



*When I asked him if he had ever heard of Jesus Christ, he replied,*

## *"No, No Hear of Jesus"*

By D. A. ROTH

**NESTLED IN THE HEART** of Southeast Asia between Thailand and South Vietnam is the kingdom of Cambodia, a round-shaped country of more than 6 million people. As part of the territory of the Far Eastern Division this unique nation presents a challenge to Adventists possibly unparalleled in any other part of the world.

Cambodia today is a modern, forward-looking state, with fast-developing industries, excellent communications, and a progressive people. Yet it has never lost touch with its great past. The famous ruins of a lost civilization, Angkor Wat, remind the twentieth-century population of their religious heritage.

On a recent visit to Cambodia while on a lengthy itinerary of our division, I learned some interesting facts about this country, some 70,000 square miles in size. Forty per cent of the land is arable, the rest is deep forests. The soil is highly fertile.

Through Cambodia flows the great Mekong River, an important means of communication and transportation, three miles wide in places and deep enough to bring ocean-going ships up to Phnom Penh, the capital. Most of the country is flat, not more than ten feet above sea level, especially around the Mekong and Tonle Sap, the nation's great lake. This body of water is unique in that it stores up water during the rainy season, and when the rains stop, the lake and the Mekong River seem to reverse themselves and flow toward the sea. This takes place usually in November, and is the time for the national Water Festival, a celebration of harvest and fertility.

The main city is Phnom Penh, 150 miles from Saigon, South Vietnam. Phnom Penh has more than 600,000 inhabitants. The city nearest in size to Phnom Penh is

Battambang, which has only about 40,000 residents.

Not the least of Cambodia's charms is the striking contrast of an age-old culture side by side with twentieth-century modernity. I was struck by the cleanliness of the cities. I found no garbage stacked in the streets as we see in some Oriental cities. There is a modern sewer system. The streets are wide and tree-shaded. The people are well-dressed and are shyly friendly to strangers.

The Cambodians are generally a friendly, traditionalist, and hard-working people. Most of them are employed in agriculture (rice, rubber, palm trees) and fishing. Another of Cambodia's assets, which provides work for many, is its forest lands, covering more than 30,000 square miles and providing rare species of wood as well as building timber.

I visited several Cambodian schools. As in other countries, the youngsters seemed afraid of strangers. In one school all the first- and second-graders scampered in fright from the room when they saw me



PHOTOS COURTESY OF THE AUTHOR

**Education in Cambodia is meager, especially in rural areas, though compulsory for the lower grades. This teacher has few books; his pupils have none.**

*The Cambodians are a friendly, traditionalist, and hard-working people.*

appear in the doorway. But the older children seemed curious and crowded around to see this strange sight, an American. Several small boys at Siem Reap who knew a little English told me they were earning money to go to school, so I presumed that they planned to attend a private school.

The language used is Khmer, but most people in the cities know French. The influence of colonial France is still strong in the country, and I was delighted to be able to have "original" French-fried potatoes, French onion soup, and French bread in traditional sidewalk-cafe fashion.

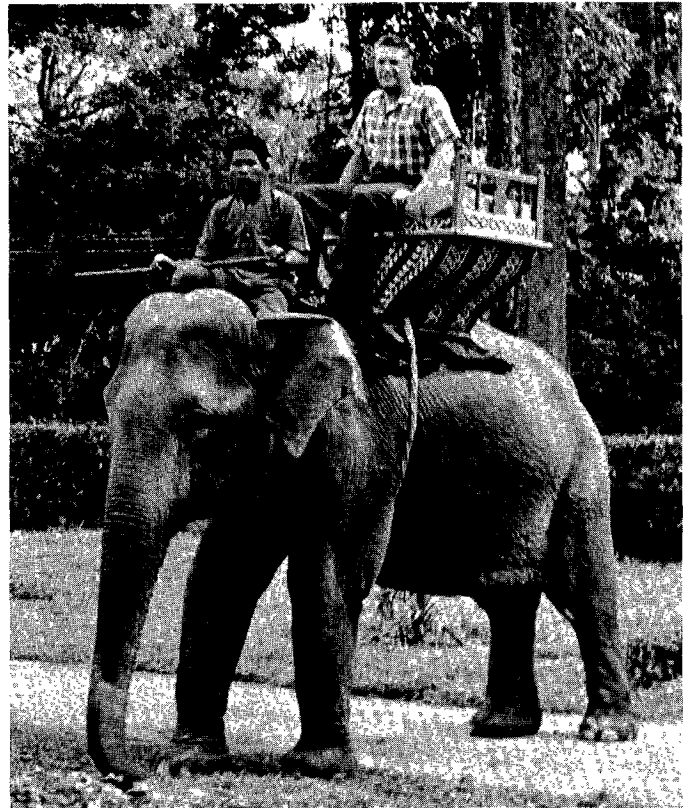
The state religion is Theravade Buddhism. There is only one Seventh-day Adventist church in the entire kingdom, a well-built structure situated on one of the main streets of the city across the boulevard from the residence of the chief of state, Prince Norodom Sihanouk.

