. Logan says the best textbooks on discipline for mothers are the Bible and Ellen G. White's *Child Guidance*. Well, I have them, and I plan to study them thoroughly. Also, 'A good disciplinarian knows his pupils.' Dr. Holms claims that a mother must know her child's interests, his likes and dislikes, his limitations and his abilities. Now, how do we teach?"

"Oh, I have that right here in my notes, Maude.

"1. Make clear *what* is to be done. Vague statements such as 'Be good,' 'Behave yourself,' 'Don't act naughty,' confuse the child but do not teach him. State clearly what you wish him to do: 'Open the door for mother,' 'Sweep the hall,' 'Come home right after school.'

"2. Explain *how* it is to be done. To tell a child, 'Hurry,' 'Be careful,' 'Don't knock things off,' is likely to create fear of failure in the child. Build his confidence by saying, 'Turn the doorknob as far as you can'; 'Pull the broom toward you'; 'Ride in Mrs.

CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



TOSSED SALAD BOWL

- 1 head lettuce
- 5 leaves romaine
- 5 leaves endive
- 2 tomatoes cut in wedges
- 2 cucumbers
- 2 stalks celery
- 1 green pepper
- 4 radishes sliced
- 8 radishes for garnish
- 8 stuffed olives
- 2 hard-boiled eggs
- parsley

Tear lettuce in large pieces. Cut endive with sharp knife. Cut cucumbers in fourths lengthwise and slice. Cut celery in diagonal slices. Slice radishes. Cut pepper in thin strips. Toss lightly. Place in salad bowls. Garnish with tomato wedges, egg slices, radish rosettes, stuffed olives, and sprigs of parsley. Serves 8.

Jones's car'; or 'Cross the street at Third Avenue and walk down Oak Street.'

"3. Indicate *when* it is to be done. Not when he feels like it, not after he has finished the game, but now. The child should be trained to act immediately unless told otherwise. 'Open the door [now]'; 'Sweep the hall [now]'; 'Come home immediately after the teacher dismisses you.'"

"Oh, I know these three steps will help me, Ruth. I've noticed that when my child knows what to do, how to do it and when, he's eager to get started. But when he isn't just sure, he can hesitate a long time. Haven't you found this to be true?"

"Yes, indeed. Dr. Logan also claims that after we've told our child to do something and he does it, our work is only half done. Our reaction to his response makes a large impact on his character. When he has done his best to carry out our wishes and we fail to notice it, he is likely to feel he's failed. He may become so discouraged he'll never try again. When the baby does what we tell him, we should give him a big hug and kiss. This lets him know he's succeeded and we're satisfied with his accomplishment. This is more important than anything else. The older child should hear us say, 'That's good; you did it just right.' He will be eager to try something else we tell him to do. Compliments are more powerful than commands."

The child who tries and fails needs a wise parent. A look of disgust, a word of censure, may be disastrous to the child. Ignoring him entirely may also have undesirable results. Suggesting a different method, offering a little assistance, or encouraging him to try again may be all that is required to produce success. A child who tries should never be allowed to feel he has failed. We do for him the part that is too difficult right now. Succeed he must!

When a child makes no effort whatsoever to do what we tell him or deliberately and knowingly disobeys, his character is weak or sick. He needs help. A child who is sick in body is given the kind of treatment that will help him. Although unpleasant or even painful in itself, it is given for the child's physical welfare, whether the treatment be pulling a tooth, giving bitter medicine, or putting him in a cast for several weeks. So it is when a child's disposition is ill; he needs the kind of treatment that will help him.

All correction must be done "professionally." Never should a child be punished haphazardly, aimlessly, or thoughtlessly. There must be a definite defect, a fault, or weakness in the child's character that requires a spe-

cific remedy before one is given. Do not punish "on general principles," or for accidents, or ignorance, or for mistakes that are likely never to be repeated. But when a defect is seen developing in the child, help must be given him.

Find Causes

First, find the cause for his unbecoming behavior. He may be crying because a pin is sticking him, he may be kicking the door simply because he does not know how to open it, or he may be displaying a real character weakness. Knowing the cause for his undesirable actions enables a parent to know whether a situation should be changed or a correction made in him.

Just as the physician studies his patient and applies a remedy to cure the particular trouble, thus the parent

should study his child to determine what will cure his specific ailment. One child will respond to one form of treatment; another will respond more readily to a different type. There are times when a word or even a reproofing look is all that is necessary to prevent a wrong act.

Prevention is always far better than cure. Wise, loving parents do all in their power to prevent the need for corrective measures. But there are times when severe punishment must be given immediately. An emergency operation often means the difference between life and death. The nature of the trouble determines whether surgery is needed, or a hot foot bath. So it is with discipline. The parent who loves his child will give him what he needs.

Never punish when it would complicate matters or increase the difficulty, such as for accidents, bed-wetting, thumb-sucking, stuttering, nail biting, stammering, being afraid, ignorance.

All punishment is for the future. Our object is not to punish a child for something he has done, but to prevent his repeating that act. A doctor does not give a patient medicine because he has *had* a pain, but to cure the pain he has right now and to prevent his having more pain. Our purpose is to benefit the child, to correct a fault, and to strengthen his will power. It is not to retaliate, or to get even, but to create a desire to do the right thing in the future.

Enough punishment must be given to cure. A doctor would be neglecting his duty to take only one stitch where six were required. There is no love nor kindness in giving just enough to antagonize the child or enough to cause him a little annoyance. The only worth-while punishment, the only kind we as Christian parents are interested in, is the kind that corrects and restrains the child from repeating that act. Therefore, after the punishment the parent should give the impression that the matter is settled once and for all. No more misdeeds of that nature are expected to appear in the life of the child. We do not mention the subject again. We do not refer to it in talking to father when he comes home, neither do we review the matter before grandmother. The case is settled and forgotten.

Says the Scripture: "The Lord disciplines those whom he loves" (Heb. 12:6, N.E.B.).* So the parent who truly loves his child will administer discipline when needed. The results for good will be everlasting. ★★

* From *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

WOMEN IN THE NEWS



Dorcas Leader Receives Presidential Honor

President Ferdinand E. Marcos of the Republic of the Philippines pins the Presidential Humanitarian Award, second merit, on Mrs. Betty O. Miranda, president of the Manila-Rizal Dorcas Federation. She was cited for exemplary dedication during rescue operations for victims caught in the collapse of the Ruby Tower's building during an earthquake last year. B. B. ALSAYBAR

Homemakers' Exchange



How should a mother handle a child when he throws a tantrum in Sabbath school or in front of company at home or in a public place such as a grocery store?

► Do not put off disciplinary measures. The small child may forget what the punishment is for and an older child may feel he can gain attention in public this way.

If a child is made to feel an important part of the household and that just punishment is necessary and forthcoming in case of misbehavior, then it is doubtful tantrums will be much bother to a parent.

Leta Daniels

Gooding, Idaho

► At the time of our first visit to a Seventh-day Adventist church our son was a husky 19 months old. At an unexpected moment he let out a terrific yell. I apologized to an understanding mother after the service, and she told me how she cured her son. I said I would try it.

The next Sabbath I explained to my son that if he yelled out in church I would put a hankie in his mouth. He did it anyway, and I took him out and gently put the hankie in his mouth and held it there. Knowing I meant what I said, he was quiet for many weeks. When he squealed once again, all I had to do was whisper in his ear, "Mother has the hankie," and immediately he became quiet.

My son is now a minister, and he has told many mothers how to stop lively tots from squealing in church.

Mrs. G. A. Shain

Grovette, Arkansas

► Children who are trained to be polite and reverent from birth are not likely to embarrass a parent anywhere. Should a child become upset at home, he should quietly but firmly be removed. He may need punishment (depending on his age and circumstances). If this is required, he should not rejoin the group until his tears are dried and he can behave. Never should a child be punished in front of other people. This only humiliates. It does not train.

Never should a child be allowed to dishonor God's house by a tantrum. He should be instantly removed. If a few firm spanks are administered the very first time, a recurrence is not likely.

Mary Sullivan

Wellington, Ohio

► This is the way my mother handled the first tantrum I ever pulled. It seems I wanted something in the kitchen, and after begging and being refused several times, I reacted by throwing myself onto the floor and banging my head, kicking and screaming at the top of my voice.

Mother says she was so taken by surprise that she didn't know what to do at first. Then she bent over and took my head between her hands and carefully "helped" me bump it a few more times on the

floor. I was so startled I immediately stopped my screaming, got up off the floor, and with all the dignity a three-year-old could muster, toddled off into the next room. (By the way, this was my first and only tantrum!)

Now the wife of a minister, I used this method with my little boy the first time he threw a tantrum.

It doesn't take long for a child to discover whether his parents will give in to tantrums by letting him have his own way or whether tantrums just don't pay.

Anita Folkenberg

Balboa, Panama

► A neighbor with two small children came visiting one day. The boy, age two, was acting terrible in spite of many admonitions. Finally I asked, "Don't you believe in spanking?" The mother looked surprised. "I thought I would make you nervous if I did. I was going to wait until I got home."

"But he is acting up now. Don't wait until later. I will understand."

It worked like magic. She spanked the boy soundly (I think it really surprised him!); he cried, but that noise was better than his misbehaving.

I smiled and said, "There now, don't we all feel better?" And we really did.

Shirlee Howard

Greene, New York

► There is no "cookbook" procedure to follow in all cases for all children of all ages who may throw a tantrum.

Parents should ask themselves: "How many bosses or babysitters has my child had this month?" If mother has dropped her child off with several different people with as many different ideas, the child may be completely confused.

There are many ways to set limits for children who are just testing their parents. But we should be sure they are testing us rather than showing some real need.

Frances Stevens

Coeur d'Alene, Idaho

► Preaching on child training some years ago, an experienced minister with four children told this personal experience:

"One Sabbath my son was noisy while I was preaching. I left the pulpit, took the child outdoors and spanked him. Then I returned and continued with my sermon. Never again did he annoy me or any members." (His son is now a minister.)

A quick whisper of prayer before punishing is helpful both to the giver and to the receiver. When company is present, punish the child in a private room.

Helen Graham

Hyattsville, Maryland

► A child who has a tantrum in a public place has no doubt gotten what he wanted by acting this way before. When a tantrum starts, he should be quickly taken to his room and told that he may come out when he can be nice.

When he has a tantrum in Sabbath school he should be taken to the rest-room and spanked. When the tears are dried away, he should be taken back (if he is kept out of Sabbath school he has gotten what he wanted for acting up).

If a child has a tantrum in a store, take him to the car and tell him people do not like to see children act like that. Leave him at home a time or two because he did not know how to act. Before long he will discover he gets nowhere by the tantrum he displays.

Grace Wich

Calistoga, California

► No child will carry on a tantrum without an audience. If you are in your own home, place the child in his room, come out and close the door. With no one to hear him, he quits. If you are in a public place and the child throws himself on the floor and starts a tantrum, just walk away and leave him. He will get up and come running after you, forgetting his tantrum. But keep your emotions from showing and don't give in to him. In Sabbath school he might have to be removed to sit alone in the car, but always be near and when the tantrum is over, talk calmly to him. Show him love a little later, but not during the tantrum.

Esther Sloan

Louisburg, Kansas

► After trying reasoning, spanking, and many other ways with my four daughters (ages 2 years to 13 years) with no results, my sister-in-law suggested I try throwing a glass of ice water on my youngest when she began showing her temper. We now have very little tantrum problems with her at home or at church.

Dorothy Brev

Longmont, Colorado

NEXT QUESTION

What should be our reaction when a church member, to whose home we have been invited for Sabbath dinner, turns on the radio or television for news?

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Seven Thousand Miles of Land, Water, and Victory

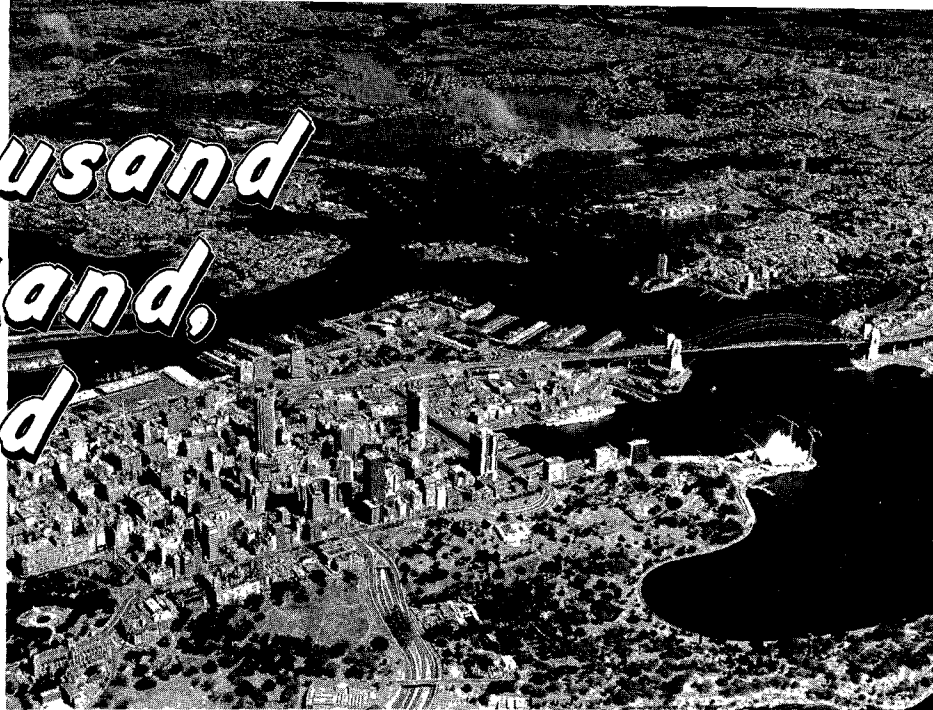


PHOTO: AUSTRALIAN TOURIST COMMISSION

Austral Pacific Letters—8

TOWNSVILLE, QUEENSLAND.—Twelve miles northwest of Sydney is the charming suburb of Wahroonga. The setting is Australian bushland, although in recent years Greater Sydney, bursting at the seams, seems to be bent on occupying every nook and corner of this choice area where at the turn of the century Seventh-day Adventists secured a magnificent estate at an elevation of 700 feet and set about to make Wahroonga the center of an expanding work. In 1910 the office of the Australasian Union Conference was transferred here from Melbourne, and since 1922 Wahroonga has been the Takoma Park of the Australasian Division. This division is a vast territory, which from Pitcairn Island in the east to Perth, Australia, in the west covers more than 7,000 miles of land and water. The territory is one of colorful contrasts. Its climatic conditions range from the steamy jungles of Mussau Island near the equator to the icy Alps of South New Zealand. It is multiracial, for within its borders live a fascinating variety of peoples numbering approximately 18 million (14 million in Australia and New Zealand).

