

By D. A. DELAFIELD

"We Don't Laugh at the Adventists Anymore"



AN ADVENTIST MINISTER stopped his car in front of a tiny store in the sleepy village of Washington, New Hampshire. He had come with his family to visit the ancient church nestled there in the woods alongside a meandering dirt road.

After the preacher had made a few small purchases, the storekeeper, a man about 80 years of age, asked the visitor, "Are you one of the Adventists?" "Yes," replied our brother, "I am an Adventist minister. As you know, our old church here in Washington is the place where Sabbathkeeping was first practiced among Adventists, and I have come to see the place where the pioneers preached the Lord's return."

"Well," said the old man thoughtfully, "we used to laugh at you people, but we don't laugh anymore. You're right," he said, "about what's happening in the world and the meaning of these things."

Sensing the opportunity to be helpful, the minister

had prayer with the old gentleman and said good-by. Then he climbed into his car and drove off to see the white church building where Ellen White preached Spirit-filled revival sermons.

En route, he drove past Millen Pond and Cyrus Farnsworth's home with the big maple tree in front, in the shade of which Joseph Bates, Frederick Wheeler, and several others studied the Sabbath truth, down the winding road over the rough terrain where second-growth timber now stands, but where a large settlement stood in pioneer times. Reaching the little sanctuary, he parked on the grass not far from the spot where teams of horses were once hitched and wagons stood. Then he walked into the frame building, sat down in one of the straight-backed pews, and reverently reflected upon the events that made history in that place.

Here John Loughborough and James and Ellen White held forth the words of life to the people.

(Continued on page 10)

By ALFRED S. JORGENSEN

His by Divine

"He hath chosen us in him before the foundation of the world" (Eph. 1:4). "Having predestinated us unto the adoption of children by Jesus Christ" (verse 5). "Being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ" (verses 11, 12).

ONE need only mention the word *predestination* to have the figure of John Calvin rise up before us. For it was this Reformer who defined predestination in a way that has proved such a stumbling block to many worthy people.

What Calvin wrote may be put simply as follows: God has arbitrarily predestined some people to be saved. By the same token, He has arbitrarily predestined some people to be damned. It may not appear just to us, or even appear to make sense, but it does to God.

Calvin described this doctrine as "tremendum, horrendum, incomprehensibile: et verissimum" ("fearful, dreadful, incomprehensible; and [yet] most true"). Seventh-day Adventists could agree with this definition of Calvin's if his last term were deleted and "falsissimum" ("entirely untrue") were written in its stead!

But let us deal fairly with Calvin. He appealed to the authority of the Word of God in support of his definition. "The Scripture clearly proves it," he maintained.

But does the Scripture clearly prove that some men are irrevocably destined to be saved, while other men are irrevocably destined to be damned?

It is true that there are some texts that have frequently been quoted in support of this view (Rom. 8:28-30; 9:16-18, 21-24; 1 Peter 1:1, 2; Deut. 7:6-8). But when examined in the total context of Scripture, do these passages actually say what to some they appear to say? To decide this issue we must look at a contingent problem—the sovereign action of God as it relates to our salvation. First, how much free will does man possess? We have to recognize that God is sovereign, not only in the universe as a whole but also in this world (see Dan. 4:24-26). He has predetermined the boundaries of the nations (Acts 17:26, 27). He also limits the actions of men by the restraints He places upon them (see Ps. 105:12-15).

When we say, therefore, that God has given men free will, we do not mean absolute free will, but a limited free

will; that is, free will within clearly defined areas. Every man may decide his own destiny! God has deliberately defined the area in which we may freely act, because, as Sovereign of the universe, He is ordering the whole cosmic process to the working out of His "eternal purpose" (Eph. 3:11).

The action of God, therefore, is always arbitrary, but it is never capricious. There is method and order in the universe. There is an overriding direction in human affairs that is directly linked to the loving purpose of God for the world. God is always on the throne. This ought to be a source of great encouragement to us. The world never gets out of control. Men may muddle and demons may devise, but the time always comes when God says: Thus far, no farther!

Now the great object of this "eternal purpose" is to restore the universe to the sinless condition in which God created it—an objective that God has proposed to accomplish through our Lord Jesus Christ (Eph. 1:9, 10).

God's purpose will go through! We are in a program that is destined to a glorious consummation! All of this is but another way of saying that the predestination of the Bible is not the predestination of persons, as such, but the triumph of a purpose through a Person, the Lord Jesus Christ. In other words, those who are in the purpose will triumph with it; those who are outside the purpose will perish in the final overthrow of evil. What does this mean as far as I am concerned? It means that I am predestined to be saved if I elect to be in Christ. It means that I am predestined to be lost if I elect to remain apart from Christ.

For example, in the time of Noah, God predestined that the ark would ride out the Flood and that those who elected to enter the ark would be saved from the Flood's destruction. And so it turned out. Noah and his family entered into the ark and survived. The multitudes who elected to remain outside were lost.

D. L. Moody used this illustration: "Someone has said that a little fly in Noah's Ark was just as safe as an elephant. It was not the elephant's size and strength that made him safe; it was the ark that saved both elephant and fly. It is not your righteousness, your good work, that will save you. Rich or poor, learned or unlearned, you can be saved only by the blood of Christ."

It is at this point that our free will, our freedom of choice and action, comes into the picture, for we decide

Selection



The word predestination brings up the figure of John Calvin.

whether we will be "in Christ" or whether we will remain apart from Him; whether we will accept the gospel or despise the blood of the covenant.

Agar Beet comments: "God resolved to save, not all men promiscuously, but only those who should believe the gospel. This doctrine is a re-statement of the fundamental doctrine of salvation through faith, from the point of view of the eternal purpose of God."—*The Epistle to the Romans*, p. 280.

This is good Seventh-day Adventist doctrine, for it is good Bible doctrine. Indeed, good Seventh-day Adventist doctrine is always good Bible doctrine!

Ellen G. White writes: "There is no election but one's own by which any may perish. God has set forth in His word the conditions upon which every soul will be elected to eternal life—obedience to His commandments, through faith in Christ. God has elected a character in harmony with His law, and anyone who shall reach the standard of His requirement will have an entrance into the kingdom of glory."—*Patriarchs and Prophets*, p. 207.

She declares further: "Man is elected to work out his own salvation with fear and trembling. He is elected to put on the armor, to fight the good fight of faith. He is

elected to use the means God has placed within his reach to war against every unholy lust, while Satan is playing the game of life for his soul. He is elected to watch unto prayer, to search the Scriptures, to avoid entering into temptation. He is elected to have faith continually. He is elected to be obedient to every word that proceedeth out of the mouth of God, that he may be, not a hearer only, but a doer of the word. This is Bible election."—*Testimonies to Ministers*, p. 454.

"And this is the testimony, that God gave us eternal life, and this life is in his Son. He who has the Son has life; he who has not the Son has not life" (1 John 5:11, 12, R.S.V.).

In a word, God has done all that needs to be done to save man. It is now up to man through faith and acceptance to appropriate what He has done!

The apostle Paul says that the presence of the Holy Spirit in the life of the believer, and His inward witness, is the assurance—the guarantee, the pledge—that God has given us, not only that we are now the sons of God but also that we are "heirs of God, and joint-heirs with Christ." For "it is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of life eternal."—*The Desire of Ages*, p. 388.

In reflecting on Ephesians 1:14, *The Seventh-day Adventist Bible Commentary* has this note: "The child of God has the privilege even now of tasting the heavenly joys, and, indeed, he may well question his experience if he does not do so. He may be deeply assured of the resurrection of the body, the return of the Lord, the gift of immortality, and all the eternal realities. The promise is certain, since it is guaranteed by God Himself through the Divine Spirit."

Hence, he can sing:

"Blessed assurance, Jesus is mine!
O, what a foretaste of glory divine!
Heir of salvation, purchase of God,
Born of His Spirit, washed in His blood."

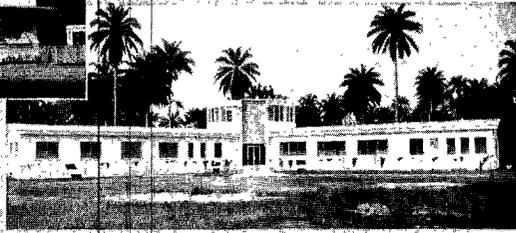
One thing is certain: We can never fully hope to comprehend the love of God toward us in adopting us, through Jesus Christ, into His own family.

"That Thou shouldst think so well of us
And be the God Thou art,
Is darkness to my intellect,
But sunshine to my heart!"

But, by the same token, we can experience it, for by faith the glorious reality of grace now assures us of the yet far greater reality of glory that will be ours in the ages to come. Surely this ought to be sufficient incentive for us to continue in the grace of God! ♦♦



Manila, Philippines



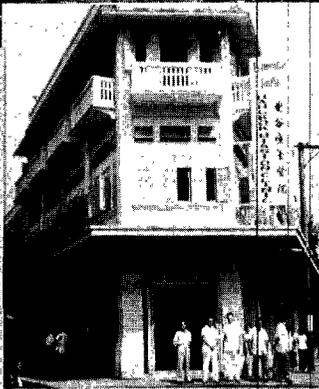
Ahoada, Nigeria



Mayagüez, Puerto Rico



Paradise Valley, California



Bangkok, Thailand (Clinic)



Hultafors, Sweden



Skodsborg, Denmark

What Is an Adventist Hospital?

By H. E. RICE

THE Seventh-day Adventist Church in North America has investments of \$138,464,968 in its health-care institutions. The time, energies, thinking, and labor of 13,356 people—nurses, gardeners, cooks, aides, technicians, and those in many other lines of work—are devoted to the operating of these institutions, to say nothing of the hundreds and hundreds of physicians who use the facilities of these institutions for the treatment of their patients.

Thus a sizable portion of both the resources and energies of the church is expended in the health ministry and the gospel of healing. Every day some 533 patients enter the portals of these institutions for care. Each one gives a name and an address, is asked the names of father and mother. Some admission clerk asks the age, and this question is often answered reluctantly and occasionally inaccurately. Most of these people entering have their finger pricked and a sample of blood taken for analysis even before they are taken to the room, where they are given a hospital gown that ties in the back and seems too short. Most of these patients are worried and a little anxious, though many try to hide it. Most are in pain and wonder what the future holds. A

hospital bed is a place for sober thinking about the things that are actually important in life. Tears dampen many pillows, and the air is often heavy with silent prayers.

Suddenly Values Change

A hospital is so unlike a store. In a store the values are all in dollars and relate to things. In the hospital the values are not expressed in dollars and relate not so much to things as to the unexplained mysteries of life and death. The human body and how it lives and functions is the greatest unexplained mystery confronting humanity. These basic elements of life are given little thought by most people until they are in pain, wrapped in a hospital gown, and in bed. Suddenly the values of life are all different. The question of a life beyond the brevity of our years here suddenly becomes important. The color of the draperies in the living room, which brand of gasoline gives green stamps, or whether you get to watch your favorite television program or your husband watches the ball game fades to its proper insignificance. While a perplexed and concerned patient worries about the children and whether they are home yet or being fed properly, and wonders about the future

so veiled in mystery from us all, praying at the same time for relief from persistent pain, perhaps a chaplain enters and speaks a few words of encouragement from the Holy Book, or perhaps some nurse quietly kneels at the bedside and offers a prayer, and then it is all different. This is a hospital.

Every day newborn babies wail their protest on entering a world they do not understand. Proud fathers look through windows of nurseries at little bits of life that yawn and stretch little legs and arms and open and shut tiny hands with fingers that hold onto whatever they touch. At windows of nurseries fathers and mothers dream of the future and hope and pray as at no other place in all the world. What a changed world we would live in if all the dreams at nursery windows could come true!

Every hour of every day sirens wail as police cars or ambulances approach our hospitals bringing torn, bruised, and bleeding humanity to the emergency room. It may be at two or three in the morning, but when the door opens, nurses appear from nowhere, an intern, a resident, or a physician appears as if by magic, an X-ray technician apparently drops out of the sky, though in fact he was on call all of the time, and the broken bodies of mankind are somehow mended, bones are set, and wounds are sutured—and it all hurts. Police ask questions as to how it happened, and anxious parents, relatives, and friends ask questions as to how bad it is. Sometimes a sheet is just pulled over a still form on a stretcher.

Sometimes nurses and physicians weep too.

Dozens and dozens of times on weekdays in our hospitals nurses scrub and gown in the operating room and physicians, after changing their ordinary shoes for conductive shoes that will syphon off any static electricity, also scrub and enter the operating room. Another physician mercifully administers the anesthetic, that the pain may not be felt, and the marvel of surgery takes place. No patient takes an anesthetic and goes to synthetic sleep without wondering whether there will be an awakening. Will the surgeon find just what he expected to find and will the operation be successful and life be extended? On the night before surgery prayer often gives the needed confidence in a God of love and commingles its effectiveness with the medications administered. Courage is often drawn in the knowledge that the surgeon is a man of God and that before surgery he asked the God of healing to guide his instruments.

How sobering to realize that all of

A Personal Message From Your General Conference President

HEART to HEART



Dear Fellow Believers in His Imminent Advent:

Recently I received a letter from the field. The writer is a man in whom I have a great deal of confidence. I want to share two paragraphs of his letter with you.

"I believe there are thousands of God's humble, devout, faithful, self-sacrificing Adventists with whom I'm sure the Lord is pleased. But I often wonder if the Lord isn't terribly disappointed as He looks down from heaven upon His people and sees so many living for self and the world.

"Many of us are altogether too much in love with the world. We are enamored with its treasures and infatuated by its pleasures. We are enslaved by its fashions and its follies. We are using our liberal incomes too much on self and holding onto properties that ought to be dedicated to the finishing of the Lord's work. Even those who have little of this world's goods can be so busy and work so hard earning the things necessary for the physical life that they are too tired and sleepy to go to prayer meeting and to give attention in other ways to their spiritual needs."

There is much food for thought in those words for a people who profess to be living on the threshold of eternity. They are especially sobering when read in the light of these inspired words: "*I have been shown that the spirit of the world is fast leavening the church.*"—*Testimonies*, vol. 5, p. 75. (Italics supplied.)

A church serving in the hour of scheduled triumph should be a fully dedicated church—a church having no perilous ties with a beguiling world. Yet the messenger of the Lord beheld a church being leavened with the spirit of the world. What an astonishing statement! What a sobering statement! The hour is too late for you and me to fail to understand its full import.

"The spirit of the world"—what do we mean by this oft-repeated phrase? The spirit of the world is the spirit of self—it is the "me first" spirit. It is the spirit of greed, the spirit of envy. The spirit of the world is the spirit of gluttony—eating and drinking without regard for the body temple. The spirit of the world is the spirit of unbelief—God is being pushed into the background or crowded completely out of the picture.

The spirit of the world is the spirit of conformity—we must live in the same kind of houses, drive the same kind of cars, wear the same styles of clothes, enjoy the same recreation. We must conform to fashion—we must not be different from our peers. The spirit of the world is the spirit of lightness, levity, foolishness—life is just one big joke.

Could it be true that the church—God's church of the remnant—is being leavened by such a spirit? Stop and ponder the possibility—yes, the probability—that this might be true. Think of your own church. Think of my friend's letter. Ponder the inspired words of the Lord's messenger. Most of all, think of your own self. Selfishness, pride, fashion, unbelief, gluttony, conformity, lightness—in general, the spirit of the world—do you see any of this in the lives of your fellow church members? More important, do you see any of this in your own life? Did my friend misjudge? Is the messenger of the Lord mistaken?

Houses, lands, clothing, furniture, amusements, creature comforts—these are the preoccupation of the world about us. Many of these things in themselves are good. We have to live. We must have food to eat, clothes to wear, homes in which to live. It is when these things become the all-consuming center of our thoughts and our attention—when they crowd God out of our lives or cause us to give Him little thought—that they become gods to us.

The apostle John has a word for us that we do well to ponder prayerfully. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 John 2:15, 16).

Let us never lose the impact of these words. Jesus' coming is too near. We must be ready. Is our decision for Christ or for the world?

Yours for making Christ first, last, and best in everything.

this suffering is the result of sin, and that tears were not a part of God's original plan for mankind. How comforting to know that houses of suffering and pain are also houses of hope, and that they do more than minister to the physical needs of mankind. They minister to the spirit and the soul, as well. This is part of their design and part of their ministry.

Sabbath in a Hospital

Sabbath comes to the hospital. It is different from other days. A hospital can never close, for need and pain know no hours and no holy days, but the routine tasks can be put aside. The offices close. Nonemergency laboratory determinations and X-ray examinations are postponed until the Sabbath has ended. Babies come on Sabbath the same as on other days. Over this, man has but slight con-

trol. Operations are performed on Sabbath, but only when emergency situations arise and life appears to be a stake. Friday evenings are different. The hymns sung by the nurses in the halls help to make it so.

Hospitals are *seen* anytime, but they are *felt* best after visiting hours in the evenings, when the lights are low. They are best experienced in the pediatric department. It is there that tears stain the faces of little children when their mothers must leave and they are afraid in a strange place. It is there that the text "except ye become as little children" becomes more than theology and a platitude. It becomes an experience. The dependence of little children upon those they know and love is a great lesson for adults concerning their dependence upon God. How important the "know and love" here become.

Would that we all knew Him better and loved Him more. Then we would never be afraid. The assurance of an understanding and compassionate nurse gives comfort. To a little child often the dirty teddy bear with one button eye gone provides the tangible link with home in a world that is strange and new and frightening.

Never a day passes in our hospitals but what somewhere some hands are quietly folded while others weep. Life is such a fragile thing. There is such a finality in death. One moment a loved one opens the eyes and smiles and asks about the children. The next moment life is gone and only lifeless clay remains. Where did it go and why? Is it but loaned of God and then returned to God again? It is here the Christian hope reaches its highest dimension, for we sorrow not as others, who have no hope. It is at the

The art of living

By MIRIAM WOOD

when you're Young

SNAKE AT THE AIRPORT That I regard reptiles with something considerably less than affection is rather well known by regular readers of this column. Outraged and vocal herpetologists notwithstanding, I seem unable to view these creatures (the reptiles, not the herpetologists!) with anything other than a kind of paralyzed repulsion. And for once I feel that I'm on relatively safe ground, opinion-wise, since the serpent was cursed by the Creator after Adam's fall. However, it isn't my purpose to convince snake fanciers to unfancy, but rather to relate a most bizarre snake story—bizarre partly because of the improbability of its happening where it did.