Seventh-day Adventist work was started in Cambodia in 1930 when Fred L. Pickett arrived in Phnom Penh. When the government denied his request to build a church he established a group of 32 Cambodian members at Tinh Bien in an area that now is in South Vietnam. In January, 1937, Robert Bentz arrived in Cambodia, and from 1939 to 1941 operated a Bible school and a maternity clinic in the capital city. During World War II, in 1941, he went to Saigon to direct the French Indo-China Mission.

In 1957 the Southeast Asia Union Mission sent Pastor Ralph Neall, a young missionary from New York State, to reopen work in the kingdom. He opened a mission office, organized a church, and constructed a home. The political situation made it necessary for

him to leave in 1965. He is now president of the Vietnam Mission, and the territory of his mission includes Cambodia. There is now no organized Adventist work in the country.

I found that it was rather easy to get a visa for Cambodia. The kingdom encourages tourists to visit its star attraction, the remnants of the old civiliza-



*Cambodia is a land of elephants. Here the author enjoys a ride.*

tion at Angkor Wat. I found these monuments of a past religion to be one of the most fascinating attractions I have seen since coming to the Far Eastern Division. There are 600 different sets of remains scattered over a wide area, the best known of which is Angkor Wat. This architectural "wonder of the world" was constructed at the beginning of the twelfth century and is remarkable for its richness of sculpture, the vastness of its reconstructed area, and the charm of *apsaras*, the legendary lady dancers of the temple.

Angkor Wat is a vast temple. The frontage is about 5,000 feet. The temple contains a maze of passages, courtyards, rooms, and cloisters, and a profusion of wonderful bas-reliefs measuring more than a half mile, which present a continuous narrative, including the epic stories of the Ramayana and the Makabharoto eras.

The bas-reliefs here as well as at Bayon, two miles away, tell the unique—almost documentary—story of the life of the people who built, defended, and lived in these ancient Khmer capitals centuries ago. The amazingly precise carving in sandstone shows almost every aspect of the life of the period.

I'll never forget my visit to another temple, Ta Promh, which has been left just as it was found years ago. No reconstruction has been done. Great trees have sprung out of the stone temple walls. Foot-wide roots have wound around complete buildings. Along the eaves and roofs and plunging down the sides of a window to disappear inside a labyrinthine passage, like great serpents weave the roots and



*A giant tree embraces a wall of an ancient temple.*

branches of trees that started growing three centuries ago. It is dark in this area, and the gentle rain that was falling when I visited it added to the eerie feeling I experienced as I walked alone in the dark passages. I heard only the birds and wild monkeys which live in the jungle.

Because of an altered itinerary due to circumstances beyond my control, I was at Angkor Wat on the Sabbath day. The nearest Adventist church was 300 kilometers away. I did not know the name of any church member in the entire kingdom. Never before had I experienced a day like this. I took my Bible and one other book and walked to one of the nearby tumble-down temples. I meditated on the past, the present, and the future of the work of God in this area. At one time more than one million people lived in the immediate area, now occupied only by the bats which use the temple towers as a dormitory. All of these people and millions of others in that time lived and died without a knowledge of the saving power of Christ.

The next day, when I had a chance to talk with my "cyclo" driver who took me to one of the temples 25 kilometers away from Angkor Wat, I was jolted back to reality. He knew conversational English quite well. After talking about his work and his

family, I asked him if he had ever heard of Jesus Christ. A cloud passed over his sun-darkened Asian face. "No, no hear of Jesus," he replied. His religion was Buddhist, but he knew little or nothing of its teachings. Later I learned that we do have a few books, a Bible correspondence course, and a few other items in the Cambodian language. It's no wonder that I consider Cambodia as one of the great challenges of the Far Eastern Division.

As I left Siem Reap and flew into Phnom Penh I breathed an emotion-filled prayer, "Lord, before the Second Advent, these 6 million people must have a chance to hear the story of salvation and Thy love. But how are we going to do it?"