At Wahroonga one gets the feel of this great division—all the more so during our ten-day stay, when the division committee met in annual council. At the opening meeting L. C. Naden, president, recalled that it was 82 years ago that John I. Tay landed on Pitcairn. Today the adult baptized membership of the division stands at 82,906, which averages an increase of 1,000 members a year since the beginning of a thrilling saga. The ratio of

church members to population in Australia stands at one SDA for each 214 inhabitants. This is the highest density of Adventist population in any world division. For the world, the ratio is one to 1,855 (North America one to 538). In fact, our Australasian membership has doubled since my first contact with the area in 1955.

Financial reports revealed a stable operation. A significant item was the substantial contribution to the general division budget made from the net earnings of the Health Food Company. The contribution for 1968 approached \$900,000, which is approximately five sixths of the amount contributed by the Sabbath school and the Ingathering campaign combined. Today this department of the church employs a staff of 1,200 in 13 factories and 43 retail outlets. Total sales to the public amounted to 35 million dollars.

In one year 43 new Sabbath schools were organized to provide for 7,305 new members. By December 31, 1967, the Sabbath school membership represented 164 per cent of the church membership, indicating a large growth potential in baptized membership.

At the close of 1967 the church in Australia operated more than 400 schools, employing 905 teachers to instruct 19,516 students. In one year 1,230 of these students were baptized into church membership.

Regularly, 84 radio broadcasts are aired in Australasia, using 11 languages. Thirteen Bible schools are operated: active students total 29,855, and the number of students baptized increased by 144 in one year.

In the past year 2,831 newspaper stories featured Adventists, making a

total of 23,837 column inches of space. One thousand eight hundred and fourteen radio and television news items featured the church and its work.

The secretary of the Health Department reported that 125 physicians are Seventh-day Adventist church members of Australasia: 18 are in denominational employment, 99 in private practice, and eight are doing advanced studies.

In 1967 more than 2,000 non-Adventists attended cooking demonstrations organized throughout the division. Several women's clubs attended the lectures in the Sydney area.

Divisionwide baptisms for the first two years of the quadrennium stand at 10,569, which is more than halfway toward the four-year goal set at 20,000.

Any recital of achievements in the Austral Pacific must recognize the advantages that have accrued to Australasia as a result of the ministry of Ellen G. White in person. Her gifts, her spiritual insight, and her counsels in the formative years of the work (1891-1900) brought great blessing and lasting benefit. I have seen this particularly at Melbourne, but the influence of the messenger of the Lord is seen everywhere.

On the recommendation of Ellen G. White an estate of 1,450 acres was secured in the middle 1890's at Cooranbong, a village 90 miles north of Sydney, for the establishment of a school to train gospel workers. The site was regarded unfavorably by many church leaders and by agricultural experts. One expert said, "You can never grow enough on this property to feed a bandicoot [a spike-nosed rodent]. Even that animal

would have to take a lunch along to cross the estate." But the servant of the Lord, after a visit, was sure, for in a dream she had seen this very land furrowed and blossoming.

Today, Avondale College is a remarkable institution. The school buildings, including a new dining room and kitchen complex and a student lounge (completed in 1967), are set in a wide arc on the crown of a gentle rise that overlooks a broad campus and faces the distant hills. The student enrollment stands at just under 550. Graduates yearly number more than 100. Eighty per cent of the college graduates are in denominational employment. In affiliation with Pacific Union College since 1954, Avondale offers B.A. work in ministerial and teaching areas. Through arrangements with the University of London, the Bachelor of Science degree is likewise offered.

A Visit to Queensland

The trip over the Queensland coast on a summer afternoon (December) gives a remarkable plane's-eye view of Australia's tropic north. Here the South Pacific curls itself into an endless assault on golden beaches along

flat, brown-green plains until one reaches the extreme north, where mountains rim the coast and merge into the outback. The state has been called the "titan" of the north because it occupies a quarter of Australia.

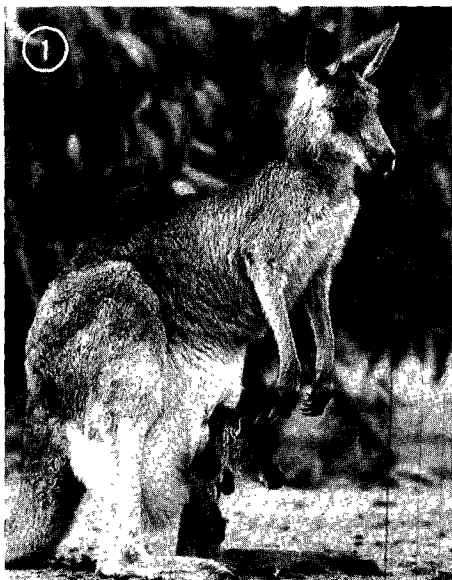
Queensland was first settled in 1824 as a man-made purgatory for incorrigible felons. Now it has become a paradise for Australians who love the clear tropic waters that wash its wide beaches and the Great Barrier Reef. Our contact with churches at Brisbane, Townsville, Cairns, and the mission center at Kuranda-Mona Mona has introduced us to vigorous Seventh-day Adventist communities where faith shows itself in action, love in labor, and hope in joyous expectation of Heaven's reward in God's paradise.

Let me back up a few paces and give you a methodical view of Queensland. The coastal plain is home to most Queenslanders. The two main cities are Brisbane, the capital (population more than 700,000), and Townsville (population 65,000). Most of the population, like the vegetation, lies close to the sea. The narrow coastal plain, when developed, is covered with rectangles of sugar cane. Inland a few miles are the jungled flanks of the coastal ranges where pythons await the long-nosed bandi-

coots and deadly black snakes coil on the moist forest floor in ambush for marsupial mice. Over the ridges are the tablelands, with lush green pastures and immense dairy herds. Beyond the tablelands the outback begins and reaches westward a thousand thirsty miles. There, cattle and sheep ranches the size of the State of Delaware are common. The appearance of dejected eucalyptus trees casting filigrees of unsatisfactory shade are the first signs of this Alaska-sized outback.

However, the wonder of Queensland, and of Australia for that matter, is the Great Barrier Reef. This great mass of coral extends some 1,250 miles from the tip of the continent, near the town of Cairns, to Gladstone, less than 350 miles north of Brisbane. The reef is as wide as five miles at certain points, and in the south extends 100 miles out to sea. Anchored to the ocean floor, it creates a protective barrier for a series of tropical isles that lie between it and the mainland.

After an informative interlude that took us on a six-hour launch trip to the Great Barrier Reef, and after an inspiring general meeting with the Seventh-day Adventist churches of Cairns, we set out by car for a long day that was to take us to the Atherton Tableland and through the Palmerston rain forests down to Townsville for a central meeting of the North Queensland Conference. Our first stop on the tablelands was at Kuranda-Mona Mona, the center for



1. Kangaroo
2. Koala bear
3. Duck-billed platypus
4. Kookaburra



Seventh-day Adventist work in behalf of the Australian aboriginals of Queensland. A neat church, a spacious auditorium and youth center, and a school are the heart of this endeavor. J. J. Dever is in charge. We met with a group of believers including Willie Shepherd, a faithful aboriginal who has served the cause for decades. More than 180 faithful aboriginal members meet at the Kuranda-Mona Mona church each week.

This was our first close-up meeting on this trip with the Australian aboriginals. These little folk with brown faces and dark, deep-set eyes had wandered over the face of Australia before the coming of the Europeans. A stone-age people, they reached this forbidding continent from southeast Asia, bringing their half-tame wolf dog (the dingo) and their simple tools and weapons. They walked lightly across the centuries, changing nothing, and themselves unchanging, until the encounter a little more than a hundred years ago with the Europeans. Then the long walkabout was over, and the aboriginals, who had adapted themselves so well to stone-age conditions, are now adapting themselves to a new age and a new culture. The Seventh-day Adventist Church gives these people a sense of belonging and togetherness essential to a meaningful life on this planet and an acceptable preparation for the life to come.

Several churches (multiracial) have been developed on the lush tablelands, including the fine center at Milanda, where N. K. Peatey and family have built a growing church community.

Then there is the 200-mile run through the rain forests down to the coastal plain and Townsville.

At Townsville we became acquainted with two "new look" approaches in radio and television evangelism. R. W. Howse aired daily radio broadcasts followed by a reaping series of public meetings. A. G. Probert and the church members distributed 400 Bibles to interested listeners. Result: 15 people are on the way to baptism. Then at Cairns the pilot series of five-minute films prepared by R. C. Naden were broadcast. M. G. Townend, radio-TV secretary for the Australasian Division, followed with a reaping campaign in cooperation with Rex Robinson. Two hundred people are attending regularly, and 40 families are very interested. This success led the division committee to confirm and expand Brother Naden's pilot television approach.

A general meeting in Brisbane enabled us to meet our leaders (K. S. Parmenter, president, and Cecil J.



PHOTO: M. G. TOWNEND

Australasian Division committee in December. Seated (left to right): J. K. Irvine, assistant secretary; F. T. Maberly, secretary; N. R. Dower; W. R. Beach; L. C. Naden, president; W. L. Pascoe; E. W. Howse; L. L. Butler, treasurer; A. H. Forbes, assistant treasurer. Elders Dower, Beach, Pascoe, and Howse represented General Conference headquarters.

Powell, secretary-treasurer) and several hundred sunny-faced Queenslanders who have translated into the spiritual realm the on-going spirit of this sunshine state. It was also a privilege to meet S. W. Carr, now 91 years young. This modern-day saint, who in 1908 helped open the Seventh-day Adventist work on the Papua-New

Guinea coast, reminded me as we shook hands at the door, "Don't forget, brother, the work will be finished and we will all be at home." The glint of faith and hope still shines in this pioneer's eyes. ♦♦

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



From Bashful Boy to Statesman

By ELLA RUTH ELKINS

HAVE YOU ever wished you could be bigger and stronger than you are? Maybe you are the smallest child in your class and you are quite bashful and timid and don't like to talk in school or to give a part by memory in church for some special day. If you are, then you know how Daniel Webster felt when he was a young boy. For at one time he was so timid at school that he would forget his speech whenever he was asked to stand up in front to recite. After a time Daniel said to himself, "I can and I will!" And he determined not to forget what he had said.

In the days when Daniel grew up there were no schools close by. In fact, in the part of New Hampshire where he lived in the 1790's there was no regular school at all. So the only thing Daniel could do was to follow his schoolmaster from hamlet to hamlet and live with him in the different homes where the teacher gathered a few pupils about him.

Books of any kind were as scarce as the teachers, and Daniel thought just to read them once was nothing. He thought they were all to be learned by heart! So Daniel set about to memorize the Bible, his spelling book, and his reader.

One day his teacher held up a pocket-knife and said to his class, "You see this jackknife? It will belong to the pupil who can recite the greatest number of chap-

ters from the Bible in just four weeks from today."

The pupils grinned at one another and opened their Bibles and started reading as fast as they could.

At last the day came for the contest. When Daniel's turn came, he arose and recited chapter after chapter without batting an eye or losing his place once. Finally the schoolmaster cried out, "That is enough! We will not have time to hear the whole Bible!"

Daniel got the knife.

Once a handkerchief had been given him. It had the Constitution of the United States printed on it in colors. He studied this until every word was committed to memory.

No doubt all the memorizing he did from the very best works ever printed is what helped him in his future life as an outstanding orator. For at eighteen years of age he became so famous as a speaker that the citizens of the town asked him to deliver the Fourth of July oration. He gave it, and it was so fine that a copy was requested by the people to publish. The citizens of the town said it was the most powerful speech of the highest order they had ever heard.

Daniel continued to use his talents, and became a representative in Congress several times. He became Secretary of State under President Harrison; he concluded the famous Ashburton Treaty that defined the northeastern boundary between the United States and Canada. He was even candidate for President of the United States three times, and his law practice was the largest of any lawyer in the country at the time.

It is hard to imagine how such a person could ever have been sickly, timid, and bashful as a small boy. But he was, and I'm sure you know by now what it was that brought about the change.

From the Editors

WATCHING UNFOLDING DEVELOPMENTS IN THE RELIGIOUS WORLD

The Catholic Church is experiencing unprecedented attacks upon its structure, its teaching, and its role in twentieth-century life. Surprisingly, the most stinging attacks are coming from within.

A most recent example is the publication in England in an authoritative Roman Catholic weekly of an article by an anonymous Catholic clergyman who recounts the behavior of Washington, D.C.'s, Patrick Cardinal O'Boyle at the U.S. Bishops' Conference. The description of the cardinal's vehement defense of the church against liberal inroads clearly shows that Catholic leaders do not think alike (to put it mildly).

So, while the Catholic Church's historic opponents—the Protestants—have adopted an attitude of friendliness and cooperation, the church's own clergy are bombarding it from within. Its laity also are uneasy and perplexed.

The size and scope of the current Catholic revolution are hard to define, but we as students of Bible prophecy cannot overlook the importance of change—any change—in a religious system that is depicted in the Bible. And certainly if that system is to play a major role in the final events of history, we are compelled to watch it with acute interest.

We believe that, to a believer in the second coming of Christ, one of the most significant developments in the field of religious affairs is the upheaval within the Catholic Church. It is conceivable that the current disputes may dissolve and the challenges to authority subside, leaving little except historical footnotes. But it is also conceivable that these strong currents will permanently alter relationships and purposes within the hierarchy as well as between the hierarchy and other religious bodies. Such changes could well set the stage for the final rapid movements (*Testimonies*, vol. 9, p. 11) in the religious world that will immediately precede the sunset of human history and the dawn of eternity.

The Roman Catholic Church is the largest Christian body in the world. Its 600 million members exceed the world Protestant population by 350 million. It is the only major religious organization to possess quasipolitical status in this century, a status that permits it to welcome representatives of governments as ambassadors to the Vatican. Therefore, any change it experiences reverberates throughout both the religious and the political worlds.

Prophecy predicts that three disparate religious forces will unite to persecute those who obey the commands of God rather than the commands of men (Rev. 13; *The Great Controversy*, pp. 590-592). Until recently the three forces—Protestantism, spiritism, and papism—hardly recognized one another. But today psychic phenomena are courted and studied in some Protestant circles; Catholics no longer consider Protestants "heretics" but rather "separated brethren"; and spiritism's mediums (as well as a few fanatical flying-saucer organizations) use religious terminology, including "the second coming of Christ," with subtle effect.

