

(1) One of the 14 lay evangelism schools was held at Songa Mission. (2) The author saw acres of Sabbath school classes such as this at Ngoma Mission.



# 50 Years of Progress in Central Africa

By  
ADLAI ALBERT ESTEB

**A**NOTHER marvelous chapter in the modern book of Acts is unfolding in the Trans-Africa Division. The month of July, 1969, marks the fiftieth year since the founding of Seventh-day Adventist mission work in the area of the Central African Union. The union comprises the comparatively small countries of Rwanda and Burundi. The population of this territory is approximately 5.5 million, of which one person of every 69 is a Seventh-day Adventist. The Central African Union with nearly 80,000 baptized members is the second largest union in the world field membershipwise. The

Pacific Union in North America, which celebrated its one hundredth anniversary last year, is first with approximately 100,000 baptized members. However, the Central African Union, with a Sabbath school membership of nearly 180,000, has the highest Sabbath school membership of any union in the world field.

The denomination pauses this July, 1969, to congratulate the Central African Union, the mission field where the famous camp meetings of 20,000 people were held, to which our beloved Elder Spicer referred as "acres of Adventists."

*(Continued on page 11)*

# Memorandum

Date July 10, 1969

To PARENTS

From RUTH JAEGER BUNTAIN

Subject SEX EDUCATION

Now that family life and sex education courses are mushrooming in schools throughout the nation, it might be well to consider the implications and inherent dangers of the program.

It is particularly appropriate to do so because many church youth

USE A SEPARATE SHEET FOR EACH SUBJECT

are enrolled in the public schools and either are or will be confronted with this program. It should also be noted that the philosophy of interpersonal relationships, the basic philosophy of family-life sex education, has made some inroads in Seventh-day Adventist institutions.

Sex education is an area of sensitivity and complexity. It involves the learners psychologically and emotionally; it is closely related to religious beliefs and to personal standards of morality. Whatever concepts of sexuality are advanced will affect the institutions of marriage and the home.

For these reasons this instruction has traditionally belonged to the home and the church. It is only in a secularistic society that the responsibility is assumed by the state for imprinting on the minds of children whatever will become the philosophy of the state.

The words "will become" are used because the implications of the pro-

gram are not apparent at the time of institution.

In the initiatory stages the national agencies that encourage the adoption of sex education (through indirect pressures and through making available the finances for instituting it) encourage community involvement. This is, of course, public-relations wisdom.

Because sex instruction is innovational, parents are apprehensive and on the defensive. By involving them in the program, soliciting their opinions, assuring them that their wishes will be respected, fears subside and approval is secured.

## Workshops for Parents

To further augment the acceptance of the program, workshops are held for parents. These are "sensitivity training" sessions where attitudes are conditioned. At these sessions sex specialists—consultants—give lectures, show movies, and utilize other visual-aid materials.

Invariably, after "graduating" from these psychologically desensitizing sessions, the enrollees embrace the program, even those aspects that at first seemed shocking—for example, giving highly advanced sex knowledge to children who are neither emotionally nor mentally ready for such knowledge.

Illustrative of precocious curriculum content, recommended for study in grades six through eight, are birth control (abstinence, rhythm, contraceptives), interrupted pregnancies (abortion, miscarriage, premature birth), illegitimacy, and satisfactory sexual relationships in marriage.<sup>1</sup>

The courses of study for teachers recommend that pupils in grades six through eight study the bodily changes and personality characteristics of puberty. Instructors are told to present "as a normal phase of development" during puberty the use of off-color words, off-color stories, and interest in sex pictures and sex movies. Teachers are also told to pre-

*Many parents and other concerned adults are taking a second look at sex education as currently offered in the public schools.*

sent as normal the sex behavior that was previously considered undesirable.

In presenting such behavior patterns as normal—even though pupils may be told that there are different viewpoints about such practices—impurity of thought and action is encouraged.

By being told that it is normal, pre-adolescents are conditioned to accept such behavior when they reach puberty, if not before. Adolescents who engage in such practices are thereby encouraged to continue. And those whose personal standards did not embrace such crudities are encouraged to begin, if for no other reason than to be normal.

Indirectly, such teaching creates an ever-expanding market for the wares of the merchants of obscenity. Impurity of thought becomes addictive. No one is more aware of this than the publishers of pornography. They endeavor to reach particularly the young, realizing that the younger the age of addiction, the longer the period in which to reap profits.

#### **Seventh Commandment Negated**

Such teaching also negates the seventh commandment, magnified by Jesus in the Sermon on the Mount to include personal purity in thought and deed. To normalize interest in off-color words, off-color stories, sex pictures and movies, is to negate the purity upheld in the gospel.

At present, schools are excusing from sex-education classes the children of parents who object to the usurpation of their own role. However, it should not be assumed that this policy will continue once the program has been rooted. This is indicated in a pamphlet published by the National Education Association entitled "What Parents Should Know About Sex Education in the Schools."

"The community itself must be educated in the serious need for this kind of program, and probably in the beginning, schools will get further if they allow the child of any parent who seriously objects to the program to be excused from it."

The words "in the beginning" merit reflection.

Proponents of sex instruction point to the spiraling rates of venereal disease and illegitimacy as an indication that the home has bungled its

teaching. "The schools can do a better job; let the experts do it" is the growing consensus.

Can the schools do a better job? It might be well to consider the scene in Sweden, where for 20 years sex education has been included in the national curriculum, the past ten years of which have been compulsory.

Today in Sweden there is an alarming rise in venereal-disease rates. "Reported cases of gonorrhea after the vacation period in 1968 were running up to 50 per cent higher than a year ago. Syphilis, too, is spreading again."<sup>2</sup>

Also rapidly increasing is the number of illegitimate births. "In Sweden, the total of illegitimate births rose from 11,500 in 1960 to 18,000 in 1966."<sup>3</sup>

Does this indicate that teaching sex in the schools enhances the sexual lives of youth?

Sex education can, on the other hand, by verbal exhibitionism, and by using erotic visual-aid materials, overstimulate young people and thereby encourage rather than restrain promiscuity.

Marjorie F. Iseman, assigned by *McCall's Magazine* to make a study of sex education in American schools, said, after spending months on the assignment:

"What's more, the dominant philosophy in sex education today seems to encourage repetitive erotic displays, both visual and verbal, which seems as harmful as any hard-core pornography, and for the same reasons."<sup>4</sup>

Dr. Rhoda Lorand, M.D., a noted New York child psychologist and analyst, author of the book *Love, Sex and the Teenager*, has little patience with the "organized, insistent sex education" programs. She asks, "How far is this folly going to go?"<sup>5</sup>

#### **Program Inappropriate**

After reading the scripts for the Family Life and Health Education Program entitled "Time of Your Life," created by Dr. William H. Ayres and Mrs. Marilyn McCurdy, Dr. Lorand writes:

"The entire program is inappropriate for the age groups to which they are being presented. . . . As for programs 10-15, the whole thing is tragically mistaken; the timing is wrong (children too young), the set-

ting is bad (presence of the opposite sex), the presentation of material is overwhelmingly disturbing (the magnified graphics).

"It will overwhelm, embarrass, upset, and excite the children, forcing them in turn to then repress all of these troublesome feelings, and this may lead to learning difficulties. It very likely will lead to sexual difficulties later in life."<sup>6</sup>

It should be noted that when a home fails in this instruction, only the children of the immediate family are affected. When a school system fails, every child enrolled is affected.

Why is it assumed that the schools can do a fine job of developing responsible sexual behavior when it is apparent they have failed to develop responsible behavior in many other areas?

Between 1960 and 1967 crime in the United States increased 88 per cent, a period during which the nation's population increased only 10 per cent.

Wesley G. Grapp, director of the Los Angeles division of the Federal Bureau of Investigation, attributes the increase to youthful criminality. The 23-year FBI veteran stated that "about 49 percent of those arrested for serious crimes such as murder, forcible rape, assault, robbery, burglary and auto theft in the nation in 1967 were under the age of 18."<sup>7</sup>

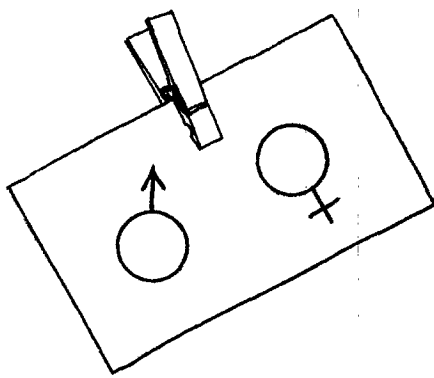
#### **Let the Experts Do It?**

What have the schools been able to do about checking such categories of deviant behavior? There have been no restrictions on teaching children the wrongness of such things as stealing, assaulting others, and damaging private property. Indeed, it has always been assumed that they were giving this type of instruction.

Before we entrust sex education to the schools, perhaps we should first let them demonstrate that they can condition responsible behavior in other less controversial, less sensitive, less complex, areas of instruction.

"The schools can do a better job; let the experts do it." Who are these "experts" to whom are to be entrusted the nation's 50 million children and youth of school age for instruction in an area of education so closely related to religious beliefs and personal standards of morality?

Who are these experts who lead out



in sex-education curriculum development; who are the consultants to the commercial firms that prepare the materials; who plan and direct workshops for parents and in-service training for teachers; who are called in as advisers when the program is initiated; and who have as their specialty, in the words of one "expert," "community preparation for implementation of family life sex education"?

They are, above all else, the power structure in the rapidly expanding sex-education program. As such, whatever are their attitudes toward sex instruction, whatever are their views of acceptable sexual behavior, will become the philosophy in which the youth will be indoctrinated.

The sex-education manuals caution teachers not to use such words as "right" and "wrong," "good" and "bad," when deviant sexual behavior is being discussed. They are told not to moralize, not to be judgmental, not to be personally committed, lest a guilt complex be instilled, lest it unfavorably affect self-image. They are told to present facts, only the facts, and to guide the students to reach their own conclusions.

After the students have reached their own conclusions, based on the facts, only the facts, what then? Where is the measuring rod by which these youth are to test the validity of their deductions?

There is none, and this is the most tragic aspect of sex education in the public schools. No moral absolutes are presented, no universal law that defines right and wrong for all men, for all times, for all places.

Each youth is left adrift with his own conclusions, each with his own ideas. Overlooked is the fact that man "is not qualified to make final judgments, for his ignorance is greater than his knowledge and his knowledge is often greater than his understanding."<sup>8</sup>

Overlooked is the fact that when a human hand holds a measuring rod, it bends and twists and shapes it to accommodate human inclinations. Unlike the God of absolutes, man's standards are adjusted to the heart's desires.

To be sure, in these sex-education courses youth are exposed to the concepts of interpersonal relationships—person-to-person responsibility. But because these are dissociated from person-to-God relationships, they amount to little more than the chaff of men's utterances presented with golden wording.

It is the person-to-God relationships that enable men to be effective in interpersonal relationships. It is only as man is imbued with the love of God and the power of God (the fruits of person-to-God relationships) that he can be a human brother, that he can be his brother's keeper. Without the power that comes from person-to-God relationships "the spirit . . . is willing, but the flesh is weak."

#### Are Youth Betrayed?

Indoctrinated with the humanistic philosophy of family-life and sex-education courses, youth are betrayed into the dead hands of the ancient pagan Greek Sophists who taught that man is the center of all things, that "man is the measure of all things."

So discredited did their teaching become, supplanted by the rapidly spreading teachings of Jesus, that the word "sophist" came to mean a person who tries to "make the worse appear the better reason."

Today sex "authority figures" are trying to "make the worse appear the better reason" in many of the nation's schools.

Increasingly, sex authority figures are giving lectures and authoring articles and books that indicate variance with traditional Hebrew-Christian concepts of morality.

Increasingly, these authority figures indicate an awareness that sex education, incorporated in the national curriculum, can become a framework for effecting a transition from Christian ethics—the concept that sex within marriage is right but that premarital and extramarital sex are wrong—to situation ethics—the concept that right and wrong are defined by a particular situation, that man determines his own morality.

An article in the January 8, 1969, issue of *The Christian Century* entitled "Understanding Sex in the Age

of the Pill," written by Gordon Clanton, states:

"In this quest for a relevant Christian sex ethic we must be guided by the Bible but not oppressed by its 'thou shalt not's.' Unconditional biblical prohibitions . . . are out of date, are part of the Pre-Pill Age."

"Nonmarital sex, then, can be good. It appears that it already is good for some people, and it can be good for others if the church will bring the gospel to bear on post-Pill sexuality."

Dr. Lester A. Kirkendall, a professor at Oregon State University and a key figure in promoting family-life and sex-education courses, recently told a sexuality symposium at Michigan State University that Western culture has "torn man's sexuality out of context" and repressed "any awareness or expression of it except within rigid, narrowly prescribed bounds."<sup>9</sup>

It was Jesus Himself who prescribed the "bounds."

It was Jesus who authored the seventh commandment, "Thou shalt not commit adultery," and who magnified it to include personal purity in thought and deed.

He who said to the cringing adulteress, "Neither do I condemn thee," also said to her, "Go and sin no more."

"The direction of Western culture," says *Christianity Today* in a January 31, 1969, editorial, "is clearly indicated by its increasing espousal of sexual license. As much as anything else, this obsession is dragging us downhill. Those who denounce supposedly out-of-date sexual standards are not challenging the Puritan ethic so much as they are the Word of God."

It is tragic that teaching which espouses sexual license is infiltrating the sex-education courses of the schools.

It will be even more tragic if these unscriptural concepts should infiltrate our own institutions. Parents, teachers, and ministers must make certain that Adventist youth are firmly grounded in what is right and what is wrong, what is Biblical truth and what is worldly delusion. We must guard well the gates lest we too betray our youth into the dead hands of the ancient pagans. ♦♦

#### FOOTNOTES

- <sup>1</sup> *Family Life Teacher's Resource Guide*, p. 123.
- <sup>2</sup> *U.S. News & World Report*, March 17, 1969, pp. 50, 51.
- <sup>3</sup> *Ibid.*, p. 51.
- <sup>4</sup> *McCall's*, January, 1968, p. 117.
- <sup>5</sup> "Sex Invades the Schools," *Saturday Evening Post*, June 29, 1968, quoted by John Kobler, p. 26.
- <sup>6</sup> From a personal letter.
- <sup>7</sup> "Youths Get Blame for Crime Rise," *Bakersfield Californian*, March 10, 1969.
- <sup>8</sup> Alexander B. Adams, *Eternal Quest: The Stories of the Great Naturalists*.
- <sup>9</sup> *Bakersfield Californian*, "Seminar Speakers Spotlight Sex," March 6, 1969.



# They Also Remember

By EUGENE LINCOLN

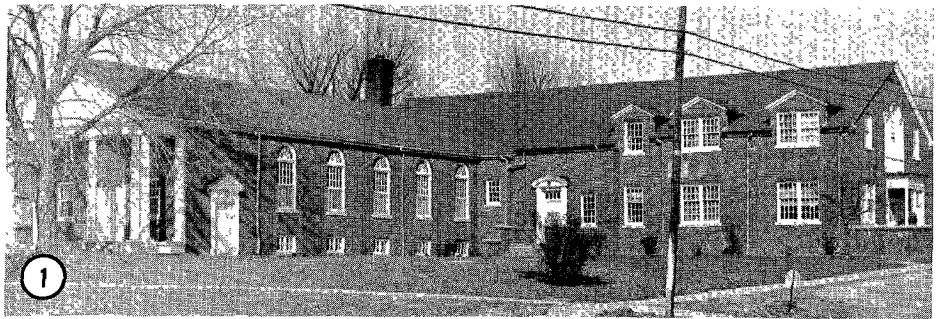
**A**N ELDERLY man, propped up in his deathbed, writes, but, because of the trembling of his hand, some of the words are almost illegible: "At my funeral be sure and have it stated that I had in my last days observed the Sabbath our Saviour observed, namely from sundown Friday night till sundown Saturday night according to the fourth commandment." Underneath this statement of faith he signs his name: Hira D. Ring.

A Seventh-day Adventist? No, this Sabbathkeeper was a member of the Methodist Church at the time of his death in Florida in 1960. He had discovered the truth about the Sabbath through independent Bible study, and though he had not seen fit to sever his church connection, he began then to observe the Sabbath.

There are many like him, who, either independently or through membership in one of the more than 40 non-Seventh-day Adventist denominations, affirm their belief in the validity of the fourth commandment. Their stand on other points of doctrine is varied, but because of their concurrence with Adventists on this point, it is well for us to know more about them and their beliefs.

I cannot give a detailed statement of beliefs of all the groups, but I shall attempt to present the main points of doctrine taught by several. It is not my purpose to disprove any of these beliefs, but simply to stress two facts: that in these latter days many are rediscovering the "forgotten" commandment through personal Bible study, and that many who are no longer Seventh-day Adventists have remained Sabbathkeepers after their separation.

Recently, Pastor Harold S. Day, of the Baptist Gospel Tabernacle, Youngstown, Ohio, stated: "Our church has made some radical changes in the past few years. . . . I have had to go to church several times of late and confess that I was teaching lies. . . . We worship on



(1) The Church of God (Seventh Day) publishing house and school in Missouri. (2) Harold Ring's handwritten deathbed message of belief in the holy Sabbath day.

*At my funeral  
Be sure and have it  
stated that I had in  
my last days observed  
the Sabbath our Saviour  
observed  
namely from sun down  
Friday night till sun-  
down Saturday night  
according to the  
4<sup>th</sup> Commandment*

(2)

*Hira D. Ring.*

Saturday now, and the Conference has given me notice that we are going to be rejected within the Conference because we don't believe the way they do. . . . Our church was causing embarrassment to their conference."<sup>1</sup>

Most Adventists are familiar with the Seventh Day Baptists and the Church of God (Seventh Day); many of them are vaguely aware that Herbert W. Armstrong and the Radio Church of God are exponents of the Sabbath. Few, however, know of the many smaller groups, some consisting

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# 7

## The art of living

By MIRIAM WOOD

*when you're Young*

**A DREAM UN- REALIZED** While giving careful lip service to the concept of the equality of man, a great many people fiercely reject its application in everyday life. Various mechanisms are used to circumvent the necessity of accepting every human being—everyone created by God—as a brother or a sister. Of all the mechanisms, though, none is more odious than the one I shall term **Exquisite Cruelty Frosted With Twisted Logic and Decorated With Rosettes of Self-righteousness.**

An example will prove far more revealing than an explanation. During a recent short automobile trip through a section of the United States I was appalled by the living conditions being endured by some of the people. "Existing conditions" would be a more accurate term. Mile after mile the hopelessness continued. Although the region was famous for its scenic beauty, I must confess that this aspect was pretty well lost on me. Of what use is a spreading oak tree hundreds of years old when beneath it crouches a swaying, one-room hut, lacking even the most basic of necessities? Brilliantly purple wisteria vines pale into insignificance when under them ragged, hungry children play barefoot—with no toys—on a chilly spring morning.