In Phnom Penh, where I stayed overnight before catching a Burma Airways DC-6 to Bangkok, I recalled that a faithful colporteur had been selling books in this area for a number of years. No doubt the thousands of books he left in homes all over Cambodia will have an influence sooner or later.

Yes, the challenge is great in all parts of the globe, not only in Cambodia. A finished work will take the combined efforts of laymen and ministry in giving the gospel message. From the Far East we ask our membership in all nations to remember Cambodia, a mystic land of charm and challenge.



*The Bayon is a temple in Angkor Thom constructed by Jayavaram VII at end of the twelfth century. Topping it is a 45-yard-high tower.*

# Preserving the *Successful Marriage*

By T. R. FLAIZ, M.D.

**I**N AMERICA approximately one in three marriages ends in divorce. Divorce, with the resulting broken homes, contributes heavily to the social perplexities of our times. A disproportionately high percentage of our crime statistics, particularly those in the teen-age group, results from broken homes. They are responsible for much of the maladjustment and emotional instability seen in children and young people. Children who have seen and heard or who have been the victims of family strife are ill prepared to understand normal family and social relationships.

Statistics alone can convey but a dim understanding of the extent, depth, or bitterness of the sorrow or heartache of both the parents and the children of broken homes. The minister in his study, the physician in his office, and the social worker have to deal frequently with the tragedy, the devastation, of disintegrating homes.

Some time ago a gentle, cultured woman of perhaps 40 years came to my office with her 10- and 12-year-old daughters. She was seeking help in her attempt to stay the cruel hand that was destroying their home. Was there possibly some counsel that a physician could give to help turn back the impending tragedy? This woman told how she had kept an attractive and immaculate home. Never had she knowingly failed to supply the best food for the family three times daily. She had provided an atmosphere of culture and cheerfulness, faithfully reflected in the two well-mannered daughters. She could not understand what had happened in the mental processes of her husband to make him announce casually to the family that as of the following Sunday he was leaving. His mind was fully made up and any at-



tempt on the part of the family to change his decision had led only to unfruitful and unpleasant words.

## Causes of Failure

Her anguished inquiry was, "Have I failed? Am I at fault? What should I have done that I have not done?" I attempted to talk to the husband but it was soon clear that he had no desire to discuss the matter with anyone. He wanted only his freedom. In answer to this woman's inquiry as to whether she might have been at fault in bringing on the impending separation, I told her that the answer was Yes; she was in large measure responsible. Her mistake dated back 15 years when she consented to marry this handsome, dashing young cavalier, who promised so much as to how he would change his ways and live according to her high Christian ideals. This cultured woman was sure that once the young man she so much admired came under her wider influence, she would be able to mold him into a faithful companion and a good father.

Most marriage casualties are not

precipitated suddenly, unexpectedly, as in this case. Rather they result from years of festering disagreement, sharp retorts, misinterpretation of motives, selfish insistence on the part of the spouses upon their own way, gradual drying up of the usual, natural lines of communication, and, at last, the disappearance of those manifestations of affection and romance, a vanishing of the cement that helps hold people together in the close ties of a happy home. It is this gradual development of marital conflict that accounts for the majority of separations.

A significant exception to this general rule is the case in which husband or wife becomes enamored of another person, loses his sense of direction and of values, and turns his back on marital love and parental responsibility. With no thought for responsibility to the children, and blind to the widespread consequences, he rushes into an "affair" that holds deep tragedy for the family and in the end deep remorse for himself. If the erring party returns to sanity, he finds that serious damage has been done, much of it irreparable.

In this discussion our interest is not in the sordid statistics or the unsavory details of the experience of divorce. We are concerned rather with possible avoidance of those paths that lead to the divorce courts. A study of ways to avoid the breakup of the family requires a look at what originally put that family together. If we can identify the influences that brought these people to the marriage altar perhaps we can check to see what has become of these factors in the intervening years.

It may be helpful to list some of the qualities deliberately, purposefully, and tactfully exhibited by the young man or woman in pursuit of a mate. Our prospective bride doubt-

less turned on every charm at her command.

1. She was careful always to look her best. Her clothing was appropriately chosen and in tidy condition. She was careful that her hair looked its best, never stringy and unkempt.

2. She presented the very best in her personality. Smiles came freely and charmingly. She was free with her compliments wherever these were appropriate or merited. In conversation she sought to show interest in those matters or topics of interest to her fiancé. If he was a professional man she at least attempted to appear intelligent on matters related to his profession. If he was an outdoor man with an interest in the manly sports she not only attempted to convince him of her interest in the great outdoors but also to the best of her ability hiked, climbed, skied, swam, and played, to the obvious satisfaction of her fiancé.

