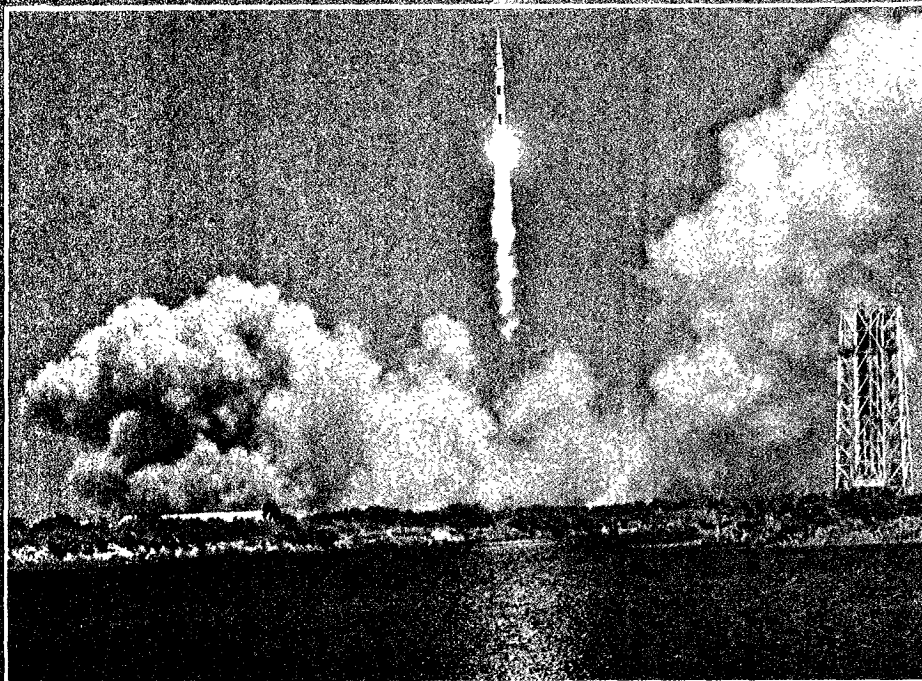


Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL

The giant Saturn rocket of Apollo 16 spouts flame as it enters a white cloud a few seconds after lift-off. See Editor's Viewpoint, page 2.



Meditations on the Flight of Apollo 16

THE date was April 16. From the press site at Cape Kennedy we studied Apollo 16's 36-story-high rocket shimmering in the sun three miles away. In the foreground was an enormous electronic digital clock, with numerals perhaps six feet tall, counting off the hours, minutes, and seconds to lift-off.

Lift-off was planned for 12:54 P.M. Relentlessly, second by second, time ticked away. As the moment for lift-off neared, reporters close to us in the news grandstand pounded their typewriters frantically. Some talked excitedly on telephones. Others were giving their cameras a final once-over.

At last time ran out. The clock showed 00:00:00—no hours, no minutes, no seconds. A voice from flight control headquarters droned over a loud-speaker nearby: "Ignition!" Simultaneously we noted through our camera's telephoto lens a city-block-wide flash of fire at the base of the rocket. We snapped a picture, cocked the shutter, and snapped again, over and over, as the rocket streaked ever higher into the blue sky. Hundreds of others around us were doing the same, creating a kind of camera-shutter symphony.

Eighteen seconds after blast-off the sound of the ignition explosion, like a clap of thunder, reached us, creating a kind of modern version of the *1812 Overture*. It was a thrilling moment.

We continued to photograph Apollo 16 until after the first stage of the rocket separated and was jettisoned. By then it was a mere speck in the heavens. We gathered up our equipment, wedged the nose of our borrowed car into the bumper-to-bumper traffic, and made split-second connections with a plane that would take us to Miami for a four-day publishing council.

A torrent of thoughts—all centering around the second advent of Christ—coursed through our mind during the short flight. The first involved time. We recited the words of Jesus: "They shall see the Son of man coming in the clouds of heaven with power and great glory. . . . But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:30, 36). As the countdown clock had ticked away the seconds, moving toward the precise moment when all of the planning, all of the work, all of the training would come together in one mighty event, we had philosophized, If man plans with such care, and is able successfully to carry forward his plans to fruition, is it conceivable that the mighty God, the Creator of heaven and earth, the ultimate Scientist, plans and works less carefully? Does not He know the precise second when Jesus will return? Is He less capable of meeting a schedule than is man?

God's problem, of course, is much more difficult than man's. Man must deal merely with technological problems. God must deal with the human will. He must plan the Second Coming, taking into ac-

count the individual decisions that millions upon millions of human beings will make. He knows when Jesus will come, but He sets the time, not at a point in the future when He feels that *He* can be ready, but at the precise time when He foresees that earth's harvest will be ripe. Apollo 16 blasted off on the exact, predetermined second. So Christ will come precisely on Heaven's schedule. "He that shall come will come, and will not tarry" (Heb. 10:37).

The second thought that came to us was, "Ye know not what hour your Lord doth come. . . . Therefore be ye also ready" (Matt. 24:42-44). When Apollo 16 took off, we had our eyes fixed on it, we had loaded our cameras in advance, we had focused our lenses on the rocket in position on Pad 39-A. We were ready. There was no time to get ready at 12:54, the moment of lift-off.

And then, with breathtaking speed, the event was in the past. One either was involved during those relatively few seconds or he was too late. Like the young women in Christ's parable of the wedding feast, "they that were ready went in with him to the marriage: and the door was shut" (Matt. 25:10).

Christ's coming is the greatest, most important event in the future. For it the people of God have waited for centuries. But those who are to go with Jesus must be ready. Christ will come and take His people, but those who are left behind will be left behind forever. For them there will be no hope. The event will have happened, and they will have missed it. We made a new resolve that this would not happen to us.

Like the Second Advent

The third thought that came to us was, The rocket take off was like a miniaturized dramatization of the Second Advent. This seemed particularly true as Apollo 16 disappeared into an enormous white cloud, then reappeared a fraction of a second later, spouting red flame from the dazzling white cloud. Said the prophet John: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man" (Rev. 14:14). "Behold, he cometh with clouds; and every eye shall see him" (Rev. 1:7). Focused on the white cloud that held Apollo 16 were the eyes of more than a million people near the launch site and untold millions watching on television throughout the world. One event, one sight, held the attention of the multitudes. So it will be when Jesus comes.

These thoughts, and many more, crowded our mind following the Apollo 16 blast-off on its successful mission to the moon. In a life filled with many high moments, this was a moment of singular exhilaration and excitement, for it conjured up so many thoughts of that most glorious of all events—the second coming of the King of kings and Lord of lords.

K. H. W.

METHODISTS NOTE LESS ENTHUSIASM FOR "GREAT CHURCH"

ATLANTA—Bishops of the United Methodist Church welcomed the continued movement toward a "universal church" but said here that "at the moment" the structural form for a "great church" has not been revealed.

The statement was seen as indication of the bishops' traditional coolness toward the Consultation on Church Union (COCU), a proposal to unite nine Protestant denominations. The 10.8 million-member United Methodist denomination is a member of COCU, but its episcopal leaders have been less than enthusiastic toward it.

RED CHINESE MAKE "SHRINE" OF A PASTOR'S MANSE

GRAVENHURST, ONT. — A United Church of Canada minister here says, with a smile, that perhaps the People's Republic of China should buy his house and turn it into a shrine. His manse is the birthplace of Dr. Norman Bethune, a medical missionary to China whose memory is revered in the People's Republic.

The manse of the Trinity United church has been visited by five Chinese Communist groups in the past two years. Most recently, the championship ping-pong team spent an hour in the building.

Dr. Bethune, who died in China, is remembered because of his medical care of Communist soldiers during the civil war in which Chairman Mao Tse-tung came to power.

SWISS CATHOLICS NOW OUTNUMBER PROTESTANTS

BERN—Roman Catholics now outnumber Protestants in Switzerland for the first

time since the Protestant Reformation in the sixteenth century.

A Swiss radio report said the 1970 census revealed that there are 3,100,000 Catholics as compared with 2,990,000 members of Protestant churches. This represents an increase of 58 per cent in the Catholic population since the last census taken 20 years ago.

The major reason for this upsurge in Catholic population, the broadcast said, is the influx of Italian and Spanish Catholic immigrants who work in Switzerland.

It pointed out that if account were taken only of Swiss citizens, then Protestants are still in the majority, "although here, too, Catholics were growing in numbers."

ANGLICANS SAY CHURCH GIVES LITTLE FOR HOME MISSIONS

TORONTO, ONT.—The basic stipend for Anglican missionaries overseas is \$5,600, while in the Canadian north it is only \$4,000, the *Canadian Churchman* charged in an editorial.

"It is time, we believe, that the northern dioceses were treated by the whole church at least as well as overseas," said the national newspaper of the Anglican Church of Canada.

The *Churchman* said Anglican parishes continue to find ways of spending extra income on themselves. Latest statistics showed an increase of \$1.4 million in local parish income, very little of which reached diocesan levels and none of which had been reflected in the national church.

U.S. AGENCY PRESSES DRUNKEN DRIVERS

WASHINGTON, D.C.—The Department of Transportation has allocated \$82 million for its "Alcohol Safety Action Projects" this year—an increase of \$49 million over the \$33 million set aside last year.

"To drink or not to drink is an individual concern," Transportation Secretary John Volpe has said. "But to drink and then drive is a community concern. . . . It's not our goal to lock up every drunk. It's our goal to keep them from driving."

This Week...

This week Walter A. Howe, an associate secretary of the General Conference Department of Education, continues the series celebrating the centennial of Adventist education (page 6).

Dr. Howe, a Midwesterner, received his undergraduate education at Union College, completing it in 1932. His denominational work began, however, in the summer of 1930 when he worked as a singing evangelist for the Iowa Conference.

Following his graduation he became a pastor and elementary teacher in the conference. In 1935 he became dean of boys at Oak Park Academy, and the year following he assumed the combined responsibilities of the Missionary Volunteer and the education departments in the Iowa Conference. He was there for five years.

In 1941 he moved to the Minnesota Conference, where he served in the same capacity. Four years later Elder Howe—he was ordained by the Iowa Conference in 1936—went into union conference educational and MV work in the Southwestern Union. While there he took advantage of the location and received his Master's degree from Texas Christian University in 1949.

After ten years in Texas he returned to the Midwest to become MV-educational secretary of the Central Union. Again capitalizing on his location, he studied for his doctorate, receiving it from the University of Nebraska in 1960.

He went to his present position in 1963.

Two hobbies are of interest to Dr. Howe; he is a pilot and an amateur radio operator. He is a member of several scholarly and professional organizations in addition to serving on the White House Conference on Children and Youth.

PHOTO CREDITS: Cover, Raymond F. Cottrell (main photo) and Kenneth H. Wood (inset); pp. 6-8, 18, Review and Herald photos.

◆ **Advent Review and Sabbath Herald** ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ◆ 122D YEAR OF CONTINUOUS PUBLICATION

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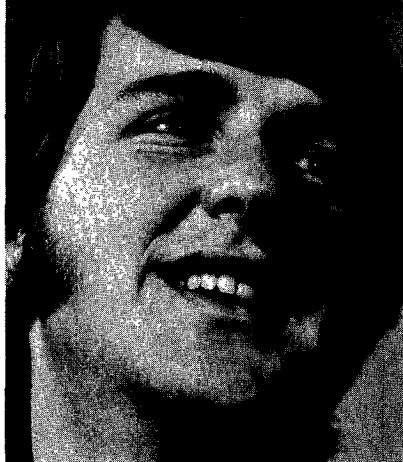
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND SABBATH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

TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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HEALTH FOR THE BODY TEMPLE

AN ARTICLE has appeared in the current news media stating that "a Government panel of scientists has recommended that chickens bearing cancer virus be allowed on the market as long as the birds don't look too repugnant." The article continues, "The basis for the recommended change in inspection standards, according to Agriculture Department officials, is scientific evidence disputing any link between cancer virus in chickens and disease in humans."

It goes on to state, "of the 176 million fryers slaughtered under Federal inspection in November, 1969, inspectors condemned 2 million for leucosis [chicken cancer]." It is affirmed that "malignancy [cancer] in fowls, which seem particularly susceptible, is now costing poultry growers in the United States \$190 million a year."

Here is a nicely browned piece of fried chicken, beef, or pork. It is known to be teeming with cancer virus (germs). Would you choose to eat it? Scientists are human beings, and to err is human. The margin of error, even the work of the most noted scientists, can be great, and can pose for us serious or even fatal health hazards.

For years great scientists affirmed that there was little or no danger of contracting tuberculosis from eating the flesh of tuberculosis-infected animals. The renowned Dr. Robert Koch, "one of the greatest bacteriologists ever known," the man who discovered the tubercle bacillus in 1882, the anthrax bacillus in 1876, and the comma bacillus, which causes Asiatic cholera, in 1883, stated at the "congress of tuberculosis held in London in 1901, that tuberculosis in man and in cattle is not the same disease."

The discoveries of science today often explode the theories and conclusions of yesterday. After a few brief years our science books are out of date and must undergo thorough revisions.

Our Adventist health classic, *The Ministry of Healing*, was published in 1905,

A. W. Truman is a retired physician living in Loma Linda.

**Should not cancer be
as rare in an Adventist stomach
as in an Adventist lung?**

By A. W. TRUMAN, M.D.

67 years ago. It has never been revised but it is scientifically as up-to-date as this morning's sunrise. No paragraph in this book begins with, "It is assumed," "It is believed," "We take for granted," or "Dr. So-and-so seems to have demonstrated." It covers many health and other subjects but during the lapse of almost three quarters of a century not one statement has ever proved to be unreliable.

In this book there is an enlightening statement bearing upon the subject of cancer and tuberculosis. "Flesh was never the best food; but its use is now doubly objectionable, since disease in animals is so rapidly increasing. . . . People are continually eating flesh that is filled with tuberculosis and cancerous germs. Tuberculosis, cancer, and other fatal diseases are thus communicated."—*The Ministry of Healing*, p. 313. Stop, look, listen! A new case of tuberculosis begins every five minutes in the United States. "Cancer kills one man, woman, or child every two minutes in the U.S."—American Cancer Society.

Let us take another look at true and false science and cancer. The relation between cause and effect has perhaps never been more convincingly proved than has the relation between the smoking of cigarettes and cancer of the lungs. Yet scientists employed by tobacco companies come up with strangely different conclusions. Is it possible that money could thus vary the end results of allegedly unbiased scientific studies? Yes, money, economics, profit, are powers behind the scene, reinforced by the enslaving grip of the relentless tyrant nicotine.

During 50 years of hospital medical practice I have dealt with the slaves of nicotine, alcohol, and addictive drugs. I am convinced that in not a few cases, nicotine takes a more slavish grip upon the brain and nervous system than liquor and many other drugs.

The reasoning of some scientists reminds me of an incident that occurred when I was doing graduate work in the University of Vienna. A famous professor was discussing cancer. After giving statistics showing the frightful increase in deaths from cancer of the lungs, a fellow student asked him the cause of the astonishing increase of deaths from lung cancer. The professor replied: "We are not positive as to the cause, but this we know, there are certain obscure changes taking place in the atmosphere over the Sahara Desert, and this air is drifting over Europe and the world. When it is inhaled, it is an irritant to the lungs and may cause cancer."

I was dumbfounded. I thought, Could the professor be ignorant of the changes in the atmosphere that occur when the atmosphere passes through three inches of a cigarette, a cigar, or pipe stem, just before it enters the lungs?

Newsweek a few years ago recorded the self-confessed story of a scientist "who couldn't stop, . . . Dr. Louis F. Fieser, a 66-year-old professor of organic chemistry at Harvard, and a four-pack-a-day smoker." Dr. Fieser was a member of the advisory committee to the Surgeon General of the Public Health Service, Dr. Luther L. Terry, which prepared the report on "Smoking and Health."

This committee was composed of ten members, eight of whom were M.D.'s (three of the M.D.'s were also Ph.D.'s), one other held a Ph.D. degree and one an M.A. degree. The committee had the active support, counsel, and contributions of the most eminent physicians, scientists, universities, and other scientific institutions in the U.S. Six pages of names were listed. A prolonged and exhaustive study was made of the effects of tobacco upon health.

The report of the committee on "Smoking and Health" comprises a volume of 375 pages and incriminates tobacco smoking as a serious and dangerous health hazard.

Dr. Fieser agreed and signed the

report but declared that "he was still going to puff on filter-cigarettes." Actually, the cigarette filter is not a friend, it's a farce. A filter could be constructed that would remove tars and nicotine, but who wants to smoke dried cabbage leaves or corn husks? People smoke to get nicotine.

Continues the *Newsweek* article: "But Fieser revealed ample reason to regret his smoking habits. During a routine annual check up . . . , Fieser's doctor took an X-ray and spotted a small tumor in the chemist's right lung. The early diagnosis made Fieser's prospects for recovery look favorable, but Fieser also suffered from heart disease, emphysema and bronchitis [also frequently cigarette induced], which made him a poor risk for surgery. Consequently the chemist, who had ground out a cigarette he was smoking when his doctor gave him the diagnosis, had to spend two weeks in Massachusetts General Hospital before he was strong enough to undergo surgery. The tumor was removed."

"When we were working on the report, I was convinced about the findings," Fieser told *Newsweek's* Jane Brumley, "but I thought I was healthier than the people involved in the report, and I also thought I was old enough so that if I was going to get it, I would have already had it. I was sure that this couldn't happen to me. After all, statistics are cold things. It's quite a different thing when it becomes a personal matter."

Cancer has become our cruelest killer. It is second only to heart and artery disease as a cause of death, but death from disease of heart and arteries is often sudden, whereas cancer causes a slow, gnawing, lingering, painful, living death.

In 1900 heart disease was number four as a cause of death. It is now number one. In 1900 cancer was number eight among the causes of death in the United States. It has climbed to second place. Nearly a million Americans die yearly from heart and artery diseases, and more than a quarter million die of cancer.

What are the causes of the frightful increase in the number of deaths from these diseases? Are there no causes? Does cancer just drop down from the blue and seize upon one and spare another? Is there any effect in chemistry, in physics, or in physiology without a cause? The wise King Solomon wrote, "The curse causeless shall not come" (Prov. 26:2). Measured by any man's yardstick, cancer is the great-

est curse that has struck the earth since Noah's flood.

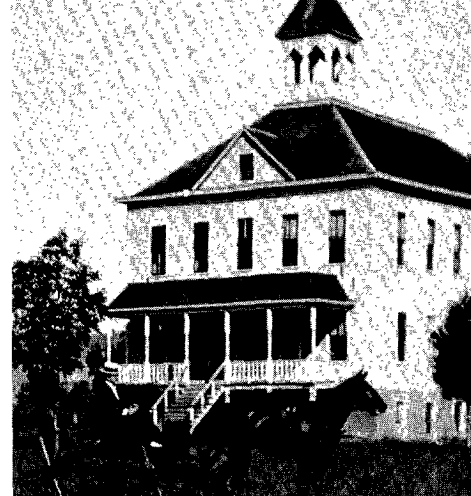
A discerning hand wrote, "Disease never comes without a cause. The way is prepared, and disease invited, by disregard of the laws of health."—*The Ministry of Healing*, p. 234. One who knowingly and willfully disregards the law is an outlaw. Cancer is a lawless, outlaw tumor growth. Cancer cells obey no law governing their size, shape, arrangement, multiplication, or rapidity of growth. Cancer cells do not respect the rights of any tissue or organ; they invade tissues and organs. They may eat their way through the wall of a blood vessel, enter the blood stream, and thus quickly spread to many parts of the body giving origin to new cancer growths. Yes, cancer is indeed an outlaw. However, the renowned cancer authority, Dr. William J. Mayo, cofounder of the Mayo clinic in Rochester, Minnesota, declared: "The cancer virus cannot live in a healthy body."

Before this cruel outlaw—killer cancer—can invade our bodies, we weaken our natural resistance to disease. Many batter down body defenses by disregarding the laws of health, by faulty habits of eating, drinking, coffee breaks, smoking, and use of stimulants.

