



MEET the R. Allen Jamison family arriving at the port of Valparaiso, Chile. Mrs. Jamison is the former Judy Verlo, from Minneapolis, Minnesota. The children are Bradley and Laurie.

For the past five years Pastor Jamison, whose home town is Napa, California, has worked in the Illinois Conference. He recently accepted the call to mission service and will serve as a Bible teacher at the college at Chillan, Chile.

The Jamisons are but two of the 736 missionaries sent out by the church during 1967. A complete list of these messengers of the gospel begins on page 18.



The DOUBLE-REVELATION Theory

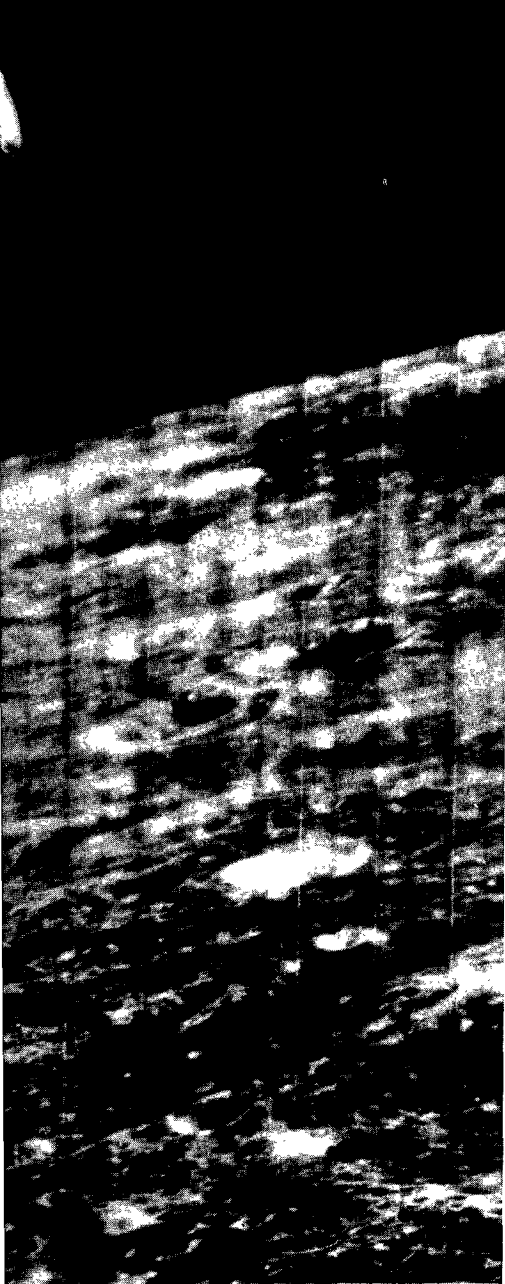
By **FRANK LEWIS MARSH**
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THE term "double-revelation theory," used by John C. Whitcomb, professor of Old Testament, Grace Theological Seminary, Indiana, for a viewpoint expressed by certain evangelical scholars, is, in my opinion, an apt name. Whitcomb, who does not hold the theory and who attempts to point out its basic fallacies, defines it as follows:

"Briefly stated, this theory maintains that God has given to man two revelations of truth, each of which is fully authoritative in its own realm: the revelation of God in Scripture and the revelation of God in nature. Although these two revelations differ

greatly in their character and scope, they cannot contradict each other, since they are given by the same self-consistent God of truth. The theologian is the God-appointed interpreter of Scripture, and the scientist is the God-appointed interpreter of nature, and each has specialized tools for determining the true meaning of the particular book of revelation which he is called upon to study. The double-revelation theory also maintains that whenever there is apparent conflict between the conclusions of the scientist and the conclusions of the theologian, especially with regard to such problems as the origin of the universe, the solar sys-

This remarkable photograph of the crescent of the earth was taken by a spacecraft from the vicinity of the moon and was transmitted to earth by the United States Lunar Orbiter I. This is the view the astronauts will have when they come around the back of the moon and face the earth. Remarkable as are the discoveries of science, they need to be supplemented by revelation for a correct understanding of the origin of our world.



claims is held by a rather large group of Bible-believing evangelical Christians.*

This theory, found among the theological instruments of certain theists (believers in God), is never found among atheists. The atheist scientist is of the opinion that, insofar as it can be approached, reality may be discovered, studied, and explained exclusively by means of his physical senses and his own mind, all in the natural realm. The conservative theist scientist, on the other hand, believes that special revelation is necessary to a correct understanding of the natural world. All of us, like Mother Eve, of course, have a strong urge to accept the testimony of our senses. We want to believe what we think we *see*. Like the disciple Thomas also, we want our beliefs supported by evidence from touch, taste, smell, or hearing.

Undue Confidence

The discoveries in natural science during the past four centuries have led many scientists and science devotees to place undue confidence in the ability of man, unaided by supernatural power, to discover truth. The wonderful success of science in understanding and explaining natural phenomena, and thereby often bringing great benefit to man, has led many into a worship of natural science, that is, into scientolatriy or scientism. Scientolatriy claims that it can solve most human problems "scientifically."

Because of its accomplishments, natural science has acquired tremendous prestige and, in spite of itself, has risen to a position of prominent authority in our age. Those who claim to be Bible believers are in danger of being overawed by the pronouncements of science, ephemeral though many may prove to be, and of being inclined to believe that "worldly" scientists must be right in their assertions, even in areas outside of their rightful jurisdiction. Even Bible-believing scientists are in danger of being so strongly impressed by their own discoveries and the interpretations of their nonbelieving colleagues that they begin to wonder whether the clear, authoritative account of beginnings in Genesis is after all only a myth. Some have been led to assume that Genesis was written to give answers to the questions "Who?" and "Why?"; but that

science must answer questions on "When?" and "How?"

According to Whitcomb, advocates of the double-revelation theory hold that since a literal reading of the Genesis account is contrary to the prevailing views of trained scientists, and since a God of truth cannot lie, therefore Genesis must be interpreted in such a way as to agree with the generally accepted views of modern science. Too often it does not seem to occur to these men that they may be mistaken in their interpretation of nature, or that the observable facts of the natural world may make the discovery of natural truth in certain areas impossible without special revelation.

To the Seventh-day Adventist the practice of giving modern science's generally accepted views on origins a place of precedence over the assertions of the Holy Scriptures, is unacceptable. There was a time when theologians held nonreligious scientists under suspicion, and rightly so, because one of the most basic requirements of the scientific method is the insistence that *all* scientific problems must be approached with an open mind. This might be a safe procedure if one's mind were open to truth from the Inspired Word, as well as nature.

To the scientist who does not accept the Bible as an inspired volume this means that all biases and preconceived ideas, such as all assertions of special revelation on natural science, must be laid aside so that the student is free to give full play to his physical senses and his mental faculties. However, under such conditions how hardly will the right conclusion in every area be reached when the scientist refuses to be directed by the clear assertions of the Scriptures upon natural phenomena!

One of the most obvious conclusions from the inspired account of man's origin and early history is the observation that God did not endow man at Creation with omniscience; nor with the ability through unaided application to discover *all* natural truth. Instead of creating him, dropping him behind a bush, and leaving him to scramble to his feet in amazement, and try, all alone, to discover his origin and that of things about him, his Creator remained with him and, assisted by angels, gave him through special revelation all basic information necessary for correct ori-

tem, the earth, animal life, and man; the effects of the Edenic curse; and the magnitude and effects of the Noahic Deluge, the theologian must rethink his interpretation of the Scriptures at these points in such a way as to bring the Bible into harmony with the general consensus of scientific opinion, since the Bible is not a textbook on science, and these problems overlap the territory in which science alone must give us the detailed and authoritative answers."—*Origin of the Solar System* (Philadelphia: Presbyterian and Reformed Publishing Co., 1964), p. 8.

The theory as here expressed is Whitcomb's analysis of a position he

entation in the natural world. "Adam . . . learned from the Creator the history of creation" (*Patriarchs and Prophets*, p. 83). Even in our earth's pristine state, special revelation was necessary to obtain the truth about origins.

When pondering God's two books, the Bible and the natural world, the Bible student needs to hold in mind that the thoughts of the scriptures were originally God-breathed and that God has "especially guarded the Bible" so that "the Word of God, as a whole, is a perfect chain" (*Early Writings*, pp. 220, 221). By contrast, the book of nature has suffered defacement, deterioration, and confusion at the hands of the spoiler. Our earth has become the battleground of the conflict between Christ and Satan, a conflict that has not been confined to the spiritual realm, but which has also terribly deranged and marred our natural world.

"Through man's disobedience a change was wrought in nature itself. Marred by the curse of sin, nature can bear but an imperfect testimony regarding the Creator."—*Testimonies*, vol. 8, p. 256.

"He [God] never made a thorn, a thistle, or a tare. These are Satan's work, the result of degeneration, introduced by him among the precious things."—*Ibid.*, vol. 6, p. 186.

"All nature is confused; for God forbade the earth to carry out the purpose He had originally designed for it. . . . The curse of God [removal of a portion of His protecting care] is upon all creation. Every year it makes itself more decidedly felt."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 3:17, 18, p. 1085.

"The things of nature upon which we look today give us but a faint conception of Eden's beauty and glory. Yet much that is beautiful remains. Nature testifies that One infinite in power, great in goodness, mercy, and love, created the earth and filled it with life and gladness. Even in their blighted state all things reveal the handiwork of the great Master Artist. Though sin has marred the form and beauty of the things of nature, though on them may be seen traces of the work of the prince of the power of the air, yet they still speak of God. In the briars, the thistles, the thorns, the tares, we may read the law of condemnation; but from the beauty of natural things, and from their wonderful adaptation to our needs and our happiness, we may learn that God still loves us, that His mercy is yet

manifested to the world."—*Testimonies*, vol. 8, pp. 256, 257.

Added to the confusion in nature is the fact that man's mind is no longer at its original high level of keenness, clearness, and power. We read, "It is sin that darkens our minds and dims our perceptions."—*The Ministry of Healing*, p. 464. For that reason "the greatest minds, if not guided by the word of God, become bewildered in their attempt to investigate the relations of science and revelation. . . . The mind not enlightened by God's Spirit will ever be in darkness in regard to His power."—*Testimonies*, vol. 8, p. 258.

* In a footnote Whitcomb states the following: "Recent expressions of the double-revelation theory may be found in the following articles and books: Richard H. Bube, 'God's Revelations in True Science and in the Scriptures,' *The Collegiate Challenge* (Dec., 1961, p. 9); Wilbur L. Bullock, 'Evolution

Versus Creation—In Retrospect and Prospect,' *Gordon Review* (Summer, 1959, p. 79); John DeVries and Donald C. Boardman, *Essentials of Physical Science* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1958), p. 304; Walter R. Hearn and Richard A. Hendry, 'The Origin of Life,' in *Evolution and Christian Thought Today*, edited by Russell L. Mixer (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1959), pp. 67-70; Ulric Jelinek, 'A Scientist Contemplates the Universe and Its Creator,' *The Collegiate Challenge* (Oct., 1961, p. 14); Edward L. Kessel, 'Let's Look at Facts, Without Bent or Bias,' in *The Evidence of God in an Expanding Universe*, edited by John C. Monsma (N.Y.: G. P. Putnam's Sons, 1958), p. 52; J. Laurence Kulp, 'The Christian Concept of Uniformity in the Universe,' *His* (May, 1952), pp. 15-24; Arthur W. Kusche, Jr., in a review of John C. Whitcomb, Jr., and Henry M. Morris, *The Genesis Flood*, in *The Westminster Theological Journal* (May, 1962), pp. 221-223; Jan Lever, 'Creation and Evolution (Grand Rapids: Kregel's, 1958), p. 21; Russell L. Mixer, 'Man in Creation,' *Christian Life* (Oct., 1961, p. 25); Bernard Ramm, *The Christian View of Science and Scripture* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1954), p. 104; N. H. Ridderbos, *Is There a Conflict Between Genesis 1 and Natural Science?* (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1957), p. 46; George K. Schweitzer, 'The Origin of the Universe,' in *Evolution and Christian Thought Today*, edited by Russell L. Mixer (Grand Rapids: Wm. B. Eerdmans Pub. Co., 1959), pp. 34, 35, 48; Aldert van der Ziel, *The Natural Sciences and the Christian Message* (Minneapolis: T. S. Denison & Co., 1960), p. 218."

(Continued next week)

STEADFASTNESS

By RALPH S. WATTS

"If you faint in the day of adversity, your strength is small" (Prov. 24:10, R.S.V.).

In the experience of all Christians there come times of adversity and keen disappointment. There come days when troubles harass the soul and when reverses are the portion. At such a time it is hard to believe that God is still the kind Benefactor of His earthbound children.

But not all the suffering in our wicked world is the result of a perverted course of life. We should realize that adversity is often permitted by God, not to vex but to strengthen the Christian.

The experience of Job illustrates this. God permitted Satan to afflict and harass this great man of integrity and steadfastness. The enemy stripped him of all that he possessed; his family was destroyed with one exception—his wife—and for a time his body was covered with loathsome and dreadful sores. His suffering was unbearable.

God did not interpose, but these adversities failed to swerve Job from his steadfastness and devotion to his Maker. "From the depths of discouragement and despondency Job rose to the heights of implicit trust in the mercy and the saving power of God. Triumphantly he declared: 'Though He slay me, yet will I trust Him.'"—*Prophets and Kings*, pp. 163, 164.

Fainting in the day of adversity usually comes from wavering faith, from looking at the problems and not at the Lord; looking at the waves and not to the Lord of the sea. The tendency is to look at problems in the light of human experience and capabilities. When this happens the heart grows faint.

Again and again in the Bible we read this admonition: "Wait for [or on] the Lord." Yet at times we find it difficult to obey, because we feel we must put our hands out and steady the ark. God's word to Isaiah is still true today: "In returning and rest shall ye be saved" (Isa. 30:15). All through the Psalms we are exhorted to "trust in the Lord," or to take "delight" in the Lord, or to be still before the Lord "and wait patiently for him," to "wait for the Lord, and keep his way." All these admonitions are designed to bolster our faith, to remind us that God's infinite love and compassion never weary.

Steadfastness under adversity and provocation is a Christian grace all of us need to cultivate even when the outlook seems impossible. Looking forward to the perilous times the church of Christ was to enter, the apostle Peter exhorted the believers to steadfastness in the face of trial and suffering. "Beloved," he wrote, "think it not strange concerning the fiery trial which is to try you" (1 Peter 4:12).

Steadfastness, then, is one of the fruits of faithfulness, and faithfulness is based on our assurance that God never fails and that He will bestow upon His children the measure of strength that their need demands.

"Don't throw away your trust now—it carries with it a rich reward in the world to come. Patient endurance is what you need if, after doing God's will, you are to receive what he has promised. . . . Surely we are not going to be men who cower back and are lost, but men who maintain their faith until the salvation of their souls is complete!" (Heb. 10:35-39, Phillips)*

Need more be said?

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

UNBROKEN PEACE

in a Broken World

By LOUIS B. REYNOLDS

"My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27.

IF THERE is one thing the world needs at the present time, it is peace. If there is one thing the church in the midst of the world needs, it is peace. With respect to the world, we could say, according to the Scriptures, that it will never have peace until the Prince of Peace Himself returns. As to the church, not only will its faithful members have peace then; they may have it now, and they may presently enjoy it to the full.

Peace, therefore, is a present-day possibility for the Christian, and we who are in the midst of wars, tumults, riots, hatred, anguish of spirit, and sudden death do well to inquire what God's peace is and how it may be obtained. Our answer is found in John 14:27, a text that sets forth certain facts that are often overlooked. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

According to this verse, peace was to be a present experience. When Christ spoke the words, the world was almost as distracted as it is now. The Roman Empire, in spite of its extent and power, was threaded through with moral corruption and the Jewish state was not only denationalized, being under the Roman heel, but also despiritualized, displaying nothing but formalism in its divinely given religion and having wholly lost the effectiveness of its testimony before God and men. As for the infant first-century church, it was, as Christ said, a "little flock" and was like a flock of lambs among wolves.

What hope was there then of peace? And yet Jesus spoke of peace. Knowing what Calvary was to make possible and what Pentecost was to bring to pass, He stood in the midst of peaceless peoples and declared that there should be peace. Imagine some devout man at the present time taking his place in the zone between two contending armies, standing in the midst of falling shells and between curtains of fire, and there

speaking of peace! This and much more Christ did. In the midst of the world's spiritual conflict, He prophesied and promised an immediate and everlasting peace. How infinitely daring was this!

The peace prophesied in the Scriptures came from Christ Himself. He spoke of it as "my peace." That is, it was to be a peace that He was to establish, which should proceed from Himself and be similar in quality to that which He Himself possessed and enjoyed. First, He was to make peace by the offering of Himself at Golgotha, for which reason Paul wrote, "He is our peace" (Eph. 2:14). Second, He was to bring us into the kind of peace that was His by the abiding presence and power of the Holy Spirit. This peace "passeth all understanding" (Phil. 4:7).

The peace that Christ was to give was to be different from that which the world would give. It is not to be denied that the world does give peace. One can find a limited peace in certain nations, even non-Christian. Peace may exist in non-Christian families. Moreover we know of individuals among our acquaintances who seem to enjoy personal peace and who even seek to be peacemakers among those of their associates.

But there are deep and lasting differences between them and those to whom the Lord Jesus is a personal reality. First, their peace is not between themselves and God, and hence, whatever it may mean on earth, it will never survive death and divine judgment. And second, their peace is not independent of external circumstances, but rather dependent upon them, and hence it is illusive and transitory. While on earth Jesus possessed a peace that came directly from God the Father, was above circumstances, and was unbreakable and unending. And this is the kind of peace He has imparted to as many as trust Him for it.