Having flown from one coast to another to be helpful at several camp meetings and feeling as unnerved as usual by the ordeal (to me) of flying anywhere, anytime, I was hardly prepared to meet a bona-fide live reptile face to face in, of all places, an enormous, bustling airport. The snake wasn't exactly a member of the reception committee; for that matter, we weren't being met, but were making our own arrangements to transport ourselves from the airport to the campground. This sort of thing requires a bit of time, and since I was the passenger, not the arranger, I was happily viewing the blue sky and white clouds, reveling in the cool ocean breeze outside a building near the airport when suddenly my unbelieving eyes focused squarely on a three- or four-foot snake. Apparently it was crawling right out of the asphalt or cement,

or whatever roads are made of, since there was no unpaved space, and there were no trees, no grass, no bushes. It just appeared, slithering determinedly along.

Pandemonium ensued instantly. People ran hither and thither. As for me, I feel quite confident that I broke the world record for the 50-yard dash into a nearby building. Then, through a convenient window I watched the drama.

Several men seemed bent on capturing, not killing, the intruder, for which purpose they armed themselves with various ineffective weapons such as a yardstick and a limp cardboard carton. Upon being prodded vigorously with the yardstick and urged toward the box, the reptile coiled itself into a menacing ball of fury and struck angrily about, its forked tongue flicking here and there. Sobered, the would-be captors retired to a safe vantage point in order to map further strategy.

At that moment a good-looking, muscular young man entered the picture, his curly black hair gleaming in the sun, his even white teeth flashing a challenging grin.

"I'll pick up the stupid thing!" he shouted. "I'm not afraid of it. What are you guys—a bunch of cowards?"

With this confident battle cry, he began circling the maddened creature, which swiveled its head about, keeping him in perfect focus.

Frantically the would-be hero's friends attempted to dissuade him. "Man, we don't even know what kind of snake it is," one of them said. "It may be deadly

poisonous . . . may have come in among freight from an overseas flight . . . be smart . . . play it safe . . . you'll regret it" and so on.

In response to their excellent advice, the self-styled snakemaster continued to circle and inch forward. Suddenly he pounced, got a grip on the reptile's tail and swung the creature around and around his head in arrogant triumph, obviously depending upon centrifugal force to keep the fangs at a safe distance.

Suddenly, though, he threw the snake down. The reptile had defied the force of motion somehow and had buried its fangs in his hand. The hand began to swell so rapidly that his friends rushed the defeated gladiator to the hospital, pale, frightened, and subdued.

Sin, I think, is often pretty much like that. You may feel that you know exactly how to handle it, exactly how to win. But it's as treacherous as the snake at the airport. You'd better stay at a completely safe distance from it. More than one saddened young person bears pretty deep scars, mute testimony to the deadliness of sin's power.

It's obvious that Solomon knew this. Of one kind of indulgence he said, "At the last it biteth like a serpent, and stingeth like an adder" (Prov. 23:32).

P.S. The snake was finally enticed into a large paper bag, under the direction of a passenger who'd been on our plane. This gentleman stated authoritatively that if the snake couldn't see, it wouldn't strike. When I ventured to inquire as to whether the snake was familiar with this theory, I was given a glance of such cold disdain that I subsided, chastened and crestfallen. I still think, however, that since the reptile hadn't heard of centrifugal force, perhaps it also hadn't heard of not biting in the dark!

bedside that one is brought to realize that the hope beyond the grave is the one important thing in life, and the giving of that hope to others is the greatest mission upon which one can embark. Here again the ministry of Christian nurses and physicians and chaplains is found in its purest forms. It is here that it is more fully realized that ministry to the body is but a means of ministry to the soul. On these occasions a lot of things over which men argue are reduced to their true perspective of triviality.

Testimonials Prove Value

Does it all pay? Does this great expenditure of the church in time and money and effort pay? Is the investment justified? What contributions are these health-care institutions, these hospitals, these houses of healing, making to the great mission of the church, which is to reconcile humanity to God and set salvation within the easy reach of the multitude. By quoting from some of the hundreds of letters received by our institutions, I shall let the patients of our hospitals and their friends and relatives answer.

DEAR SIR:

I would like to offer some words of appreciation and thanks to all of the staff on Station 2 (South) and others who assisted in any way in caring for me during my hospitalization in Room 226 from February 13 through 26 (1969).

The consideration from the time I entered the door until I left was one of apparent individual concern. From the highest trained technicians to the housekeeper, there was every attention given. This I know could not be true were it not for the dedication of the personnel involved. Every act and move seemed to be one of concern for the peace and comfort of the patient. . . . I realize here, as in every institution, there are people and things one could criticize. However, here such seems so insignificant that it is overshadowed completely by the excellent job done. . . .

The real climax for me, if it could be called such, was one night at bedtime when a student nurse from Iowa walked into my room after her service was performed. After a few friendly words were exchanged she offered the sweetest prayer for me and the others at my bedside. I know every life coming into contact with another has a degree of influence either for good or bad. I can truthfully say my life was greatly affected for the good by such a Christian attitude. Would to God that our world had millions more just like her.

Yours is an institution of which you can be very proud. The Christian principles upon which it was founded are indeed exemplified in everyday practice.

Thank you again for such wonderful dedicated personnel. They have made a great and lasting impression upon me personally. The Lord bless you, and may we seek His guidance at all times.

Sincerely yours,

DEAR SIR:

I was just released from your hospital Friday, March 7, 1969, after spending nine

days under the care of two wonderful and competent doctors. . . . The real reason for writing this little note is to tell you what a great group of people you have. In all the nine days spent with you people I never once saw anything displayed except love, compassion, and patience for each and every patient.

I think it would be a good thing for all the doubters in this troubled world of ours to spend a couple of days with your group, which would prove that not all young teenagers are bad, only a minority. I again repeat, I have never seen such a sweet bunch of dedicated young people. As I said at first, I can't write a good letter, but I just had to try to express my feelings for all your beautiful people.

Sincerely,

DEAR SIR:

This check will complete the payments on my husband's hospital bill, and I want to take a moment to thank the administrative staff at your hospital for the patience and kindness they have shown us. When we checked out it was on your Sabbath, and no one asked us about payments. We had no hospital insurance at the time my husband had his heart attack, and I talked to one gentleman about paying the bills, but we came to no exact agreement except that I would do the best I could. He never inquired further, and I was grateful not to have to worry about money while my husband was so very sick. It has taken me longer to pay than I expected, but I was the only one working.

My husband got the very best care while he was in your hospital, and everyone was genuinely concerned about him. Even the cleaning ladies would ask me how he was progressing. Your quiet little chapel gave me great comfort when I needed it most, and we will both always remember the people of your faith as being some of the

kindest we have ever met. "Thank you" seems inadequate, but God bless you.

Sincerely,

DEAR SIR:

Tuesday morning my father died; or better, my father's body stopped. The hand of God reached out and took him from the arms of angels. The God is the God of us all, but the angels are yours. . . . Whether their credentials are in candy stripe, or white, or gray, your least cherubim is, we found, the stuff of archangels. My father died quietly and with dignity. These gifts were God's and yours.

Bless you all and thank you.
For my mother and myself

Sincerely,

Do our medical institutions pay and is the effort and expense they require justified? It is for you to answer. Kindness, compassion, love, and sympathy are not reserved exclusively for hospitals. They are not stocked on pharmacy shelves, but rather they are stored in the hearts of people. The dispensing of them into the hearts of the troubled, the worried, the confused, and the sick and afflicted is not restricted to nurses and aides and hospital employees, or to Pink Lady volunteers or Candy Stripers. The pouring out of love and understanding is a simple ministry in which every member of the church can well engage. It is, in fact, just what Christ did when He held consultations so long ago on the shores of Geneseret. ♦♦

Becoming Conduct—2

During the Public Prayer

By THEODORE CARCICH

"I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." Psalm 116:1, 2

The public prayer is an important part of the church service. It is an act of worship and praise in which the entire congregation participates. The one praying should assume a reverential kneeling position. With raised head he should pray in a clear and intelligible tone. It is not edifying for one to bury his head in his hands and mutter a public prayer. All language in a public prayer should be simple, sincere, and in keeping with the holy character of God.

During the public prayer the congregation should remain kneeling. A holy quiet should prevail, and all should refrain from clearing their throats noisily, fingering a hymnbook, or looking around the auditorium. A truly devout Christian will close his eyes and fold his hands during prayer. In this way the world is shut out, and the thoughts are centered upon the holy One to whom the prayer is addressed.

The deacons should guard the doors of the sanctuary lest someone unintentionally disturb the holy calm of the prayer season. Parents should also instruct their children at home as to the proper deportment during prayer.

The public prayer is not an occasion for the one praying to lecture the congregation under the guise of praying. Public prayer should be addressed to God and not to the congregation. The model public prayer is found in Matthew 6:9-13. It contains praise, thanksgiving, petition, confession, intercession, and dedication. An effectual public prayer should be distinct, reverent, fervent, simple, stirring, and most of all, short.

Are Morals

OLDFASHIONED?

A decorative graphic on the left side of the page, featuring a curved line with several stylized, multi-petaled flowers of varying sizes. The line starts near the bottom left and curves upwards and to the right, ending near the top of the 'OLD' part of the main title.

By HORACE E. WALSH, JR.

SOMEWHERE in this land of ours a murder is committed every hour, a robbery every five minutes. An ever-growing emphasis is placed on the material things of life, with less and less regard for moral values." So spoke Edmund L. McNamara, Boston police commissioner, and former FBI agent. This striking statement on the decline of American moral standards appeared in a new publication called *Morals*. It was produced by the Cowles Education Corporation in cooperation with the United Press International. It is an amazing in-depth study of the causes and effects of the American moral collapse.

In the usual sense of the term, people have often limited their concept of morals to the area of the relationships between the sexes. This perceptive study, however, greatly broadens the scope of morals by including such current problems as the bizarre new nudity look in women's attire, the multimillion-dollar traffic in hardcore pornography, addiction to dope and tranquilizers, corruption among public officials, shoplifting, race riots, the hate cults, gambling, wire tapping and bugging, and finally but significantly, the pathetic confusion that exists in the churches. This confusion among the churches and their religious leaders causes them to fail in giving direction out of the hideous moral morass of today's twisted civilization.

On the lead page of *Morals* is given in capsule form the criticism

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directed against the corruptions of modern society. It reads: "An ever growing emphasis is placed on the material things of life, with less and less regard for moral values." Opposite this criticism is the defense offered by the advocates of the so-called "new morality." It reads: "We have been gulled, sweet-talked, sour-talked, manipulated, managed, talked down to, and lied to until we have little capacity left for believing in anything."

Materialistic Emphasis

It is true that our society is one of the most materialistic in all history, and this materialistic emphasis is contributing to the sickness of today's jet-age society.

It may broaden the moral concepts of some to find addiction to tranquilizing drugs placed in a moral category. Yet one of the contributing editors to *Morals* quotes Rev. George Christian Anderson, founder of the Academy of Religion and Mental Health, as stating that "one of the serious problems of the middle-aged, and one of the serious moral problems of our time, is addiction to tranquilizing drugs of all kinds." Reverend Anderson continues: "They help to decrease anxiety and in doing so they decrease feelings of guilt and responsibility. This weakens moral fiber. I consider this just as serious as alcoholism. This is a product of

our age—and is rapidly increasing. It is estimated that more than 75 per cent of the middle-aged population of the United States are depending on tranquilizers—on the use of chemicals for maintenance and survival; yes, survival." What a tragedy that, even though God is so able and willing to extend divine help, people will turn to chemicals rather than to the only power that can really help them.

There is an open war against the standards of virtue and morality that once were proclaimed from pulpit and classroom. An indication as to how well this rebellion has succeeded is indicated by the words of a poster sold in a college card shop. On this psychedelic poster these words were proclaimed in shocking pink and zig-zaggy green letters, "Of all the sexual aberrations, perhaps chastity is the most peculiar." Patricia McCormack, UPI correspondent from New York, commenting on the above-mentioned poster said: "This sometimes seems a rallying cry for student leaders of the sexual revolution, counting among their numbers free-thinking adolescents raised on Freud and Kinsey and the 'doomsday generation,' who say 'enjoy now—before someone drops the bomb.'" Patricia McCormack continues to state that "the trend for colleges and universities is to liberalize social restrictions. Instead of building men's and women's dormitories at opposite ends of the campus,

many schools are experimenting with housing both sexes in the same building."

Everyone is familiar with the "new look" in women's fashions, but the sad facts are that many have become so familiar with it that they have accepted it to the point where it no longer is offensive. Aline Mosby, UPI correspondent of New York, writes in *Morals* on "The New Nudity." His opening statement is most effective in arousing attention: "Long, long ago—in 1964—in a Puritan land called the United States, a fashion magazine unveiled a new design by a young Parisian, Andre Courreges. A skirt that showed almost all of the knee! Women cried they never would wear it; other designers huffed that it was positively lewd; the new style was banned from classrooms and offices." So far has our society reverted to the primitive that 1964, when the new nudity began, does seem "long, long ago." "Today," continues Aline Mosby, "females in the United States are not only exposing their knees but their thighs, midriffs, back, hips, and even their bosoms. 'The nude wave' has revolutionized the American scene."

When we turn to the report by UPI correspondent Harvey Ferguson, of Washington, on "Filth Merchants and Censors," we are made even more aware of the fact that today's so-called civilization is Sodom

Ninth in a Series on Adventist Education

Christ in the Adventist Classroom

By LEIF KR. TOBIASSEN

Education is learning to see. Seeing aright is true living. Unless our eyes are trained to perceive, we blunder through our nights and days without sensing the values life can hold. Adventist education, therefore, must serve to provide the student with sight—keener and deeper insight. True education is learning to truly see.

The supreme experience of the Adventist student is found in seeing Christ in his education—Christ in the classroom, Christ revealed in the library and the laboratory, Christ exemplified in the residence hall and in the shop, in the dining room and in the barn, in the office and in the recreation hall. Partnership with God, companionship with Christ, is not merely a goal a student hopes to achieve in his lifework; it is something that may be his in each activity of his everyday life in school. He may have constant comradeship with Christ in social recreation and practical labor, in the intellectual study and in every spiritual endeavor.

The Adventist Teacher

The supreme experience of the Adventist teacher is found in revealing Christ to the student—Christ in the classroom. No line of gospel ministry holds so much true happiness in service as teaching in the Adventist school, where daily the instructor enjoys inspiring fellowship with young and eager hearts and minds. The nicest work ever assumed by men and women is to interpret the truth in Christ to youth—Christ in

the classroom, Christ in work and play, Christ in all aspects and activities of education.

In the widely varied work of the Adventist ministry, no mission field is richer in reward than that lying before the instructor who senses his privilege as a fellow teacher with the Master. But the reward for his ministry of teaching is not measurable merely by the score revealed on examination day. It is gained rather as the teacher sees his students manifesting strength and persistence, courage and grace, determinedly toiling against heavy odds, striving to lead men to Christ.

The Adventist Educational Community

Life in an Adventist school is stimulating fellowship of student and teacher and Master. Such a school is a place of divine revelation, an institution truthfully explaining nature and the world, yet ever pointing to heaven. The Adventist teacher is an instrument of inspiration conveying to his students the full gospel of Christ in all truth, equipping them with a critical sense of direction, increasing their power of evaluation, yet earnestly pleading with them never to let go of the guiding hand of Christ.

This is the sublime experience of Adventist education—the experience of serving the Creator revealed clearly in the Word, in nature, in the providences of the past and the problems of the present, and in the harmonious development of all individual gifts and skills. Teaching to sense Christ is true training. Learning to experience constant communion with Christ is true education.

No school can truly train, no teacher can really educate, except Christ is fully revealed in the classroom.

(Concluded)

and Gomorrah all over again. It is hard to picture the merchants of filth developing a multimillion-dollar mail-order business with boys from ten years old and upwards. It is, however, true. Mr. Ferguson writes: "A ten-year-old boy sees an ad for a toy airplane and sends in his 25 cents. Instead of the airplane he gets two pictures of nude women. He also gets an invitation to send more money and get some more pictures. Thus, like legitimate merchants who urge toy companies to make miniature versions of their products, the pornography dealers are trying to build an audience for years to come." Mr. Ferguson states that the U.S. Post Office Department thinks the traffic in pornography may run as high as \$500 million a year.

Hidden Corruptions

One of the saddest commentaries on the moral sickness of America today is revealed in a report by Paul R. Jescke, of UPI San Francisco. The title of his report asks the searching question "What Are the Hidden Corruptions?" He is not talking about the Mafia or the Cosa Nostra, but about the petite American housewife and the businessman or worker on the street. Listen as Mr. Jescke describes our "respectable" neighbors. "The pretty blond maneuvering her station wagon into the supermarket parking lot has more on her mind than her two children. She has not come to steal, but she does—either directly, by slipping a can of anchovies into her ample purse, or indirectly through cheating on food coupons. Across the street a pleasant-faced man drops a 'snap tab' from a beer can into a parking meter where it registers as a nickel. In the phone booth at the corner a college student is calling his girl using a homemade slug. And up the block a gray-haired woman cautions her 13-year-old grandson to say he is only 12 and eligible for half-price when the movie ticket-seller asks his age.

"All these 'average' Americans are engaged in hidden corruptions—dishonesties and white lies tempered only by 'what you can get away with.'"