The cause of many cases of cancer can be traced to some form of chronic abuse of an organ. Is anyone abusing his lungs? It has been estimated that cigarettes consumed by smokers in one year, if placed end to end, would make ten round trips to the moon. Have the false reasoning and confusing claims of the tobacco interests so fogged the issue that anyone could really believe that this mountain of poison-exuding cigarettes has no bearing upon the near 50,000 deaths yearly from cancer of the lung?

Seventh-day Adventists do not smoke cigarettes or use tobacco in any form. A careful scientific survey of large numbers of Adventists disclosed the fact that, although living in smog-infested areas, a primary cancer of the lung (one which began there) was rare in an Adventist.

Do people abuse their stomachs? The human stomach suffers more abuse than the lungs. The stomach is the most abused organ in the body. Is that not clearly the reason why more than half of all cancer deaths are from malignancies in the



ADVENTIST EDUCATION on the SECONDARY LEVEL

stomach and related organs of digestion (the liver, the pancreas, and the colon)? These cancer deaths number 132,000 annually. Am I, by irregular and careless eating habits, inviting cancer infection?

Some of the most common, but most costly abuses of the stomach and digestive organs, which lower resistance to cancer virus infection are eating irregularly, at any time, and banquets late at night or in the wee hours of the morning. To remain healthy, the stomach must have periods of rest. It requires four and one-half hours to digest an ordinary meal. If during this interval, more food is eaten, digestion is delayed. Fermentation and decomposition begin in the food mass, producing chemicals and gases that irritate the delicate stomach lining.

"Regularity in eating is of vital importance."—*Ibid.*, p. 303. "Vital" means "necessary to life." Eating too much, overloading the stomach, is a frequent form of abuse. Eating too much sugar and sweet desserts is harmful; many people eat their own weight in sugar every 12 months. Highly spiced foods, frozen desserts, and ice cream contribute their share to stomach abuse. Eating the flesh of diseased animals—tuberculous and cancerous chickens, cattle, and hogs—should be placed near the top of the list of the causes of diseases among humans.

The survey that showed Adventists to be remarkably free from cancer of the lung revealed the disturbing fact that we, as a people, suffer from just as many cancers of the stomach, liver, pancreas, colon, and pelvic organs as any other group. Should not cancer be as rare in an Adventist stomach as in an Adventist lung?

Why did not our practice of the wonderful health principles get down into our anatomy a bit deeper than our chest and lungs and give us the same protection from the cruel cancer killer in the organs below the diaphragm? We know the answer, "And ye would not." But it must not and it will not always be thus.

Who will swell the numbers that have left or are leaving the diseased and disease-producing flesh pots? Who will joyfully join with those who are now preparing body and mind for that great spiritual revival and reformation the Lord's messenger saw taking place among God's people, which through the pentecostal power of the Holy Spirit will enable them to finish the work quickly and receive the finishing touch of immortality? ♦♦

By W. A. HOWE

SEVENTH-DAY ADVENTIST secondary schools are an essential part of the church's worldwide evangelistic thrust. They represent a significant segment of the preparation necessary for young people to serve the church efficiently and adequately in an ever-increasing variety of services.

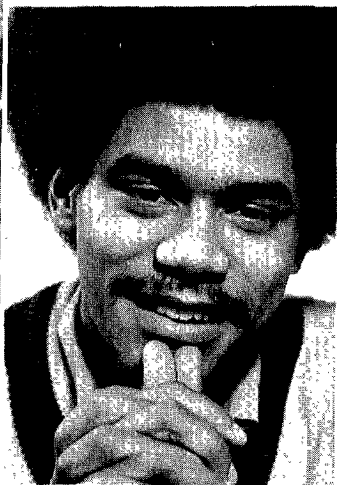
From the beginning of the organized church, denominational leadership has recognized the importance of education in general including secondary education. According to latest available reports, there are 394 Seventh-day Adventist secondary schools in the world field plus the denomination's secondary school with the largest enrollment—Home Study Institute. In addition there are a number of self-supporting secondary schools operated by dedicated Seventh-day Adventists both in the United States and abroad.

What specifically is a secondary school? It is suggested that secondary education is what the word *secondary* implies, a "second school which follows an elementary or primary school."¹ In other words having mastered certain basic skills called elementary or primary, the student is now ready for another level of learning experience.

The first secondary school in the United States was established in 1635 in Boston, Massachusetts, known as the Boston Latin Grammar School. It ushered in a period of the Latin grammar school's being the dominant secondary school in the New World for more than 100 years.

It may have been due to a failure

W. A. Howe is an associate secretary of the General Conference Department of Education.



to adapt to the needs of the new democracy that the Latin school as a viable force in education began to disappear. In any case the academy was the emergent secondary school that came more and more to prominence in the New World during the last quarter of the eighteenth century and the first part of the nineteenth century.

Like its predecessor, the Latin grammar school, the academy had been developed in Europe and was, in fact, imported to the colonies. Initially the academies were supported primarily by donations, endowments, and student fees. As time went on the public began to demand tax support in order to provide secondary education for their young people, resulting in the third period of secondary school development—the public high school.

First High School

The first public high school in the United States was established in Boston, Massachusetts, in 1821. Even the name “high school” was imported. An article by a Professor Griscorn in the January, 1824, issue of the *North American Review* described the high school in Edinburgh, Scotland. From that time to the present *high school* has identified the secondary level of education in the United States and many other parts of the world.

The course offerings were quite similar to those of the passing academy. The greatest single difference in the high school was that no language other than English was taught. The purposes of the high school and the previously dominant academies were quite different. Rather than preparation for college, the high school announced that its purpose was to give the

youth an education “that shall fit him for active life, and shall serve as a foundation for eminence in his profession, whether mercantile or mechanical.”²

Rise of SDA Schools

In this historical context, the Seventh-day Adventist denominational educational system began. Naturally an emerging public school system charting a new course made mistakes. Moreover, large numbers of emigrants were moving to the New World. Having derived from exclusive church relatedness, education in the public (or common) school was still concerned with religious indoctrination. Thus early Adventists questioned the public school on two counts. First they questioned the quality of public education of the day, and second, they wanted undiluted purity of doctrine and example in the teaching and life of those involved in the education of their children.

Accordingly, there were Seventh-day Adventist private schools that predated Seventh-day Adventist Church organization. The first-known Seventh-day Adventist private school was opened in 1853 at Buck's Bridge, New York, seven years before there was a Seventh-day Adventist Church organization.³ Other private schools were operated by believers in the Second Advent. These were, for the most part, temporary in duration and, at least in some cases, of questionable quality.

June 3, 1872, the first denominationally operated school was opened at Battle Creek, Michigan, with Goodloe Harper Bell as teacher. While the course offerings were predominantly on the elementary level, some were more advanced than the

typical elementary school for the time and included courses at the secondary level of education.

Seemingly, each successive term of the Battle Creek school saw the number of secondary or high school courses offered increase. In the announcement for the fourth term, which was to begin September 15, 1873, the course offerings, in addition to the “Common Branches,” included German, French, Latin, Greek, and Hebrew.⁴ By the time this institution began its first year of operation as Battle Creek College on January 4, 1875, the secondary aspects of its educational offerings were probably predominant. Ages of the 100 students enrolling in that first term ranged from seven⁵ to 45.⁶ In fact, this “college” was indeed more like a secondary school than a college.

Six years later the first two Seventh-day Adventist academies began operation as “academies.” Healdsburg Academy on the West Coast began operation April 11, 1882.⁷ Twelve weeks after opening this school changed its name to Healdsburg College.⁸

Only eight days after the opening of Healdsburg Academy, South Lancaster Academy opened its doors, thus providing Adventist secondary education in the East of the United States.

In 1891 Union College, situated in Lincoln, Nebraska, was opened, and the next year Walla Walla College, near Walla Walla, Washington. Keene Academy began its service as an Adventist secondary school in 1894 at Keene, Texas (now known as Southwestern Union College). Oakwood College began its operation in 1896, while in 1904 Washington Training College, currently known as Columbia Union



College, opened as one of the church-operated educational institutions offering secondary subjects. As the membership of the churches increased, members became insistent upon secondary education for their children in denominational schools. Today, practically all Seventh-day Adventist young people in the North American Division are within reasonable distance of one of the 83 denominationally operated secondary schools.

All Seventh-day Adventist secondary schools in the United States offer a college preparatory course. While recognizing the desirability of a general secondary course of study for the noncollege-bound, not all schools have been able to offer a sufficiently comprehensive curriculum to provide for the needs of students in this category. Others have been

able to develop a strong program for this group.

One union's secondary schools provide vocational training in a variety of occupations sufficiently comprehensive to assure a salable skill for the students upon graduation from the academy. All Adventist secondary schools are endeavoring to provide this emphasis in their course offerings.

Church's Schools Compare Favorably

The work of the denomination's secondary schools in preparing students for college entrance has been eminently successful. Several comparative studies have been conducted in the past few years. Each one indicates that the church's schools compare favorably with national high school norms. The

seniors of an academy in a particular union territory represented three per cent of the graduates of all high schools in the area. This small group of seniors won 37 per cent of all the State scholarships given in the county.

The average number of courses offered in each academy is 59.7. The old idea of four subjects per year for each of four years has long since disappeared. A study of the graduates at one of our typical schools showed the average number of credits taken to have been 25 or an average of more than six units per year. The hope is that each student will have available a major sequence of three units in any of the following disciplines: business education, English, social studies, science, mathematics, language, fine arts, homemaking, or vocational arts, and certainly a course in religion for every year the student attends an Adventist secondary school.

Nearly 100 per cent of the teachers are college graduates with a constantly increasing percentage of teachers having their Master's degrees or equivalents in the field of their teaching. It is recognized that a degree does not in and of itself assure success as a teacher. Experience has, however, continuously proved that the chances for success are much greater when the teacher does come to class with this type of preparation. The General Conference Department of Education awards credentials to teachers having adequate preparation and experience. With few exceptions, every teacher in the North American Division is denominationally certified. In addition, many are certified by the respective States in which they teach.

Because evaluation of any enterprise is important to success, the church has developed an evaluation system of its schools which serves as a basis for denominational recognition and accreditation. Nearly all Adventist secondary schools are accredited. The denominational standards for accreditation in the United States have been of such quality that two of the regional accrediting associations in the country accept the denomination's findings in this area and duplicate the denomination's recommendations for State and/or regional accreditation. During the ten years since the accreditation program began, all but one of the secondary schools in the United States have been evaluated. Many have after five years had their second evaluation visit. The

purpose of the evaluation is to sharpen the focus on educational goals that will further develop the over-all educational efficiency of the school.

A program of evaluation is being followed also in other divisions. It has been the means of suggesting the priorities as the schools work for improvement. The basis for evaluation is determined by the educational requirements of the country in which the school is situated so that except for uniquely denominational requirements no attempt is made internationally to standardize educational criteria.

Great changes have marked the

whole field of education in recent years. Our secondary schools the world over have been caught up in this search for new and improved approaches to education. Until a few years ago there were no designated guidance coordinators in Adventist secondary schools. Today, nearly every secondary school in the United States has at least a half-time guidance coordinator. The learning center (library and learning resources) has come into its own. Most of our United States Adventist secondary schools have qualified librarians who devote at least half of their time to the learning center. Naturally, there has come with this

emphasis on the learning center a much wider selection of instruction materials and use of the learning center facilities in terms of assignments by the teachers.

Individualized Instruction

New approaches to the scheduling of classes are being tried. Team teaching is a matter of experimental study in other schools. The use of courses providing fractions of a unit of credit, or minicourses, is another innovation in some of the schools. Various types of experimentation are under way in an effort to individualize the instruction of each student. There is no question as to

When You're YOUNG

By Miriam Wood

MARRIAGE— A SYMBOL OF WHAT?

A widely syndicated columnist received a letter recently from a couple who said they were planning a wedding that would be "completely different." As they outlined their plans, it soon became obvious that they weren't exaggerating. The whole ceremony was to take place under water, with all the participants wearing scuba-diving outfits; even the minister would be thus attired. (He'd have no choice unless he wanted to drown within the first couple of minutes.) The guests were to be lowered to the bottom of the lake on a platform. A great deal of elaborate planning was going into this incredibly bizarre scheme. The columnist was asked her opinion of the whole idea.

In her usual forthright manner, she declared the plan to be utterly preposterous, and a travesty on all that marriage represents. She hinted that the principals must be very strange human beings indeed, even to entertain such a plan for any longer than it would take to dismiss it from their minds. I wasn't surprised by her answer, but I was surprised by some of the mail she later received (and published) full of vitriolic denunciation of her "stupidity" and "squareness" and other accusations hardly fit for reprint. Impassioned protagonists of the watery wedding consigned her to the realm of the "has beens" and declared that "nobody reads what you say anyway"—a rather illogical assertion, since obviously they had read her column. Not one whit daunted, she hurled back a verbal barrage defending a sane approach to the seriousness of marriage and sarcastically asking to be forgiven for having "lost her head" temporarily so that she was unable to appreciate the uniqueness of a ceremony conducted at the bottom of a lake.

My reactions ran the gamut of outrage, anger, annoyance, and even amusement. Outrage that marriage, ordained by God Himself in the beginning of the world, should be so denigrated; anger that such thinking even exists; annoyance that modern living is cluttered with this kind of triviality and sensationalism; and amusement that the columnist refused to budge an inch. I admired her for that.

However, this started an uneasy train of thought in my own mind regarding young Christians and their attitudes and plans about marriage. I shall admit that my own thinking has undergone some changes in the past few years. I am afraid that at one time I rather thought of a wedding as a large, ornate, splashy social occasion, necessitating months of preparation and matching of fabrics and flowers and ordering of refreshments (always more than is needed or

can comfortably be afforded). In the general melee, the bride and groom can easily lose sight of one another and of the vital, essential fact that they are joining their lives together permanently, if God's injunction means anything. In the past few years, I have come to regard an ideal wedding as a very simple one, with only close friends present, and as little time and energy spent on the "trappings" as possible, but a great deal of time spent on long, serious thoughts and plans for the successful future of the new home.

If any young Seventh-day Adventist Christians, however, are being influenced by what I can regard only as utter madness on the part of people such as the underwater wedders, then I would be saddened to hear of it. To reinforce my own thinking on this point, I decided to review some of the statements from Ellen White's book, *The Adventist Home*, reissued as 1972's Missionary Book of the Year under the title, *Happiness Homemade*. I was completely reassured as I read, and want to share with you just a few lines. I'll be using the paging from the original title.

"Marriage, a union of life, is a symbol of the union between Christ and His church."—Page 95. Obviously, since Christ's believers on this earth, spoken of as "His church" are the most precious of His possessions (He would not have died for them had this not been so), there is hardly room for gimmicks or blasphemy. Mrs. White states that "it has always seemed so very inappropriate to me to see the marriage ordinance associated with hilarity and glee and a pretense of something. No. It is an ordinance ordained of God, to be looked upon with the greatest solemnity. As the family relation is formed here below, it is to give a demonstration of what they shall be, the family in heaven above. The glory of God is ever to be made first."—Page 101. Just how the glory of God could fit into an underwater wedding, with everyone in diving suits, strains the imagination.

Seriously, I have no fear that any young Christian of our church who is contemplating marriage would even consider anything "far out," particularly in view of the above quotation. But I wonder if marriage isn't being thought of sometimes in the light of "well, if this doesn't work out, we can call it off and try again." What deep tragedy follows that kind of reasoning!

If you're thinking about marriage, or thinking that you may be thinking about it, or even if you're not, I recommend *The Adventist Home* as a must on your list of required reading for 1972. You'll find your thinking and attitudes both challenged and changed.

the advantage of a variety of offerings to meet individual needs in education at the secondary level. The problem is the ability to provide this sort of educational smörgåsbord with the finances and staff available. However, there is an unmistakable trend in practically all of the North American secondary schools, among the staff, to deal with each student on an increasingly individualized basis—even to differentiated assignments within a single classroom.

One segment of secondary education that has come in for serious study in terms of improving quality in the last few years is the junior academy and the junior academy that has been granted permission to teach tenth grade. In 1966 the Educational Advisory Committee sought to improve the quality of these schools by suggesting that where ninth grade could be properly included in a 6-3 organizational plan that permission would be granted by the union board of education to add this section of secondary subject matter. There is indeed justification for this extension of

the elementary school in cases where students are completing eighth grade so young that they should not be leaving home to reside in a dormitory. The problem has been that while trying to solve the problem of the young student leaving home too soon, we had neglected to provide adequate and quality education in the ninth grade of the home church school. The problem was compounded when the teaching of ten grades was demanded of improperly prepared schools with overloaded teachers and inadequate facilities.

New Standards

In an effort to upgrade this segment of secondary education, new standards were adopted, with excellent results, in nearly all sections of the United States. Administrators at all levels have sought to upgrade these schools, requiring that all subjects taught on the secondary level in a school teaching grades nine and ten beyond the eighth grade be taught by teachers certified in the subject they teach. As this is being studied annually by the Board of

Regents there has been abrupt and dramatic improvement in the quality of secondary education in both junior academies and junior academies permitted to teach ten grades.

Probably the acid test of the success or failure of any level of education is the school's end product. What, therefore, has been the end product of secondary education? Different answers would come from various parts of the world field. One report comes from a secondary school (secondary in terms of being added on to primary education) whose every graduate for the past five years has gone out as a worker for the church, paid or unpaid. Practically every secondary school in the world field reports impressive records of large numbers of indigent people becoming members of the church and becoming workers during their secondary school attendance. Other secondary schools present an impressive record of graduates who have been successful in completing a college education.

A considerably higher percentage of SDA high school graduates continue on to college, than do those of public schools. Similarly a higher percentage of graduates from SDA secondary schools graduate from college. Seventh-day Adventist secondary school graduates receiving graduate degrees at both the Master's level and doctoral level are in excess of the percentages of degrees among students in public education.

Secondary education presents the church with an urgency it cannot safely ignore. Contemporary society is such that the secondary school is in many cases the last chance to provide any successful spiritual impact on the life of young people. More people are baptized at age 13 than at any other age. This being the case, secondary education with Adventist teachers and spiritually oriented classwork is the present day "ark of safety" for the young people of Adventist families. Neither the home nor the church can afford to ignore our youth. ♦♦

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FOR THE YOUNGER SET

"Rhonda-Honda"

By ENID SPARKS

"BYE, Rhonda-Honda!" called Bobby. "Don't forget to wear your goggles when you ride on your Honda tomorrow."

Rhonda choked back a sob and rushed away from the schoolyard without looking back. There were still tear stains on her cheeks when she came into the front room where Mother was sitting.

Mother looked at her in surprise. "Why, Rhonda, what is wrong? Have you hurt yourself?"

Rhonda shook her head. "No, Mother. But I don't want to go back to school! Bobby and several of the other boys tease me. They call me Rhonda-Honda and say that I wear goggles. I know I wear glasses, but they aren't goggles. And I don't ride a Honda!"

Mother nodded thoughtfully. "Honey, have you tried laughing instead of crying when they tease you?"

"No, I can't laugh because I think they are making fun of me and it hurts."

Mother put her arm around Rhonda to comfort her. "I think you need to tell Jesus about this matter and ask Him to help you."

Rhonda looked at her mother with wide eyes. "How can Jesus help me?"

"Jesus can help us with everything we need," Mother said. "And now you

need help to laugh at the boys and not be hurt by their teasing. At prayer time you tell Jesus about your problem and ask for His help."

Slowly, Rhonda nodded. And she prayed about it as Mother suggested. The next morning she tried not to be anxious on the way to school.

Bobby and his friends were playing by the flagpole. When he saw Rhonda he grinned and called, "Oh, there's Rhonda-Honda! Why aren't you riding your Honda, Rhonda?"

Taking a deep breath Rhonda smiled. "Oh, it would be fun to ride a motorcycle," she answered, "but I don't have one. I just ride grandpa's pony."