War, for example, drives many people almost mad with fear of the things that may come out of it; but not so the divinely possessed Christian. In the midst of a tottering world the Christian has been able to stand quiet and calm, his eye upon God. His vision beholds a glorious age that is soon to be, and his heart is garri-

soned beyond the possibility of successful assault or even of serious disturbance. This is the man among men who, whatever the danger and confusion, can be still, because he knows God. And such a man, so kept, is the present miracle of miracles and the indisputable evidence that Christ's promise of peace was real and was not promised in vain.

The peace foretold by Christ was to take away all anxiety and fear. The words, "Let not your heart be troubled, neither let it be afraid," were more than an exhortation; they were also an empowering and an enabling. Jesus was not tantalizing His disciples—holding up an ideal that was out of reach, and urging them to a hope that was never to be realized. When He said, "Let not," He implied, it need not; and those who heard Him knew that Christ stood ready to take from each one's life the last vestige of anxiety and fear.

But let it be noted, He did not say that He would deliver them from all *occasion* for disquietude. On the contrary, He told them, almost in the same context, that they would be persecuted even as He had been, that they must suffer for His name's sake, that in the world they would have tribulation, and that not a few would be asked to follow Him even unto death. What He meant, then, was that in spite of these experiences, and in the midst of these circumstances, His peace would ever comfort and uphold them. Thus He revealed to all His disciples the quality and duration of the peace of which He spoke. They were not to be agitated, nor were they to be timid. They were indeed to be like lambs among wolves; but also they were to have beside them a Shepherd brave and strong, so there would be no need of distrust or disturbance. They were certainly to be delivered unto tribulation, but also they were to be delivered out of it, and hence they were not to fear what men might do to them. They might even be given up to death, but they would most surely be resurrected from the dead. Their hope was not to diminish but was to be steadfast to the end.

And such peace God has never failed to give to all who have put their confidence in Him. Through many ages past, trustful souls have found that floods of sorrow have not been able to quench it or fires of persecution destroy it. And through what has been, through whatever may come, the promise is the same. The declaration of the Master has gone forth, and no man can change it: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

Crowning the Pope

By C. MERVYN MAXWELL

ROMAN CATHOLICS who visit Pope Paul VI expect to kiss his ring. Some, on certain occasions, kiss his foot. And when he travels in official parades he is often carried along on men's shoulders.

To Protestants the most conspicuous characteristic of the Catholic Church is probably the great honor that its members accord to their pope. This article will say something about how the pope came to enjoy his unique prestige.

Our story is moving on into the time of the Emperor Constantine (306-337) and the centuries that followed him. But before discussing the development of the papal primacy, we must take up some other subjects in order to prevent a wrong impression. Although it is true, as the previous articles have pointed out, that the church "tobogganed into apostasy" so rapidly that virtually all the major errors of Catholicism were apparent before the reign of Constantine began in 306, it must not be assumed that the Spirit of Christ ceased to reveal itself in the early Christian church.

For example, the decades after Constantine produced one of the most devoted Christians of any age. At his conversion as a teen-ager John Chrysostom (or John of the Golden Mouth, so named because of his remarkable eloquence) gladly renounced a promising career as a public orator and threw himself into the life of the church. Indeed, his early enthusiasm led to sacrifices that for a while nearly ruined his health. After several years of intense Bible study he was called to the position of preacher in the large church at Antioch, and for 12 years held his congregation so spellbound with his wonderfully practical messages based on Scripture that his hearers frequently broke into spontaneous applause! He is still regarded as the ablest preacher of his generation and, by many, as the greatest expository preacher of any generation.

In due course and against his will John Chrysostom was called from Antioch to become the bishop of Constantinople. In his new position he denounced with unsparing vigor the hypocrisy and wickedness that he found abounding in the capital city;

and he practiced what he preached. Whereas the previous bishop had reveled in luxury, Chrysostom put a stop to banquets and lavish manners, and by living simply as a monk, managed to save enough in one year to build a hospital for the poor. Increasing hostility in high places did not frighten him from his fearless and faithful calls to repentance. But his enemies had their day. He was exiled at last and forced, in spite of poor health, to keep pace over long distances with a marching Roman army, and died, broken in body but not in spirit, with his life's motto on his lips, "Glory be to God for all things. Amen."

John Chrysostom was by no means the only devout Christian of antiquity. Although the letter from Clement of Rome (A.D. 95) to the church in Corinth mentions belief in the immortality of the soul, as stated in the first article in this series, its appeal for peace among brethren is truly Christlike. Polycarp's courage at his trial

—"Eighty and six years have I served my King and never has He done me wrong"—and Blandina's fortitude through endless days of torture—"I am a Christian"—are examples worthy of the church in any era and are only two of many that could be cited. Perpetua and Felicitas, young married women, placed their newborn babes into the arms of deaconesses and walked into the arena with courageous resolution, even if with tears as well, rather than renounce their faith. When Marinus was to be promoted to the rank of centurion in the Roman army (A.D. 260), he openly declared his religion, and lost both his job and his life.

Another aspect of the fourth- and fifth-century church that is commendable, in spite of the deepening apostasy of the times, is the series of ecumenical councils by means of which the church came to a full and largely correct understanding of the natures and person of Jesus Christ.

In the early centuries many strange ideas about Jesus circulated among the believers. Some people said that Christ was a temporary form of the Father Himself. Others thought He was merely an ordinary man in whom God's power or word resided. Some were so sure that He was a true God that they spoke of "two numerically distinct" Gods, the Father God and the Son God, even though this hardly agreed with Biblical monotheism. And others said, much as Jehovah's Witnesses do today, that Christ was only an inferior, created god.

But in the early fourth century the church began really to come to grips with this important question. At the Council of Nicaea (325), which the Emperor Constantine convened, the point was emphasized that Christ was, indeed, truly God; and at the Council of Constantinople (381) the view was expressed that He was also fully and truly man. A bishop called Nestorius argued that Christ was evidently two persons, but the Council of Ephesus (431) came to the conclusion that Christ was only one Person. When this decision, in its turn, encouraged the monk Eutyches to say that Jesus must have had only one nature, the great Council of Chalcedon was convened (451). After careful consideration this epochal council concluded

Fireflies

By NORMA BIGGINS

Did you ever watch a firefly
Flitting through the gathering gloom?
He is not disturbed by darkness
Nor afraid of coming doom.

He enjoys what God has given—
Flowers and trees and grass and air;
You will never find him moping
Any time or anywhere.

His is not an envious nature,
He won't sulk because he's small;
He just lifts his wings and twinkles
All along the garden wall.

He knows he's not a lighthouse
Sending beams far out to sea.
But he does what God would have him,
And he shares his light with me.

Have your friends received more talents?
Do your efforts seem but weak?
Maybe you should go to Jesus,
More contentment there to seek.

God has for His human children
Many tasks both great and small,
If you cannot do the big things—
Twinkle by the garden wall.

that Christ in His divine nature is as truly God as is His Father, and in His human nature is as truly human as His mother, and that these two natures are still distinct and yet at the same time are joined into one single Person. This decision, known often as the "definition of Chalcedon," has to most Christians ever since seemed satisfying and inspired.

"Was the human nature of the Son of Mary changed into the divine nature of the Son of God?" asked Ellen G. White. "No," she replied; "the two natures were mysteriously blended in one person—the man Christ Jesus."—*The SDA Bible Commentary*, Ellen G. White Comments, on Mark 16:6, p. 1113. "In Christ, divinity and humanity were combined," she said in another place. "Divinity was not degraded to humanity; divinity held its place, but humanity by being united to divinity, withstood the fiercest test of temptation in the wilderness."—*In Review and Herald*, Feb. 18, 1890, p. 97.

But it was during these same fourth and fifth centuries, while the church was coming to its apparently correct conclusions about Christ, that it was advancing rapidly in its very regret-

table exaltation of the Roman papacy, and to this we must turn our attention now. The process was gradual and was assisted by many circumstances.

It was natural that the Christians in at least the Western reaches of the Roman Empire should have felt from early times a special regard for the bishop in Rome. Rome was the capital of the empire and its population of a million or more was vastly greater than that of any other city in the known world. Alexandria, Egypt, came a poor second with perhaps 300,000, and most other "large" cities were considerably smaller. As the largest city, Rome undoubtedly contained the most numerous Christian congregation. Everyone knows that leading a large flock lends prestige to a pastor.

Equally important to the ultimate rise of the power of the pope was the fact mentioned last week that Rome was the only Western church of any size known to have been founded by an apostle—and the church in Rome was founded (or so it was believed) by two apostles, Peter and Paul. Rome was thoroughly and undeniably "apostolic." In the antiheresy controversies it was held vital to belong to an

apostolic church, or at least to agree with one. Many Western Christians were anxious from time to time to prove their fellowship with apostolic Rome.

Then, too, the emperor in course of time virtually moved out of Rome and ceased to rule the empire from that city. This naturally increased the importance of the leader of the large local Christian community there by default.

But without two other factors, none of these would have given the pope his ultimate primacy. The first of these was the vigor, ambition, and sheer capability of many of the early bishops of Rome. As early as A.D. 95 Clement of Rome did not hesitate to inform the church in Corinth how to settle a local quarrel. A century later Pope Victor dared single-handedly to excommunicate thousands of Christians (the Quartodecimans) in Asia Minor. In 220 Pope Calixtus took it upon himself to begin the forgiveness of adulterers. Even though the Council of Nicaea (325) said that no bishops who had been punished could appeal for a retrial to anyone outside their own provinces, Pope Julius (337-352) said that they could: They

The art of living

BY MIRIAM WOOD

when you're Young

PRINCIPLES Many young people ask: How can I be better liked? How can I manage to have more genuine friends, the kind who will last for years and years?

AND PITFALLS These questions, or variations on them, are asked so frequently that I sometimes wonder if *anyone* feels truly liked and accepted when he's young! Those who do, seem to be in the minority. And it's a shame, really, because a feeling of friendlessness, of isolation, is one of the heaviest burdens one can carry.

There are, however, no simple solutions to complex problems. I've said this many times and doubtless will repeat it upon numerous occasions in the future; it is so undeniably true! However, the fact that a situation is so difficult makes it even more imperative to explore every possible solution. With this philosophy in mind, I've been giving a great deal of thought to ways and means whereby a young person can feel warmly and securely part of "the group." In trying to boil it down, to get at the kernel of the matter, I've decided on one particular line of reasoning—not a new one, but an effective one.

The basic key to good human relations is to make another person feel that "he" counts. On the face of it, this statement is so simple as to seem almost ludicrous. But explored in depth, there are innumerable inferences, innumerable implications. Because, you see, the entire picture of yourself that you present to the world is involved here. Essentially, it means that you "live" an attitude, for insincerity in this area is always detected, sooner or later. There's a whole world, an entire *ocean*, of difference between making others feel that they really "count" and merely manipulating them (or attempting to do this) for your own purposes.

Logically we could divide the problem into (1) internal attitudes and (2) external manifestations. Strangely enough, a completely correct, completely sincere attitude toward others may not always "come through" undistorted. The art of living in this area requires a bit of rather careful self-examination regarding behavior. For instance, the following mannerisms are pretty well guaranteed to make others feel minimized. (I'm cringing as I write, for I am guilty of some of these, I fear!)

1. The practice of interrupting others or making it clear that you just can't wait until they've finished speaking so that you can make your own (much more important) remarks.

2. Telling your friends their faults, unless they ask you specifically to do this, and even then, extreme delicacy is called for. Few people can bear to face the truth about themselves. I read recently that this is like shining a blinding light mercilessly into the eyes of a victim. It just doesn't increase his vision! (After all, God is the judge—isn't He?)

3. Expecting people to drop everything to accommodate you, but never being willing to inconvenience yourself even slightly.

4. Acting too "possessive" with others. Friendship just can't be an "all or nothing" kind of thing; there really is "safety in numbers" since too-intense friendships almost always are eventually shipwrecked on the shoals of jealousy.

5. Demanding that others "baby" you along.

6. Inflicting your moods on others. If you aren't always deliriously happy (and who is?) at least you shouldn't be leaping wildly from the valley to the mountaintop over and over again. It's so unnerving to your friends; they become psychologically dizzy!

7. Being unreliable. Broken promises lead inevitably to broken friendships.

Other points might be discussed, but the ones I've listed have a direct bearing on whether others feel that they "count." If you can engender this feeling, by a sincere application of specific principles, and a firm avoidance of the pitfalls, you'll have friends—and *you'll* be a friend worth having.

could appeal to Rome. Pope Damasus (366-384) told the bishops in Illyria to get the pope's opinion first in any argument. And Innocent I (402-417) specifically claimed authority as the heir of Peter throughout Italy, France, Spain, Britain, and Africa; while Pope Zosimus (417-418) insisted that the *tradition of the fathers* assigned such great authority to the Roman see "that no one would dare to dispute it."

The "tradition of the fathers." There it is. Each strong-minded utterance of a strong-minded man sets a precedent for the next strong-minded man. In time people come to believe what they say, if only because it has become a tradition.

Leo I (440-461) was the greatest of the early popes. He saw to it that his legates presided over the crucial Council of Chalcedon and pushed hard to have his personal opinions prevail there. When Attila led his Huns into Italy, Leo in person went out to meet him and persuaded him to spare Rome. What though the Huns had already been decimated by defeat and disease and were probably already too weak to attack the city? The incident helped Leo's public image enormously. Later he negotiated successfully with the Vandals as well.

And he picked a fight with old Hilary of Arles! Hilary was a godly man and the chief bishop in France; but a man of spirit who would not bow to Rome in every case. Leo watched his chance, then pounced like a cat. He made a test case out of a local disagreement, called on the empire for help, and forced Hilary to undertake a pilgrimage to Rome, through the Alps, in winter, to be disgraced. Even many Catholics today cannot quite forgive Leo for this. But think what it achieved for the power of the papacy!

Notice that Leo called on the empire for help. Here, in addition to the vigor of the popes, is that second vital factor. "The dragon gave him his power, . . . and great authority" (Rev. 13:2). Perhaps for devotional reasons, but probably also for administrative purposes, one emperor after another either conceded or offered power to the papacy. Strongly centralized governments even to this day often prefer to work with strongly centralized churches, since it increases their own authority and simplifies administration.

In 380, when heretics were denying the Trinity, the Emperor Theodosius I (379-395) decreed that everyone had to believe in the doctrine of the Trinity precisely as it was defined by the Pontiff Damasus of Rome and by Bishop Peter of Alexandria. In

381 the same emperor forbade heretics to hold meetings under pain of exile. In 445 the emperors Theodosius II and Valentinian III helped Pope Leo, as mentioned above, by stipulating that anyone in Gaul (they had Bishop Hilary in mind) who disobeyed the pope's summons "shall be compelled [to obey] by the governor of the province" under threat of a stiff fine of ten pounds' weight of gold.

When Pope Gelasius (492-496) daringly wrote that "there are two powers, august Emperor, by which this world is chiefly ruled, namely, the sa-

cred authority of the priests, and the royal power," and that of these two, "that of the priests is the more weighty," Emperor Anastasius let him get away with it.

Finally as is well known, Emperor Justinian in 533 said that the bishop of Rome was "superior in honor" to all other bishops, and that he was "the head of all the holy churches."

It was not a sudden thing, this virtual crowning of the pope by Justinian. Many factors contributed to such a climax over several centuries of time.

(Continued next week)



Kind Only for Pay?

By LOIS C. RANDOLPH

MRS. WILLIS told her family at the dinner table that she wanted to get a message to her dressmaker, but neither of her sons, Bert or Frank, offered to go. However, when mother suggested that they both go directly after school, they gladly agreed to deliver the message.

After giving the message to the dressmaker, the boys decided to walk home another way, one that led them by Mr. Gray's property. He had a large market garden, and as the boys walked by they admired the long rows of celery, beets, and onions. Just beyond these rows they spied a handsome cow enjoying a good supper of fine cabbages.

Bert was always very observing. "Why, that's Mr. Carter's cow. How did she get into the cabbages? She must have waded up the brook from the pasture. The other day I saw three of Mr. Carter's cows standing in the water."

Frank thought a moment. "Look, she has not yet harmed the bed of cabbages much. She has eaten only two or three heads. Let's drive her out and take her on home."

"I will help you drive her out of the cabbages, but I am *not* going to retrace my steps and go over that road again. It's nearly a mile back to Mr. Carter's. We would be late for supper. I'm tired and hungry." Bert slumped.

With some difficulty they got the cow out of her feasting place. "We ought to take her home," persisted Frank.

Bert shook his head. "If Mr. Carter would give us some of his pears, I would go, but he would not spare even one. He would only give us thanks, and you're welcome to all the thanks Mr. Carter gives you." Then Bert headed for home.

When Frank got home, the family was nearly through with supper. Frank told what had delayed him. Then mother turned on Bert, "Why didn't you go with

your brother and help him? Two would have been better than one." Bert hung his head and gave no answer. Somehow it did seem selfish to have let Frank go by himself.

"I'm glad I went, for Mr. Carter seemed so pleased. He said he wouldn't have had Bessie damage Mr. Gray's garden for a thousand dollars. This evening he will go over to talk to Mr. Gray about the cabbages," Frank explained.

Next Frank's father spoke up. "I am most grateful to Frank for doing this favor for Mr. Carter, and I'll tell you boys why. Today Mr. Carter did me an unusual kindness. How I appreciate that neighbor! For many days I have been very short of money, and I had a note due this very day. As I was coming out of the bank feeling very low in spirits, Mr. Carter, with a smiling face, was ready to walk into the bank.

"He looked searchingly at me. 'You look worried. Could I possibly be of any help to you?' he asked.

"I told him about my predicament with the money and how I had thus far been unable to raise the needed amount to meet the note.