It appears that the three-way alliance looms as an increasingly reasonable possibility. So, naturally, Seventh-day Adventists, whose eyes have always been focused on

latter-day events with a mixture of anxiety and expectation, greet the unfolding news of these days with the same mixed emotions.

Today it is our duty fervently to cultivate the companionship of Christ, to demonstrate our full allegiance to His kingdom, and to claim His every promise. The future is in His hands, not in the hands of churches or governments, hierarchies or legislatures. Like the three Hebrew stalwarts in Babylon, we may say stoutly, "Our God whom we serve is able to deliver us" (Dan. 3:17).

F. D. Y.

OF WHAT SIGNIFICANCE IS EASTER?

Once again the Christian world is preparing for the celebration of Easter. Thousands of Easter cards will be exchanged and tons of Easter confectionery in the shape of bunnies and eggs will be sold and consumed. Clothiers will outfit churchgoing women in new spring fashions, and hatmakers will do an especially large business.

Churches will conduct special services at which worshipers will appear in their spring finery. For many of these churchgoers this will be the first time they have seen the inside of their churches in many months.

We wonder for how many of these churchgoers the Christ who died on a Friday afternoon and rose on a Sunday morning nearly 2,000 years ago is a personal Saviour. How many have accepted Him as the Lord of their life? How many even believe that He is divine, that He actually arose from the dead, and that He is now in heaven?

Origin of Easter

What is the origin of Easter? There is no Bible command to observe the day. The apostles appointed no such day. But the custom arose early in the Christian church, whose members claimed apostolic origin for such an observance but could produce no written testimony to confirm their claims.

As to the origin of the term *Easter* we give the following: "The English word *Easter* and the German *Ostern* come from a common origin (*Eostur*, *Eastur*, *Ostara*, *Ostar*), which to the Norsemen meant the season of the rising (growing) sun, the season of new birth. The word was used by our ancestors to designate the Feast of New Life in the spring. The same root is found in the name for the place where the sun rises (*East*, *Ost*). The word *Easter*, then, originally meant the celebration of the spring sun, which had its birth in the East and brought new life upon earth. This symbolism was transferred to the supernatural meaning of our Easter, to the new life of the Risen Christ, the eternal and uncreated Light." —FRANCIS X. WEISER, *Handbook of Christian Feasts and Customs*, p. 211, quoted in *SDA Bible Students' Source Book*, no. 648.

Using as authority a passage by the Venerable Bede (673-735), many have held that the term *Eostre*, or *Ostara*, from which Easter was derived, was the name of the Anglo-Saxon goddess of spring. Of this Weiser says, "No such goddess is known in the mythologies of any Germanic tribe. Modern research has made it quite clear that Saint Bede erroneously interpreted the name of the season as that of a goddess."—*Ibid.*

Easter falls on the first Sunday after the first full moon

after the vernal equinox. This date did not always obtain. In the early centuries there were differences of practice. Some Christians observed Easter on the fourteenth day of Nisan, the date of the Jewish Passover. This meant that Easter could fall on any day of the week. Others celebrated it on the Sunday that followed the fourteenth of Nisan. In general it was the Asiatic churches who celebrated on Nisan 14 and the Western churches who favored a Sunday celebration.

The matter was settled at the Council of Nicaea (A.D. 325) summoned by Constantine. The ruling was in favor of a Sunday celebration. Among the chief reasons set forth for the decision was a desire to get away from the practice of the Jews, since Nisan 14 was the day the Jews celebrated the Passover.

The term "Easter" occurs once in the King James Version, in Acts 12:4, in the story of the arrest of Peter by Herod. After imprisoning the apostle, the king intended "after Easter to bring him forth to the people." "Easter" here is an unfortunate translation. The Greek word is *pascha*, "Passover," and should have been translated "Passover," or "Feast of Passover." There is no evidence of the observance of Easter in Peter's day, and certainly the term is of much later origin.

True Resurrection Memorial

Seventh-day Adventists do not officially observe Easter, not because of any depreciation of the significance of the resurrection of Jesus, but because there is no Biblical command to observe such a day. They believe that the true memorial of the resurrection is the Christian's rising to new life in the baptism ceremony. Paul said, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:4, 5).

Death to sin for the Christian means that he is no longer the servant of sin (verse 16), which Paul personifies in Romans 6 as a master demanding obedience of his

servants (verse 6). But baptism signifies more than a renunciation of sin. It signifies a change in mastership. The baptized person becomes a servant of righteousness (verse 18).

How much better it would be if instead of a new suit, a new dress, or a new hat for Easter Sunday, Christians would make certain that they are living a life in obedience to righteousness, that they are wearing the robe of righteousness and the helmet of salvation. How much more meaningful it would be if instead of attending Easter sunrise services Christians would seek God every morning for spiritual strengthening and direction for the day.

Perhaps toward many of today's Easter worshipers God feels as He did toward the inhabitants of Judah and Jerusalem in Isaiah's day. To the ancient worshipers the prophet said, "When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me" (Isa. 1:12, 13). The prophet followed his withering rebuke with the earnest appeal, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well" (verses 16, 17). As an encouragement to seek the better way the prophet extolled God's plenteous forgiveness in the words, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (verse 18).

Whereas we do not know the season of Christ's birth, we do know the season in which Jesus died and rose again. It was the spring of the year at the time of the Jewish Passover. Even though Easter has become commercialized, and there is much display, and many so-called Christians attend church with no true faith in the crucified and risen One, the dedicated Christian can derive much benefit from contemplating anew during the Easter season the closing scenes in the Saviour's earthly ministry and the significance of these events to his religious life. He should, in fact, do this not only once a year but daily.

D. F. N.



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

INNER-CITY MINISTRY

I was much impressed with the article "Ministry in the Inner City" (REVIEW, Dec. 5, 1968). This article is long overdue. I think too often we get so busy preaching the letter of the law that we lose sight of the need of living the Christlike life before the world. If we wish to be Christians, we need to be Christlike, and the record says He was anointed with the Holy Ghost, and "went about doing good." This is the work that the prophet describes when he says, "Is it not to deal thy bread to the hungry . . . the naked, that thou cover him?" (Isa. 58:7).

M. A. MARTIN

Navojoa, Sonora, Mexico

FAIR BOOTHS

For eight or more years I have sponsored fair booths. My experience of having everything offered free, on Sabbath especially, has given us opportunity of enrolling health and Bible students in Faith for Today and Voice of Prophecy courses and in the Five-Day Plan. Our formerly prejudiced sisters find this type of missionary activity highly rewarding. We are so thrilled while encouraging folks to begin studying by correspondence.

I'm for encouraging other laymen to work while it is day.

ALBERTA MACK

Providence, Rhode Island

A reader's thoughtful letter in the December 26 REVIEW regarding the staffing of Seventh-day Adventist booths at fairs on Sabbath deserves careful attention. Having had something to do with the development and staffing of such booths for the past 15 years, some thoughts naturally come to mind.

Christians cannot always choose the environment of sacredness on the Sabbath. Sabbath missionary visits and other visitation to neighbor homes are not always what we might like—the television going full tilt, language of which we may not approve.

Most passers-by at Adventist fair booths, our wishes to the contrary, have little or no concept of the sacredness with which Adventists regard the Sabbath. On the other hand, the literature distributed on the Sabbath, the words spoken, might start some on the road toward fellowship in the Advent Movement.

If we were dealing with a commercial product at fairs, it would certainly be only right that we close our booths. But that which we dispense has eternal consequence; it is a matter of life and death that we reach as many as possible with the message of a soon-coming Saviour!

During scores of hours spent in our fair booths on the Sabbath day, it has been my privilege to speak of the sacredness of the Sabbath to those who stop, when it seemed appropriate. They clearly understood the purpose of the booth's being open during Sabbath hours.

I for one can never put from my mind those thousands who would not be reached with the message on Sabbath if our booths were closed. Were Jesus here in person today I believe He would speak of eternal things on the Sabbath, even at the fairs where the people are.

HERBERT FORD

La Crescenta, California

MICRONESIA:

Chain of Contacts Leads to First Baptism

Twenty years of God's leading in outpost mission work led to the baptism of the first Marshall Islanders, Dr. and Mrs. Henry Samuel, December 28.

Dr. Samuel first became acquainted with Seventh-day Adventists in 1948 while studying medicine on Guam. Elder R. E. Dunton conducted a Singing Band each Sabbath in the old Guam Memorial Hospital. Dr. Samuel became interested and looked forward to this group's coming. Soon he obtained a Bible from Elder Dunton and began to study for himself.

In 1952 he went to Fiji for further training. While there his classmates told him of the Voice of Prophecy Bible Course from Australia and asked him to enroll with them. This helped him understand the Bible in a way he never understood it before. After completing his training in Fiji, he returned home to Majuro to work in the government hospital.

In 1954 Gene Hamlin, who was under appointment to the Marshall Islands, could not obtain a visa, so he was assigned to another area. The ship on which he and his family were traveling stopped to pick up copra in Majuro. When the ship arrived in Majuro, Elder Hamlin looked for those to whom he could give literature. The first one he found was Dr. Samuel. Thus the contact was continued.

As the years passed, Dr. Samuel found it necessary to go to Guam from time to time. On these visits he became acquainted with the doctors in our medical clinic. As he visited these men in the clinic and mission office, his faith and courage in the Lord grew.

God continued to work with others who would help open the Marshall Islands. He impressed a young man in Florida, Walter Welch, that he could use his barbering to enter places the message had not reached. This man applied to Global Associates, which operates the

military facilities at the Kwajalein Missile Base in the Marshalls, and made the transfer.

Soon after Mr. Welch arrived, he learned of the interest of Dr. Samuel. On holiday he traveled the 230 miles to Majuro to study with the Samuels, who by this time were becoming known as Seventh-day Adventists.

C. L. Shankel visited often during 1965, and arrangements were made for a worker's house. Paul W. Nelson, now Far Eastern Island Mission president, followed up these plans and contacts.

When my family arrived in Majuro, we found the Samuel family living according to the Bible truth. After reviewing the doctrines of the everlasting gospel with them, I was prepared to baptize these first two Marshallese into the remnant church. They are eager to share their faith with others.

Just a few days before the baptism Dr. Samuel was elected to the Congress of Micronesia to represent Majuro and several other surrounding atolls. We have received word that he has been elected as vice-speaker of the house.

P. SIDNEY NELSON

Pastor, Marshall Islands District

PUERTO RICO:

Delegates to Session Vote Two Conferences

Delegates to the Puerto Rico Conference session December 12-15 voted to divide into two conferences. Each will have about 5,000 members.

Officers of the eastern conference with headquarters in San Juan are Ernesto C. Santos, president, and Hector J. Brignoni, secretary-treasurer. Officers of the western conference are Jose H. Figueroa, Jr., president, and Angel Perez, secretary-treasurer. Their headquarters will be in Mayaguez. Elders Figueroa and Brignoni were formerly the officers for the entire field.

The motto for the biennial session was *Cristo el Sol de Justicia* ("Christ the

Sun of Righteousness"). It convened at the Rincón de Borinquen campsite.

All the reports testified to progress. A comparison of the first 22 months of the present biennial period with the full 24 months of 1965-1967 showed baptisms to be 2,624 as against 1,786; and tithe, \$1,487,146 compared with \$1,191,878. Offerings were up by \$37,350 to \$181,158; In-gathering had increased by 16 per cent; Big Week Offering 35 per cent; literature sales by not less than 62 per cent to \$393,962.

During the same 22 months 16 new churches had been organized and 21 new churches built. All departments gave a good account of themselves. The working force had kept up in numbers and efficiency with the growth and development. Progress in the past, promising prospects for the future, and aggressive thinking—all contributed to the decision to divide.

E. W. PEDERSEN

*General Field Secretary
General Conference*

MEXICO:

New Medical Clinic Opens in Guadalajara

Recently a new clinic building was opened in Guadalajara, Jalisco, Mexico, thus beginning chapter three in the story of Adventist medical work there.

Guadalajara was the site chosen for opening the first Seventh-day Adventist medical missionary work outside the United States in 1893. After 14 years this chapter came to a close in 1907.

Some years ago another chapter opened. About 1957, Seventh-day Adventists began to enroll in the medical school of La Universidad Autonoma de Guadalajara. Shortly afterward a group of these students opened a small clinic in rented quarters in a suburb of the city. From the beginning it met with success. Doctors from the medical school gave the necessary authorization, and there have always been students who worked faithfully to keep the clinic open.

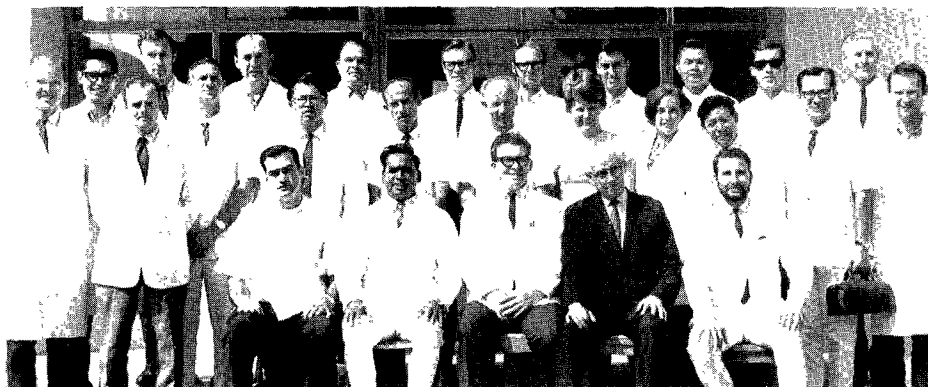
It grew in popularity until the students were seeing about 400 patients a month, 10 to 20 per cent of whom were charity cases. Others paid a nominal sum of 80 cents per visit. Students many times helped finance poor patients who needed referral to a laboratory or a hospital.

Now chapter three has opened for the medical work in Guadalajara with the opening of a new clinic building. It is situated in the same area as the old clinic and has approximately 4,000 feet of floor space. There are five examining rooms, an emergency room, a large waiting room, and three rooms for pharmacy, X-ray, and laboratory. The halls are wide and the building is airy.

The money for the new clinic building (about \$20,000) was raised from three different sources. The greater part came from donations of church members who became interested in the project. The medical students themselves gave liberally, and finally, several thousand dollars was appropriated by the Inter-American Divi-



The first two Marshallese to become members of the remnant church, Dr. and Mrs. Henry Samuel, are baptized in the Pacific Ocean by their pastor, Sidney Nelson.