Bobby blinked in surprise. He couldn't understand why Rhonda wasn't angry or running away as she always did. He tried again. "You are wearing your goggles, though!"

"Oh, I have to!" Rhonda told him. "I couldn't tell what a Honda was like without my glasses even if I saw one."

This time Bobby wasn't grinning. "No, I guess you couldn't, Rhonda," he answered in a serious tone of voice. "Anyway, your glasses have pretty frames. You look nice wearing them."

Rhonda felt good as she walked to her room. And she said a little "thank You" prayer to Jesus for helping her say and do the right things.

A Chapter of Deepest Interest

A letter writer in the REVIEW AND HERALD, October 21, 1971, challenged the interpretation of Mrs. White's statement that the "message of justification by faith is the third angel's message . . . in verity." This is good. We need to re-examine what we believe and what we say we accept.

Anyone who sees Mrs. White's statement for the first time and knows what the third angel in Revelation 14 says may wonder what it could possibly have to do with justification by faith.

To me doubts about identifying the two messages with one another begin to disappear when I consider the following:

1. We have good reason to assume that verse 12 in Revelation 14 is part of what the third angel will proclaim. One of the key words of his message is faith, "the faith of Jesus." But what is the connection between this faith and the rest of the message? Having the faith of Jesus implies that we will practice the kind of faith Jesus practiced—utter dependence upon His heavenly Father, with no reliance whatsoever upon anything else. For us who are sinful practicing this faith means even more. First of all it means that we must trust in God completely to obtain righteousness (or we may call it status or standing). When that is settled we must practice the same dependence upon God in our life and work.

If we read verse 12 as meaning "faith in Jesus" it would still be the same: first we must obtain righteousness from Him as a free gift, then we must depend upon Him completely in our life and work. Whichever reading we choose, the idea is the same.

2. The reference in verse 12 to the keeping of the faith of Jesus on the part of the saints contrasts with the attitudes of those upon whom the terrible punishments announced in the preceding verses will fall.

Instead of having faith in Jesus they worship and completely rely upon the beast, a "creature" (and not the Creator of heaven and earth whom they had been invited to worship).

Instead of showing their utter dependence upon and allegiance to God by permitting Him to affix His seal upon them they choose to let their thinking ("in his forehead") and their actions ("in his hand") reflect their dependence upon the beast and its image. They accept the mark of the beast.

The mark of the beast is a sign of power and of status. The wicked, instead of receiving their standing, their status or righteousness, from God, think and act as if they could gain status and protection (from persecution) from the beast by accepting its badge.

3. To me it is clear that the final battle on this earth will involve more than a battle concerning the choice be-

tween keeping Sunday or keeping the Sabbath. The Sabbath will be in the forefront, but the controversy around it will mainly be a battle in which human beings decide whether they want to depend upon God alone or upon creatures. It will be a matter of deciding whether God or something else is going to govern their lives. Many will seek to be popular and to be accepted by conforming to the dictates of men, while a few will choose to obtain the acceptance that alone counts—acceptance by God through faith.

4. Emphasizing the fact that the third angel's message involves the question of justification by faith in no way diminishes the solemnity of the message. After all, our decision to depend upon God alone in everything will mean eternal life, but a decision to rely on our own devices would mean eternal loss. It is a matter of life and death.

5. It is true that the "sins of Babylon" must "be laid open" so the world can make a choice, but we must remember that nothing is easier than to condemn Babylon's most flagrant transgressions. They are open and lie on the surface. Babylon's most dangerous practices and teachings are the more subtle ones, the ones that even we who call ourselves members of the remnant church are still involved with: reliance on ourselves, trust in things, dependence upon people and institutions. These are the root evils, the ones that must be eradicated.

If it is vital that we lay open Babylon's sins and urge people to leave Babylon we must on the other hand preach the message to ourselves and ask the Lord's help in excising every trace of Babylon out of our own lives.

If that happens, our total commitment to the Lord, as well as our refusal to rely on anything or anyone else, will become apparent to the world around us. Thus our lives will become the most powerful agents to help people see clearly what is of Babylon and what is of God. "The world can only be warned by seeing those who believe the truth sanctified through the truth, acting upon high and holy principles, showing in a high, elevated sense, the line of demarcation between those who keep the commandments of God and those who trample them under their feet."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rev. 14: 9-12, p. 980.

6. Finally, we must say that the third angel's message obviously does not concern itself only with righteousness by faith. There are other aspects, and we are more familiar with some of them. They all merit close study and then application to life.

I believe God led Sister White to make her statement about Revelation 14:9-12 to motivate us to study the connection of this passage with the most important message the Bible has: man can be justified by faith. I believe the time has come for us to take a much closer look at some of the oft-repeated phrases and words of our message to see what they really stand for and what they mean for Christians living today. Revelation 14 apparently contains much more truth than we have hitherto suspected and we can trust the Lord to give us more light on it than even our pioneers dreamed of.

"The fourteenth chapter of Revelation is a chapter of the deepest interest. This scripture will soon be understood in all its bearings, and the messages given to John the revelator will be repeated with distinct utterance."—*Ibid.*, p. 978.

GUSTAV G. TOBLER
Sunnyvale, California

Fellowship of Prayer

FOR GRANDCHILDREN

When my granddaughter strayed from home, and for two years we did not know where she was, we asked you to pray with us and in two weeks we heard from her. We know our heavenly Father answers prayer. Will you pray with us for the saving of our grandson who uses drugs and also drinks? He needs to give his heart back to our loving Saviour.—Mrs. F., of Missouri.

FOR RESTORED HEARING

We have been reading the requests and answers to prayer, and it has given us much courage. We have had many prayers answered and are very thankful for the hope we have in Christ. Two weeks ago I lost

hearing in my left ear, which was a shock and disappointment. I would like to have you pray that my hearing will be restored.—Mr. R., of Minnesota.

SON HAS GOAL

Earlier I wrote asking that you pray for my son. He was having a hard time deciding whether to attend the local college or a Christian college. At the end of two quarters at the local college he decided to attend our college without any suggestion on my part. He has been there for two quarters now, and what a change I have seen. He is there for business. He has a goal in mind now and is working toward it.—Mrs. P., of California.

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

BREAK THAT FAST!

By KRAID I. ASHBAUGH

AS AN American family, my wife, two small daughters, and I, waiting in a city of Chile for transportation by the twice-a-week international train to our mission assignment in La Paz, Bolivia, were finding it hard to adjust to the eating customs. Our hotel served a heavy dinner from eight to ten at night. For breakfast it served coffee with powdered milk. We helped ourselves liberally to the milk and let the beverage be. Late in the morning we were served bread, a sweet roll or two.

We supplemented our sketchy morning meal with fruit from the *mercado*. We could easily see why breakfasts in this country were light. Ellen White gave the reason years ago: "As a result of eating late suppers, the digestive process is continued through the sleeping hours. But though the stomach works constantly, its work is not properly accomplished. The sleep is often disturbed with unpleasant dreams, and in the morning the person awakes unrefreshed and with little relish for breakfast."—*The Ministry of Healing*, pp. 303, 304.

TV snacks at late hours, with potato chips and other items equally difficult to digest, have the same effect, as do generous helpings of cake and ice cream served late at a party.

What is God's counsel? "Blessed art thou, O land, when thy . . . princes eat in due season, for strength, and not for drunkenness!" (Eccl. 10:17).

What is "due season"? "When we lie down to rest, the stomach should have its work all done, that it, as well as the other organs of the body,

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may enjoy rest. . . . At least five or six hours should intervene between the meals."—*Ibid.*, p. 304. Tests conducted on average healthy individuals by means of X-rayed barium meals have shown that the stomach, when not hindered by snacks, will complete its task in about four and a half hours. If food is eaten at nine or ten at night, it is evident that the stomach cannot "have its work all done" at the time when the average person retires, to say nothing of having had a little extra time to "enjoy rest."

Heartiest Meal?

In your family is there "little relish for breakfast"? The reason may be tired stomachs: "The stomach, after rest and sleep, was better able to take care of a substantial meal than when wearied with work."—*Counsels on Diet and Foods*, pp. 105, 106. "The habit of eating a sparing breakfast and a large dinner is wrong. Make your breakfast correspond more nearly to the heartiest meal of the day."—*Ibid.*, p. 173.

But why should there be concern if there is "little relish for breakfast" in the home? The suggestion that breakfast "correspond more nearly to the heartiest meal of the day" causes many to shake their heads doubtfully at such an idea when an appetite for food is minimal or even nonexistent to many at that time. But God has told us the program to follow, and He also explains why: "It is the custom and order of society to take a slight breakfast. But this is not the best way to treat the stomach. At breakfast time the stomach is in a better condition to take care of more food than at the second or third meal of the day."—*Ibid.*

Most people will agree that breakfast is an important meal and will second the advice given in *The Ladies Home Journal* article, "Breakfast, the Meal You Shouldn't Skip" (November, 1970). The author says, "The American breakfast has been defined as the blur between brushing one's teeth and starting the car. An exaggeration perhaps, but all too true in too many families. Actually, breakfast is a very important meal—one that should not be skimmed on or skipped by your children—or by you."

In this article Frederick J. Stare, M.D., professor and chairman of the Department of Nutrition, School of Public Health, Harvard University, author of the nationally syndicated column "Food and Your Health," reveals, "Of course a good breakfast is healthy [sic] for you—and your children. Children who do not eat breakfast have a less desirable food intake than those who eat breakfast. Among all groups, especially adolescents, non-breakfast-eaters have the most inadequate nutrition records. Youngsters who skip breakfast may not do well in school. They're often restless and inattentive, tire easily, and have little energy for outdoor activity. So by all means encourage youngsters to eat the right kind of breakfast. And if you're interested in your own health (as who isn't?), join them."

While Americans generally outwardly agree on the importance of a good breakfast, why is it that their practice in this respect does not conform? Is it because they rise too late and thus have insufficient time to eat?

"The kids squabble over the plastic toy in the new cereal box and spurn what's in the bowl. Sis sips orange juice and munches dry toast for her figure. Dad, running late again, downs coffee and a sweet bun. And Mom nibbles while she retrieves lost keys, reviews a spelling list or irons a shirt.

"So goes the typical morning scene in this nation where everybody talks about what an important meal breakfast is but hardly anybody does anything about it."—*Changing Times*, December, 1970, p. 11.

To indicate a gap between belief and practice, this publication reports the results of a nationwide poll on breakfast eating habits: "Nearly 48% of older teen-age girls and 24% of the older boys, even

though most considered breakfast the most important meal of the day, said they had no breakfast at all that day. . . . Of the three meals a day, breakfast was judged by 46% of adults queried as the one easiest to go without."

In showing why breakfast is important, *Changing Times* says, "Several studies, including one using 3,500 Massachusetts high school students, have revealed the bad effects of ignoring breakfast. By mid-morning, youngsters who had not eaten produced less work, took longer to make decisions and were physically less steady. Earlier State University of Iowa studies found some noneaters noticeably more indecisive and nervous."

Even though vegetables are not customarily included as breakfast fare, there is no reason why they cannot be. *Changing Times* makes only this recommendation, "Whatever foods you choose for breakfast, there is a job they must do: Supply nutriment and calories enough for good health and a feeling of well-being all morning long."

Dr. Harold Shryock also feels that solid food should be served at breakfast: "In choosing kinds of food for the various meals of the day, it is best to eat heavy food early in the day and easily digested food in the evening."—*Life and Health*, January, 1972.

Counsel from the Spirit of the Lord backs up what has been said on the harm of breakfast skipping: "Your child has a nervous temperament, and her diet should be carefully guarded. . . . Never let her go from home to school without her breakfast."—*Child Guidance*, p. 390.

Stereotyped Breakfast

Sketchy, stereotyped breakfasts are not recommended: "Their breakfast consisted of coffee and bread with the addition of prune sauce. This was not healthful."—*Counsels on Diet and Foods*, p. 105. And in emphasizing the need of variation and skill to make the breakfast continually appealing, Mrs. White warned, "If that person is not apt and has no skill in cooking, you will see, as we have in our experience, the stereotyped breakfast—porridge, as it is called—we call it mush, baker's bread, and some kind of sauce, and that is all with the exception of a little milk. Now those after eating in this kind of a way for months, knowing what will appear before them at every meal, come to dread the hour which should be interesting to

them, as the dreaded period of the day."—*Ibid.*, pp. 259, 260.

What about a cold breakfast, milk from the refrigerator poured on dry cereal, accompanied by canned fruit, also from the refrigerator, and possibly a slice or two of cold bread? "I would advise all to take something warm into the stomach every morning at least. You can do this without much labor. You can make graham gruel. If the graham flour is too coarse, sift it, and while the gruel is hot, add milk. . . . I do not approve of eating much cold food, for the reason that the vitality must be drawn from the system to warm the food until it becomes of the same temperature as the stomach before the work of digestion can be carried on."—*Testimonies*, vol. 2, p. 603.

No Appetite for Breakfast

Yet unanswered is the question, Suppose one has no appetite at breakfast time? How can one possibly "make . . . breakfast correspond more nearly to the heartiest meal of the day" if he is not hungry? In trying to find an answer, a question suggests itself: Why isn't he hungry if he has not eaten for at least eight hours? Could it be that a portion of supper still remains in his stom-

ach because it was eaten too late or too much was eaten or the refrigerator was raided just before bedtime? "In most cases two meals a day are preferable to three. Supper, when taken at an early hour, interferes with the digestion of the previous meal. When taken later, it is not itself digested before bedtime. Thus the stomach fails of securing proper rest. The sleep is disturbed, the brain and nerves are wearied, the appetite for breakfast is impaired, the whole system is unrefreshed and is unready for the day's duties."—*Education*, p. 205.

But suppose one ate early, the supper was light, there was no piecing before bedtime, but still there is little or no appetite when breakfasttime comes? Try drinking two or even three glasses of water; tepid or warm water will slide down more easily than cool water. If this is done first thing on rising, by breakfast time the stomach has been well flushed and will be clamoring for something more substantial.

Face the new day with courage in Christ. A well-broken fast will give inner support to your decision as you realize that you have followed God's counsel in making "your breakfast correspond more nearly to the heartiest meal of the day." ♦♦

MY TIMER

By HELEN KELLY

I don't know how I got along without it for so many years. When I unwrapped it last Christmas, I was delighted to find such a practical gift, for so it has proved to be.

Busy at some other task, I forget about the cookies baking in the oven or the bread rising in the pans. But the cheerful ding of the timer reminds me before the irreversible happens.

The timer has also had a part in introducing our two daughters to the "mysteries of cooking" (see *Counsels on Diet and Foods*, p. 264) by helping them learn how long it takes various works of culinary art to boil, brew, or bake.

However, the timer's uses aren't necessarily limited to the kitchen. When one of our youngsters wants to play or soak in the bathtub, it sits on a nearby shelf ready to ring when the allotted minutes are up. And piano practice in the parlor is never too short or too long when trusty timer is keeping track of the minutes.

Children can't argue with this little household helper. "When the timer rings, start getting ready for bed." "Jill may have her turn on the bike in five minutes. Just set the timer so you'll know."

"You may use the telephone for 15 minutes." Who remembers when 15 minutes are up? The timer, if you set it.

To a dawdler you can say, "See if you can get the dishes washed before the timer goes off" or, "I'm sure you can clean your room before the timer rings." Young children have little concept of time or of the meaning of the word *hurry*.

In *Christ's Object Lessons*, page 344, we find this suggestion: "Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time."

A timer can be a valuable aid in helping us to "fill the unforgiving minute With sixty seconds' worth of distance run."

A CRISIS OF FAITH

The United Methodist Church is caught in a crisis of faith, according to a report made by the church's 95 bishops to 1,000 delegates at a general session of the church held in Atlanta, Georgia, recently.

"There are hundreds of wistful skeptics in our churches," Bishop F. Gerald Ensley, of Columbus, Ohio, told the delegates. "They would like to have the certainties of our fathers, but in the honesty of their hearts they do not have them.

"They are not bad people. Many of them 'exhibit every Christian virtue, except faith,' and some of them are ministered to by those with only a modicum of faith to share," the bishop said.

In their report the bishops stated that "probably not for centuries has the witness of Christian people on ultimate questions been so hesitant and so uncertain."

Why this lack of faith within the Christian community?

Our answer to this question makes this editorial a postscript to that of May 11 in which we pointed to Scripture as the Christian's source of authority.

Rejecting Revelation

It is possible to suggest a number of answers to the question. We believe that a major one is a rejection of special revelation. In other words, large segments of the church have joined the world in refusing to accept the Bible as the Word of God. The reason for their doing so is, in most cases, not because church members have found the Bible wanting themselves. The majority of professed Christians have little to do with the Bible. They doubt the Bible because they think, for example, that science has demonstrated it to be wrong in certain areas, because certain Biblical teachings appear incredible to them, or because their spiritual leaders downgrade it. Not the least reason is because God's Word demands more of them than they are willing to give.

That many church members doubt the Bible is indicated by a survey reported some eight years ago in *Christianity Today* (Nov. 20, 1964). The survey indicated that 32 per cent of the Congregationalists (United Church of Christ) polled, 24 per cent of the Methodists, and 16 per cent of the Episcopalians did not believe that Jesus is the Son of God. Forty-three per cent of Protestants did not believe in the virgin birth, according to the survey. Seventy-two per cent of the United Church of Christ, 63 per cent of the Methodists, 59 per cent of the Episcopalians, 42 per cent of the Presbyterians, 38 per cent of the Disciples of Christ and of the American Baptists, and 31 per cent of the American Lutherans did not believe that Biblical miracles actually happened. Thirty-five per cent of Protestants were doubtful of such an experience as life eternal.

Thus, eight years ago a significant percentage of church members actually did not accept the Bible as the Word of God. True, those questioned possibly would not say this in so many words. But if they did not believe in Jesus as the Son of God, if they did not believe in the virgin birth, in miracles, and in eternal life, they actually did not believe in the Bible.

We suspect that the percentages for nonbelievers would be higher today than then.

A Channel of Faith

There is more than one channel through which faith comes. But the apostle Paul tells us in Romans 10:17 that "faith cometh by hearing, and hearing by the word

of God." Let those "wistful skeptics . . . [who] would like to have the certainties of our fathers," examine the evidence the Bible presents. Let them go to the Bible with open minds, asking God for guidance. Let them, endeavoring to put aside bias and preconceived ideas, discover what archeology and other historical studies have discovered to confirm the Scriptures. Actually, these disciplines have made it easier to believe in the Bible now than at any time during the past several centuries.

We believe that if such people will go to the Bible and let it speak to them, if they will allow the Holy Spirit to inspire mind and heart, the certainty they desire will come. Faith will glimmer and grow brighter; spiritual light will enter the mind and warm the heart.

T. A. D.

"MONKEY LAW" REPEALED

The last of the nation's "monkey laws" was repealed recently when the Mississippi Legislature, with only two dissenting votes, eliminated that outmoded statute from the State's code.

Two years ago the Mississippi Supreme Court ruled that the "monkey law" was unconstitutional, but an attempt at that time to repeal the statute was voted down 70-42 after a heated debate.

The "monkey law" made it a violation to "teach that mankind ascended or descended from a lower form of animal."

The "monkey law" originated with strongly Bible-oriented legislators who did not wish to have their children taught a story of the origin of man that differed from the one they believed the Bible taught.

But these legislators overstepped their bounds. They had no right to exclude the teaching of evolution from the curriculum of public schools simply because in *their* minds it did *not* comport with *their* religious beliefs. They were not without options: They could either (1) have countered the evolution propaganda by religious instruction in the home, or (2) have sent their children to church-operated schools where evolution is not taught.

Like the legislators and their supporters who maintained "monkey laws" on the statutes for decades, Seventh-day Adventists do not accept the theory of organic evolution. But unlike these legislators of a century or so ago, Seventh-day Adventists are not obscurantists. They

MY PRAYER

By VIRGINIA DICKENS

Father, give me faith to trust Thee
And to place my hand in Thine.
Lead me when my footsteps falter.
Guard and keep this heart of mine.