"Mr. Carter smiled broadly. 'You must have been praying for help to have me come by with the necessary money just at the right moment. Here I am with eight hundred dollars to deposit in the bank, but I can just as well let you have that amount instead of the bank. If you want it, you will be quite welcome to it.'"

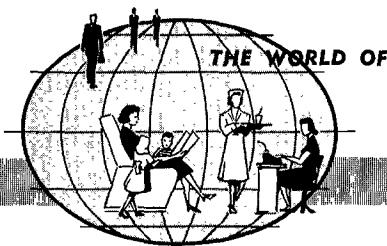
Father looked straight at his selfish son. "Do you suppose for one moment that a boy who will not do a kindness for a neighbor except for pay will grow up to be a generous and helpful man like Mr. Carter?"

Bert was seeing his selfish action in a new light. "Daddy, I see what you are driving at."

A week later a basket of pears was left at the Willis' door marked for Frank Willis. They had come from Mr. Carter's orchard.

"Bert, try one," urged Frank. "They are sweet and juicy."

"No doubt they are good, but I don't deserve even one of them. To teach myself a lesson I won't taste a single one. I think Mr. Carter is a fine man the way he loaned dad money and all. Next time I can do him a favor I'll walk five miles, if necessary, to help him."



The Adventist Woman

Conducted by DOROTHY EMMERSON

Where There's Song There's Hope!



S. E. BOHLMANN, ARTIST

By IVY R. DOHERTY

YOU'LL love this German trumpet music," my husband promised as he drew a new record from its cover. "The melodies are so pure, so simple. They're beautiful!" With a smile he set them playing.

It had been a long time since I had heard those old melodies. Such nostalgia overpowered me that I fled from the room to hide my tears. Those songs had meant so much to me in my childhood!

During the years of monstrous world depression in the thirties, my father worked ten hours daily with pick and shovel quarrying rock for our local roads. For this blood-sweat-and-tears effort he earned the equivalent of three dollars weekly to support his family of eight children.

Family Singing

Bone weary at night (and looking back now I know he must have been very tired) he would sit down to a meal, which often consisted of nothing but potatoes. But as soon as the meal was over he would invariably burst into song which brought a spontaneous reaction from the whole family. "Singing parts" was as simple to

us children as breathing. No one taught us how to produce harmony. It just grew on us!

My mother and half the family sang soprano, my father sang tenor, and the rest of us took up the alto part. Among the many songs we sang were "There Comes to My Heart One Sweet Strain," "The Holy City," "Whispering Hope," "The Ash Grove," "Flow Gently, Sweet Afton," and also some of the tuneful German airs that were on the record my husband had just brought home to me. We had sung English words to these melodies, and, no doubt, over the years many have been the words set to the classic old airs.

We had no musical instruments in our home. I remember that I used to set up a keyboard with knives, spoons, and forks spread in orderly fashion along the edge of the table. On these I would "play" the melodies with eager fingers and heart aching with longing for an instrument on which to express my deepest feelings. Someday I would own a piano and an organ. Yes, someday I really would!

It was an oft-repeated comment of the local villagers, "If you want to

hear a concert, just go any night to Duffy's corner and you will get it."

We had no idea when that dreadful poverty would end but with every chord we produced hope was sparked and we knew there would finally come an end to the ghastly privations.

There is no way to measure the value of our Duffy's corner concerts, but I have the feeling now that the singing we did together saved my parents from mental collapse during those blighting years.

The early experiences with song have meant much to me in my blackest hours. Hope sparks anew even from the depths of deepest despair when I sing words that from childhood on have become a special part of my existence.

What could I give my five small foster daughters that would be of value to take with them when they eventually had to leave our home? Each had come from deplorable home situations, rejected and deserted by their parents. They were destitute, ill-trained, poor little souls. Oh, yes—a song!

"I'm a child of the King, A child of the King!

With Jesus, my Saviour, I'm a child of the King!"

How lustily and how often they sang that gospel song! I taught them many other songs, but this was the one they liked the best. I think it will come back to them with all its forceful meaning in the years that lie ahead.

My own children have accumulated a vast repertoire of songs since babyhood. Even now, my 17-year-old son sings himself to sleep every night! His habit brings a rather sickly, patronizing smile from the more sophisticated who discover it, but every time I hear his night songs I thank God. He certainly doesn't belong to the current "lost" and "beat" generation. No, I am much assured that within his young heart are both happiness and hope.

I remember one dark day, when I was almost numb with a problem that tried to overpower me, the words came to me: "I won't be pushed down and feel sorry for me. Instead, I'll sing!"—and I sang! It was quite an effort to get any tune out at all. But my tiny daughter heard my attempts and soon she also was singing. All day long I heard

snatches of song from her. The contagion of my song managed to lift both of us.

There are volumes of uplifting songs both secular and sacred for us to sing. Why not take your hymnbook right now and learn all the words of one hymn? Recite them to yourself and sing them over and over as you go about your work. Every week, learn the words of a new hymn.

When service time comes at your church, let your voice swell with joy and praise. If you do not have to read the words from the book they will have a deeper significance. Once you have learned them they are really yours!

Think of the words in your blackest hours. They will be balm and comfort to your soul and they will give you hope in the hours when all seems lost and finished.

Most important of all, teach your little children to sing. A long, treacherous road lies ahead of them. If you teach them to sing, they have purpose, praise, and hope to keep them looking forward and upward.

A Lesson in Hospitality

By DORIS HAUSSLER

MY HUSBAND was guest speaker at the seaside church of Costa Mesa. At the close of the service I noticed a fragile little woman hurrying toward us through the crowd that streamed down the front steps. Her face was beaming.

"I'm Aunt Mary Johnston. You're coming home to dinner with me today," she announced.

I looked down into the friendly, sparkling eyes of this total stranger—this diminutive bit of "lavender and old lace"—and immediately felt at home.

"We'd love to," I assured her.

"Wait right here. I'll be back in a minute," and she was off on her errand of friendship, extending the same invitation to the other visitors who were there for the first time.

"What will she do if they all accept?" I whispered to my husband.

"We'll soon find out," he grinned. True to her word, she was back in a minute.

"I'll ride with you to show you the way," she said, her face all crinkly with laugh wrinkles.

When we arrived at her modest, immaculately kept home, other cars were pulling into her driveway. This is going to be interesting, I thought to myself. What will she use for food?

The welcome she gave each of us was warm and genuine. After depositing my purse and hat in the bedroom I followed her to the kitchen and offered to help. ("At least I can open the cans," I told myself.)

"Everything is ready. All we have to do is warm it up." She hurried to the refrigerator, threw open the door, and I gasped in amazement at its contents. By the time we sat down to the delicious dinner I was bursting with curiosity.

"Aunt Mary, do you prepare this much food every weekend?"

"Sure," she laughed.

"What do you do if there are no visitors to help you eat it?"

"Oh, I bring some of the church members home with me, or take it around to the neighbors," she chuckled. I looked at this frail little woman who couldn't have weighed more than a hundred pounds.

"Aunt Mary, do you mind telling me how old you are?"

"I'm past ninety," she twinkled. We could hardly believe it, she was so alive, so alert.

That Sabbath afternoon was not spent in idle chatter. Aunt Mary led us in a timely and inspirational discussion of hard-to-understand references in the Bible. We marveled at her knowledge of the Scriptures and of her familiarity with the writings of Ellen G. White.

"When do you do all this studying?" I asked.

"Oh, sometimes I wake up in the night. So, instead of lying there fretting because I can't sleep, I study." What an example for the rest of us, I thought.

"I must show you my family." Aunt



Mary Johnston, 93, of Costa Mesa, California, in 1967 mailed to Korean orphan children 42 dolls, plus crib quilts she had made.

Mary excused herself and disappeared into the hall. Soon she was back with a large box of dolls.

"Aren't they darling!" one of the girls exclaimed, as we lifted them one by one from the box and turned them around and around.

"They're for the children in our orphanage in Seoul, Korea. I must ship them right away so they'll be there in time for Christmas." Aunt Mary's eyes were dancing.

"How many are there?" someone asked.

"Forty, I think. I buy them unclothed and my friends help me dress them."

While we were admiring the dolls the postman arrived with two large bundles of *Listen* magazines. By now we were so intrigued with the activities of this little woman that we asked, "Whatever do you do with all those papers?"

"Oh, I send them to five boys' clubs, the inmates of the police station, a Big Brothers Club, and three alcoholic rehabilitation centers." She counted their various destinations on her fingers.

Noticing an interesting-looking chart on her kitchen wall, I questioned her about it.

"That," she laughed, "is my Investment chart. I'm so thankful for my friends that I make a mark for everyone who drops in to see me without having been invited. Then at the end of the month I add up the marks and pay the Lord ten cents for every visitor I've had."

"Coming to your house is such a treat you should charge ten cents admission," I suggested.

"Oh, no!" Aunt Mary laughed. "I'm so thankful to the Lord for giving me so many friends that I'm glad to give the ten cents. I just wish it could be more."

"From the looks of that chart you must have quite an offering at the end of the year," I hinted.

"This is the first of October. For the past nine months it has amounted to only ninety dollars."

Only ninety dollars! Silently I did some simple arithmetic. Nine hundred callers in nine months. One hundred visitors in one month or an average of three a day. What a reward for her hospitality! Ten cents for each one. By the end of the year her Sabbath school Investment offering would amount to \$120. How quickly the work could be finished if all Seventh-day Adventists were as generous and grateful for their blessings!

For twenty-three years since her husband's death Aunt Mary has lived alone in her cottage by the sea. Although alone, she is never lonely, for her constant thought is of others.

From the Editors



KEEPING CLEAR OF THE GOLD CRISIS

The current balance-of-payments dilemma of the United States and the attempt by investors of other countries to exchange dollars for gold has led in recent weeks to serious re-evaluation of the world monetary system. Business and government officials have watched with strange fascination as earthquakelike shocks reverberated from continent to continent.

We have noted with particular interest the observations made in the press about the effects the gold drain and the possible devaluation of the dollar would have on the average consumer. We have wondered also what effect a major upheaval in financial circles would have on the work of the church.

On one hand, Adventists take their money seriously. Earning power is a talent given of God, and money earned is a stewardship. Every one of us wants to make the best possible use of his money. On the other hand, Adventists may also have a rather detached attitude toward money. Love of money is described as the "root of all evil." Cash apparently is more worldly than spiritual. It is a part of that which "moth and rust doth corrupt."

Money and Self-gratification

The people who view money as an end in itself or as a means of self-gratification felt their personal empires shaking during the past few weeks. They might have seen these headlines (from the *New York Times*): "Market Slides; Trading 'Chaotic,'" "Smart Money Is on Gold Hoarders' Side, Some Say," "Prices of Bonds Continue to Skid," and "Economic Crisis Shaping Today." How they must have wished that there were some place in the world where they could place their money in complete confidence that there would be no loss. How they might have wished to end all worries about fluctuations in business conditions and about buying and selling. There is no such place on earth. Such worldly investors might occasionally cast jealous eyes at the Christian, for here is a person largely unaffected by the fluctuations of the market, by devaluations of currency, and by changes in the price of gold. For the Christian has discovered the secret of spiritual diversification.

Diversification is a common word in business circles today. In simple terms it means not putting all your "eggs in one basket." A manufacturer diversifies when he begins to produce items in more than one line. Investors diversify by purchasing stock not just in one company but in many. But true diversification for the Christian is different. He moves out of the realm of material things and places his confidence in God and in spiritual values.

More than money, more than giving, is involved here. The Christian considers everything that has value—time, abilities, relationships with others, care of property, and the decisions of what to buy and what to sell. These all may be invested either for material or spiritual profit.

Cash or other assets invested in stocks, bonds, or real estate hold no guarantee of growth or dividends. However, our investment of time, talent, or funds in spiritual affairs promises rich returns both in this life and in the life to come. These are sure investments.

Ellen G. White says: "Would men make their property secure? Let them place it in the hands that bear the marks of the crucifixion. Would they enjoy their substance?"

Let them use it to bless the needy and suffering. Would they increase their possessions? Let them heed the divine injunction, 'Honor the Lord with thy substance, and with the first fruits of thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.' Proverbs 3:9, 10. Let them seek to retain their possessions for selfish purposes, and it will be to their eternal loss. But let their treasure be given to God, and from that moment it bears His inscription. It is sealed with His immutability."—*The Acts of the Apostles*, p. 345.

Proper diversification means investing in the kingdom of God first and foremost. As an example let us take a particular ability—mathematical ability. We must ask: Am I using this ability to the fullest extent in my work, for my family, and for the church? Am I using this ability to help others? Can I find some needy student who requires tutoring? Are there any problems in the conduct of the work of the church that could benefit from my ability? Or do I use this ability exclusively for my own enjoyment and benefit?

And so we may move down the list of our own abilities, talents, and possessions both present and potential, asking the same kind of questions.

The international financial crisis of the past weeks has been serious enough, but nothing can be more serious than a man's relationship to God, for if he has not made the proper use of what God has given him, he cannot be rewarded as a faithful steward. Those who put all their trust and confidence in God, placing their treasures in His hands, need have no fear as to the returns on their investments.

F. D. Y.

God's Will . . . and Us—3

DECISION MAKING AND CHRISTIAN MATURITY

In the two preceding editorials we noted that God is deeply involved in all that happens throughout His vast domain. He has purposes for both animate and inanimate nature. Inanimate nature fulfills His will automatically, for it has no reasoning powers and no will of its own to pit against that of its Creator. But intelligent creatures, such as men and angels, may live without reference to God's will if they choose to do so. Lucifer and his followers—both angels and men—have demonstrated this. They also have demonstrated that this course leads to disaster and death. The only safe and wise course for intelligent creatures is to find and follow God's will at all times. To help man know God's will, three major aids are available—His Word, the workings of Divine Providence, and impressions of the Holy Spirit.

This week we wish to emphasize two points that we have hitherto but alluded to, namely, that total surrender to God is necessary if His will is to be carried out both in the major and in the minor decisions of life; also, that in most cases God reveals His will and carries forward His purposes in the consecrated life without any special signs or emotional upheavals.

It is important for Christians to recognize that God has endowed human beings with large intellectual capacities

—the ability to gather information, evaluate findings, and make judgments. These abilities develop only as they are used. If God were to indicate through signs what His will is in every situation, the Christian would gradually become mentally impotent. Just as a child's legs, if unused, would not grow strong, so the power of decision making would not develop if not exercised. God thinks too much of us to weaken us by making decisions for us that we should make for ourselves.

In saying this we are not encouraging men to act without God, and to depend on unsanctified reason. Far from it. We believe that basic to all right decision making is the surrender of the mind and will to God; but having made this surrender, man must move forward, making judgments in harmony with the best light available. To find God's will in a given situation may require a careful study of His Word to discover how He related to men anciently in a similar situation. It may require careful observation of current events in order to discern the movements of Providence. Certainly it will require a spiritual sensitivity that will respond to the impressions of the Holy Spirit.

But once a man has placed himself in a right relationship with God and has done all he can to obtain available facts, he should make his decision and move forward confidently. He should not wait for signs to strengthen his weak faith. "We are required to bring all our powers under the control of God, *exercising our faculties* in accordance with the light He has given."—*Selected Messages*, book 2, pp. 28, 29. (Italics supplied.) Like a human father, God gives special guidance in those areas where we cannot find the way ourselves, but as one writer has said, Christians should "not agonize in immaturity over decisions which He [God] has given us the facilities to determine for ourselves."

Signs for Weak Faith

We stated last week, and we restate here, that we believe God at times honors the faith of His followers by giving signs that indicate His will. We are convinced, however, that the maturing Christian will more and more act promptly on God's Word, depending less and less upon confirmatory signs. He will make decisions, not on the basis of self-established signs, but on the basis of the teachings of God's Word and what is logical and reasonable.

Anyone today who looks back at the experience of Gideon and envies his fleece miracle, should be reminded that this was merely a concession to weak faith. Gideon would have been a much more inspiring figure if, instead of taking counsel with his doubts, and vacillating even as he endeavored to follow signs, he had stepped forward with courage, saying, "Lord, You have said, 'Go in this thy might, and thou shalt save Israel from the hand of the Midianites' [Judges 6:14]. I believe Your word. I surrender myself to Your purposes. Grant me the wisdom that I need."

Perhaps one reason that some Christians seem confused about the will of God in various situations is that they want and ask His help only in times of crisis. Most of the time they want to run their lives and make their decisions without divine guidance. But Christians who want to reach spiritual maturity must surrender their lives fully to God moment by moment, day by day. Thus the thoughts, the purposes, the tastes, all will be molded and guided by God.

In the fully surrendered life, all plans will be given up or carried out "as His providence shall indicate" (*Steps to Christ*, p. 70. Italics supplied.). How wonderful is the assurance: "If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that *when obeying*

Him we shall be but carrying out our own impulses."—*The Desire of Ages*, p. 668. (Italics supplied.)

The kind of life that we have been discussing requires not merely study of God's will as revealed in His Word and in life's daily providences, it also demands a strong prayer life. The true Christian will "take to Him *everything* that perplexes the mind" (*Steps to Christ*, p. 100. Italics supplied.). The Christian will "move forward on his knees."

Prayer Not a Substitute

But here again, prayer is not to be a substitute for personal decision and judgment. To illustrate this let us note the case of a young man who became engaged to a girl in college. The girl invited him to her home for the summer, and he accepted. How did he spend his time? In his room praying that God would reveal whether this was the girl he should marry. He left his room only long enough to eat his meals, and seldom spoke to the girl lest he "interfere with God's will."

The young man was right in wanting to know God's will, but he was foolish to bypass God's useful methods for revealing His will. Instead of staying in his room, the young man should have spent considerable time with the girl. Through association he could have discovered whether her personality traits were compatible with his, whether her aims in life were similar to his, whether her character would deepen his dedication to God or draw him away toward the world. Though sincere, this young man was misguided about how to discover and relate to God's will. He revealed a basic unwillingness to use the judgment that God had given him.