Being an activist, and a verbal one at that (a condition guaranteed to produce turbulence rather than tranquility), I lost no time in discussing my impressions with acquaintances who'd been born in this part of the world, been educated there, and lived their adult lives there. Smoothly and smilingly, with steely courtesy, they "set me straight."

"You just don't understand," they said. "Why, these people *love* the way they live! You couldn't get them to leave those old huts if you tried. They don't know any better and they don't *want* to know any better. Besides, they're taken care of if they're *really* in need. Don't give it another thought. Those of us who live here understand the situation; we know what's best."

None of my arguments could penetrate that armor of Twisted Logic and Self-righteousness. The reason, of course, was

of only one congregation, who observe the Sabbath—the Aaronic Order, the United Seventh Day Brethren, and the Strangite offshoot of Latter-day Saints, for example.

Few also are aware that a short-lived Sabbathkeeping church with vegetarianism as one of its tenets of faith was founded by Benjamin

fairly obvious. If ever my acquaintances (and all others who hold the same attitude) were to drop the armor that shields them from reality, they could not live with that reality. Because they are basically decent human beings and, naturally, wish to maintain their own feelings of decency, they must exist in a carefully fostered illusion, where wrong isn't wrong and there's no "righting" to be done because there's no necessity for it.

To assert, however, that human beings would "rather" be cold, hungry, ragged, and illiterate than warm, well-nourished, well-dressed, and appropriately educated is to denigrate those human beings—to assign them a lower role in the universe. It just doesn't seem to me that God gave that particular prerogative to any man, or to any group of men. If, indeed, there could be a modicum of truth in the claim that "they don't want anything better," the condemnation is all the greater for making this claim. Unless people are given a chance to make choices, unless they're assured the education to enable them to make of themselves all that is possible, it isn't surprising that they'd cling to the pitiful shred of security that is the only reality they know.

When Christ walked the dusty roads of earth He was immensely sensitive to human need in every form. It seems almost blasphemous to contemplate suffering cripples coming to Him for healing and being turned away with the bland rationale, "You really wouldn't know how to live if you walked upright as other men do. You're happier this way. If you really *needed* to be healed, of course I would heal you."

Choosing one's parents is a pretty difficult undertaking, I'd say. On that impossible choice, though, rests the color of your skin. Therefore, even if my skin color were what some would consider to be superior to someone else's, which it is not, this has nothing to do with *me*, since I had nothing to do with the choosing of it. The whole subject is irrelevant.

Crucially relevant, though, is the need for each young Christian to do what he can so that equality for all people will not forever remain a dream unrealized.

Franklin and a printing associate known as Keimer. Franklin relates in his *Autobiography* that Keimer "seriously propos'd my being his Colleague in a Project he had of setting up a new Sect. He was to preach the Doctrines, and I was to confound all Opponents. . . . Keimer wore his Beard at full Length. . . . He likewise kept the seventh day Sabbath; and these two Points were essentials with him. I dislik'd both, but agreed to them upon Condition of his adopting the Doctrine of using no animal Food. I doubt, says he, my Constitution will not bear that." After three months, according to Franklin, Keimer "long'd for the Flesh Pots of Egypt, and order'd a roast Pig."<sup>2</sup> Their church came to an end with its original membership of two!

It is probable that Keimer was a Seventh Day Baptist. This group was established in America by Stephen Mumford and his wife, who had been members of the Bell Lane Seventh Day Baptist church in London, England. At first attending the First Baptist church in Newport, Rhode Island, they, with others who had accepted the Sabbath because of them, withdrew in 1671, forming a Seventh Day Baptist Church.

### Two Groups in U.S.A.

At the present time there are two groups of Seventh Day Baptists in the United States. The larger group has its headquarters and publishing house (the American Sabbath Tract Society) at Plainfield, New Jersey. Their belief on most points is identical to that of other Baptists. They have contributed much to religious, cultural, and political life. Samuel Stennett wrote the well-known hymns, "Another Six Days' Work Is Done," "On Jordan's stormy banks I stand," "Majestic Sweetness Sits Enthroned," and others. Alfred University, Alfred, New York; Milton College, Milton, Wisconsin; and Salem College, Salem, West Virginia, were founded by Seventh Day Baptists and are still affiliated with them. Two governors of Rhode Island were Seventh Day Baptists, and Jennings Randolph, Senator from West Virginia, is a member of this denomination.<sup>3</sup>

The German Seventh Day Baptists, a much smaller group, was founded by John Conrad Beissel, a Palatinate German, in 1728. Four years later he set up a monastic communal religious center at Ephrata, Pennsylvania. Headquarters are now in Pittsburgh, Pennsylvania.<sup>4</sup>

At the time of the organization of the Seventh-day Adventist Church under its present name in 1860, some individuals and local congregations who did not accept the testimonies of

Ellen G. White and did not agree on the church name, did not join the new denomination but remained independent. In 1863 Enos Easton, editor, assisted by Gilbert Cranmer and John Reed, began publishing *The Hope of Israel* at Waverly, Michigan, for these Sabbathkeepers. The place of publication was moved to Marion, Iowa, in 1867, and to Stanberry, Missouri, in 1888, where it is still published, now as *The Bible Advocate*.

The Church of God (Seventh Day), as it is now known, has a Bible School at Stanberry, Missouri, but their headquarters are now at Denver, Colorado.

Another denomination by the same name resulted from a split with the Denver group, partly over form of organization (the Denver group has a conference form). It was established at Salem, West Virginia, with an "apostolic organization" of 12 apostles, 70 elders. Their paper, *The Advocate of Truth*, is published at Salem.

These two groups believe as do Adventists on many points, disagreeing on some points of prophetic interpretation (the condition of the earth and the abode of the saints during the millennium, for example) and on the days of crucifixion and resurrection. The Churches of God believe (as do most non-Adventist Sabbathkeepers) in a Wednesday crucifixion (before a movable Passover Sabbath) and a resurrection at the end of the weekly Sabbath, just three days later.<sup>5</sup> They observe the Lord's Supper and ordinance of humility annually—on the evening of the fourteenth day of the Jewish month Nisan.

#### Other Groups

In 1896, William S. Crowdy, a Negro cook on the Santa Fe Railroad, who claimed to have visions from God, founded the Church of God and the Saints of Christ and became its first bishop. Members observe not only the Sabbath but also annual Jewish feast days. Twelve ordained elders form an executive council to administer the affairs of the church, with a prophet at its head. The church maintains an industrial school and a home for widows and orphans in Belleville, Pennsylvania.

The Strangites were organized in Wisconsin in 1844 by James J. Strang, who claimed to have visions and maintained that he was legal successor to the Mormon prophet Joseph Smith. Strang was murdered during a wave of anti-Mormonism in 1856. Though they are Sabbathkeepers, Strangites deny the virgin birth of Christ. There are now about six local congregations.

Another denomination formed by

a man who claims to be a prophet is the Aaronic Order, guided and directed by Dr. Maurice L. Glendenning, the "chief high priest of the Order of Aaron." He claims to have received a vision on September 27, 1958, instructing that "it shall not be as it was with Israel of old whose Sabbath began with the darkness of the day into which they entered. . . . Ye are the children of the light, and your Sabbaths shall be from the beginning of the light of a new day and they shall end in the light of that same day at the disappearing of the sun of that day."<sup>6</sup> They were also in-

structed in visions to use unbroken bread in their communion service. Headquarters are in the seclusion of the desert near Phoenix, Arizona. ♦♦

(Continued next week)

#### REFERENCES

- <sup>1</sup> "From the Mailbag" in *The Sabbath Sentinel*, vol. 18, no. 4 (April, 1967), p. 11.
- <sup>2</sup> Frank Luther Mott and Chester E. Jorgenson, *Benjamin Franklin* (New York, American Book Co., 1936), p. 35.
- <sup>3</sup> Personal letter from Evalois St. John, librarian, Seventh Day Baptist Historical Society, July 11, 1967.
- <sup>4</sup> "Spotlight on Sabbathkeepers," *The Sabbath Sentinel*, vol. 17, no. 11 (November, 1966), pp. 12, 15.
- <sup>5</sup> *What the Church of God Believes and Why* (Stanberry, Mo., Church of God Publishing House), p. 8.
- <sup>6</sup> Personal letter from Dr. and Mrs. M. L. Glendenning, Feb. 19, 1966.

#### Fifth in a Series on Adventist Education

### Adventist Code of Adventist Student Conduct

By LEIF KR. TOBIASSEN

The object of Adventist education is the acquirement not merely of knowledge but of character as well. Therefore the school must educate the student in the Adventist way of life and enable him to follow the Adventist code of Christian conduct, including that defining social relations.

In the field of association between young men and women the Adventist code of conduct is different from the worldly code. The Adventist concepts of social morals and of proper social standards are derived from the Bible and from the precepts committed to the Adventist Church through the Spirit of Prophecy. Accepted good form in society around us or the findings of sociological or psychological sciences are sometimes helpful, but they are never decisive in determining the Adventist code or the lines between the proper and the unsafe.

#### Adventists Are Distinct

Because of the influence of Ellen G. White's instruction, Adventist schools have established careful codes of student conduct. Students have been encouraged to concentrate on the main elements in education rather than follow their natural inclinations into the byways of immature courtship and early marriage; in fact, the strong tendency has always been to discourage marriage until the student's education is completed, so as not to hinder it. Teen-age courtship has been, and still is, of course, discouraged. Campus association between men and women in Adventist schools has been guided by standards of moderation, modesty, and restraint; comradely friendship has been preferred to emotional and sentimental involvement. Chaperonage has been maintained; frankness and above-board relations between the young and the older have been the rule. In this the Adventist college has refused to float with the tide.

In some parts of the world and in certain regions the adherence to sound Adventist standards has been an uphill battle; the national and regional way of life has often been much in contrast with Adventist concepts. The influence of popular psychology, of TV and the movies, of current magazines, and especially of the public school or the ordinary university, has at times confused the Adventist mind and blurred the distinction between Christian and pagan.

#### Responsibility Must Be Shared

Adventist schools have not been unaware of these problems. Adventist teachers have spent much energy in studying anew the instruction God has sent His people through Ellen G. White concerning the best ways in which Adventist young people in our schools can be liberated from the domination of the surrounding society. Adventist parents, also, have an important role in this, not merely by knowing and following the instruction in Ellen G. White's books themselves but by upholding Adventist teachers in maintaining Adventist standards. Young people are often more willing than older ones to adhere to the best proper Christian norms. Adventist schools today are major bulwarks of social morals; they will remain so as long as teachers and board members and church members are determined to give our youth only the best instruction and experience.

# The Holy Spirit and Our FINANCIAL STEWARDSHIP

By JOE ENGELKEMIER

SAID a 40-year-old architect recently, "When I got out of architectural school I went to work for a large company. I worked hard. I was making \$24,000 a year by the time I was 30. It was more money than my father ever made in his life. Where did it all go?"

The same architect confessed to another problem. "Something in me was always disappointed with money. 'Is this all there is to it?' I seemed to be asking myself. 'Isn't it supposed to be sweeter?'"

The Seventh-day Adventist who invests generously in the work of his church has neither of these problems. He knows where his money, particularly that invested in the Lord's work, has gone—and he knows it is secure for eternity. As for the "Is this all there is to it?" feeling—the joy of helping others forever excludes it, whether the investor's income be small or large.

A large percentage of Seventh-day Adventists have consistently given strong financial support to the work of the church, and as we move into the final crisis, that support will be increasingly enthusiastic. "In the last extremity, before this work shall close, thousands will be cheerfully laid upon the altar. Men and women

will feel it a blessed privilege to share in the work of preparing souls to stand in the great day of God, and they will give hundreds as readily as dollars are given now."—*Counsels on Stewardship*, p. 40.

The outpouring of the Holy Spirit at Pentecost had a distinct influence upon the financial affairs of the believers. Very few were men of wealth, but what they had was eagerly put into God's work. Nicodemus, who did have considerable wealth, gladly employed it to sustain the early church and "became poor in this world's goods" (*The Desire of Ages*, p. 177), but rich in eternal treasure. "Of one heart and . . . soul" (Acts 4:32), the early church consecrated their purses along with their hearts.

So it will be again, on an unprecedented scale, as we enter into "the last extremity."

But why wait until "the last extremity"? At that time will also come the decree that "no man might buy

or sell" except by permission of the authorities (Rev. 13:17). Will not many of God's people, even as they bring their offerings, find that they have waited too long?

Why run the risk? We have known all along that "the final movements will be rapid ones" (*Testimonies*, vol. 9, p. 11). Should not a spirit of unprecedented generosity be seen now? Is not now the time for hundreds to be given as readily as dollars were formerly? Is not now the hour for those who can do so to cheerfully lay their thousands upon the altar?

Comments inspiration, after mentioning that "thousands will be cheerfully laid upon the altar":

"If the love of Christ were burning in the hearts of His professed people, we would see the same spirit manifested today. Did they but realize how near is the end of all work for the salvation of souls, they would sacrifice their possessions as freely as did the members of the early church."—*Counsels on Stewardship*, pp. 40, 41.

"Did they but realize how near is the end"—but what is it going to take to awaken those who do not realize it?

Noting that these words were penned in 1886, some will dismiss conviction with the thought, "After all, that was more than 80 years ago."

It was about that same time that the servant of God wrote, "We are now upon the very borders of the eternal world" (*Testimonies*, vol. 4, p. 306). The church was upon "the very borders" then. It still is. We have been camping there—right on the border—for nearly a century. Now, as then, all that separates us from eternity is the rapid "final movements."

The pen of inspiration was not in error in expressing words of urgency. What was written then was true then—and it is true now. We have been, all along, upon "the very borders of the eternal world."

The passing of 80 years should deepen rather than lessen conviction concerning the urgings of inspiration. "The forbearance of God has been very great—so great that when we consider the continuous insult to His holy commandments, we marvel. The Omnipotent One has been exerting a restraining power over His own attributes."—*Prophets and Kings*, p. 276.

Let us never forget that "there is a point beyond which divine patience

"A steward identifies himself with his master."



“If you have extravagant habits,  
cut them away from your life at once.  
Unless you do this, you will be  
bankrupt for eternity.”

is exhausted” (*ibid.*). And can any discerning Seventh-day Adventist fail to see as he looks abroad in the world that this point is imminent? Can any fail to see the escalation that has been taking place in every area of prophetic fulfillment?

Secular voices by the hundreds have been pointing to grave signs of an impending crisis. Speaking of civil disorders at home that border on insurrection, and of “violence abroad on a scale unimagined,” one writer in the May 4, 1968, issue of the *Saturday Evening Post* commented, “Increasingly men of the center watch with dismay.” This author went on to suggest that “another symbol of the time has emerged: the repeated reference to William Butler Yeats’s prophetic poem *The Second Coming*.”

He quoted several lines from the poem concerning things falling apart, concerning the loosing of anarchy and of “the blood-dimmed tide.” Of greater significance, perhaps, was the fact that a poem entitled *The Second Coming* would be mentioned in a leading secular magazine, and that repeated reference to such a poem would be said to be emerging as a “symbol of the time.”

#### Time for Entire Consecration

Isn’t it time for the church to quit camping and start moving? Isn’t it time to consecrate all we have to seeing that the work of God moves forward in the power of the Holy Spirit?

“When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God. God cannot pour out His Spirit when selfishness and self-indulgence are so manifest; when a spirit prevails that, if put into words, would express the answer of Cain,—‘Am I my brother’s keeper?’”—*Counsels on Stewardship*, p. 52.

“God cannot pour out His Spirit when selfishness and self-indulgence are so manifest.” And is there any

area where selfishness more quickly manifests itself than in the realm of finances?

Though the record of Seventh-day Adventists surpasses almost all others when it comes to giving, consider what might have been:

“If our people had the love of God in the heart, if every church member were imbued with the spirit of self-sacrifice, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened; and we should be invited to enter. Had the purpose of God been carried out in giving the message of mercy to the world, Christ would have come, and the saints would have received their welcome into the city of God.”—*Ibid.*, p. 37.

This was penned in 1903!

“My brethren and sisters, practice economy in your homes. . . . Give up

your selfish pleasures. Do not, I beg of you, spend means embellishing your homes; for your money belongs to God, and to Him you must give an account for its use. Do not use the Lord’s money to gratify the fancies of your children. . . . Money is a needed treasure. Do not lavish it upon those who need it not. Someone needs your willing gifts. . . . If you have extravagant habits, cut them away from your life at once. Unless you do this, you will be bankrupt for eternity.”—*Ibid.*

Should not Seventh-day Adventists, as never before, manifest a burning zeal for the advancement of the work of God? Should not we consider our means, not as something to provide luxuries and indulgences for ourselves and our children but as resources to pour into the treasury of the Lord?

We call attention again to the description of a true steward. “A stew-

## The Beggar

By THOMAS A. DAVIS

Dirty rags hang in strips about his thin body and spindly legs. Scarred, deep-sunken eyes, vacant as marbles, turn each in a different direction toward a world they cannot see. Painfully the beggar shuffles down the bustling street behind the grimy little boy holding his hand.

His other hand is held out beseechingly as he moves along, pauses hopefully, moves on again. “*Baksheesh!* Gifts! I am poor. I am blind. I need clothes and food. Mercy. *Baksheesh!*”

Poor. Blind. Clothes. Somewhere, back in my mind, other words vibrate responsively to those. What are they?

“*And knowest not that thou art . . . poor, and blind, and naked.*”

But that old beggar knows that he is poor. He is all too aware of his blindness and his rags.