Father, help me do Thy bidding.
Ne'er to murmur nor desist.
May I see through aiding others
Ferments vanish into mist.

Help me, O my Father, help me.
When Thou knockest at my door,
Thou, O God, hast all the answers.
Teach me to know and love Thee more.

have strong scientific as well as Biblical reasons for rejecting the theory.

The belief in the evolution theory has become so widespread that it is assumed that all scientists of rank today subscribe to the theory; certainly, it is held, no scientist of competence believes the literal Scripture account of origins, namely that God within a short period of time created the major life forms.

But both of these assumptions are false. The church numbers within its members scientists of top training. While they admit that the Biblical Creation narrative is not subject to laboratory proof, they point out that organic evolution is similarly incapable of such proof. Observed facts, they note, are more difficult to integrate into the evolution theory than into the Creation narrative. For example, the fossil record completely lacks transitional series of forms connecting different major

types. This is a serious defect in the evolution argument.

Part of the opposition to creationism stems from the unfounded belief that the Bible precludes the possibility of change within species. Since such changes are demonstrable, the Bible narrative has been thought to be disproved.

But while the Bible presents a variety of life forms as existing at the end of the Creation period, it does not deny changes within these forms. In fact it indicates that changes would occur and did occur after sin entered.

Yes, the last of the "monkey laws" has been eliminated, and fortunately so. But the argument is far from dead. The evolutionists have little cause to rejoice. Their theory becomes more tenuous as scientific data accumulate. Certainly the Biblical narrative merits fresh examination by the scientific community.

D. F. N.

LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

PANTSUITS: PRO AND CON

Re "I'm for Pantsuits" [April 20]: Betty Reynolds is to be praised for her beautiful, sensible, though short presentation. It was most timely.

Like many, I was shocked when I first heard a pastor speak in favor of pantsuits, so I made my own study. So did others. Masses of quotations are in their favor, and I still have to find the first negative statement. One very conscientious member of my flock also opposed them at first, but after her own study, concluded that inspiration is actually very strongly and very positively in favor of such a garment. I have told the sisters in my congregation that I by far prefer modest pantsuits on Sabbath mornings to about 99 per cent of the dresses we now have.

LESTER G. STORZ

Dallas, Oregon

Only one sentence I would have to disagree with—"I believe the pantsuit should be allowed for worship services." According to Ann Landers, in response to a recent question sent in, she said, "Pants are going out." It is still feminine to wear dresses, and I would be appalled to see pantsuits in our Sabbath worship services. I like pantsuits because, as the author quoted, I have been "disgusted and prejudiced" by the extreme short dresses our girls and women seem to take pleasure in wearing, and the pantsuit is so much more modest than these. I can see how they are practical for schoolgirls, and for almost any occasion, but for church—PLEASE, NO.

Don't we have enough love for God, self-respect, thoughtfulness for others and the way they feel, sense of appropriateness, and maybe even self-sacrifice (if you please) if it takes that, to appear in the house of God to worship Him, and not to make a questionable display of dress that

would make us look like we were trying to prove a point, whether that was our motive or not?

LAVON RAY

Madison, Wisconsin

I too am for pantsuits, really feel they are the most sensible attire designed for women for years. A woman can wear them and still look feminine and modest.

The way so many dresses are made today a woman can appear very attractive as long as she is standing, but the minute she sits down it is a different picture.

VERDA STARN

Bergholz, Ohio

I'm *not* for pantsuits for church attire.

Pantsuits in church would be very offensive to most of us. Couldn't our sister forgo her seemingly overpowering desire to wear this costume so as not to offend the others? According to 1 Corinthians 10:31-33, she does have an obligation to do so.

SUSAN REHBERG

Temple City, California

Why do women want to always look like men? We have problems enough without having the women look like men in church. I think it is about time we as Adventists should pace-set the world instead of otherwise. What kind of example can we set for our young people when we start wearing pantsuits to church, especially up in front on the platform.

MRS. K. VICKERS

Ferndale, Michigan

Pantsuits are especially appropriate for those on the platform during Sabbath services and much, much better than miniskirts on teen-agers and their mothers.

MRS. HARVEY DODGE

Loveland, Colorado

If the church is drafty or cold other measures such as closing windows or turning on the heat should be used.

Can you believe that God would be pleased to see ladies attending church in pants instead of feminine dresses? I believe not!

LAVERNE HIRSHBERG

San Jose, California

I do not feel wearing a pantsuit makes a woman look like a man. Some are very attractive, and I feel there is a place for them to preserve modesty. But there is no need for them in church.

MRS. RICHARD SEIDEN

Haughton, Louisiana

Two important principles must be kept in mind in regard to women's apparel. It should be modest (1 Tim. 2:9), and it should not be masculine (Deut. 22:5).

"Those who feel called out to join the movement in favor of woman's rights and the so-called dress reform might as well sever all connection with the third angel's message. The spirit which attends the one cannot be in harmony with the other. The Scriptures are plain upon the relations and rights of men and women."—*Testimonies*, vol. 1, p. 457.

While for safety's sake a woman may need to wear slacks when working around machinery, shall we make this an excuse for wearing them all the time?

Why should not our women be satisfied with a dress that has enough length and width to be inconspicuous in either a standing or sitting position? Nothing that we wear to church should ever detract people's minds from the worship of a pure and holy God.

MALINDA RODENBERG

Richmond, Indiana

Mrs. Reynolds covers the problem well. Two years ago I had a rather serious leg operation and must wear an ace bandage, so began wearing pantsuits to cover up the bandage. They seemed the answer to a personal problem and I felt also the answer to the satanic use of miniskirts.

PATRICIA NORDMAN

De Land, Florida

Even though I am a senior citizen I agree with the writer. In fact, I am finding out that Ellen White is someone other than a misquoted Mrs. Scrooge.

MRS. PAULINE McCUMSEY

Prescott, Arizona

We think her opinions express the feelings of many and show much study and common sense.

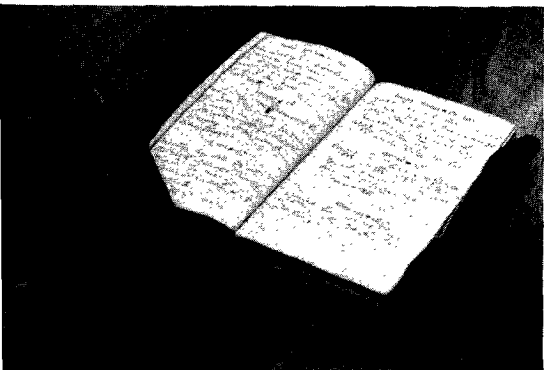
JULIA E. HUMBLE

Riverside, California

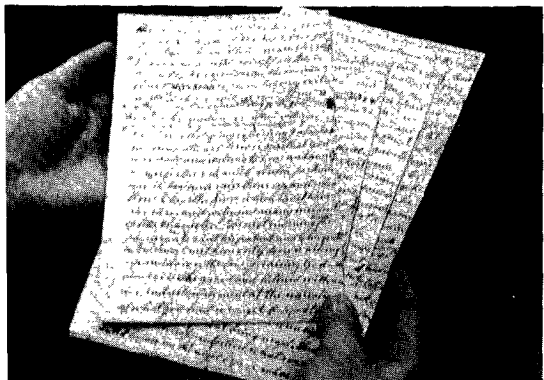
Preserving a Church's Heritage



Copies of the first and second editions of the hymnal compiled by James White are part of the exhibit in the Heritage Room.



Two diaries of John Byington cover 1857, part of 1858, and 1861. In 1863 he became first General Conference president.



Hiram Edson's incomplete manuscript tells about the believers' experiences immediately following the 1844 disappointment.

ONE of the most nearly complete collections anywhere of Seventh-day Adventist publications, private papers, and artifacts is to be found in the Heritage Room of the James White Library at Andrews University. The collection had been accumulating for some three decades before it was formally gathered and catalogued for use by students and scholars six years ago. The Heritage Room is designated as an SDA archive.

Among the important contents of the Heritage Room are church publications that date back to the beginning of the movement and private papers of pioneers of the Second Advent Movement. Though most SDA literature is now on file, pieces of nineteenth century publications not known to exist are still being found.

"Our ultimate goal is to have two copies of every SDA publication issued before 1920," says Louise Dederen, the collection's curator, who explains that books published after 1920 are shelved in the library's main stacks.

The collection includes a complete set of the *Midnight Cry*, and other important Millerite publications of the 1840's, and Adventist magazines in 60 different languages, including the first French language *Signs of the Times* (*Les Signes des Temps*), printed in 1876 in Basel, Switzerland.

Also included are the lifetime diaries of J. N. Loughborough, who helped pioneer the Adventist work in California and is remembered as the denomination's first historian. When lying on his deathbed in 1924, Elder Loughborough discarded these diaries, but an alert young nurse rescued them.

Other papers on file include the diaries of John Byington, the first president of the General Conference; old church records such as those of the SDA church in Monterey, Michigan, which was Joseph Bates's home church; the deed that records the purchase of a plot of land in 1874 by the SDA Educational Society for use as a building

Eldyn Karr is news services editor at Andrews University.

site for Battle Creek College; and a handwritten letter from William Miller to his son in 1837.

Two important source collections contained in the Heritage Room are the 3,600 books, manuscripts, periodicals, and other materials that LeRoy Edwin Froom used in writing his four-volume set, *The Prophetic Faith of Our Fathers*, and his later two-volume set, *The Conditionalist Faith of Our Fathers*.

One interesting item in the Froom collection is a manuscript by Hiram Edson describing his experience while passing through a field on the morning after the great Disappointment of October 22, 1844. Written some years later, it explains the key phrase, "the cleansing of the sanctuary." He wrote: "I saw distinctly and clearly that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to this earth."

The Heritage Room contains such priceless items as the newspaper-lined wooden trunk that carried the belongings of J. N. Andrews when he sailed to Switzerland in 1874 as the first SDA overseas worker; the large cherry wood desk on which Uriah Smith penned his *Thoughts on Revelation* and *Thoughts on Daniel*; the blueprint and captain's log of a small ship named the *Pitcairn*; and 40 handwritten pages by Sir Isaac Newton on prophecies concerning the second coming of Christ.

Because Seventh-day Adventists are theologically indebted to the Protestant Reformation, materials pertinent to all of Christendom are also sought. Included on the shelves of the Heritage Room are original copies of 35 tracts published by Martin Luther, starting in 1517, as well as one of the original copies of the papal bull issued against Luther and his reply to it; the Nicolaus de Lyra Bible and Commentaries (the collection's only incunabula); a Bohemian Old Testament with a tat-

By **ELDYN KARR**

tered leather cover, published in 1579; a copy of the fourth edition of the King James Bible, published in 1613; early histories of the Waldenses; Calvin's works; and the Geneva Bible, nicknamed the "Breeches" Bible because it says breeches were made for Adam and Eve after they sinned.

Items of contemporary Seventh-day Adventist value are also being collected. Several prominent workers have pledged to donate their private papers to the Heritage Room, and a number of retired ministers and teachers have furnished autobiographical sketches of themselves along with copies of all the articles and books they have written.

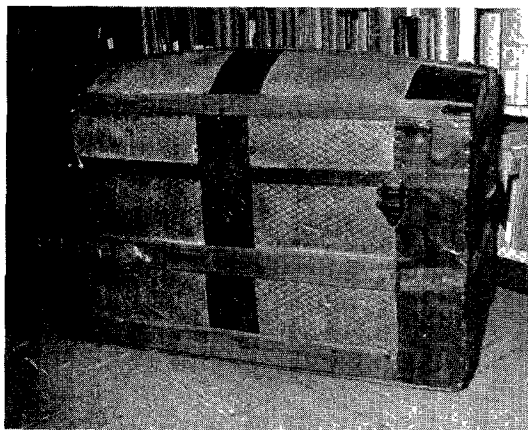
The privacy of donors is carefully guarded. When persons stipulate that their letters and diaries be withheld from examination for a certain number of years, the items are not released until the specified time has lapsed.

The curator, Mrs. Dederen, who has had archival experience in Europe, encourages anyone having letters, manuscripts, books, pamphlets, photographs, or other items by or about early leaders of the church to consider placing them in the collection. Such donations are safely preserved, for they are available only to serious scholars, and even then may be used only within the Heritage Room.

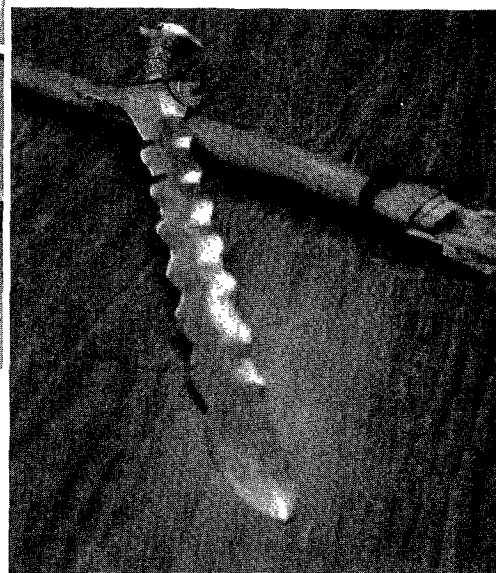
Of course, visitors are welcome at any time, and many church members stop by each year to see some of the resources there.

The files of the Heritage Room will probably never contain every written account of all happenings in the Adventist world, but they will contain sufficient factual and reliable resource material to enable scholars accurately to chart the progress of the Second Advent Movement. ♦♦

E. H. Gates, first missionary to work among the Pitcairn Islanders, kept the log-book of the mission vessel Pitcairn. Book II is open to the December, 1891, entry.



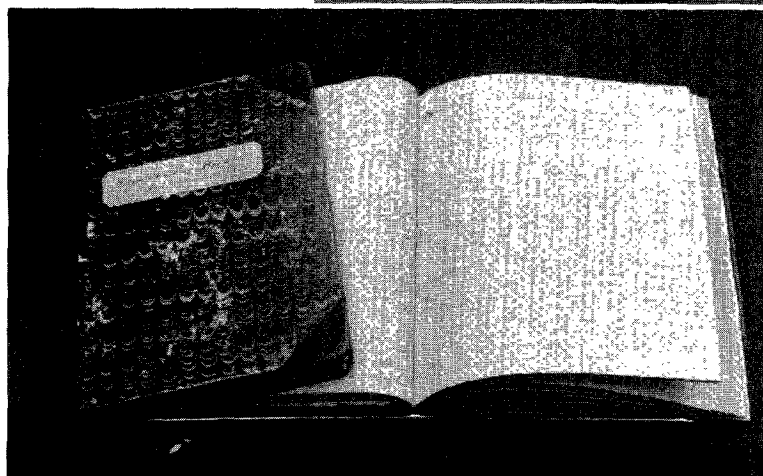
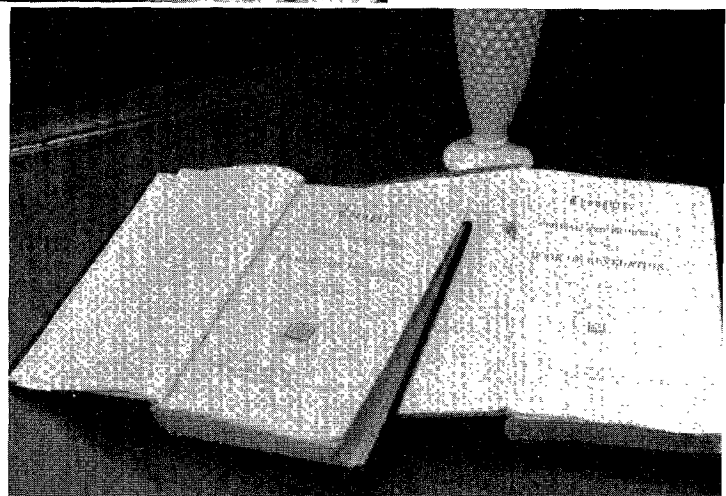
This trunk carried the belongings of J. N. Andrews when he went to Switzerland in 1874 as the first missionary the church sent overseas.



Above, A two-foot knife that was once used by a Moro tribesman. Below, Mary Jane Mitchell (left), AU librarian, and Louise Dederen, Heritage Room curator, examine an old book.



The Heritage Room contains these two copies of the original edition of Uriah Smith's Thoughts, Critical and Practical on the Book of Revelation (1865) and Thoughts, Critical and Practical on the Book of Daniel (1873).





H. O. Burden baptizes candidates who live on the floating island of Lake Titicaca. It was with Indians living in this lake area that Pedro Kalbermatter began to work in 1919.

Beginnings of Adventism in Argentine—2

An Argentine Hero of the Adventist Faith

By H. B. LUNDQUIST

A young man born in a little Argentina town at about the turn of the century showed by his life what God can do through the sincere efforts and steadfast faith of a youth. The young man, Pedro Kalbermatter, belonged to a Swiss Catholic family, the father of which became interested in Adventism through the reading of *The Great Controversy* lent to him by a missionary-minded colporteur. Other members of the family also became interested.

Our South American pioneer, Frank Westphal, visited this interested family. The father and his sons, smoking incessantly from long-stemmed pipes, at first seemed indifferent. But after an hour and a half of discussion, they requested baptism. They were, of course, far from being prepared for this step.

At a second meeting the next morning Elder Westphal presented the subject of the body as God's temple, stressing the harmfulness of drinking alcohol and using tobacco. At the close of this service he went into the adjoining field to pray. Imagine his amazement upon returning from prayer, to find a bundle containing long-stemmed pipes hung up on the high ceiling.

"Do you see those?" he was asked. "They are our pipes, hung so high that we cannot reach them. We have decided to give up tobacco, fermented wine, and all alcoholic drinks. We want to be faithful Christians." They again requested baptism.

But when the matter of tithe was presented soon after, the father had a decidedly negative attitude. "I am going to take you to the railroad station," he

told Elder Westphal. "We shall not continue the studies. You are after money."

However, when the father talked with his sons they insisted on being baptized and said that they had fully accepted the truths presented, including the paying of tithe. Seeing their determined stand, the father pondered for a moment, and then said, "If the boys desire baptism, I also want to be baptized."

The baptism that followed was perhaps one of the strangest that has ever been celebrated. There being no water of sufficient depth nearby, Elder Westphal thought that perhaps it might be just as well to postpone the ceremony. But they protested that there was sufficient water at the bottom of their well in which to perform the rite. Accordingly, the minister was let down in a huge bucket until the water reached his waist. Then one of the sons slid down on a second rope. After his baptism he was hauled up, and another lowered, and so on until the sons and their father had been baptized in the depths of the well. The darkness in the well and the echoing and re-echoing of the minister's voice, made the service doubly impressive.

Pedro was nine years old at the time, so he was not baptized until a few years later. Like David of old, up to the age of 17 Pedro cared for his father's sheep. Then he entered the colporteur work, in which he spent three years. Following that he entered our training school to prepare for greater service in God's cause. However, he had no sooner enrolled than he was called into military service. This was a keen disappointment to this earnest young aspirant, but as a good citizen he obeyed the summons.

Immediately his great test began. The very first Sabbath he was required to work. Refusing to do so, he was forced to stand motionless at attention for several hours, with a soldier standing guard over him. As a result, his feet became so swollen that he could scarcely walk. The second Sabbath this punishment was repeated with even greater severity. His continued resistance made his officers furious, and he eventually became the butt of all kinds of coarse practical jokes and petty thievery. An appeal to the commanding officer only served to increase his suffering. Finally, he was ordered to wash his soiled clothes before the entire company on Sabbath. As a punishment for his refusal, he was flogged until the whip broke on his back. The beating was continued with a stout stick. Thus finished a long, terrible day. He was then confined to the guardhouse.