We believe that the philosophy set forth in these editorials regarding how to ascertain God's will not only is sound, but has the greatest potential for developing character, strengthening faith, and encouraging spiritual maturity. It is a philosophy that may be applied to every aspect of life. Before making a decision a person may seek counsel from others whom he considers more mature or who possess information he may lack, but in the final analysis no one should depend on someone else to determine God's will for him. God expects each person to make this judgment for himself.

For example, a person receives a call to the mission field. May he with safety say, "Without question it is God's will that I go; if it weren't, I wouldn't have received the call"? Suppose three calls arrive at once. Would all three represent God's will? Clearly, only the individual himself possesses all the information necessary to make a consecrated judgment as to which of the calls, if any, represents God's will for him. He must prayerfully bring this information to bear on the situation, then believe that God will help him make the right decision—using his dedicated intellectual faculties.

Only at the peril of remaining immature in the matter of making spiritual judgments can a person accept other people's decisions—even those relating to placement in God's work. No one can safely put his life and mind into neutral, and let others make his decisions for him. Those who do will remain spiritual adolescents, who, like some teen-agers, want authority without responsibility.

Willing Precedes Knowing

When Jesus was here, He said, "If any man will do his will, he shall know" (John 7:17). He was referring primarily to doctrine, but the principle is applicable to other aspects of life. Christians who are fully surrendered to God do not usually remain long in doubt as to what God's will is in a given situation. With the Ten Commandments and the lessons of sacred history before them, they use sanctified judgment to apply eternal principles to their own problem. The problem may involve eating and

drinking, it may involve fashion and dress, it may involve education or marriage, it may involve employment or finance. But whatever it is, "if any man *will do his will, he shall know.*"

"The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength."—*The Desire of Ages*, p. 668.

God expects Christians in these closing days to know

LETTERS



VEGETARIAN DISHES

EDITORS: Re Creative Cooking recipe: For a long time we have hoped for guidance on vegetarian dishes that are attractive and tasty. From experience I can tell you that only in recent years have we finally learned how to prepare vegetarian dishes that are truly mouth watering. Our new dishes are now far superior to any meat dishes we formerly served.

RUBEN and NANCY NEUHARTH

Inglewood, California

CROSSES ON CHURCHES, PRO AND CON

EDITORS: Re crosses on churches: I am convinced that the desire to erect this symbol is the same one that moved the Israelites in Samuel's day—"We will have a king over us; that we also may be like all the nations." Whom do we want to copy—Babylon and her daughters? Why put up this Christless cross? To add the figure of Christ would make for realism, but that is "not done" today. Instead of a mute symbol, why not blazon a distinctive message on every Adventist church, such as "Jesus said, I will come again"?

J. E. C. DAVEY

Bedfordshire, England

EDITORS: Re crosses on churches: Certainly Seventh-day Adventists believe that the cross is the central event in the plan of salvation, and that the chief business of the church is to lead the world to accept that salvation. If we can use charts picturing ten-horned and four-headed beasts to make it easier to comprehend the great prophecies, we ought also to use visual means to make it easier to understand and remember what our salvation cost—the death of God's Son on the cross of Calvary.

The sacrificial system, the slaying and bleeding of the animal, often by the offerer's own hand, was a vivid, tangible reminder to Israel of the horror and repulsiveness of sin. Today, we must look back to the cross of Calvary to see the inevitable result of sin. This will prevent us from "regard[ing] sin as a trivial thing" (*Steps to Christ*, p. 33). This "alone can effectually restrain from sin

in this world. . . . All who wish for security [from sin] in earth or heaven must look to the Lamb of God."—*The SDA Bible Commentary*, Ellen G. White Comments, on John 2:14-17, p. 1132.

If the cross is to play such an important part in keeping us from sin, is it not appropriate to aid our imaginations with a concrete representation? Christ in His parable tied His teachings to everyday objects and happenings that His hearers would see often. And our imaginations are handicapped by their dislike for making us uncomfortable, as, of course, picturing ourselves as murderers, does.

Obviously, from what I have said, I personally would much prefer a life-sized cross of rough-hewn wood (perhaps even planted on the front lawn) to a two-foot gilded cross on the communion table, since the former is more realistic. Perhaps a realistic painting would be better yet. But, of course, these may not always be practical.

A speeding driver will slow down when he has seen a tragic wreck. A smoker is more likely to quit after seeing several smoke-blackened, cancerous lungs. These people probably knew that speeding and smoking were dangerous, but they somehow shrugged it off, until something concrete arrested their attention and they were reminded of what they knew. Do we not need to have our minds constantly drawn back to Calvary, and is not seeing a cross one means of helping us remember what we know?

M. P. NICHOLAIDES

Charlotte, North Carolina

CHAPLAIN UNIFORM NEEDED

EDITORS: The Adventist hospital chaplain is an ambassador of good will, conveying hope and cheer to patients. However, when he enters a room in a business suit, he often is mistaken for a stranger, instead of a ministering friend. The chaplain, like his counterpart in national service, needs a uniform and insignie.

A navy blue coat with left breast insignie would be appropriate. His name in easily read capital letters above the emblem, and "Hospital Chaplain" below would immediately alert the patient to his position. Such a coat worn with white shirt and dark tie (no bow ties, please) would add dignity to the chaplain corps. It would identify him in hospital halls as readily as does a priest's dark suit and collar.

Our hospital chaplains are doing a wonderful work. A dignified uniform that will

enable patients to recognize them easily will benefit both patients and chaplains.

J. DEWITT FOX, M.D.

Glendale, California

LEADERS NOT INFALLIBLE

EDITORS: Re the editorials "The Church and Heresy." Your efforts to encourage confidence in our leadership are commendable, but church leaders are not infallible. It is true that in the Word of God may be found rebukes against those who murmured against their leaders, but there are also on record forceful rebukes against leaders who erred.

Let us speak out forthrightly against wanton, irresponsible criticism of leadership, but let us affirm the right of the people to remonstrate, in a Christian fashion, against leaders who, in keeping with their human nature, may make an occasional mistake. This will keep the whole matter in proper balance.

FREDERICK DIAZ

San Francisco, California

TYPE SIZE

EDITORS: Your new multicolored REVIEW covers are very attractive and will certainly draw additional attention to this publication with its many inspiring articles.

Instead of rationalizing your position on the small size of type you use in the REVIEW, as you did to one reader some time ago whose eyes are dimming, why don't you face reality and increase the type to help the thousands of your faithful oldsters?

ARTHUR J. PETERSON

Garfield, Washington

► *Even with the present type size, our columns are far from adequate to handle the top material available for publication.*

LIKES MEN'S FEATURE

EDITORS: I appreciate the new feature "Especially for Men" by Roland R. Hegstad. He sounds like a man who has truly grown in Christ through the years. Being a wife and mother of six, I thoroughly enjoy these articles. Whether it's because I'm a woman or an Adventist married to a non-Adventist (a wonderful husband and father just the same) is the reason for this interest, I do not know. But hearing the man's side of view is what I believe we women need more of. It is encouraging, no matter what the topic, and is bound to do us good.

MRS. BURTON CRUSON

Webberville, Michigan

Dental Clinics Advance Gospel Work in Sabah—1

By SUE SMITH
Missionary Wife
Sabah Mission

One of the past year's high lights in our part of the Sabah Mission was the visit of my husband's brother-in-law, Dr. Vern Prewitt, a dentist in Sitka, Alaska. He had decided that he would like to do something for the people in Sabah, so he paid his own transportation expenses and spent a month conducting dental clinics in this area. We had 17 clinics, and he pulled 1,886 teeth for 596 patients and examined the teeth of 317 others.

The morning after he arrived at our home in Goshen we held our first clinic, but before noon I began to feel as though I was going to faint. I wasn't worth much that day or at the next clinic two days later. But I was determined not to give up. I think it was the sound of the instruments on the teeth, the smell of abscessed teeth and perspiring bodies, and the sight of so much blood that affected me. I conquered, though, and after the second day of clinics I was fine.

Because Bill and I had no one to leave the boys and Bonnie Sue with, we took them along with us as we started for neighboring areas. We had to cross the river more than ten times, and in many places the water was up to Bonnie Sue's armpits. The children thought it was great fun, though, as it kept them cool, and they would splash as we crossed!

We spent that first night in a longhouse. It was not a large one, for only 14 families lived in it, but it was every bit as dirty and odoriferous as one with 36 or more families! Three of our young Kadazan workers had come with us, helping to carry our packs.

We took our own rice, a few cans of baked beans, and some dehydrated soup, thinking we would be able to get fresh vegetables or fruits where we stayed. We were unable to get anything fresh, though, so we cooked the dehydrated vegetable soup with the rice and had the beans over the top. A woman in the longhouse let us use one of her smoky-black pots to cook in, and we also used her fire box, although we gathered our own wood. After we'd eaten, the chief and some of the men brought out their heavy gongs and played them for us.

As we sat around talking, the chief said, "I have an important letter I would like to have read to me."

He went to his room and came back with a very dog-eared letter. It was dated August, 1957. Apparently no one had visited his longhouse who could read. It was from the government, stating that the part of the land that they were on was to be made a part of the National Forest Reserve, and there was to be no hunting, burning of the land, or planting! Of course, these people did not know, since they could not read, and they had been doing all of those things. No official had bothered to do any checking, though, in all those years. Needless

to say, the chief and his people were surprised to learn about such an action.

My husband, Bill, then asked the chief for permission to tell about Jesus. They did not know who He is, and wanted to hear the story. What a thrilling sight it was to watch their faces as they listened so intently and eagerly that evening to the story we know and love so well. After leading them, for the first time, in prayer to Him, we all retired for the night.

The next morning we asked whether there were any who had "sick teeth" and would like to have Dr. Prewitt look at them. Most were afraid. Some said that they would have their teeth pulled if the doctor could give them new ones. But there were a few who had so much pain that they bravely consented to be checked. Vern pulled nine teeth there and broke down a lot of fear and prejudice, especially when the word got around that it didn't hurt.

Just before we left, one of the dental instruments dropped down into the pigpen. After much coaxing, one little boy carefully made his way down the notched log and went underneath the longhouse to retrieve the instrument. He was afraid to go into the pigpen, but he was clever enough to make himself a loop from a piece of rattan, and he retrieved it.

We bade farewell to the people and made our way up some slippery logs and then down a very steep mountainside to the river. We stopped there and ate our

breakfast of granola before beginning our homeward journey. How clean the air smelled!

On our way back to Goshen we conducted one more clinic. The next morning we had a clinic in Goshen, so we had two days at home, including the Sabbath.

During the early part of the following week we conducted more clinics in nearby kampongs (villages) and in Goshen. Then on Wednesday afternoon we set out on a six-day itinerary to the north.

By Thursday we had traveled by water and by foot until we reached quite a good-sized village consisting of three longhouses and a spirit house. It was nearly sundown. We had planned to spend the night in one of the longhouses, but the village leaders told us we could not sleep there with our mosquito nets, for they were having special ceremonies to their gods, and the mosquito nets might interfere with communications.

We had visited this particular longhouse about three months earlier, and they had been most responsive and begged us for a teacher and a school. We had told them at that time that we would possibly be able to bring a dentist back to see them, and they were happy. Now, however, they were afraid their gods would be angry if we stayed with them.

It was getting dark fast, so we had to hurry and get ready for the night. They pointed up the trail to an unoccupied house where we could stay. It had been built by government agriculture men a year or two before, and it turned out to be a rather pleasant place to stay—and private, too.

Early the next morning many of the people from the longhouse across the way came for medicine. We had brought only the medicine that Vern needed, so we were unable to do much to help. One little boy we will never forget. He came to us saying his back hurt. When we looked, we saw an enormous infected burn. It was a terrible sight. We had no way to help him there.

"You must take him to the hospital in Kudat," we urged his parents.

"But we have no money."

"Well, then, if you will send him with us, we will pay his fare. Of course, he will have to hike back to Telaga and then wait for several days for a boat."

The problem seemed too difficult. The boy wouldn't come. We surely hated to have to leave so many needy people, but our destination was hours away, so we had to hasten on.

At each place we stopped, Bill asked permission to tell them a story. Such a thrill it is to see these earnest faces as they listen to the gospel story for the first time! It is payment for any discomfort we might go through in order to reach them. The people are in need of medical and dental attention, but are often afraid of the spirits if they should receive help from us. Sometimes we didn't even unpack the instruments. Oh, how sad it is to see so much need on every hand, and be able to help only such a few! Perhaps next time they will not be afraid.

(Continued next week)



Past the Century Mark

Mrs. Karma Azer Awais, a member of the El Husn Seventh-day Adventist church in Jordan, is a centenarian. No one knows her exact age, but her neighbors in the community attest that she has crossed the century mark.

She has two children who share with her the blessed hope of Jesus' soon coming. Better known of the two is Naim Awais, her son, who is editor in chief of the Middle East Press.

At her advanced age Mrs. Awais has a good mind and retentive memory. Her sight is clear, but above all, her vision of Jesus' soon coming grows keener with each passing day.

F. C. WEBSTER, *President*
Middle East Division

Adventist Servicemen Share Their Faith

By THEODORE CARCICH
Vice-President, General Conference

Thousands of Adventist young men have left home to serve in the armed forces, and they can be found in all parts of the world. Wherever they go, these men effectively witness for their Lord and their church.

The following experiences are a part of the modern Book of Acts being recorded by Seventh-day Adventist servicemen.

Take the case of Bill Worth, who was baptized into the Seventh-day Adventist Church February 4, 1967, and is presently enrolled in one of our colleges as a theology student. What was his initial contact with Adventism? Let Bill tell the story:

"I enlisted in the Army on July 1, 1964, not quite a month after graduation from high school, and arrived in Vietnam on September 21. . . . On Christmas Day of 1965 I met another soldier, Winston Clark by name. He came into the mess hall, and I noticed there was very little on his tray. It was funny, because we had a big turkey dinner with all the trimmings that day.

"Well, I noticed him as a stranger, because not too many were there and we were all acquainted with one another. I invited him down to my tent. We proceeded to talk, and it wasn't long before I realized that we had one little thing in common—we didn't drink or smoke. We decided that it would be good for us to be together. He told me at that time that he was a Seventh-day Adventist, but it meant absolutely nothing to me. He later arranged to have Sabbath school with me.

"We were entitled to half a day off each week, and Winston arranged for the whole Sabbath day off. After sunset Saturday night he would work to make up for what he missed during the day. It was quite an arrangement for him, and throughout his tour over there he had no trouble with it at all. . . .

I got quite curious as to why he did this, and one Saturday evening as he was going to work he left some papers for me. He left a little leaflet and some Bible fact cards on the Sabbath. I read the leaflet through and was very much interested. I looked up every reference. He got those cards and leaflets from the National Service Organization. I decided at that time that I must have been doing something wrong, because there was nothing at all in the Bible on Sunday as the Sabbath. Everything pointed to the seventh day, Saturday. I discussed my feelings with him, and he seemed quite happy.

"Shortly before that I had received the first two lessons of the Faith Bible Course from the Voice of Prophecy. I thought that the chaplain's assistant had sent them to me, but I later discovered that Winston had enrolled me in the course. The next Sabbath afternoon we found our way to a secluded place in the woods, and there Winston introduced me to all

the truths of the Seventh-day Adventist Church. We spent four hours up there just going over this, most of which was completely new to me. I had not heard one thing before in the Methodist Church about the second coming of Christ. It was really fascinating. I had never heard of Seventh-day Adventists before meeting Winston. It was completely new to me. I had had no contact at all with them. . . . Now I see perfectly why I was sent to Vietnam."

Such experiences occur in the homeland, as well as overseas. Serviceman Laverne L. Frey, currently on a 12-month assignment in Vietnam, tells how he first became acquainted with God's truth for these last days. He writes:

"During the winter of 1965-1966, Harry Rimer, a Seventh-day Adventist serviceman, and I bunked next to each other for ten weeks while attending the training center at Fort Sam Houston, Texas. During this time I asked Harry what *Seventh-day Adventist* meant, and he told me what Adventists believe and do. . . . We occasionally discussed the Sabbath and other doctrines that differed from mine (Church of the Brethren). This was my first contact with Adventists.

"Our separation in March, 1966, left me without any real contacts with Seventh-day Adventists until in January, 1967, when after months of spiritual un-

rest, an Adventist friend asked me to attend church in Columbus, Georgia, while stationed at Ft. Benning, Georgia.

"I had always wanted to attend an Adventist church, after being introduced to its beliefs by Harry Rimer. I am very happy to say that after deep soul searching and prayer I was baptized into the Seventh-day Adventist Church in Columbus, Georgia, on March 25, 1967."

Thus we find that wherever Adventist servicemen go they take the message of truth with them. Circumstances notwithstanding, they organize Sabbath schools and distribute literature furnished them by church members back home. Oftentimes these dedicated servicemen use their own earnings for varied evangelistic purposes. Foremost and always, they have a burning passion to share their faith with their fellow men. This is well expressed by serviceman Anthony Coombs, who wrote:

"Before returning to Vietnam I told my parents that as I returned to Vietnam, I wanted to be prepared to spread the gospel of Jesus Christ. To carry out this goal I need evangelistic literature in Spanish, Korean, and English. Sir, if I leave this place before I complete this job, I will have failed God and will have failed many. I need this literature as soon as possible. Words cannot express my feeling. If I have to give two months' earnings to get and give this literature, I will do it with no afterthought."

Without question, Seventh-day Adventist servicemen are witnesses for Christ and they deserve the support and prayers of all church members. As opportunity affords, let us encourage them and assist them.