Seventh-day Adventist medical students at the university in Guadalajara, Mexico, at the recent opening of their new clinic. Officers of the clinic committee are seated with their chaplain (from left): John Cole, treasurer; David Peganyee, vice-president; Roger Meharry, president; F. C. Petty, chaplain; and Wanderley Oliveira, secretary.

sion and the Central Mission in Mexico, in whose territory the clinic is located. The clinic was dedicated February 9.

The \$20,000 invested in the new building includes only the physical plant and some furniture. But the value of medical equipment donated by friends in the United States has not been estimated.

Already the patient load is increasing. Several influential people, including the head of public health for the state of Jalisco, have shown interest in this clinic.

None of the students receive any remuneration for their services. The doctors who serve as guarantee are given a stipend of \$4 a visit to the clinic. The money received from the patients pays for the caretaker and the office girl.

At present there is no Adventist doctor in the area except for the graduates who may be there completing social service, which is a year's free work they are required to give the government.

The students hope, however, that there will be a fourth chapter to the medical work in Guadalajara. The clinic building was constructed so that it will take a second floor, and there is ample room for a hospital. It would still largely be operated by the Seventh-day Adventist students. At present there are about 120 Adventist students from 15 countries in the medical school.

Many who have come from the U.S. are interested in working in Latin countries. Since the language and customs are no longer deterrent factors, this interest in working here or in some other Latin American location is feasible.

Guadalajara is a large city, but the Adventist church work has moved forward at a snail's pace. The ratio of Adventists to population is about 1 to 10,000.

F. C. PETTY

Chaplain, Guadalajara Clinic

JAPAN:

Editor Wins First Prize in English Competition

Minoru Inada, editor of the Japan Publishing House, Yokohama, won first prize in the college-student and adult section of the fourth annual tape-recorded

English recitation contest sponsored by the English-language newspaper, *The Japan Times*. His entry was chosen from among 669 in the contest.

Before becoming editor in March, 1968, Mr. Inada was an instructor at Japan Missionary College. During 1964 and 1965 he obtained a Master's degree at Andrews University, Michigan, and took special work in communications at Southern Missionary College, Tennessee.

LOIS MAY WATTS

Office Secretary, Japan Union Mission

PAKISTAN:

Session Lays Plans to Enter Afghanistan

For the first time in the history of our work in Pakistan a union biennial session voted a budget to begin new work in Afghanistan. And for the first time the

session was conducted in a denominationally owned union office building.

The new building is situated on a recently purchased property, some nine and a half miles from Lahore City, in the Punjab, West Pakistan. The structure, though not completely finished, was sufficiently far advanced to be usable for the session meetings. A brief opening service was conducted by G. W. Maywald, lay activities secretary of the Southern Asia Division.

The budget allocation for Afghanistan will enable some form of work to begin in this previously unentered territory. It is hoped that a beginning will be made sometime in the first half of 1969.

A. M. PETERSON

Union Departmental Secretary

THAILAND:

Literature Evangelists Hold Training Session

Literature evangelists in Thailand met for their annual institute and training school October 14-19 at the Red Cross Rest Home near Bangkok.

M. R. Lyon and V. L. Bretsch, of the Far Eastern Division and Southeast Asia Union, respectively, were guest lecturers. Sales techniques and spiritual encouragement were given the colporteurs during the week-long institute.

Thailand Mission officers joined the publishing secretary, D. O. Corpuz, and the publishing house manager, R. L. Sheldon, at these meetings. The mission and publishing house office staffs attended the special Sabbath services, which included a rededication vespers that closed the session.

ROBERT L. SHELDON

Manager

Thailand Publishing House

Ordination in North Queensland

"It is the privilege of ministers today not only to share the compelling force of the gospel commission but to receive the power to fulfill it."

W. J. Richards, president of the Trans-Tasman Union Conference of the Australasian Division, spoke this challenge at the recent ordination of E. A. Ferris and N. K. Peatey to the gospel ministry.

Addressing the capacity congregation in the Aitkenvale (Townsville), Australia, church, Pastor Richards said:

"God expects the members to have great respect for the ministry of the church. In this age of change there seems to be a lamentable lessening of respect. This is not pleasing to God," he admonished. "But where hundreds are upholding the ministry by prayer—that kind of ministry succeeds."

Also present for the service were D. B. Hills, Missionary Volunteer secretary of the union, who offered the prayer of ordination, and W. A. Townend, president of the North Queensland Conference, who gave the official welcome. Elder Ferris has been MV secretary of the North

Queensland Conference but is now under transfer to the South New Zealand Conference to care not only for the Missionary Volunteer work but also for the temperance and medical departments.

In the picture Elder Hills (right) extends a welcome to the newly ordained ministers, Elders Peatey and Ferris.

M. M. STEWART

Departmental Secretary

North Queensland Conference



WEST AFRICA:

Union Mission Conducts Councils and Workshops

Pastors, administrators, Bible teachers, teachers, and doctors recently participated in an evangelistic workshop organized by the West African Union Mission's Ministerial Association.

The workshop, directed by Dick Faber, was held in conjunction with the January constituency meetings of the union mission.

At the same constituency meetings a treasurers-administrators' council was held. This is the third such council to be held in the West African Union Mission. John Muderspach is union treasurer.

Another workshop, for the publishing department, was held not long ago at Ghana University, Legon. A number of publishing men as well as mission administrators, teachers, and others participated. It was directed by W. Ackok, union publishing department secretary. A special visitor was Bruce Wickwire, publishing department secretary of the Northern European Division.

OIVIND GJERTSEN
Union Departmental Secretary

PHILIPPINES:

Central Luzon Mission Reports 15,000 Members

A resolution to back the Far East In-gathering program to the full and the ordination of two men to the gospel ministry highlighted the eighteenth biennial session of the Central Luzon Mission, big-

gest mission in the Philippines and in the entire Far Eastern Division. The men ordained were S. S. Suller and M. B. Sevilla, both assistant publishing secretaries.

The five-day session brought together more than 500 delegates representing 14,847 members from 172 churches. Gains in membership were the result of 32 worker-held evangelistic meetings and 23 lay programs during the past biennium. These brought in 1,885 persons. Canuto Domocmat, the mission's Layman of the Year, was instrumental in leading 52 to Christ.

B. B. ALSAYBAR
*Departmental Secretary
North Philippine Union Mission*

NEW GUINEA:

New Director Appointed for Sopas Hospital

Dr. Charles Hammond, Jr., of Townsville, Australia, has been appointed the medical superintendent of Sopas Medical Training Centre in New Guinea. He succeeds Dr. Robert Wood, who has completed a five-year term and with his family is returning to the United States.

After completing his medical training at Queensland University in 1966, Dr. Hammond spent two years as resident medical officer at the Townsville General Hospital.

Dr. Wood responded to the call of the Australasian Division while in his first year of surgical residency at Loma Linda University. He interrupted his residency program to serve at Sopas Hospital. A year after his arrival he was appointed medical superintendent.

During the past five years Sopas Hospital has increased from a 40-bed hospi-

tal to a 90-bed hospital. Despite difficulties and local prejudice, the hospital now enjoys an excellent reputation among the local people generally and in government circles in particular. Dr. Wood's surgical skills have contributed to this good reputation.

Dr. Wood plans now to resume his surgical residency.

S. A. FARAG
*Medical Secretary
Australasian Division*

JAMAICA:

Fair Brings in \$1,000 for Andrews Hospital

A fair on the grounds of Andrews Memorial Hospital, Kingston, Jamaica, brought in \$1,000 for the purchase of stainless steel equipment for the maternity unit and an illuminated sign for the hospital entrance.

Free health services were a new feature at this annual International Food and Health Fair. The nearly 1,000 fairgoers could be tested for diabetes, immunized for tetanus, receive counsel on cancer detection, enroll in Blue Cross, view a baby food demonstration, and consult a resident physician on weight control.

H. S. Walters, president of the West Indies Union, officially opened the fair, and the Jamaica Military Band supplied supper music. The usual booths offered national dishes of China, Italy, mainland United States, Jamaica, Alaska, Hawaii. Additional features were a candy shop, cake stall, farmers' market, pencil portraits, decorative plants, Book and Bible booth, and a health foods stall, the last sponsored by the first health foods store in Jamaica.



Church Road Paved Through Widow's Sacrifice

An elderly Chinese woman recently gave nearly \$1,000 to build a road leading to the new Sandakan church in Sabah. Like the widow in the Bible, she was ready to give her last mite for the work of God. (Left picture, center.)

Having no regular income, she built some small sheds where she raises chickens for her living. Her chief interest, however, is the cause of God, and she is always looking for some church project in which to invest her meager savings.

Some time ago, after the new Sandakan church had been

completed, she was disturbed that there was no paved road leading up the hill to it. So she chose the building of that road as her project.

She lives in a bare and simple place, trusting God to provide for her while she earns a little money to support the gospel work. She has confidence that her investments in the work of God will bring lasting dividends in the soon-coming kingdom of God.

DANIEL R. GUILD
President, Southeast Asia Union



With an automatic but truly painless "shot gun" Dr. M. W. Fowler immunizes fair-goers against tetanus at Andrews Hospital.

Also participating were Pan American World Airways, the Jamaica Cancer Society, the Federated Health Services, Mead Johnson, Ltd., Ovaltine (Jamaica), Ltd., the East Jamaica Book and Bible House, and H. D. Hopwood Company (which supplied advertising space).

During its lifetime of three and a half years Andrews' auxiliary has financed a dozen pieces of hospital equipment through its fund-raising projects and an-

nual and life fees from members in Jamaica, other Caribbean islands, Canada, and the United States. The allocation of half the overflow offering for the third quarter of 1968 to the expansion program of Andrews Memorial Hospital has meant much to these "friends of Andrews."

MRS. JEWEL HENRICKSON

PERU:

Inca Union College Year Climaxes With Baptism

A baptism at a little waterfall near the Peruvian village of San Pedro de Casta, December 28, fittingly climaxed 1968's missionary activities of the theology students of Inca Union College.

In this village a new chapel was dedicated September 22. Two students conducted a Bible Speaks program, with the result that nine were baptized. Special children's programs held the attention of the 120 children who attended.

Even more remarkable is the advancement of the gospel in the tourist city of Chosica, up the Rímac valley a short distance from the college. Pedro Flores, a second-year theology student, with the help of fellow students and laymen, preached a series of evangelistic sermons.

This was climaxed with a Bible Speaks program of 20 lessons. The result was a baptism of 34, which almost doubled the membership. Pastor Elias Nunez, president of the Central Peru Mission, organized the group into a church December 6. A lot on the main street of the city is being purchased for the construction of a church and school.

New work was begun in San Juan de Iris, a picturesque village some 10,000 feet high in the Andes. Automobiles can drive only to the lower edge of the town. From there llamas, burros, and human beings must carry burdens up the steep narrow streets. Three of the 19 members of this new group have been baptized.

The theology students of Inca Union College regularly visit the three churches and 11 companies of our missionary district. They had the joy of preparing 67 people for baptism during 1968. This number surpasses all former records. In addition, senior students serve as assistant pastors of churches in Greater Lima. Thirty-nine students were baptized at the college.

We are hoping for even greater victories for Christ during the 1969 school year, which marks the fiftieth anniversary of the college.

ROBERT G. WEARNER
Inca Union College

Assam Youth Shows Determination and Faith

By J. M. DKHAR
Assam Section, India

"I will have nothing to do with those queer people. I'll never give up my golden earrings." These were the words of Dily, a teenage girl in the interior of Assam, India.

"But your daddy has joined those odd Seven-day people. What will you do if your older sister and your mother decide to do the same?" her friends asked.

Dily once again spoke her strong determination: "I know my mother and sister won't copy my daddy's foolishness. But even though all the members of my family join those peculiar people, I will not be so foolish."

The months passed, and the father was laughed at by the members of his family, especially by his earliten daughter, Dily. They would not listen to him, no matter how much he tried to talk to them of the blessed hope he had found. All he could do was to pray that their spiritual eyes would be opened and that God would somehow lead his wife and daughters into the fold of Jesus.

For many months the father's prayers seemed fruitless. Meanwhile, the mother, the first daughter, and Dily continued their carefree life. Dily, being full of energy and physical vigor, chased across the hills from village to village with the revivalists, singing and dancing along to stir the people against this strange new religion.

One cold, cloudy winter morning, as the father was on a pine-clad hill to be alone with God and His Word, he saw two strange men approaching his village. He wondered who they could be. He rubbed and wiped his eyes for clearer vision while the two men drew nearer to him. Then he recognized one, but the other was new to him. He came down to greet them and soon knew who they were and the purpose of their coming to his village.

"Yes, come with me. I'll show you a suitable place in the village to put up a gospel tabernacle," the father said. "I'll donate all the necessary poles, bamboos, and thatch, too," he added. The place was obtained, the gospel tabernacle was constructed, and the meetings were advertised.

On the opening night the tabernacle was fully occupied by a curious audience. Among the curious were Dily, her elder sister, her mother, and her uncle. Dily smiled scornfully for a number of

nights as the preacher presented the word of truth. But one night she acted differently; no more scornful smile crossed her face. She opened her New Testament carefully to the references cited by the preacher. "It seems to be true," she mused. The message had touched her heart.

From that night on, all four of them—Dily, her elder sister, her mother, and her uncle—thought seriously about the next step before them. What a joy to the preacher! One night he saw Dily without the earrings and the other ornaments. When the last appeal was made Dily shyly raised her hand.

"But oh! how can I break the day I have learned to observe as a rest day? My friends will laugh at me," she said to herself. One Sunday she went to a secluded place surrounded by pine trees. There with a needle and thread she began to work on her new dress. That day her new dress was completed, and her former sacred day was violated for the first time in her life. "Next week I must do it openly." Thus she gathered courage. When the day came she took a basket, slung it over her shoulders with a strap, and went to the nearby jungle. After a few hours of hard work she came home with a load of dried firewood.

"What is this queer thing you are doing?" the friends who met her asked.

"I am doing exactly what I know is right for me to do," she answered boldly.

Having gone so far, Dily found it easy to go the rest of the way in God's truth. The preacher moved away to another place, but Dily, her older sister, her mother, and her uncle have cast their lot to obey God's truth whatever the cost may be. Can you imagine how happy the father was when one Sabbath afternoon a company of believers surrounded a sunny pool to witness the baptism of these four loved ones?

"I will have nothing to do with those queer people. I'll never give up my golden earrings." Now, as Dily recalls these words, she says, "Those words have no meaning to me. I am happy I have joined God's peculiar people."

Adventist Medics in America Volunteer to Serve Humanity by Assisting in Disease Research in Project Whitecoat

Many North American readers of the REVIEW saw the NBC television program February 4 entitled "First Tuesday." As a result, some church members have wondered about the participation of Seventh-day Adventist noncombatant medics as volunteers in the U.S. Army's Project Whitecoat.