Finally, overcome by grief, his father visited him and pled with him to obey the orders of his officers. But Pedro decided to suffer affliction rather than to yield his faith. After a month in the guardhouse he was sentenced to a year of imprisonment. He was taken to the lonely, dreary island of Martín García, a penal settlement, where he was obliged to work with all kinds of criminals in the rock quarries.

Here at long last, through the kind intervention of a Catholic chaplain who had observed his conduct, Pedro was permitted to worship God on the Sabbath.

After four months of this privilege he was again moved, this time to disciplinary barracks near Buenos Aires. With other prisoners, he arrived there at midnight. One by one each was visited by the commanding officer. Upon learning that Pedro was imprisoned for conscientious scruples, the officer declared his imprisonment unjust. When Friday came Pedro asked for freedom from service on the coming Sabbath. He was informed that not only was his request granted, but that he would be removed from the prison cell. The next week the officer placed him in charge of his own garden, which the young man cultivated with great care.

Sabbath Privileges for Adventists

Later, he became this officer's orderly. Also, through his intervention Pedro's case was brought to the personal attention of the minister of war. This official issued an order stating that in the future all conscripts of our faith be allowed freedom from Sabbath duties.

After returning to our college and finishing his course, Pedro continued preparing for his future work by taking nurse's training. Therefore, it is not surprising to find him, in 1919, practicing nursing at La Plateria, the main mission station of the Lake Titicaca Indian Mission.

However, his abilities were soon made use of in opening our work among the Quechua Indians who until then had not been worked for. A suitable site was chosen and buildings erected for a school, medical dispensary, church, and

H. B. Lundquist is on the modern-language staff of Southern Missionary College.

dwelling. However, on one occasion when he was obliged to go away on urgent business, he returned to find the buildings razed.

In response to an urgent invitation from members of the same tribe in another district, he decided to begin working in a new place. But the construction of buildings had hardly begun when he was informed that enemy Indians were planning not only to destroy these buildings but also to kill him.

Pedro learned that the attack was to come on a Sabbath. Instead of abandoning the project in which he was engaged, he invited the friendly Indians who had come to warn him to join him while he prayed for divine protection. When he looked across the plain and saw the attackers approaching, he ordered his Indian friends to disperse and hide. He did not want them to suffer because of him.

He and his interpreter went into their little dwelling, where he resolved to sell their lives dearly, with weapons if necessary. There the two knelt down to pray for the Lord's protection. When they arose there came instantly to Pedro's mind the words of Christ, "All they that take the sword shall perish with the sword." So strong became his conviction that they should not defend themselves with weapons that they dug a hole in the mud floor of the little room and buried their arms and ammunition. They filled in the hole, stamped the earth down well, then knelt down on top of it, and prayed again. As they did so, all their fears vanished.

Facing the Enemy

The enemy, some 200 strong, advanced to within 200 yards of the house. There they stopped and apparently the leader gave instructions for the attack. Then the ringleaders, who numbered about 40, all mounted and well-armed, galloped forward. The missionary went out to meet them and greeted them in a friendly manner. In reply, the others began to abuse and insult him, demanding that he leave the area immediately. This he refused to do, saying that the property belonged to the mission he represented and that he intended to stay there. Then he was accused of all kinds of crime. Noticing among the number the justice of peace of the district, Pedro said to him, "If I have committed any of the crimes of which you accuse me, why do you not hale me before the court and try me according to law?"

Finding words of no avail, the group attempted to ride Pedro down and trample him under their horses' hoofs. But he would catch one animal by the bridle, push another's head aside, and and so forth; not one of them hurt him in the least. Finally, the group left after ordering him to leave before they returned the next day. But he stayed, and the next day they did not return. However, later they did take a mean revenge by making a sudden attack on the defenseless Indians who had warned Pedro as they were returning to their homes at

the close of a day's work. The attackers shot and killed nine; three others died later of their wounds. The authorities intervened to punish this cowardly crime, but the perpetrators had had sufficient time to get away. They were never brought to justice.

Shortly afterward the mission buildings were finished, and a large number of Indians gathered for the dedication. Since that time many hundreds of Quechua Indians have embraced the gospel, some of them former enemies.

After establishing the work in that area on a secure basis, Pedro was sent to Andahuaylas, in the highlands of south central Peru on a similar project among the same tribe.

Some 20 or 30 years before, an intrepid Bible colporteur had been able to distribute a boxful of Bibles in this area. But before he could finish his mission he had been obliged to flee because of the determined opposition of the district priest and the fanatical element of his parish. A second boxful of Bibles was left in the home of a believer. When Pedro arrived at this place he proceeded to distribute these Bibles. The priest mentioned had long since gone, but another, equally determined, had taken his place. After Pedro's arrival he was reported to have said, "If this heretic is permitted to work here, I might as well hang up my robe."

An Angry Mob

Trouble was not long delayed. One day, as Pedro was studying the Bible in his upstairs apartment, he heard the angry cries of an approaching mob. Some of the mob began to climb up the pillars of the porch to get to him. Pedro slipped out the back door and hurried to police headquarters, which were on the central square. With perfect aplomb, the police chief stationed himself before the door of the police station, with Pedro at his side. In his hand he held a large revolver, which he pointed at the mob and their leader, who had followed Pedro. He then ordered them to remain quiet while his "guest" explained something to them. Protected by his formidable guard, Pedro preached a gospel sermon. At its termination the police chief ordered the mob to disperse immediately, which it did.

The chief then said to Pedro, "I am glad to protect you, but, after all, I am not God. I cannot guarantee this protection day and night. You must secure a safe-conduct from the minister of government at the capital, for I cannot be responsible for your life."

There was little else to do but to secure the document. But how?

Soon Pedro appeared at our union office in Lima, and our union cashier, a fellow Argentinian, went with him to seek the coveted paper from the minister of government. Seeking to avoid the issue, this official told them that in order for him to grant it, it first would be necessary for the archbishop to give his permission. He thought that this would end the matter. But he reckoned without Pedro, for soon our worker was in

the presence of the startled archbishop with his strange request.

This prelate could scarcely believe his ears. He strode up and down in his lordly apartment, seeming uncertain what to do. Finally, he paused before Pedro and said to him, "What is it, again, that you want me to do?"

Upon his hearing it again, he said, "You dictate what you want me to write, and I shall sign it."

No sooner said than done.

Pedro triumphantly returned to the office of the minister of government with the important note. But this gentleman merely smiled when Pedro told him he had brought back what he had required. He finally took the paper in his hand and, even though it was signed by the archbishop, said: "This is not the signature of the archbishop. He would never sign such a statement."

Pedro then said to him, "There is your telephone. Why not check with him?" The minister then saw that there was nothing left for him to do but to issue the requested document. And so Pedro, armed with his safe-conduct, returned to the police chief, who was equally astounded to see it.

A Dramatic Sequel

The sequel to the story is equally dramatic. After a few days the archbishop had some serious second thoughts and decided that he had to take immediate measures to stop the spread of "deadly heresy" in Andahuaylas. Word came to the little mountain town that it was soon to be honored by an event that had never happened before in its history: it was to have a visit from the highest Roman Catholic dignity in Peru.

When the caravan of automobiles approached the sleepy little mountain village, Pedro Kalbermatter was out on the steep mountain road several miles from town to greet his old "friend," the archbishop. As the latter's automobile approached, he jumped on the running board and greeted the dumfounded churchman with a resounding Latin embrace. He remained with the car as it drove into the village, to the utter astonishment of the villagers. To see the leading Catholic of Peru apparently in perfect accord with one of the leading Protestant representatives was unbelievable. After parading through the narrow streets of the village, the archbishop again, apparently wondering what to do, ordered the caravan back to Lima. He did not even alight to greet the priest and the town officials. And so another wall was leveled before the great gospel advance in old Peru.

In 1970 there were 1,549 baptisms in the Argentine. The title for that year was a little more than half a million dollars, an average of about \$32 per member.

There are now 115 Seventh-day Adventist churches in Argentina with a church membership of almost 18,000. So Adventism in the homeland of San Martin, Mitre, and Sarmiento is keeping in the forefront of missions.

(To be continued)

The Trans-Africa Division Prepares for Mission '73

By ALVIN E. COOK

Between January 1 and March 15, Andrew C. Fearing, an associate secretary of the General Conference Ministerial Association, and the writer traveled some 19,000 kilometers (approximately 13,000 miles). Our itinerary took us to the six union conferences of the Trans-Africa Division and to 12 ministerial institutes attended by more than 800 workers. The trail stretched from the Cape Conference at the southern tip of the continent to a lonely Zaïre mission station that stands right on the equator in the mountainous center of Africa. At the northern extremity of our safari a signboard read, "Cairo 2,400 miles." We were also some 2,400 miles by road north of the Cape of Good Hope.

The program of institutes was arranged so that Sabbaths could be spent with city congregations in the main centers of the Trans-Africa Division. Messages were also presented in many schools and institutions along the way.

The institute classwork emphasized preaching with the evangelistic program of MISSION '72 especially in mind. Because of the task of adaptation, translation, and circulation of materials in Trans-Africa, the MISSION '72 program will become MISSION '73 in five of the six African unions. However, the South African Union Conference launched the program this year. Ministerial Secretary R. H. Kent had produced a large supply of evangelistic materials in recent months. These include posters, handbills, charts, and color-slide sets. He demonstrated the materials and their use and issued a trailer load of campaign materials to the evangelists at the union workers' institute conducted at Annerley, Natal, South Africa.

In all workers' meetings special emphasis was given to the organization, preparation, and content of the messages to be presented in the MISSION '73 evangelistic thrust. A sermon series, 25 in number, especially adapted to Africa has been prepared by the Trans-Africa Division Ministerial Association. These will be issued throughout the division in English and in the vernaculars to ministers and lay preachers.

Inspiration for a Bigger Work

Elder Fearing shared with the ministers of the division knowledge gained from his preaching and his practical knowledge of the minister's task. Our workers left the institutes inspired to do a bigger, more effective work for God.

Alvin E. Cook is the Ministerial department secretary of the Trans-Africa Division.

We owe a debt of gratitude to the excellent translators provided by the fields. In some instances translators were obliged to serve both speakers and were, therefore, on their feet all day and into the evening.

In the East Zaïre Field, President H. A. Ruhia told us that ours was the first Ministerial Institute to be conducted for workers. The institute was held at the Namitabu mission station, which is 50 kilometers (about 35 miles) over a very rough road into the mountains from the northern end of Lake Kivu. One of the workers had to walk 50 miles to attend.

At Namitabu, where English is almost unknown, the hospitable local pastor caught our curiosity one morning with his very generous promise, "Wait, wait, I bring for you firewater." You can imagine the interest with which two temperance-minded Adventist evangelists awaited the outcome. It was no anticlimax when the pastor presently returned on that cold, misty morning carrying a bucket of steaming hot water straight from his home fire for our morning wash—firewater indeed!

At safari's end we parted from Elder Fearing with warm memories of the long weeks of close fellowship, the dedication of our workers, their loyalty to the gospel, and their determination to preach it more enthusiastically than ever before, in spite of local difficulties.

Needs in Trans-Africa

"I sense some real needs in Trans-Africa," Elder Fearing observed. "I believe the most urgent includes the raising of the educational level of the indigenous ministry, the training of qualified evangelists and pastors to serve the urban areas of the developing countries, suitable seminary training facilities for our French-speaking unions, and positive ministerial training plans in all our schools. And there seems to be an urgent need for more message literature in the vernaculars."

A need for better source material for our workers was also observed. Can you imagine ministers endeavoring to carry on their work without a Bible concordance, a Bible commentary, the standard works of the church, such as the Spirit of Prophecy volumes, our message books, and our denominational magazines? In a developing society, access to study material constantly becomes more and more vital.

We believe that the inspiration and the instruction given by Elder Fearing will yield rich dividends in more effective preaching and soul winning during the current year and in the MISSION '73 project.



Evangelist Is Ordained in Liberia

Daryl L. Meyers was ordained during the recent biennial constituency meeting of the Seventh-day Adventist Church in Liberia. Elder Meyers, pictured with his wife, Kerstin, has been serving in that country for the past two years as an evangelist and departmental secretary.

Participating in the ordination service were Thorvald Kristensen and Ø. Gjertsen, president and secretary, respectively, of the West African Union Mission, and the writer.

SIEVERT GUSTAVSSON
President, Liberian Mission

Church Is Dedicated in South Chile



A new Seventh-day Adventist church was dedicated at Lanco, Chile, recently. The building was officially opened by the mayor of the city.

J. G. Clouzet, president of the Chile Union Mission, preached the inaugural sermon. The ceremony was attended by church and government leaders.

WERNER MAYR
*Public Relations Secretary
Chile Union Mission*

World Divisions

AUSTRALASIAN DIVISION

✦ MISSION '72 Reach Out for Life meetings began in almost 800 churches throughout the Australasian field on April 16. Some 4,000 non-Adventists are reported to be in regular attendance in Australia and New Zealand. Complete reports have not been received from three union missions but indications are that there are large attendances with more than 50 per cent of the audiences non-Adventists. Almost all administrators and departmental secretaries from the division through to the local conferences and missions are involved in the public outreach.

✦ The latest Ingathering report for the division indicates that last year's total of US\$641,406 has been exceeded. It is expected that the final figure will show a \$40,000 overflow.

✦ The West Australian camp meeting held early in April had an all-time record of 4,000 people in attendance.

✦ The Australasian Division executive committee has approved the production of two new films. The first is to be a Thirteenth Sabbath Offering overflow promotion film to be prepared by E. W. Were. It will feature Fulton College, in Fiji, and will be used to promote the third quarter, 1973, overflow offering. The second film will be prepared by the film production unit of Advent Radio-Television Productions, Sydney, in consultation with the division temperance department. It will reveal the interaction of alcohol and marijuana and possibly other drugs and their effect on driving.

M. G. TOWNEND, *Correspondent*

EURO-AFRICA DIVISION

✦ D. A. Delafield of the Ellen G. White Estate has held meetings in France, Belgium, Italy, Yugoslavia, Greece, Czechoslovakia, Germany, and Spain. A new and deepened interest in the Spirit of Prophecy writings is the result of these meetings.

✦ Special mid-year division meetings are called for June to study how best to implement MISSION '73 in Europe. Advantage will be taken of experiences already gained in other world divisions where MISSION '72 was conducted.

✦ A public relations convention, held in Vienna, May 8-10, was attended by E. W. Tarr, M. H. Reeder, and M. Carol Hetzell of the General Conference Public Relations staff. Union PR secretaries from Euro-Africa, Northern Europe-West Africa, and Afro-Mideast divisions attended the convention.

✦ W. J. Brown, an associate secretary of the General Conference Department of Education, recently visited our senior schools in Valencia, Spain; Collonges,

France; Darmstadt, Germany; Bogenhofen, Austria; and Marusevec and Rakovica in Yugoslavia.

✦ Robert H. Pierson and N. R. Dower met with Adventist workers in Barcelona, Spain recently. Barcelona newspapers gave wide publicity to the occasion.

EDWARD E. WHITE, *Correspondent*

SOUTH AMERICAN DIVISION

✦ Expansion at the Liberdade Hospital, São Paulo, Brazil, has made it possible for 45 new beds to be added. Another 30 will be added during the year.

✦ The Bahia-Sergipe Mission, in the East Brazil Union Mission, baptized more than 1,490 people in 1971. Twenty-eight churches and four primary schools are under construction in the mission.

H. J. PEVERINI, *Correspondent*

SOUTHERN ASIA DIVISION

✦ One hundred people were baptized at the close of 1971 as a result of the efforts of Dr. D. Davadanam, an Adventist layman of the state of Andhra Pradesh. Another layman in the same area, C. Jesudas, a police constable, has won at least 96 people for Christ.

✦ About 800 adults have been attending evangelistic meetings held in Calcutta that began April 8. W. D. Roy is the speaker. Other members of the team are W. H. Mattison, Ministerial secretary of the Southern Asia Division; G. Jenson, pastor of the Calcutta church; and L. Willis, of Spicer Memorial College. Thirty other denominational workers and 12 Spicer Memorial College students are also connected with the meetings, which are utilized as a school of evangelism. Some 300 children are attending meetings held in connection with the adult meetings.

✦ Four years ago the membership of the Adventist church in Andhra Pradesh was about 8,000. Presently the membership is almost 12,400. One evangelist in the area, T. J. S. Fredarichs, baptized 207 people in 1971. Prakasha Rao baptized more than 200 in the same area that year.

A. J. JOHANSON, *Correspondent*

Atlantic Union

✦ Twelve people were baptized in the East New York church, Brooklyn, New York, recently. The baptism was conducted by Pastor William Jones.

✦ The Halvorsen-White team, serving in New York City, has been joined by a second team headed by Robert C. Connor. The new team will work for the blacks of the city.

✦ The Adventist Community Service center of the Mount of Olives church, New London, Connecticut, was recently

contacted by a city social worker asking for help for a welfare recipient whose family was sleeping on the floor because they had no bedroom furniture. Edith Newell, the Community Service leader, and William Neal went immediately to a furniture store and purchased beds, mattresses, a sofa, table, and chairs for the family.

✦ H. F. Rampton, associate secretary of the General Conference Sabbath School Department, and W. E. Peeke, Atlantic Union Conference Sabbath school secretary, conducted Sabbath school workshops in four areas of Northern New England Conference, April 12 to 15. They were assisted by W. W. Menshausen, the conference Sabbath school secretary. The workshops were conducted to prepare the churches in the conference to hold Vacation Bible Schools this summer.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Olav Falsnes, an airplane pilot and mechanic who is a layman of the Central Edmonton, Alberta, church, conducted MISSION '72 meetings in the town of Ryley, 70 miles from Edmonton. Three adults have been baptized, and others are preparing for baptism.

✦ A. W. Kaytor, president of the Alberta Conference, reports that every district in his conference is or has been holding evangelistic meetings. Seventy-seven people have been baptized thus far as a result of the meetings. Twenty-four have been baptized by Wadie Farag, pastor of the Canadian Union College church, and 21 by P. E. Uniat, pastor of the Edmonton Ukrainian, Edmonton South, and Boyle churches.

✦ Mr. and Mrs. Fred Dimm and their sons Mike and Dauny, of southern Alberta, have moved to Yellowknife as self-supporting missionaries. They will help in the mission program in the Northwest Territories where the Adventist Church has had a program for only a short time.

✦ Dorcas Societies of the Alberta Conference have sent 101 boxes of clothing to several families in Yellowknife, Northwest Territories, who were burned out of their homes.

✦ Sabbath school offerings for the first quarter of 1972 in the Canadian Union showed an increase of almost \$12,200 over the first quarter of 1971. The per capita also showed a substantial increase.

✦ A Voice of Youth series of meetings was conducted by the Adventist youth of Lethbridge, Newfoundland, even though a church has not yet been organized in the community.

✦ Baptisms in the Canadian Union for the first quarter of 1972 were 332 as compared to 122 for the first quarter of 1971.

THEDA KUESTER, *Correspondent*

Central Union

✦ The Denver, Colorado, Central church recently adopted plans for a new church to be built on a six-acre plot in the Bear Valley area in southwest Denver. The U-shaped, one-story building will seat approximately 850. C. E. Bishop is pastor of the church.

✦ Eight persons were baptized into membership in the Grand Island, Nebraska, church at the close of evangelistic meetings held there recently.

✦ The Nebraska summer camp for blind children received trading stamps worth more than \$1,400 as a result of public service spot announcements made by television station KGIN in Grand Island, Nebraska. The station had been contacted by Mrs. A. H. Liebelt, press relations secretary for the Grand Island Adventist church.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ A new church was recently organized at Sykesville, Maryland, with 17 charter members.

✦ The Heritage Family, a singing group from Canada, performed recently at a Mountain View Conference youth rally in Charleston, West Virginia.

✦ Calvin Clark, pastor of the Atlantic City, New Jersey, church, conducted the spring Week of Prayer at the Newtonville, New Jersey, elementary school. As a result, 14 are attending a Bible class taught weekly by Edward Richardson, pastor of the Bridgeton, New Jersey, church.