Denomination's First Woman Missionary Reaches 100

By WILLETA RALEY BOLINGER

Sarah Elizabeth Peck, an assistant of Ellen G. White and a leader in Adventist education, became 100 years of age April 5. She was the first woman missionary among Adventists.

Miss Peck assisted Mrs. White in the preparation of manuscript materials in Australia. Upon her return to the United States in 1906 she became educational secretary for the West Coast. Later she was called to the General Conference.

Today Miss Peck lives in St. Helena, California, near Pacific Union College. Her garden, her books, and her friends occupy her retirement years. But she loves to recall the days that are past.

"Do you still read?" I asked.

From her wheel chair by the oversized window she had been watching a helper grooming the flower beds. Now turning toward me, she replied, "Oh, yes, of course. I especially read the REVIEW AND HERALD. It is the main paper I read."

We talked about the reading books that she authored. I reminded her that many of us had started our educational careers by reading the True Education Series of books.

"Why did you write those readers?" I inquired.

Her eyes brightened, and she chuckled a little as memory did its work.

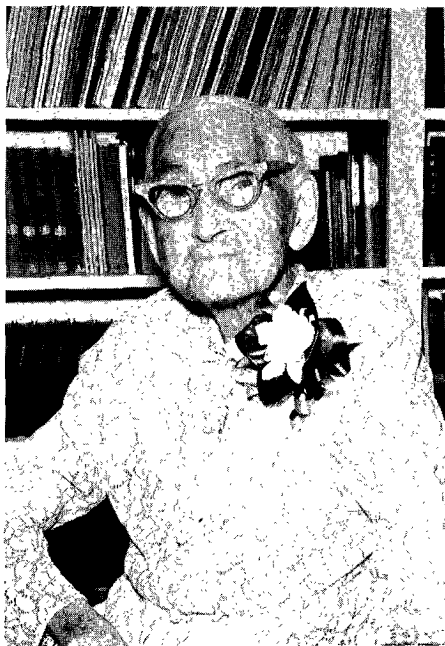
"One boy told me," she remembered, "that he didn't like to read lies. He wanted to read something true."

So she started writing true stories for her pupils. The great thrust of the Seventh-day Adventist mission program undoubtedly found its foundations in the inspiration given hundreds of church school students in reading true nature and mission stories in the True Education readers of the past era.

"What we read is what counts," Miss Peck concluded with a firmness that belied her 100 years.

Born in Wisconsin April 5, 1868, Sarah Elizabeth Peck was destined to a full life of service. Soon after her graduation from Battle Creek College, she was asked to go to Africa as the church's first woman missionary. In 1892 she went to Cape Town, where for the first year she was preceptress, church school teacher, in charge of the kitchen and the laundry, and teacher of some advanced classes. The second year she pioneered the work in the interior and organized the first church schools in Africa.

After a short interim in the homeland, Miss Peck joined Ellen G. White in Aus-



BOB JAUCH

Sarah Peck, first SDA woman missionary.

tralia, where she assisted in the office.

In 1906 Sarah Peck returned to California as educational secretary for the West Coast. Then she began the preparation of the much-needed reading books.

Recognizing the distinctive educational advantages of church schools, she also began preparation of Bible textbooks. *God's Great Plan* provided a Biblical foundation for many a Seventh-day Adventist youth at the decision-making years of his life.

The General Conference Department of Education then called Miss Peck, and until her retirement she advanced the cause of Christian education.

During the 1930's Sarah Peck retired to a modest cottage in Angwin, California. She built a replica of the Jewish sanctuary, complete with fittings and materials that she secured from many sources. She sent as far away as China for some materials used in the well-planned, well-proportioned table-model sanctuary. It is now housed in the Nelson Memorial Library at Pacific Union College.

For some years her eyesight failed, and friends became eyes for her. A house was built for her near the St. Helena Sanitarium, and with kind helpers she continued to live a fruitful life.

In 1962 surgery restored her sight. Now she can see and enjoy the home she planned while in darkness, and she is satisfied with the results. When I spoke of her "beautiful view," she replied, "not beautiful; it is magnificent!"

The last of the 20 books authored by her is *The Path to the Throne of God*, which is the detailed study of the sanctuary and its services. "Sanctuary study is the path to the throne," she said.

As we concluded our visit I asked, "Do you still attend church?" With a firm, quick smile, she answered, "Whoever heard of not going to church? Of course I do."

Atlantic Union

New York Conference Session Votes Addition to Academy

A. J. Patzer was re-elected president by the nearly 300 delegates of the New York Conference present at the twenty-fourth biennial session, March 24, at Union Springs Academy.

Also re-elected were M. N. Hempel, secretary-treasurer; C. L. Jacobs, Book and Bible House manager; J. O. Carey, education and religious liberty secretary; A. M. Karolyi, laymen's activities and Sabbath school secretary; J. D. Everts, MV and temperance secretary; John Milton, public relations, radio-television, and church development secretary; and D. A. Orsburn, publishing secretary.

Because of God's blessings and the support of the entire membership, gains were reported in every department. For example, during 1966-1967, 501 members were added through baptism. The tithe showed a gain of \$235,511.92 over the previous biennium. The Book and Bible House sales made a sharp increase. In-gathering totals reached new heights and led the Atlantic Union both years in per capita terms. The publishing department showed a gain of \$59,124.17 over the previous two-year period.

The delegates voted to proceed with the construction of the classroom-administration addition at Union Springs Academy in May.

The Gouverneur church, which was organized and dedicated in 1967, was voted into the sisterhood of churches.

JOHN MILTON, *Director*
Public Relations

★ George H. Rainey, who has served for the past five years in the union Ministerial Association, was named union evangelist at a recent meeting of the union conference committee. Elder Rainey will continue to carry the work of associate secretary of the Ministerial Association.

★ Karen Hickerson, Donald Dawes, and Christine Kaloustian recently represented Atlantic Union College at the first Adventist Intercollegiate Talent Program held at Columbia Union College. Karen won first award in the vocal section and grand award for the festival. She is a junior music education major from Dover, Delaware.

★ Lois Carroll, an active member of the junior Sabbath school in Springfield, Massachusetts, raised \$130 for Investment during 1967. She began early in the year to save money she earned from doing housecleaning, baking, cooking, and other odd jobs.

★ East Hall, one of the first buildings on the campus of Atlantic Union College, then South Lancaster Academy, was recently razed. Originally called the Students' Home, East Hall has been a part of campus life since 1884. At that time it served as principal's office, dining room,

kitchen, laundry, and students' rooms. Later the building was enlarged, and became known as East-West Hall, and served as a dormitory for academy and college men and women, academy girls' dorm, college women's dorm, and last fall as the temporary home of South Lancaster Academy.

EMMA KIRK, *Correspondent*

Central Union

★ Following the completion of a course in stewardship by members of the Salina, Kansas, church, tithes, and offerings in every category, increased. Investment was 50 per cent higher, and weekly Sabbath school offerings went up from 34.6 cents a week per member to 62.4 cents. Ten members received certificates for the completion of the course.

★ College View Academy, Lincoln, Nebraska, was host not long ago to the Central Union Temperance Rally. E. H. J. Steed of the General Conference Temperance Department presented the keynote address at the Friday evening meeting. Orations were given by Rosella Klug from Platte Valley Academy, Dick Alway from Campion Academy, Steve Shilt from Mile High Academy, Paul Martinez from Enterprise Academy, Mike Dunn from Sunnydale Academy, and Jolene Lang from College View Academy. Platte Valley Academy won the union's American Temperance Society grand action trophy with 85,935 points for temperance activities during the school year.

★ The Rifle and Rulison, Colorado, churches have combined and will meet in the Rifle church. The Rulison church kept its building for use by the Pathfinder Club and for other church activities. Pastor George Sherbondy welcomed the 20 additional members into the membership of the Rifle church.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

★ Eight persons, seven of them teenagers, were baptized at the Graysonville, Maryland, church by the pastor, Gordon Blandford, on March 16. The baptism introduced the MV Week of Prayer. That day the young people had the Sabbath school and worship services. Special nightly services with the young people preaching continued through the rest of the week.

★ Two Ohio Conference ministers retired recently after giving a total of 78 years of service. Donald MacKintosh, former pastor of the Zanesville, Coshocton, and Dresden churches, will be retiring in

College Place, Washington. Edwin F. Coy, pastor of the Portsmouth-Ironton district, will move to Arcadia, Florida.

✦ Sabbath school officers and teachers of the Allegheny West and Ohio conferences participated recently in two weekend workshops held in Cleveland and Columbus. Samuel Thomas and S. W. Burrows, Sabbath school secretaries of the two conferences, directed the program. Fernon Retzer, associate secretary of the General Conference Sabbath School Department, was guest speaker.

✦ The youth division of the Kettering, Ohio, church and the respiration therapy department of Kettering Memorial Hospital have aided Monument Valley Mission Hospital, Medicine Hat, Utah, by purchasing breather-head units for a respirator machine.

✦ Marty Tookmanian, press secretary of the Cleveland, Ohio, First church, has been named Ohio Press Secretary of the Year. The presentation was made by Charles R. Beeler, conference public relations secretary.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Elder and Mrs. Paul R. Lindstrom, who have spent five months on an interim assignment at the Hinsdale Sanitarium, Illinois, while waiting to take up work as missionaries in India, find that India's doors are closed to them. They are now accepting an alternate call to Nigeria. He will be administrator of the 130-bed hospital at Ile-Ife in the West Nigeria Mission. Mrs. Lindstrom holds a Master of Science degree in medical-surgical nursing from Loma Linda University.

✦ The youth in the Rockford, Illinois, church made an exceptional record in Ingathering this year. Nine children raised \$2,700. The top solicitor was Greg Smith, a seventh-grader, who went out every night during the campaign and personally solicited \$450.

MILDRED WADE, *Correspondent*

North Pacific Union

Washington Mobile Disaster Unit Inspired by Tragedy

A new mobile disaster unit now in use in the Washington Conference was planned and constructed by the parents of four college students lost in flight between Portland, Oregon, and Walla Walla, Washington. Noting the dedication of the volunteer searchers of the Civil Air Patrol and other pilots, who worked a total of 4,771 man-hours in the search,

they set up sandwich-making "tables" on sawhorses in the airport to feed them. They saw how practical a mobile unit would be.

Dedicated to light rescue, first aid, and mass feeding, the 15-foot van is equipped with a convertible electric/gas range and refrigerator, two-way amateur radio, a portable resuscitator, a water tank, and a stretcher. It is stocked with food and bandages at all times and has an awning for covered eating area. Food and medicine cabinets may be removed from the self-contained unit for use outside.

The unit is prepared for emergency service within a 300-mile radius of home base at Portland.

PAULA CLAUSEN
Press Relations Secretary
Federal Way, Washington

Northern Union

✦ The First church and the Maryland Avenue church in St. Paul, Minnesota, combined their efforts March 23 to place 40 Bibles in the homes of the community.

✦ Payabya is the name chosen for the new Sioux Indian church near Pine Ridge, South Dakota. It means "the one out in front" or "at the head." The choice of the name was explained by Matthew Two-bulls and Russell Loud Hawk during the sixty-eighth biennial session of the South Dakota Conference, where these two men were delegates. The new church sits on high land seven miles west of Pine Ridge where U.S. Highway 18 makes a curve, lending prominence to the property. A Five-Day Plan to Stop Smoking was recently conducted in the church with good success. L. H. Opp, temperance secretary for South Dakota, led the meetings.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Lovelock, county seat of Pershing County in northern Nevada, is being introduced to Seventh-day Adventists through Sabbath school and church services held in the local Girl Scouts building. Plans for evangelizing this farming community are in process by members of the Fallon, Nevada, church.

✦ A panel discussion on "How to Postpone Your Funeral" was part of a recent series of evangelistic meetings conducted by L. E. Stephens in the Chowchilla, California, Adventist church. He was assisted in this presentation by a bioanalyst, a nutritionist, and two doctors. Elder Stephens has used other unusual methods of presenting various topics to the community during the evangelistic follow-up to the church's Go Tell program.

✦ Pacific Union College musicians and members of the Hawaiian Club were featured on a half-hour television program from Sacramento station KXTV on February 25. Coordinated by the college relations department, the program was videotaped in full color and included vocal solos, string quartet, and costumed Hawaiian singers.

HERBERT FORD, *Correspondent*

Southern Union

FLORIDA

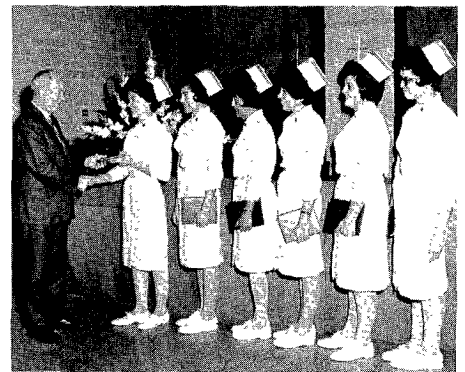
✦ The Winter Garden church was dedicated March 16. H. H. Schmidt, union president, preached the dedication sermon.

✦ H. A. Swinson began a series of evangelistic meetings in St. Cloud on March 24. There were about 60 non-Adventists present.

✦ The Florida Conference office personnel conducted another Gift Bible Evangelism rally on March 23 in Miami. This was the third rally of its kind. The next is scheduled for Tampa.

HENRY J. CARUBBA
Press Relations Secretary
Florida Conference

Southwestern Union



Vocational Nurses Are Graduated

Carl Greenhill, administrator of the Beeville Memorial Hospital, Beeville, Texas, congratulates six recent graduates of the licensed vocational nurses' course and extends to them their certificate of completion. The State of Texas is currently in need of more than 10,000 nurses, and Seventh-day Adventist institutions are suffering from a shortage of Adventist nursing personnel.

J. N. MORGAN
Departmental Secretary
Southwestern Union Conference

From Home Base to Front Line in 1967

By W. R. BEACH
Secretary, General Conference

The world of today is caught up in mounting frustrations and turmoil. The past six decades have witnessed a steady march toward this tangled situation. War, tension, and restriction becloud many horizons. Does this forbidding present and alarming future promise good or evil for the Christian church?

Religious leaders presently are giving considerable thought to the question. Enormous upheavals, they say, can be creative or catastrophic. To substantiate this view, the decline of the Roman Empire is recalled. In Europe this decline gave Christian forces an opportunity to establish a new home base—an accomplishment that, from a human viewpoint, was to save the church from disaster. At the same time a great new culture was born, while in Asia and Africa the Roman decline opened the way to Christianity's greatest defeat to date.

One thing is sure, the enormity of the present crisis is matched by the enormity of the opportunities we face. We believe the future will bring the church of God to the greatest victories ever recorded since apostolic days. The outer stress and strain will produce inner strength. Crippling limitations upon the work of God ultimately will praise and glorify Him.

Outside evils can and have hurt the Christian church. Let us not forget that twice in China and once in North Africa long-established churches were destroyed. Here, as elsewhere, the providence of God is mysterious. However, we can be confident in the prophetic picture of our time. More important than the war in Southeast Asia, the explosive situation in the Near East, the worldwide racial tensions, or the shortsighted policies of closed frontiers, is the supreme fact of God's last messages to the world. The prophetic picture portrays a glorious triumph in which the messengers of the everlasting gospel continue their march until the earth is filled with His glory.

The year 1967 justified fully this confidence. Every segment and institution of the church was brought face to face with the world challenge. The response has been heartening, particularly in the commitment of workers to front-line responsibilities across the seas. Now, nine world divisions (eight in addition to North America) are home bases from which well-qualified workers march to lands beyond. The total of new and returning workers, including 63 nationals recalled from the United States to their home divisions and nine relief workers (six physicians, one dentist, two nurses), reached 808—an increase of 72 over last year's record. Thus year after year the church gears its thinking and action

1967 SUMMARY OF WORKERS SENT OVERSEAS			
Home Base	New Workers	Returning Missionaries	Total
Australasia	74	46	120
Central Europe	2	2	4
Far East	16		16
Inter-America	1		1
Northern Europe	27	13	40
South America	16	31	47
Southern Europe	38	18	56
Trans-Africa	10	1	11
North America	237	204	441
Total	421	315	736

In addition, 63 nationals returned from the United States to their home divisions, four missionaries were transferred from one division to another, and nine relief workers (six physicians, one dentist, two nurses) took temporary appointments.

more fully to the concept of a world missionary church. The ideal would be, as we have indicated so often, that workers be sent to everywhere from everywhere to finish the task.

The breakdown of current missionaries in the field from North America is as follows:

Ministerial workers	24 per cent
Educational workers	33 per cent
Health workers (physicians, dentists, nurses, technicians)	30 per cent
Managerial and office workers	13 per cent

Let me express deep gratitude again for the spirit of sacrifice and devotion that has continued to characterize the Seventh-day Adventist outreach. The home fields continue to give unstintedly of their best; families part with their loved ones in behalf of fields afar; and appointees face last-day challenges with self-denial and unfailing commitment.

May God keep His hand of grace and protection over the church as we rededicate every energy to yet greater achievements in the days and years ahead.

FROM THE AUSTRALASIAN DIVISION

January

Miss J. Bucknell, to India.
Mr. and Mrs. H. Osmond, to India (returning).
Mr. and Mrs. P. Watson, to New Guinea.
Mrs. B. Duffy, to Fiji.
Mr. and Mrs. W. J. Paynter and two children, to New Hebrides (returning).
Pastor and Mrs. C. Stafford and two children, to New Guinea (returning).
Mr. and Mrs. G. Brown, to New Guinea.
Mr. and Mrs. K. L. Ballard, to New Guinea.
Mr. and Mrs. C. Crawford and one child, to Territory of Papua and New Guinea.
Mr. and Mrs. J. Fraser and two children, to Territory of Papua and New Guinea.
Miss L. Lock, to New Guinea.
Mr. I. C. Whitson, to Territory of Papua and New Guinea.
Mr. and Mrs. W. P. Truscott, to Tonga.