“*But we are all as an unclean thing, and all our righteousnesses are as filthy rags.*” “*And knowest not that thou art . . . poor, and blind, and naked.*”

But that old beggar knows.

Are we—many of us in the church—in a worse condition, spiritually, than that old beggar is physically, in his wind-blown rags, staring with dead eyes upon a dark world? Could we be?

The blind man’s cry quavers out again. “*Baksheesh!* I am poor. I am blind. I need clothes and food. Mercy. *Baksheesh!*”

O God, help us to see with our spiritual eyes and recognize our wretchedness as that old, blind man recognizes his. Make us, as we go about in our well-fitting suits and attractive dresses, to perceive our nakedness as that wretched man is aware of his. Help us to feel the pinch of our spiritual poverty as that ragged beggar feels his penury.

Give gifts, O God! Give us the eyesalve of spiritual discernment that we may see our abject need. Give us the gold of faith and love that we may be rich. Give us the white raiment of Christ’s righteousness to cover our nakedness.

Give, for we are poor, and blind, and naked.

ard identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his."—*Ibid.*, p. 113.

The position of a steward, a position of dignity and honor, is also a position of complete identification with the master's interests. It is a heart involvement with Christ. "And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service."—*The Desire of Ages*, p. 668.

### Sources of "Highest Delight"

This same "highest delight" will also be manifest in our financial decisions. It will be our pleasure to spend as little as possible upon ourselves—and our "highest delight" to put as much as possible into God's work. The feelings of the above-mentioned architect will never be the sentiments of those whose hearts and minds have been blended into this kind of conformity to God's will.

And the more we move into the kind of heart experience with Christ described by the servant of God, the more the Holy Spirit will influence our spending. Consider, for example, the suggestion inherent in the following question:

"When they really desire an article of dress, or some ornament or convenience, do they lay the matter before the Lord in prayer to know if His Spirit would sanction this expenditure of means?"—*Messages to Young People*, p. 357.

This question was asked concerning youth, but shouldn't all of us apply it to our purchases, particularly to those proposed expenditures not in the category of necessities? And would not the obligation of a faithful steward—"doing as his master would do were he presiding"—have a continuous influence upon the use of every dollar?

"His master's interests become his"—this is the controlling standard for our stewardship. And what is our Master's greatest interest at this moment? Is it not to see the way prepared for the promised outpouring of the Holy Spirit? Is it not to see the church possessed with a burning zeal to see the work go? Is it not to see the church once again beholding converts "flocking to her from all directions" (*The Acts of the Apostles*, p. 48)? Is it not to see His work quickly finished, so He can come for His own?

When we think of financial stewardship and the latter rain, we might inquire, Will it be the latter rain that leads to unprecedented giving or will it be unprecedented giving that helps prepare the way for the latter rain? Or will these two develop simultaneously?

### Dual Consecration

Logic would suggest a simultaneous development. One thing is sure—the "entire, wholehearted consecration" required for "an outpouring of His Spirit without measure" includes consecration of our finances. Equally apparent is our need to make such a consecration *now*.

As you have read this series, as you have thought of your Master's interests, and of your own, how about a practical conclusion? Review the needs of some aspect of God's work and make an investment that will be proportionate to the need of this hour.

Inspiration points out that "those churches who are the most systematic and liberal in sustaining the cause of

God are the most prosperous spiritually. True liberality in the follower of Christ identifies his interest with that of his Master."—*Testimonies*, vol. 3, p. 405.

It is this identification of interests that will make possible the latter rain. As a practical conclusion to this series, we would suggest a prayerful evaluation of every aspect of your stewardship responsibilities. Make sure that you are exceeding rather than falling short in the amount of tithe you are paying. Consider whether or not some of your property ought to be invested in God's work now. And determine wherein, by spending as little as possible upon yourself, you could reasonably increase your support of missions, of Christian education, of the Voice of Prophecy and Faith for Today, and of whatever program of the church the Lord lays upon your heart.

Such "entire, wholehearted consecration" will be blessed of the Lord—"exceeding abundantly above all that we ask or think" (Eph. 3:20). ♦♦

(Concluded)



## Danger in a Gold Mine

By JOYCE WILLES

THIS experience happened to Bill when he was a soldier stationed in the Philippine Islands. One day he and some friends were looking for something to do on their day off. They decided to visit a gold mine and see how it was operated.

The mine was the Ballotock-Amatock mine near Baguio, and was one of the richest gold mines in the world. As they reached the mouth of the cavelike opening they met the man who was the overseer of the mine. He handed coats to each of the men. They all looked at him, rather surprised. The temperature was in the hundreds outside the mine. "You'll need them when you come out, so take them with you," he cautioned.

"A coat in this weather?" laughed Bill. "It must be 120 degrees outside."

"Nevertheless, you'd better take it with you; I'll tell you why later."

They climbed onto the electric "mules," which were little railroad cars that ran two thousand feet back into the mountain. When they came to the end of the "railroad" they were two thousand feet from the top of the mountain also. When they stepped out of the cars, the overseer handed them each a pair of boots. Bill soon noticed that his leaked and that the water coming through was warm. He asked where the water came from, then saw it

dripping down the walls. "Why is it warm?" he asked, for he knew that quite often down in the earth it is colder than outside. "Put your hand on the wall," came the answer. Bill drew his hand back in surprise, for the wall was very warm. "This used to be a volcano," said the overseer, "but it hasn't erupted for many years."

Bill found out how the mine is shored up with wood timbers, so that the roof of the cave won't collapse and send tons of dirt and rock down on the men working there. A little farther in there were electric lights to show the way. The sweat glistened on the backs of the men working there, for it was many degrees hotter inside than outside the mine.

After they had been there for several hours Bill turned to his companions. "I've got to get back to the base by supper-time." As they got ready to go they began to put on their coats. The overseer explained, "Because it is so much hotter in here I always have the visitors wear coats, lest they get chilled and catch cold when they leave the mine."

The men were laughing and talking as they dressed when suddenly everyone stopped and looked at Bill, with mouths and eyes wide open. "What's the matter?" asked Bill. The overseer told him to look up, and Bill saw that the wires which gave power to the cars that had brought them in were bare. "If your hand had come a fraction of an inch closer to that wire, you would have touched it and died instantly. The water around your feet would serve as a perfect ground. Your hand came close to the wire when you put your arm through the sleeve of your coat."

Bill remembered that God sends His angels to take care of those who believe and trust in Him. He offered a prayer of thanks to God for saving his life.

## FIFTY YEARS OF PROGRESS

(Continued from page 1)

A. A. Esteb, representing the General Conference; Henry Peterson, representing the Trans-Africa Division; and D. C. Beardsell, representing the Central African Union, conducted a school of lay evangelism at Gitwe training school early this spring. Leading laymen came as delegates from the churches of the district. The students of the training school were invited to attend some of the meetings. New missionary zeal was generated and the laymen were set aflame with the spirit of evangelism. It was a thrilling sequel to our meeting to learn that within a few weeks after this meeting 1,306 persons were baptized at Gitwe in one day, with 39 pastors officiating. This indicates that the soul-winning spirit continues to surge through the hearts of our people and is reaching new heights as evangelism moves forward.

### Beginning of Work

The story of our pioneering work at Gitwe, which was the first Adventist mission station established in the Central African Union, is intriguing.

Work in the area of the Central African Union began after World War I. The first pioneer was D. E. Delhove, an Adventist soldier who had been drafted into the Belgian Army. Loving the people of this land, he did not want to be returned to Belgium after the war. He was impressed by the beauty of the country and recognized the intelligence of the people. He was convinced that this would be a fruitful field. He begged to be permitted to remain as a Seventh-day Adventist missionary. His request was granted in July, 1919.

For a few months Missionary Delhove took charge of a Protestant mission station that had been abandoned during the war. However, when the missionaries returned, he left and began searching for a suitable site on which to build his own Adventist mission station. His prayers were answered. He was given a plot of land by the authorities that comprised 125 acres, including a low ridge of land known as Hill of the Skulls. Since it was rumored that a Rwanda king had once placed a curse upon it, it was looked upon by the nationals with superstitious dread. The plot was about 11 miles north of the town of Nyanzaf. On this unpromising ground that had been cursed, the foundations were laid for Gitwe Mission by men with abounding faith in a God who could bless in spite of the curse of a king. How that faith has been rewarded!

Since Gitwe Mission is on an elevation of 5,643 feet above sea level, the climate is healthful. It was in the year 1920 that the mission station was erected there. Henri Monnier, of Switzerland, joined D. E. Delhove in these early beginnings of the development of our mission work. How these pioneers would rejoice today to see the growth of our work in the Central African Union!

Several new mission homes were being constructed at the Gitwe Mission when we were there this spring. The training school chapel that seats nearly 1,000 people was packed when we spoke.

It was also in 1920 that H. Monnier opened the Buganza Mission near Lake Muhasi. However, when the Great North Road was laid through the mission site, a new site 7,643 feet above sea level was secured near Rugengeri, to which, in April, 1921, H. Monnier and A. A. Matter moved the mission. This was the A. A. Matter of lion-hunting fame, who, with his sister, Maria Matter, opened the Rwankeri dispensary, at which his wife served as midwife.

The stories visitors to Africa hear concerning A. A. Matter's fame as a lion hunter are hair raising. Missionary Matter, a modern Nimrod, hearing of the many natives in a certain district who were being killed by the lions, set out at great personal risk to save the people from the lions. He became so successful as a lion hunter that the people flocked to hear this great man tell his lion stories. And A. A. Matter to this day is referred to as a mighty hunter of souls as well as a hunter of lions. He was indeed a fearless missionary. He is the man who ventured across Lake Kivu in a dugout canoe. When the canoe turned over, it took superhuman strength to save his companions who could not swim. However, as a result of the trip the mission on Idjwi Island was established, and there are several churches in the place today.

### First Baptism

The first baptism at Rwankeri was in 1924 with two candidates, Petero Lukangalajunga and Yohana Ruvugihemva. These two men became teachers when a school was opened by H. Monnier in 1925. Some time later Petero was drowned in Lake Kivu when the boat in which he was making a missionary visit capsized. There were three other teachers—Paulo Rwangezeho, Gideon Gakindi, and Filipo Kurujyibgami. Of these first five teachers, Yohana and Paulo

were ordained as SDA ministers in 1934. This was 15 years after the beginning of the work in this field in 1919. Most of the growth has been since 1934. So in 35 years most of the 80,000 baptized believers have come into the church.

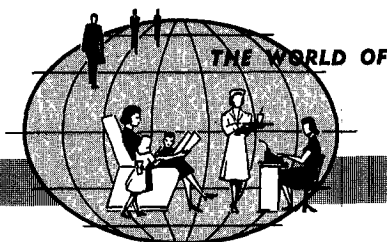
What is the secret of the phenomenal growth in the Central African Union? I soon found part of the answer. At the Ngoma mission I saw literally acres of Sabbath schools. Each class was small, with 10 or 12 or 15 members. Each class was small enough to encourage member participation. Each member was able to enter into the discussion of the lesson. Questions were freely asked and answers were given. There was action. There was participation. The Sabbath school was not just another preaching service. I could not argue with such success as they were having. I began to wonder whether any other field in the world could point to a Sabbath school membership that is more than twice the church membership.

I discovered another secret of the growth of the work in this union in the amazing loyalty, love, and activity of the laymen. This fact was brought out forcibly by the present president of the Central African Union, P. G. Werner. Elder Werner reported that the laymen were in a large measure responsible for the tremendous growth of the work in that field. He said that for many years the laymen have been transporting sick neighbors and friends on stretchers, often for many miles over mountains and across valleys, to bring them to our hospitals and dispensaries. As a result, thousands of these people have accepted the message and have been baptized into the church. So again we find that the missionary zeal and love of the laymen must complement the missionary efforts of our workers to bring about such amazing progress.

The motto adopted by the Central African Union for 1969 is "More and more of God's sweet Spirit and more and more souls won for God's kingdom."

The wonderful baptismal record so far this year indicates that the Central African Union members and workers are determined to "stretch every nerve" to make this beautiful motto a reality.

I came away from this amazing mission field with the impression that many other fields could profit by taking a leaf from this chapter in the modern book of Acts being written by the workers and laymen in the Central African Union. Let us join in hearty congratulations to this great mission field on the occasion of their fiftieth anniversary in July, 1969. ♦♦



# The Adventist Woman

Conducted by DOROTHY EMMERSON

## Beware the Trap!

By M. CAROL HETZELL

IT WAS a strange sentence—no doubt about that. “We’ll be looking forward with keen anticipation to receiving the alps.”

Visions of a sizable packing-and-crating job shuttled through my mind. A tidy package indeed! I could see the lofty Matterhorn with a neat bow on its peak.

Of course, what had really happened, instead of a land transaction, was a misinterpretation of a dictated

sentence. The word “helps” had been transcribed erroneously, and the stenographer hadn’t taken the trouble to see whether her transcription made sense.

The error brought to mind other gems such as: “He was a sweet little boy with wild blue eyes.” What the substitution of a w for an m did to *that* little boy!

“An old man entered, leaping on a stick.” The seemingly agile octoge-

narian was in actuality *leaning* on a stick.

“When it comes to planting, there is usually a time when seeds should be sown or plans set out to take advantage of the weather.” Perhaps more of us need to set our plans out to weather before plunging into them, but what created this gem was a lazy left forefinger when it came time to hit the t on the typewriter keyboard.

Such errors are usually humorous, but humor can yield to utter dismay when the omission of a vital word completely changes the meaning of a sentence.

I recall a news release giving Adventist statistics on health and welfare work. Beamed to newspapers all across the United States, it announced proudly, “Of course charge is made for services rendered.” Fortunately, before the release got into the mail someone read it, and many quivering fingers got busy inserting the word “no” where it should have been, before “charge.” What a generous crowd of philanthropists *that* release would have made Adventists appear to be!

These are tiny things, small errors seemingly, but what damage they can perpetrate! We are all so human, so prone to error, that in an office situation all must work together as a team to turn out the best. No one can afford the luxury of excusing himself from doing his best. Particularly is this true of the person engaged in God’s work. In a church charged with the commission of warning a world of time’s brevity there is no place for the excuse “I’m not paid to think. I just type what is given me.”

Quite aside from the responsibility to the employing organization, the worker has a responsibility to himself. How boring must be work that presents no challenge to the mind! And what of the mind? Can it long lie dor-

## What Is Home?

By BEATRICE S. STOUT

“What makes a home?”  
I asked my little boy,  
And this is what he said:  
“You, mother, and when father comes  
Our table set all shiny, and my bed.  
And mother,  
I think it’s home  
Because we love each other.”\*

—Grace Noll Crowell

Who could sum up more fundamentally the meaning of home? To this child home was a kindly, happy place. Home to him was love and a few plain household treasures.

It is homes such as these that bind the children to them. “Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world.”—*The Ministry of Healing*, p. 394.

How comprehensive is the counsel given by the Father of love! The discerning parent who has grasped and utilized the instruction will build into his child’s character principles that will fortify the child against the enemy’s seductive temptations.

By submerging self, by putting everything we have into parenthood, we may disappoint the enemy and save ourselves through long years the feelings of futility and frustration.

“I do not pray for palaces of splendor,  
Or far amid the world’s delights to roam;  
I pray that I may know the meaning tender  
Of home, sweet home.”

—Amos R. Wells

\* First stanza of “Fundamental,” quoted from *Silver in the Sun*, Harper and Row, Publishers, New York, 1934. Used by permission.

mant without becoming dull and unresponsive? Only as the mind is exercised does it remain alert and develop to its full potential.

Another danger lurks in the area of attention to minutiae. People who have long been employed at a certain task and have become proficient at it tend to ease up a bit. Their minds may go galloping onward while their hands go through the mechanics of something they have done over and over again for years. "I don't really need to give my full attention to this," the subconscious says. Or, "I've done this so often I don't have to concentrate on it anymore."

Perhaps a news story is banged out on the typewriter and turned over to be mimeographed without a second thought. The "expert" has done many releases. This is just another story, and under pressure of time he fails to concentrate on it enough to make sure he has used the very best lead or approached the story from the most interesting angle. He reaches the "30" point, rips the paper out of his typewriter, and sends it on its way feeling that he has done his job.

### Sloppy Writing

Publishers call this sloppy writing. And it is. The writer knows better, but doesn't do better. It's a very real trap for those who write quite a bit. There is the tendency to neglect the more boring details of polishing a story or an article, making sure sentences are tight, fresh, and completely grammatical.

This person stands at the opposite end of the pole from the one who says, "I can't do anything anyway, so I'll just do what I'm told and follow my instructions out the window." He is overconfident, and sooner or later he will hear that overconfidence trap snap shut with a resounding crack. The awakening may be painful, but hopefully there will be an awakening.

The same trap awaits those who feel they have become fully informed on their work and know all the answers. They don't need to look around to see what others in the same field are doing. They don't need to read further about their profession or trade.

We never have all the answers. We can never afford to close our eyes to what is going on in our specialized world. We can always learn something from someone else, and must if we are to turn out a really good job, if we are to be worthy stewards.

The wise man of God spoke the secret formula for success when he said, "Whatsoever thy hand findeth to do, do it with thy might" (Eccl. 9:10). ♦♦

## Especially FOR MEN

By ROLAND R. HEGSTAD

**CALL ME BROTHER** To a generation reared to believe that nothing, but nothing, is omitted from the Sears catalog, this news will come as a shock. Someone is offering something that that esteemed purveyor of solid values does not include: Ordinations. And free! For a trifling \$20 more you can add an honorary degree—Doctor of Divinity. There are a few lessons to read, but have no fear: Anyone who can handle a first-grade reader (Run, Jack. See Jack run.) has the potential to graduate *summa cum laude*. Even the illiterate might aspire. The founder of the service admits that he himself cannot read. He does, however, claim to know the Bible by "membry."

The novel service offered by "Dr." Kirby J. Hensley, of Modesto, California, poses some interesting questions. As "Dr." Richard Utt (elevated to honorary status while doing the article) points out in the July-August *Liberty*:

"With every ordination certificate he sends out, Dr. Hensley sets up a potential lawsuit or two. One of his ordainees could be ejected from a hospital or prison he attempted to enter as a clergyman. An 'instant minister' could claim a parsonage deduction on his Federal or State income tax return. One of Hensley's 2,000 plus churches chartered by mail may demand property-tax exemption. Students on campus—or even servicemen in Vietnam—could test the validity of the ordinations by claiming exemption from military service. (Hensley claims several servicemen have already used the ordinations to secure dismissal from the Army, but he is vague about the details.)"