✦ Robert Lewis, MV secretary of the Allegheny West Conference, recently presented Honors to 15 Pathfinders of the Smyrna church, in Lynchburg, Virginia. Leaders of the club are Minerva Glass and Harold Harris.

✦ Members of the Mount Aetna, Maryland, Adventist church recently held groundbreaking ceremonies for a new church building. Land for the building was donated by Mr. and Mrs. Charles Strothers, members of the church.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ J. R. Wagner and R. D. Moon, president of the Lake Region and Michigan conferences, respectively, teamed up for MISSION '72 meetings in Grand Rapids, Michigan. Elder Wagner spoke, and Elder Moon directed the music.

✦ Nineteen Cedar Lake Academy seniors qualified in the State of Michigan Competitive Scholarship Examination and are to receive financial aid totaling \$14,900.

✦ The Lions Club of Edmore, Michigan, were guests at Cedar Lake Academy recently. After a vegetarian meal, the group toured the new Bake-N-Serv frozen-bread-dough plant and were entertained by the academy choir and tumbling team.

GORDON ENGEN, *Correspondent*

Northern Union

✦ Members of the Jamestown, North Dakota, Adventist church have provided *Listen* magazine to all the public schools in the area. Sixteen schools have received a total of 41 subscriptions.

✦ The church in Rochester, Minnesota, is planning to conduct a church school beginning in September, 1972. A public school building situated on three acres of land about three miles outside of the city limits, that was built in 1960, has been purchased. The school will have two teachers.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Ground was broken in late April for the rebuilding of Thunderbird Academy, Scottsdale, Arizona. A new library-administration complex, two dormitories, and two classroom structures will replace the World War II barracks building.

✦ A 30-hour community nutrition course was the first educational program presented in the newly opened Valley Community Services center for Phoenix, Arizona. Dr. Herschel Lamp is health-education director.

✦ Nevada-Utah Conference membership is now more than 2,200. Current plans call for an extensive MISSION '73 outreach to strengthen the churches throughout both States.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Bass Memorial Academy in the Alabama-Mississippi Conference hosted 111 eighth-graders and prospective students on the weekend of April 30.

✦ Fourteen nurses graduated from the Mountain Sanitarium and Hospital School of Nursing at Fletcher, North Carolina, on April 29. Seventeen fresh-

men have been admitted for the new class.

✦ The new sanctuary at Augusta, Georgia, was dedicated on Sabbath, April 29. Thomas Ludowici is pastor.

✦ The annual Georgia-Cumberland Conference medical banquet was held at Georgia-Cumberland Academy on Sunday evening, April 16.

✦ Marie Hermann, director of the Atlanta Community Service Center, reports that 160 Adventist families are taking food to incapacitated welfare families of the city each month. The project is co-sponsored with the county welfare department.

✦ Nine persons were baptized at the close of Reach Out for Life meetings held in Baxley, Georgia, by H. R. Trout, Georgia-Cumberland Conference treasurer, and Pastor Gordon McCrillis.

✦ Temperance teams from the Tri-City Junior Academy, Greensboro, North Carolina, have conducted 23 programs in the public schools of the area.

✦ One hundred and twenty-one people were baptized in St. Petersburg, Florida, as a result of MISSION '72 meetings held there.

✦ The fifteenth annual elementary and junior academy music festival for the Florida Conference was held April 28 and 29 at Forest Lake Academy. More than 350 young people participated.

✦ A new Adventist Community Services center has recently been opened at Brandon, Florida.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

✦ Andrews University's silver anniversary class, led by Dr. Sakae Kubo, 1947 class president and now professor of New Testament in the School of Graduate Studies, turned in approximately \$11,000 for various university and student needs during homecoming weekend, April 21-23.

✦ Honored at Andrews University homecoming were Erwin E. Cossentine, Adventist educator; John R. Ford, M.D., alumnus of the year; Richard Hammill, AU president named to the alumni hall of fame; Julia A. Neuffer, research editor; and Agnes Sorenson, alumna of the year.

OPAL YOUNG, *Correspondent*

Church Calendar

Home-Foreign Challenge	June 3
Inner-City Offering	June 10
Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 1
Midsummer Offering	July 15
Dark County Evangelism	August 5
Church Lay Activities Offering	August 5

Newly Published

REVIEW AND HERALD PUBLISHING ASSOCIATION

Books

Africa's Floating Logs, by Grace Duffield Shaffer (128 pages, \$1.95). Brian Wilson, the junior-aged son of a new missionary to Southern Africa, discovers for himself the exciting aspects of that subcontinent. Wild animals and snakes at close range, an ostrich ride, and the discovery that not all "logs" are made of wood, adds up to adventure in a faraway land.

The Merry-go Bush, by Marge Alexander (128 pages, \$1.95). Short stories about boys and girls engaged in all kinds of activities, on the farm or in the back yard, long ago or not so long ago, heroes, victims, culprits. Learn a little, grow a little. Line drawings by a new artist capture a fresh, winsome viewpoint of childhood.

All My Dusty Babies, by Miriam Wood (176 pages, \$2.95). A lively but poignant account of one week that the author and her husband, Kenneth H. Wood, spent with New Guinea missionaries in late 1970. A sensitive day-by-day account of modern Adventist mission work. Informative yet humorous.

Flying Doctor of the Philippines, by Raymond H. Woolsey (192 pages, \$4.95). Biography of a doctor who has become a legend in his own time, William C. Richli, medical missionary, pilot, logger, musician, philanthropist, and individualist. The "doctor in grease pants" rebuilt and equipped Manila Sanitarium and Hospital after the war, then resigned his post in order to become a self-supporting missionary surgeon.

Farel the Firebrand, by Elaine Jessie Fletcher (126 pages, \$2.95). Biography of Guillaume Farel, a pioneer of the Reformation in the French-speaking area of Switzerland and the forerunner of Calvin in Geneva. Armed with the sword of the Word of God he fought for "the pure gospel" with a sometimes rash courage and a sometimes intolerant zeal.

Way Up North, by Douglas Cooper (128 pages, \$1.95). Adventures of bold life in Alaska—sled dogs and an Eskimo on an illegal hunt, Alaskan brown bears turned cannibal, wrestling with the elements in storms at sea, and the tragic comedy of the sunken taxi.

SOUTHERN PUBLISHING ASSOCIATION

Books

The Journey, by Lawrence E. C. Joers (238 pages, \$2.95). Subtitled "An Inside Look at the Human Body," this book takes an imaginary voyage through the fascinating world inside each of us. From the surges of pulsating blood to the strange landscape of the skin, Dr. Joers points out wonders

about ourselves that most of us never realized. We watch as white blood cells conquer attacking microbes and shudder as we are nearly crushed between two giant teeth. Dr. Joers also describes the birth of a baby, discusses common-sense principles of good health, and probes the nature of healing and miracles. This book is a blend of science and adventure that will interest readers of all ages.

Bible Studies You Can Give, by Jerry J. Johnson (254 pages, \$2.95). A brand-new, streamlined approach to the art of giving Bible studies. This book provides "prefab" studies, each with eight texts. Each text is on a separate sheet that the instructor inserts in his Bible at the proper reference. As he turns from text to text, each study page tells him step by step what to do and say. Guaranteed to instill confidence in the layman and save the busy pastor's time as well.

PACIFIC PRESS PUBLISHING ASSOCIATION

Books

God Spoke Tibetan, by Allan Maberly (144 pages, \$4.95). "A fascinating account of one of the most dramatic stories in the history of Bible translation. Drawing upon his wide knowledge of Tibetan life and history, Mr. Allan Maberly has produced an enjoyable and inspiring account of the almost incredible hardships and difficulties which had to be surmounted if the people of Tibet were to receive the Word of God in their own language. . . . A story of how consecrated men were willing to risk their lives to dedicate all their strength to accomplish what the Spirit of God had placed within their hearts; namely, the communication of the Word of God to those millions of people who had lived so long in spiritual isolation."—EUGENE A. NIDA, Translation Department, American Bible Society.

No Stranger Now, by E. E. Cleveland (64 pages, 50 cents). The author briefly traces the struggles of the black race during centuries of oppression, by which they finally achieved a greatly improved, though not complete, degree of acceptance in society. Writing especially for the black population, Elder Cleveland shows that the answer to the problems of the black, indeed for all races, is to be found in Christ, not in hatred, prejudice, and strife.

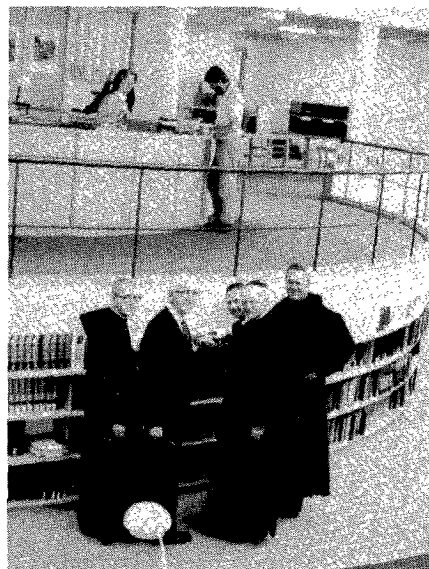
Seventh Day Baptists—Their Legacy to Adventists, by Russel J. Thomsen (96 pages, \$2.25). The story of the Seventh Day Baptist denomination and their relationship to Seventh-day Adventists. The first Seventh-day Adventist, Rachel Preston, received the Sabbath doctrine from the Seventh Day Baptists and presented it to the Adventist congregation in Washington, New Hampshire. This study, liberally illustrated with photographs, presents enlightening historical information about our non-Adventist

Sabbathkeeping friends and the Sabbath heritage they bequeathed to us.

A Home for Su-Lan, by Margaret R. Thiele (124 pages, \$1.95). The story of a little Chinese girl who ran away from home, was adopted into a family of foreigners, and ultimately learned that "God have purpose for you, God have purpose for me."

Light in the Jungle, by Leo B. Halliwell and Will Oursler (151 pages, \$1.95). A reprint edition, slightly condensed, of the biography published several years ago on the lifelong ministry of the late Leo and Jessie Halliwell, pioneer missionaries on the great Amazon River and its tributaries.

Beyond the Shadow of a Doubt, by Wilber Alexander (64 pages, 50 cents). Dr. Alexander, professor of applied religion at Andrews University, presents Biblical answers to the difficult problems of human suffering, illness, pain, and bereavement.



RC Abbey Receives SDA Commentary Set

A set of the ten-volume Seventh-day Adventist Bible Commentary series was presented to the Mount Angel Abbey library, Mount Angel, Oregon, March 8. The presentation was made as a result of a suggestion by H. L. Rudy, former president of the Oregon Conference and a contributing editor of the series. Participating in the presentation ceremony were (from left): Father Luke Eberle, a professor at the Seminary; H. L. Rudy; H. J. Harris, executive secretary of the Oregon Conference; Rt. Rev. Abbott Domian Jenges, president of the Seminary; and Barnabas Reasoner, librarian.

The Catholic seminary at Mount Angel is expanding the ecumenical section of its library and is the first library in Oregon to receive a set of the commentaries.

D. G. MATTHEWS
PR Secretary
Oregon Conference

Obituaries

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

ALBERT, Lula Kathryn—b. May 8, 1913, Brush Creek, Tenn.; d. March 25, 1972. Survivors include her husband, Edwin A.; two daughters; and three sons.

ALLABACK, Rebecca Ann—b. Aug. 14, 1949, Dayton, Ohio; d. March 31, 1972, Dayton, Ohio. Survivors include her parents, Mr. and Mrs. Stanley Allaback; and three sisters—Kate, Linda, and Janet.

AMERICAN, Lucy—b. Oct. 5, 1890, in Armenia; d. March 16, 1972, Fresno, Calif. Two daughters, Rose Kechikian and Victoria Good, survive.

ANGELLINI, Ethyle Mae—b. Dec. 9, 1902, Lemoore, Calif.; d. March 26, 1972. Survivors include a son, Merlyn Epperly; a daughter, Betty Jane Sandberg; a brother, Edwin Gearing; and three sisters, Cathrine Gearing, Alta Gardner, and Beulah Northouse.

BAGLEY, Ruby—b. Jan. 3, 1903, in Missouri; d. March 11, 1972, San Francisco, Calif. Survivors include her husband, Robert; and a daughter, Ruth Carson.

BARKER, Reathel C.—b. Jan. 11, 1894, Denver, Colo.; d. Dec. 17, 1971, Antioch, Calif. She served the denomination 35 years as a conference Bible worker. Her husband, Wayne Barker, survives.

BEISEL, Dora Y.—b. Nov. 1, 1876, in Russia; d. April 5, 1972, Riverside, Calif. A son, William E. Beisel, survives.

BLANKENSHIP, Edward M.—b. Oct. 2, 1949, Munich, Germany; d. March 28, 1972, Riverside, Calif. Survivors include his wife, Charlotte; his parents, Mr. and Mrs. Ralph Blankenship; two brothers, Damon and John; and a sister, Carol Sue.

BOWERMAN, Alice Louise—b. May 10, 1878, in Michigan; d. March 13, 1972, Santa Clara, Calif. A daughter, Verda Fleming, survives.

BRANDT, Ana K.—b. Dec. 27, 1896, Saskatchewan, Canada; d. March 22, 1972, Riverside, Calif. Survivors include a daughter, Ernestine; and seven sons, Alfred, Allen, Arthur, Edmund, Ernest, John, and Karl.

BREWER, Lee H.—b. Dec. 1, 1888, Mountain Home, Ark.; d. Dec. 31, 1971. Survivors include his wife, Daisy; three sons, George, John, and Harrison; three daughters, Cecile Resch, Betty Bailey, and Aletha Brewer; a sister, Myrde Krigbaum; and two brothers, Lonzo and Bronzo Brewer.

BURNS, Nora—b. March 1, 1894; d. Jan. 4, 1972, Detroit, Mich. Survivors include three sons, William, Ray, and Robert Burns; and two daughters, Garnet Stiecklund and Nadine Peterson.

CAMOMILE, Bessie R.—b. Dec. 13, 1887, Bellefontaine, Ohio; d. March 25, 1972, Wapakoneta, Ohio. Survivors include a son, Charles T. Camomile; and two daughters, Vendola O'Connor and Patti Osenbaugh.

CARLTON, Esther—b. in 1900, Trip, Syria; d. Feb. 5, 1972, Dallas, Tex. Several cousins survive.

CARRICK, Bertha Ellen—b. April 18, 1893, College View, Neb.; d. March 24, 1972, Anthony, Kans. Survivors include her husband, A. Ross; and a son, Clarence Carrick.

CARTER, John M.—b. Jan. 19, 1892, Rockford, Ill.; d. March 9, 1972, Niles, Mich. Survivors include his wife, Ann; a son, John; two daughters, Gieta Fae Carter and Aetha Konecny; two brothers, Edward and Fredrick; two sisters, Vena and Nettie; and two stepsons, William and Jack.

CHITAK, Agafia—b. Feb. 18, 1890, in Russia; d. Jan. 5, 1972, San Francisco, Calif. A daughter, Valencia Woolam, survives.

CLINE, Dora Morgan—b. Jan. 2, 1889, Morgan Valley, W. Va.; d. Jan. 12, 1972, Bluefield, W. Va. Survivors include seven daughters—Delphia Freeman, Norma Echols, Mollie Bratton, Lorraine Atwell, Joyce Wisler, Geneva Nolte, and Billie Atwell; three sisters—Cora Lowe, Nora Chappell, and Mayme Lowe; and a brother, Fred Morgan.

COLLINS, Mary L.—b. Dec. 10, 1917, Gaylord, Mich.; d. March 29, 1972. Her mother, Leola Collins, survives.

CORNELL, Clinton B.—b. April 30, 1907, Colby, Wash.; d. March 21, 1972, Fremont, Calif. Survivors include his wife, Mildred; two sons, Richard and Kenneth; a brother, Dr. Chester Cornell; and a sister, Evelyn Barnacle.

CRANDELL, Bartley Snowden—b. March 17, 1894, Albion, Ind.; d. April 5, 1972, Berrien Springs, Mich. Survivors include his wife, Ruby Lecklider; a sister, Gladys Chapman; and two brothers, Forrest and Elder Robert H. Crandell.

DAGGETT, Casper Lewis—b. Jan. 24, 1878, Fond-du-lac, Wis.; d. Feb. 21, 1972, San Luis Obispo, Calif. His wife, Queen, survives.

DAVIDSON, Robert R.—b. March 21, 1904, Spokane, Wash.; d. Dec. 3, 1971, Bakersfield, Calif. Survivors include his wife, Loretra; a daughter, Phyllis Williams; two sons, Dean and Dewain Davidson; his mother, Ida Davidson; four brothers; and four sisters.

DAVIS, Pauline—b. Dec. 8, 1915, Henrietta, Okla.; d. March 15, 1972, Hamilton, Ohio. Survivors include her husband, Floyd; a daughter, Mrs. Jack Hartman; her father, Edward Bain; two sisters, Beulah Bain and Ada Trivett; and a brother, Charles Bain.

DEEM, Mark Christopher—d. Feb. 26, 1972, Washington, D.C., at the age of four. Survivors include his parents, Pastor and Mrs. Gary Deem; two brothers, Michael E. and Paul F.; a sister, Karla E.; maternal grandmother, Helen Hupp; and paternal grandparents, Mr. and Mrs. Delbert Deem.

DOLPH, Olin A.—b. Aug. 28, 1879, Collins, Iowa; d. Nov. 11, 1971, Fairbault, Minn. Survivors include his wife, Mae; two stepsons, Elmer and Ellis Beeghley; and a brother, Milo.

DOW, Minnie Mae—b. Feb. 21, 1904, Champaign, Ill.; d. Feb. 26, 1972, Champaign, Ill. Survivors include two sisters, Ruby Damstrom and Leona McCarrey; and a brother, Richard Dammore.

DUFFIELD, Lee J.—b. Dec. 18, 1887, Garden City, Minn.; d. April 13, 1972, Sacramento, Calif. A son, Elder C. L. Duffield, survives.

DURRANT, Ethel Amanda—b. Aug. 28, 1877, Jamaica, West Indies; d. March 21, 1972, Loma Linda, Calif. Survivors include two sons, Judson N. and Norman J. Durrant; and two daughters, Maude Vance and Ruth E. Nunn.

EDGINGTON, Faith—b. Dec. 27, 1896, in Colorado; d. Jan. 16, 1972, Santa Cruz, Calif. Survivors include her husband, Arthur; a sister; and a brother.

EDWARDS, Aline Vivian Ralls—b. July 3, 1892, Waynesville, N.C.; d. Sept. 18, 1971, Bay City, Mich. Survivors include her husband, Carl Edwards; a daughter, Beatrice Pierce; a sister, Frances Jones; and a brother, Robert Underwood.

EDWARDS, Ernest E.—b. Aug. 25, 1891, Doual Township, Mich.; d. Feb. 25, 1972, Manistique, Mich. Survivors include four sons, Kenneth, Vernon, Millard, and Willard Edwards; a daughter, Mrs. Edward O. Jackson; and a brother, Cloud Edwards.

EDWARDS, Kenneth Harold—b. Feb. 17, 1918, Swartz Creek, Mich.; d. Feb. 4, 1972, Akron, Mich. Survivors include his wife, Edna; a son, Kenneth, Jr.; two daughters, Mrs. Larry Crow and Mrs. L. J. Wilson; his father, Carl Edwards; and a foster sister, Grace Hytinen.

FORD, Owen Smith—b. Jan. 6, 1898, Mobile, Ala.; d. March 12, 1972, Keene, Tex. Survivors include his wife, Linette Gwin; and two daughters, Mrs. R. B. Ballard and Mrs. Ira Pound, Jr.

FORSMAN, Axel—b. Dec. 2, 1880, Sundsvall, Sweden; d. Jan. 9, 1972, Long Beach, Calif. Survivors include four daughters, Elizabeth Forsman, Christine Jensen, Dagny Wells, and Claire Gephord; and a son, David Forsman.