February

Miss J. Murdoch, to New Guinea.
Miss J. Cannell, to Territory of Papua and New Guinea.
Miss S. Rippingale, to New Guinea.
Mr. and Mrs. R. Schultz and one child, to Territory of Papua and New Guinea (returning).
Mr. and Mrs. R. D. Trim and one child, to Territory of Papua and New Guinea.
Mr. and Mrs. R. E. Brown and one child, to Fiji (returning).
Mr. and Mrs. R. Donaldson, to Territory of Papua and New Guinea.
Miss H. Cooper, to India (returning).

March

Mr. and Mrs. P. Colquhoun, to Gilbert Islands.
Mr. and Mrs. D. Mason, to New Guinea.
Mr. and Mrs. K. Moore, to Fiji.
Mr. and Mrs. L. Evans and one child, to Fiji.
Mr. and Mrs. W. Rieger and one child, to Fiji.
Miss L. Morton, to Fiji.
Pastor and Mrs. R. Tindall and three children, to New Guinea (returning).
Mr. and Mrs. A. E. Jones and one child, to Territory of Papua and New Guinea.
Pastor and Mrs. G. Lee and three children, to Fiji.
Pastor and Mrs. H. M. Pascoe, to New Guinea (returning).

April

Mr. and Mrs. M. McFarlane, to Territory of Papua and New Guinea (returning).
Miss L. McClintock, to Papua (returning).
Mr. and Mrs. M. Kennaway and three children, to Fiji (returning).
Pastor and Mrs. L. Lock, to Papua.
Pastor and Mrs. A. C. Thomson and two children, to New Guinea.
Mr. and Mrs. A. Stiles, to New Guinea.
Mr. and Mrs. E. White and two children, to New Guinea (returning).

May

G. Litster, to Samoa (returning).
Mr. and Mrs. M. Miller and one child, to Solomon Islands (returning).
Mr. and Mrs. L. A. Piper, to Japan.
Pastor and Mrs. L. Burns and three children, to India.
Mr. and Mrs. C. Fraser and two children, to Papua (returning).
G. Dante, to Ethiopia.

June

Pastor and Mrs. E. Lemke and one child, to Cook Islands.
Mr. and Mrs. W. Stokes and one child, to Fiji (returning).
F. Skeers, to Territory of Papua and New Guinea.
Miss E. North, to Territory of Papua and New Guinea.

July

Mr. and Mrs. E. McDonald, to New Guinea (returning).
Mr. and Mrs. P. Cummings and one child, to Solomon Islands (returning).
Mrs. E. P. Litster and two children, to Samoa (returning).
Mr. and Mrs. L. Parker and two children, to Papua (returning).
Miss C. Benham, to New Guinea.

August

Dr. and Mrs. I. D. Higgins, to India (their two children left in July).
Mr. and Mrs. M. Hook, to New Guinea.
Pastor and Mrs. W. Ferris and one child, to Pitcairn Island.
Pastor and Mrs. G. D. Giles and two children, to New Hebrides (returning).

September

Mr. and Mrs. T. Andrews and three children, to Fiji (returning).
Dr. and Mrs. R. Standish and three children, to Penang.
Dr. and Mrs. R. Chapman and three children, to West Pakistan (returning).
Mr. and Mrs. R. Tenorio, to New Guinea.
B. Liversidge, to New Guinea.

October

Miss R. M. Delbridge, to New Guinea.
Mr. and Mrs. H. G. Harker and two children, to New Guinea (returning).
Mrs. B. Liversidge and one child, to New Guinea.
Mr. and Mrs. E. R. Piez and three children, to New Guinea.

November

Miss V. M. Harrison, to Papua.
Mr. and Mrs. R. W. Hall and one child, to Territory of Papua and New Guinea.

December

Mr. and Mrs. L. Doble and two children, to New Guinea (returning).
Mr. and Mrs. R. Morgan and one child, to New Guinea.

FROM THE CENTRAL EUROPEAN DIVISION

March

Mr. and Mrs. Erhard Weisser, from Germany, to Burundi.

August

Pastor and Mrs. Rudi H. Henning and two children, to Tanzania (returning).

FROM THE FAR EASTERN DIVISION

February

Thelma Fernandez, of the Philippines, to Taiwan.

March

Dr. and Mrs. Felicito Fernando, of the Philippines, to Mexico; later transferred to Guyana.

May

Rebecca Vicente, of the Philippines, to Thailand.
Josephine Perez, of the Philippines, to Saigon.

June

Myrna Lagonera, of the Philippines, to Guam.
Mr. and Mrs. T. Y. Billones and child, of the Philippines, to Thailand.

August

Mr. and Mrs. Eliseo Camagay and child, to Thailand.
Feliza Tortal, of the Philippines, to Singapore.
Aurora Bobila, of the Philippines, to Singapore.
Ruth Abejar, of the Philippines, to Singapore.
Connie Barruga, of the Philippines, to Singapore.

October

Mr. and Mrs. Milton Whang and two children, of Hong Kong, to West Indies.

FROM THE INTER-AMERICAN DIVISION

September

B. Yvonne Stockhausen, M.D., from Jamaica, to West Pakistan.

FROM THE NORTHERN EUROPEAN DIVISION

January

Mrs. S. Dawrant, of Britain, to Ghana.

May

Mary Magnussen, of Sweden, to Ethiopia.
Dr. and Mrs. T. S. F. Edwards, from England, to Trinidad.

July

Pastor and Mrs. Borge-Schantz Christensen and two children, of Denmark, to Nigeria.
Mr. and Mrs. Keith Lethbridge and three children, of Britain, to Nigeria.
Mr. and Mrs. Garth Till and two children, of Britain, to Nigeria.

August

Pastor and Mrs. Gunnar Gustavsen and four children, of Norway, to Ethiopia (returning).
Mr. and Mrs. L. Clemonds, of Britain, to Ghana.
Pastor and Mrs. R. H. Surridge and two children, of Britain, to Ghana.

September

Mr. and Mrs. Gunter Lerche, of Britain, to Ethiopia.
Alice Lind, of Sweden, to Ethiopia (returning).
Mr. and Mrs. Carl-Arne Thorn, of Sweden, to Ethiopia.
Mr. and Mrs. Brian Anderson and two children, of Britain, to Ghana (returning).
Mr. and Mrs. D. Gronert and one child, of Denmark, to West Africa (returning).

Pastor and Mrs. P. A. Heise, of France, to Ivory Coast (returning).
Pastor and Mrs. Th. Kristensen, of Denmark, to Ghana (returning).
Pastor and Mrs. J. Onjukka and two children, of Finland, to Ghana (returning).
Miss Megan Phillips, of Britain, to Sierra Leone.

October

Mr. and Mrs. Sven Erik Palm, of Sweden, to Ethiopia.
Irene Simpson, of Britain, to Ethiopia.
Mr. and Mrs. Bjorn Kofoed, of Denmark, to Greenland.

November

Mrs. Elsie Spall, of Britain, to Ghana.

December

Mr. and Mrs. Maurice Pollin, of Belgium, to Ivory Coast.

FROM THE SOUTH AMERICAN DIVISION

January

Mr. and Mrs. Dourival D. Amorim, of the East Brazil Union Mission, to the North Brazil Union Mission.
Mr. and Mrs. O. E. Biaggi, of the Austral Union Conference, to the Good Hope Clinic, Inca Union Mission (returning).
Mr. and Mrs. A. E. Gnass and two children, of the Austral Union Conference, to the Bolivia Training School, Inca Union Mission (returning).

February

Mr. and Mrs. Paulo Marquart and one child, of the Rio Grande do Sul Conference, South Brazil Union Conference, to Northeast Brazil College, East Brazil Union Mission (returning).
Mr. and Mrs. Jose L. Tavares and four children, of the Northeast Brazil Conference, East Brazil Union Mission, to the North Coast Mission, North Brazil Union Mission.
Pastor and Mrs. Arturo Weisheim, of the Austral Union Conference, to the Inca Union Mission (returning).

March

Pastor and Mrs. Nicolas de Brun and three children, of Chile, to the Bolivia Mission, Inca Union Mission.
Mr. and Mrs. Rene Gross, of the Parana Conference, South Brazil Union Conference, to the North Brazil Union Mission (returning).
Mr. and Mrs. Dennis Kalbermatter and one child, of the Austral Union Conference, to the Belém Hospital, North Brazil Union Mission (returning).
Erothides Metzger, of the Parana Conference, South Brazil Union Conference, to the North Brazil Union Mission (returning).
Pastor and Mrs. Ruben Pereyra and four children, of Uruguay, Austral Union Conference, to the Inca Union Mission (returning).
Pastor and Mrs. Jorge Riffel and three children, of Argentina, Austral Union Conference, to Peru, Inca Union Mission (returning).
Mr. and Mrs. L. E. Roscher and two children, of Argentina, Austral Union Conference, to Peru, Inca Union Mission (returning).
Mr. and Mrs. J. M. B. Silva, of the East Brazil Union Mission, to Peru, Inca Union Mission (returning).
Pastor and Mrs. Moises Tenorio and one child, of Argentina, Austral Union Conference, to Peru, Inca Union Mission (Argentina is the homeland of Mrs. Tenorio) (returning).
Mr. and Mrs. Gerald Vyhmeister and two children, of Chile College, Chile Union Mission, to Inca Union College, Inca Union Mission.

April

Pastor and Mrs. Geraldo Boekenkamp, of the Rio Grande do Sul Conference, South Brazil Union Conference, to the North Brazil Union Mission.
Mr. and Mrs. H. J. Meier and three children, of Argentina, Austral Union Conference, to Peru, Inca Union Mission (returning).

May

Mr. and Mrs. E. A. Bouvet and two children, of the Buenos Aires Conference, Austral Union Conference, to the North Peru Mission, Inca Union Mission.
Mr. and Mrs. Emilio Utz and one child, of Chile College, Chile Union Mission, to the Bolivia Mission, Inca Union Mission.

June

Pastor and Mrs. Eduardo Schmidt and two children, of the Austral Union Conference, to the North Coast Mission, North Brazil Union Mission (returning).

Mr. and Mrs. Nabuzardan Wegner and three children, of Chile, to the Bolivia Mission, Inca Union Mission (returning).

July

Pastor Francisco Scarcella, of the Austral Union Conference, to the Ecuador Mission, Inca Union Mission. Mrs. Scarcella and one child followed later.

December

Dr. and Mrs. Murilo Pizzatto and two children, of the Parana Conference, South Brazil Union Conference, to the Belém Hospital, North Brazil Union Mission (returning).

FROM THE SOUTHERN EUROPEAN DIVISION

January

Mr. and Mrs. Marc Denis Cools, of Belgium, to Cameroun.

February

Mr. and Mrs. Joaquim Ramos and one child, of Portugal, to Angola (returning).

March

Joao Ascencao Esteves, of Portugal, to Angola (returning).
Miss Simone Michoud, of Switzerland, to Cameroun.
Maria Rodrigues, of Portugal, to Angola.

June

Mr. and Mrs. R. Lobato and two children, of Portugal, to Cape Verde Islands.

July

Mr. René Collin, of France, to Madagascar (returning).
Mr. and Mrs. Albert Philippon, of France, to Cameroun (returning).
Dr. B. Eisenmann, of France, to Cameroun.

August

R. Esposito, of France, to Papeete, Tahiti.
Mrs. Joao Ascencao Esteves and one child, of Portugal, to Angola (returning).
Mr. and Mrs. Paulo Tito Falcao, of Portugal, to Angola.
Mr. and Mrs. Juvenal Gomes and two children, of Portugal, to Angola (returning).
Mr. and Mrs. E. Pala, of Austria, to North Africa.
Mr. and Mrs. Claude Sabot and one child, of Belgium, to North Africa.
Mr. and Mrs. L. H. Seenyen and two children, of Mauritius, to Mauritius (returning).
Mr. and Mrs. Eric Sommer and two children, of Switzerland, to North Africa.
Mr. and Mrs. Claude Villeneuve, of Switzerland, to North Africa.

September

Mr. and Mrs. Aimé Cosendai, of Switzerland, to Cameroun (returning).
Mrs. R. Esposito and four children, of France, to Papeete, Tahiti.
Mr. and Mrs. Adolf Kinder and two children, of Austria, to Senegal.
Mr. Barnard Salzmann, of Switzerland, to Madagascar (returning).

October

Miss Françoise Blaser, of Switzerland, to Cameroun.
Elisabeth Esposito, of France, to Papeete, Tahiti.
Mr. and Mrs. Paul Richard Lehmann and one child, of France, to Cameroun.
G. Mattei, of France, to Senegal.
Mr. and Mrs. H. Salzmann and two children, of Switzerland, to Madagascar (returning).
Mr. and Mrs. J. Vieira, of Portugal, to Mozambique.
Juliette Yéretzian, of France, to Cameroun (returning).

November

Mr. and Mrs. Filipe Esperancinha, of Portugal, to Azores Islands.
Lotti Finsterwald, of Switzerland, to Cameroun.
Mr. and Mrs. Horst Lehmann, of Switzerland, to Cameroun.
Christa Matschek, of Austria, to Cameroun (returning).
Mr. and Mrs. David Sanguesa and two children, of Spain, to Cameroun.

December

Mr. and Mrs. José Pedro Abella and two children, of Portugal, to Mozambique.
Miss Roswitha Mann, of Switzerland, to Cameroun.

FROM THE TRANS-AFRICA DIVISION

January

Miss B. van Rensburg, of South Africa, to Rhodesia.

April

Miss J. Donald, of South Africa, to Malawi

June

Miss O. Maranhao, of South Africa, to Malawi.
Mr. and Mrs. M. R. Siepman and two children, of South Africa, to Rhodesia.
Pastor and Mrs. I. J. van Zyl and three children, of South Africa, to Rhodesia.
Miss J. Merifield, of South Africa (Zambian citizen), to East Africa.

July

Mr. and Mrs. D. C. Beardsell and three children, of East Africa, to Central Africa.

September

Miss P. Swan, of Rhodesia (on return from furlough in United Kingdom), to East Africa.

FROM THE NORTH AMERICAN DIVISION

January

Mr. and Mrs. H. Roger Bothwell, of Waterloo, Iowa, to Uganda.
Elder and Mrs. Ejler E. Jensen (Yvonne Marie in June), to Japan (returning).
Mrs. Arthur L. Edeburn, of Takoma Park, Maryland, to Guatemala.
Elder and Mrs. E. Romayne Chinnock and two children, to Japan (returning).
Mr. and Mrs. Ralph H. Jones and three children, to India (returning).
Mr. and Mrs. Robert D. Benfield and four children, to Brazil (returning).
Mr. and Mrs. Eugene E. Witzel and three children, of Walla Walla, Washington, to West Nigeria.
Elder and Mrs. Burton L. Wright and four children, to South Africa (returning).
Miss Naomi Bullard, of Los Angeles, California, to Rwanda.
Mr. and Mrs. Gerald Wm. Turnbull and two children, to Sierra Leone (returning).
Dr. and Mrs. Adelio Rocco and two children (previously served in South America), to Mexico.
Mrs. David P. Duffie and two children, to Puerto Rico (returning).
Mr. and Mrs. Marvin Eugene Glantz and two children, of Pine Bluffs, Wyoming, to Brazil.
Dr. and Mrs. Roger O. Heald and two children, to Hong Kong (returning).
Carolyn Jean Sibley, to Singapore (returning).
Esther May Feltus, of Los Angeles, California, to Thailand.
Rowena R. Rick, to Singapore (returning).

February

Elder and Mrs. George M. MacLean and two children, of Forest Grove, Oregon, to West Pakistan.
Elder and Mrs. Lynn Baerg and two children, of Portales, New Mexico, to Guatemala.
June E. Wilson, to Kenya (returning).
Mr. and Mrs. Gerald N. Kovalski and two children, of Madison, Florida, to Iran.
Rudolph G. Fuss, of Redlands, California, to Mexico.

Elder and Mrs. Robert S. Folkenberg and son, of Takoma Park, Maryland, to Panama.
Mr. Joel Awoniyi, of Berrien Springs, Michigan, to Nigeria.

Mr. and Mrs. Cornelis J. van Ree, of Berrien Springs, Michigan, to Southwest Africa.
Mr. and Mrs. Arthur O. Goetzee and two children, to South Africa (returning).

Mr. and Mrs. Reinhard Bruno Engel and two children, to the Congo Republic (returning).
Elder and Mrs. Victor R. Brown and three children, of Ferndale, Michigan, to South Africa.

Mr. and Mrs. R. Duane Brennehan, to Zambia (returning).
Marjorie Whitney, of Paradise, California, to Ethiopia.

Mrs. Bert Elkins and Nancy (Darleen left in June), to Ecuador (returning).
Elder and Mrs. Chester H. Damron, to Indonesia (returning).

Mr. and Mrs. Eugene W. Rau and three children, to Singapore (returning).
Barbara Lucile Hoar, of Mobile, Alabama, to Thailand.

Mr. and Mrs. Ariel Eloy Schmidt and two children, of South Lancaster, Massachusetts, to Puerto Rico.

Dr. and Mrs. C. A. Ninan and daughter, to India (returning).

Mr. and Mrs. Minoru Inada and two children, to Japan (returning).

Dr. and Mrs. Benjamin E. Herndon, of Corona, California, to Thailand.

Elder and Mrs. James T. Bradfield and three children, to Uganda (returning).

Mr. and Mrs. Wilton E. L. Clarke, of Iowa City, to Zambia.

March

Mr. and Mrs. Per Bakkelokken and two children, to West Pakistan (returning).

Elder and Mrs. James I. Crawford and daughter, of Loma Linda, California, to India (Donna Marlene in June).