Mr. Glenn Jackson, an official of Commercial Service Systems, is quoted as saying, "It seems to involve everyone from the cop on the beat to the barber and the banker and the drugstore clerk. I can't put a dollar loss on the total amount, because it's too widespread and we catch so few of the culprits." Pacific Telephone Company reported that in 1966 alone more than \$67,000 was lost because of slugs dropped into its pay telephones. According to Mr. Jescke, "The same

company said its auditors recorded nearly \$13 million in unpaid bills for a one-year period. 'The vast majority of these skip-outs were people who never intended to pay for their telephone services,' an official said. 'We were forced to disconnect 132,000 phones in 1966 for nonpayment. People seem to assume the phone company is fair game for anything.' How many so-called "respectable people" have done what Mr. Jescke describes in these words: "A common practice is that of the traveling businessman or college student who places a person-to-person call to himself to let the 'folks back home' know he has arrived somewhere safely. Naturally, there can be no charge. The recipient of the call merely says the party is not there."

Mr. Jescke reports that the Southern California Grocers' Association estimated that in the Los Angeles area alone some 50,000 carts disappeared in the past few years, and the losses run into the millions. Mr. Hap Holiday is the president of the above-mentioned association. He says: "The really terrible thing is that these women just don't consider it stealing to take home a cart and push it into the basement or an alley. Some carts have been stripped of their wheels to make skateboards and toys. Others serve as handy vehicles to transport wash from the laundry room to the apartment. The result is a higher cost for the merchant, which he passes on to the customer." Mr. Jescke reports on how employees are calling in sick when they really want to go to a ball game or get an early start on a weekend trip. An official said, "Absenteeism soars on Fridays and Mondays, and I don't believe there is any good reason for viruses to choose those particular days to attack." Department

stores and wholesalers complain that their employees buy items at a discount ostensibly for their own use but actually to sell to friends. Let us leave this area of America's moral collapse with these final words from Mr. Jescke, "It's a new morality, you say? No, it's as old as Adam and Eve."

Perhaps the saddest but most significant report of all in this rather amazing compilation called *Morals* is the one by UPI religious writer Louis Cassels. His report is most appropriately called "Churches in Turmoil." Mr. Cassels states that a Gallup poll indicates that 74 per cent of the American people believe that religious institutions are losing influence over public and private morality. One of the basic reasons for this loss of confidence in the church is stated by Eugene Carson Blake, general secretary of the World Council of Churches. Mr. Cassels quotes Dr. Blake in these words: "To millions of people today the whole idea of a personal God who demands righteous conduct of His human creatures seems like nonsense." Dr. Blake states that he doesn't think it's nonsense, but that the radical theologians are voicing an attitude widely held in this highly secularized, space-exploring civilization when they proclaim that "God is dead." Mr. Cassels explains that college students and other young people feel that churches and synagogues have too often served as bulwarks of the *status quo* instead of crusading for radical reform in a sick society.

Key to Moral Collapse

Perhaps the key to this whole moral collapse is found in this brilliant observation by Mr. Cassels which is quoted as follows: "However, the biggest reason why many Americans no longer look to their religious insti-

WE DON'T LAUGH AT THE ADVENTISTS ANYMORE

(Continued from page 1)

Here Eugene Farnsworth was converted, and Stephen Smith's backslidings ended as the old rebel found his way back to God and His remnant church.

In his imagination the preacher could hear the clear, ringing voices of the Advent leaders sounding out the solemn message: "The exciting events of our time are signs of the imminent return of Jesus Christ. God's people are *to be ready* and to let the world know that they must prepare to meet Jesus in the clouds of heaven."

Yes, it was right what the storekeeper had said—"things are happening pretty much as the Adventists said they would." And we have more rea-

son to believe today than the pioneers did then that the world stands on the very threshold of eternity.

It was ten years ago that the experience described above took place. This last decade has been the most exciting in the history of the world. The sensational 1960's make the fulfilling signs of the previous 20 to 30 years look modest indeed.

So the world isn't laughing at the Adventists anymore. They don't ridicule anymore, but they may be wondering why people who are talking the Second Advent so much don't always live and act like people who are waiting to welcome the King of the universe. ♦♦

tutions for moral guidance is pinpointed in an observation made by St. Paul 2,000 years ago. 'If the trumpet gives forth an uncertain sound, no one will prepare for battle.' On moral questions in general, and with regard to sexual morality in particular, religion today is sounding a highly uncertain trumpet." Surely this observation by a UPI correspondent should be a challenge to every churchman and to every lay Christian.

Mr. Cassels finds it very confusing that the so-called new morality should be expounded by men such as Harvard's Prof. Harvey Cox; Prof. Joseph Francis Fletcher, of the Episcopal Theological School in Cambridge, Massachusetts; and Anglican

Bishop John A. T. Robinson. Mr. Cassels quotes the following statement from Bishop Robinson's book *Honest to God*: "Nothing can of itself be labeled as wrong. One cannot, for instance, start from the position that sex relations before marriage are wrong or sinful in themselves. The only intrinsic evil is lack of love." "In other words," comments Mr. Cassels, "there are no absolute moral rules, binding on everyone in all situations. There are only general principles—such as sensitivity to the needs and respect for the rights of other persons—which must be applied to each situation as it arises."

On the other hand, Mr. Cassels quotes Dean Robert Fitch, professor of Christian ethics at the Pacific

School of Religion, Berkeley, California, as stating that many young people are secretly distressed to be told by the new moralists that there are no firm rules or definite guidelines to live by. Says Dr. Fitch, "Instead of feeling liberated from ancient legalisms, they feel adrift on an uncharted sea. And they resent the fact that churchmen and other adults who ought to be providing them with clear moral guidance are lost in an orgy of openmindedness."

With Mr. Cassels' brilliant analysis is a picture taken in Washington's National Cathedral. It shows mini-skirted teen-agers giving forth with gyrations appropriate only in a jungle or in a discotheque, as they "sway with the beat and pray with their feet." It is stated that many churches have added special swingin' services to attract young people. No wonder the youth are confused by what the churches are offering them. Instead of providing a cure, the churches are themselves a contributing cause of the sickness of today's American society.

Dr. Graham B. Blaine, Jr., chief of psychiatry for Harvard University Health Services, issues a challenge to the church. He says: "If religion is to help man find the supreme context in which he rightly belongs, it must provide him with consistent ethical guidelines." It seems odd to this writer that the church has to be challenged by psychiatry to fulfill the function given to it by its Founder, Jesus Christ. The "ethical guidelines" called for by Dr. Blaine have been set forth in the Bible for thousands of years. They are found in the Ten Commandments, God's moral law. Whenever the people of God have departed from these holy precepts there has been a resultant moral collapse.

The moral bastions of society have collapsed today because the greatest segments of the Christian church have abandoned God's moral requirements as set forth in His holy law. They have even gone so far as to say that God Himself abrogated these commandments and that Christians are no more under any moral obligation to govern their lives in accordance with these holy principles, which are actually a written transcript of His own righteous character. Most assuredly, the moral sickness of our age is caused by the failure of religion to give the trumpet that "certain sound" called for by Paul.

On the positive side, let us thank God that there is still time for the church to arise and give the trumpet that "certain sound." The all-important, sobering question, however, is How much time do we have? ♦♦

A Story FOR THE YOUNGER SET

Tractor Dog

By HELEN KELLY

THE sun was just peeking over the treetops when Henry Booth came whistling out of the farmhouse and headed for the tractor sitting in the side yard. There was a field waiting for him to plow. The twelve-year-old earned several dollars during the summer working the neighbors' land.

Suddenly he noticed a spotted dog sprawled under the tractor. "Well, where did you come from?" Henry greeted the mongrel. He bent over and scratched its head. The dog got up and wagged its tail in reply.

Henry hopped onto the machine and soon was on his way to Mr. Floyd's back field. Beside the tractor trotted the black, tan, and white dog.

The sun was high and hot when Henry finished the morning's work. He wiped his brow with a soiled handkerchief. He unscrewed the cover of the water jar and drank the last warm drops. The spotted dog looked up and licked his chops.

Henry smiled. "Are you thirsty, boy?" He turned the jar upside down and shook it. "No more water here, but wait till we get home. Maybe there'll even be a scrap or two for you from mom's man-sized dinner." And then boy, dog, and tractor set out for home.

The dog enjoyed more than one meal at the Booths. Since no one ever claimed him, he joined the family and became known as Spot, the tractor dog.

Soon after Spot became the Booths' pet, some of their relatives came for an afternoon visit. The cousins ran for the tractor, for they liked to climb up on it. But before they could get to it they had to pass Spot, and this was no easy task.

The dog growled and barked and wouldn't let them get near the tractor.

"It looks as though he's guarding that machine," Uncle Bill remarked to Henry's dad.

"Perhaps he is," dad chuckled. And truly, as the Booths observed him, they saw that Spot acted like the appointed guardian of their tractor, where Henry had first found him. The dog just wouldn't let anyone near it but dad or the boys.

One Thursday Henry was working in a field a couple of miles from home. As usual, Spot was there. The boy began plowing at one end of the broad field. However, something happened to the tractor. It stopped and wouldn't start. Henry examined the motor, trying to discover what was wrong, but couldn't find out.

"Guess we'll have to walk home," he muttered to his pet, sitting nearby. "Come on, Spot. No sense in staying here." Still the dog sat.

Henry struck out across the rutted field for home. Reaching the road, he looked back. Spot was still by the tractor.

"Spot hasn't come back yet," Henry told his parents that evening.

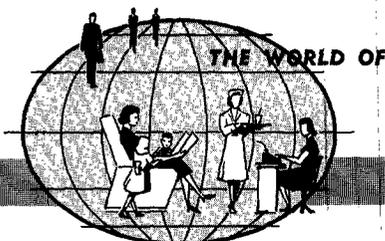
"Surely he'll come by morning," mother said. "He'll be very hungry by then."

Friday morning Spot had not returned. "I guess he's still guarding that tractor," dad said. "He's going to have a long wait, for I doubt we'll be able to get it repaired until after Sabbath."

That afternoon they drove over to the field with some water and food for Spot. They found him by the tractor, but they couldn't persuade him to leave it.

Within two or three days the tractor was running again, and Henry could continue his work. When he drove the tractor back to the house that day, Spot, tail high, was right behind.

The Booths never could understand why Spot was so loyal to a piece of farm equipment. His strange behavior amused them. Mom and dad hoped that Henry and his brothers would be as faithful in their work as Spot was in guarding the tractor.



The Adventist Woman

Conducted by DOROTHY EMMERSON

Before Johnny Goes Marching to School—Part 2

Preparing Your Child Emotionally for School

By LUCILE H. JONES



A. DEVANEY

FROM the moment you first unfold your new baby in your arms you should give him a feeling of love and security that will promote sound psychological development. Your tender whisperings give him a feeling of love that is most necessary for good mental health.

The emotional preparation of a child is, perhaps, far more important than his physical preparation, for his emotions greatly affect his physical growth. Children who are given needed physical care but who lack the comfort and stimulation of parental love do not grow well physically, mentally, or socially.

Emotional trauma due to parental harshness or indifference is not an uncommon cause of speech impediments, poor social adjustment, poor school achievement, or mental illness. In one instance a child told to Shut up and forcefully slapped by her father was so hurt emotionally that she couldn't speak for several days and now, more than 50 years later, at the sound of the words Shut up she goes into such a state of shock

it takes up to 20 minutes for her to gain enough control to speak again.

Love is the most important factor in emotional preparation. The child who is loved by his parents is most likely to be the child who will love others, for he has developed an appreciation of others.

A child needs a happy home more than he needs anything else. He needs to feel that you, his parents, love each other, that you both love him and enjoy having him around. He must know that you want him and will take time to do things with him, that you love him as he is.

In a large department store I chanced to overhear a mother-daughter conversation. The foot-weary tiny shopper asked, "Do you love me, Mommy?"

"No, not now, I don't," replied the thoughtless, exhausted mother.

Poor child! Right when she needed encouragement and help she was scolded and rejected. To have her security completely wiped out is a most disturbing experience for a small child.

A child learns his self-concept from his parents and associates. Therefore, it is important for parents to give praise and approval and to avoid ridicule, sarcasm, and scolding. High self-esteem and self-confidence are important prerequisites for the self-discipline which Johnny will need when he is on his own at school.

Your attitudes are portrayed in your tone of voice, your facial expression, your posture, and your unguarded words.

You can show your child that you love him by listening to him, by commending him for his efforts and good behavior, by noticing when he has done something well, and by complimenting him on it.

The child who feels that home is secure and that he is an important part of it can go to school confident that home will be there waiting for him when he returns. He can relax and concentrate on his schoolwork.

In addition to love, every child needs self-realization— independence, achievement, success, the thrill of discovering, I can do, I can remember,

I can learn, I am getting big. He wants to grow up and to know that you think he is an important person.

Overprotection can be a real hazard to a small child. He needs to learn to make his own choices, to do some things on his own. Trying new things helps him to grow up and to feel that he can succeed.

Going places with you or another adult helps a youngster to get acquainted with the world he soon will have to meet on his own. Seeing how you meet it, being introduced to it with you along, gives him confidence.

Janie's mother always bragged, "Janie and I have never been apart even for a day. I've never left her with anyone but my mother." Then one morning she brought Janie to school and said, "Janie, this is Mrs. Brown. She is going to be your teacher." She walked out of the room and Janie followed. The teacher took Janie's hand and brought her back, but Janie began to scream and cry. Finally she stopped screaming but the tears rolled on, and on. For three or four weeks everywhere the teacher went there was Janie, insecure and close to tears. Eventually the tears dried but it wasn't until the end of the year that Janie actually became one of the group.

An Injustice Done

Janie's mother did her an injustice by never leaving her and by not preparing her for school. She probably thought all along she was showing everyone what a good mother she was being by tying herself to the child and the child to her. But the damage of such an experience to one so ill prepared for school can be tragic.

Youngsters need a variety of play activities but especially imitative play. Playing grownup helps them later to assume their roles as adults in the home and community. It also reveals to us what kinds of examples we have set for them.

The fewer expensive toys a child has the more likely he is to enjoy the satisfactions of that which he does spontaneously. Creative play gives him self-expression and enables him to use his imagination to produce his own ideas in his own way.

Children, as well as adults, have tensions when they are frustrated, threatened, or unable to accomplish what they set out to do. Creative expression can lessen those tensions.

A place and something of his own—his own bed, a part of a room, a box to keep his treasures in—give a child a feeling of security and importance.

As a parent you can help your child to work on his problems and to enjoy the satisfaction of a job well done.

With a variety of work and play each will discover the joy of finding something he can do better than others can.

Fear is a normal, healthy emotion, but we do not want our children so fearful that they are inhibited in normally safe behavior. Moderate fear is good because it alerts us to react to danger. It is a safety precaution. Our objective then, is not to do away with all fear, but to help our children accept and control this feeling as a healthy stimulus to action.

Mary was a little girl who sat as far back in the schoolroom as her teacher would permit. She wouldn't say a word, and when the teacher walked near her or stood by her shoulder she could feel Mary's body shaking. Mary never cried but it might have been better if she had. Any expression would have been a release.

Mary's parents said they loved her very dearly but they were so busy that if she was quiet and out of the way they just forgot her. She was by herself so much she never learned to trust either children or adults. She didn't know how to interact with a group because she had never actually been a part of her family.

A child's fears may seem silly to you, but they are real to him and should never be ridiculed or belittled. He may have a fear of animals. If you do not force him to touch them but encourage him to watch them at a distance under pleasant circumstances he may gradually get closer to them and learn to love and pet them.

Acting out his fears often helps a child to get rid of them. He may be fearful of going to the doctor or dentist but if he plays this experience with another child, he works out some of his fears and becomes more familiar with the situation.

Wise parents often prevent fear by explaining an otherwise fearful situation to a child before he experiences it. Calmness is contagious. If you act calmly and assure him there is nothing to worry about, he will be reassured. If you can get him to talk about his feelings, you can better understand and give him support. You can help him to control and dispel his fears if he knows he can depend on you and can trust you to be perfectly honest with him.

If your child is afraid of the dark, a small night light, an open door, and the reassuring sound of the family in a nearby room will comfort him. A special hug and reminder that you are near will remove his fears and give him a sense of security. Going to bed should be as pleasant an activity as possible.

Children sometimes have questions

about death. They may not be able to understand everything but they should have their questions answered in a simple, satisfying manner.

Teaching your child to be reasonably clean is important but he should not be overly anxious about germs and dirt. While on a picnic with friends, David peeked into Johnny's cup to see how much punch he had left. Johnny drew back in fear saying, "Don't look in my cup, David. You might get germs in it." Obviously, Johnny's medically trained mother had been a little too zealous in her disease-prevention lessons.

To a six- or seven-year-old the school building may appear to be a big and frightening place, but visiting before he begins school and listening to the laughter of children will assure him that boys and girls enjoy school. Playing school can set a good stage for later school enjoyment and success. It provides an excellent opportunity to build good attitudes such as School is fun; school is important; school is a privilege.

Faith in God

Everyone needs a faith in God—Someone above and beyond himself. Christian parents find morning and evening worship valuable times for developing faith. These are times for expressing thankfulness for blessings and for assuring children of God's continued care and protection. To know of the angels' presence as they walk alone to school is a special comfort to little ones. Children who early learn to trust God as a friend will continue to do so in later times of stress and crisis. Their prayers may sound strange to you, but they are sincere and you should never laugh at them.

Your child needs faith that you will be on hand when he gets home and whenever he needs you. He needs to feel that he belongs to you and that you need him. He learns moral laws when he finds satisfaction in doing right. His conscience is developed when you teach him what is right or wrong. His early impressions will be sharp reminders as he grows older. If he admires and appreciates you, he will take your standards as his own code of conduct.

An emotionally healthy child, although a tiny person, is growing bigger and stronger. He feels good about himself—he feels loved. He has few fears and feels sure of help when it is needed. He has a faith in God, his parents, and himself. He is eager to go to school. There he will find exciting experiences with new friends, new things, and new rewards. It is your privilege to prepare him for a successful journey through school. ♦♦

(Continued next week)

From the Editors

"ONE GIANT LEAP FOR MANKIND"

The world stands awed at the magnificent space achievement of *Apollo 11*. Men from the planet Earth have traversed the void of space, set foot on the moon, scooped up its dust, collected its rocks, and have returned safely home with their treasure.