FOSTER, Johnie Berdette—b. July 28, 1898, in Texas; d. March 14, 1972, Bakersfield, Calif. Survivors include her husband, William G.; a son, Guy D.; and two sisters.

GERALD, Clarence H.—b. May 31, 1897, Portland, Maine; d. Feb. 19, 1972, Sterling, Mass. After graduating from South Lancaster Academy in 1915, he served at the New England Sanitarium and Hospital, South Lancaster Academy, and both the New York and Southern New England conferences. Following this he was treasurer of the North China Union at Peking, China. After returning from China, he served again in New England, then in the Arkansas-Louisiana Conference, then completed his 46 years of denominational service in the Northern New England Conference. Survivors include his wife, Ruth; two daughters, Margery Culley and Virginia Thurber; and two sons, Walter and Donald.

GERKE, Elizabeth—b. April 16, 1897, in Russia; d. April 14, 1972, Portland, Ore. Survivors include her husband, Paul; four brothers—Adolph, John, Emil, and Ben Dick; and five sisters—Hannah Graham, Letha Graham, Freda Schultz, Ellen Waddell, and Lillian Schwary.

GILLETTE, Mildred E.—b. Sept. 20, 1887, Little Rock, Ark.; d. March 29, 1972, Barstow, Calif. A son survives.

GREGORY, Benjamin F., M.D.—b. Oct. 1, 1896, Bakersfield, Calif.; d. March 10, 1972, Bakersfield, Calif. He began his denominational service as a church school teacher in 1918, after which he went to China in 1920 and served as mission treasurer, director, and sanitarium superintendent for approximately 23 years. Survivors include his wife, Jennie M.; a son, Ronald C.; two brothers, John E. and James; and three sisters, Elizabeth Gehring, Flossie Roberson, and Dena Guelder.

HAAS, Sarah Alice Johns—b. Feb. 10, 1874, Mount Carmel, Pa.; d. March 17, 1972, Washington, D. C. Survivors include a daughter, Helen Gauker; and a son, Charles Haas.

HALL, Rubye Jewel—b. Aug. 5, 1904, Jenkinsburg, Ga.; d. April 6, 1972, Loma Linda, Calif. Survivors include her husband, Clarence S.; a daughter, Gloria K. Keene; three sons, Clarence, Jr., Ronald M., and Wayne S. Hall; and four brothers, Marvin, Grady, Aubry, and Charles Raws.

HARDIN, Helen Teresa—b. May 26, 1902, in South Dakota; d. March 27, 1972, Loma Linda, Calif.

HARSHA, Anna K.—b. May, 1887, in Illinois; d. Dec. 19, 1971, Oakdale, Calif. Survivors include three sisters, Ethel Johnson, Essie Patterson, and Maye Clayton; and a brother, Glenn Kramer.

HAWKINS, Arthur—b. Aug. 24, 1891, Prescott, Ark.; d. April 6, 1972. Survivors include his wife, Ormy; four sons, Howard, Sammy, Harvey, and Otis; and four daughters, Louise Webb, Martha Yelvington, Obie Daugherty, and Patsy Thomas.

HIPPLER, Fred—b. Jan. 11, 1883, Rockford, Ill.; d. March 20, 1972, Grand Haven, Mich. Survivors include his wife, Mary; three daughters, Gladys Barnett, Doris Hiler, and Edna Dodge; and three sons, Kenneth, Raymond, and Floyd Hippler.

HOPWOOD, Lillian Taylor—b. Aug. 30, 1880, Birming-

ham, England; d. Jan. 17, 1972, Yerkes, Pa. Survivors include two daughters, Mildred Hopwood and Beatrice Francis; and four sons, Albert, Elmer, Howard, and Wilmer.

HORNER, Lena—b. April 13, 1887, in West Virginia; d. Feb. 23, 1972, Bakersfield, Calif. Two brothers, Whitic and William P. Morehead, survive.

JACOBS, Elder Joseph Thomas—b. April 3, 1880, White-rock, Kans.; d. Feb. 6, 1972, Loma Linda, Calif. He was preceptor of the Keene, Texas, Academy and also taught Bible at Mt. Ellis Academy. He spent many years in evangelistic and pastoral work. He also served as president of the Montana and South Oregon conferences.

JACOBSON, H. A., M.D.—b. April 27, 1896, Portland, Maine; d. March 14, 1972, Fresno, Calif. Survivors include his wife, Ethel; a brother, George Omland; and three sisters, Jenevieve Jones, Thora Young, and Lily Marcher.

JESSON, Eugene Edward—b. Sept. 15, 1908, Catonsville, Md.; d. March 31, 1972, Glendora, Calif. Survivors include his wife, Virginia; five daughters; two brothers; and three sisters.

JOHNSON, Annie Lois—b. Dec. 30, 1895; d. Sept. 8, 1971. Survivors include her husband, Jim W.; and a brother, Dan Morton.

JOHNSON, Julius—b. July 1, 1877, in Finland; d. Jan. 30, 1972, Lodi, Calif. Survivors include three sons, Walter, Philip, and Carl Johnson; and three daughters, Vera Gillgren, Gerda Fauver, and Velma DeVois.

JONES, Martha Emily Smith—b. July 28, 1909, Long Island, N.Y.; d. Oct. 15, 1971, Cleburne, Tex. Survivors include two sons, Leonard Arthur, Jr., and Harry Benjamin; and two sisters, Katherine Smith Walter and Louise Smith Kotch.

JUDKINS, Louis—b. July 27, 1890, in Iowa; d. March 18, 1972, Stockton, Calif. Survivors include a son, Melvin Paul, M.D.; and a daughter, Marjorie Van Lieu.

KEITH, Fred—b. Dec. 13, 1928, Roaring Springs, Pa.; d. Feb. 15, 1972, San Francisco, Calif. Survivors include his wife, Helen; three sons, Douglas, Roger, and Matthew; and two daughters, Jenny and Angela.

KENNEDY, Walter R.—b. in 1894, Mt. Pleasant, Mich.; d. Feb. 11, 1972, Kalkaska, Mich. Survivors include four daughters; and two sisters.

KING, Elsie Gladys—b. March 17, 1900, in Kansas; d. April 12, 1972, San Diego, Calif. Survivors include a son, Robert L.; a brother, Lester L. Graff; and two sisters, Blanche E. Jaussaud and Goldie O'Rear.

KLEPIKOFF, Katherina—b. Nov. 24, 1900, in Russia; d. Dec. 30, 1971, San Francisco, Calif. Two nieces, Vera Kandzatieva and Nadia Niedens, survive.

LAMBETH, Bob A.—b. Nov. 16, 1890, Talco, Tex.; d. Feb. 27, 1972, Cleburne, Tex. Survivors include his wife, Myrtle; and two daughters, Christine Alexander and Wilma Talley.

LEMMON, Bertha Mae—b. June 25, 1895, Barry County, Mich.; d. March 3, 1972, Grand Rapids, Mich. Survivors include four daughters, Elizabeth Richards, Bernice LaRose, Lillian Blanding, and Hazel Smith; a sister, Pearl Sweet; and two brothers, Filo and Lawrence Burgess.

LONG, Chester W.—b. June 17, 1897, Jones County, Miss.; d. Jan. 28, 1972, Shreveport, La. He served the denomination 26 years as a literature evangelist. Survivors include his wife, Ruby; a son, Ted; two daughters, Johnny Mae Johnson and Katherine Hill; a stepdaughter, Mrs. J. F. Sumrall; and a stepson, Edwin Pitts.

LOSER, Beatrice A.—b. June 16, 1897, in Illinois; d. Jan. 17, 1972, Capitola, Calif. Survivors include her husband, Henry W.; three daughters, Arla Schreiber, Betty Gudsind, and Rosemary Komni; and three sisters.

MacGREGOR, Janet F.—b. July 19, 1881, in Scotland; d. March 14, 1972, San Bernardino, Calif. Two sisters, Helen MacGregor and Margaret Lambert, survive.

MACK, Richard Walter—b. Dec. 31, 1926, San Jose, Calif.; d. Feb. 20, 1972, San Jose, Calif. Survivors include his wife, Mildred; two daughters, Rhonda and Ramona; a son, Bruce; his parents, Mr. and Mrs. Ray W. Mack; and a brother, Keith Mack.

MACRAE, Donald Leach—b. Nov. 19, 1895, Pittsboro, Pa.; d. February 17, 1972, National City, Calif. His wife, Grace, survives.

McDANIEL, Evelena E.—b. June 9, 1896, in California; d. Feb. 13, 1972, San Francisco, Calif. Two sisters, Bertena Winner and Lorena Wilson, survive.

McKEAN, Hazel—b. June 11, 1893, Sioux City, Iowa; d. Jan. 13, 1972, Atlanta, Ga. Two sisters, Lorraine L. Armstrong and Pearl H. Pilcher, survive.

MENSER, C. Christinsson—b. Oct. 20, 1905, Skogmo, N. Dak.; d. Feb. 8, 1972, Pico Rivera, Calif. Survivors include his wife, Frances; two daughters, Judy and Carol Ann; his mother, Mrs. Ollie Christinsson; three brothers, Gustav, Ansgar, and Carnoff; and three sisters, Ida, Bella, and Esther.

MORAN, James Lewis—b. June 15, 1894; d. March 25, 1972, Washington, D.C. Although he was an ordained minister of the Seventh-day Adventist Church, he was most widely known as "Professor Moran" because of his contributions to elementary, secondary, and college education in the church program. After completing work for a baccalaureate degree from Fish University, he completed work for the Master's degree at Howard University. In 1920 he was invited to organize and operate a twelve-grade school, originally called Harlem Academy. This school was the forerunner of the present Northeastern Academy. In 1932 he became the first black president of Oakwood Junior College. He



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GENERAL NEWS

left the college in 1945 with a college enrollment of more than 400 students. After a short term as the administrative financial officer of the newly formed local conference covering the Middle Atlantic States, Ohio and West Virginia, he resumed his career as an educational pioneer. He helped to establish Pine Forge Institute near Potstown, Pennsylvania. Later he returned to serve as principal of Northeastern Academy. Poor health forced a premature retirement in 1952. However, in 1958 he was invited to serve as school principal of the ten-grade Fort Dupont Park School in Washington, D.C., from which position he retired in 1966. Survivors include two daughters, Hortense Russell and Mercedes Munday; and two sons, James and George Moran.

NELSON, Glenn Harry—b. Feb. 22, 1894, Sweet Springs, Mo.; d. Feb. 12, 1972, Aiken, S.C. His wife, Dorothy, survives.

PEDERSEN, Anna Viola—b. Nov. 19, 1878, Jutland, Denmark; d. March 22, 1972, Broadview, Ill. In 1904 she joined David and Mary Paulson at the newly established Hinsdale Sanitarium and Hospital and served as cook, housekeeper, and elevator operator for the next 57 years. The old hospital building, built in 1920, was renamed "Anna Pedersen Hall" in 1958 in her honor. Two brothers, John and Roy, survive.

PEICK, Henry K.—b. March 2, 1903; d. March 8, 1972, Dayton, Tenn. Survivors include his wife, Magdalena; a daughter, Bertha Ruth Zollinger; and a sister, Marie Kreth.

PELLYMOUNTER, Leora Katherine—b. June 4, 1895, Hawkeye, Iowa; d. Feb. 11, 1972, San Jose, Calif. A daughter, Elaine Denmark, survives.

PILCHARD, Josephine—d. Feb. 24, 1972, Effingham, Ill., at the age of 79. Survivors include her husband, Eugene; and a sister, Teresa Fernandes.

POUNDERS, Lenny K.—b. Nov. 20, 1952, San Antonio, Tex.; d. Dec. 4, 1971, San Antonio, Tex.

PRICE, Elder Arthur J.—b. Dec. 19, 1924, Dallas, Tex.; d. Jan. 25, 1972, Dallas, Tex. After completing his education at Southern Missionary College, he entered the ministry in the Kentucky-Tennessee Conference. He also served in Texas, Michigan, Minnesota, and West Virginia. Survivors include his wife, Dorothy; four sons, Ricky, David, Doug, and Mike; and a daughter, Claudia.

PUDLEINER, John, Jr.—b. May 25, 1891, Birmingham, Ala.; d. April 7, 1972, Benton Harbor, Mich. Survivors include his wife, Elly Hellen; two daughters, Mrs. Harvey A. Elder and Mrs. Dennis T. Ouellette; a brother, Elmer Pudleiner; and two sisters, Anna Cole and Emma Hellemn.

RANDALL, Charles F.—b. April 10, 1881, Fremont, Wis.; d. March 18, 1972, Glendale, Calif. Survivors include a daughter, Ethel; and two sons, Frank and Bert Randall.

REHME, Winefred—b. in 1888 in California; d. Jan. 1, 1972, Turlock, Calif. Survivors include her husband, William H.; a son, William H., Jr.; and a daughter, Willa Ormsby.

RICHARDSON, Mary Hester Greenup—b. May 7, 1890, Motley, Minn.; d. April 17, 1972, Portland, Tenn. Survivors include her husband, Virgil N.; three daughters—Luella Arnold, Louise Richardson, and Beatrice Shafer; a sister, Elsie Porter; and a brother, Theodore Greenup.

ROBERTS, Leon F.—b. June 25, 1891, in Florida; d. Jan. 21, 1972, Asheville, N.C. Three sons, L. F., Jr., James, and Jack, survive.

ROBERTS, Maude Broom—b. July 15, 1897, in Georgia; d. Feb. 13, 1972, Asheville, N.C. Three sons, L. F., Jr., James, and Jack, survive.

RODECK, Walter J.—b. Jan. 5, 1886, New Durham, N.J.; d. Oct. 2, 1971, Cumberland, R.I. Survivors include his wife, Alma; a daughter, Dorothy Doughty; and a son, Roy.

ROY, Arthur—b. Oct. 13, 1921, Mangham, La.; d. Jan. 23, 1972, Monroe, La. Survivors include his wife, Myrtis; a son, Jeffery W.; a daughter, Peggy Semanko; a stepson, David Moore; a stepdaughter, Mrs. K. F. Hiecky; two brothers; and two sisters.

SARGENT, Grace G.—b. Sept. 14, 1873, Windsor, Ill.; d. March 3, 1972, Paris, Tex. Survivors include a son, Charles C. Sargent; and a daughter, Carol Corlee.

SCHROEDER, Hazel Underwood—b. Aug. 22, 1894, Moline, Kans.; d. Feb. 27, 1972, Loma Linda, Calif. Survivors include a daughter, Pauline Deal; a son, Melvin Underwood; four sisters, Bernice Hamren, Florence Johnson, Bertha Underwood, and Pearl Hile; and a brother, Elzie Graham.

SCHWARTZ, Gladys Mildred Lovejoy—b. Aug. 15, 1901, Bloomfield, Nebr.; d. Feb. 23, 1972, Dove Creek, Colo. Survivors include two sisters, Dorothy Zehm and Hazel Runyan; and a stepbrother, Bill Gray.

SCRIBNER, Florence V.—b. May 12, 1903, Niagara Falls, N.Y.; d. Feb. 18, 1972, Takoma Park, Md. Survivors include her husband, Lloyd H.; a daughter, Marie Johnson; and a son, Dr. Lloyd H. Scribner.

SEATON, Tabitha Thomas—b. June 17, 1893, Mercer, Mo.; d. April 7, 1972, Indio, Calif. Survivors include a daughter, Bessie Hill; John Thomas, Odesia Deming, Cuba Finch, W. W. Reeves, and Dr. Reeves.

SHANNON, Thomas Andrew—b. June 25, 1880, Silver Grove, Kans.; d. Jan. 17, 1972, Merced, Calif. Two daughters, Gertrude Lowry and Irma Taylor, survive.

SHERMAN, Rachel Lillian—b. Dec. 20, 1884, Blue Earth County, Minn.; d. April 15, 1972, Manakota, Minn. A brother, Ira, survives.

SHULER, Norma Jean Ripley—b. March 3, 1931, Charleston, W. Va.; d. Feb. 14, 1972, Orangeburg, S.C. Survivors include her husband, Stephen E.; four daughters,

Miriam Hope Shuler, Cynthia Kay Jack, Mary Lou Saunders, and Thelma Louise Jack; and a son, Norman Douglas Jack.

SIMPSON, James Eugene—b. May 4, 1905, Shreveport, La.; d. April 4, 1972, Shreveport, La. Survivors include his wife, Katherine; three daughters, Era Mae Barnhart, Marion Monroe, and Jacqueline Siebenlist; three brothers, Will, Alex, and Howell; and two sisters, Louise Ashley and Grace Law.

SITES, Grover—b. Oct. 27, 1893, Harrisonburg, Va.; d. Feb. 27, 1972, San Mateo, Calif. Survivors include his wife, Hazel; three stepdaughters, Virginia Christian, Betty Brown, and Barbara Stern; a brother, Winfield Sites; and two sisters, Charlotte Michalko and Irene Cross.

SMITH, Fern Jessie—b. April 29, 1902, State Center, Iowa; d. March 29, 1972, Dallas, Oreg. Her husband, Eldridge A., survives.

SMITH, Zella—b. April 23, 1890, Jackson County, Ill.; d. March 18, 1972, Murphysboro, Ill. Survivors include a daughter, Mrs. William C. Woods; stepdaughters, Mr. and Mrs. Grover Mazo; and a brother, Ernest Mazo.

SNELL, Almira N.—b. Aug. 6, 1881, Doylestown, Ohio; d. Feb. 25, 1972, Cedar Lake, Mich. Survivors include a daughter, Ruth Voss; two brothers, Oren and Autumn Frasel; and two sisters, Anna Sewell and Letha Guffey.

SWANSON, Alfred Julius—b. May 5, 1900, Duluth, Minn.; d. Dec. 23, 1971, Redding, Calif., as the result of an automobile accident. Survivors include a daughter, Beverly Laird; two sons, Alfred and Leonard Swanson; and two brothers, Albert and Andrew Swanson.

SWANSON, Alvina M.—b. May 16, 1913, Max, N. Dak.; d. Dec. 23, 1971, Redding, Calif., as the result of an automobile accident. Survivors include a daughter, Beverly Laird; two sons, Alfred and Leonard Swanson; two sisters, Frances Tiffin and Peggy Neff; and a brother, Edward Sich.