This television program dealt with the efforts of the United States to prepare for chemical and biological warfare (CBW) as it exists in the world today. The question is, How can Adventist servicemen participate in such preparation and still be truly noncombatant?

Many years ago when the specter of biological warfare first appeared, all nations of the world were immediately faced with the problem of preparing adequate defenses. Each nation had to know how diseases could potentially be used on the field of combat. There were infectious diseases about which little was known by modern medical science. Vaccines had not been developed, nor had drugs or methods of treatment been tested to combat these diseases. Some were seldom found in the United States because of climate or other factors. Officials decided to study, develop, and test vaccines, drugs, and methods of treatment against these diseases so that if American troops or civilian groups were exposed to them, adequate treatment could be instituted.

The United States Government decided that as soon as a definitive treatment could be developed for a disease, the findings would be given wide publicity in medical journals around the world. This publicity would effectively remove that particular disease from the potential arsenal of biological warfare. At the same time it would also spread medical knowledge on treatment worldwide, so that those presently afflicted by that particular disease could be helped.

In order to effectively evaluate vaccines, drugs, or methods of treatment, it was necessary to secure a group of volunteers who would submit themselves as subjects to evaluate the mature findings of the research group developing this defense against disease. For convenience the group should be small enough to be screened easily, yet large enough to yield the number necessary for the study. The Army Medical Service was given the job of conducting this research.

Adventist medical servicemen were known to be highly motivated for humanitarian service. Thus the Seventh-day Adventist Church was approached to ascertain whether this would be considered something an Adventist serviceman might be able to volunteer for. After thorough study, the Medical Department of the General Conference and the General Conference Committee agreed that this was humanitarian service of the highest type, and that any Adventist serviceman might feel free to volunteer.

Since that time almost 1,400 American Adventist servicemen already in the Army

Medical Service as noncombatants have volunteered for Project Whitecoat. They have volunteered as subjects to evaluate mature medical studies in the relentless search for defense against diseases. It is of more than passing interest that the safeguards to the health of those in the program are such that not one participant has had any permanent adverse effects because of the studies.

The church has reason to join those in the medical profession who acclaim the selfless courage of these volunteers. Though some have served with Project Whitecoat without participating in studies involving exposure to infectious microorganisms, there have been hundreds of the participants in various studies who have undergone the rigors of a disease so that clinical knowledge of it might be obtained. Though no human subject is ever knowingly exposed to an infectious disease-producing agent unless it is known that the vaccine, drug, or method of treatment under study is adequate to effect a cure or that the disease is self-limiting, nevertheless it requires courage of a high type to accept willingly such disease-producing agents into one's body.

Over a period of years the descriptions of volunteer studies and their findings have been and continue to be published in top professional journals and distributed throughout the world. Knowing that this medical information for the benefit of mankind can be obtained in no other way has been sufficient reason for their participation.

Those accepted into Project Whitecoat are assigned ordinary noncombatant medical duties at the project facilities or other nearby Army medical installations. When a medical study of a treatment for an infectious disease has advanced as far as possible through the laboratory and test animals, and the study is pronounced as one in which it is now safe to use human subjects, a group of Whitecoat men are selected and called together. The disease, the progress of the study, the efficacy of the treatment, and what they can expect during that specific project are all explained in detail. Though these men are already volunteers for this purpose, they must again volunteer for the specific project after they have been given the answers to all their questions.

It was such a volunteer participant who was presented February 4 on the NBC television program "First Tuesday." It is unfortunate that the program did not clearly indicate how these volunteer participants fit into the over-all situation. A viewer with no background information of Project Whitecoat could easily have wondered how an Adventist noncombatant could be involved in such activity.

The church and the men who have participated in Project Whitecoat feel that their contribution to humanity has been substantial.

CLARK SMITH
Director, National Service Organization

Atlantic Union

Bible Instructors' Course Conducted in New York City

Maybelle Vandermark, associate director of Health and Welfare Services for the General Conference, held a Bible instructors' training course for the laymen of the Greater New York Conference January 31 to February 2. The Jackson Heights church of New York City was host for the session.

Of the 154 who attended the course 57 completed the requirements and were given the Christ-centered Evangelism Certificate.

Many of the ministers of the conference also participated, giving instruction on how to meet people of other religious persuasions successfully. W. E. Peeke, Atlantic Union lay activities director, appealed for women Bible instructors who would give time each week to hold Bible studies in their districts. Twenty-four responded.

G. E. ANDERSEN
Lay Activities Secretary

New York Church School Joins New Jersey School

The North Jersey school in Waldwick recently absorbed 24 pupils and two full-time teachers from the Pearl River School in nearby Rockland County, New York.

This merger requires cooperation across both conference and union lines.

Pearl River members are purchasing two minibuses to transport their youngsters from various Rockland County towns. They will bring the enrollment to 74.

The school was built seven and a half years ago by members of four New Jersey churches—Paterson, Hackensack, Pompton Lakes, and Westwood. They now have Pearl River church members to help maintain and improve their \$175,000 facility. James Meade is the principal.

RONALD DIXON
Pearl River Church

★ Pastor Charles Sohlmann has been broadcasting in Hungarian over radio station WMMJ each Sunday morning at ten since the spring of 1968. Recently a donation came from an unusual source. A. Balint, the station director, sent a contribution of \$10 to assist in the broadcasts.

★ Members of the Hamilton, Bermuda, church observed Dorcas Day, February 1. H. L. Cleveland, pastor of the Cleveland, Ohio, church was guest speaker. Members of other Dorcas Societies and distinguished visitors who are engaged in community welfare activities were present. At the afternoon meeting representatives from the sister churches told about their present welfare work and their future plans.

★ Pastor Samuel Stovall, of the Jefferson Avenue church in Rochester, New York, baptized 45 persons in 1968.

Central Union

✦ An evangelistic rally was conducted at the Staten Island church February 8 by Gordon F. Dalrymple, director of public relations for Faith for Today. Plans for an all-out thrust in evangelism were given by Roy B. Thurmon, Metropolitan Evangelistic Crusade coordinator, together with Clinton Warren and Wayne Hancock, as well as the pastors of the two Staten Island churches, William Goransson and Victor H. McEachrane. Steve Doyle represented the Brooklyn church. An initial project of addressing 60,000 envelopes is under way. The Brooklyn church is helping in this project.

✦ Fifteen persons have been baptized as a result of evangelistic meetings held in the White Memorial Seventh-day Adventist church in Portland, Maine, last fall by J. O. Tompkins. Pastors Clayton Child and Richard Noel assisted with the project. One newly baptized woman has already won her husband, and he has been baptized. Several others are sharing their faith also.

✦ The objective toward which the Northern New England Conference has been striving, working, and praying was finally reached on December 31, when the conference membership totaled 3,000. Under the leadership of Joel O. Tompkins, ministerial secretary, and Rolf Lindfors, associate ministerial secretary, the pastors, literature evangelists, church school teachers, and laymen had cooperated to make this objective possible. Carl P. Anderson, conference president, indicates that 1969 will be another banner year in baptisms. Plans involve Gift Bible Evangelism, pastoral evangelism, an Andrews University field school of evangelism in Brunswick, Maine, three other major campaigns by Elder Tompkins and four by Elder Lindfors, and meetings to be held by several of the departmental secretaries and by the conference president.

✦ Four mass meetings are scheduled this spring in the New York Conference's united evangelism campaign. On March 15 the eastern area has C. H. Lauda, of the General Conference, as the speaker at Cohoes, New York; on March 22 the western area speaker is G. H. Rainey, Atlantic Union Conference evangelist, at Buffalo; on March 29 the southern area will have W. J. Hackett, of the General Conference, as the speaker at Elmira; and on April 5 the central area will hear W. A. Fagal, of Faith for Today, at Union Springs.

✦ Literature Evangelist John Spalt set a new record in the Southern New England Conference by selling \$510 worth of literature to a Bridgeport, Connecticut, couple in January. Mr. Spalt first contacted the family two years ago. Since that time visits have been made and Bible studies conducted from time to time. During the recent contact this couple decided to purchase three full sets of books, 11 separate volumes, and subscriptions to three Seventh-day Adventist periodicals—valued at more than \$500! They are currently attending the Bridgeport church.

EMMA KIRK, *Correspondent*

✦ The Kansas Conference now has two full-time conference evangelists. N. W. Baker has been in Kansas as evangelist for two years, and Carlton Dyer has recently arrived from the Southwestern Union.

✦ Bob Mross and Adeline Miner were recently recognized for 30 years of service to Porter Memorial Hospital, Denver. Mr. Mross is an accountant, and Miss Miner is a switchboard operator.

✦ The Union Tank Car Company of Baton Rouge, Louisiana, has furnished La Vida Mission with an 11,000-gallon tank car in which to store LP gas. This will make it possible for the mission to buy fuel for about half of what they are now paying. Dean Resler, of Sterling, Colorado, was instrumental in getting this tank for the mission. Mr. Resler personally trucked the tank car to the mission.

CLARA ANDERSON, *Correspondent*

Columbia Union



Pennsylvania's Top Bookman Recognized

Harold F. Otis, Jr. (center), publishing secretary of the Pennsylvania Conference, presents the 1968 Literature Evangelist of the Year trophy to Paul Ward. A recent convert to Adventism, Mr. Ward has delivered more than \$13,000 in books and has consistently found himself in the Big Ten list for the Pennsylvania Conference.

Looking on are William Otis, Book and Bible House manager, and Literature Evangelist Betty Jean Teeter, last year's holder of the trophy. The presentation was made at a Statewide literature evangelist rally held in December at the Reading Kenhorst Boulevard church.

LOUIS CANOSA
*Departmental Secretary
Pennsylvania Conference*

North Pacific Union

✦ The members of the Meadow Glade church report sponsoring a businessmen's luncheon in their new community service center in Battle Ground. Ministers of all faiths, school superintendents and principals, county commissioner, mayor, chamber of commerce directors, doctors, store managers, and men in all walks of life toured the welfare center and watched the women at their tasks. During the luncheon Oregon Conference officials and pastors gave short talks on the purpose of such a center and its tie-in with the community.

✦ The Volunteer Park church in Seattle was dedicated debt free February 22. This new church replaced the old Seattle Central church building that was destroyed by fire February 23, 1963. Among those participating in the weekend dedication services were Stanley Hiten, the former pastor; Joseph Blahovich, present pastor; as well as union and Washington Conference officials; Elmer Walde, W. L. Murrill, and B. L. Cook.

✦ Mrs. Lorraine Miller, Oregon Conference elementary supervisor, has been named to the Seventh-day Adventist Board of Regents for the next three-year term. She recently returned from a week of committee meetings in Washington, D.C.

✦ Frank Baker, Oregon Conference youth and temperance director, was elected secretary of the board of directors of the Oregon Council on Alcohol Problems at the February meeting.

IONE MORGAN, *Correspondent*

WALLA WALLA COLLEGE

✦ A \$500 scholarship grant from the Walla Walla Rotary Club made possible scholarship checks of \$250 each to Laura Middlestetter, Battle Ground, Washington, and to John Spent, Auburn, Washington. Miss Middlestetter, a graduate of Columbia Academy, is a freshman speech major. Mr. Spent is a junior premedical student.

✦ Norman C. Maberly, professor of education, presented a paper, "Regional Differences in Test Norms," before the 4,000 at a joint session of the American Educational Research Association and the National Council of Measurement in Education meeting in Los Angeles in early February.

✦ National accreditation of the school of nursing has been continued following an October, 1968, survey by representatives of the National League for Nursing. In 1952 the school of nursing first received full national accreditation from this professional accrediting body. Current enrollment is at an all-time high, with 60 nurses expected to receive B.S. degrees this year, according to Wilma L. Leazer, dean, school of nursing.

MAE MACKLIN LAY
Director of Public Relations

Northern Union

✦ South Dakota Sabbath school Investment funds have increased from \$5,433.66 in 1962 to \$11,411.94 in 1968.

✦ A literature evangelists' rally was held in Minnesota on January 19. Awards were given to those who had deliveries of \$10,000 or more—Eugene Anderson, Mardelle Dufort, William Nordgren, and Fred Earles. The bookmen of the conference set a new record in total deliveries in Minnesota in 1968 with \$137,000 worth of literature sold. The average delivery per hour, including deliveries by students and part-time workers, was \$8.56. This figure is substantially higher than the North American average. A goal of \$200,000 has been set for deliveries in 1969.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Men's Seminar at Soquel Sets Stage for Soul Winning

The first Adventist men's seminar in the history of our denomination convened February 13-16 at the Soquel, California, campground.

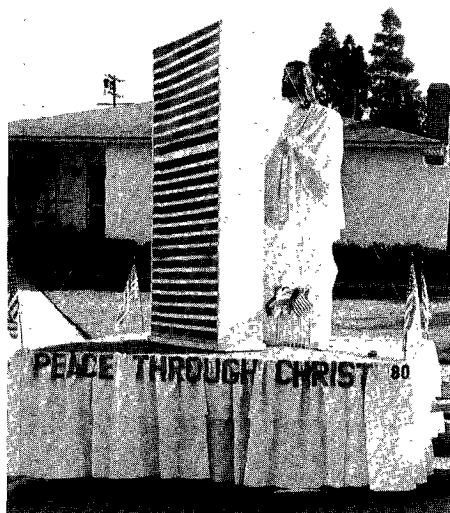
At this four-day school for Central California four areas were discussed: church leadership, speaking for God, disaster relief, and teaching-the-truth ministry. Suggestions from 100 leaders—physicians, dentists, manufacturers, businessmen, educators, government officials, a county commissioner, electronics engineers, building trade craftsmen, a probation officer, salesmen—were aired in the group-dynamics sessions as they discussed "The Role of Men Today in Adventism" and "What Can Men Do to Help Finish the Work?"

Under the direction of seminar chairman B. W. Mattison, the men from 48 areas participated in the question periods following each presentation. The subjects were "Men Lead for God," "Men Reach for God," "Men Speak for God," "Men Walk for God." The lay activities secretaries from the four California conferences and Arizona and Nevada-Utah served as chairmen of the class sessions.

At one evening session Ray Hausted, a hospital equipment manufacturer who is distributing thousands of tracts a month, demonstrated the "how" of a one-time contact. And Mr. Larue and Mr. Easter related how their three-day-a-week visitation to prisoners has resulted in conversions.

J. E. Edwards and C. E. Guenther, of the General Conference Lay Activities Department, lifted up Christ and His methods in their class presentations and made soul winning relevant to these modern times.

At the Sabbath morning church service Dr. Zinke, who for 17 years has wit-



Peace Float Prepared by California Youth

Harry Anderson's painting of Christ at the United Nations was the inspiration for a float entered in the annual Christmas parade at Inglewood, California.