Mrs. Edna Pauline Long, to Rhodesia (returning).

Elder and Mrs. Salim C. Japas and three children, recently of Takoma Park, Maryland (on leave from the South American Division), to Lebanon.

Mr. and Mrs. Elmer E. Lamson and three children, of Auburn, Washington, to South Africa.

Mr. and Mrs. Harold R. Kehney and son, of Watsonville, California, to Korea.

Myrtle M. Fitzgerald, to Thailand (returning).
Elder and Mrs. F. G. Drachenberg, to Jamaica (returning).

Grace E. Robinson, to Kenya (returning).
Mr. Leonard L. Nelson, of South Lancaster, Massachusetts, to Rhodesia.

Claudia C. Cush, of Takoma Park, Maryland, to Trinidad.

Dr. William L. Van Arsdale, to Taiwan (returning).

April

Dr. and Mrs. John E. Bottsford, of Ridgetop, Tennessee, to Taiwan.

Elder and Mrs. H. M. Baldwin, to Hong Kong (returning).

Dr. and Mrs. Lloyd R. Zachary and three children, of Sacramento, California, to Ethiopia.

Elder and Mrs. H. E. McClure, who previously served in the Far Eastern Division, to Uruguay.

Elder and Mrs. R. J. Emerson Hillock and three children, to India (returning).

Dr. and Mrs. Vernon Louis Curtis and four children, of Kirkland, Washington, to India.

Dr. and Mrs. Arthur A. Moores and three children, of Dartmouth, Nova Scotia, to Hong Kong.

Reuben A. Sprengel, M.D., of Fresno, California, to Thailand.

Florence C. Moline, to Zambia (returning).
Abraham W. Okoro, to East Nigeria (returning).

May

Mr. and Mrs. Dennis C. Keith, Sr., and three children, of Nashville, Tennessee, to Sierra Leone.

Dr. and Mrs. Richard Irving Clark and three children, of Freeport, Maine, to Nepal.

Mrs. A. O. Blumenshein, to the Congo Republic (returning).

Miss Vallee Saraggonndha, of Madison, Tennessee, to Thailand (returning).

Dr. and Mrs. Franklin N. Crider and two children, to Thailand (returning).

Mr. and Mrs. Luis Palomino, of Hollywood, California, to Peru.

Elder and Mrs. Lawton G. Lowe, of London, Ontario, Canada, to Ceylon.

Lloyd E. Barber, to Indonesia (returning).
Elder and Mrs. Lawrence A. Eldridge and two sons, of Old Bridge, New Jersey, to the Philippines.

Chung Joon Myung, to Korea (returning).
Horne P. Silva, to Brazil (returning).

June

Mr. and Mrs. Ronald D. Strasdowsky and two children, of Germany, to Uganda (returning).

Dr. and Mrs. Joseph I. Estephan and two children, of Oklahoma City, Oklahoma, to Puerto Rico.

Mrs. William L. Van Arsdale, to Taiwan (returning).

Elder and Mrs. George O. Adams, of Mission City, British Columbia, Canada, to Trinidad.

Elder and Mrs. Enoch Oliveira and two children, to Uruguay (returning).

Dr. and Mrs. Ronald A. Bettle and two children, of Brunswick, Maine, to Jamaica.

K. J. Moses, to India (returning).
Carolyn May Stuyvesant, of Loma Linda, California, to Ethiopia.

Elder and Mrs. Jamile Jacobs and two children, to West Pakistan (returning).

Mr. and Mrs. Robert G. Burgess and two children, of Portland, Oregon, to Taiwan.

Timothy K. Jarry, of Chicago, Illinois, to Liberia (returning).

Mr. and Mrs. Derek Crowther Beardsell and three children, to Burundi (returning).

J. O. Ogunniran, to West Nigeria (returning).
Miss Araceli Uriarte, to the Philippines (returning).

Dr. and Mrs. N. Russell Lemmon and two children, of Hollister, California, to Taiwan.

Dr. and Mrs. Daniel Walther, of Berrien Springs, Michigan, to Rhodesia.

Elder and Mrs. Silvio Fernandez and daughter, to Uruguay (returning).

Mr. and Mrs. H. L. Reyes and daughter, to the Philippines (returning).

Mr. and Mrs. Roland L. Joachim and five children (he from New York City, family from Colonges, France), to Ivory Coast.

Mr. and Mrs. Lester R. Halvorsen and three children, of Sinking Spring, Pennsylvania, to West Pakistan.

Mr. and Mrs. William L. Zehm and three children, to Peru (returning).

Hulda Esther Serra, of Loma Linda, California, to Puerto Rico.
Mrs. Rudolph G. Fuss and three children, of Redlands, California, to Mexico

July

Elder and Mrs. Dusan Sofranac and daughter, of Takoma Park, Maryland, to the Congo Republic.

Elder and Mrs. Lyle C. Miller and three children, to Turkey, later Lebanon (returning).

Elder and Mrs. H. LeVerne Bissell and three children, of Clear Lake, Wisconsin, to Indonesia.

Mr. and Mrs. Elwin Gerrans and three children, of Angwin, California, to West Pakistan.

Mr. and Mrs. Belisario Marques, of Takoma Park, D.C., to Brazil (returning).

Mr. and Mrs. David D. Dennis and two children, who previously served in the South American Division, to Indonesia (returning).

David H. Unsell, M.D., of Billings, Montana, to Ghana.

Mr. and Mrs. George S. Haley and three children, to Korea (returning).

Elder and Mrs. D. Kenneth Smith and four children, to Thailand (returning).

Mr. and Mrs. Herschel R. Hendley and child, of San Diego, California, to Sierra Leone.

Mr. and Mrs. Donald E. Robinson and child, to Rhodesia (returning).

Mr. and Mrs. Dean O. McDaniel and three children, of Salmon, Idaho, to Cyprus.

Mr. and Mrs. Clyde E. Ondrizek and child, of Keene, Texas, to Rhodesia.

Mr. and Mrs. Richard D. Hayden and three children, of Hanford, California, to Puerto Rico.

Korean Union College Graduates 72

Among the 72 students who were graduated from Korean Union College, December 24, were the last junior college classes in agriculture and in home economics. Others were in the four-year theology class. Im Pyung Wee, acting chairman of the board, gave the graduation address.

RUDY E. KLIMES, President



Nathan M. Merkel and daughter Carol, to Ecuador (returning).
Barbara H. Thurlow, of Takoma Park, Maryland, to Puerto Rico.

Mr. and Mrs. Oglia D. McElwain and son, of Watsonville, California, to Puerto Rico.
Elder and Mrs. Harold L. Gray, of Boise, Idaho, to Iran.

Dr. and Mrs. Gordon A. Gilkes and two children, of Loma Linda, California, to Peru.
Kenneth W. Saunders, M.D., to Ethiopia (returning).

Elder and Mrs. Hermon Vanderberg and two children, of Charleston, South Carolina, to Liberia.
Dr. and Mrs. Vernon C. Luthas, of Kettering, Ohio, to Puerto Rico.

Mr. and Mrs. Donald R. Pierson and three children, to West Nigeria (returning).
Mrs. Horne P. Silva and three children, to Brazil (returning).

Elder and Mrs. Clyde R. Bradley, of Monterey, California, to Okinawa.
Mr. and Mrs. Harold James Jump and three children, to India (returning).

Mr. and Mrs. Jack Krall and three children, of Oshawa, Ontario, to Kenya.
Elsworth A. Hetke, to India (returning).
Dr. Merle Godfrey, of Napa, California, to Japan.

Dr. and Mrs. Donavon Schwisow and three children, to Bolivia (returning).
L. Delmer Wood, to Peru (returning).

August

Elder and Mrs. Robert L. Rowe and two children, to India (returning).

Elder and Mrs. Eliezer G. Benavides and two children, of Carlsbad, California, to Columbia.
Mr. and Mrs. Lloyd E. Nolin and daughter, to Lebanon (returning).

Helen M. Ferguson, of South Gate, California, to Japan.
Glenda S. Rolfe, to Taiwan (returning).

Elder and Mrs. Donald G. Jacobsen and two children, of Berrien Springs, Michigan, to Singapore.
Elder and Mrs. Rolland H. Howlett, of Corrales, New Mexico, to Puerto Rico.

Rose Patience Crump, to Liberia (returning).
Mrs. Nathan M. Merkel and son, to Ecuador (returning).
Ruth Anne Eggers, of Riverside, California, to Singapore.

Zadock J. Reid, of Berrien Springs, Michigan, to Jamaica.
Mr. and Mrs. L. Franklin Moore and four children, to Puerto Rico (returning).

Mrs. Kenneth W. Saunders and three children, to Ethiopia (returning).
Dr. and Mrs. Theodore Zegarra and three children, of San Jose, California, to Puerto Rico.

Mr. and Mrs. Ogden L. Aaby and two children, to Singapore (returning).
Mr. and Mrs. John W. Kizziar and son, of Loma Linda, California, to Okinawa.

Dorothy May Kuester, to West Africa (returning).
Dr. and Mrs. Harold D. Lambeth and two children, of Loma Linda, California, to Thailand.
Dr. and Mrs. John F. Vogt, III, of Hinsdale, Illinois, to Japan.

Dr. and Mrs. R. Dean Jennings and four children, of Monterey Park, California, to Thailand.
Mrs. Lois E. Fouts, of Glendale, California, to Singapore.

Marietta Lu Deming, of Glendale, California, to Indonesia.
Dr. Jess C. Holm, to Vietnam (returning).
Dr. and Mrs. George C. Ekvall and two children, to Singapore (returning).

Elder and Mrs. Garth D. Thompson and two children, to Singapore (returning).
Mr. and Mrs. Arlind E. Hackett and two children, to Singapore (returning); they previously served in Guam.

Elder and Mrs. Lewis A. Shipowick and four children, to Singapore (returning).
Elder and Mrs. Herman Bauman and three children, of Hermiston, Oregon, to West Nigeria.

Mr. and Mrs. Larry G. Sibley, to Palau, East Caroline Islands (returning).
Izella P. Stuvenga, to Korea (returning); she previously served in Lebanon).

Mariada W. Blehm, to Indonesia (returning).
Elder and Mrs. V. L. Bretsch and two children, to Singapore (returning).

Lois Raymond, to Sierra Leone (returning).
Elder and Mrs. Paul W. Nelson and three children, to Japan (returning).

Mr. and Mrs. Ernest A. Pender, to Thailand (returning).
Mrs. L. Delmer Wood and two children, to Peru (returning).

Mr. and Mrs. Theodore G. Sample and son, to Puerto Rico (returning).
Elder and Mrs. Robert L. Heisler and three children, to Brazil (returning).

Mrs. and Mrs. Leslie E. Anderson, of Berrien Springs, Michigan, to Ethiopia.
Mr. and Mrs. David C. Taylor, of Lumberton, Mississippi, to Peru.

Elder and Mrs. John T. Mason and two children, to Rhodesia (returning); they previously served in Singapore).
Mrs. Stanley L. Folkenberg, of Collegedale, Tennessee, to Colombia.

Mr. and Mrs. Samuel G. Campbell, of Berrien Springs, Michigan, to Jamaica.

Dr. and Mrs. Rudolf E. Klimes and three children, to Korea (returning).
Elder and Mrs. E. A. Brodeur, to Singapore (returning).

September

Norma E. Greaves, of La Sierra, California, to Trinidad.
Isobel C. Butler, to Rhodesia (returning).
Freberin Baerg, to Colombia (returning).

Mr. and Mrs. G. George John Unger and three children, of Concord, Ontario, to Lebanon.
Mr. and Mrs. Oren L. Nelson and four children, to Haiti (returning).

Elder and Mrs. Glen E. Maxson and two children, to Guatemala (returning).
Mr. and Mrs. Dale J. Bidwell, of Takoma Park, Maryland, to Singapore.

Mr. and Mrs. Masih Shafqat and son, of Tracy, California, to Ethiopia.
Elder and Mrs. B. L. Roberts and four children, to Puerto Rico (returning).

Elder and Mrs. Paul L. Jensen and two children, of Charlotte, North Carolina, to Japan.
Mrs. Manuel Rosado, of Takoma Park, Maryland, to Puerto Rico.

Dr. and Mrs. Lowell Peter Strange and two children, of Worthington, Ohio, to Australia.
Claudia Steele, of Loma Linda, California, to Guyana.

Dr. and Mrs. Marland A. Hansen and two children, of Portland, Oregon, to the Congo Republic.
Elder and Mrs. Timothy Takashi Iwahashi and two children, of Culver City, California, to Japan.

Dr. Walter A. Bozak, of Charlotte, Michigan, to Penang.
Elder and Mrs. Harold D. Erickson and three children, to India (returning).

Elder and Mrs. C. Frederick Clarke, to Zambia (returning).
Dr. and Mrs. Arnold L. Petersen, II, of Portland, Oregon, to Guyana.

Mr. and Mrs. Albert M. Long, of Coalings, California, to Burundi.
Mr. and Mrs. Donald R. Bankhead and three children, to India (returning).

Elder and Mrs. Albert R. Parker and two children, of Big Rapids, Michigan, to Bolivia.
Rilla Dee Ashton, to Botswana, Africa (returning).

Dr. and Mrs. Samuel Ketting and two children, to Penang (returning).
Mr. and Mrs. Paul J. Rector, of Loma Linda, California, to Uruguay.

Mr. and Mrs. Norman Brown and daughter, to Haiti (returning).
Mr. and Mrs. Philip E. Giddings, Jr., and son, to the Ivory Coast (returning).

Mr. and Mrs. Warren W. Runyan and two children, to Hong Kong (returning).
Elder and Mrs. Daniel R. Guild and two children, to Singapore (returning).

Mr. and Mrs. Albert H. Watson and three children, of Granada Hills, California, to England.
Mr. and Mrs. Charles P. Harris, Jr., and two children, to Vietnam (returning).

Manuel Rosado, of Takoma Park, Maryland, to Puerto Rico.
Mr. and Mrs. Rodney Glenn Roe and two children, of Salem, Oregon, to Guam.

Mr. and Mrs. Bernhard Ruppel and three children, of Alamosa, Colorado, to Germany.
Elder and Mrs. Warren B. Shultz and two children, of Maui, Hawaii, to Taiwan.

Dr. and Mrs. Hal D. Harden and four children, of Walnut Creek, California, to Ghana.
Mr. and Mrs. Jerrold J. Aitken and son, of Berrien Springs, Michigan, to Thailand.

Elder and Mrs. Boyd E. Olson and son, to Singapore (returning).
Mr. and Mrs. Elias Lopez and child, of Hinsdale, Illinois, to Puerto Rico.

Dr. and Mrs. Bruce Carlton Parker and child, of Loma Linda, California, to Japan.
Mr. and Mrs. Romulus I. Gainer and three children, of Staunton, Virginia, to Japan.

Mr. and Mrs. Richard George Anderson, to India (returning).
Dr. and Mrs. Merlin G. Anderson and four children, of Yakima, Washington, to Ethiopia.

Pastor and Mrs. Arne E. Friis and two daughters, of Berrien Springs, Michigan, to Norway.
Mr. and Mrs. Curtis M. King and three children, of Loma Linda, California, to Sierra.

Mrs. Mabel E. Tupper, of La Sierra, California, to Penang.
Mr. and Mrs. Frederik van Putten and five children, of South Ozone Park, New York, to Trinidad.

Mr. and Mrs. DeWitt Stanton Williams and daughter, of Oklahoma City, Oklahoma, to the Congo Republic.
Dr. and Mrs. Samuel Lee DeShay, to East Nigeria (returning).

Elvera Eckerman, to Ghana (returning).
Elder and Mrs. Clifford A. Ortner and two children, to Sarawak (returning).

Margaret H. Godfrey, M.D., of St. Helena, California, to Japan.
Mr. and Mrs. Glendon E. Corkum and two children, of Bath, New Brunswick, to Ceylon.

Elder and Mrs. James A. Edgcombe and two children, of West Hempstead, New York, to Trinidad.
Mr. and Mrs. Robert C. Newberg, to Ethiopia (returning).

Mr. and Mrs. Bertil L. Gilleroth and two children, to Lebanon (returning).
Mr. Abebe Bauneh, of Angwin, California, to Ethiopia.

Mr. and Mrs. Matao Yamagata, of Berrien Springs, Michigan, to Japan.
Elder and Mrs. O. Kenneth Scheller and two children, of Coudersport, Pennsylvania, to the West Caroline Islands.

Mr. and Mrs. Jack Winfield King, of Berrien Springs, Michigan, to the Ivory Coast.
Dr. William Wagner, of Turlock, California, to Florida (Inter-American Division).

Elder and Mrs. Alf J. Johanson, to India (returning).
Mrs. Lloyd E. Barber (their son Gary left in August), to Indonesia (returning).

Mr. and Mrs. Charles G. Oliver, to Java (returning).
Mrs. D. H. Unsell, of Billings, Montana, to Nigeria.

Mr. and Mrs. Clarence A. Miller, of Loma Linda, California, to Singapore.
Mr. and Mrs. Ivan T. Nelson and three children, of Simi, California, to Ghana.

Mr. and Mrs. Rouland Tauran and four children, of Takoma Park, Maryland, to Indonesia.
Mrs. Olavi J. Rouhe, of Modesto, California, to the Congo.

Dr. and Mrs. E. Charles Hackett and son, of Portland, Oregon, to Guatemala.
Dr. and Mrs. Vernon C. Sparks and three children, to Nicaragua (returning).

Mrs. Frank Horning, of Loma Linda, California, to Puerto Rico.

October

Darrel D. Gant, M.D., of East Cleveland, Ohio, to the Philippines.
Mr. and Mrs. Takashi Shiraishi, of Berrien Springs, Michigan, to Japan.