CAMP MEETING SCHEDULE

1972

Atlantic Union

Greater New York
English June 29-July 8
Camp Berkshire, Wingdale July 9-15
Spanish July 9-15
Camp Berkshire, Wingdale July 9-15
New York June 30-July 8
Union Springs Academy, Union Springs June 30-July 8
North-eastern June 30-July 8
Camp Victory Lake, Hyde Park, New York June 29-July 8
Northern New England June 29-July 8
Pine Tree Intermediate School, Freeport, Maine June 29-July 8
Southern New England June 29-July 8
South Lancaster, Massachusetts

Canadian Union

Alberta July 7-9
Beauvallon July 20-23
Calgary July 13-16
Edmonton July 6-9
Peace River, Peoria July 14-22
British Columbia July 12-15
Hope June 30-July 8
Manitoba-Saskatchewan June 30-July 8
Clear Lake, Manitoba July 21-29
Saskatoon July 28-30
Maritime July 28-30
Pugwash, Nova Scotia July 28-30
Newfoundland July 28-30
St. John's July 28-30
Ontario June 23-25
College Park SDA Church, Oshawa August 1-5
Camp Frenda, South River June 10, 11
Quebec
Westmount, Montreal

Central Union

Central States June 22-July 1
Camp Shady Hill, Edwardsville, Kansas June 16-24
Colorado June 16-24
Campion Academy, Loveland June 16-24
Kansas May 30-June 3
Enterprise Academy, Enterprise June 7-10
Missouri June 7-10
Sunnydale Academy, Centralia June 6-10
Nebraska June 6-10
Platte Valley Academy, Shelton June 6-10
Wyoming August 1-6
Mills Spring Camp, Casper

Columbia Union

Allegheny East June 22-July 2
Pine Forge Academy, Pine Forge, Pennsylvania July 2-9
Allegheny West July 2-9
Mount Vernon Academy, Mount Vernon, Ohio July 13-22
Chesapeake July 13-22
Highland View Academy, Hagerstown, Maryland July 7-15
Mountain View July 7-15
Parkersburg, West Virginia

New Jersey June 30-July 8
Garden State Academy, Tranquility
Ohio June 23-July 1
Mount Vernon Academy, Mount Vernon
Pennsylvania June 15-24
Blue Mountain Academy, Hamburg
Potomac June 8-17
Shenandoah Valley Academy, New Market, Virginia

Lake Union

Illinois June 8-17
Broadview Academy, La Fox August 8-12
Little Grassy SDA Camp, Makanda August 16-24
Indiana June 16-24
Indiana Academy, Cicero August 17-26
Lake Region August 17-26
Cassopolis, Michigan August 17-26
Michigan August 16-18
Grand Ledge August 17-26
Upper Peninsula, Escanaba June 16-18
Wisconsin July 27-August 5
Portage

North Pacific Union

Alaska July 28-30
Murray Gildersleeve Logging Camp, Ketchikan June 9-17
Idaho June 9-17
Gem State Academy, Caldwell June 16-24
Montana June 16-24
Mount Ellis Academy, Bozeman June 14-22
Oregon July 14-22
Gladstone Park, Gladstone June 9-17
Upper Columbia June 9-17
Walla Walla College, College Place, Washington July 7-15
Washington July 7-15
Auburn Academy, Auburn

Northern Union

Iowa June 2-10
Oak Park Academy, Nevada June 9-17
Minnesota June 9-17
Maplewood Academy, Hutchinson June 9-17
North Dakota June 9-17
Sheyenne River Academy, Harvey June 2-10
South Dakota June 2-10
State Fair Grounds, Huron

Pacific Union

Arizona July 20-29
Prescott August 3-12
Central California August 3-12
Soquel August 3-12
Hawaiian Mission September 1, 2
Kauai August 25, 26
Maui September 8, 9
Molokai August 18, 19
Oahu September 15, 16
Nevada-Utah July 2-8
Springville, Utah July 23-29
Northern California July 23-29
Fortuna, Philo July 24-29
Vallejo August 13-19
Lodi, Sacramento, Paradise August 13-19
Southeastern California September 16
Loma Linda September 23
Orange County September 30
San Diego September 30
Southern California June 23, 24
Frazier Park October 13, 14
Lancaster September 20-23
Lynwood September 20-23
Newbury Park Academy, Newbury Park July 21, 22
Pomona October 27, 28

Southern Union

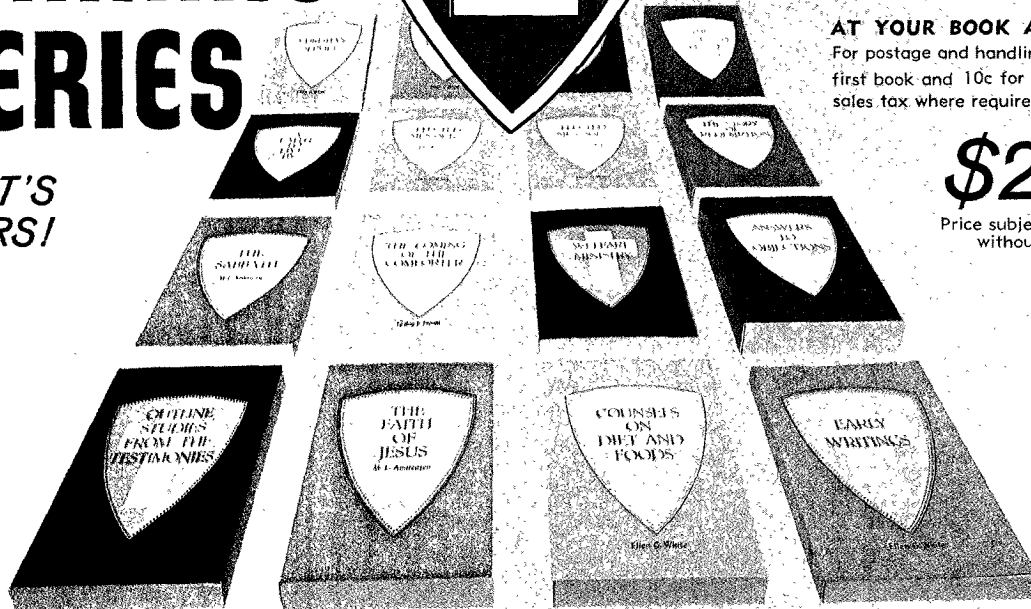
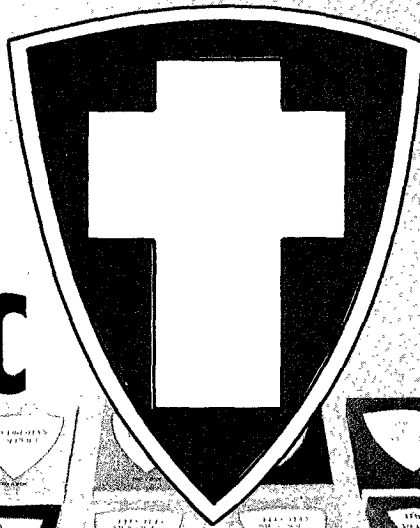
Alabama-Mississippi May 26-June 3
Bass Memorial Academy, Lumberton, Mississippi June 2-10
Carolina June 2-10
Mount Pisgah Academy, Candler, North Carolina May 26-June 3
Florida May 26-June 3
Kentucky-Tennessee May 26-June 3
Highland Academy, Portland, Tennessee June 8-17
South Atlantic June 8-17
Hawthorne, Florida June 9-17
South Central June 9-17
Oakwood College, Huntsville, Alabama

Southwestern Union

Arkansas-Louisiana June 15-17
Baton Rouge, Louisiana June 7-10
Gentry, Arkansas July 14-22
Oklahoma July 14-22
Bierig Park, Oklahoma City May 26-June 3
Southwest Region May 26-June 3
Jarvis College, Hawkins, Texas June 9-17
Texas June 9-17
Southwestern Union College, Keene June 9-17
Texico June 9-17
Sandia View Academy, Corrales, New Mexico

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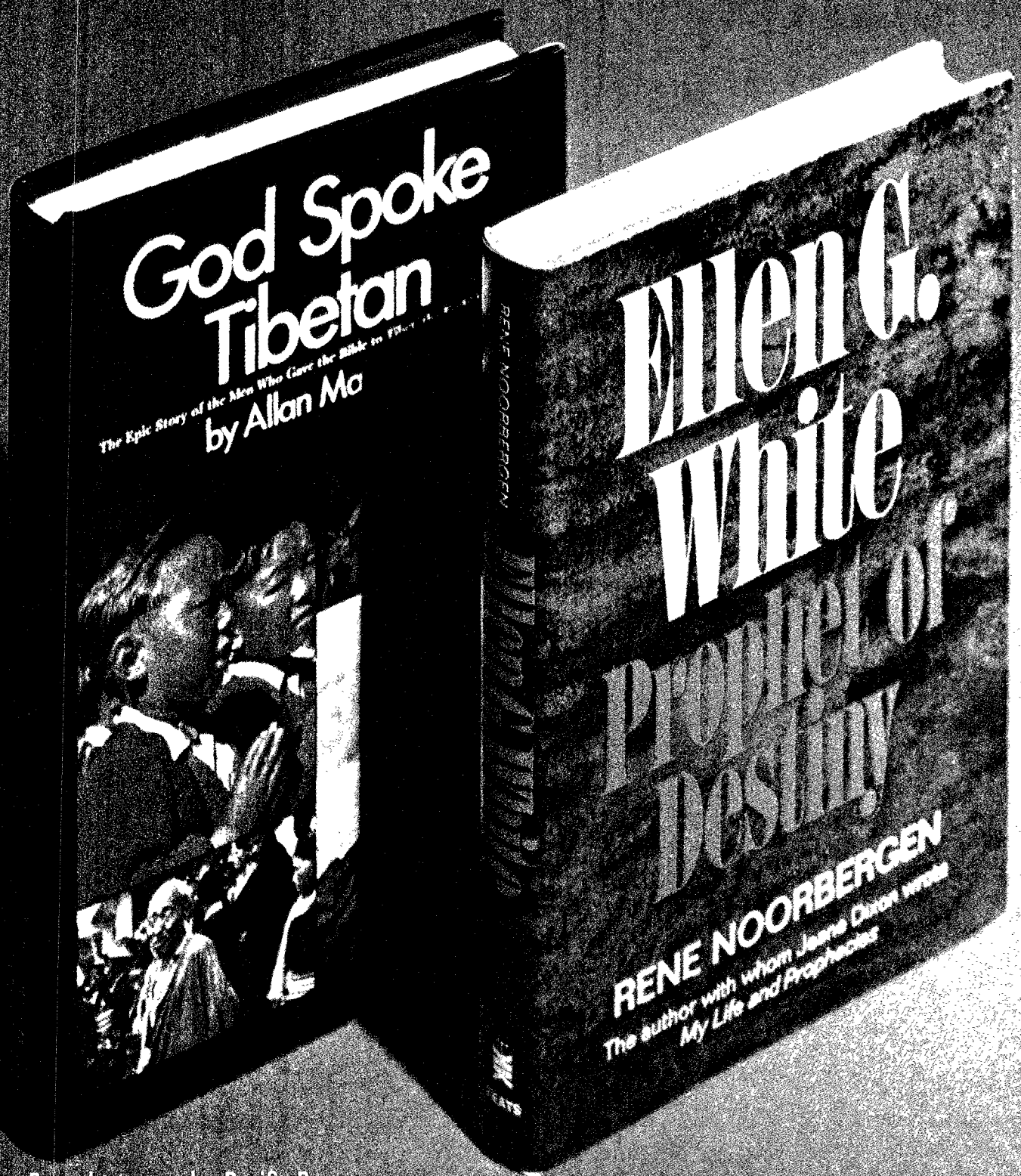
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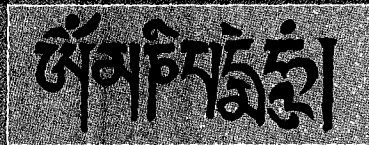


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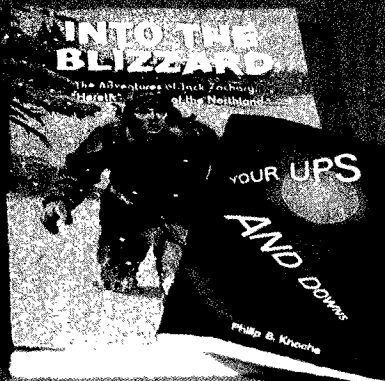


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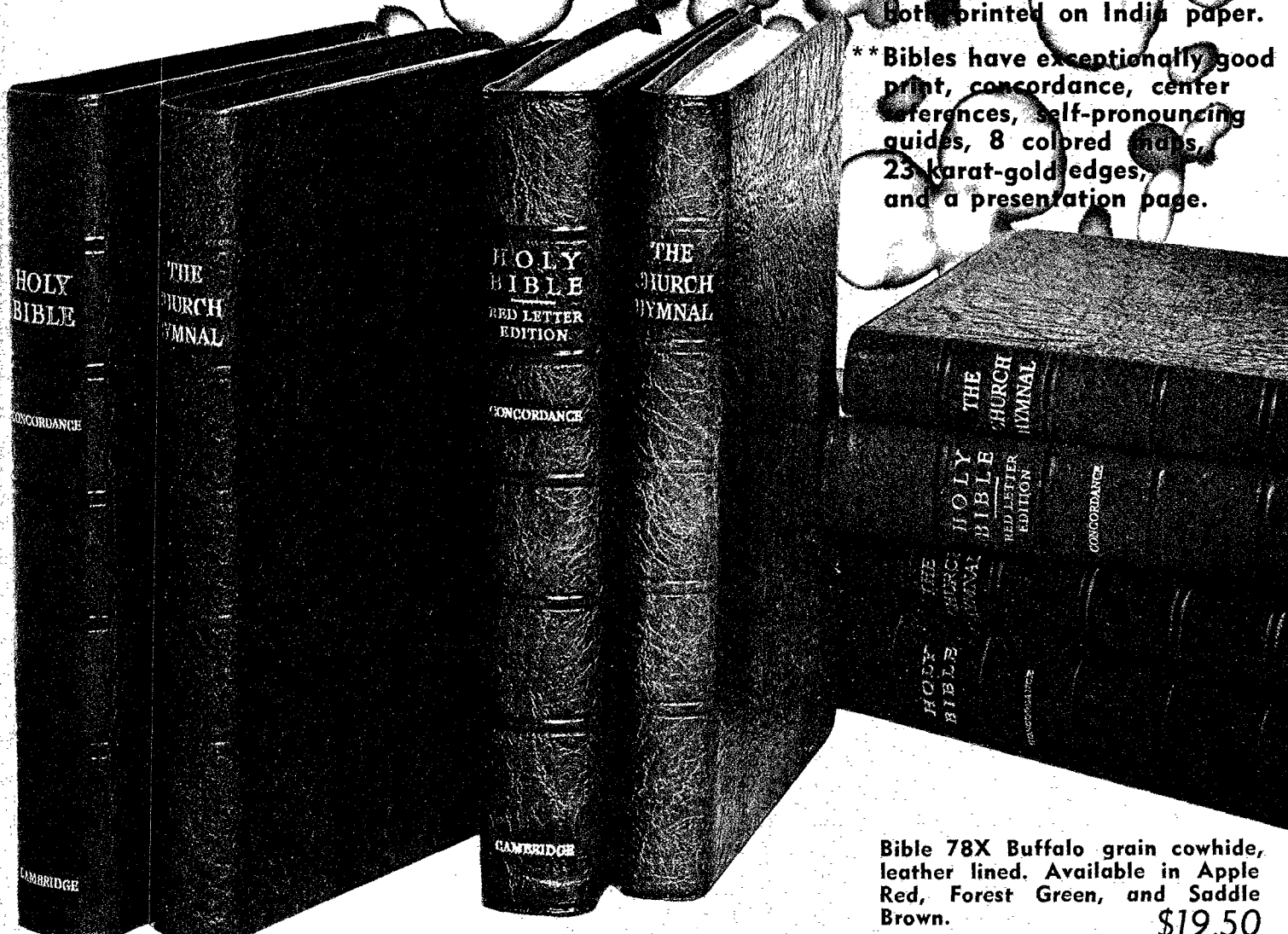
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Evangelism Is Emphasized in South America

The millions of people in South America are learning of Seventh-day Adventists as a result of the continuing emphasis on evangelism in the South American Division. A tent effort is presently being conducted in Florianópolis, Brazil, by Pastor Joel Sarli, associate division evangelist. Florianópolis, a city of 120,000 people, has an Adventist church of 400 members. Pastor Sarli conducts meetings each night. At the close of each meeting more than 1,000 interested people remain for his Bible-study class. Expectations are that from 300 to 400 people will be baptized in the Florianópolis church by the time the campaign closes.

In the Inca Union Mission J. A. Justiniano, union Ministerial secretary, reports that ministers and laymen cooperated in conducting 1,000 evangelistic efforts during this year's Lenten season. The interest that has been aroused will be followed up by 150 public efforts that will begin simultaneously in June.

O. R. Azevedo, president of the South Brazil Union Conference, reports that 200 ministers in the conference conducted 600 evangelistic campaigns during the recent Lenten season. The cooperation of ministers and laymen resulted in 8,600 baptisms in 1971. The conference has a goal of 12,600 baptisms in 1972. This union conference hopes to pass the 100,000 membership mark sometime this year. Their net gain approximates 7,000 members each year. At this rate they expect to lead the world field in union membership by 1975.

This union conference has 500 active literature evangelists. While visiting with Benito Raymundo, president of the Rio Grande do Sul Conference, I was told of a literature evangelist, Antonio Zuzar. Although severely limited in his reading and writing ability, this dedicated worker sold and distributed 7,000 copies of *The Great Controversy* in less than ten years. In a recent month he sold 400 copies of the book. As a result of his work, 230 people have been added to the church by baptism.

On an average, some 75 people are added to the church each day in South America. THEODORE GARCICH

First European PR Conference Held in Vienna, Austria

The first Seventh-day Adventist all-Europe conference on public relations met in Vienna, Austria, May 8-10. Attending were public relations secretaries from the two divisions and 16 unions of Europe.

Focusing on the structure and potential of public relations for the church, the conference provided a discussion arena for exchange of experiences and practiques of the specialized field. It also examined some of the possibilities and problems inherent in the General Con-

OB/GYN Specialist Urgently Needed in Taipei

A specialist in obstetrics and gynecology is a pressing need at our Taiwan Sanitarium and Hospital in Taipei. Four thousand Chinese inpatients spent time in our hospital this past year. Of that number 1,200 were young mothers. A considerable number of these mothers came to the hospital because of suspected complications requiring specialized care. A specialist in OB/GYN could have cared for scores of the hundreds of surgical cases that came to us for desperately needed care.

Sixty-three students were enrolled in the nurse's training program and 97 graduate nurses are employed on the staff. Our physicians at the Taiwan Sanitarium and Hospital team up with our dentists and chaplains to conduct Five-Day Plans, mountain dental-medical clinics for outpatients, and work with union radio-TV evangelist Milton Lee in health evangelism.

The 56,000 Chinese patients who came to the hospital were seeking for a better way of life. Medical evangelism offers to these people that better way. D. S. JOHNSON

ference session scheduled for Vienna in 1975.

Plans were laid for a stepped-up program of public information and contacts all across Europe in order to provide a climate of greater understanding as the time of the session approaches. Methods of utilizing television, even though state-operated, were discussed, and use of both ordinary and extraordinary communications received attention.

Emphasis was placed on the importance of the role of the local church press relations secretary in making the church better known and accepted in the community. To facilitate both his and the pastor's PR program, plans were outlined aimed at providing more easily adapted releases, columns, and other materials to be used as an on-going program of instruction.

M. CAROL HETZELL

Inner-City Offering to Be Received June 10

An offering for the inner-city work of the Seventh-day Adventist Church is to be received on June 10.

Recently in the city of Dallas a 40-foot medical-dental van was dedicated. The objective of this mobile clinic is to assist in bringing health, healing, and happiness to those of low income and disadvantaged areas—regardless of race, creed, or color—primarily in the Southwestern States. This is just one example of what

the church is doing to help meet the needs of the inner city.

In all union conference territories a number of meaningful and beneficial programs are now under way. These programs are reaching many hundreds of disadvantaged children and young people.

To make our ministry of loving concern for the inhabitants of the inner cities more effective we are appealing for a liberal offering on June 10. As you contribute to this offering, may I remind you of the words of our Saviour, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

W. W. FORDHAM

NOTICE

Sabbath Services at National Parks

Yellowstone: June 10 through August 26. Old Faithful Lodge Recreation Hall, 10:00 A.M. to 12:00 noon.

Yosemite: May 20 through September 2. Open-air Church Bowl, 10:00 A.M.

IN BRIEF

† Deaths: M. Fridlin, 69, May 15, Berne, Switzerland. He began denominational service in 1930. He served as dean of men at Collonges Seminary, president of the Cameroon Mission in Africa, secretary of the Southern European Division, and finally as president of that division, which position he held until his retirement in 1969. ● Lena Specht Nethery, 83, May 14, Pueblo, Colorado. Before her marriage to Jay J. Nethery in 1929, she was for several years superintendent of nurses at the Boulder Adventist Hospital. Elder Nethery served as president of the Central Union, Lake Union, Colorado Conference, and finally as vice-president of the General Conference. ● Anita Christine Bothe, nee Moyst, May 21, Oshawa, Ontario, Canada. Her husband, J. William Bothe, is president of the Canadian Union Conference.

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