When Neil Armstrong's heavily insulated lunar overshoe made its first imprint on the moon's surface, mankind entered a new era. The world stands today on the threshold of a new frontier of infinite intangibles. Men have embarked upon a career whose possibilities appear limitless. Where their course will lead them in the days ahead, no one would dare predict. What heavenly body will next feel a human footprint, no one knows. These are the marvels of the space age.

We recall that there were those who said when the lunar project was proposed that God would not permit men to land on the moon. We never felt that God had set these limitations. We knew of no Scripture text forbidding or dooming the venture.

Not All Scientists Are Atheists

In fact, we have long proposed that by permitting men to discover more and more of the mysteries of His creation, by opening up to them new areas of investigation such as the moon, God, the Creator, the Master Scientist, the Originator of the complex laws of matter, energy, and time, was trying to break through to men, soliciting their faith and allegiance.

It has been heartening to us to see the many references to God in connection with the space adventure. Still ringing in our ears are the words "In the beginning God . . ." coming to us from the vicinity of the moon last Christmas from the men of *Apollo 8*. Also in our minds are the words of E. B. Lindaman, manager, Apollo Configuration Management, Space Division of North American Rockwell Corporation, who, contemplating the moon landing and describing it as perhaps the most significant turning point in man's brief stay on earth, said, "In my mind, I'll feel a sense of achievement and of freedom, coupled with a new sense of responsibility. Within my heart, I'll want to give thanks to the Creator whose work space exploration surely is."

Dr. Randall Chambers, who helped train astronauts and who later joined NASA's Langley Research Center, where advanced research on environmental stress is done, frankly confesses belief in God. Telling about his faith, his wife remarked, "Randy, too, was pleased by the reading from Genesis. For a long time he has been trying to refute the rumor that all scientists are atheists. He is particularly awed by the thought that there are millions of planets and numerous solar systems, and he says that the more we learn about the universe, the more certain we are of God."—*The Reader's Digest*, July, 1969, p. 266.

The full impact of the *Apollo 11* mission remains yet to be evaluated. Anxiously we will be awaiting the results of laboratory tests of moon samples. Of course, we have studied bits of heavenly bodies before in the meteorites that have struck the earth. But of what elements is the moon composed? Will the samples give any hint as to the moon's selenology? (We have chosen this term in preference to geology, which bothers us when used of the moon, for *gē* is the Greek word meaning "earth,"

whereas *selēnē* means "moon". At the same time we recognize that selenology has the wider meaning of the branch of astronomy that deals with the moon.)

The fantastic success of *Apollo 11*—man's view, close-range through TV, of the moon's surface and of man's first activity there, the awesome wonder of it all—has jolted man out of the narrow confines of his earth-bound life to contemplate other values, hopefully higher values.

Herein lies the opportunity of Seventh-day Adventists to interpret these spectacular events in the context of revealed religion and of God's ultimate plans for the universe.

D. F. N.

MONEYCHANGERS IN THE TEMPLE

One of the most thoughtful and penetrating diagnoses of the worldwide student revolt appeared in the January, 1969, issue of *Center* magazine. Authored by Stringfellow Barr, the article, entitled "Why Students Revolt," accused adults of disillusioning youth by being overly mercenary.

Throughout history, declared Mr. Barr, priests and ministers have been expected to place service to God and the community above wealth; medical and paramedical personnel have been expected to place healing above money-making; lawyers have been expected to prize justice above fees; and teachers have been expected to respect learning more than wealth. As long as members of these professions have lived in reasonable conformity with this idealism, they have commanded the respect and support of society.

But "whenever priests or academics, doctors or lawyers, have ceased thinking of their fees or salaries as designed merely to free them to follow their learned profession and have thought of themselves as selling their knowledge or art to the highest bidder, men have denounced them as corrupt. Corrupt churchmen, or academics, or lawyers, or physicians have been denounced as traitors to their professions when they did what countless merchants and businessmen did without blushing: made as much money as possible."

Mr. Barr cited several books that expose commercialism among intellectuals in general, then zeroed in on members of the academic world. He declared that "the moneychangers are in the temple, the temple of learning," and charged that "the university professor has turned go-getter." Stepping up his attack, he said that the professor's "booty includes a fat salary from a business firm, eager to wear that professional look, or a juicy fee as consultant, or a federal grant big enough to support him and a staff of assistants. In this last case, our professor is in a position to squeeze the president for promotions and other favors by threatening to move himself and his staff to some other campus. In this atmosphere of increasing affluence, of classified information, and of pleasant expense accounts, the professor too often teaches as little as possible or not at all."

"Something Better Than Money and Power"

In the sixteenth century religious zealots such as Martin Luther became so enraged by the massive corruption of the church that they vigorously attacked the Establishment. Today many students, faced with corruption in the teaching profession, a profession that they had always

thought of as being idealistic and concerned solely with discovering truth and disseminating knowledge, are in revolt. They were "used to the lying television commercial, but . . . had thought of the university as a community concerned, not with power, not with force, not with fraud, but with discovering the truth and proclaiming it. . . . It used to be assumed that the faculty knew of some better things than money and power to live by."

These are harsh words. Perhaps they present a false picture of today's academic world. Certainly they are far from accurate so far as Adventist education is concerned. Teachers in our schools are committed to excellence in both teaching and research, and their *raison d'être* is unselfish service, not money. Against their detractors we could make a rather stout defense. Far be it from us to support Mr. Barr's charge that professors (either Adventist or non-Adventist) are moneychangers "in the temple, the temple of learning."

But we feel that the basic point Mr. Barr has made has validity and that it should be given a broader application. We feel that it is quite true that the older generation has an obligation to demonstrate that there are "better things than money and power to live by." We feel that young people deserve something better than to see their elders in a mad scramble for wealth, prostituting for money their ideals, ethics, and principles. They deserve to see adults more interested in giving than in getting, in ministry than in money, in serving than in being served.

Beyond debate, money is a necessity in today's world. Bills must be paid, obligations must be met. But is it not also beyond debate that in some so-called service professions money speaks where it should be silent, that it elbows its way into circles where only the voice of the Spirit should be heard? If a young man receives a call to the gospel ministry, is it appropriate for him to inquire about salary and fringe benefits? If an institution calls a worker from a sister institution, is it right to offer financial inducements to help secure a favorable decision? If two communities are in need of a physician or dentist, should the fact that one appears more lucrative than the other be the deciding factor that gives it the nod?

Christians to Be Peculiar

Questions like these obviously lend themselves to controversy and misinterpretation, nevertheless they must be posed and considered. Christians must live by different standards than do their secular peers in the professional world. They must scrutinize their motives more closely. They must demand more of themselves. They must live and work by a set of values and principles that will at times make them appear peculiar to their non-Christian contemporaries. Their goals and motivations must produce actions so different that their unchurched friends will often be left open-mouthed and amazed, asking, "What makes these people do what they do? Why do they deny self? Why do they put service and ministry ahead of position and money?"

To account for the Christian's other-worldly attitudes, one must turn to Christ's life. Jesus said to His disciples, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you" (Matt. 20:25, 26). He then said that greatness is to be found in ministry, and that the greatest person is the one who is willing to cheerfully assume and perform the role of servant.

The Christian, like his Master, is "not to be ministered unto, but to minister" (verse 28). Vividly Jesus taught this by washing His disciples' feet, then saying, "I have given you an example, that ye should do as I have done to you. . . . The servant is not greater than his

lord; neither he that is sent greater than he that sent him" (John 13:15, 16).

For any Christian who has permitted the glitter of money to blur his spiritual vision and idealism, the application of divine eyesalve is imperative. "Be zealous therefore, and repent" (Rev. 3:19), urges Jesus. Perhaps in no area does Laodicea need repentance and reformation more than in its attitude toward the meaning and purpose of life. It is time for each Adventist to drive the moneychangers from the temple, the temple of his own heart, and put ministry above money. This will not only help stem the student revolt, it will restore the confidence of many adults who are disturbed by trends toward secularism in the lives of those who profess to follow Him who gave Himself without measure to meet human need.

K. H. W.

CHRISTIANITY'S DEMISE PREDICTED

The decline and fall of Christianity as a spiritual force in the world is no longer a matter of predication or speculation. It is upon us. The shameless attacks of *avant-garde* theologians upon God; the contriving of parish ministers to make religious bricks with political straw; and the overt teaching of society that man is his own law have caused earnest Christians of all faiths to cry in despair, "What has happened to our church?" Meanwhile, cynics have become confirmed in their belief that organized religion is a farce.

Christendom is tottering. Religion is no longer the life of faith and love, permeating every aspect of the life; it is now a creed or a tradition or a set of ethical principles. Writes Nicholas von Hoffman in the *Washington Post*: "Christianity is passing through this progression from faith to religion to a probable extinction."

True Christianity continues to flourish in the hearts and lives of thousands, but visible, institutional, Christianity in the Western world has lost much of its influence. Why? Most churches have shifted their emphasis from making men right with God to making men right with each other, from teaching salvation through Christ to teaching salvation by legislation. Says Mr. von Hoffman: "Christianity is now shut up in its churches, relegated to being a specialized activity, no longer invisible as when faith and daily life were one and indistinguishable."

What has taken the place of faith in the lives of former believers? Some follow intellectualism. Their leaders are found in universities everywhere baldly challenging their students: "Before you leave this course, your faith in Christianity, if you have any, will be destroyed. Christianity is a myth—a crutch for the intellectual misfit."

Others turn to the psychological way of thinking. (We do not condemn intellectuality, but intellectualism; not psychology as a study, but psychology as a philosophy of life.) "Psychological man," writes Mr. von Hoffman, "seeks not grace but an illusive, furtive self whom he can never catch up with, though he chases him forever down the silvered tubes of his own mind where every shape is a reflection. To find himself he will go to psychodramas, take sensitivity training, plunge into nude encounter groups, subject himself to 48-hour, non-stop marathons, pay thousands of dollars for analysis, subject himself to attack therapy. He loves to be theraped the way monks once loved to be scourged, not because he's sick but because he's seeking."

Those who want to move more slowly away from traditional Christianity he describes as "going from the orthodox churches to halfway houses like the Presbyterians before they or their children drop off entirely via Unitarianism or ethical culture."

If this writer were to hear Christ's question "When the Son of Man comes, will he find faith on earth?" (Luke 18:8, N.E.B.)* he would be constrained to reply No, for he begins his article with this sentence: "When faith comes to be separated from life by its believers, when they begin to look at it as one religion in a world containing many, it's on its way out. . . . Faith becomes religion."

This article, entitled "Believer," appeared on the front page of the "Woman/The Arts/Leisure" section. We have rarely seen such a vivid description of the decline and fall of Christianity in the public press. But we cannot deny its accuracy. A part of God's last message to the world, found in the three angels' proclamations, is the warning that error- and sin-filled religious systems will deteriorate in spiritual power as the end approaches. As spiritual Babylon they sink in progressive impotency and incompetency in dealing with the spiritual needs of man, until at last, having wandered far from their original purposes, they will join other religious and pseudoreligious groups in attempting to coerce the conscience. (See *SDA Encyclopedia*, article "Babylon".)

The forms of Christianity noted by Mr. von Hoffman are indeed doomed to extinction. The spiritual abominations of this generation leave God no choice but to destroy those who teach rebellion or condone apostasy.

The apostle Peter, warning of conditions in his day, may have foreshadowed our time when he wrote: "Israel

had false prophets as well as true; and you likewise will have false teachers among you. They will import disastrous heresies, disowning the very Master who bought them, and bringing swift disaster on their own heads. They will gain many adherents to their dissolute practices, through whom the true way will be brought into disrepute. . . . But the judgment long decreed for them has not been idle; perdition waits for them with unsleeping eyes" (2 Peter 2:1-4, N.E.B.). Surely through selfish practices some religionists have brought the true way into disrepute.

We thank God for true teachings that are centered in an unadorned, unsophisticated faith in Jesus Christ. We believe that all doctrine has Him at its center, that all faith is in Him, and that our most blessed hope is His return to earth. We believe in an active, personal God and a belligerent enemy, Satan. We believe in direct communion with God through prayer. We believe that sin is a violation of the moral law, God's guide for man, and that the removal of condemnation and punishment is possible only through the advocacy of Christ, who now lives to make intercession for us. This is our faith.

This faith will flourish and bear fruit in our lives and the lives of those within the scope of our influence. Our Christianity will not die.

F. D. Y.

* The Bible texts in this editorial credited to N.E.B. are from *The New English Bible*, New Testament. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961. Reprinted by permission.

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.]

LET US KNEEL

Re "Let Us Kneel" (June 19). Many seem to think, as the author does, that Solomon stood when he prayed at the dedication of the Temple. But *Prophets and Kings*, page 40, says: "Solomon then knelt upon the platform, and in the hearing of all the people offered the dedicatory prayer. Lifting his hands toward heaven, while the congregation were bowed with their faces to the ground, the king pleaded: "Lord God of Israel . . ."

PATRICIA POTTER

Kooskia, Idaho

A hearty Amen to "Let Us Kneel." For a long time I had contemplated writing you about what to me seems like a "falling away." I am glad someone else did.

ROGER A. VAN ARSDELL

Madera, California

DISEASE IN ANIMALS

I have had the privilege of reading the REVIEW for only a few years. My wife and I heartily endorse the health program as outlined in *Counsels on Diet and Foods*. We have taken it step by step and feel that we have built on a good foundation.

There is an abundance of evidence concerning disease in animals. All we have to do

is read the Department of Agriculture reports. Chickens are simply machines processing scrap fish, grain, and antibiotics into an article of food. Many fish have cancerous growths in them. Chickens are noted for having diseased livers.

GEORGE E. ANDREW

Auburn, Washington

TV'S A THREAT

Why are there not more articles on movies, which are taking this country by storm and ruining our church?

Via TV diabolical scenes are enacted in our homes, and church members enjoy them—not all, of course. The world is getting into our homes and our churches.

With movies, people have to go to the place where they are shown, buy a ticket, and go in or drive in. When the show is over, they get out. They can't go back until another movie is scheduled. But with TV, movies are readily available in the home.

FORREST PURVIANCE

Dinuba, California

DAWN AFTER DARKNESS

I was in the hospital when I read the article "Dawn After Darkness" (May 15). I was especially impressed with the story of the little girl in the dark by herself, calling, "Daddy! Are you there? Is your face turned this way?"

How many times do the children of the Father above wonder whether He is near, or whether His face is turned toward them, or whether they are left to themselves in the darkness of this world, with no one to watch over them.

I was reminded also of the heart-rending cry that came from the lips of God's Son, "O Father, are You there? Why have You turned Your face away from Me?" No word of assurance, not even a whisper came, that

His Father even heard Him. And He suffered thus alone for my sins. What wondrous love!

JOHN O. BAKER

Pewee Valley, Kentucky

MORE OLD-FASHIONED HYMNS

I was brought up by good, God-fearing Seventh-day Adventists. I married a good Christian girl in 1917, but about three years later I left the church, taking my wife with me. After many years my wife, with the help of my sister, encouraged me to go to church again. After a year and a half we were rebaptized and are now very happy. We believe we are completely forgiven.

We love our church services and Sabbath school, but we are old-fashioned in many ways. We love hymns, but our believers sing many we don't know. I wish we could have more of the old-fashioned hymns. I believe we would feel much more of the presence of the Holy Spirit.

I also miss the testimony meetings that I remember so well.

CECIL DAVIS

Battle Creek, Michigan

MOVE FROM CITIES

In view of what Ellen G. White says concerning cities' being almost wholly given up to idolatry, being ripe for destruction, becoming hotbeds of iniquity, and becoming like the antediluvian world, wouldn't it be wise for our General Conference and Review and Herald offices to move from their present location, perhaps to a suburb or a smaller town?

JENNIE DRUMM

Everton, Missouri

► Both the General Conference and Review are in a suburb, seven miles from downtown Washington. Relocation might cost as much as \$20 million. Would this be wise?

Floods Destroy Homes, Churches in Southern India

By R. D. RICHES
Departmental Secretary, South India Union

On May 17, shortly before *Apollo 10* blasted off for the moon, a cyclonic storm lashed the eastern coast of Andhra Pradesh, South India.

Heavy rains, lasting four days, caused devastating damage as floods spread over an area covering hundreds of square miles. Rail, road, and telecommunication services were totally disrupted; normal life in the region was paralyzed. The army was called in to evacuate villagers marooned by flood waters. The exact number of people who lost their lives is not known, but the news media reported more than 1,000 deaths. Scores of villages in the path of the racing flood waters were swept away, leaving no trace of where they had previously stood.

Miraculously no Seventh-day Adventists lost their lives. However, 1,000 members were left homeless. Soon after the

news of the disaster reached section headquarters, R. S. Prasada Rao, president of the Andhra Section, and K. J. Prasad, secretary-treasurer, left their office in Hyderabad, itself in the grip of political turmoil, to tour the disaster area. G. W. Maywald, division lay activities secretary, and I arrived some time later.

As we walked along the roads, we saw bits of straw, grass, and other materials carried by the river caught ten feet high in the branches of trees or wrapped around telegraph poles, a witness to the depth of the water during the worst of the flood. Rice fields were badly damaged, with most retaining walls breached. Silt, in places two and three feet deep, now sun-baked and cracked, made it impossible to plant further crops until the land could be leveled. Thousands of

cows and buffaloes were drowned, while along the roadways the receding waters left countless dead snakes. Ten million rupees (US\$1,250,000) worth of damage was done to growing crops in an area considered to be the granary of South India.

In the village of Keesara, a few miles from the industrial center of Vijayawada, every Adventist lost his home. The houses had been built at the western end of the village on low-lying ground. Unfortunately, this particular spot was directly in the path of the raging water as it emptied into the river just 400 yards away from these homes. The mud walls of the houses succumbed, and the whole area was swept bare with not even a mud heap to show where the 25 homes had previously stood.

There were once three Adventist churches in the town of Chirala. Only one is now standing. In the Vitalnagar district of the town, our members watched fearfully as the flood waters tumbled toward their homes. Forced to abandon all they owned, all 65 families were rendered homeless in a few hours. In the Ramanagar district, the flimsy church structure was no match for the wind and rain. The center supports broke under the strain, and the 100 members of the congregation were left without a place in which to worship.