A legal test of Dr. Hensley's Universal Life Church, Inc.—which seems sure to

come—would raise interesting questions. Who defines a church? Just what is a clergyman? Must a church meet minimum standards (housing? ethical? theological? number and sincerity of adherents?) before it can secure legal status? The potential for mischief is explored in Utt's article "Mail-Order Ministers."

Despite the hazards, I'm glad pedigrees in theology are now within the reach of all. The Bible emphatically teaches the priesthood of believers. What with some preachers ascending the esoteric heights and cultivating language only the angels understand, what is left but to bring people up to the ministry? And that doctorate, if disseminated broadly enough, seems the sure cure for the love of titles that weekly "doctor up" church bulletins.

After reading a recent *Review* article ("Doctor" or "Brother"? by Carsten Johnsen), I concluded that we males may have unfairly libeled the fair sex when we labeled them the "vain sex." Those were not women to whom Christ addressed His rebuke: "They love to be greeted with respect in public places and to have men call them 'rabbi!' Don't you ever be called 'rabbi'—you have only one teacher, and all of you are brothers" (Matt. 23:7, 8, Phillips).\*

When every member of the congregation gets his doctorate, what is left for the minister but to seek the distinction of being called "Mister" (hardly holding the connotation of "master" in our day)? Or, when his transformation is complete, "Brother"? And when everyone in the church then aspires to calling everyone "Brother," well, you see the potential for good that "Brother" Hensley has unleashed.

I spoke at a college church recently. When I was asked how I would like to be introduced, I didn't hesitate. "Please," I said, "do you know how to say Brother?"

\* *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

### OUT OF THE MOUTH OF BABES

#### How Much Trust?

In this day and age of a lack of trust in God, I was particularly struck with what our son said to me the other day. He is seven years old and delights to have me tell him Bible stories while I'm working around the house. I was telling him the story of Samson and how at first the mommy and daddy did not have any little children at their house. They prayed for a baby boy, but after many years of praying and still not receiving a baby they finally decided God was saying No to their prayers. Even though they could not understand why God

should say No, they still trusted Him and loved Him.

At this, our young son answered, "They must have been Adventists, then."

It made me stop and think—do I always live up to this simple definition of an Adventist? One who trusts God completely, even though He says No, or Wait awhile, and I do not understand why. How often I murmur and complain when things do not go my way.

I want to be able to say, "I'm an Adventist; I trust in God."

MRS. GLENN MURPHY



# From the Editors

## APOLLO 10 AND THE SIGN OF THE SON OF MAN

"It's an incredible sight, way off the bow of the carrier," said the commentator on the recovery ship, the aircraft-carrier *Princeton*. "You can see it as a red dot," he continued, "with a white plume behind it."

Just then the double sonic boom was clearly audible from the deck of the carrier.

"Here it comes," shouted someone, and, as the ship's crew gazed, the spacecraft, trailed by three huge orange-and-white parachutes, descended gracefully and splashed down in the warm Pacific waters, 450 miles east of Samoa.

Thus ended the historic flight of *Apollo 10*, which had taken men to within ten miles of the moon, the closest man had ever come to a celestial body.

As we followed by radio the return of the men from the blackness of space, we felt deeply involved emotionally. As the space capsule approached the earth at a rapidly gaining velocity, reaching 24,759 miles an hour, 72 miles an hour more than the re-entry velocity of *Apollo 8*, and the fastest man had ever flown, we shared the apprehension of millions all over the earth. Would the parachutes deploy at the proper time? Would the landing be safe? When the sightings were reported and the news of a safe splashdown was finally broadcast, a great sense of relief came over us—and a great sense of accomplishment. It had been a fantastic performance.

### Another Space Spectacular

As we pondered the well-nigh incredible feat, our minds were carried forward to a re-entry far more spectacular, and of infinitely greater significance, to take place in the near future. Some 1,900 years ago Jesus left this earth on a space flight that would carry Him not on a mere three quarters of a million miles to the vicinity of the moon and back but to His Father's throne and ultimately back again. No Saturn 5 rocket with millions of pounds of thrust was needed to carry Him aloft. Of the lift-off the historian Luke simply recorded, "While they beheld, he was taken up; and a cloud received him out of their sight" (Acts 1:9).

Whereas around Cape Kennedy on May 18 many thousands of interested observers watched the historic blast-off of *Apollo 10*, on Mount Olivet only a handful of disciples "looked steadfastly toward heaven as he went up" (verse 10). Concerning His flight escort it is said, "While the disciples were gazing upward to catch the last glimpse of their ascending Lord, He was received into the rejoicing ranks of heavenly angels. As these angels escorted Him to the courts above, they sang in triumph."—*The Acts of the Apostles*, p. 32. Two angels were there, assuring the surprised and grieving disciples, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (verse 11).

It is almost time, now, for Jesus to make His re-entry. Stormy times lie ahead for the people of God, but the final movements will be rapid ones. Following the darkest hour of this world's history there will be a group of faithful ones gazing up into the heavens for the first sign of His appearing, just as the crew on the carrier *Princeton*

were gazing upward for the first sign of the returning spacecraft. Those crewmen saw first the red dot with the 50-mile-long incandescent trail, later believed to have been the discarded service module burning up in the atmosphere.

The watchers for Jesus' re-entry will see first the "sign of the Son of man." "Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man."—*The Great Controversy*, p. 640.

We can imagine shouts similar to those from the deck of the carrier, "Here He comes!" "It's an incredible sight!"

Jesus' re-entry will indeed be an incredible sight! "The firmament seems filled with radiant forms—'ten thousand times ten thousand, and thousands of thousands.' No human pen can portray the scene; no mortal mind is adequate to conceive its splendor."—*Ibid.*, p. 641.

### Celestial Sonic Booms

The sonic boom for which the crew was waiting, and which they heard at the predicted moment, reminded us of the sounds that will accompany the return of Jesus. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (1 Thess. 4:16).

*Apollo 10's* sonic booms were soon lost over the tropical Pacific. But when the trumpet of the last day shall sound, "the dead shall be raised incorruptible" (1 Cor. 15:52). "The voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then, raising His hand to heaven, He cries: 'Awake, awake, awake, ye that sleep in the dust, and arise!' Throughout the length and breadth of the earth the dead shall hear that voice, and they that hear shall live."—*Ibid.*, p. 644.

The time Christ spends on earth after making His re-entry is brief. Preparing to return to His Father, He gathers His people, the resurrected ones and those who "are alive and remain unto the coming of the Lord."

### Invasion From Outer Space

But one other aspect of Christ's re-entry should be noted. For the wicked the re-entry is a hostile invasion from outer space: "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:11-15).

The military might of earth will combine to oppose the celestial armies: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army" (verse 19).

In the unequal battle all human warriors are destroyed (verse 21) and the devil and his angels, prisoners of war, are confined to this earth made desolate by the judgments of God (chap. 20:1-3).

The saints having been gathered, and the devil having been consigned to a vast, desolate concentration camp, Christ and the righteous take their space flight to heaven. After 1,000 years another space flight returns them to this earth, where an assault is made against Christ by the devil, his angels, and the hastily mustered resurrected wicked. This time the battle ends in the complete eradication of sinners and the originator of sin. A renewed earth then becomes the home of God's redeemed people throughout eternity.

While the earth is anxiously awaiting the flight of *Apollo 11*, which is expected to land men on the moon, it ought to be awaiting far more eagerly the imminent space flight of Christ and His angels from heaven to this earth. But alas, how few are giving this flight any thought! By most of earth's inhabitants the event is given no credence. They regard those who await it as fanatics.

It is the mission of the Seventh-day Adventist Church to alert earth's inhabitants concerning the event of overwhelming moment soon radically to change the course of this world's history. Perhaps the introduction of the space age, which is creating interest in space travel, may yet be the means of renewing interest in the space travel of celestial beings long ago described and presaged in the Sacred Book. D. F. N.

## A DRAMATIC REVERSAL OF OPINION

"At the present time, do you think religion as a whole is increasing its influence on American life, or losing its influence?"

Six times during the past 12 years the George Gallup pollsters have put this question to a representative cross section of people in the United States. In 1957, 69 per cent of those questioned stated that they felt religion was increasing its influence; 14 per cent said they felt it was losing. Succeeding polls—in 1962, 1965, 1967, 1968, and 1969—revealed a steady trend toward belief that religion is losing its influence on American life. The percentages of the most recent poll were almost the opposite from those of 1957. In 1969 only 14 per cent believe that religion is increasing its influence, but 70 per cent feel it is losing. According to Dr. Gallup, this "represents one of the most dramatic reversals in opinion in the history of polling."

During the same 12-year period (1957-1969) church attendance has declined steadily. National church attendance was highest in 1958, but since that time it has dropped 6 points, to 43 per cent of adults attending church in a typical week. This is the lowest point recorded to date. Attendance decline has been greater among young adults than among those who are older. While the over-all average has slipped only 6 points, the drop among young adults has been 14 points.

### Contributing Causes

It would be difficult, if not impossible, to assign accurately the blame for the lessening influence of religion in America. Several contributing causes, however, seem obvious. One of these is the fact that the message offered by many churches no longer deals with the spiritual problems that torment mankind. Instead of helping guilt-ridden sinners find peace through Christ at the cross, too many churches have become involved with political and social questions. Disillusioned and disappointed, church members have reduced their support of the institutional church and have stayed away from worship services in the house of God.

Prosperity also has had its effect. Economically secure, well-fed people tend to be content with life in this

world. They become less interested in the "better land." With plenty of money in their pockets, many spend weekends in the mountains or at the beach, thus leaving empty pews in their home churches.

A third factor that has undoubtedly contributed to the decline in religious influence has been the confused, even atheistic, theology propounded during the past decade. When theologians and ministers declare that God is dead, that the Ten Commandments are no longer binding, and that many of the stories of the Bible are merely religious myths, it is not surprising that religious influence has declined. People take the position that "if religious leaders no longer believe in the teachings of historic Christianity, why should we?"

In addition, modern young adults have been disillusioned by the inconsistent conduct of their elders. When throughout their growing-up years young people see their parents say one thing and do another, they become skeptical and cynical. If parents have told "white lies" when situations seemed to call for a deviation from absolute honesty, what hope is there that young people will prize integrity? If parents are undisciplined—even immoral—in their personal lives, yet profess to be followers of Christ, how can young people be expected to believe in the power and value of Christianity?

### A Warning to Us

We take note of this survey merely because it may carry a message of warning to us as Seventh-day Adventists. Our church does not exist in a vacuum. Our members are subjected to the same powerful forces that influence those about them. Some of the cultural and environmental factors that have tended to neutralize the spiritual experience of fellow Christians may also affect Adventists. Each member would do well to ask, "Am I lukewarm? Is my religion less influential in my life than it was ten years ago, or even last year? Do I attend church less regularly? Is my life inconsistent with my profession?" If the answer to any of these questions is Yes, reformation is called for. The Advent message must be applied to every aspect of daily living—to one's plans, activities, and decisions.

This is serious work. It calls for full surrender, for full cooperation with the Holy Spirit. It calls for self-examination, for reading, study, and meditation.

But whatever the cost, the price is not too high. Adventists must not contribute to declining church-attendance figures, nor to the lessening of religious influence in America or in any other land. By God's grace, in this and in all other worthy pursuits, they must help stem the tide. They must be powerful witnesses for God and truth in a world that seems to be moving rapidly toward the final crisis. K. H. W.

## *Out of the Abundance . . .*

By BARBARA FALCONBRIDGE

Fountain flowing, ye source ever yielding,  
Spring fed of nature, what savor thy tide?  
Thy waters are sweet, or else they are bitter;  
In blessings come forth, or with cursings deride.

Thy spray, lighting soft on the banks of thy current,  
Shimmers it there to gladden the view?  
Or, finding a blossom poised, hopefully waiting,  
Withers and wilts it with acid spue?

O God, I confess it! The spring of my nature  
Is far from the sweet source that it ought to be.  
Connect it, I pray, to the head of Thy fountain,  
That Thy words, in blessing, may issue through me.

# LETTERS

to the Editor

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

## ONE-THIRD OF INCOME

The discussions on financing our educational program have stirred up an interest in giving. While, according to Ellen G. White, the Israelites contributed more than one fourth of their income, our family felt that our liberality should exceed that of the average Israelite. The eyes of the covenant people were focused on their own nation; ours take in an entire world of missionary enterprises, pressed by the urgency of time running out.

Mrs. White also says, "A conscientious few made returns to God of about one third of all their income" (*Testimonies*, vol. 4, p. 467). We decided to do likewise. We now have followed this practice for a time, to our great joy and satisfaction. This money has gone directly into the treasury. Aside from this, we have spent sums for missionary literature and gifts to various charitable enterprises, and we have been abundantly blessed.

Of course, we do not suggest this as a general goal, but there are many retired folks, like ourselves, on pensions and social security with only minimal expenses who can give far more than the usual scale of giving.

We have no expensive hobbies; we do not want excitement. We do not crave luxury trips to foreign lands. We are satisfied with the quiet pleasures of home and in helping forward the Lord's work, using our means to hasten that great day when we shall join Christ's own guided tour through the immensities of space to the Holy City. Then our joy will be complete.

NAME WITHHELD

Paradise, California

## INNER-CITY MINISTRY

I was thrilled when I opened the REVIEW, read, and saw the pictures of what our church is doing in the inner city.

MRS. RUTH KELLER

Dayton, Tennessee

## BACKSLIDERS

Re a letter in the May 8 REVIEW AND HERALD. It reflects the prevailing attitude of many by implying that all backsliders were never really members of the remnant church. I quote: "Have these backslidden ones really been part of the remnant church?"

I believe most of us have known good, honest people who were once faithful members of the remnant church. There are some who once embraced this truth as dearly and sincerely as most of those who are still in the church. They were driven out because of some form of unkindness, false accusation, or wicked gossip. Many are even abused and discouraged before they become established in the church.

It is all too easy to be smug, and to justify ourselves by saying the backslider never really was a member of the remnant church. This serves only as a convenient excuse to avoid the real issue. We may ask ourselves, Are we guilty of driving some honest soul away from the church? Did we work as hard as we could to help the new members become established? Did we, perchance, start tearing them apart as soon as they came in?

GROSSE A. SORENSON

Luck, Wisconsin

## SCHOOL PRAYER ISSUE

According to Russell Kirk, columnist with the Orlando, Florida, *Sentinel* (April 14), public-opinion polls show that people overwhelmingly would like to bring public prayer back to public schools. Why? Are the children asking for it?

When a man leaves home in the morning, does he expect his employer to provide prayer for him when he arrives for work, especially if he just had worship at home? No! Then why the demand for it for the children in school? Why not campaign for prayer at work?

Jesus said, "Render to Caesar the things that are Caesar's, and to God the things that are God's" (Mark 12:17). "Caesar" provides schools for the education of the children and the teaching of patriotism; a church is dedicated as a house of prayer.

Prayer is a personal matter. There are many conflicting ideas about religion, and some people are opposed to religion. So where is the proper place for prayer? It is in the home where the parents can teach their children their own beliefs with no animosity being aroused. Prayer in school would bring about various religious conflicts, for not all would be satisfied with prayer or with any one kind of prayer.

In his opening statement Mr. Kirk states that "about half the people in America are churchgoers." Probably still fewer have family prayer in their homes. So why are people so unanimous in their demand for prayer in the public schools? Obviously it is because such agitation is popular and many people want to be with the majority. Though concealed, the real answer can be found.

Most people either don't care to send their children to Sunday school or are unable to send them to one where prayer can properly be made. So why do they demand prayer in the public schools? The answer seems simple. Since the state requires that all children attend school and that is the one place they must go, any responsibility they feel they can shift onto the school will be widely carried out, although the school really has no right to provide anything of a religious nature.

What is really needed is to have God and prayer in the home.

ALEX FRANZ

Kissimmee, Florida

# The Wayside Pulpit

By HARRY M. TIPPETT

*"Howbeit this kind goeth not out but by prayer and fasting."* Matthew 17:21.

It had been a great night up there on the mountain. The Saviour was transfigured. We are too often inclined to think of the narrative of the Saviour's transfiguration as a bit of technicolor thrown in to adorn the gospel story. But tremendous issues were implicated in the event. Only vaguely did the disciples recognize the mission of Jesus. They knew Him in His humble daily walk; they clung to His penetrating counsels; they marveled at His miracles; but they didn't really know Him as the Sent of God.

Few who read the story of the ascent of Peter, James, and John up the mountainside with Jesus realize that it was to Him a foretaste of Gethsemane. For it was only after hours of agonizing prayer that the illumination came, and by that time the disciples were asleep. They were awakened when the gates of heaven burst open with the glory of realms supernal, and saw in amazement things mortals had never before beheld. Moses, who had talked with God on Sinai, was there. Elijah, at whose command Carmel shook with flashing fire, was there. Then in the fading effulgence of the eternal kingdom the disciples "saw no man save Jesus only."

But what a contrast between power and futility is juxtaposed in the sacred narrative when the next morning the nine other disciples of Jesus tried in vain to exorcise the demon out of an unfortunate boy. Perhaps they were overconfident—this was only a routine case. Was not casting out devils part of their profession? They needed no heavenly light or special illumination for their work, or so they thought. And, with crestfallen faces, they were utterly baffled when Jesus with clear authority relieved the boy and his father of their distress.

Why couldn't we do it? Their question was a natural one. Here was a case not in their code book. They needed to know that God's triumphs are not always easy. Unbelief, half-hearted consecration, spiritual lassitude, hinder His miracles. Jesus spoke from a fresh experience in dedication and spiritual outreach. Heaven opens to the importunate, and it is they who discover the wondrous fact that light is sown for the righteous (Ps. 97:11) and "He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29). In his great masterpiece *The Transfiguration* Raphael puts the effulgence of the mountain and the despair of the disciples at its foot in the same picture—the insight of deep spiritual understanding.