3. Religiously inclined, she was clear and articulate with her fiancé as to her religious interests, convictions, and practices. She attended church and gave every encouragement to her fiancé to do likewise. She discussed and made clear her ideas of the place of religion in the proposed new home.

4. This young woman put forward her best foot in making clear her social interests and her cultural interests and standards. If she saw too much divergence in his refinement and personal habits from her own ideals she knew this was reason for some serious thoughts as to the continuation of her friendship.

5. She put forth special effort to show her skills as a homemaker. She left no doubt as to her ability to prepare fine food, her ability to keep the home spotless, comfortable, and attractive.

6. During her courtship contacts she was alert to present her best charms, to show herself to her intended husband to the very best advantage.

### A Husband's Retrospect

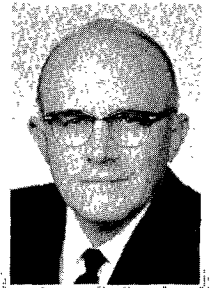
The husband, looking back 15 years or more, might well recall just what he did to attract his young woman friend. He also will recall that when he went to call on her he presented his very best charms.

1. He was careful and neat in his dress. He spared no effort in attempting to look his best, to have his hair neatly combed, his shoes polished, and his clothes well pressed.

2. In conversation he was manly, courteous, and generous. He did not pick up an argument over trivial matters. He was careful to take an interest in matters that were of interest to

*A Personal Message From Your General Conference President*

# HEART to HEART



Lae, New Guinea

Dear Brethren and Sisters  
Around the World:

"We are a colony of heaven."\* Thus James Moffatt interprets the words of Paul in Philippians 3:20 to the believers in Philippi. These words express a great deal of practical theology. Philippi was a colony of Rome, and Roman fragments of Rome "out-Romaned the Romans." They were fiercely proud of their citizenship. Their customs, their language, their dress—most everything—were constant reminders of their source, Rome. They were part of Rome, and neither they nor anyone with whom they came in contact were permitted to forget it.

In writing to the Christian believers in Philippi the apostle may be thought of as saying in essence: "You know what a Roman colony is like—how the people are never allowed to forget that they belong to Rome. Now you belong to a colony of heaven—don't forget it. Let your deportment under all circumstances declare you belong to the Lord Jesus Christ. *You 'are a colony of heaven!'*"

### An Adventist Slant

The latter part of verse 20 has a definite Adventist slant. "... from whence we look for the Saviour, the Lord Jesus Christ." Our belief in the imminency of the Advent makes this peculiarly applicable to Seventh-day Adventists. If Paul were speaking to us in 1968, he would doubtless say, "Wherever a Seventh-day Adventist is, he must never, under any circumstances, forget that he is a Christian—a Seventh-day Adventist Christian—a citizen of heaven."

God expects much of Seventh-day Adventists because they claim much. We declare we are members of God's remnant church, that we are a chosen people, that we have God's last message to preach to the world. If this is true, then we have a high purpose to justify, an exalted standard to maintain, for we "are a colony of heaven." Our conduct, our witness, must match our citizenship.

"Let your conversation [conduct] be as it becometh the gospel of Christ" (Phil.

1:27). Seventh-day Adventists are never off duty; ours must be a constant witness. Our lives will reveal the pure truths we hold and match the awesome hour in which we live. Those with whom we come in contact during our workaday week, in our business, and during our hours of recreation will know, indeed, that we have been with Jesus—that we belong to "a colony of heaven."

### A Practical Demonstration

People of the world want a practical demonstration of our faith. The greatest test of any religion is not the eminent theologians it produces, not the often-extravagant claims of its enthusiasts, not the beauty of its buildings, but rather the transformed lives of its disciples. People want to know whether our religion works. They have a right to make such a demand. They want to see our faith translated into action. If we claim to be Adventists, we should live as people expecting the imminent return of our Lord. They have a right to expect practicing along with preaching. People believe in what they see more than in what they hear. Acts and facts carry more weight than wind and words in our daily witness.

"It is our own character and experience that determine our influence upon others."—*The Ministry of Healing*, p. 469. We reveal our citizenship by what we do as well as by what we do not do! Our zeal in doing good must be matched by our consistency in being good!

Jesus, our Great Exemplar, left us precious lessons in applied theology, in practical godliness. The Master never forgot that He came from heaven. How full of goodness were Jesus' good deeds. He spake as never man spake because He lived as never man lived. His ministry was power filled because His living was power filled. He did good because He was good.