Three miles away, in Kuruturu, a worker, his wife, and their ten-year-old daughter watched tearfully as the water rushed through their home. Silently, all their belongings floated away with the tide.

Realizing there was nothing they could do, they waded to the house of a friend, built on higher ground. The water continued to rise until most of the village was covered to a depth of six feet. Water, pouring through a breach in a nearby irrigation canal, added to the tragedy. More than 100 villagers were forced to climb onto the thatched roofs of their houses for safety. During the night several buffaloes joined them. For three days and two nights they clung on desperately, waiting for rescue, and shivering in the continuous rain. On the first night one of our members unknowingly shared his refuge with a large poisonous snake. When daybreak came he saw it curled up by his side. They killed it and tossed it into the flowing waters.

In the aftermath of this terrible tragedy our members—poor people for the most part, earning no more than 25 cents a day—are faced with the problem of rebuilding their homes. This will cost them no less than ten months' wages. We have given them all we can, and the government has matched our gifts. But this still leaves them woefully short. They have suffered much, and lost much. They do not know how they can rebuild, but their faith is strong.

As we met with them and prayed with them, there was light in their eyes; they were able to rejoice. Over and over again they thanked God for sparing their lives. They ask for our prayers as they begin rebuilding their homes and churches.



Baptism Includes Bogobo Chief

Ten persons including the chief of the Bogobo tribe (far right) were baptized recently as a result of the Far East Harvest implementation in Mikawayan Mission School in the Philippines. Six of the ten who were baptized are pupils of our mission school.

Romeo Robles, the mission school teacher, vigorously promoted the Far East Harvest program in the school and the community. The teachers in the Davao Mission donated Bibles for the Bogobo tribe when they heard of the efforts of Brother Robles.

When Nicolas Antipas, the chief, donated five hectares (about 12½ acres) for the site of the mission school, Brother Robles befriended him. Chief Antipas has even helped in the operation of the school. Since his baptism many of his followers are determined to follow his steps.

More than 60 persons are taking Bible studies, and regular Sabbath services are being conducted in the school building.

A. A. VILLARIN
President, Davao Mission

NORTH PHILIPPINES:

Soul Winning Gets Boost Throughout Territory

The Far East Harvest, a two-year soul-winning program inaugurated in the Far Eastern Division at the beginning of 1969, is catching fire in the North Philippine Union. As of the end of the first quarter, 1,029 were baptized, 249 more than during the equivalent period last year. Of this figure, 420 (40 per cent) were reported by the Northern Luzon Mission, second largest mission in the union.

Four major evangelistic campaigns resulted in 335 baptisms. First of these was conducted by J. R. Bailey, union ministerial secretary, in Naga City. In two baptisms 66 new members were added to the church. In connection with the crusade Pastor Bailey conducted a field school of evangelism for the 17 workers and interns who assisted him.

J. P. Acosta, Central Luzon Mission ministerial secretary, baptized 110 after his campaign in the Manila Center. He was assisted by six workers and interns. In the Northern Luzon Mission, Gerónimo Calangan baptized 54 after a series of meetings in Camiling, Tarlac.

One of the departmental workers who has responded to the appeal for greater evangelism is C. A. Galang, Voice of Prophecy and radio-television secretary. Although he carries many responsibilities, including the preparation of a 15-minute daily and a 30-minute weekly broadcast, directing the Bible Correspondence School, editing the monthly *VOP News*, directing the evangelistic center, and pastoring the Manila Center church, Pastor Galang found time to conduct a 45-night series of meetings in Bauan, Batangas, two and a half hours away by car in the South-Central Luzon Mission. In several baptisms after the series 105 were added to church membership.



C. A. Galang (foreground) and A. B. Frias conduct one of several baptisms following a 45-night series of Voice of Prophecy meetings. The series won a total of 105 persons.

A unique feature of Pastor Galang's series was his use of the 24-lesson Voice of Prophecy Explorer's Course. Each lesson served as his sermon material. Then after each service the listeners were given a copy of the lesson.

Attendance averaged about 300 a night.

B. B. ALSAYBAR

Departmental Secretary
North Philippine Union Mission

RHODESIA:

Native African Pioneer Dies at Solusi at 103

A 103-year-old African pastor, Peter Fayi Mpofu, died late in March and was buried in the Solusi College Pioneer Cemetery.

In 1899, just five years after Solusi Mission was founded, Pastor Mpofu began service with the mission as a teacher and evangelist. Together with overseas pioneers he was instrumental in establishing mission work in many parts of Rhodesia and Zambia, accompanying the late W. H. Anderson on many safaris into unentered areas.

Those who participated in the funeral service were F. G. Thomas, Zambesi Union president; J. J. Blanco, head of the Solusi theological department; J. S. Tshuma, preceptor; and Mrs. R. V. Gorle, librarian.

Remaining members of his family are his wife, to whom he had been married for 66 years, eight children, 29 grandchildren, and 34 great-grandchildren.

F. G. THOMAS

President, Zambesi Union

WEST AFRICA:

College Class, Teacher Hold Evangelism Effort

Two evangelistic meetings were conducted during the first half of 1969 by Herman Bauman, who was assisted by his evangelism class at the Adventist College of West Africa in West Nigeria.

Pastor Bauman preached in the first series, and the students assisted by translating, singing, ushering, serving as hosts and hostesses, and caring for all non-ministerial details of the program. In the second series all the preaching was done by the students, and Pastor Bauman served as program director. In addition to the actual conducting of meetings the students and Pastor Bauman also carried on weekly visitation with all who attended the meetings. The average attendance at the meetings was about 150, more than 120 of these being adults. The number of families on the visitation list grew to more than 500.

Many prominent people faithfully attended the meetings, including the town's postmaster and his family. Many ministers from other churches also attended, including one who claims to be a prophet. He says that he saw Pastor Bauman come to him in a dream and tell him that he must turn from his old ways and follow the message that the Seventh-day Adventists proclaim.

Another well-known person attending the meetings was a retired Protestant pastor. He had formerly served as vice-principal of a large ministerial training college. He also had served as translator for Billy Graham during Graham's 1960 crusade in Lagos. This kindly gentleman

Children's Books Lead to Baptisms

The following letter, addressed to "Uncle Arthur" Maxwell, reveals once more the soul-winning power of literature.

"DEAR UNCLE ARTHUR:

"For quite a time now I have wanted to write to tell you about how I accepted the Seventh-day Adventist faith.

"Many years ago a canvasser knocked on the door of our house three miles outside the town of Boksburg, South Africa. I have to admit that our family was very far from being religious at that time. In fact, it was only by God's guidance that the colporteur ever left a book in our home.

"I have three sisters and one brother. We were not very susceptible to 'higher things,' but the books got across to us. I sought to know the Man of Galilee better, and to become a young man such as the author of the book said we should be.

"The books, *The Children's Hour* and *Bedtime Stories*, did their work. I am a literature evangelist today selling *Bedtime Stories*, *Your Bible and You*, *The Bible Story*, and *Good News for You*. I'm entering Helderberg College in 1970 to study theology.

"Uncle Arthur, thank you; though we do not meet on this side, we'll embrace on that first Sabbath in heaven.

"Your brother in Christ,
"WILLIAM GROBER"

How rewarding is the work of those who light the world with literature.

D. A. MCADAMS, Secretary
GC Publishing Department

was a real inspiration to the group and is a firm believer in, and advocate of, the Sabbath and other SDA teachings.

Baptismal classes are now being conducted weekly by Pastor Bauman and his class.

HERMAN BAUMAN
Instructor

Adventist College of West Africa

CEYLON:

Medical Work Advances; First Nurses Graduate

Three auxiliary nurses (comparable to the licensed practical nurse), were recently graduated from Lakeside Medical Centre, Kandy, Ceylon, the first to complete their training at that institution. Fred E. Schlehuber, principal of Lakpaha Training Institute, delivered the address, and the diplomas were presented by Lawton G. Lowe, Ceylon Union president, and Manohari Vallipuram, a graduate of the Karachi SDA school of nursing. She is one of the auxiliary nursing teachers. The class chose as their motto, "Honor to God," and as their aim, "Service to Man."

The center was opened under the leadership of Dr. Noel Fernando, twin brother of the present medical director, Dr. Merlyn Fernando.

Initially the center contained only out-patient facilities housed in the original building on the property. The layout of this building, intended as a home, was far from ideal. Two years ago an inpatient building, which houses the laboratory and X-ray facilities, was constructed with provision for adding second and third stories. Except for the government hospital no other in the district has anything comparable to our laboratory and X-ray facilities.

Patients come from all strata of society and all racial and religious groups—Tamil laborers from the tea estates. Kandyan Sinhalese, peasants, and nobles. The management of the largest hotel in Kandy recommends our hospital to tourists from all over the world. The monopoly-holding Insurance Corporation of Ceylon sends their customers to us in preference to the equally well-equipped government hospital; they say we give more accurate and trustworthy medical reports.

Government inspectors have only commendation for the center, which is now officially classified as a hospital as distinguished from a clinic or dispensary.

Many non-Adventist friends have donated equipment, and financial gifts may soon make it possible to add a floor to the inpatient block.

The training of auxiliary nurses was a step the hospital took to improve the quality of the staff. Another step was the recent recruitment of a fully qualified nurse trained in our hospital in Karachi, Pakistan.

NORMAN JANSZ
Business Manager
Lakeside Medical Centre



Retired Couple Goes to Gitwe

In the middle of Africa, building methods may differ from those in the United States, but energy and enthusiasm mean about as much there as anywhere in the world. And Henry Nelson and his wife, laymen from Lodi, California, brought a liberal supply of both, plus his expert knowledge of building, when they arrived at Gitwe Seminary in the Republic of Rwanda in January this year. The missionary-minded Nelsons are making the trip entirely at their own expense.

By the middle of the year Mr. Nelson hopes that with the assistance of some 30 African laborers he will see three new buildings completed. One is a much-needed industrial building. The other two are staff houses for expatriate workers.

"In central Africa cement is expensive and hard to come by, so we use a mixture of special clays as the Africans have done for centuries," he explained. "It works very well. You would never guess it, but there are 100 tons of stone—one plentiful commodity around here—in the foundations of those two houses."

At the same time he was folding his ruler with one hand, with the other he offered me an advertising ball-point pen with a miniature ice-cream cone floating in oil in the clear plastic top.

"We operate a chain of drive-ins in the States, you know."

He nodded in the direction of the dispensary, "And mother is really enjoying it out here too. She has averaged five patients dosed or bandaged every day."

We inquired how he came to be so deeply involved in this mission building program at the opposite side of the world from his California home. As he rushed across the foundations to give directions to a group of workmen, he called back over his shoulder, "Retired—we are retired!"

ALVIN E. COOK
Public Relations Secretary
Trans-Africa Division

BURMA:

Kachin State Dedicates Church; New Work Opens

A new church has just been dedicated at Monyin in the Kachin State of Burma. A communion service was conducted during the evening after the church was dedicated earlier in the day. Many of the Kachin people came to the service, among whom were two Nepalese families who are strong witnesses in their new faith.

Work is now open in three places in the Kachin State—Myitkyina, Namti, and Monyin.

The work has recently been begun at Wynmor by a Burma Union Bible Seminary graduate. Wynmor is near the road that leads to the China border; the road's use is tightly restricted.

The work in Burma as a whole is going ahead. In the first quarter of this year we baptized 112 persons. This is the largest total ever for a first quarter. A goal of 1,030 baptisms was set for the union up to the General Conference session of 1970. The breakdown for sections is as follows: Upper Burma, 300; Delta, 300; Tenasserim Section, 200; Central Burma, 130; and Rangoon District, 100.

KAY PAW
President, Burma Union



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Atlantic Union



Teacher Ordained at Bermuda Mission

R. R. Frame, associate secretary of the General Conference, and Mrs. C. B. Skinner look on as W. W. Fordham, associate secretary of the North American Regional Department, welcomes Carlyle Skinner into the ministry. The ordination service was held at the Bermuda Mission camp meeting.

F. R. Millard, president of the Atlantic Union, and C. Currie, president of the Bermuda Mission, were also present.

Elder and Mrs. Skinner arrived in Bermuda last fall; he is headmaster of the Bermuda Institute.

W. LEWIS
Departmental Secretary
Bermuda Mission

✦ More than 40 persons requested baptism during the first six weeks of the evangelistic meetings conducted recently by G. N. Wells on the island of Bermuda. A follow-up program is being continued.

✦ Fourteen persons were baptized recently in Bennington, Vermont, as a result of evangelistic meetings by Rolf Lindfors. Three more have indicated their desire to be baptized.

✦ Recently ten persons were baptized at Pittsfield, Massachusetts, by Leonard Westphal, the church pastor. Eight of the ten baptized belong to one family.

EMMA KIRK, Correspondent

Canadian Union

✦ Three young people were recently baptized at Swift Current, Saskatchewan, joining the church there.

✦ Okanagan Academy, British Columbia, has received denominational permission to offer full academy work through grade 12 for the coming school year. Previously it has been a ten-grade school.

PEARL BROWNING, Correspondent

Central Union

✦ While A. S. Maxwell was in Topeka, Kansas, he presented the ten-volume *Bible Story* set to Governor Robert Docking. Governor Docking told him that these books would be placed in the library of the governor's mansion. Elder Maxwell was also the speaker for the graduating class of the church school and met with the literature evangelists of the State. He was interviewed on Topeka's Let's Talk radio program by Hilton Hodges.

✦ H. C. Reile has been making final preparations for the first junior camp at Camp Arrowhead, Nebraska. Serving as educational superintendent, Elder Reile will be conducting the junior camp for W. E. Jamerson who has not yet arrived in Nebraska to assume the Missionary Volunteer department responsibilities. Already eight cabins are nearing completion and the main dining hall and lodge building will be ready for use at the camp.

✦ A number of the church members of the Metropolitan church in Wichita, Kansas, made a Voice of Prophecy survey in the city of Clearwater, according to Max W. Shaw, church lay activities leader. In the survey 133 people were contacted, and 38 families were enrolled in the Bible Correspondence courses.

CLARA W. ANDERSON, Correspondent

Columbia Union

Ham Radio Operators Meet for Four-Day Camp

W8DDW called again and again for K3PWX/mobile, finally reaching him and guiding him to the weekend camp for amateur radio operators.

W8DDW is C. B. Shultz, of Jackson Center, Ohio, and K3PWX is Don Neufeld, associate editor of the *Review*. Mr. Shultz was operating a portable short-wave radio transceiver at the Ohio Conference Camp Mohaven, where more than 25 amateur radio operators and their families were having a camping session June 12-15. Elder Neufeld was on his way from Takoma Park to attend the camp and was operating his equipment in his car while driving.

During their time together the hams used the recreational facilities available at the camp and exchanged technical ideas about their hobby. A few devotees with novice licenses learned what they could from the experienced hams. Many met friends who until then had been only a voice.

On Sabbath Don Neufeld taught the Sabbath school lesson to the group. Lyndon DeWitt, WB8DNG, evangelist from



Twenty-five ham radio operators attended the radio camp at Ohio's Camp Mohaven.

the West Virginia Conference, preached the sermon.

E. M. Peterson, K3LJP, MV secretary of the Columbia Union Conference, is anchor man for Adventist hams, and a contact man with Adventist missionary short-wave operators in many parts of the world. From Camp Mohaven he talked with Wolfgang Eisert, DL8JGA, in Germany, discussing plans for possible short-wave radio contacts during the World Youth Congress in Zurich in July.

Adventist hams in Eastern United States conduct a morning Bible study on a network daily at 6:00 A.M. George Om, WB8CCT, of Grand Rapids, Michigan, attended the camp for the first time as a result of this Bible study group. Four years ago he just happened to tune in the Bible study group and for several days continued to tune in and just listen. Later he began to participate, although he was not an Adventist. The group made him feel welcome on the air, and he began to feel he was a part of it. Later he met personally with Carl Ward, who also lives in the Grand Rapids area. Mr. Om now attends church on Sabbath and Wednesday-night prayer meetings. Mr. Ward brought him to the ham camp.

James Hoffer, WA8OVC, pastor of the Delaware and Turney Center, Ohio, churches, was in charge of the weekend camp.

CHARLES R. BEELER, Correspondent

✦ Twenty-four non-Adventist children were part of the 58 regular attendants at the Reading, Pennsylvania, Hampden Boulevard Vacation Bible School held in June. A six-month subscription to *Our Little Friend*, *Primary Treasure*, or *Guide* is being sent to each of these children, and a deluxe copy of *Child Guidance* was presented to the parents of the children who attended the closing program.

MORTEN JUBERG, Correspondent

Lake Union

✦ Instructional television is to be added at Broadview Academy, La Fox, Illinois. The history department recently received a new Motorola color TV set, which will

become part of a complete TV system in all departments. J. L. Odom, chemistry-physics chairman, with a background of television experience, will be able to install the system himself.

MILDRED WADE, *Correspondent*



Old Norwegian Church Is Rededicated

The oldest Norwegian Adventist church in the United States, the Oakland, Wisconsin, church, was recently rededicated after remodeling.

R. E. Finney, Jr., president of the Wisconsin Conference, preached the dedicatory sermon. E. R. Priebe, pastor of the Madison district, led in the Act of Dedication.

Jerry Fore is the church pastor.

MELVIN ROSEN, JR.

Public Relations Secretary

Northern Union

✦ The old church property at Cedar Rapids, Iowa, which has served the congregation since 1921, has been sold. The members are planning to construct a new church and are now entering the final stages of planning and financing.

✦ Construction of the new boys' dormitory at Maplewood Academy, Hutchinson, Minnesota, is nearing completion. The building will be ready when school opens this fall.

✦ Five persons were recently baptized into Cambridge, Minnesota, area churches as a result of missionary work by a former pastor, V. W. Emmerson, and others. Theron Staddon is the present pastor.

✦ More than 50 people have already been baptized following three recent evangelistic campaigns held by Union Evangelist Halle G. Crowson.

✦ The Minnesota camp meeting centennial was observed with a pageant on Sabbath, June 21, at Hutchinson, at the camp-meeting session. One hundred years ago the Seventh-day Adventist believers of Minnesota held their first camp meeting in October at Wasioja in Dodge County. Elder and Mrs. James White and J. N. Andrews were present at the first meeting.