# Lack of Bibles Limits Baptisms

By P. M. DIAZ  
Lay Activities Secretary  
South Philippine Union Mission

The first graduation for The Bible Says class held in the South Philippine Union Mission was recently conducted in Surallah, South Cotabato. Some 130 Bibles were given away. Many more people had wanted to enroll, but there were no more available Bibles in the vernacular during the campaign.

At the same time, P. M. Diaz and Z. B. Fernal, lay activities secretary of the Southern Mindanao Mission, officiated in the baptism of 94, the first fruits of the meetings. Four others have since been baptized, and about 25 more are being prepared for the next service. A church building has been built, and the 30 original members of the church are rejoicing that their membership has been increased so much.

The class was held in connection with an evangelistic campaign conducted by Pastor Diaz in response to the request of the Southern Mindanao Mission. Pastor Fernal and the church members assisted him.

Many who came to the meetings reported their experiences. One man scolded his wife for going to the meetings with a neighbor each night, walking the few miles' distance in spite of occasional rain. His wife merely replied, "If you only knew." He finally accompanied her one evening and was amazed at the plain and beautiful presentation of the truth. He never missed a meeting thereafter. He also received his certificate and was baptized with his wife.

Another man endured suffering for accepting the message. Twice he was mal-



Outside the packed lecture hall listeners stand or sit near windows to catch every sentence of *The Bible Says* lecture series.

treated by former associates because he now refused to drink and carouse with them. When he was away his wife was threatened with a gun, and their house was stoned several times to dissuade them from joining the church. They stood firm, and after baptism they began sharing their new faith with others.

One layman who lived near the meeting place invited the neighbors in the nine houses between his home and the hall. He enrolled them in the Gift Bible

Plan. Among the occupants of the nine houses he saw the baptism of the husband and wife in the first house, the mother and daughter in the second, the mother in the sixth, the husband and wife in the seventh, and the mother and two sons in the eighth. Some of those living in the third and ninth houses are preparing for baptism. And those living in the fourth and fifth houses are now asking about the transformation they are witnessing in the lives of their neighbors who became members of the Adventist family.

One non-Adventist church member from another town attended a meeting one Friday evening when the change of the Sabbath was being presented. He was deeply moved with the Christ-centered appeal from God's holy Word. The next day he attended the Sabbath services at the hall and enrolled in *The Bible Says* class. He later received his certificate and was baptized. His wife has threatened to leave him, but he says he is prepared to endure even that because of his love for Christ.

One boy went to our meetings and was touched by the way we prayed. A few days later his clothes caught fire and he was burned. But he cried to his parents, "Do not be afraid. Pray, just pray as the preacher in the Surallah Center prays." This made the grandfather curious and he went to the meetings. He is now preparing for baptism.

Books and periodicals sent by members in the United States have been used effectively in attracting people to the meetings and in establishing the converts in the message.

## SPAIN:

### Property Is Purchased for Training School

The Adventist Church in Spain has signed papers for the purchase of land for a new school. Located in sight of Sagunto, the historic city with Roman ruins that include a well-preserved theater, the property is only 15 miles north of Valencia.

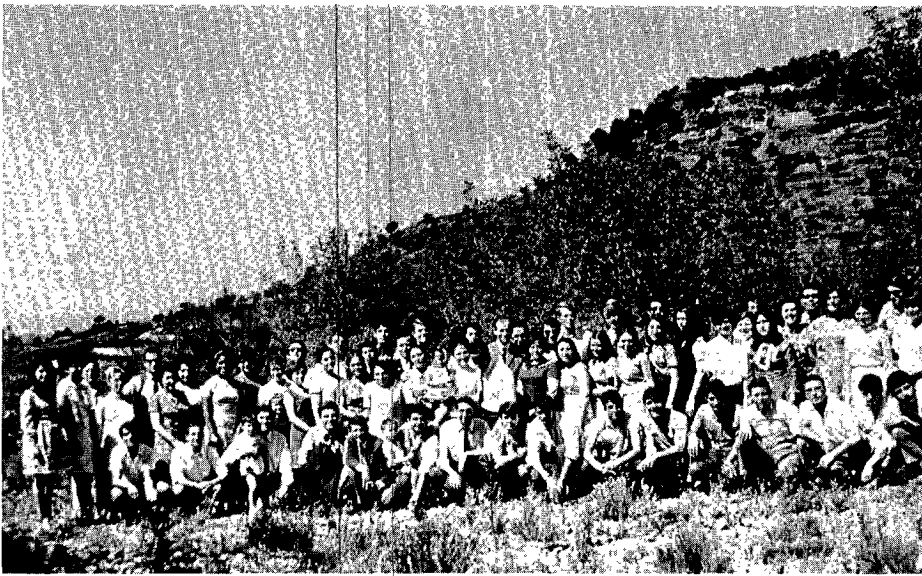
From this 25-acre site, surrounded by pine-covered hills, there is a view of the Mediterranean Sea. Although the property is not large, it is sufficient for the present. More land can be acquired if funds permit.

The workers here are thankful to the General Conference and the Southern European Division for their appropriations that have made possible this purchase. God providentially led us in securing this property at a reasonable price. When the owners found out that it was for a school, they made important reductions, for at one time they themselves had wanted to start a school there. Circumstances changed their plans, and for this reason we were able to buy the land and have \$30,000 left toward the construction program. We calculate that the plant will cost \$100,000.

The conditions under which the school is operating at present are ex-



Z. B. Fernal (white hair) and P. M. Diaz officiate in the baptism of 94 persons, 69 of whom were graduates of *The Bible Says* study program in South Cotabato, Philippines.



Students and teacher of the Spanish seminary gather at their newly acquired property.

tremely difficult. For two years we have been in Valencia in what was the pastor's apartment on the second floor of the church building. We have about 2,150 square feet for classrooms, kitchen, laundry, library, and a tiny office for the director and teachers. The area is so small that in order to have a little office for the secretary, the fixtures in the bathroom were removed and she works there. Every few minutes a piercing train whistle sounds as the engine rounds the curve by our own building. Teaching becomes but a series of interruptions. The dormitories are in rented quarters a 15-minute walk away.

Full of hope and dreams, we now rejoice that we at least have the land, the beginning of a college plant. If sufficient funds become available, construction of the most essential part of the plant will begin during 1969 so that we can open the 1970-1971 school year out in that setting so ideal for one of God's schools.

This year there are 74 students in the ministerial, secondary, and teacher training courses, along with a dozen who are taking Spanish courses for foreign students—most of these from the United States. This year's seven-member class is the first to graduate at the Valencia site. Four graduates are from the ministerial department and three from the teacher training course.

José López, *President Spanish Bible School*

**LIBERIA:**

**President Sees SDA's; Tells Policy Changes**

The President of Liberia, Dr. William Tubman, recently gave an exclusive audience to a group of leaders from the Seventh-day Adventist Church. The audience was given at the President's country estate a few miles outside of Monrovia, the capital.

Assurance was given the church lead-

ers that Seventh-day Adventists would not face hardship because of their faith while attending the university or doing their national military service. They would not be expected to bear arms, and their belief in Sabbath sacredness would also be respected.

Liberians wishing to attend the Adventist College of West Africa will now be given visas to enable them to travel to Nigeria.

At the time of the audience, the chief executive praised the Seventh-day Ad-

ventists for what they had been able to do for his country. He showed keen understanding of Seventh-day Adventism and a detailed knowledge of the church's history.

Those who met with President Tubman were S. Gustavsson, president of the Liberian Mission; Øivind Gjertsen, departmental secretary of the West African Union Mission; Fred Webb, principal of Konola Academy; and Timothy Jerry, vice-principal.

ØIVIND GJERTSEN

**PHILIPPINES:**

**Mountain View College Board Notes Growth**

At the recent Mountain View College board meeting A. C. Segovia was appointed president; B. E. Capule, business manager; Pedro R. Protacio, assistant business manager, and Filipe B. Caballero, treasurer.

The board was present for the inauguration of the new ₱ 217,000 cafeteria, a monument of Mountain View College student labor and symbol of liberality of our people all over the world, and for the presentation of 87 seniors, the largest class in the school's 17-year existence.

The board voted the purchase of a 500-kilowatt generator to help meet the electrical and power needs of the whole college plant.

F. M. ARROGANTE  
*Public Relations Secretary  
Central Philippine Union Mission*

**Palu Members Rally to Construct New Church**

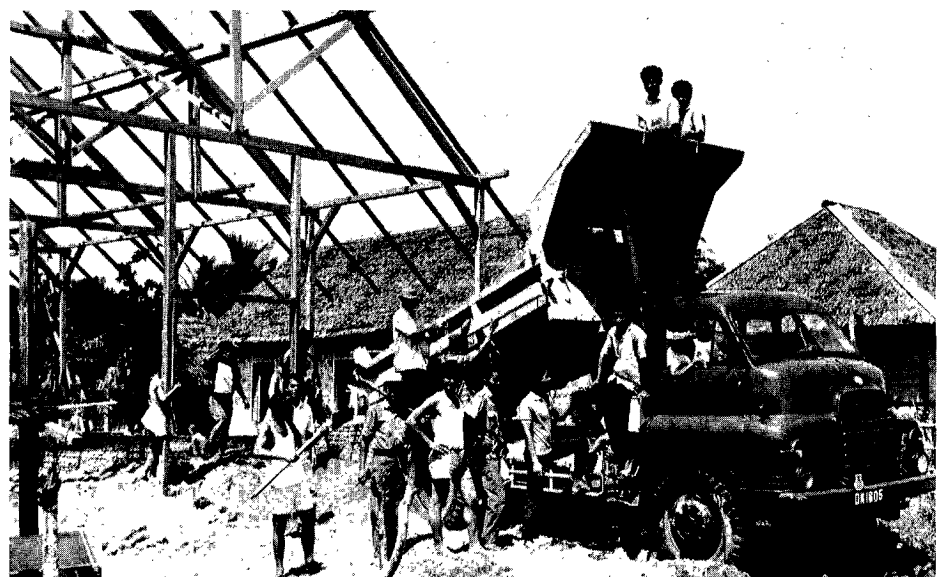
Palu, Indonesia, members are building a new church that will seat about 200 when completed. This new brick building will replace the thatched bamboo church where members have been meeting.

Members have sacrificed to make the project possible, and they are all participating in the actual construction. So infectious is their enthusiasm that the mission president and other visiting ministers from the union have joined in hauling stones and sand from the seashore and lumber from the forest for the structure.

Membership in Palu jumped to 60 last May when 28 new members were added as a result of an evangelistic series. The new church will be a strong material witness in the predominantly Moslem city.

Construction cost will be approximately \$3,000. At the moment more than 50 new buildings such as this are needed in East Indonesia.

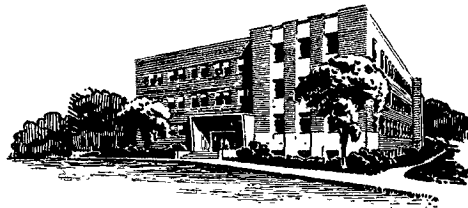
A. M. BARTLETT  
*President, East Indonesia Union Mission*





# DATELINE— WASHINGTON

By Arthur H. Roth



*A monthly roundup of happenings at General Conference headquarters*

**CONGRESSMAN MEETS COMMITTEE.** United States Congressman Jerry L. Pettis spoke to General Conference Committee members for about one hour following committee meeting on the last Thursday of May. He presented several matters of interest and also gave opportunity for committee members to ask questions. The Congressman's observations as the first Seventh-day Adventist ever to serve in the United States Congress were enlightening.

**N.A. MISSIONS CONGRESS.** Thirty-seven million people in the United States and Canada—every eighth person of the population—speak, think, and write in a language other than English. This vast multilingual population of the division was the challenge to the two-day congress held in Denver, Colorado, in May. Two hundred forty-nine denominational workers who serve the church as evangelists and pastors in 18 languages other than English were delegates to the congress. Attending the gathering were 99 using Spanish; 14 Ukrainian; 14 North American Indian (various dialects); 13 German; 12 Japanese; five Filipino; four each—Yugoslavian, Russian, and Jewish; one or two each—Chinese, Czechoslovakian, French, Greek, Korean, Hungarian, Italian, Polish, and Portuguese.

**TESTIMONY COUNTDOWN.** Some 50 copies of the Testimony Countdown film have been prepared and released by the White Estate Trustees. Its purpose is to give instruction to those who plan to conduct Testimony Countdown meetings in their churches in the near future.

**VISITORS.** Among visitors from out of the country who briefly called at headquarters in recent weeks were: Dr. J. C. Holm, Saigon, Vietnam; Dr. J. D. Brailsford, Poona, India; Elder and Mrs. R. F. Mattison, Río Piedras, Puerto Rico; Mrs. Bernice Larrabee, Mayaguez, Puerto Rico; Mr. and Mrs. D. T. A. Reid, Kingston, Jamaica; Dr. William Dysinger, returning from medical relief service in Biafra; Dr. K. Robert Lang, returning from military duties in Germany; Henry Baerg, Lima, Peru; Fsole Bayor, Budapest, Hungary; Fulgimio del Valle, Mexico City, Mexico; M. Manueman, Germany; King Ong Wang, Singapore; Daniel D. Nsereko, Uganda; Elder and Mrs. Vasant Ohal, Nagpur, India.

**SESSION PLANNING.** The several

committees appointed to lay plans for the 1970 General Conference session in Atlantic City, New Jersey, are carrying out their assignments. As June, 1970, draws near, other assignments are being given to additional committees and individuals. Much planning must be made for large gatherings such as a GC session, which needs a minimum of ten days to do its work and brings together church representatives from around the world.

Basic planning for the session is the responsibility of the Central Planning Committee and the Physical Arrangements Committee. More recently appointed groups are the Music Committee, the Radio-TV Committee, Departmental Publications Committee, the Travel Considerations Committee, the Delegates Committee, and others.

Between now and session time more responsibilities will be assigned. One committee needs to think into the future four and even eight years so that if the remnant people are yet on earth and if general sessions need to be held, a place for such a meeting can be available. This committee recommends to the GC Committee places that offer adequate accommodations.



## Three Ordained in Liberia

Three ministers of the Liberian Mission were ordained to the gospel ministry recently during a service held at the Konola Academy. The ordination address was given by Th. Kristensen, president of the West African Union Mission.

Sievert Gustavsson, president of the Liberian Mission, welcomes the three new ministers (from right), Arthur B. Francis, George Bryson, and Josiah Karangar. D. Scott, long-time pastor in the Bassa district, looks on.

**SIEVERT GUSTAVSSON**  
President  
Liberian Mission



Former Moslems Abiodun Okunoye (left) and Iyabo Olasupo, now members of the church.

**NIGERIA:**

## Former Moslems Included in School Baptism

Two former Moslems were among 11 candidates who were baptized in the Ife, Nigeria, church recently.

One of the former Moslems, Abiodun Okunoye, was born to a devout family who drilled him in the teachings of the Koran. He was taught that Christians were anathema, primarily because they eat pork. In his mid-teens he became an *imam* (a leader) of the Moslem young people in his area.

When he decided to be a nurse his parents reluctantly gave him permission to attend the Adventist Nursing School in Ife. He went with reservations.

To his surprise and delight the Adventists did not eat pork; they washed one another's feet; they paid tithe; they expected the Lord to come; they interrelated the Old Testament with the New Testament; and they helped him find the true Sabbath, which brought him joy. Finally, his parents gave him permission to be baptized.

For several months Abiodun has been holding a branch Sabbath school for about 50 Moslems in the bush six miles from the hospital.

**N. R. DOWER**  
Secretary, Ministerial Association  
General Conference

**INDIA:**

## Andhra Section Church Marks Golden Jubilee

The first Seventh-day Adventist church in the Andhra Section of South India—Lakkavaram—celebrated its golden jubilee earlier this year. Chief guests of honor were Pastor and Mrs. M. P. Daniel, for it was Pastor Daniel who had opened a mission school there in 1919.

One early worker in South India called Lakkavaram a "promising mission station," and such it was. Among the 11 ordained ministers that have come from that church are one union president, three union secretary-treasurers, and a number of departmental secretaries. In addition, the church has provided two principals for Narsapur school, two Giffard Memorial Hospital workers, and many evangelistic pastors and teachers.

At present 15 of the young adults of the church are in the United States studying on a self-supporting basis and looking forward to their return to work in India.

Participants in the jubilee service March 30 were South India Union officers A. J. Johanson, M. D. Kodan, and W. F. Easterbrook; and Andhra Section officers M. D. Moses and K. Joseph Prasad.

Among the early overseas workers re-

membered during the jubilee services were G. G. Lowry and T. R. Flaiz, both of whom visited Lakkavaram in the early 1920's.

In the *Eastern Tidings* of April 1, Elder Lowry wrote that he visited "Lakkavaram where Brother M. Daniel has a mission school. There are about fifty attending this school, all heathen, but very bright children. . . . Already many have turned towards the truth because of the work of the school. Two of the leading men of the village have been keeping the Sabbath for nearly a year. . . . They were baptized that same afternoon as a testimony to their heathen relatives and friends of the fact that they have at last found the good way." (I can remember as a little fellow my two grandfathers' being dipped into a canal by a white man.)

Pioneer Missionary T. R. Flaiz, his wife, and son visited Lakkavaram on March 14, 1922. He wrote, "After a delightful boat trip of fifteen miles on the cool and breezy Godaveri [River, we] disembarked" and after "an hour by horse-cart" arrived at "Lakkavaram, perhaps one of our most promising mission out-stations in the Telugu field. . . . We were heartily greeted by our seventy-five school children, and many of their parents. . . ."

"In the evening Brother Prakassam gave the people who came in—over a hundred in number—a very good study on 'A Practical Christian Life.' . . . The following morning . . . six of their number were baptized. . . . We organized the little Lakawaram company of fourteen members into a church. Brother Daniel was ordained elder of the church, Brother Lubbish, our first believer there, as deacon, and Mrs. Daniel deaconess."

That mission station became the center of the village and a "cradle of the work" in Andhra and India at large, as Pastor O. O. Mattison said in 1952 at the time of the area's first regional meeting.

I. SUBHUSHANAM  
SDA High School  
Narsapur, India

## Brief News

### AUSTRALASIAN DIVISION

✦ Of the 86,497 members in the Australasian Division, 55 per cent are in the island unions, and the remaining 45 per cent are in the home fields (Australia, New Zealand, and Tasmania). It took Australasia 33 years (1885-1918) to gain a membership of 6,000, but now the division baptizes 6,000 or more in one year. It took 50 years (1885-1935) to gain a membership of 4,000 in the Pacific Island fields. Now these missions baptize more than 4,000 each year.