"We are a colony of heaven." Let us never forget it!

Yours for a faithful daily witness,

\* From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.

her, and if he was ignorant on such matters or had no interest in them he was a good listener.

3. In those courtship days he was thoughtful, attentive, and always courteous. Had the young woman seen anything but courtesy in his conduct she would have had the good judgment to present him with his exit visa without delay. He was careful to remember occasions calling for special attention, such as flowers or something special on her birthday. In little things he anticipated her needs or desires and took pleasure in surprising her with little marks of attention.

4. He was patient and did not easily show irritation. He was generous as far as his circumstances permitted, never stingy or small in his dealings.

5. It was his purpose to show attentions that would leave no question as to his chivalry. He conducted himself as a gentleman should.

6. He was alert to anticipate her desires and even considered it a privilege to inconvenience himself in her service.

Such were the attitudes of this husband and this wife 15 years earlier. Each was seeking to please the other. Neither hesitated to give expression to sentiments of love and devotion.

Communication was free and easy. The greatest delight of each was to be in the presence of the other. What was now happening to destroy this earlier beautiful relationship? The ingredients of the relationship that brought this couple together are the ingredients that may serve to rekindle the flames of love and devotion.

If your home is threatened with the tragedy of separation, study your problem in the light of possibly bringing to bear some of the forces that brought it together originally.

Husbands, are you as thoughtful, as attentive, as gentle as you were? Has your business, your profession, made such demands upon your time that there is little left for your wife and children? Alleged success in business or in profession at the cost of a healthy, happy family life is failure. Many families are falling apart because of the almost total occupation of the husband with his work. There are circumstances that may legitimately prevent a husband from being with the family for a time, but when this becomes a way of life, the way is wrong. Again, husbands, are you neglecting some of the attentions and courtesies by which you used to give evidence of your love? Do you leave home in the morning

without some tender manifestation of your love? Do you give your wife an unhurried kiss and tell her how you enjoyed the good breakfast with her and the family? Do you tell her how much you will look forward to getting home to her in the evening? You used to do some of these things, why not try it again? When you go to your work in the morning, leave with your wife and children the picture of a true Christian gentleman, one who is kind, courteous, and cheerful.

Wives, are you employing your charms as you once did? Are you careful always to look your most attractive? Have you permitted the passing of years to dull your sense of the importance of personal charm? No, of course, you do not look as young or perhaps as glamorous as you did 15 years ago. Nor, of course, does your husband. The intelligent wife will, however, make sure that her husband carries through the day a picture of her at her charming best, beautiful, loving, and understanding. Such a picture, inspiring through the day thoughts of devotion and loyalty, will go far toward holding the love you prize so much.

There is more than humor in a cartoon that appeared in a popular magazine a few years ago. It showed a handsome husband eating a hurried breakfast, waited upon by a half-awake wife in an old bathrobe, her hair disheveled, and generally a sorry sight. The second picture was of the man arriving at the office where a very attractive secretary greeted him with gracious smiles. The caption read something like this, "Don't be surprised if."

The intelligent wife will pass up no opportunity to appear at her best and will seek to know what she can do to be most pleasing and attractive to her husband. She will see her husband off to his work in the morning supported by a good breakfast to his liking. Looking her best she will send him away with a good-by kiss and a cheery assurance that she will be happily awaiting his return in the evening.

But some will say, "That is newlywed stuff, not applicable 15 years later." No, it is some of the stuff of which happy marriages are made and it is the stuff that helps keep them intact, secure, and happy. If these things are too much trouble after 15 years, 25 years, or 40 years, then you are not intelligently concerned for the preservation of your home.

Sex problems may lead to difficulty in some homes. Here again a kindly, generous attitude on the part of each toward the other, an attitude presumably prevailing at the time of your marriage, will go far toward

## The Wayside Pulpit

By HARRY M. TIPPETT

*"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.*

Jesus could not have used a more apt figure of the free operation of God's Spirit in conversion than this analogy. He employs between the mobility of the wind and the adaptation of the Spirit to human need. The wind is an appropriate symbol of those invisible forces that erupt into the world of sense, sometimes with dramatic power or again with gentle wooing even as the breeze that bends the golden grain into rhythmic patterns. Sometimes like the hurricane it will not be denied and again it can be turned aside by the closing of a door.

Likewise, many and varied are the ways of the movements of God's Spirit in reaching human hearts. And even as "God tempers the wind to the shorn lamb," so He brings "the blind by a way that they know not," leading them in unfamiliar paths, making "darkness light" and "crooked things straight" (Isa. 42:16).