The float was prepared by the youth of the Inglewood church under the direction of David Beckner. The parade was seen by 50,000 people, and probably a million people saw it on a Los Angeles television station.

S. A. YAKUSH
*Departmental Secretary
Southern California Conference*

nessed for Christ and has used literature in his waiting room, and "Uncle Joe" Rainwater, whose good-neighbor policy has made every contact count for Christ, told their experiences. This symposium was climaxed with a sermonette, "Equipped for Victorious Living and Successful Service," which emphasized Heaven's endowment of Holy Spirit power, a sound mind fortified by Bible study, and love for Christ demonstrated in action.

The field laboratory that afternoon in Soquel consisted of 50 teams, which utilized a new friendship get-acquainted plan that offered special services to shut-ins, cripples, the blind, and deaf-mutes.

Other program features included the participation of observers from three unions, a discussion of Go Tell follow-through methods, visual-aid demonstrations, and a report on flood-relief operations in California. Following the challenge of Central California Conference president M. C. Torkelsen, every lay leader listed on the commitment form his special project for this year and indicated his interest in the formation of a Men's Action Squad.

HERBERT FORD
*Departmental Secretary
Pacific Union Conference*

✦ Monterey Bay Academy students held a meeting series called Insight, aimed at other high school students, February 28 to March 2 in the Sunset Auditorium,

Carmel, California. They shared their belief in Jesus Christ through short speeches on personal experience and by music, rather than using a sermon format.

✦ "Mr. Tar" and "Miss Nicotine" star in the "Short Life Theater," a puppet show developed by Tom Neslund, Bible teacher, as a part of the Glendale Academy Teen Action Corps' temperance team programs.

✦ The union's third annual freedom lecture series, sponsored by the Church-State Council, was held March 7, 8, in Phoenix, Arizona. Special speaker was Dwight S. Wallack, of the Colorado Conference, who led the successful drive to defeat Sunday legislation in that State.

✦ Two housewives shared honors as Press Secretary of the Year at the Southeastern California Conference annual press relations evangelism workshop held February 2. Mrs. Molly Rausten, of Banning, and Mrs. Gwen Spillmann, of Calimesa, were awarded medals for their service in 1968; again both are press secretaries during 1969.

✦ Interest created by Smoking Sam and a county fair exhibit last summer led to an October Five-Day Plan in Tehama County in northern California. Enthusiastic enrollees in the plan requested a future session to help their smoking friends. It was held in November. Pastor Preston Smith, of Red Bluff, feels that Ingathering donations this year were increased as the result of favorable impressions of these public services.

✦ The 30-member Pacifica Company in central California, with an Ingathering goal of \$300, reported a total of \$1,386.78.

✦ Christian Home Week, February 22 to March 1, was observed in Los Gatos, California, by nightly lectures by Philip B. Knoche, of the Central California Conference evangelism department. Included in the services were motion pictures, group counseling, and question-and-answer periods on family problems.

✦ "Canned" Investment is a project of Crescenta-Canada church Pathfinders in Southern California. They have brought in more than \$300 by collecting tin cans.

✦ Sunday worship on board the S.S. *Dubuque* was conducted recently by the San Diego Adventist Youth in Action organization. Each sailor received a copy of the book *I Changed Gods*, following the service of gospel songs by the visitors and a brief sermon by Don Nelson, coordinator of the group.

✦ Pastor Major C. White, of the Miramonte Boulevard church, Los Angeles, reports 50 new church members added by baptism and church letter during 1968, and an Ingathering goal reached within one week.

✦ Mrs. Elmer Widstand, of Ojai, California, is both a dress designer and the director of the local Dorcas work. During recent floods she telephoned clients to tell them of the Adventist relief center. Cash donations (one woman gave \$500), clothing, bedding, canned goods, and furniture

were received as the result of her calls, and the local newspaper and the radio station stated that "Seventh-day Adventists stood ready to be of assistance to those in need due to the storm and flooding."

RUTH WRIGHT, *Correspondent*

Southern Union

Chattanooga Telephone Plan Draws Thousands of Calls

In 14 weeks, 12,600 people have called Dial-A-Friend, a two-minute message of comfort and advice given by Pastor L. E. Tucker, of the Chattanooga, Tennessee, First Seventh-day Adventist church.

A team of volunteer workers assist in servicing the three receivers and in mailing literature offered to those leaving their names and addresses. Books have been mailed to 1,500 people, and in one week 132 new friends were added to the list.

In addition, Pastor Tucker's five-minute telecast Call to Prayer opens and closes WDEF-TV's daily schedule. An estimated 20,000 viewers are exposed to the good news every morning and late evening in the Chattanooga area. And radio stations WDEF, Chattanooga, and WSMC, Collegedale, broadcast four three-and-one-half-minute messages daily.

LOUIS W. SPITZER
First Church, Chattanooga

✦ Twelve persons were baptized into the Orangeburg, South Carolina, church following a two-week series of meetings held by Hugh V. Leggett, ministerial secretary of the conference, and O. E. Hanna, pastor of the church.

✦ Pulpit-exchange meetings are being conducted by the pastors in the Carolina Conference during the first quarter of this year. Seven decisions were reported from the Rutherfordton church, and three were baptized in the Charlotte area following the two-week series in each city.

✦ The treasury department of the Kentucky-Tennessee Conference reports that the Sabbath school offerings in 1968 reached a new high of \$162,100.72, a gain of \$12,028.61 over the previous year. In-gathering also rose to a new high of \$158,189.78, a gain of \$8,809.39 over 1967.

✦ The Riverside Hospital, Nashville, Tennessee, recently received a \$700,000 grant toward its building program. Construction is scheduled to begin in the early spring.

✦ Twelve persons were baptized February 15 at Lake Wales, Florida, as a result of the evangelistic series being conducted by Rainey Hooper. No Adventist congregation exists in this city, but one will be organized following the meetings.

✦ Children of the Forest Lake, Florida, church school brought in \$432.30 as their Valentine's Day offering for Faith for Today.

✦ James Wyckoff, evangelist, and Roy Caughron, pastor, concluded a series of meetings in Warner Robins, Georgia, with 17 baptisms. Members of the Macon church were responsible for many of these. The baptism brings to 39 the number of members living in the Warner Robins area, and an official church organization is anticipated soon.

✦ The Holley evangelistic team reports nine baptisms in Albany, Georgia, at the conclusion of a series of meetings in the church. Oral Calloway is the pastor.

OSCAR L. HEINRICH, *Correspondent*

Loma Linda University

Loma Linda Community Hit By Area's Second Rainstorm

Hundreds of Loma Linda area residents were forced to evacuate their homes by the southland's second series of heavy rains and flooding within a month and a half.

More than 12 homes in the immediate Loma Linda area were totally destroyed by the flood; many other homes suffered extensive damage from the water and mud. Loma Linda Academy, just north of the Loma Linda University campus, was severely damaged.

Refugees from the flood waters were provided emergency housing at the university's Gentry Gymnasium, which was used as an emergency center for the local area. Students of nursing and medicine volunteered to erect an emergency hospital in the gymnasium. Several university classes were suspended so that students could help with mop-up operations.

A number of Adventists' homes were affected. Among them was the home of a university professor whose family lost about half of their belongings.

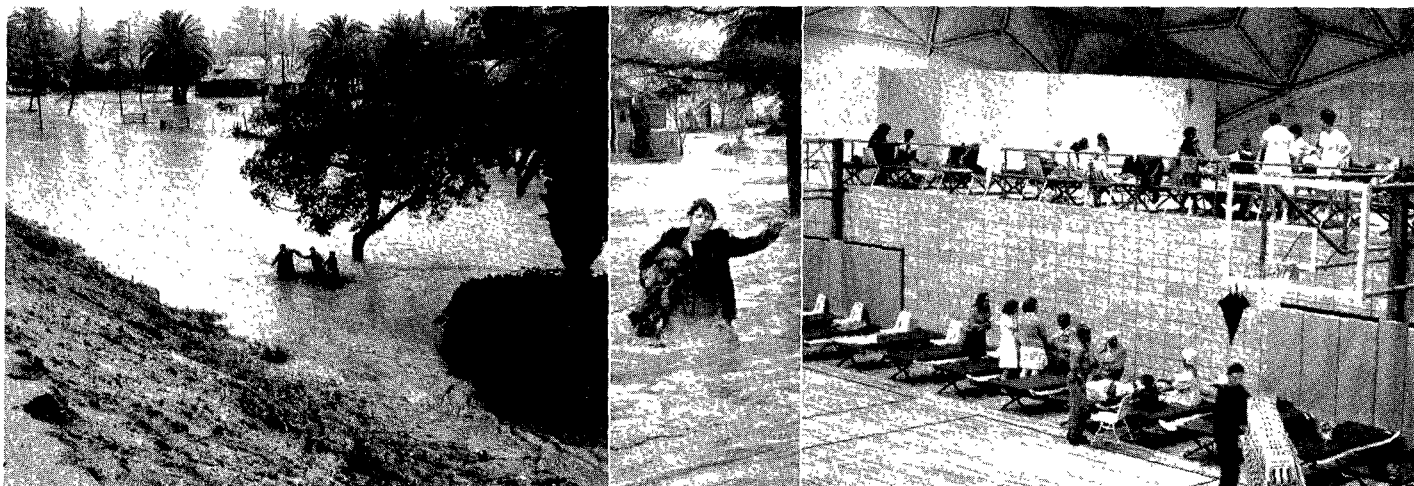
Several rooms in the gymnasium were transformed into storage areas, first-aid center, and an infirmary staffed by nurses and a physician. The locker rooms situated next to the gymnasium were used as a kennel for pets.

Several medical problems required immediate attention. A man suffered what appeared to be a heart attack; a woman with emphysema required oxygen therapy; and a child suffered asthma discomfort. Several older residents from the flood-stricken area were taken to the University Hospital emergency room for treatment from exposure.

The local Dorcas Society provided clothing and blankets for the homeless. Nearby Adventist churches provided food for the refugees. A Baptist church in Rialto supplied one of the meals.

One of the hardest hit of the larger facilities in the area was Loma Linda Academy. The school suffered \$50,000 to \$100,000 worth of damage. The home economics and English classrooms, situated in the basement of the academy administration building, were flooded with seven feet of water. Equipment losses included stoves, typewriters, tape recorders, projectors, paper supplies, and a number of irreplaceable school records and books.

RICHARD W. WEISMAYER
LLU Public Information Office



Left and center: Victims of the flood in Loma Linda—both human and canine—are brought to the safety of the Anderson Street

overpass. Right: Emergency center, manned by campus and church volunteers, is set up in Loma Linda University's Gentry Gymnasium.

AVENUES TO *Reading* Pleasure

By H. M. TIPPETT

In a current issue of *The Youth's Instructor*, J. Edgar Hoover, describing the experience of the *Apollo 8* astronauts, wrote, "As the tiny capsule with its courageous human cargo sped to the lunar target, the miracle of television enabled man to view his special world from the perspective of outer space. Man saw his world entire."

The beautiful mosaic of earth and sea and cloud the astronauts viewed from outer space suggests a heaven's-eye view of the noble patterns of life God has set for our aspiration. So also, moral and spiritual insight aided by wide experience gives great writers perspective, the ability to see life steadily and see it whole.

It is a matter of dismay and shock to the Christian that so many current vulgar, profane, and depraved novels are hailed by articulate critics as "socially significant," when there isn't a single redemptive quality in them. The writers of such tawdry literature reveal no sense of responsibility to the reading public. They prostitute their rhetorical gifts in portraying the ugly, the bizarre, and the morally degraded. Those who enjoy and defend such literature are spiritually sick. Let us thank God for pens that are dedicated to the glory of God and the noble aspirations of the human spirit.

One book that readers of all ages will enjoy is *Two Hands—No Wings*, by Miriam Wood, whose column discussing the problems and misconceptions of youth appears weekly in the *Review and Herald*. Writing out of her extensive experience as a minister's wife, she presents a literary montage of grief and mirth that gives the volume a pervasive charm. The "make do" skills of the housewife with meager resources and makeshift equipment pose small domestic crises that provoke wonder and admiration at their solu-

tion. Episodic, anecdotal, philosophical, it will bolster the courage and sense of dignity of every toiling housewife, mother, and minister's "helpmeet." This book is what Mrs. Wood's teen-age counselees would call "groovy." The interest begins in the first chapter and captures the delight of the reader through all its 192 pages. Hard bound, \$3.95. Review and Herald Publishing Association.

The name of Wangerin is closely woven into the fabric of Seventh-day Adventist missions in Korea. You will find romantic charm in the pictorial names of the people portrayed in Theodora Wangerin's new book *Dream Dragon's Escape*. There was Dragon Cloud, who escaped the enemy's search warrant; Fragrant Blossom, a nurse who escaped the invaders in an amazing series of providences; Celestial Gem and the house that would not burn. The terrors of wartime, graphically described in this book, were matched by the glorious intervention of God to save the lives of the devout. Men and women were converted in unusual ways, as in the case of the man who always saw the word "Sabbath" in bold-faced type or in a raised golden glow. Its 21 chapters and dozen pictures bring back both the hardships and triumphs, the sacrifices and dedication, of the faithful believers in the Land of the Morning Calm. 96 pages. \$3.95. Southern Publishing Association.

A new departure in paperback books—perfect binding—has brought enthusiasm to both publishers and readers alike. This new binding does away with sewn-backs that formerly made books springy and unyielding to open. These open easily and, with a minimum of effort, lie flat. Try *Redeeming Grace*, by Harry W. Lowe, and be impressed not only by the binding but with the contents. To combine Bible scholarship with popular, readable exposition is difficult, but Elder Lowe, former managing editor of *The Ministry* magazine, has done it appealingly in this 208-page volume. Its 14 chapters cover every aspect of this vital theme and are solidly fortified with references from Scripture and the Spirit of Prophecy writings. And look, it's only \$1.95. Pacific Press.

R. Linden Watts, general production manager, Loma Linda Foods, formerly evangelist and manager of SASDA Industrial Service, Poona, India.

Dr. W. B. Zimmerly, radiologist, St. Helena Sanitarium and Hospital, from residency and teaching fellowship, White Memorial Medical Center.

Dr. Kenneth H. Burden, physician, St. Helena Sanitarium and Hospital, formerly director, Outpatient Department, Bella Vista Hospital, Puerto Rico.

George Carambot, president, West Venezuela Mission, from Netherlands Antilles Mission.

NOTICES

Correction

A note on the back page of the February 6 issue listed Harold Calkins as Southern California president. He is conference secretary.