✦ The 560 students of Avondale College in their annual Ingathering campaign raised \$11,976.

M. G. TOWNEND, Correspondent

## The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

**INTERNATIONALITY** Internationality is a word that, it seems to me, expresses exactly a needful quality possessed or to be possessed by Seventh-day Adventists as members of a worldwide communion.

There are two sure ways to be impressed by the "internationalness" of the Adventist Church: First, by reading the statistics (192 countries, 806 languages, written and oral); second, by going from country to country and finding Adventists and Adventist institutions nearly everywhere. This latter aspect impressed me forcibly during a recent overseas trip, and it also stimulated some thinking about the proper attitude of Adventists toward problems arising in international relations.

I found myself moving in my overseas assignment between two countries whose leaders were glaring and posturing in each other's direction about an international issue, and I worshiped with and preached to and traveled among solid Adventist believers in both countries.

As I traveled I thought of the fact that our church evangelistic efforts are directed to the populations of both countries, that we have appropriations from the General Conference flowing into both nations to strengthen and undergird the work of the church, now largely under the direction of national leaders. In both countries there are literature evangelists distributing our books and periodicals containing the message of the Second Advent; and the editors who supervise the preparation of that literature, though living under different national governments, are appointed by one division committee. And they are not appointed with the expectation that they will espouse the burning national issues of the day, but that they will simply preach the Adventist message through their publications.

The Adventist Church would be in a delicate position indeed if it spoke out in support of one side of some international issue, thus winning the plaudits of one national group, only to find that

the way was now closed to the proclamation of the truth to the peoples of a neighboring state. Even in case of a revolution where a cause makes a poignant appeal to our emotions, our reaction must be subdued. We must continue to value all men as Christ's purchased possession and refrain from inciting the antagonism of any government. To do so could result in the expulsion of a worker, if he is a foreigner, from the country and from the people whom he came especially to serve.

Acting on these neutralist but compassionate principles, the church may be able to exist and carry on its mission through wars, revolution, and riots, and great cultural and political changes.

This broad, universal viewpoint in a church that is carrying on a worldwide program has value not only in international politics but also in relation to the religions and cultures of the people. It is truly amazing how Seventh-day Adventist Christians can operate hospitals and schools among people so diverse as Moslems, Roman Catholics, Buddhists, Hindus, animists, and worldly, prosperous secularists. As we thus minister and witness there should be no course of conduct on our part that would lay the foundation for future rejection of God's message and the persecution of its bearers.

Christ said to His disciples: "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matt. 10:16).

"What course shall the advocates of truth pursue? . . . Their words must not be rugged and sharp. In their presentation of truth they must manifest the love and meekness and gentleness of Christ. . . . As a people we must stand as did the world's Redeemer."—*Testimonies*, vol. 9, p. 239. That entire chapter, "Words of Caution," in volume 9 needs careful study today.

As for me, I am more than ever a doubly convinced internationalist, and I can also witness that this approach really works.

(Next: *Workers' Personal Finance*)

# Visitor From GC Observes Alaskan Educational Advances

By I. V. STONEBROOK  
Associate Secretary, GC Department of Education

Alaska is part of the twentieth century. Long stereotyped as the land of dog sleds, igloos, and primitive conditions, Alaska has evolved into a region familiar with every modern convenience from the jet airplane to the snowmobile.

On a recent tour through America's forty-ninth State, T. W. Walters, North Pacific Union educational secretary; Joseph C. Hansen, president of the Alaska Mission; and I observed the progress of Alaska and the advances in our educational work there.

Contributing to the cultural advancement of the Alaskan people, education has helped Alaskans help themselves. Several Seventh-day Adventist schools contribute to the cultural and spiritual progress of the State's citizens.

One of these, Bristol Bay Mission School, has graduated more than 300 students. Many of these graduates have returned to their home communities to improve native living conditions and share their education.

Almost a quarter of a century ago several Adventist families chose to settle in the Alaskan territory at a point just north of Bristol Bay to establish a work among the Eskimos of Lake Aleknagik.

They desired to build a school where Eskimo children could receive a Christian education and become prepared to carry the gospel back to their village people. Today the Bristol Bay Mission

School stands as a living monument to those who pioneered the work in that area and the teachers and other workers who have continued to develop and foster the program through the years.

President Hansen gives this description of the school: "It is operated for the betterment of Alaskan youth from the entire State. Students come to Bristol Bay Mission School from as far away as Gambell, on St. Lawrence Island, which is closer to Siberia than to the mainland of the United States. Many come from above the Arctic Circle as well as from other places in Alaska."

Today the school consists of an administration building, two dormitories, a gymnasium, and industrial arts building, a power plant, and a greenhouse. Teachers and students work together in raising much of the food supplies for the school.

Alaska is magnificent, with beautiful snow-capped mountains, glaciers, dark sparkling streams, and the expanse of tundra. Part of Alaska's beauty is in the faces of its children and youth in whom we have promise for our work there tomorrow.

The Alaska Mission today operates ten schools stretched out over 1,900 miles. There is a corps of 26 teachers and school personnel serving in our Alaskan schools, and our believers are doing their best to provide a Christian education for their children and youth.

program with the members of the Boston Temple during May. One team, Pastor Victor Collins and George C. Peterson, conference publishing department secretary, made contacts with three agnostic university students, a Catholic family, and a family looking for a church home. Good contacts were also made by the other teams.

† Lyle Kelstrom, a junior theology major, was awarded the fourth annual Clifford M. Jennings III scholarship at a recent Atlantic Union College chapel program. The award is given each year to a theology major by Mr. and Mrs. C. M. Jennings II, of Clinton, Connecticut, in memory of their son, Cliff, who was a theology student at the college. Lyle, a graduate of Pioneer Valley Academy and a flying instructor, hopes someday to combine flying with the ministry.

† The Christian Fellowship church now at 426 Empire Boulevard, Brooklyn, New York, recently completed a week of special services celebrating the opening of the church at its new location. Ministers

participating in the celebration were: A. R. Goulbourne, of the Mount of Olives church in Brooklyn; T. R. Wilson, retired; T. X. Perry, of the Bronx church; S. A. Hutchins, of the Ephesus church; D. B. Reid, of the Linden Boulevard church in Jamaica; O. E. Gordon, of the Jamaica church; W. Alleyne, of the Hanson Place church; and J. P. Willis, of the Mount Vernon church. H. D. Warner is the present pastor of Christian Fellowship church, which has served the Bedford-Stuyvesant community for 32 years.

† M. H. Thames, pastor of the Norwood church in Buffalo, New York, reports that the daily Voice of Prophecy program over WMMJ, an ABC affiliate in Williamsville, New York, is gaining in popularity. At present, several members are working with about 800 names and interests in preparation for the fall evangelistic campaign.

† Northeastern Academy ended the school year with the largest closing enrollment in its history. Graduation exercises were held June 21 at the City Tabernacle in New York City. The baccalaureate speaker was Prof. Alvin McLean, of Atlantic Union College. Mrs. Arthelia Alexander, professor of business education at Bishop College, delivered the commencement address.

† Officials of the Northeastern Conference and Pastor Roy Brown recently signed a contract authorizing construction on the new Amityville church. It will have a seating capacity of 350. The total cost of construction will amount to \$240,000. Present plans call for the building to be ready for occupancy in September.

† H. A. Uhl, pastor of the Elmira, New York, district, reports continued progress on a new school, which will open this fall with about 60 pupils.

† Army Specialist Fourth Class Howard T. Kelsey, son of Mr. and Mrs. Howard E. Kelsey, of Ashville, New York, and a 1967 graduate of Atlantic Union College, has received the Combat Medical Badge. The award was given for service as a medical records clerk under hostile fire in Vietnam.

EMMA KIRK, Correspondent

## Atlantic Union

† D. A. Orsburn, publishing secretary of the New York Conference, reports that ten student literature evangelists are currently in the field selling literature. These students also plan an evangelistic campaign for one of the New York churches during the latter part of the summer.

† Robert E. Stotz, a second-generation graduate of Atlantic Union College, has been accepted by the School of Public Health at Loma Linda University. His father, Roy E. Stotz, graduated from the college in 1949 and served as chief accountant there and later as assistant treasurer from 1953 to 1968, when he accepted a call to be chief accountant at Pacific Union College.

† Several literature evangelists of the Southern New England Conference participated in a neighborhood visitation

## Canadian Union

† Fifty-nine persons were baptized into the church as the result of a campaign conducted by Dale Brusett in New Westminster, British Columbia. This brings the baptisms in the British Columbia Conference to 221 this year.

† Twenty-two student nurses of the North York Branson Hospital school of nursing received their caps last spring at a capping ceremony in the College Park church, Oshawa, Ontario.

† A second baptism on May 24 concluded the Melville, Saskatchewan, crusade conducted by conference evangelist John W.

Popowich. Ten persons were baptized, and a number of others are planning for baptism in the future.

✦ Ten persons from the Peace River district were baptized May 17 in the Fairview, Alberta, church by John S. Pershing. Because of a branch Sabbath school and private Bible studies, a similar number are preparing for baptism soon. Gift Bible Evangelism has been begun in 29 non-Adventist homes.

PEARL BROWNING, *Correspondent*

## Central Union

✦ Fifteen persons were added to the church following meetings held in Cheyenne, Wyoming, by Ben L. Hassenpflug, union ministerial secretary and evangelist, and R. D. Necker, pastor of the Cheyenne church. Ken Taylor, pastor in the Laramie district, served as music director and soloist for the series. Several other people who are attending Sabbath services are studying and planning for a later baptism.

✦ A new Health and Welfare Center was opened in Boulder, Colorado, this spring. C. C. Weis from the General Conference attended the ribbon-cutting service along with P. F. Pedersen from the union and C. V. Brauer and H. V. Reed from the local office.

✦ On May 14 ground was broken for a new Japanese church in Denver, Colorado. Principal speakers for the occasion were Neal C. Wilson, General Conference vice-president for the North American Division; C. H. Lauda, secretary of the North American Missions Committee; and H. V. Reed, president of the Colorado Conference. George Kiyabu is pastor of the church.

✦ Pastor John Hardaker of Durango, Colorado, was invited to an informal discussion with a Catholic couples' club interested in SDA doctrines.

✦ Nine persons have joined the church as a result of evangelism in Sedalia, Missouri, by Robert C. Clarke. Several interested people are attending Sabbath services and will continue to study our truths.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ A three-year accreditation approval by the New Jersey State Department of Education has been received by Garden State Academy. High priority is being given to the development of the present inadequate administration building in order that full accreditation will be received.

✦ Five Columbia Union College students recently held a demonstration in Union Square, near the U.S. Capitol. These students carried a coffin representing the fate of thousands of people, particularly young people, who will die as a result of smoking. The demonstration was given press and TV news coverage and was staged to emphasize Attorney John F. Banzhaf III's legislative fight against the tobacco industry. The "fairness doctrine," requiring that networks give free time for antismoking messages, has been a result of Attorney Banzhaf's work with the Federal Communications Commission. The five who participated in the demonstration were Terry Carlisle, Dan Ipes, Thom Juarros, Dennis Kiley and Jim Saxon.

✦ Through the efforts of the Health and Welfare Society of the Newport News, Virginia, Calvary church, with Cora George as leader, and the Newport News Jaycees, a family of 12 have been given a ten-room, two-bath, government surplus home. The house in which the family formerly lived was condemned by city officials, forcing the family to move in with another family. This overcrowded condition made life even worse, for the family's income was small. Contacts were made with the OEO (Office of Economic Opportunity), which will provide the house with electrical and plumbing facilities when it is moved to a new location.

✦ On Father's Day many Chesapeake Conference fathers proved how concerned they are about their children by donating their time and labor in hanging sheet-rock in the girls' dormitory at Highland View Academy.

✦ A branch Sabbath school has recently been organized in Marysville, Ohio, under the direction of Pete Leskuo, superintendent of the Delaware, Ohio, church. More than 30 attended the first meeting.

✦ More than 60 people, representing churches throughout Ohio, attended a Vacation Bible School workshop held at Mount Vernon, under the guidance of R. D. Steinke, Sabbath school and lay activities secretary of the Ohio Conference.

✦ A threshold service was held recently at the Findlay, Ohio, church for the opening of a new sanctuary. This \$100,000 worship center was built after the Marathon Oil Company purchased the property where this congregation formerly met for 36 years.

✦ About 3,000 attended the Sabbath morning services during the recent lay preachers' congress held in Cleveland, Ohio, by the Allegheny West Conference. The congress was under the direction of conference lay activities secretary, Samuel Thomas. A baptismal goal for 1969 was set for 1,009. Guest speakers at the congress included E. E. Cleveland, associate secretary of the General Conference Ministerial Association; Mrs. E. E. Cleveland; C. D. Brooks, ministerial secretary of the union; W. W. Fordham, associate secretary, Regional Department of the Gen-

eral Conference; Joseph Hinson, lay activities secretary of South Atlantic Conference; Richard Henderson, a lay preacher from Atlanta, Georgia; H. S. Walters, president of the West Indies Union Mission; Harold Wright, lay preacher from Germantown, Ohio; and D. B. Simons, president of Allegheny West Conference.

MORTEN JUBERG, *Correspondent*

## North Pacific Union

✦ A three-week series of It Is Written evangelistic meetings was held recently in the Snoqualmie-Isaquah-Carnation area of the Washington Conference by A. J. Webb. Associated with him and his wife were Pastor and Mrs. L. E. Dasher, of the Shoreline church in Seattle, and Clarke Hamilton, of Marysville. Eighteen persons were baptized.

✦ Two young men—Will Degeraty, serving the Osburn-St. Maries district in Idaho, and Wallace Mandigo, of the Troy, Idaho, district—were ordained to the gospel ministry June 13 at the Upper Columbia Conference camp meeting.

✦ The first deaf minister to the deaf to be ordained to the gospel ministry is Arthur Griffith, of Portland, Oregon. His ordination took place during the Oregon Conference camp meeting at Gladstone, June 26 to July 5.

✦ To meet the needs of secondary students with interests and aptitudes toward practical and manual arts, three Oregon laymen have established the Willamette Valley Educational Foundation. A non-profit body incorporated under Oregon laws, the foundation is providing an employment information exchange and placement service. Officers are: J. Wesley Rhodes, chairman; Verlin L. Gibson, secretary-treasurer; and Ivor Fish, representative.

✦ Mrs. A. Erin Merkel has retired after 26 years of teaching. For the past eight years she has taught first grade at Rogue River Junior Academy in Oregon.

✦ Junior youth Coleen Moore and Wesley Rippey were featured in a two-column picture in the *Oregon Journal* showing Portland Union Academy's new community service Teen Dial. In use two months, Teen Dial attracted 3,500 callers. Questions have dealt heavily with narcotics.

✦ McMinnville, Oregon, named Mrs. Celia Griffin, a Seventh-day Adventist, as Citizen of the Week recently. The city recognized her humanitarian efforts through the church's health and welfare center. She has been Dorcas welfare leader for the past 12 years.

✦ Six new members were added to the Missoula, Montana, church by baptism on May 24. Pastor Richard W. Knapp officiated.

IONE MORGAN, *Correspondent*

## Northern Union



### Iowa Ordination Service

Russell Johnson, pastor of the Mason City district, was ordained to the gospel ministry on the first Sabbath of the Iowa camp meeting at Oak Park Academy, June 6-14.

Shown here welcoming him is E. L. Marley, conference president. Mrs. Johnson and C. O. Franz, associate secretary of the General Conference, look on. J. L. Dittberner, president of the Northern Union, preached at the 11:00 A.M. service, and Elder Franz offered the prayer of dedication.

F. J. KINSEY  
*Departmental Secretary*

## Pacific Union

† The second meeting of the Northern California President's Youth Committee covered suggestions on Sabbath school programming for youth, explanations of school standards, and student-teacher relationships. As a result of the group's previous meeting, senior youth teams are being organized to do church missionary work during the summer to increase youth participation in the total church program.

† Bible Line is the live radio program conducted every Sunday by Pastor Leon Robbins, of the Escondido, California, church, on KOGO-FM radio. He answers specific telephone inquiries and tells his radio audience of the gospel message.

† Dr. A. Vernon Winn, chairman of the chemistry department, and Louise J. Ambs, professor of education, were honored with the 1969 Outstanding Teacher Awards at Pacific Union College commencement exercises.

RUTH WRIGHT, *Correspondent*

## Southern Union

† The lay activities department of the Florida Conference has collected 6,000 articles of summer clothing. It has been boxed and stored in the welfare depot awaiting distribution.

† Youth services at the Philo camp meeting in Northern California, June 18-21, were planned and conducted by senior youth, led by the TeeNacT group who were engaged in evangelistic work in Santa Cruz the previous summer.

† The Carolina publishing department reports Big Week sales of \$22,254. Top salesman was W. E. Berry, with deliveries of \$1,113.

† Kenneth Blanton baptized 14 persons into the Charleston, South Carolina, church on May 17. These resulted from a series of meetings that he had conducted in the church.

† Nineteen were baptized on May 24 following a three-week series of meet-

ings in a public hall at Charlotte, North Carolina, by Ronald Halvorsen and Jerry Coyle,

† A new church was organized with 45 charter members at Warner Robins, Georgia, on May 17.

† The Florida Conference exceeded its youth evangelism objective of \$100,000 by raising \$115,000 on May 24.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

† A new Health and Welfare Center was opened for the Seminole, Oklahoma, church on May 13, reports Robert Rider, director of health and welfare activities for the Oklahoma Conference.

† More than 300 persons attended an Arkansas-Louisiana laymen's congress recently at the conference youth camp, Yorktown Bay.

J. N. MORGAN, *Correspondent*

## Physical Conditioning Georgia Style

By CALVIN L. THRASH, JR., M.D.

First came the Five-Day Plan, and now there's the Five-Week Program.

Initially known as the Physical Conditioning Course, the Five-Week Program is one of several health projects conducted by the Columbus, Georgia, Seventh-day Adventist church during the past two years.

How effective are these projects?