An unusual modern instance of the electric power of the Spirit is illustrated in Eugenia Price's spiritual autobiog-

raphy, *The Burden Is Light*. She tells the remarkable story of her conversion and reformation from alcoholism and cigarette addiction by the casual reading of a Gideon Bible one day when time hung heavy on her hands in a hotel room. The scripture that gripped her interest was Ezekiel's description of the Temple. A lover of lucid prose, she became entranced with the pure rhetoric of the prophet, "There was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring reed; and he stood in the gate" (chap. 40:3). And as she read on through the "measurements" she exclaimed, "Can this be in the Bible?" It had only been a literary classic as far as she was concerned, but now she was caught in the conviction that "there was an enlarging, and a winding" that went "still upward" and that it was for her.

As one reads the subsequent narrative of deepening conviction, he is impressed anew with the proverb, "Every word of God is pure" (Prov. 30:5) and that the "whosoever" invitation of Revelation 22:17 can be found even in Ezekiel's pictorial gallery of cherubs and chariots.

# The art of living

By MIRIAM WOOD

when you're Young

deepening mutual love and devotion. The apostle Paul showed remarkable insight in this matter when, under inspiration he wrote the counsel which we find in 1 Corinthians, chapter 7. This is essentially a practical application of the golden rule in an area vitally concerned with marital happiness and tranquillity.

Recently roadside signs have popularized the motto, "Families that pray together stay together." Intended basically as an appeal for regular church attendance by families, it may be regarded also as a reminder of the significance of regular family worship in the stability of the family ties. Families that regularly worship together in morning and evening devotions have their lines of free communication open. Free communication prevents the buildup of stresses and pressures likely to burst out into open conflict. The happiest and the most successful families I know are regular in their family worship.

## Inspired Counsel

Excellent counsel comes to us in the Spirit of Prophecy, pointing the way to a happier home. To the husband this advice is pertinent: "Your wife's time and strength and happiness are now bound up with yours. . . . Be very careful not to spoil her life."—*Testimonies*, vol. 7, p. 45. To the wife there comes this good counsel: "Do not give way to discontent or moodiness. Do not long for a life of ease and inactivity. Guard constantly against giving way to selfishness."—*Ibid.* Then to the husband and wife together there is this pertinent advice: "Both of you have strong will power. You may make this power a great blessing or a great curse to yourselves and to those with whom you come in contact. Do not try to compel each other to do as you wish. You cannot do this and retain each other's love. Manifestations of self-will destroy the peace and happiness of the home. Let not your married life be one of contention. If you do you will both be unhappy. Be kind in speech and gentle in action, giving up your own wishes. Watch well your words, for they have a powerful influence for good or for ill. Allow no sharpness to come into your voices. Bring into your united life the fragrance of Christlikeness."—*Ibid.*, p. 47.

Heeding such practical counsel may not remove all the rough spots in the marriage relationship, but consistently followed it will bring you closer together and make more possible the survival of the home, the Christian home, the nearest thing to heaven we are permitted to experience on this earth.

**DEFINITELY NOT A LADY** As I swooped down upon a drugstore the other day, prepared to spend no more than three precious minutes making a necessary purchase, I was brought to a full stop. The reason? A magazine cover—or, rather, the prominently displayed title of an article in the magazine itself. The periodical is one that I find totally distasteful; as a matter of fact, it has become little more than a literary(?) cesspool, masquerading under the guise of what used to be a fairly respected name. Nonetheless, I'd hardly expected the editor to go *this* far. No innocent I, yet I found myself shocked to the marrow (if that's the ultimate in shock potential) by this unbelievable title: "How to Remain a Lady While Dating a Married Man."

Glancing about, I saw that several young girls were reading copies of the magazine with breathless, avid interest. (Drugstores don't like that, but people do it anyway!) One of the first laws of writing is accuracy, you know; so, since I felt an urge to attack the author's viewpoint, I purchased the magazine. In the process, I feel quite certain that I sustained a decided rise in blood pressure—a physical development that I really couldn't afford. However, I'd be willing to risk hazards far greater than an elevated blood pressure if by doing so I might convince just *one* young person of "glamorized deadliness."