Dr. and Mrs. William Robinson and two children, to Guam (returning).
Mrs. Freberin P. Baerg and three children, to Colombia (returning).

Mr. and Mrs. Paul Eugene Tooley and four children, of Stanwood, Washington, to Nigeria.
Elder and Mrs. Henry W. Peterson and daughter, of South Lancaster, Massachusetts, to Rhodesia.

Elder and Mrs. Ernest T. Gackenhaimer, to Kenya (returning).
Mr. and Mrs. Alden E. Denslow and four children, of Oklahoma City, Oklahoma, to Peru.

Elder and Mrs. Bruce A. Roberts and two children, of Berrien Springs, Michigan, to Rhodesia.
Elder and Mrs. Edward M. Norton and three children, of Auburn, Washington, to Argentina.

Mrs. Jess C. Holm, to Vietnam (returning).
Harriet E. Dinsmore, to Korea (returning).
Elder and Mrs. Paul H. Eldridge, to Singapore (returning).

Prof. and Mrs. Charles R. Taylor and daughter, to Florida (Inter-American Division; returning; they previously served in Mexico).
Dr. and Mrs. Clifford E. Vance and two children, of Hanford, California, to Guam.

Dr. and Mrs. Clive Francis Possinger, Jr., and child, of Takoma Park, Maryland, to Thailand.
Elder and Mrs. Palmer G. Wick and three children, to Thailand (returning).

Dr. and Mrs. Lynn M. Lamberton and three children, to Taiwan (returning).
Mr. and Mrs. Bent Christiansen and three children, of Costa Mesa, California, to Nigeria.

November

Mr. and Mrs. Jerry Lee Wiggle and two children, of Red Bluff, California, to Guam.
Sylvia Gail Davis, of Elmira, New York, to Nigeria.

Edith Fern Wilson, of Vancouver, Washington, to Ethiopia.
Elder and Mrs. Don K. Sullivan and three children, to Chile (returning).

Arsen G. Arzoo, M.D., of Fillmore, California, to Iran.
Elder and Mrs. Roscoe S. Lowry, to India (returning).

Mr. and Mrs. R. A. Ben George and two children, of Orangevale, California, to Brazil.
Charles J. Griffin, of Wilmington, Delaware, to Brazil.

Dr. and Mrs. Arthur M. Owens and four children, to Nigeria (returning).
Elder and Mrs. Ralph E. Neall and two children, to Vietnam (returning).

Dr. Chas. H. Tidwell, to India (returning).
Julia K. Hoel, to the Congo Republic (returning).
Dr. and Mrs. Vernon C. Butler, of Eaton Rapids, Michigan, to Korea.

Mrs. Doris Emogeanne Schlotthauer, of Lincoln, Nebraska, to Thailand.
Mr. and Mrs. Richard Linden Watts and son, to India (returning).

Mr. and Mrs. Eloy Martinez and two children, of Los Angeles, California, to Paraguay.
Elder and Mrs. Kenneth L. Fleck and son, of Spokane, Washington, to Santo Domingo.

Mr. and Mrs. Ottis C. Edwards and daughter, to the Philippines (returning).
Elder and Mrs. Robert A. Jamison and two children, of Carpentersville, Illinois, to Chile.

Mr. and Mrs. Lawrence R. Templeton and two children, to Indonesia (returning).
Dr. and Mrs. Bernarr B. Johnson and three children, of Grand Junction, Colorado, to India.

Dr. and Mrs. Daniel M. Patchin and daughter, of Hinsdale, Illinois, to Trinidad.

December

Amy Louise Messenger, to Indonesia (returning).
 Mrs. Charles J. Griffin and two children, of Wilmington, Delaware, to Brazil.
 Robert G. Ley, to Brazil (returning).
 Dr. and Mrs. Richard A. Carlsen and four children, of Portland, Oregon, to Rwanda.
 Dr. and Mrs. Dalton J. Engelberg, of Carmichael, California, to Okinawa.
 Dr. and Mrs. Henry A. Novak and son, of Coeur d'Alene, Idaho, to Thailand. (Two daughters preceded them; having gone in August.)
 Mrs. Elsworth A. Hetke and child, to India (returning).
 Mr. and Mrs. Ervine R. Bacchus, of Berrien Springs, Michigan, to Trinidad.
 Elder and Mrs. Robert G. Wearner and son, to Peru (returning).
 Mr. and Mrs. Vernon Martin Robeson and three children, of Tulare, California, to Zambia.
 Ruth Elaine Shipp, of Takoma Park, Maryland, to East Africa.
 Elder and Mrs. James M. Campbell and two daughters, to India (returning).
 Mr. and Mrs. Leroy R. Kuhn and two children, to Ethiopia (returning).
 John W. Schnepfer, M.D., of Corona, California, to Thailand.
 Mr. and Mrs. Robert O. Samms and two children, of Berrien Springs, Michigan, to Jamaica.

Of Writers, Articles, and Miscellany...

Although we publish the "sailings" of missionaries going out from most of the world divisions in these pages week by week, it isn't until the yearly listing appears that we are struck by the magnitude of the mission effort of Seventh-day Adventists. The 1967 listing and summary begins on page 18. Hidden behind this list of names and places are heartthrobs and pathos—selfless responses to mission needs, tearful partings from dear ones, first tastes of overseas travel, and in desperate loneliness in faraway places. Here too is the pulse of Adventism, the life line for growth and advance.

Dr. Frank Marsh, who contributed the article "The Double-Revelation Theory" (page 2), is a native of Illinois. He received his B.A. degree from Emmanuel Missionary College in 1927, and a B.S. degree from the same institution in 1929. In 1935 he received an M.S. degree in zoology from Northwestern University, Illinois, and in 1940 a Ph.D. degree with a botany major from the University of Nebraska.

He began work for the denomination in 1929 as dean of men and science and mathematics teacher at Hinsdale Academy, Illinois. From 1935 to 1950 he was

biology teacher and head of the biology department at Union College, Nebraska. For the next eight years he was head of the biology department at Emmanuel Missionary College (now the undergraduate school of Andrews University). From 1958 to 1964 he was a research worker for GeoScience Research Institute, Berrien Springs, Michigan. Since that time he has taught biology at Andrews University. His wife heads the Home Economics Department at the same university.

Dr. Marsh has written a number of books, among them *Evolution, Creation, and Science*; *Studies in Creationism*; and *Evolution or Special Creation?*

Louis B. Reynolds, who writes on the topic "Unbroken Peace in a Broken World" (see page 5), is associate secretary of the General Conference Sabbath School Department. He is also associate editor of the *Sabbath School Worker* and lectures on Sabbath school teaching in workshops throughout the world.

Having completed a two-year ministerial course at Oakwood College, Alabama, in 1936, he began preaching in Missouri. Later he was pastor-evangelist in Kansas. From 1944 to 1959 he was editor of *Message* magazine, published in Nashville, Tennessee. After five years as district leader in the Northeastern Conference he took over his present office. While at Nashville, he received his B.A. degree from Fisk University and has since taken graduate work at Fisk and Howard universities.



N. A. Lindsay, pastor, Spruce Street church, Seattle (Washington), formerly same position, Huntsville, Alabama (Alabama-Mississippi).

Roger Heald, staff physician, Manila Sanitarium and Hospital, formerly same position, Tsuen Wan Hospital, Hong Kong.

Fred Mote, staff physician, Penang Sanitarium and Hospital, formerly same position, Saigon Adventist Hospital, Saigon, Vietnam.

L. A. Smith, acting secretary, West Indonesia Union Mission, formerly president, West Irian Mission.

H. E. Mangkei, president, West Irian Mission, formerly president, West Java Mission, Indonesia.

Henry Novak, staff physician, Bandung Sanitarium and Hospital, formerly same position, Haad Yai Hospital, Thailand.

Gilbert Gurusamy, assistant auditor, Southeast Asia Union Mission, formerly treasurer, Thailand Mission.

D. B. Watson, publishing secretary (Nebraska), formerly assistant publishing secretary (Iowa).

L. S. Harbeson, pastor, Bismarck district (North Dakota), formerly district pastor (Montana).

(Conference names appear in parentheses.)

Review and Herald

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

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

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Church Calendar

- Health and Welfare Evangelism May 4
- Church Lay Activities Offering May 4
- Servicemen's Literature Offering May 11
- Spirit of Prophecy Day May 11
- Christian Record Offering May 18
- Home-Foreign Challenge June 1
- Church Lay Activities Offering June 1
- Thirteenth Sabbath Offering June 29
- (Australasian Division)

Jan Worth Recommends...

The world grows smaller. Each year, thousands of Americans stream abroad to foreign countries, each bringing home a little more world understanding, a little more knowledge of the life and habits in other countries.

Knowing the clothing, the culture, and the food of other countries is surely one of the finest ways to promote understanding and friendship. We were reminded of this again and again during the recent Jan Worth Recipe Contest. We received many unusual and delicious recipes with a foreign flavor. Three of the prize winners are presented here. They are easy to prepare and offer a new taste treat for your family. We hope you enjoy them.

Sincerely,



EGG FOO YONG

2 cups diced celery stalks and leaves	½ teaspoon garlic powder
1 cup diced onions	½ teaspoon Accent
1 can bean sprouts, drained	½ teaspoon salt
1 small can mushrooms, drained and diced	3 Tablespoons fine bread crumbs
1 cup VEGETARIAN ENTREE, HAM STYLE, diced	5 eggs

Beat eggs well. Mix above ingredients in egg. Deep fry like patties using ¼ cup of mixture in each. Brown both sides. Serve with boiled rice, sliced green onions and brown sauce. BROWN SAUCE: Boil together till thick; 2 Tablespoons soy sauce, 1 cup water, 1 Tablespoon flour, ½ teaspoon Accent, ¼ teaspoon salt. Stir often. Serves 6-8.

Ester T. Vizcarra
Coulee Dam, Washington

SICILIAN SUPPER

½ cup Parmesan cheese	1 6-ounce can tomato paste
1 pound VEGETARIAN ENTREE, BEEF STYLE SLICES, ground or VEGETARIAN BURGER	¾ cup water
½ cup chopped onion	Salt to taste
1 8-ounce pkg. cream cheese	¾ cup milk
½ cup chopped green pepper	Pinch garlic salt
	2 cups egg noodles, cooked

Brown "beef", or "burger", add onion. Cook until tender. Add tomato paste, water and salt. Simmer 5 minutes. Heat milk and cream cheese until blended. Stir in ¼ cup Parmesan cheese, garlic salt, green pepper, and noodles. In casserole, alternate layers of noodles and "beef" sauce. Bake at 350° F. for 20 minutes. After baking, sprinkle with remaining cheese. Serves 5-7.

Ruth Sparks
Stoneham, Massachusetts

SOUTH-OF-THE-BORDER-SUPPER

½ box WORTHINGTON MEAT LOAF MIX, rehydrated in 1 cup tomato juice	1 to 1½ cups shredded colby cheese
2 cans Mexican pinto beans in chili gravy	½ to 1 cup sliced or chopped ripe olives
1 large head of lettuce, shredded	1 medium package of Fritos or other corn chips
½ cup chopped onion	

Add MEAT LOAF MIX to beans and gravy and simmer until MEAT LOAF is tender. In individual bowls place a generous serving of Fritos and over this a generous serving of shredded lettuce. On the lettuce pour a generous serving of the bean-MEAT LOAF mixture and sprinkle with cheese, chopped onion, and olives as desired. Serves 4-6.

Mrs. J. W. Row
Berrien Springs, Michigan

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Tomorrow's Foods Today

News of Note

Hundreds Showing Interest as Manila Meetings Progress

About 2,500 interests have developed in the evangelistic campaign being conducted in Manila by J. R. Bailey, secretary of the Ministerial Association for the North Philippine Union, according to T. C. Murdoch, union president. This meeting is being held in our evangelistic center.

The members have already secured 8,000 additional Voice of Prophecy enrollments and are working for at least 6,000 more. Three hundred people are remaining each night for the Bible study class.

Twenty-six churches in the city are cooperating in this project. The union staff is helping and many workers will hold their own campaigns after the main meeting closes.

N. R. DOWER

Secretary Chosen to Serve Self-Supporting Institutions

C. H. Lauda, president of the Potomac Conference, has been appointed secretary of the Association of Self-Supporting Institutions for North America. He was elected by the association as the executive secretary and approved by the General Conference Committee.

He will also serve as acting secretary of the North American Missions Committee, which deals with the foreign-language work, work for the Indians, work for the deaf, and other areas of special needs.

Elder Lauda succeeds Wesley Amundsen, who is retiring after 17 years' service for the ASI.

D. W. HUNTER

Southwest Region Conference Session Convened in Dallas

Delegates from the churches in the Southwest Region Conference assembled March 31 in the City Temple church in Dallas, Texas, for the ninth biennial session of the conference.

Reports all showed growth in the conference during the past two years. The membership is now 4,347, which is a gain of about 2,000 during the past ten years.

V. L. Roberts, the president, and L. D. Henderson, the secretary-treasurer, along with the departmental men, were all returned to their respective responsibilities in the conference for the next two years.

H. D. SINGLETON

Tithe for Biennium Passes \$1 Million in Oklahoma

Delegates for the Oklahoma Conference met April 7 in the new Southern Hills church in Oklahoma City. C. W. Skants was re-elected as conference president, and Ray R. Rouse as secretary-treasurer.

All the departmental secretaries were re-elected to their responsibilities.

The conference membership at the close of 1967 stood at 3,748, and during the biennial period 378 people joined the church by baptism and profession of faith. The tithe for the two-year period went past the \$1 million mark for the first time, a gain of 25 per cent over the previous period.

Enthusiasm and evangelistic zeal were revealed in the reports of the departments and of the two hospitals operated by the conference at Ardmore and at Jay.

B. E. LEACH

Comparative Report Given for Sacrifice Offering

Week of Sacrifice Offerings given by members in the overseas divisions increased 24.5 per cent last year over 1966, but North American giving for this offering dropped 32.5 per cent.

The figures given here indicate that the Lord has spoken to the hearts of many around the world, saying, "It is more blessed to give than to receive." In these days of financial uncertainty it is better to place our "treasures in heaven, where neither moth nor rust doth corrupt."

Division	1966	1967	Gain or (Loss)
Australasia	\$ 22,197.68	\$ 28,800.74	\$ 6,603.06
Central Europe	225,608.96	229,828.74	4,219.78
Far Eastern	19,053.15	39,554.77	20,501.62
Inter-America	26,678.34	27,239.02	560.68
Middle East	12,317.31	10,696.31	(1,621.00)
Northern Europe	77,307.94	76,019.24	(1,288.70)
South America	6,440.26	7,835.71	1,395.45
Southern Asia	2,819.25	15,939.09	13,119.84
Southern Europe	68,897.89	87,023.19	18,125.30
Trans-Africa	26,026.75	29,965.86	3,939.11
Total Overseas	487,347.53	606,902.67	119,555.14
North America	629,283.13	425,186.64	(204,096.49)
World Totals	1,116,630.66	1,032,089.31	(84,541.35)

May we all begin now to plan on having a part in the next Week of Sacrifice Offering and share in the blessings that come from giving.

O. A. BLAKE

Investment Offerings Gain in Australasian Division

Sabbath School Investment offerings for 1967 in the Australasian Division totaled \$54,225 (U.S.). "We are aiming higher in 1968," says a telegram from H. F. Ramp-ton, Sabbath school secretary of the division.

In 1965 the total Investment for the Australasian Division was \$35,539.62, and in 1966, \$42,394.98. The 1967 figure represents a 53 per cent increase over that of 1965.

Sabbath School Investment around the world field is setting new records. We are almost certain that with the cooperation of our members we will reach the \$2 million mark during the current year.

G. R. NASH

Membership Nears 10,000 in Georgia-Cumberland

The Georgia-Cumberland Conference held its eighteenth biennial session at Collegedale, Tennessee, on March 31. Desmond Cummings, president, and H. R. Trout, secretary-treasurer, were unanimously re-elected. All the conference departmental secretaries were also re-elected.

A comprehensive report of conference-wide evangelism and development was presented in color pictures and sound. Baptisms totaled 1,170 for the biennium, and there was a record net gain in church membership of 1,066. On December 31 the conference membership was 9,338.

DAVID H. BAASCH

Local Filipino Language Used in Naga City Broadcast

Recent news from the Philippines tells of a new language added to the 34 in which the church currently broadcasts in different parts of the world.

Beginning February 11 in Naga City, T. B. Frias, of Tabaco, Albay, the assistant chaplain of the Manila Sanitarium and Hospital, went on the air in the Bicol tongue. His announcer is A. T. Aristorenas, hospital chaplain.

Bicol is one of the more exotic languages used in Adventist broadcasting. Other unfamiliar ones include Tolai (New Guinea), Tongan (Kingdom of Tonga), and Tagalog (Philippines).

WALTER R. L. SCRAGG

IN BRIEF

♦ Each Sabbath from June 8 to August 31 there will be regular Sabbath services in the Old Faithful Lodge recreation hall at Yellowstone National Park. The services will begin at 10:00 in the morning. Visitors who will be in the park on any of these Sabbaths are cordially invited to attend these meetings.

♦ H. V. Reed, president, and H. L. Haas, secretary-treasurer, of the Colorado Conference were re-elected at the conference session held March 24 in Denver. The departmental secretaries were also re-elected. Several changes were made in the membership of the conference executive committee.

♦ Fenton Froom, pastor of the Takoma Park church, was elected president of the Potomac Conference at the conference's constituency meeting April 14. He succeeds C. H. Lauda. (See story on this page.)

♦ Ernest H. J. Steed, associate secretary of the General Conference Temperance Department, was elected secretary of the department by the General Conference Committee April 15. On March 14 E. J. Folkenberg had resigned from his function as secretary of the department.