Following their most recent health project, the Columbus church sponsored a three-week evangelistic campaign, beginning on April 13, by the Holley team of the Georgia-Cumberland Conference. Fifteen of the 56 guests who attended the first night of this campaign had their first contact with the church through a health program.

My wife, Agatha, a pathologist, and I, an internist, had been viewing with growing concern America's number one epidemic, coronary heart disease, the killer of almost 600,000 Americans annually. We wanted to do something about it, using both scientific and religious knowledge to help the public avoid heart and cardiovascular disease.

We knew that physical inactivity is high on the list of risk factors that set the stage for heart attack. Other dangerous conditions are elevated blood cholesterol, cigarette smoking, high blood pressure, a diet high in animal fats, and obesity. Research has shown that a combination of two of these factors doubles the chance of a heart attack among those studied; whereas with three of these factors present, the probability zooms up to six and a half times!

We asked ourselves: "Can people be motivated to join and continue in a physical fitness program that meets only once a week, and will such a program do any good?"

In October, 1967, we decided to try a pilot physical-fitness project. Since our Columbus church had a fairly large lot, an adequate basement recreation room, and an interest in community service, we decided to ask the church board if we could use church facilities. Not only would they allow us to do so but they also chose to sponsor the project and recruit church members to help us. Their interest was to be well rewarded.

The course lasted 18 weeks, meeting one evening a week, not because this was ideal, but because our schedules would not allow more time. With a minimum of publicity, we expected to have about 25 participants. On opening night our small staff was surprised to find almost 50 people ready to get started.

Everyone was weighed in and put through a simple testing routine, and blood was drawn for cholesterol determinations. We recorded blood pressures, time balancing on one foot with eyes closed, and pulse rates at rest and after exercise. This exercise consisted of stepping onto a 14-inch platform 60 times in two minutes. Many people, we found, simply could not complete this test at all, some becoming exhausted in 18 to 20 steps.

After the first two or three meetings the class size became a more manageable 35, with 31 finishing the entire course.



Each session began with warm-up exercises for 10 to 15 minutes. Before long the group took up more strenuous exercises, such as side-straddle hops, rope skipping, and running in place. We also did as much jogging as our limited space would allow. All exercising was done out-of-doors except when it rained. We had no illusions about accomplishing true conditioning in only one night a week, so members were urged to continue their exercises every day at home. Many members did so.

Each week a lecture-discussion period followed the hour of exercising. During these periods we talked about such things as low saturated fats, low-cholesterol diet, and avoidance of tobacco, stimulants, and stress. The rudiments of anatomy and physiology were taught. The psychological and physical aspects of health and disease were presented using *Life at Its Best* as a textbook. Five weekly sessions were conducted separately on low-cholesterol menus with food preparation demonstrations.

Our testing was repeated midway in the course and again at the end. Most of the results were not analyzed statistically, but we did find the participants' cholesterol levels worth noting. Technical problems precluded getting the blood tests at the end, but a comparison of the pre-exercise and the nine-week levels was made.

In our 31 subjects, the cholesterol levels ranged from 140 mgm.% to 308 initially, with a mean of 209. At the end of nine weeks the mean was 195, with 18 showing a decline averaging 30 mgm.%; 4 were unchanged, and 9 showed slight increases averaging only 7.5 mgm.%. The decreases were highly significant statistically, with less than one chance in 100 that they could have occurred by chance alone.

The 16 Seventh-day Adventists participating did not show statistical change in cholesterol levels, while the 15 non-Adventists showed a very significant drop. This finding was somewhat puzzling until we noticed that the Adventists had lower initial levels; also, we could assume that most of the Adventists were already on a relatively low-fat, low-cholesterol diet and thus were less likely than the others to have made extensive changes in their diets. So the decline undoubtedly reflected the effects of both conditioning and response to our educational program on dietary improvements.

Since this first physical conditioning course we have had several additional health programs. At first these programs were scattered through the year, and included two physical-conditioning programs, three nutrition programs, and three weight-control programs. Last year we decided that a regular program of health emphasis scheduled to precede a major evangelistic campaign would be most effective in introducing people to the church and preparing them to receive impressions by the Holy Spirit. Therefore, we have designed the Five-Week Program as a continuation and replacement for the Physical Conditioning Course.

The first of these new programs began in January of this year and lasted to the end of February. O. J. Mills, pastor of the Hartford, Connecticut, district, observed and participated in the program during its first three weeks of operation. (See REVIEW, April 3, 1969, page 20). The weight-control program and the physical-fitness classes, two projects that need greater supervision, continued until the end of March, followed by the previously mentioned campaign.

We plan to have a Five-Week Program each winter to precede an evangelistic series. Church members are encouraged. Many are enthusiastic about assisting in the Five-Week Program, the Five-Day Plan to Stop Smoking, or the physical-fitness and weight-control programs. Many of the participants desire special instruction in bread making, experimenting with low-cholesterol meals, simple hydrotherapy techniques, or want partners in fasting, jogging, exercising, or studying the Bible.

We feel that the success of this program cannot be measured in changes in cholesterol levels, but in the obvious sense of achievement felt and expressed by the participants. Almost all the participants voiced the conviction that the statement in 1 Corinthians 6:19 had taken on a new and richer meaning for them: "What? know ye not that your body is the temple of the Holy Ghost?"

**1969 CAMP MEETING SCHEDULE**

<b>Atlantic Union</b>		
Greater New York Spanish, Camp Berkshire, Wingdale		July 6-12
<b>Canadian Union</b>		
Alberta Canadian Union College, Lacombe		July 11-19
Peace River		July 24-27
Beauvallon		July 24-27
British Columbia SDA Campground, Hope,		July 18-26
British Columbia Manitoba-Saskatchewan SDA Campground, Saskatoon		July 4-12
SDA Campground, Clear Lake, Manitoba		July 16-19
Maritime Pugwash, Nova Scotia		August 1-9
Newfoundland Mission St. John's		August 8-10
<b>Central Union</b>		
Wyoming Mills Spring Camp, Casper		August 12-17
<b>Columbia Union</b>		
Chesapeake Catonsville, Maryland		July 10-19
<b>Lake Union</b>		
Illinois Little Grassy Lake		August 6-9
Michigan Grand Ledge Academy, Grand Ledge		July 3-12
Wisconsin SDA Campground, Portage		August 14-23
<b>Pacific Union</b>		
Arizona Prescott		August 7-16
Hawaii Honolulu		August 22, 23
Kauai		August 29, 30
Hawaii		September 5, 6
Mauai		September 12, 13
Molokai		September 19, 20
Northern California Fortuna		July 29-August 2
Southern California		September 20
<b>Southwestern Union</b>		
Oklahoma Oklahoma City		July 11-19



Luther Talley, manager, College Press, Southwestern Union College, from same position, Canadian Union College.

R. E. Seamount, associate pastor, Fort Worth, and conference pilot (Texas), from Peru.

Vernon L. Chase, district pastor (Arkansas-Louisiana), from same position (Missouri).

E. B. Hallsted, teacher, Ozark Academy (Arkansas-Louisiana), formerly district pastor.

Gerald York, principal, Seattle Junior Academy (Washington), formerly registrar and teacher, Columbia Academy (Oregon).

J. L. Pogue, pastor, Fortuna (Northern California), formerly MV secretary (Nebraska).

Mrs. Dorothy Mitchell, Bible instructor (Colorado), from same position (Florida).

C. A. French, assistant farm manager, Champion Academy (Colorado), formerly farm manager, Atlantic Union College.

Shirley Heth, teacher, New Haven School (Kansas), from same position, Minot (North Dakota).

Albert E. Smith, head, graduate physics department, Andrews University, formerly dean and teacher, Atlantic Union College.

Nathan L. Sims, pastor, Jackson Heights (Greater New York), formerly pastor, El Paso Central (Texas).

(Conference names appear in parentheses.)

**From Home Base to Front Line**

**North American Division**

John F. Werner, M.D. (Helderberg College '60; University of Cape Town '67), to be physician, Yuka Hospital, Kalabo, Zambia, and Mrs. Werner, nee Cecilia Grobler (Groote Schuur Hospital '66; Peninsula Maternity Hospital '66-'67), of Takoma Park, Maryland, left New York City, May 21.

Paul E. Allred (attended WWC '36-'37), returning as head of industries and construction, Colegio del Pacifico, Sonora, Mexico, and Mrs. Allred, nee Lorna Ann Crow (attended WWC '37-'38), crossed the border at Calexico, California, May 27.

W. P. BRADLEY

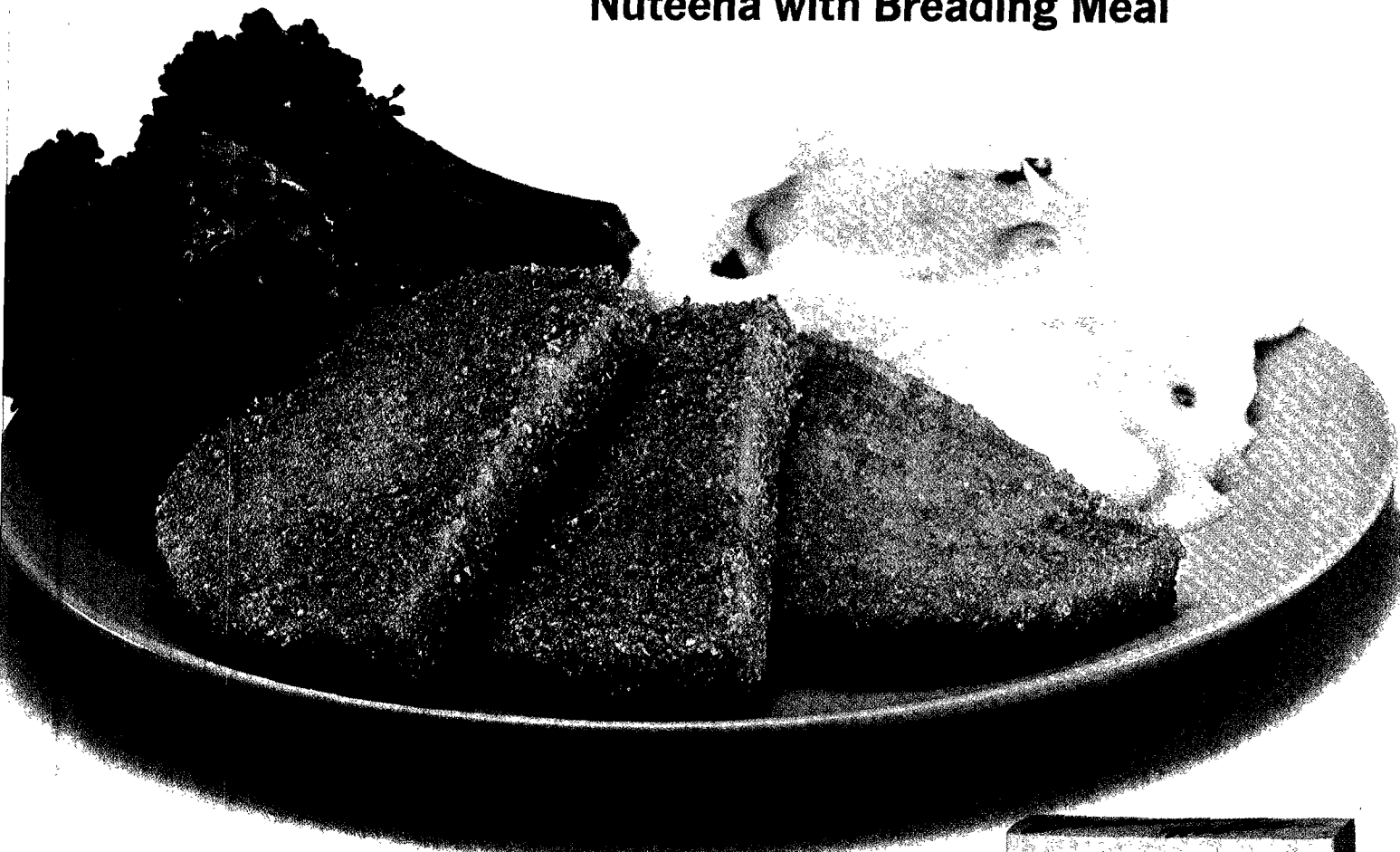
*Church Calendar*

Midsummer Offering	July 12
Dark-County Evangelism	August 2
Church Lay Activities Offering	August 2
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20

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- \*Converted Monk, The
- Cup of Cold Water, A
- Down Lilac Lanes
- Friendship Flames
- \*From Riches to Ruin
- \*From the Bottomless Pit to the Golden Age
- Gateway to the Kingdom
- Gleanings
- God Does Answer Prayer
- \*God's Commandment-keeping Church Today
- \*God's Desert Broadcast and Dwelling Place
- Golden Rule and Other Essays, The
- Golden Stairs
- Greatest Thing in the World, The
- Heart of a Rose, The
- \*Heaven
- Homespun
- I Take This Woman
- I'd Rather Be Right
- Jesus

- Kindle Kindness
- \*Last Warning Message
- Learn of Me
- Life's Red Sea
- Lord's Prayer, The
- Man God Made Manager, The
- Man of the Other Mile, The
- Mark of the Beast, The
- Marred, So He Made It Again
- Master Artist, The
- Meaning of the Empty Tomb
- Memory Book, a Garden of Verse
- \*Messiah of Prophecy
- Minister's Two Pies, The
- More Excellent Way, The
- Never Stop Growing
- Our Father's House
- Our Father's Love
- Pen Pictures of the Face of Jesus
- Perfection in Christ
- Poems From Daily Life
- Prayer Power
- Prayer Privilege, The
- Problem of Human Suffering, The
- Quiet Thoughts for Meditation
- \*Rags to Riches
- Rich Man, Poor Man
- \*Saved by Grace
- Self-Inventory
- Slammed Shut
- Songs in the Night
- Success Nuggets
- Sufferings of Christ, The
- Supremacy of Love, The

- Testimony of the Birds, The
- Testimony of the Flowers, The
- Testimony of the Trees, The
- Think It Over
- This Basket of Words
- Through the Lattice
- Thy God Is With Thee
- \*Tower of Tongues, The
- Under the Juniper Tree
- Upper Room and Other Poems, The
- Victory in Christ
- \*Wedding of Christianity and Paganism

- What Is a Gentleman?
- Wheel-Chair Reveries
- When Days Are Dark
- When Your Knight Comes Riding
- Whereas I Was Blind
- Which Day of the Week Did Christ Sanctify, Bless, and Keep?
- \*Who Are the Angels?
- Who Causes Man's Suffering?
- Why God Permits Sore Trials
- Witnessing Without Fear
- Wonderful Father, The
- \*World That Then Was, The