The format of the article was a symposium—a symposium of "career girls," each of whom had been "involved" with at least one married man. Several of the relationships had continued for long periods of time. Coolly, arrogantly, these young women dissected their situations and philosophies. None of them, as far as I could see, felt anything even remotely resembling remorse or guilt. Not once did the question arise as to whether a girl *should* date a married man. As a matter of fact, one girl stated flatly that as far as she was concerned there was "absolutely no difference" between a married man and a man who is unmarried. "If a man interests me, I'll date him," she declared.

At the risk of being categorized as abysmally "out of it"—and in this case, the categorization would be a supreme compliment—I'm constrained to point out that a solemn vow "before God and these witnesses" to remain faithful until "death us do part" has, throughout history, tended to segregate the married male from the unmarried. Even if the seventh commandment is discounted by moderns who are "emancipated" from religion, any court in any civilized land takes a rock-

firm view of the married state. Marriage isn't, you see, to be compared to a topcoat which can be slipped on and off at will. Without meaning any disrespect by the term, I think a married man is the "property" of his wife, just as she is his "property." Perhaps loud cries of "Stop, thief!" would bring the picture into a bit sharper focus for these female vultures. For that matter, I've always been under the impression that when and if a legal battle develops in these cases, the court definitely considers the "third party" just that—a *thief*.

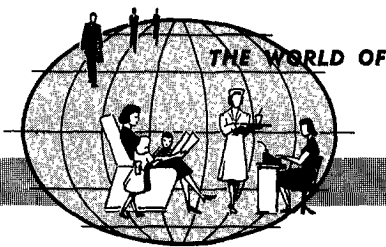
Back to the article, though. At great lengths, the participants delineated ways whereby they could remain "ladies" in these immoral liaisons. Of course they had the wrong verb. You can't "remain" something which you've so resoundingly proved that you *aren't*. They must, they decided, be patient, understanding, undemanding. When asked if any of these affairs had culminated in marriage, only one girl was able to answer Yes. Shrilly the others insisted that they hadn't "wanted or expected" marriage. After all, they had a right to "live"—didn't they? As their motto, I'd suggest "Live and Lose."

In the living and the losing, though, they're being as deadly as cobras. Deliberately, willfully, and selfishly, they're shattering love and trust in hitherto happy homes even though they seldom succeed in marrying their paramours. Innocent children are their victims. Never mind about the role of the unprincipled husbands. We can discuss that phase another time. Just for the record, though, I've always observed that an "involvement" requires *two* people—both of them willing.

My reactions to this incredible journalistic debacle are varied. Anger, certainly, as I'm sure you've already realized. But I feel also a sense of overpowering sadness. Where are those glorious, shining ideals that have kept human beings above the animal level? Where is honor? If all of it is gone, then I, with A. E. Housman, am "a stranger, and afraid, in a world I never made."

But of course it is not *all* gone. God has promised that always there will be some human beings—fewer and fewer, but *some*—who believe and live their belief in His commandments, and who will have the ineffable joy of doing so throughout eternity.

There are words to describe a girl involved with a married man, however great or however small the involvement. Predator, thief, adulteress, are some of them. But one word which *cannot* be used is "lady."



# The Adventist Woman

Conducted by DOROTHY EMMERSON

## Bone-deep Courtesy

By M. CAROL HETZELL

**B**EFORE the denomination recognized my "sterling" worth and called me, I toiled for a time in the card division of the Library of Congress. It was not the most challenging work in the world, but it did require a certain degree of dexterity and a definite sense of balance.

To begin with, the section of the card division to which I was assigned had what seemed to be acres of catalog cards set out in open drawers on long tables, row upon row. All of the more than 7 million books and pamphlets in the Library of Congress were listed there—in some fashion. It was my job, along with others, to discover how.

To this section came the orders of librarians from all over the world—orders for catalog cards. Each order would give information such as author, title, publisher, for each book in which the ordering library was interested. Our job was to ferret out, in that seemingly endless battery of cards, the matching LC (Library of Congress) card and jot down on the order the LC catalog number. Orders

were heavy. We were expected to produce.

The trick was to take your pack of order cards in one hand, sit down on a stool with well-oiled wheels, and zip up and down the long aisles to where you thought your cards might be nestled. Here was where balance and agility applied. The dexterity was mainly digital as you flipped rapidly through the particular drawer that might hide the card you sought.

Now, this sounds easy, but I had a bit more challenge than the rest of the searchers. I was a Seventh-day Adventist.

The first day on the job I had approached my supervisor with the request for Saturdays off. "I'll make it up any way you suggest," I offered. "Perhaps I could come in an hour earlier each day." I was anxious for the job because my money was running low, and I had been a month without work.