L. H. NETTEBURG, *Correspondent*

North Pacific Union

✦ This summer four students with a major in either theology or religion began a class of hospital ministerial training at Portland Adventist Hospital under the supervision of Calvin Hartnell, hospital chaplain. The program includes lectures, films, and practical experience. Each student is assigned a general area of the hospital, where he visits patients and their relatives, works with doctors and nurses, and becomes a part of the hospital working group. The areas will be rotated so that each student will work in two or more areas. Three students came from Walla Walla College, one from Pacific Union College.

✦ When the social committee of the Anchorage, Alaska, SDA church accepted the YMCA's invitation to feed the hungry servicemen stationed locally, the YMCA director was informed it would be a vegetarian dinner. The servicemen found it hard to believe they were not eating meat. Church members were present to help with the dinner and visit with the GI's. The YMCA and the servicemen expressed appreciation for the dinner and the hospitality given by the church. The armed services branch of the YMCA in Anchorage calls on various civic organizations and church groups to help provide both food and entertainment for single servicemen each Sunday.

✦ Dr. Jess Holm, director of Adventist Hospital, Saigon, South Vietnam, returned briefly to the northwest in time to be guest

speaker at some of the camp meetings. While in the Washington Conference he was interviewed on the campground at Auburn by KING-TV and the Seattle Times. He also appeared on radio station KASY in Auburn, and radio KAYE in Puyallup.

✦ A. E. Naude was ordained to the gospel ministry June 20 during the Montana camp meeting. Before coming to the States, Elder Naude had served five years in mission work in Africa and for three years had taught at Helderberg College. He is presently pastor of the Miles City church and district of the Montana Conference.

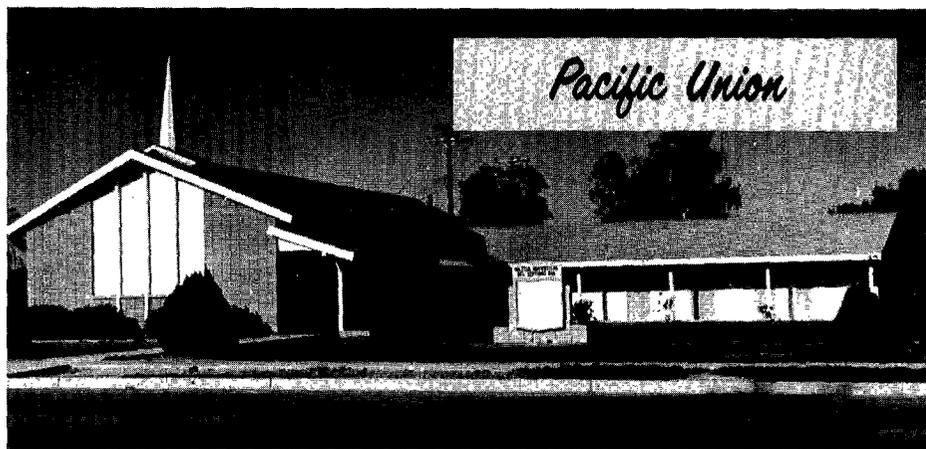
IONE MORGAN, *Correspondent*

WALLA WALLA COLLEGE

✦ Dr. H. L. Rasmussen, academic dean and director of summer sessions at Walla Walla College since 1959, retires in August, concluding a career of 34 years as an Adventist administrator.

✦ The 1969 summer session senior class of Walla Walla College recently elected the following officers: Craig Hisey, president; Merlene Olmsted, vice-president; Carolyn Czeratzki, secretary; Bob Hunger, treasurer; Loren Gorton, pastor; Jack Gorton, sergeant-at-arms. Dr. Loren Dickinson is advisor of the 70-member class. Speakers for commencement events, August 1-3 are G. S. Balharrie, dean of the school of theology of WWC, consecration; Helmuth Retzer, president of Southern California Conference, baccalaureate; Dr. George H. Akers, WWC vice-president for academic affairs, commencement.

Mrs. WILLIAM LAY, *Correspondent*



Brawley Members Dedicate Church

The Brawley Spanish church was dedicated in special ceremonies recently with Melvin Lukens, conference secretary, as dedication speaker.

Church construction was begun under the leadership of A. C. Cortez and was completed while Paul Schmidt was the pastor.

Jaime Cruz is currently serving the church and he directed the dedicatory program. Elder Schmidt, who is now serving as youth pastor for the greater Denver area, returned for the occasion. Also participating in the service was J. B. Bogle, conference treasurer, who offered the dedicatory prayer.

The 55 members raised a large sum of the construction money through community projects.

C. ELWYN PLATNER, *Departmental Secretary*
Southeastern California Conference

Southern Union

Hialeah Inaugurates New Health Education Center

Hialeah Hospital's new Medical Education Auditorium, specially designed as a community health education center, was inaugurated June 22 with a Five-Day Plan to Stop Smoking. The auditorium, which seats more than 200 people, was planned by Robert E. Trimble, administrator of the hospital.

Stop-smoking clinics will be held there on a regular basis. Beginning at the end of July, a program known as "The Four-Dimensional Key to the Cause of Alcoholism" will be launched in the auditorium by E. H. J. Steed, of the General Conference Temperance Department, and Dr. Laurence Senseman, of Massachusetts. This program will also be repeated at set intervals.

Future plans for the use of the auditorium include nutrition classes and weight-watcher instruction.

JUNE L. TAYLOR
Office Secretary

✦ Summer school opened on June 16 at Southern Missionary College with an enrollment of 348.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The Southwestern Union College band has continued to function during the summer months and presented its midyear concert recently in Keene, Texas. The summer band consists of 40 members, including college, academy, and some elementary students.

J. N. MORGAN, *Correspondent*

SOUTHWESTERN UNION COLLEGE

✦ A special constituency meeting of Southwestern Union College was held on July 1 in the lecture hall of the Lawrence Scales Science Building. Since the college has moved to senior status, several amendments and changes in the charter and by-laws have become necessary. Chairman for this meeting was B. E. Leach, presi-

dent of the Southwestern Union Conference; E. C. Wines, president of the college, was secretary. Enrollment has doubled in two years, and faculty members with earned doctorates during the same period have increased from two to 13.

✦ The first senior class of Southwestern Union College as a four-year institution not only made history but also set a record for future senior classes to follow. Twenty-five graduated, and before the school year closed each one had either been accepted into a graduate school or had received placement.

✦ A graduate of the first senior class has been accepted into the graduate school of the University of Nebraska as one of four in a new home economics program. Harriet Carite Clark graduated with honors from both Ozark Academy and Southwestern Union College. She also was the first student missionary in the history of the college. On the new program a student may graduate in one year and two summers with a Master's degree in home economics as well as membership in the American Dietetic Association. The program includes scholarship assistance.

LOYD DAVIS
Public Relations Director

Southwestern Union Ordinations

Arkansas

R. W. Bendall and M. D. McIntosh were ordained to the gospel ministry June 14, at the Arkansas camp meeting.

W. J. Hackett, a General Conference vice-president, preached the ordination sermon, and K. C. Beem, union treasurer, offered the ordination prayer. P. I. Nosworthy, conference treasurer, gave the charge, and E. F. Sherrill, conference president, extended the welcome.

Pictured here (left to right) are E. F. Sherrill, R. W. Bendall, M. D. McIntosh, W. J. Hackett, and P. I. Nosworthy.

Elder Bendall is the conference MV and educational secretary, and Elder McIntosh is pastor of the Camden-El Dorado district.

H. H. VOSS, *Public Relations Director, Arkansas-Louisiana Conference*

Louisiana

Henry Frank Beeson was ordained to the gospel ministry at the Louisiana camp meeting, Baton Rouge, on June 7.

W. A. Fagal, from Faith for Today, gave the ordination sermon, and W. J. Hackett, a General Conference vice-president, gave the ordination prayer. P. I. Nosworthy, conference treasurer, gave the charge, and E. F. Sherrill, conference president, gave the welcome. LeRoy Lieske, the minister who baptized Pastor Beeson, escorted him to the platform.

Pictured here (left to right) are P. I. Nosworthy, E. F. Sherrill, H. F. Beeson, Mrs. H. F. Beeson, and W. A. Fagal.

Pastor and Mrs. Beeson are serving in the Alexandria, Louisiana, district.

Texas

Two young workers were ordained to the gospel ministry at the Texas camp meeting held on the campus of Southwestern Union College, Keene, Texas, June 6-14.

They were Norman Martin, pastor of the Corpus Christi district, and Harvey Bristow, Bible teacher at Jefferson Academy. Leslie Hardinge, from the religion department of Pacific Union College, gave the ordination sermon.

Pictured here (left to right) are G. Charles Dart, conference president; B. E. Leach, union president; Norman Martin; Leslie Hardinge; and Harvey Bristow.

DON R. CHRISTMAN
Evangelism Coordinator
Texas Conference



In Remembrance

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

ANDRESS, Irving Gettis—b. March 17, 1876, Cockroach, Fla.; d. April 26, 1969, Bradenton, Fla. He is survived by his wife, Katherine; and a son, Earl E.

ANGELL, Vera E.—b. Dec. 6, 1883, Milton, Wis.; d. June 3, 1969, Azusa, Calif. Survivors are a son, Dr. Ivan Angell, of Puerto Rico; and two daughters, Edna Brown, of Glendale, and Esther Angell, of Tujunga.

BEERBOWER, Ruby France—b. Jan. 27, 1895, Putnam County, Mo.; d. May 12, 1969, Queen City, Mo. Survivors are her husband; a daughter, Juanita Lundy; and three sons, Richard, Lloyd, and Ivan.

BOOKER, Edward Maddox—b. Feb. 9, 1894, Virginia; d. April 29, 1969, Los Angeles, Calif. Survivors are his wife, Amy; two sons, Calvin and Alfonso; and a daughter, Bernadetta Miller.

BRADLEY, Otha Thomas—b. Feb. 25, 1897, Martin, Tenn.; d. May 14, 1969, Akron, Ohio. His wife, Grace, survives.

BROECKEL, Richard Daniel—b. July, 1929; d. Feb. 23, 1969. Survivors are his wife, Barbara; daughters, Diane and Mary Ellen, and his parents.

BUNCH, Taylor G.—b. Nov. 18, 1885, Myrtle Point, Oreg.; d. May 25, 1969, Portland, Oreg. After graduating from law school, he decided to become a minister. He authored more than 20 books. He was an evangelist in many of the large cities of the nation. As an executive, he was a conference president, his last position as such was in the Michigan Conference. He became head of the department of religion at Atlantic Union College, where he remained five years. For the next seven years he taught at the Loma Linda University. In 1952 he was called to be pastor of the Sligo church, Takoma Park, Maryland. While there he also taught in the Theological Seminary and in Columbia Union College. Survivors are his wife, Linea; and son, Melvin.

BUSST, Harold—b. May 15, 1891, Birmingham, England; d. June 8, 1969, St. Helena, Calif. Survivors are his wife, El Mina, and a stepson.

CHAPIN, Hattie M. Barnum—b. July 28, 1879, Pennsylvania; d. June 22, 1969, Largo, Fla. Survivors are a daughter, Prudence Gilmore; and three sons, Dr. J. P., Carl B., and Bryan W.

CHILDRESS, William W.—b. May 11, 1882, Fayette County, Ill.; d. April 2, 1969, St. Elmo, Ill. Three stepdaughters survive.

CHILDS, Ethel Miller—b. April 12, 1910, in China; d. April 26, 1969, Redding, Calif. Survivors are her husband, Robert; a daughter, Jacqueline Dimmyatz; her father, Dr. H. W. Miller; her sister, Maude Wolfe; and two brothers, Harry W., Jr., of Madison, Tenn., and Clarence A., of Singapore, Malaysia.

COTHRAN, William A.—b. Nov. 22, 1883; d. May 16, 1969, Sonora, Calif.

CRUMP, Daisy May—b. Jan. 16, 1889, Green Castle, Mo.; d. May 15, 1969, Kirksville, Mo.

DAGOBERG, Dennis H.—b. Oct. 3, 1924; d. May 8, 1969, Alvarado, Minn. Survivors are his wife, Ila; and four children, Mary Beth, Kenneth, Sandra, and Jonell.

DAHL, Roy—b. Nov. 24, 1892, Haugesund, Norway; d. May 25, 1969, Gentry, Ark. Survivors are his wife, Solveig; son, Arne; daughters, Sylvia Winters and Sonja Fogle.

DAVIS, Clara Etta—b. Feb. 7, 1877, Lompoc, Calif.; d. June 4, 1969, Redding, Calif. Survivors are three daughters, Eva Yordy, Veda Easton, and Alberta Haskell.

DICK, Eva Maier—b. March 25, 1881, Holstein, Russia; d. June 20, 1969, Scottsbluff, Neb. She is survived by a son and a daughter.

DOERFFEL, Wilda—b. Feb. 19, 1901, Kansas City, Mo.; d. May 5, 1969. She is survived by her husband, Theodore; and two sons, Robert and Edwin E.

DOERING, Martha Amelia—b. Oct. 9, 1881, on the high seas, when her parents were emigrating from Germany; d. June 5, 1969, Loveland, Colo. At the age of 29 she accepted the third angel's message. She worked at Washington Missionary College, the Review and Herald Publishing Association, and the Washington Sanitarium. In 1918 she married William A. Doering. Survivors are; two sons, Harold Owen and Willis Paul.

EAGLESON, Craig T.—b. Oct. 14, 1889, Cadiz,

Ohio; d. May 9, 1969, Akron, Ohio. His wife, Adella, survives.

EDWARDS, Earle Stewart—b. Jan. 20, 1900, Olive, Calif.; d. June 12, 1969, Sanitarium, Calif. He managed the Pacific Union College garage for 13 years. Survivors are his wife, Catharine; a son, Earle E.; and two daughters, Margaret Follett and Lavonne Conley.

EDWARDS, Ralph Merle—b. May 22, 1892, Healdsburg, Calif.; d. May 30, 1969. He served the St. Helena, Glendale, Loma Linda, and Paradise Valley sanitariums. Survivors are his wife, Ruth Webb Edwards; son, Myron; and two brothers, John, of Los Altos, California, and Elder A. V., of Arpin, Wisconsin.

ELLIS, Grace—b. Dec. 1, 1888, S. Dak.; d. April 17, 1969.

ENGBERG, Sarah—b. July 20, 1890, Norway; d. April 28, 1969, Denver, Colo. Survivors are a son, Floyd; and two daughters, Mrs. Rex Walters and Mrs. Kenneth Kaiser.

EVERETT, Chester H. T.—b. June 30, 1920, Santa Barbara, Calif.; d. May 20, 1969, Glendale, Calif. He is survived by his wife, Betty, and seven children.

FAGEN, Lillian—b. Dec. 10, 1877, Ormond Beach, Fla.; d. March 5, 1969, St. Augustine, Fla.

FISHER, Lizzie—b. Feb. 4, 1878; d. March 20, 1969, Toledo, Ohio.

FLUEHR, Frank Thomas—b. Sublette, Ill.; d. April 7, 1969, Centralia, Ill.

FOLSOM, Anna M.—b. S. Dak.; d. June 23, 1969, St. Helena, Calif., aged 83. A son, Robert A., survives.

GARRETT, Roy—b. Dec. 11, 1888, Warrenton, Mo.; d. June 5, 1969. Survivors are his wife, Rowena; son, Robert; daughter, Virginia Rockwell.

GEPFORD, Charles Calvin—b. June 29, 1927, Keene, Tex.; d. May 15, 1969, Glendale, Calif. He was on the staff of the publishing department of the Voice of Prophecy, a member of the King's Men chorus, and at one time he and his brothers sang on the Voice of Prophecy radio broadcast. Survivors are his wife, Patricia; two sons, Richard and David; and a daughter, Jane.

GRANLUND, Olof C.—b. April 8, 1887, Sweden; d. May 21, 1969, Lodi, Calif. He studied at Broadview College, and in 1917 married Ellen T. Anderson. He was foreign-language editor of the Pacific Press Publishing Association, with headquarters at Brookfield, Illinois, and for thirty-seven years was editor of the Swedish *Signs of the Times*. Survivors are his wife, and two daughters, Edna Mae Weber and Vivian Keller.

HALLOCK, Nellie Ryan—b. May 2, 1879, Norwich, Conn.; d. April 3, 1969, Rockland, Wis. She married Arthur W. Hallock in 1899, and they labored together in the Bethel, Walderly, and Hylandale academies in Wisconsin. A son, Norman, survives.

HIGHT, Geneva Iaffern—b. Oct. 29, 1910, Corpus Christi, Tex.; d. March 23, 1969, San Gabriel, Calif. A daughter, Charlene Adams, survives.

HUENERGARDT, Abraham B.—b. Jan. 24, 1883, Kansas; d. June 11, 1969, St. George, Utah. He entered the ministry in the Nevada-Utah Conference and served as publishing secretary and lay activities director. He served the Central and Southeastern California conferences as a departmental secretary. Survivors are his wife, Nancy, and a daughter, Mrs. Olaf Locke.

JACKSON, Jerry Marshall—b. April 20, 1937, Arlington, Calif.; d. June 11, 1969, Lebeck, Calif. Survivors are his parents, Mr. and Mrs. Oscar L. Jackson, and a brother, Edgar.

JAMES, Edgar Howard—b. Nov. 30, 1891, Ballarat, Australia; d. May 21, 1969, St. Helena, Calif. He was educated at Avondale College, in Australia, and was appointed as a missionary to China in 1915. He spent 35 years in mission service. After that he served as a pastor in the St. Helena, California, area. Survivors are his wife, Florence; three daughters, Joyce Rice, Irene Bowers, Beth Robinson; a brother, Elder J. Ross James, of Florida; and two sisters, Mrs. R. A. Thrift, New South Wales, and Mrs. Mabel Burke, Victoria, Australia.

JENNY, Virginia Hoelzel—b. Dec. 24, 1898, Ohio; d. Jan. 10, 1969, Miles City, Mont. She taught for a time at Washington Missionary College. In 1941 she married Hans Jenny, who survives, as well as a son, Walter.