Literature Requests

Send a continuous supply of missionary literature to the following: Jessie Lawan, Bacuag, Surigao del Norte, P.I.; Ramon Digman, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Vincente Cuartero, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Peter Rubio, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Mark Maturan, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Froilan Dogmoe, Puerto Princesa SDA Church, Rizal, Surigao del Norte, P.I.; Mrs. Petra Aranal, Madrid, Surigao del Sur, P.I.; Mrs. Pelagia A. Bacol, Sta. Cruz, Loreto, Surigao del Norte, P.I.; Mrs. Gregoria Bagacay, Mabiui, Loreto, Surigao del Norte, P.I.; Tessie B. Abuyame, Mission Academy, Manticao, Mis. Or., P.I.; Jose Bacol, Jr., Tubajon SDA Church, Loreto, Surigao del Norte, P.I.; Mrs. Constanza Diaz, Calamba SDA Church, Agusan, Cabadbaran, P.I.

V. Rualchhina, SDA Mission, Brightlands, Maymyo, Upper Burma, desires periodicals, Spirit of Prophecy books, Bibles, history of Christianity books, greeting cards, children's storybooks, accordion.

Mr. and Mrs. V. Thansiam, Tahan SDA Church, P.O. Tahan, Kalembo, Burma, wish Sabbath school supplies for adults and children, Memory Verse Cards, coloring books and crayons, *Life and Health*, small musical instruments, Bibles, old Christmas cards, *Signs, Instructor*, and other missionary materials.

G. H. Thang Pu, SDA Mission, B.P.O. Kaptel, P.O. Tiddim, Burma, desires Bible pictures, *Signs, Review*, prophecy books, prophetic charts, doctrinal Bible studies, as *Bible Made Plain*, *MV Kit*, Bible games, *Wine of Babylon*, stories of the SDA pioneers, *Pastor, I'm in Love*, *Child Guidance*.

President SDA Mission, Box 600, Apia, West Samoa, requests a continuous supply of *Signs, Instructor, Review, Primary Treasure*, Bibles, Bible pictures. Alejandro Bohol, Bejuco Tibanban, Governor Generoso, Davao Oriental, P.I., wishes a continuous supply of books, musical instruments, Bibles, songbooks, *Commentary*, denominational books, *Pathfinder Field Guide*, *Life and Health*, *These Times*, *Signs, Review*, *Liberty*, *Message*, *Listen*, *Guide*, 1969 Home Calendar, *Bedtime Stories*, *Bible Stories*, and other missionary material.

Jose C. Bohol, Bejuco Tibanban, Governor Generoso, Davao Oriental, P.I., needs a continuous supply of *Pathfinder Field Guide*, denominational books, *Guide*, Bibles, songbooks, *Life and Health*, *Signs, These Times*, *Patriarchs and Prophets*, Christian Home Calendar, and other missionary material.

Marciano M. Mongaya, Colorado SDA Church, Colorado, Jabonga, Agusan, P.I., desires *Liberty*, *Life and Health*, *Signs, Instructor*, *Guide*, *Review*, picture cards.

Mrs. Alyce Bennett, 5004 Yucca, El Paso, Texas 79932, wants current copies of all church magazines except *Instructor* and *Review*.

Pastor Ossian Welander, Skolgatan 75, 90246 Umea, Sweden, urgently needs an *SDA Bible Commentary* for the MV Society. Also please send *The Bible Story*, *MV Bible Friends*, books for tiny tots and juniors.

Church Calendar

Missionary Volunteer Week	March 15-22
Thirteenth Sabbath Offering	
(Trans-Africa Division)	March 29
Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12
Health and Welfare Evangelism	May 3
Church Lay Activities Offering	May 3
Disaster and Famine Relief Offering	May 10
Spirit of Prophecy Day	May 17
North American Missions Offering	May 17
Bible Correspondence School Enrollment Day	May 24
Home-Foreign Challenge	June 7
Church Lay Activities Offering	June 7
Thirteenth Sabbath Offering	
(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



Dr. Clifford Imes, physical medicine and neurology departments, St. Helena Sanitarium and Hospital, in California, from residency, White Memorial Medical Center, Los Angeles.

Ordell Rees, sales manager, Loma Linda Foods Medical Products Division, formerly field representative, Loma Linda Foods.

Medical researchers are saying you can prevent a heart attack by cutting down on your saturated fats.

Did you know that all Worthington Protein Foods, like Stripples, are high in polyunsaturates and virtually free from cholesterol?

"Medical Researchers studying heart disease are coming reluctantly to a revolutionary conclusion. The Federal Government, they suggest, may have to intervene and decree a radical change in the prevailing American diet. This would involve taking most of the fat out of those marbled steaks and from those billions of gallons of milk..." —**Time**, January 10, 1969.

"Although some medical men doubt that cholesterol's role in heart attacks is critical, **most researchers are convinced that the evidence . . . is overwhelming.**" —**Look**, February 4, 1969.

"Heart attacks are not natural, they are man created, and if the knowledge we have now were properly applied, we could halve the number of deaths from coronary attacks; in short, we could probably save 200,000 lives a year." —Dr. William B. Kannel, director of the team that made a 20-year diet-heart study in Framingham, Mass.

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oil is very high in polyunsaturated fats. This means to you virtually no added cholesterol when you serve Stripples and other Worthington foods to your family.

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The American Heart Association warns: "Diet is one of the most important factors contributing to heart attack risk. Eat less animal (saturated) fat. Substitute vegetable oils and other polyunsaturated fats for animal fats wherever possible."

Back in 1902, Ellen White said: "Animals are becoming more and more diseased, and it will not be long until animal food will be discarded by many besides Seventh-day Adventists. Foods that are healthful and life sustaining are to be prepared, so that men and women will not need to eat meat." —**Counsels on Diet and Foods**, p. 384.

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Here is the answer to how children may spend leisure hours of the Sabbath day. Instructive puzzles, Sabbath games, a Bible treasure hunt, stories—an array of other interesting things are found in these pages. Price, \$1.95.

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This popular volume is designed for use in planning daily devotional periods in the classroom and family circle. Also a source of excellent program material for MV leaders. Price, \$2.25.

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by G. H. Minchin

A book of hope and courage to point the discouraged, suffering one to God's enduring love and to express His care and concern. Cloth, \$3.95.

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by J. DeWitt Fox, M.D.

There is no comfort for the smoker in this book. Dr. Fox pulls no punches here in his warnings—drawn from personal experience and from leading medical authorities. Paper, \$1.00 each. Two or more copies, 60c each.

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by E. E. Cleveland

Your heart will be gripped by this sheaf of sermons by a fervent evangelist for God, who brings conviction and hope to believers and unbelievers alike. Cloth, \$3.25.

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Member of the Geoscience Research Institute,
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- ★ Even the somewhat technical chapters on radioisotope and radiocarbon dating can be readily understood by readers without a scientific background.
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★ Surveys the entire field of geology and biology and interprets the known facts in accord with the Genesis account.

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Six Delicious Recipes from the Wonderful World of Worthington

A. WESTERN CHILI CASSEROLE

1 can **VEGETARIAN BURGER**
 1/4 c. chopped celery
 1/4 t. basil
 1 c. shredded cheese
 1 c. chopped onion
 1 can **WORTHINGTON CHILI**
 2 c. corn chips, slightly crushed

Brown **BURGER**; add 3/4 c. onion and the celery; cook 'til just tender. Drain off excess fat. Add chili, and heat. Place layer of chips in ungreased 1 1/2 qt. casserole. Alternate layers of chili mixture, chips, and cheese, reserving 1/2 c. chips and 1/4 c. cheese for trim. Sprinkle center with reserved cheese and onion. Cover and bake at 350°F. for 10 minutes or 'til hot through. To serve, border casserole with corn chips. Serves 6.

B. BAKED BEANS

2 c. black eye peas, washed
 6-8 **CHOPLETS**
 1 t. salt
 1 c. catsup
 1/4 c. onion, diced
 1/2 t. garlic salt
 3/4 c. molasses

Soak beans in about 2 quarts of water over night. Cook them in the same water, adding more during cooking if necessary, for about 2 hours or until done. Saute the **CHOPLETS** and add them to the beans after they have been cut into small pieces. Add seasonings and molasses. Bake in casserole at 300°F. for 45 minutes. Serves 6-8.

C. NOODLE SURPRISE

6 to 8 ounces noodles, cooked
 3 eggs, slightly beaten
 3/4 c. milk
 1 t. salt
 1 T. melted butter
 1/4 c. pimentos
 1/4 c. green pepper, chopped
 1/4 c. onion, chopped

Bake in greased ring mold at 350°F. for 45 minutes. Unfold and fill center with the following;

1 c. **CHOPLETS**, cut into pieces
 1 c. celery, chopped
 Saute this for 10 minutes and add:
 1 can mushroom soup
 1 c. onion, chopped
 1 med. can mushrooms, chopped
 1 cup water

Cook until hot. Serve over noodle ring with salt and Loma Linda Soy Sauce.

D. KRAUT DUMPLINGS

Basic Dough:
 1 1/2 c. milk, scalded
 1/2 c. corn oil
 1/2 c. sugar
 1 t. salt
 1 pkg. yeast
 3 eggs, well-beaten
 4 1/2 c. flour

Combine milk, oil, sugar and salt. Cool to lukewarm. Add yeast, and stir well. Add eggs and

mix. Add flour and mix to smooth, soft dough. Turn out on floured surface, and knead lightly. Place dough in a greased mixing bowl. Cover and let rise until double in bulk. Place dough on floured surface and roll into a square 1/4" thick. Cut in 6" squares. Place 3/4 cup filling in the center of each square. Bring corners of square to center and pinch edges together firmly. Brush each square with oil. Bake at 400°F. for 15 minutes or until a golden brown. Serve while warm.

Filling:

1 can **VEGETARIAN BURGER**
 1 large head of cabbage, shredded
 1 T. mushroom powder
 1 t. salt
 2 med. size onions, chopped
 2 T. corn oil
 1 T. McKay's beef seasoning

Braise cabbage and onions in oil. Add **BURGER**. Cover and steam for 10 minutes. Place as directed above and bake.

E. CASHEW NUT LOAF

3 c. raw cashews
 1 large onion
 3/4 to 1 c. milk
 1 1/2 t. paprika
 2/3 can **VEGETARIAN BURGER**
 3/4 c. bread crumbs
 5 eggs
 1 T. **SAVITA**
 2 T. margarine
 1 T. oil
 3 T. parsley
 2 t. BakoN Yeast
 1 t. celery salt
 1 t. sage
 1 t. salt

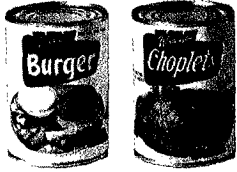
Put nuts and onion through food chopper-coarse blade. Combine all ingredients and mix well. Pour into an oiled and crumbed loaf pan. Bake, covered and in a pan of water, for 45 to 60 minutes at 350°F.

F. STUFFED GREEN PEPPERS

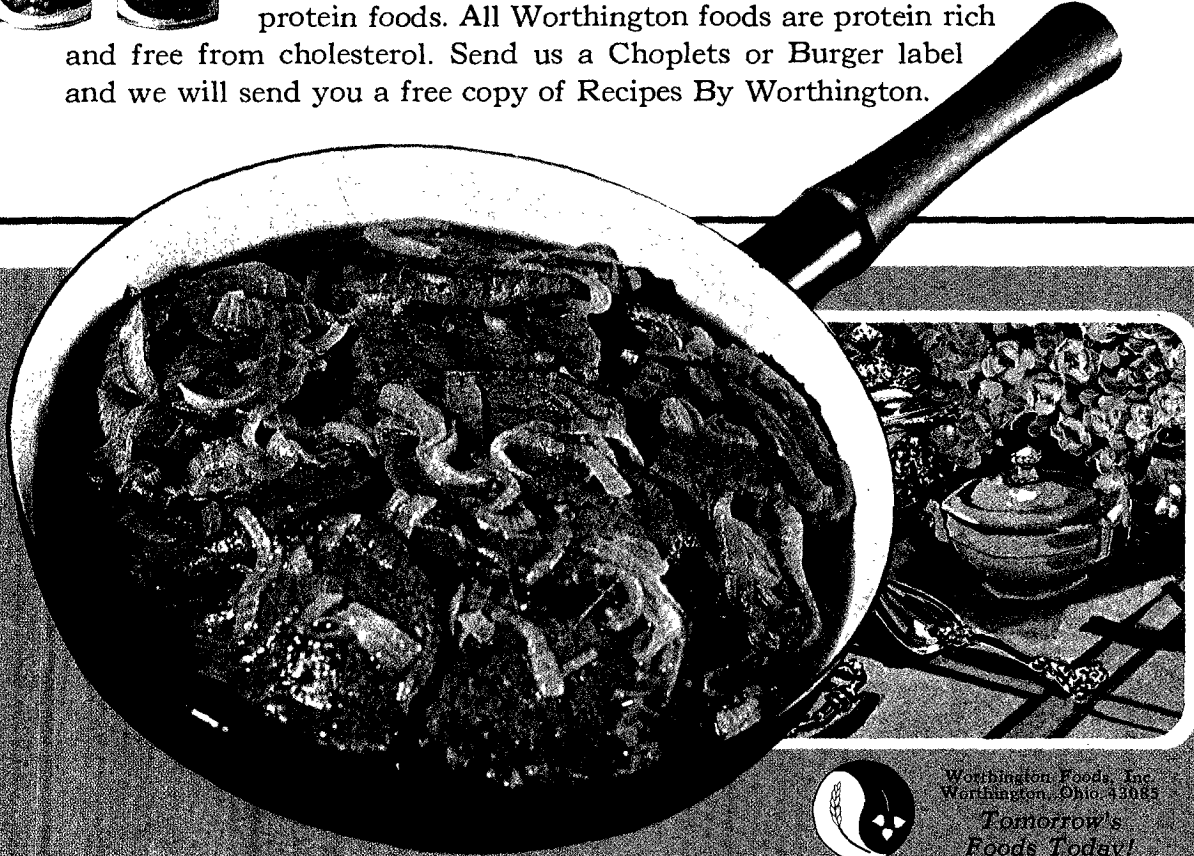
6 medium green peppers
 1 can solid-pack tomatoes
 4 stalks celery, chopped
 1/2 c. **WORTHINGTON BREADING MEAL**
 1 can **VEGETARIAN BURGER**
 1 small can mushrooms, save liquid
 1 onion, chopped
 1/2 c. yellow corn meal

Wash and core peppers. Par boil in water for 2 minutes uncovered. Drain and cool. Cook celery until tender and set aside. Mix **BURGER**, celery, chopped onion, mushrooms, and about half of the tomatoes. Mix well, then add the corn meal and **BREADING MEAL** and mix again. Stuff peppers and place in a deep casserole with a cover. Sprinkle grated cheese and small amount of **BREADING MEAL** on top and add the remaining tomatoes and liquid from the mushrooms. Bake at 375°F. for 45 min. Serves 6.