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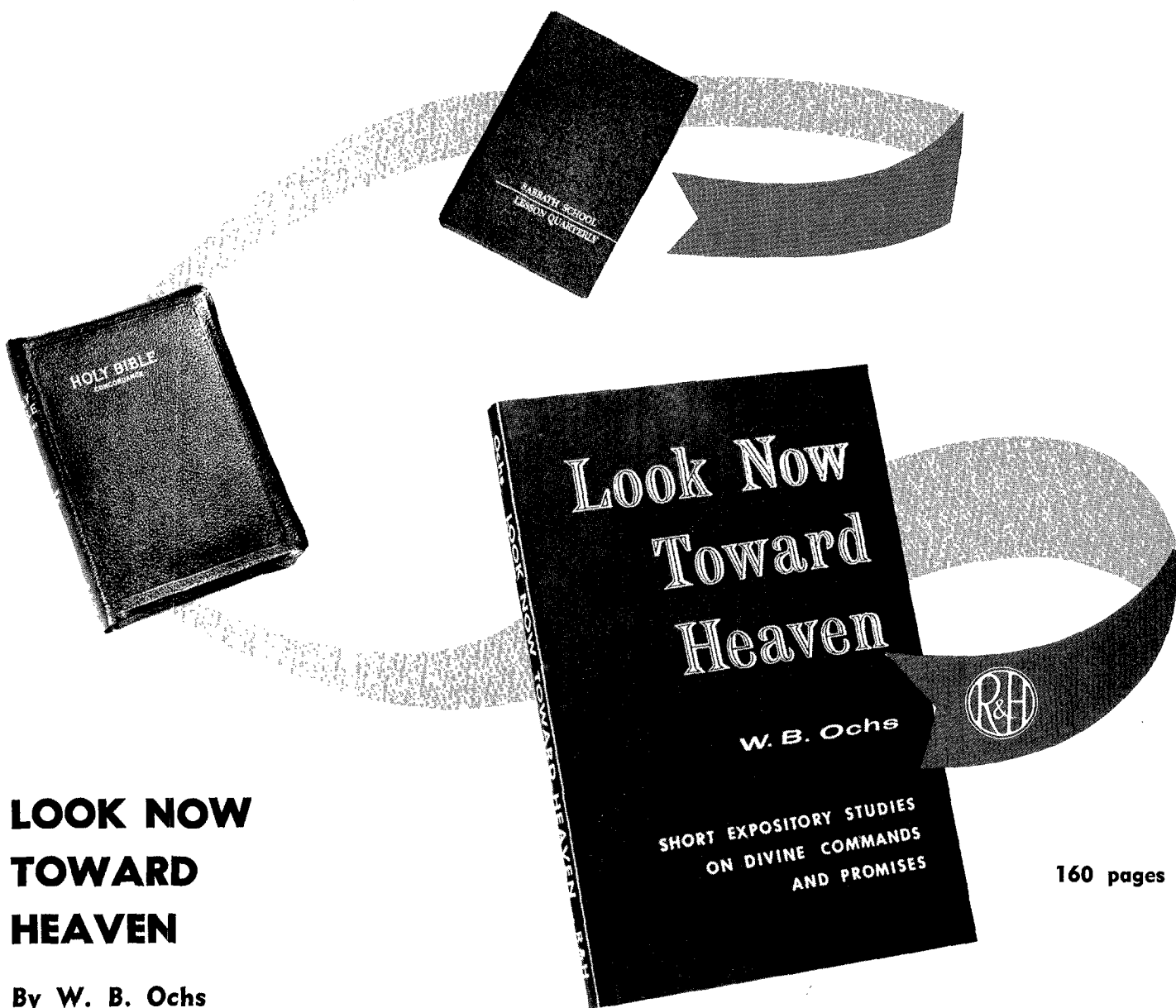
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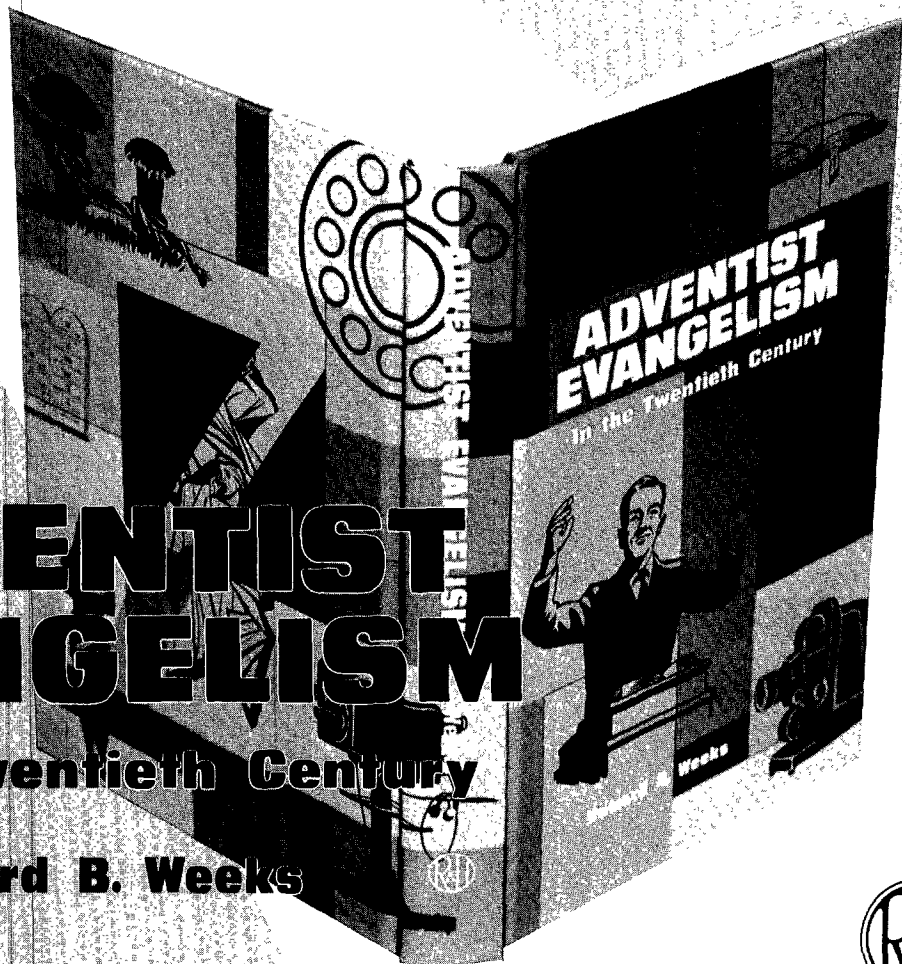
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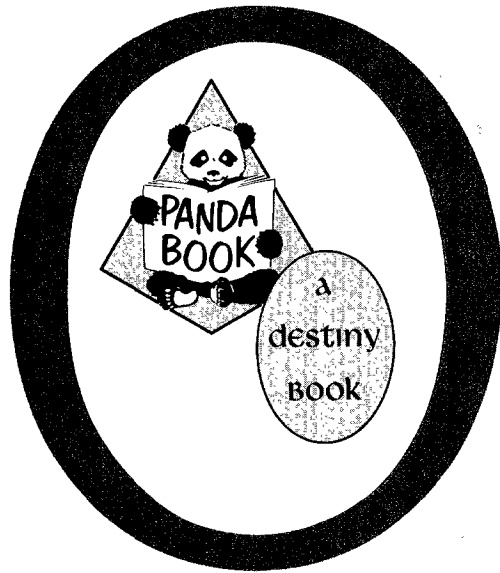
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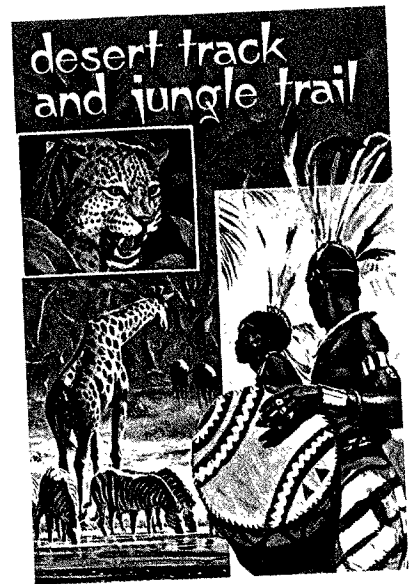
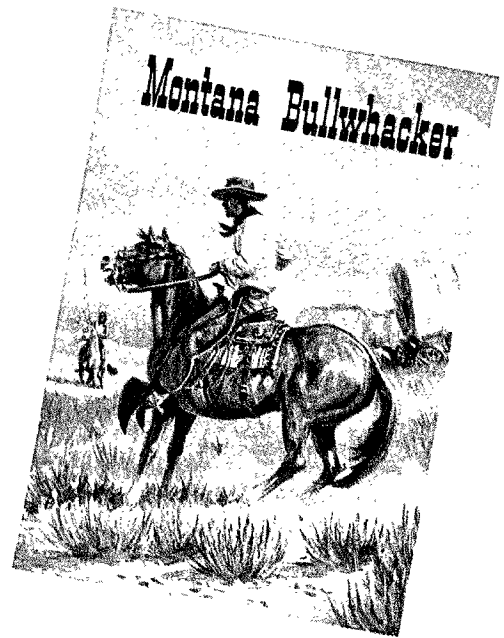


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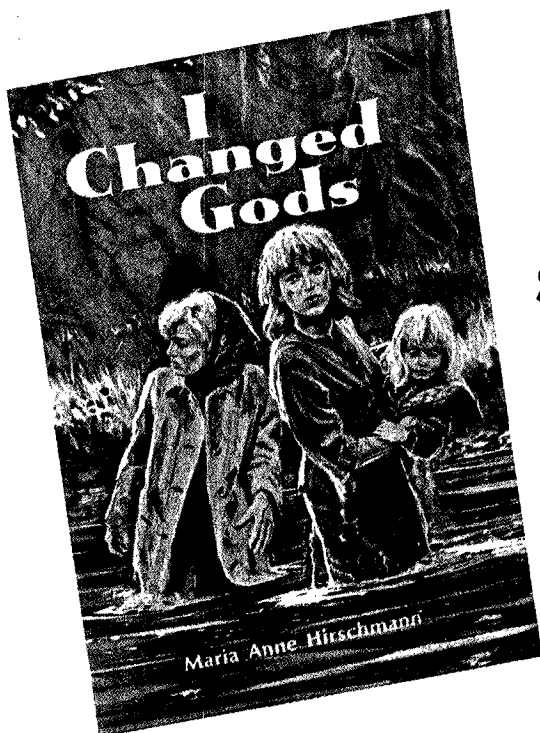
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## Of Writers, Articles, and Miscellany...

In one way or another the publishing business has been the life of Eugène Lincoln, author of "They Also Remember" (page 5). From 1944 to 1966 he worked in various capacities—both mechanical and editorial—on *Farm News*, a State-wide paper for Indiana. He has been the volunteer editor of *The Sabbath Sentinel* since 1960. At present he is a linotype operator at the Andrews University Press.

Mr. Lincoln, who graduated in 1948 with a degree in education from Marion College, Indiana, has had poetry published in *Guideposts*, *Bible Advocate*, *Sabbath Recorder*, and several other magazines. He has authored two books of verse, *Bits o' Verse* and *A Line or Two From Me to You*. A few of his poems have been printed in writing collections. A number of radio stations, including one in Quito, Ecuador, and one in Guatemala City, Guatemala, have quoted his verses.

The fourth editorial intern to work in the offices of the Review and Herald since 1967 is Michael Foxworth, a communications major from Southern Missionary College.

The present program was inaugurated

by Leamon Short, instructor in journalism at SMC, shortly after he arrived on the campus in January, 1967. The first intern was Patricia J. Horning, now editorial secretary for *Liberty* magazine.

The others have been Donald A. Short, editor at the Africa Herald Publishing House in Kenya, East Africa, and Kathy Simmons, an SMC English major, now married. Elder Short had taken postgraduate studies at SMC during a furlough and then spent ten weeks with the REVIEW staff before returning to Africa.

Mr. Foxworth was born in 1948 and graduated in 1966 from Forest Lake Academy, Maitland, Florida; he has completed three years at SMC. In addition to having had several articles published in *Southern Tidings*, he has served in various capacities on the *Southern Accent*, SMC's school paper.

The editorial internship program was formalized by the 1967 Autumn Council of the General Conference Committee as communications on-the-job training. Its success is indicated by the employment of trainees in other editorial offices and in public relations offices during recent summers. The purpose of the program is to acquaint the trainee with editorial procedures and policies in a practical way.

The experience of the REVIEW staff is that a student with a strong communications background fits into the editorial routine quickly and makes a measurable contribution during his ten-week stay.



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

### WCC SOLICITS CATHOLIC MEMBERSHIP

ROME—The World Council of Churches would be prepared to make necessary changes in its structure if the Roman Catholic Church wished to become a member. Dr. Eugene Carson Blake, general secretary of the WCC, said in an interview published here. "If the church reaches this decision, we will do what is necessary to make its accession possible," Dr. Blake told the Catholic daily newspaper *L'Avvenire d'Italia*.

### DRUG ADDICTION AN INFECTIOUS DISEASE

UNITED NATIONS, N.Y.—Drug addiction by the young was characterized as an "infectious disease" at a press conference here by Sir Harry Greenfield, president of the U.N. Narcotics Board for 14 years.

### NEW PAPAL SECRETARY OF STATE

ROME—A Frenchman born in humble circumstances, who years ago earned the reputation of being a champion of "the church and the poor," has become Roman Catholicism's second most influential figure in his new capacity as Papal secretary of state.

Chosen by Pope Paul VI to succeed 86-year-old Amleto Cardinal Cicognani as his right-hand man in the government of the church, Jean Cardinal Villot is a former Archbishop of Lyons. He has been a member of the Sacred College since 1965.

### SENATE DRIVE ON ALCOHOLISM

WASHINGTON, D.C.—A bill authorizing a five-year, \$65.8 million attack on the problems of alcoholism has received bipartisan support in the Senate. Some 42 Senators are cosponsoring the measure, which seeks to launch a concerted research and treatment effort on the nation's fourth most serious health problem.

It is estimated that 5 million Americans are alcoholics and an additional 250,000 persons join their ranks each year.

### CHURCH DEPOSITS TO BE WITHDRAWN

NEW YORK—The Episcopal Church Executive and Finance Committee voted here to withdraw some \$2 million of deposits and investments in three major banks involved in a ten-bank consortium that has been extending a \$40 million revolving credit to the apartheid (racial separation) Government of South Africa.

### CHRISTIAN MINISTRY REPLACES PULPIT MAGAZINE

CHICAGO—A new magazine called *Christian Ministry* will replace the 40-year-old *Pulpit*, a companion periodical of ecumenical weekly *Christian Century* published here. The first issue of the new journal will coincide with the anniversary of *Pulpit* next fall.

# 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.

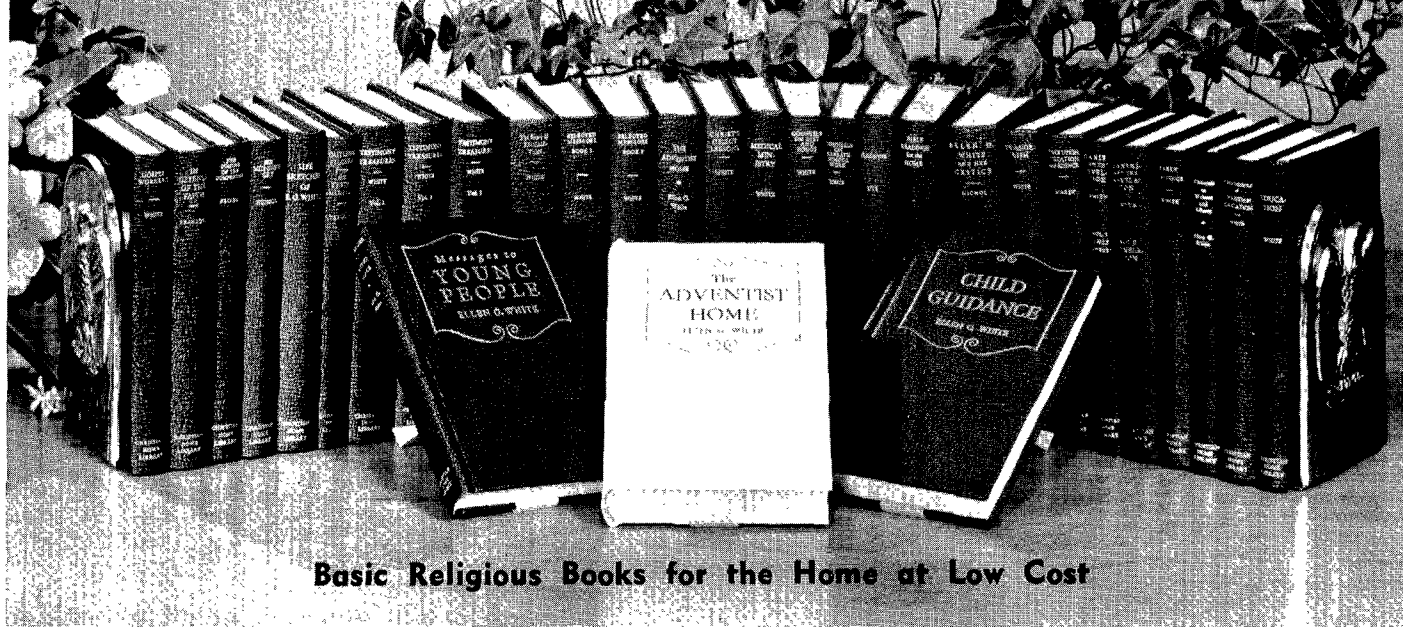
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| <b>Consulting Editors:</b>    | ROBERT H. PIERSON, REINHOLD R. BIETZ<br>F. L. BLAND, THEODORE CARCICH, W. J. HACKETT<br>R. S. WATTS, NEAL C. WILSON |
| <b>Editorial Secretaries:</b> | DOROTHY EMMERSON<br>IDAMAE MELENDY<br>ROSEMARY BRADLEY  |
| <b>Layout Artist:</b>         | RAYMOND C. HILL   |
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**TO OUR CONTRIBUTORS:** The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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**Visit of World President to Mexico Widely Publicized**

More than 15,000 people were present to see and hear Robert H. Pierson, General Conference president, during his six-city tour of Mexico, June 8-15. This was the first visit ever made by a GC president to Mexico.

Official receptions were organized at the airports, with motorcycle escorts through downtown traffic to hotels and meeting places. Thirty-two of the 199 newspaper reports made the front page. Three TV programs and four radio interviews gave the world leader of the Seventh-day Adventist Church more than three hours of live exposure to the public, with more than 3 million reached by TV alone.

Elder Pierson, accompanied by C. L. Powers and Alfredo Aeschlimann, the division and union presidents, respectively, spoke for the first graduation of the four-year ministerial curriculum at the college at Montemorelos, where five of the 94 graduates received the Bachelor of Theology degree.

A private reception by the governor of Tabasco, an interdenominational clergy conference at Bible Society headquarters for Latin America, and a 45-minute lecture on mission problems at the Catholic Seminary for missionary priests were part of the program of good will that reached an estimated 9 million newspaper readers through the work of David García Poyato and his associates in public relations work in Mexico.

C. L. POWERS

**Alcoholism Rehabilitation Subject of Special Study**

A committee to study alcoholism rehabilitation met May 5 in Washington, D.C., to study Spirit of Prophecy counsel and to develop guidelines.

Set up by the General Conference Committee at its Spring Meeting, this committee, the first in Adventist history, has now recommended pilot plans for a program to be developed by the GC Temperance Department.

ERNEST H. J. STEED

**Inter-American Laymen Set High Goals for Soul Winning**

Eight laymen's schools were held in Inter-America during May. Soul-winning commitments made by laymen for 1969 are:

Dominican Republic .....	1,557
South Haiti .....	1,235
West Indies .....	3,055
Southeast Mexico .....	510
Central America .....	3,499
Atlantic Colombia .....	202
Venezuela and Curaçao .....	769
<b>Totals .....</b>	<b>10,827</b>

Never before has such a spirit of dedication and sacrifice been seen. Classes in personal and public evangelism were



**Church Sign Erected in Spain**

Church members in Valencia, Spain, gather around with pride and joy as they see the name of their church being placed on the building for the first time. Public gatherings previously had been prohibited in this building, and church signs were unheard of.

HERBERT WHITE

conducted by J. E. Edwards, of the General Conference, A. H. Riffel, of the division, and union and conference leaders.

A circle of fellowship, as first introduced by William Miller, closed each institute. These schools will contribute much to the realization of Inter-America's soul-winning objectives of 100,000 baptisms during this quadrennium.

A. H. RIFFEL

**Loma Linda Calls GC Auditor to Serve as Vice-President**

R. J. Radcliffe, since 1964 head auditor of the General Conference, has accepted the appointment of the Loma Linda University trustees to be vice-president for financial affairs.

Elder Radcliffe joined the General Conference staff in 1960 as associate auditor and became auditor in 1964. He has been a respected counselor wherever he has served, and as he moves from Takoma Park to Loma Linda the good will of the General Conference family accompanies him.

W. P. BRADLEY

**Georgia-Cumberland Gives \$112,050 for Evangelism**

Members of the Georgia-Cumberland Conference gave \$112,050 in the annual evangelism offering on May 24.

This total was reported at camp meeting June 7. Of this amount \$90,000 has been received in cash.

Last year's evangelism offering was re-

ported at \$112,000. Those funds were partly responsible for the results shown in another camp meeting report: more than 300 baptisms for the first five months of 1969.

DESMOND CUMMINGS

**IN BRIEF**

✦ J. A. Hyde, secretary, department of health and temperance, Northern European Division, has been elected also as World Foods Service secretary of the division.

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