JENSEN, Sarah Elizabeth—b. June 6, 1888, Colo.; d. May 1, 1969, Glendale, Calif. Two daughters survive, Mrs. H. Eichhorn and Mrs. Donald E. Hunter.

JOHNSON, Marian Kathryn—b. Feb. 10, 1886, Racine, Wis.; d. June 10, 1969, Tomah, Wis. She graduated from Hutchinson Seminary, where she taught English and was dean of girls. She taught church school for a number of years in Illinois, Iowa, and Wisconsin.

JUDD, Luella E.—b. March 6, 1901; d. at age 68, Owasso, Mich. Survivors are her husband, Orlo; and two sons, Maurice and Charles.

KENNEMAN, Carl G.—b. April 7, 1881, Chardon, Ohio; d. April 7, 1969, Toledo, Ohio. Survivors are

his wife, Jennie; and two daughters, Ella Mae Buchand and Ethel Kenneman.

KLEIN, Ann K.—b. April 8, 1905, Bucharest, Romania; d. June 3, 1969, Sanitarium, Calif. She is survived by her husband, Theodore R.; and ten children, David; Lillian Blank; Elder Alvin Klein, of Marietta, Georgia; Theodore R. Klein, Jr.; Dolores Salcedo; Marlene Carstensen; Janet Van Allen; Robert Klein; Paul Klein; and Thresa Young.

KRUFT, Jerry Leigh—b. March 5, 1935, Phoenix, Ariz.; d. April 25, 1969, Seattle, Wash. Dr. Kruff graduated from Arizona Academy in 1952, La Sierra College in 1956, and Loma Linda University in 1966. Three children survive: Jerry Leigh, Jr., Laura, and Steven.

KUMMER, Helen—b. Dec. 15, 1880, Austria-Hungary; d. May 2, 1969, Toledo, Ohio. Three sons, Albert, Edward, and Emory, survive.

LEAVELLE, Nellie Godley—b. Jan. 18, 1881, Cayuga, Tex.; d. May 16, 1969, Fresno, Calif. She accepted the truth through a colporteur contact. Six children survive.

MANUEL, Beniah E.—b. Oct. 12, 1881, New Bay, Newfoundland; d. May 3, 1969, Takoma Park, Md. He learned the truth at the age of 22 through Capt. John Johnson. In 1904 he became a student at Washington Missionary College and was the first student to win a colporteur scholarship from the college, then known as the Foreign Missions Seminary. After completing five years of school work, he became a denominational worker and was ordained to the ministry. In 1909 he married Lulu G. Percy. To this union seven children were born: Percy, of the Ontario-Quebec Conference; Milton, Raymond, Ada Foulston, Elsie Michael, Ena Pillgreen, and Mabel Manuel.

MASON, Everett Leroy—b. Nov. 28, 1900, Mo.; d. June 2, 1969, Loma Linda, Calif. In 1931 he married Bernice M. Gamell. From 1936 to 1943 he worked at the St. Helena Sanitarium and Hospital, and in 1943 he united with the audio-visual department of the College of Medical Evangelists, White Memorial Division. From 1959 to the present he served in the Loma Linda division of audio-visual. He is survived by his wife.

MC INTYRE, Mary Ida—b. March 8, 1891, Fairmont, Nebr.; d. May 9, 1969, Fresno, Calif. Two sons survive.

MIRAMONTES, Ida E.—b. May 21, 1887, California; d. May 12, 1969, Sacramento, Calif. Survivors are a son, Knowlton W., and a daughter, Iris Reeves.

MONKS, Bonnie Stratton—b. Aug. 1, 1920, Walla Walla, Wash.; d. May 23, 1969, as the result of an automobile accident. She graduated from Yakima Valley Academy. In 1938 she married Merle Stratton. After his death, she married Elder C. Maurice Monks in 1964. Survivors are her husband; son, Ron D. Stratton; two daughters, Merlene Blum and Bonnie Lu Stratton; two stepsons, Cyril and Jerry Monks; and two stepdaughters, Donna Worley and Berna Monks.

MOORE, Marvin Harrison—b. May 8, 1905, Oregon City, Oreg.; d. June 7, 1969, Fresno, Calif. He attended Lodi Academy and Pacific Union College, and completed his medical course at the College of Medical Evangelists in 1933. He was a member of the Central California Conference executive committee. Two years ago with his wife he went to Manila Hospital, where he was surgeon for six months. Survivors are his wife, Lolita; a son, Dr. Ronald; and three daughters, Phyllis Nelson, Joyce Grauman, and Sharon Meyers.

MORGAN, Clarence J.—b. Oct. 25, 1924, Little Rock, Ark.; d. April 22, 1969, Mount Vernon, Ohio. For 15 years he was employed at Loma Linda Foods, and from 1964 to 1968 he was treasurer. He is survived by his wife, Dolores; daughter, Colleen; and sons, Dennis, Michael, and Steven.

NEWMAN, Mamie Parnell—b. Sept. 10, 1887, Brookhaven, Miss.; d. May 20, 1969, Baton Rouge, La. Four children survive.

OTTO, Raymond A.—b. April 27, 1892, Milwaukee, Wis.; d. June 10, 1969, Riverside, Calif. Two sons survive.

PARK, Clarence L.—b. Dec. 15, 1917, Raymond, Ohio; d. Hamilton, Ohio.

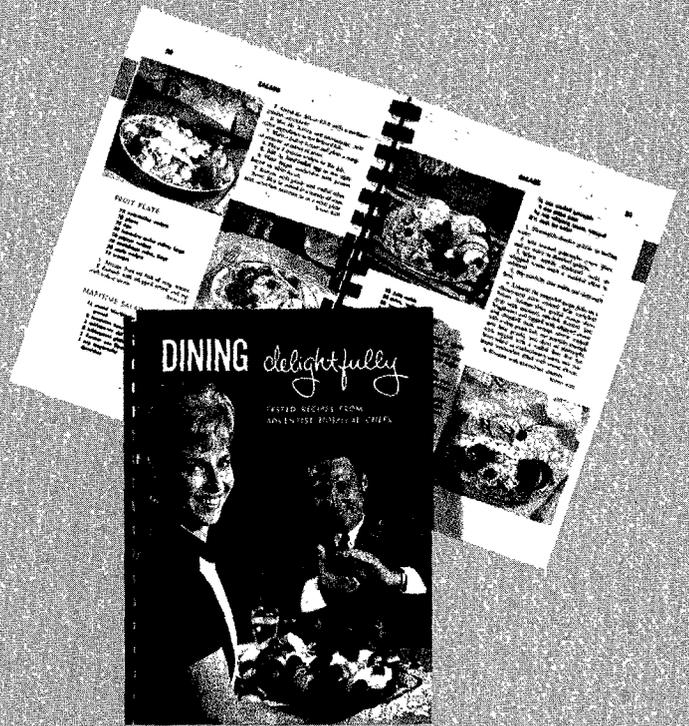
PEEBLES, Howard Alden—b. Sept. 2, 1879, South Lunenburg, Vt.; d. June 15, 1969, Harper, Wash. He earned his B.A. degree at Union College. He taught at Bethel Academy, Wisconsin for two years. For two years he engaged in printing in Honduras, and for four years was in charge of a printing office in Mexico City. For nine years he taught Spanish at Southwestern Junior College. During this time he married Era Harper. In 1922 they moved to Walla Walla College, where he taught Spanish. He earned his M.A. degree at the University of Washington, and for 11 years was head of the modern language department of Walla Walla College. His daughter, Lenoa Silver, survives.

PIERCE, Delbert B.—b. May 16, 1895, Humbird, Wis.; d. June 12, 1969, La Crosse, Wis. Survivors are his wife, Evelyn; and son, Myron.

READING, Albert DeForrest—b. Jan. 12, 1894, West Point, Pa.; d. May 19, 1969, Bethesda, Md. Three daughters survive, Marie, Dorothy, and Helen.

ROBERTS, Maggie L.—b. Aug. 24, 1879, St.

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Ann, Ill.; d. Feb. 1, 1969, Cadillac, Mich. Survivors are her husband, A. A. Roberts; three daughters, Ida Knecht, Flossie Caldwell, and Elsie Knecht; and a son, Leslie Bridgeman.

ROBINSON, A. Bruce—b. April 18, 1883, Castalia, Ohio; d. March 16, 1969, Bellevue, Ohio. He is survived by his wife, Florence, and a son, Carl.

SCHMIDT, Edna Earl—b. Aug. 11, 1878, N.Y.; d. April 17, 1969, Newbury Park, Calif. Survivors are two sons, Lucas and August.

SEENEY, Herbert Benjamin—b. Feb. 25, 1883, Cheswold, Del.; d. June 7, 1969, Atco, N.J. Survivors are his wife, Katherine; and two sons, Fulton and Leonard.

SHULTZ, Warren R.—b. March 10, 1934, Nu-erh Chiao, Choni, Liu-tan, Hsien, Kansu, China, near the Tibet border, where his father was a missionary; d. June 11, 1969, Taipei, Taiwan, as the result of a landslide. He graduated from La Sierra College and began his work for the denomination as a colporteur. In 1961 he was ordained to the ministry. He was a pastor in Hawaii. In 1957 he married. For two years he has been lay activities and Sabbath school secretary of the South China Island Union Mission. Survivors are his wife, Carolyn; two daughters, Julie and Wendy; his father and mother, Elder and Mrs. J. Harold Shultz; a sister, Elizabeth Dalton; and three brothers, James Harold, of Santa Paula, Calif.; Leland, manager, Advent Press, Accra, Ghana; and Marvin, manager, Franco Haitian Seminary Press.

STEPHENS, Ruby P.—b. Oct. 20, 1884, Concordia, Kans.; d. April 5, 1969. Survivors are her husband, Alfred; a daughter, Hazel; and four sons, Edwin, Leslie, Orval, and Willis.

STOUT, Elsie M. Osborn—b. Feb. 4, 1885, Fairfax, Va.; d. June 13, 1969, Adelphi, Md. In 1935 she married John William Osborn, and in 1916 she joined the Adventist Church. She saw Ellen G. White at a meeting on the campus of Washington Missionary College. Her husband died in 1922. In 1935 she married Jacob Stout. Survivors are five sons: John W. Osborn, president, Southeastern California Conference; Carver Osborn; Russell Osborn, accountant at the Review and Herald Publishing Association; Calvin Osborn, pastor, La Sierra, Calif.; and Jesse Osborn.

STRAW, Mary Belle Thurston—b. Nov. 3, 1872, Hancock, Wis.; d. June 17, 1969, Syracuse, N.Y. A son, Kenneth, survives.

SZABO, Louis Andrew—b. Aug. 12, 1906, Saskatchewan, Canada; d. March 8, 1969, Los Angeles, Calif. His wife, Erma, survives.

THOMAS, Julia—b. Dec. 29, 1869, Jackson County, W. Va.; d. Jan. 21, 1969, Springfield, Ohio.

THOMPSON, James Alfred—b. Oct. 12, 1909, Seneca, Mo.; d. May 12, 1969, Mountain View, Mo. He worked for the denomination 15 years. Previous to his retirement, he was purchasing agent, Simi Valley Community Hospital. Survivors are his wife, Dorothy; and a son, James D.

TUTTLE, Marie McCrimmon—b. May 6, 1888, Yakima, Wash.; d. May 15, 1969, Sonora, Calif. A sister, Lillian Cyphers, survives.

WALLING, Margaret—b. Oct. 5, 1895, Cincinnati, Ohio; d. March 29, 1969, Dayton, Ohio.

WEIGAND, Glenda Jo—b. Jan. 19, 1956, Jamestown, N. Dak.; d. May 18, 1969, Lodi, Calif. Survivors are her parents, Mr. and Mrs. John Weigand, and sisters, Gail, Debbie, and Judy Cardiel.

WOLFE, George W.—b. Nov. 15, 1914, Perry County, Ohio; d. April 1, 1969, Mount Vernon, Ohio. Survivors are his wife, Ellen Loveridge Wolfe; son, George W., Jr.; and daughter, Carolyn Harsany.

WOOTEN, Mary Elizabeth—b. Nov. 3, 1884, Clay City, Calif.; d. April 16, 1969, Hawthorne, Calif. Survivors are a daughter, Hazel Biener; and two sons, Morris and Jesse.

Protest With a Purpose

By ERNEST H. J. STEED
Temperance Secretary, General Conference

Foremost among the great issues in our world today is man's revolution against formerly accepted social and moral standards. The pages of history are filled with similar struggles, but the past offers incomplete answers to the questions raised today.

Should the Christian sit idly by when vital issues are at stake? Let the messenger of the Lord answer the question: "Agitate, agitate, agitate. The subjects which we present to the world must be to us a living reality."—*Testimonies*, vol. 5, p. 708. Did John Huss, Martin Luther, or other Reformers stand idly by, thinking everything would work out in the end? No. They saw the need; they dared to stand for the right, come what may. One of our great needs today is for men and women who are "like Daniel—men who have the self-denial and the courage to be radical temperance reformers" (*Temperance*, p. 237).

With intemperance abounding, sapping the physical, mental, social, and spiritual powers of multitudes, how can a committed people not be agitators for the right? The Christian church is being rocked to sleep by sensual pleasure and a halo of tolerance. The popular churches' apathy goes beyond tolerance for sinners. It now excuses and even harbors philosophies of immorality once shunned like the plague.

It is time for God's people to protest. It is time for a Christian demonstration that "by our example and personal effort we may be the means of saving many souls from the degradation of intemperance, crime, and death" (*Testimonies*, vol. 3, p. 489).

Many Advent youth are protesting. Now in 31 colleges and academies regular action units with teams of youth are rallying forth to the community with Smoking Sams and Sues, films and projectors, visual aids and publications to address civic groups, public meetings, and public school classes in protest against intemperance. They are holding forth ideals for better living.

In 1967 in Finland, Adventist youth conducted a great demonstration to celebrate Luther's nailing of the 95 theses on the church doors at Wittenberg. Through the streets of Tampere they paraded with lighted torches, and nailed 95 theses of temperance and morality to a board in the city square. This demonstration was shown nationwide on TV and aroused widespread interest in our program.

A few months ago our youth there



Pam Kloss and Judy Kuester, students at Greater Boston Academy, demonstrate Smoking Sam at meeting conducted by the smoking-education team in Boston area.

were out again in an eight-day "youth happening." Fifteen thousand temperance leaflets fluttered down on the crowds; a brass band played, and the mayor and other civic leaders were present. TV and radio reports told of these Adventist youth and their temperance ideals.

In West Africa, Adventist academy youth have appeared on television and radio, presenting temperance speeches. With a quartet they have traveled throughout Liberia showing temperance films and giving speeches at public meetings.

In Christchurch, New Zealand, Adventist youth on dozens of tandem bicycles, cycled around and around the city demonstrating for temperance and advertising the Five-Day Plan to Stop Smoking.

In large and small ways the protest goes on in many countries. Is it not time for us to rise up against the creeping moral paralysis of our day and move forth to battle valiantly for truth? Not with weapons of carnal warfare, but by pen, voice, and vote through the power of the Holy Spirit to exert our influence for better living.

From Home Base to Front Line

North American Division

Percy Tim Wo Lui, M.D., to serve as relief physician, Davis Memorial Hospital, Georgetown, Guyana, of Redlands, California, left Los Angeles, California, June 26.

Ronald D. Spear (WWC '54), to be departmental secretary, Tanzania Union, and Mrs. Spear, nee Betty Louise Mink (attended LSC '41-'42; GS&H '45), of Kaneohe, Hawaii, left New York City, July 1.