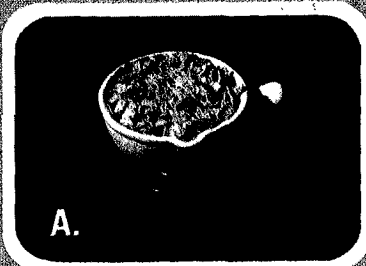
Six Delicious Recipes from the Wonderful World of Worthington



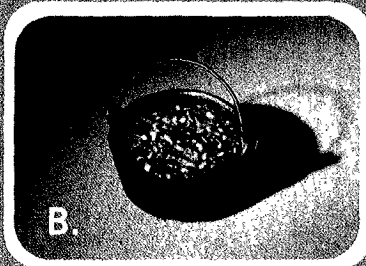
Here are six new recipes for two all-time denominational food favorites — Choplets and Vegetarian Burger. Convenient recipes for easy-to-eat and easy-to-prepare vegetable protein foods. All Worthington foods are protein rich and free from cholesterol. Send us a Choplets or Burger label and we will send you a free copy of Recipes By Worthington.



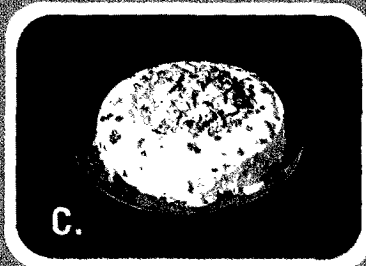
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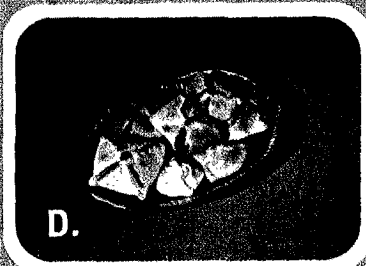
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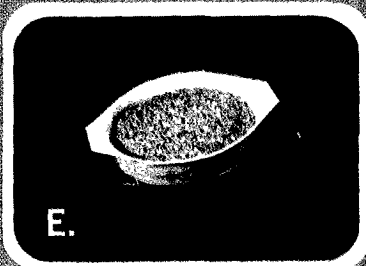
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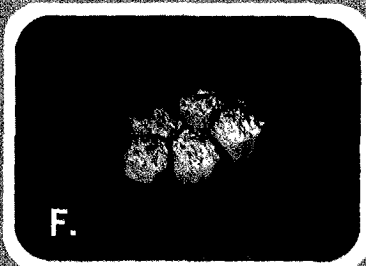
C.



D.



E.



F.

Of Writers, Articles, and Miscellany...

For the past 46 years H. B. Hannum has been teaching students of college and university age the joy that can be found in the appreciation of good music. And those many years of experience lend a certain weight of authority to the philosophy found in the series "Music and Worship," which begins this week with the title "The Language of Music" (page 3).

We will include an in-depth biography of Prof. Hannum in this column next week.

B. L. Archbold, author of "Ask for the Old Paths" (page 5), must hold some kind of a record in the Inter-American Division for being the first indigenous worker to hold a variety of leadership positions. He was the first national to become a departmental secretary (Panama Conference), a union departmental secretary (Caribbean Union), a conference president (South Caribbean Conference), a college president (Caribbean Union College), a division departmental secretary (Inter-American Division). And he is still occupying a first position as secretary of the Inter-American Division.

Elder Archbold began his denominational service as a colporteur in Panama before he was out of his teens; however, he soon entered the role of church school teacher.

After taking time out to complete his education at Pacific Union College—he first completed the business course at La Sierra College—in 1935, he returned to the Inter-American Division. He was ordained to the ministry in 1943 and received his Master of Arts degree from Andrews University in 1961.

Archa O. Dart, a well-known family counselor in the Adventist Church, is the author of "The Place and Purpose of Child Discipline" (page 8). Elder Dart's entire service has been dedicated to educational work in one capacity or another.

He has served as teacher, principal, conference educational superintendent, and educational secretary. And he is still a teacher—counseling people with regard to marriage, the home, and the family. His philosophy, as seen in this week's article, shows common sense, as well as training and experience.

His present position as assistant secretary in the GC Department of Education gives him latitude to travel, thus enabling him to reach many people through his lectures. He is also editor of *The Adventist Home*.

He was ordained to the ministry in 1937, and Maryland University granted him the Master's degree in 1949.



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

NONPUBLIC SCHOOL AID ENDORSED

PITTSBURGH—Pennsylvania's superintendent of public instruction has endorsed the principle of State aid to nonpublic schools in the form of "purchase of educational services."

METHODIST OVERSEAS RELIEF

SAN ANTONIO—The United Methodist Committee for Overseas Relief answered 22 emergency appeals in 1968, responding either ecumenically or unilaterally within 84 hours after each appeal was received.

BIBLES ISSUED IN YUGOSLAVIA

ZAGREB, YUGOSLAVIA—The first new editions of the Bible to be printed in Yugoslavia since World War II were issued here, according to newspaper advertisements. Three editions were announced, including a limited-edition luxury volume costing \$162.

NEW CONCORDAT DENIED

VATICAN CITY—The recent appointment of new bishops in Hungary does not mean that a new concordat has been made between the Vatican and the Hungarian Government, Msgr. Fausto Vallainc, Vatican press officer, said here.

NAZARENE CHURCH ADOPTS RECORD BUDGET

KANSAS CITY, MISSOURI—A record budget of \$6,025,000 for 1969, an increase of \$290,000 over last year, was approved by the General Board of the Church of the Nazarene here.

Following tradition, the board of the 465,000-member denomination said that 78 per cent of the budget would be earmarked for the world mission program. It will be used to support 620 missionaries, doctors, nurses, teachers and builders in 48 countries.

LUTHERANS EXTEND MISSION WORK

NEW YORK—The Lutheran Church in America announced plans here to extend its missionary work to Indonesia in an initial two-year program that will begin in 1970.

SOUTHERN BAPTISTS LEAD IN MISSIONARIES ABROAD

WASHINGTON, D.C.—A compilation of overseas personnel of the largest of American Protestant missionary societies shows the 12-million-member Southern Baptist Convention with the highest total, but Wycliffe Bible Translators is running a close second.

Data released by the National Association of Evangelicals office disclosed that Southern Baptists have 2,277 missionary personnel overseas; Wycliffe's total has more than doubled in the past decade to 2,126.

Third place is held by Seventh-day Adventists with 1,467 while the United Methodist Church has 1,415.

Review and Herald

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

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

SUBSCRIPTIONS: United States, \$8.50 (slightly higher in Canada); other countries, \$9.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, Takoma Park, Washington, D.C. 20012.

A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

COMES THE WHIRLWIND

by Elisabeth Locke

The Dick Barron Story

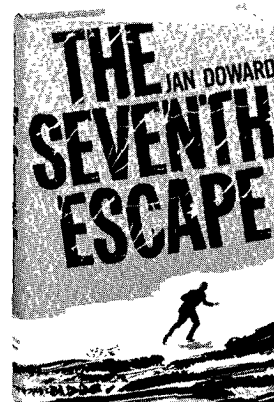


What is it like for a young evangelist to be stricken suddenly with a terrible malignancy of the spine? Jeanne, Dick's wife, and thousands of friends around the world prayed constantly that God would heal him—and He did! An incredible story of prayer, faith, and determination that brings courage and inspiration to every reader.

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*by
Jan Doward*

It was a desperate flight from captivity, filled with suspense and action—a flight that required lightning-fast wits and nerves of steel. Through it all Walter Logé did not lose his delightful sense of humor or his faith in God. This is more than a story of seven escapes; it is the living experience of a man determined to be free.

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Ready now at your Book and Bible House. Please add 25 cents mailing charge for the first book ordered and 10 cents for each additional to one address. Also sales tax where applicable.



Evangelism in South America Results in 30,604 Baptisms

Intensive evangelism and missionary activity by the ministers and laymen of the South American Division have resulted in a new soul-winning record for that division.

M. S. Nigri, division secretary, has cabled the good news: "Thank God for total baptisms 30,604. Membership 228,167."

Thus, 1968 goes on the record as the best soul-winning year ever for the South American Division, exceeding by 4,877 the previous record of 1967.

Interest in the Bible is being awakened in all parts of South America through the Bible Speaks plan. Literally millions of Bibles are being distributed by Seventh-day Adventists on a person-to-person basis. Most of these Bibles are opening the way for regular Bible studies in the homes. The seed is being sown—and already we see results!

D. H. BAASCH

Gift Bible Evangelism Plan Sweeps Across Philippines

The launching pad for the gift-Bible program in the Philippines was three laymen's congresses attended by thousands of delegates.

Now in nearly every church the Gift

Bible Plan is being carried forward enthusiastically. The North Philippine Union Mission is using 100,000 Bibles, while the Central Philippine Union Mission is planning for 60,000 Bibles, and the Southern Philippine Union Mission another 100,000.

L. A. Shipowick, lay activities secretary of the Far Eastern Division, writes, "What a thrilling picture! One hundred thousand Filipinos taking God's Word to more than a quarter million homes."

J. E. EDWARDS

Imprisoned SDA Soldier Gains Release in Spain

A Seventh-day Adventist soldier has just been released from military prison in Spain after successfully appealing a six-year sentence.

Ruben Escribano Esten was placed under arrest in August, 1967, for refusing, on grounds of conscience, to report for duty on Sabbath. He began his sentence in November of that year. Members of the Adventist Church in Spain held a special day of fasting and prayer in his behalf, and young people around the world joined in prayer for his release.

He had served a little more than one year of his sentence when he was released. He will be discharged from the army in April.

M. E. LOEWEN

Growth in Central California Revealed at Biennial Session

Reports given at the 1969 biennial session of the Central California Conference March 9 told of the organization of the first Filipino church in San Francisco, with 54 charter members, and a conference membership of nearly 18,000. During the two-year period 2,216 joined the 93 churches and groups by baptism and profession of faith.

In November, 1968, E. R. Walde, president, accepted a call to the North Pacific Union Conference. His successor was M. C. Torkelsen. With him have been serving E. W. Amundson, secretary, and R. L. Stretter, treasurer. The three officers, along with other members of the executive and departmental staffs, were returned to office for the new biennium.

The sacrificial giving of the constituency makes possible six senior academies, six junior academies, and 22 elementary schools. The youth are responding in service. Yearly they conduct effective evangelistic campaigns in which they sing, speak, and witness. Such a campaign was successful recently at Carmel, California.

The 575 delegates planned for a strong advance on all fronts.

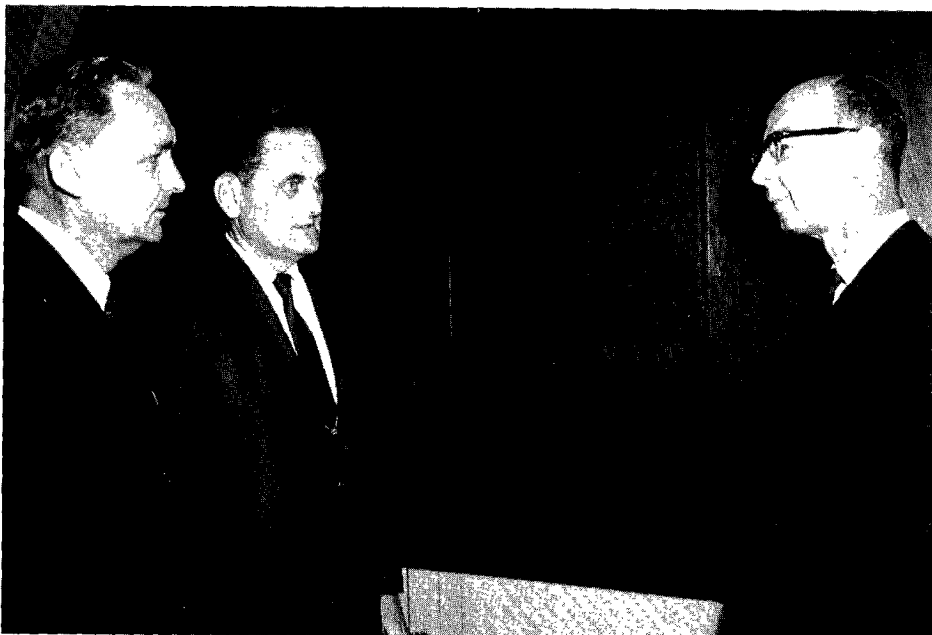
W. R. BEACH

Death of Harry Schrillo

Harry Schrillo, one of the first laymen to serve on the General Conference Committee, died suddenly March 7, after he had taken friends to their home from an evangelistic meeting at the Simi Valley, California, church. He was 53.

At the time of his death Mr. Schrillo was chairman of the board of counselors of Loma Linda University and a member of the executive board of the Simi Valley Community Hospital. He had served on the executive committees of the Pacific Union and Southern California conferences, as well as on boards of Adventist institutions in southern California.

HERBERT FORD



Hall Named for Former Review Editor

Left to right: Ivor Woodward, dean of Loma Linda University's School of Health-related Professions; Robert Cleveland, vice-president for academic affairs; and Mervyn Hardinge, dean of the School of Public Health, view a recently installed plaque designating the building housing the two schools Francis Nichol Hall.

The plaque reads: "In grateful recognition, Loma Linda University has named this building in memory of Francis David Nichol, one of the earliest residents on the hill, life-long friend of the University, editor for the worldwide church, foremost advocate of the community of concern shared by religion and the health professions."

Elder Nichol was editor of the *Review and Herald* from 1945 to 1966.

OLIVER JACQUES
Director, University Relations

Oregon Constituency Meets; Membership Given as 18,761

Meeting in Portland on March 9, the delegates to the Oregon Conference session elected a full slate of officers and departmental leadership for another two-year period.

W. D. Blehm is president; R. C. Schwartz, secretary; and V. J. Jester, treasurer.

The membership as of December 31, 1968, was 18,761. There are 102 churches, with memberships ranging from 13 to 896. New members received during 1967 and 1968 totaled 1,693.

On the financial side Oregon marked up records, as tithe for the last two years mounted to \$6,831,292.61, which was more than a million dollars beyond the total for the previous biennium.

A strong evangelistic tide is flowing in the Oregon Conference territory.

W. P. BRADLEY