Church Calendar

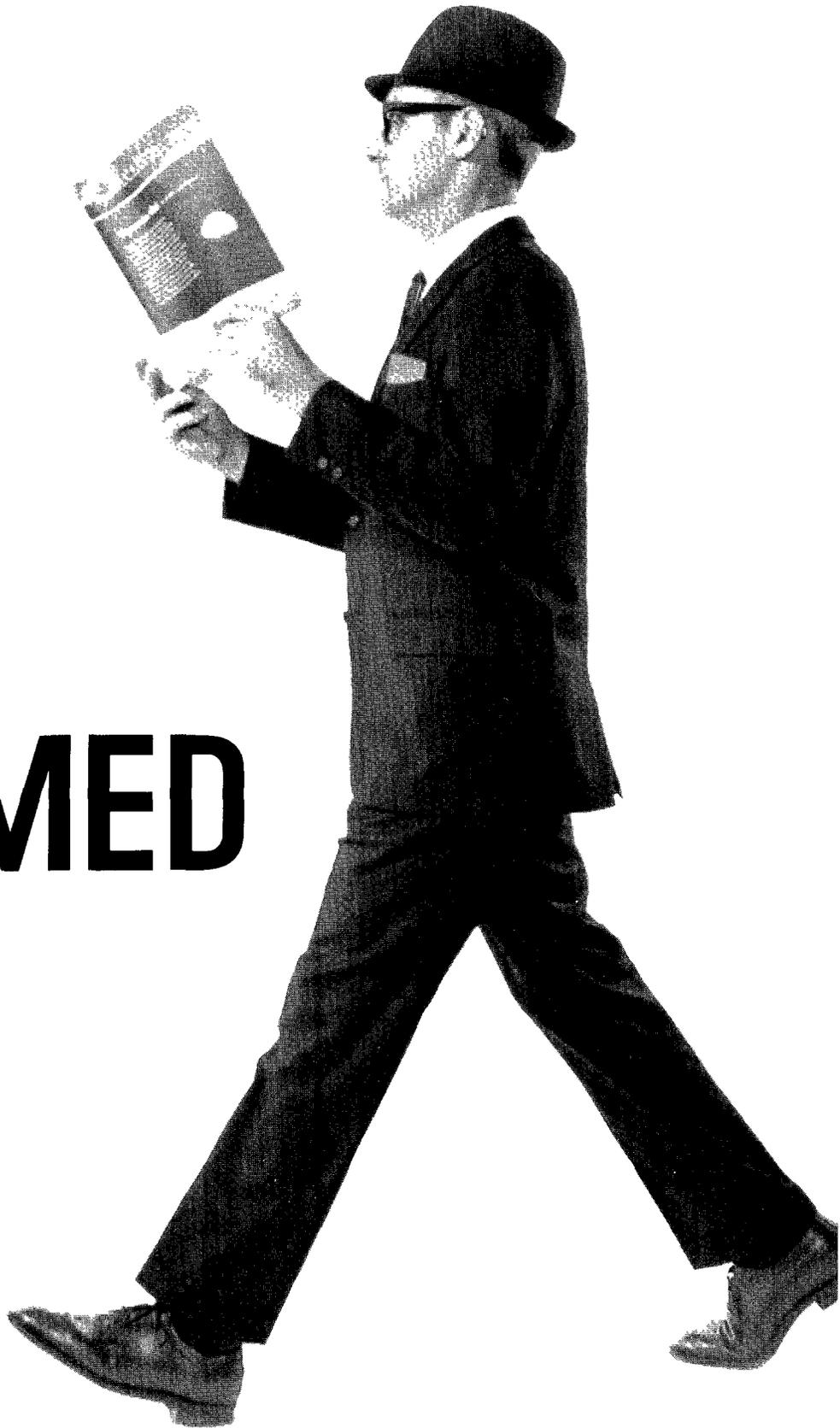
Oakwood College Offering	August 9
Educational Day and Elementary School Offering	August 16
Literature Evangelism Rally Day	September 6
Church Lay Activities Offering	September 6
Missions Extension Offering	September 13
Review and Herald Campaign	Sept. 13-Oct. 11
Bible Emphasis Day	September 20
JMV Pathfinder Day	September 27
Thirteenth Sabbath Offering (Far Eastern Division)	September 27
Neighborhood Evangelism	October 4
Church Lay Activities Offering	October 4

Keep in
STEP

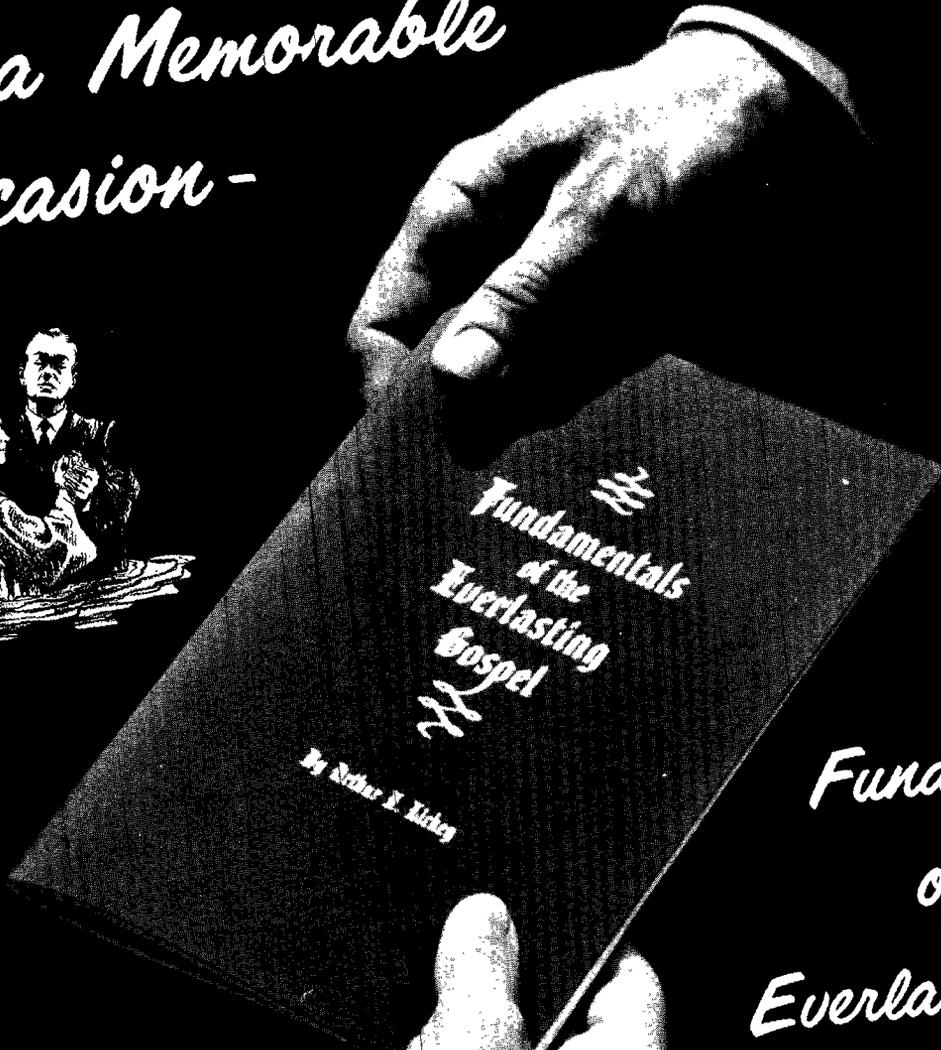
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209 Indienne

1 large green pepper
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Stalk of celery
1 can well-drained Worthington 209
1 medium can well-drained chunk pineapple
1 Tablespoon cooking oil
3 packages Kraft ready-mix Hollandaise Sauce

Saute together in oil: diced green pepper, sliced water chestnuts, thinly sliced celery, pineapple, and bite sized pieces of "209".

Prepare Hollandaise Sauce according to directions on package. Cook until blended and thick.

Gently stir Hollandaise mixture into pan with other ingredients. Blend and cook until thick and hot.

Serve over rice accompanied by coconut and sliced almonds or peanuts.



WORTHINGTON

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Of Writers, Articles, and Miscellany...

Adventist historians will, of course, recognize the pen-and-ink sketch on this week's cover as the first Adventist church in Washington, New Hampshire. And with that sentence alone, the historians might question our knowledge of the exact history. To be precise, we quote the *SDA Encyclopedia*: "It is the church in which originated (apparently in 1844) the first group of Sabbatarian Adventists, a group that some years later (1862) became a fully organized SDA church and probably soon afterward acquired the church building, which had belonged to the Christian Brethren." The church is still used occasionally for services.

H. E. Rice, who asks the question, "What Is an Adventist Hospital?" (page 4), is in the position to answer it. Since 1923 Elder Rice has been associated with hospital administration.

He began his denominational service as the credit manager and accountant of the Paradise Valley Sanitarium in California and worked there until 1931. He then moved across the nation to the Washington Sanitarium and Hospital, where he was credit manager for ten years.

For the next eight years he was business manager of the New England Sanitarium and Hospital (now New England Memorial Hospital). He moved West again in 1949 to be business manager of the Porter Sanitarium and Hospital.

In 1958 at the General Conference session in Cleveland, Ohio, Elder Rice accepted the position of associate secretary of the GC Medical Department. In this capacity he travels around the world and counsels with administrators in more than 100 SDA medical institutions.

After checking the dictionary definition of the word *morals*, we would hate to think that there would ever be a Yes answer to Horace F. Walsh's question, "Are Morals Old Fashioned?" (page 8). Although there are those who feel that morality deals only with observing the seventh commandment, Elder Walsh discusses morality in its broader sense.

Since he graduated from Washington Missionary College (now Columbia Union College) in 1944, he has worked in several areas of the ministry. For one year he was a singing evangelist in the Chesapeake Conference, then for the next two years he was a pastor in Wilmington, Delaware.

After time out for post-graduate work, he was a chaplain in the U.S. Army for three years. From 1954 to 1964 he was a Bible teacher and chaplain at Loma Linda University. He is now in pastoral work in the New York Conference.



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

AID BILL VETOED

ALBANY, N.Y.—State aid to religiously affiliated colleges and universities has been rejected by Gov. Nelson A. Rockefeller.

AGREEMENT ON "SACRIFICE" TERM

SYDNEY—Protestant and Catholic Church representatives have agreed on an issue that has divided the churches for centuries.

Australian Council of Churches representatives, at a conference here, agreed with a Roman Catholic view of the Roman mass.

A statement, issued after a four-day conference of the council and the Catholic representatives, said the notion of the mass as a sacrifice had been largely responsible for Protestant opposition to the Roman Catholic way of worship. It was now possible, it said, that this centuries-old barrier would be recognized as due to a misunderstanding.

Members of the joint working group of the council and the Roman Catholic Church in Australia had met to discuss the subject of Holy Communion. A council official said that the group had found "a remarkable degree of unanimity in its discussions." The statement said Christians should see their sacrament of Holy Communion as a sacrifice.

Roman Catholic members of the group said that when they spoke of the mass as a sacrifice they did not mean that the death of Christ for men's sins was being repeated. The use of the word "sacrifice," they explained, meant that they saw the mass presenting in a symbolic manner the death of Jesus on the cross as a means through which the participants offered themselves in sacrifice to His service.

Anglican and Protestant members found that they could agree with this way of putting it.

WORLD VISION MAGAZINE HONORED

GRAND RAPIDS—*World Vision*, monthly journal of World Vision International, was honored as the "periodical of the year," by the Evangelical Press Association.

SCOTTISH JEWISH-CHRISTIAN COUNCIL

EDINBURGH—Christians and Jews in this capital city of Scotland were formally linked in a new association for mutual understanding when the Edinburgh Council of Christians and Jews held its inaugural meeting here.

CHURCH BUDGETS PARED

NASHVILLE—A cutback in overseas and headquarters budgets has been ordered by the Board of World Missions of the Presbyterian Church, U.S. (Southern).

Review and Herald

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

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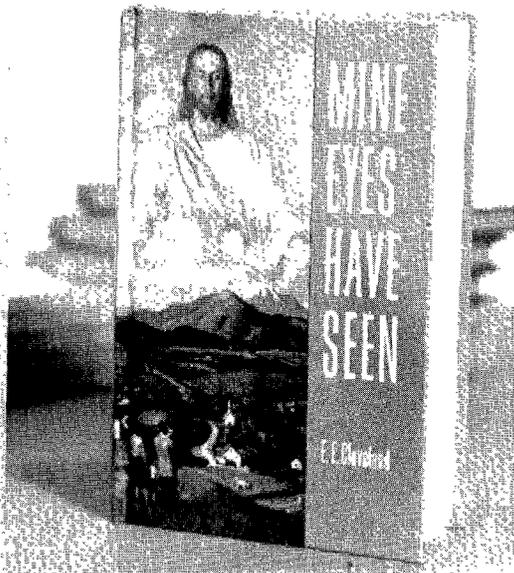
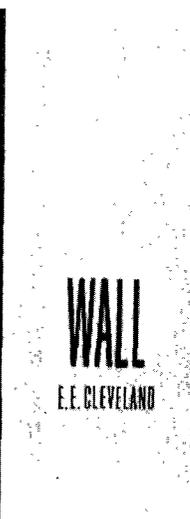
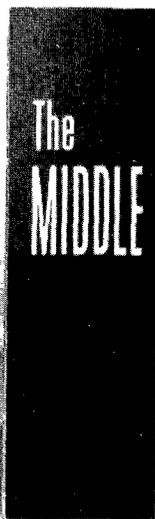
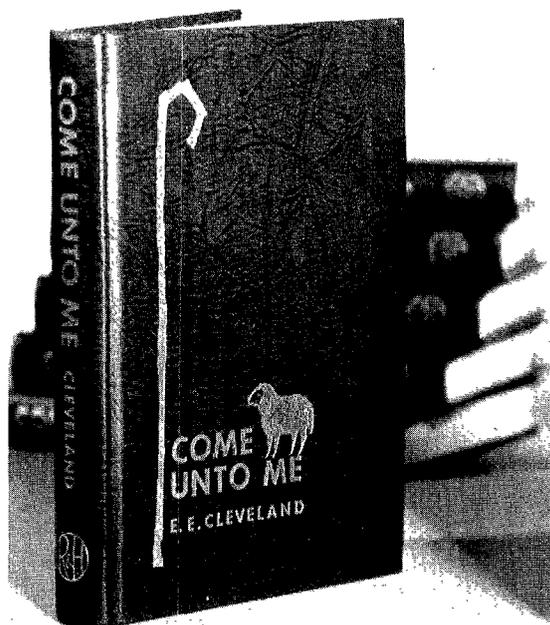
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World Youth Congress Hears Results of MV TARGET

Adventist youth gathered at the World Youth Congress in Zurich, Switzerland, reported 111,333 baptisms since the last General Conference session. The world MV TARGET goal for 1966-1970 was 100,000.

These baptisms are the direct result of youth evangelism in providing converts for our pastors to baptize from five types of evangelistic projects: Voice of Youth, Operation Fireside, Friendship Teams, Branch Sabbath Schools, and Gift Bible Evangelism. These projects have been employed 195,014 times in the past three years. A new one was introduced at the World Youth Congress called One to One Evangelism.

Our Youth have pledged to continue MV TARGET evangelism as originally scheduled during this quadrennium and to work for a great overflow in baptisms to be reported at the coming General Conference session in Atlantic City in the summer of 1970. **LAWRENCE NELSON**

NASDART Formed by SDA Radiologic Technologists

On July 2, at the annual convention of the American Society of Radiologic Technologists in Atlanta, Georgia, 14 R.T.'s representing SDA hospitals across the United States organized the National Association of Seventh-day Adventist Radiologic Technologists (NASDART). An executive committee was elected with Don C. Nelson, R.T., of Loma Linda University Hospital, as chairman.

NASDART proposed to (1) uphold denominational standards in SDA hospitals; (2) to fulfill the employment needs of SDA hospitals with SDA student technologists and R.T.'s; (3) to advertise and promote radiologic technology; (4) to communicate with the field at large; (5) to exchange information among Seventh-day Adventist radiologic technologists; and (6) to uphold the high standards of the profession. One of the NASDART members, Naomi Ingersoll, R.T., from Loma Linda University, won the first prize in the scientific exhibits for radiologic technologists at the convention.

GEORGE P. BABCOCK

Two New Schools Open In Netherlands Antilles

The thirty-fifth anniversary of the Netherlands Antilles Mission this year was marked with the opening of two new schools, one in Aruba with 120 students and the second in Curaçao with 250 students. These schools are considered by some to be among the finest Adventist educational buildings in the Antilles.

The mission president, Jan Brinkman, states that during this anniversary year a new welfare center in Curaçao, which will serve the three islands of Aruba, Bonaire, and Curaçao, has opened; three new church companies have been organized, and three new church buildings opened.

More than 1,000 members have sponsored the radio broadcast in English, Spanish, and Dutch each Sunday. The evangelistic fervor and forward spirit of workers and members is reflected in the president's statement: "We believe that we should give our utmost to God to finish His work, so we set all the soul-winning objectives extra high in every line this anniversary year."

J. ERNEST EDWARDS

New Sabbath School Material for Adults Due in January

The new and enlarged adult Sabbath school lesson quarterly will appear in January, 1970. It is more than double the size of the present quarterly.

The 48-page quarterly will be discontinued. It has served the field well; however, there was a growing demand for a new format that would cause more thinking and personal application in Bible study. We are confident that the new approach will be greatly appreciated when Sabbath school members understand the philosophy and the method.

The price will be 40 cents per copy, or \$1.60 per year. This is the first price increase in 15 years.

Beginning in 1970 there will also be a new adult teacher's lesson quarterly. This will replace the present teacher's quarterly and also the experimental quarterly produced and published in the West.

The experimental teacher's quarterly has been in such demand that more than 20,000 copies are currently distributed in two unions, and several hundred are mailed to people outside these unions. On the strength of this, the Sabbath School Department Advisory Committee voted to ask the Pacific Press to publish a loose-leaf teacher's quarterly 5½ by 8½ inches in page size to fit the 6½-by-9-inch three-ring binder.

This teacher's quarterly will contain 224 pages instead of the present 96 pages. The left-hand page of the new quarterly will contain the regular material as used by the class members; the right-hand page will contain special teaching aids. The cost of the teacher's lesson quarterly will be \$1.50 per quarter or \$5.50 for an annual subscription. Subscriptions should reach the Pacific Press by September, 1969. Orders are to be placed through the Book and Bible House.

The teacher's quarterly contains modern translations of texts, more quotations from the Spirit of Prophecy writings, and questions calculated to arouse class discussion.

Some ask if they will need the *Sabbath School Worker* now that they have this enlarged teacher's quarterly. The answer is Yes. The adult section of the *Sabbath School Worker* will continue to be most helpful to all Sabbath school teachers. Six pages will be devoted to specific teaching helps, hints, anecdotes, and even points on effective teaching methods. Teachers will continue to look to it in developing their abilities to make Bible study attractive to their class members.

G. R. NASH

Michigan's Trade Book Sales Establish New World Record

"At the recent camp meeting our literature sales set a new world's record—\$93,297.88," George H. Taggart, manager of the Michigan Book and Bible House, writes. "There were more large single sales this year than I can ever remember. One believer spent more than \$500.

"The dollar missionary book by Robert H. Pierson has had especially good sales, as did the Spirit of Prophecy volumes of all kinds. In retail figures the Michigan Bible House now sells well over \$1 million worth of books each year.

"Beginning in September the Michigan Conference is launching the Testimony Countdown program," he further reports. "Our goal is to sell 500 sets of the *Testimonies*, by Ellen G. White."

During the camp meeting the Michigan Book and Bible House sold at least 5,000 copies of the new paperback books. They were the largest seller.

D. A. DELAFIELD

IN BRIEF

✦ In the Gilbert and Ellice Islands new openings are being made for God's message. A layman, our first representative on the island of Abaiang, has 12 attending Sabbath services. On the newly entered island of Nonouti there are 15 attending Sabbath services. Twelve evangelistic programs are operating in Tonga, and every able minister is heralding God's message in Samoa.

✦ **Deaths:** George Adair, retired health food department administrator, July 13, at Sydney Sanitarium and Hospital, Wahroonga, New South Wales, Australia; Howard D. Warner, former publishing department leader, Allegheny and North-eastern conferences, July 19, while delivering the Sabbath sermon in Brooklyn, New York; Rachel (Mrs. Arthur S.) Maxwell, July 23, Los Altos, California.

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