For a moment the supervisor eyed me speculatively. At that time there were dozens of applicants for the job. Then she smiled. "We'll see how it

goes. Come early each day, and don't report in for the half day Saturday."

So the challenge was to show her that I could turn out as much work under this special arrangement as anyone else, and to prove that Seventh-day Adventists are good workers.

Being the first to arrive on the scene each day made it possible for me to select the stool with the slickest wheels, and, since I was the athletic type, I could really make good time on the long stretches. Sometimes I walked, but nine hours is a long time to be on your feet.

At times, when the full crew was on hand, traffic would become a bit congested, but I somehow managed to avoid collisions with other racing searchers. I was careful to retain a friendly courtesy even if someone seemed to be asleep over a drawer I was eager to prowl through. A teasing snore would often be the only hint needed to open the way. In fact, most of the searchers were courteous and pleasant to work with—until that day . . .

He was new on our card acreage—dark-haired, intent, unsmiling. I might better say he thrust himself onto the acreage. He had a heavy accent too—which, of course, no one minded. But what everyone did mind was the sound of that accent in the two words: "Excuse, please."

Perfectly nice words, you say?

Yes, they are perfectly respectable words. The trouble was that the speaker expected too much of them. I'd be concentrating furiously on finding a card in a particular drawer, my fingers swiftly shuffling through the cards. Suddenly I'd hear those words: "Excuse, please." And in the split second it took me to glance up, this unusual man would have taken over the drawer I was working in! Again and again I watched him thrust ahead of others all equally eager to turn out a good job.

In the evening, when the elevators to street level were jammed with people panting to be home, the words came out again. Always the first one in the elevator, the apologetic pusher would, on arrival at street level, extend the magic apology and elbow his way out from the back of the car, leaving a dozen open-mouthed commuters standing there speechless.

For this man the mouthing of politeness met all the requirements. There was no need to adhere to the

### CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.



#### BLINTZES

- 6 eggs
  - 1 tablespoon flour
  - 1/2 cup milk
  - 1/8 teaspoon salt
  - Filling**
  - 1 1/2 cups cream cheese
  - 2 teaspoons flour
  - 2 teaspoons milk or cream
  - Pinch of salt
  - Sauce**
  - 3/4 quart fresh strawberries
  - 1/4 cup sugar
  - 2 teaspoons cornstarch
  - 3 teaspoons lemon juice
- Combine eggs, flour, milk, and salt. Beat well. Dip 1/8 cup batter onto oiled 6-inch frying pan (allow 1 teaspoon oil for each blintze). Brown on one side, turn over, but do not brown. Place on absorbent paper to cool. Whip filling ingredients. Put filling on browned side of blintze. Fold over and fry on both sides. Serve hot with strawberry sauce made by mashing half the berries to which you add sugar and cornstarch and cook until clear. Add lemon juice and remainder of whole berries.



matching principles of common courtesy. He could accomplish his desired end otherwise.

I don't know whether he was promoted or demoted out of the department in order to clear the air. I only know that after a while he was missing from the searchers corps. Sometimes people like this *are* recommended upward in order to rid the current locale of their obnoxious presence. On the surface some might be inclined to conclude therefore that selfishness pays, as indeed it seems to at times. But through the years I have seen enough of men and machines and the machinery of men (and I use the word in a generic sense to include businesswomen), to know that in the long haul genuine thoughtfulness and courtesy that are bone deep pay the richest dividends.

## Keeping House

JULY



By CAROLYN E. KEELER

**J**ULY already! Everything is growing vigorously—in the garden and in the woods. The steady progress of summer makes you think of all the things you wished to accomplish and haven't, especially with your life, and of all the dreams you had of what you were going to do when you finished school.

A few years ago we lived near a large truck farm in Pennsylvania, just across the line from New York State. This truck farm had several large strawberry gardens. The Oswayo River flowed at the end of the patch, irrigating the berries and producing beautiful plants, tall and laden with luscious Sparkle berries. Since the owners could not get enough pickers, they allowed people to come in and pick and pay a stipulated price per quart. During the height of the season there were pickers almost any hour of the day, but the group was the largest in the evening. Then the picking of those large berries was a delightful task. One year we picked some 30 quarts, and not having a freezer, I canned most of them.

In the process of canning, after sorting the berries, I washed them gently about two quarts at a time, lifting them up and down in the water, and then placing them in a colander to drain. After capping them I rinsed them gently once more, put them in hot sterilized jars, filled the jars with hot syrup, sealed them, and then processed them in a hot-water bath for 20 minutes.

# Thoughts on Patriotism



I didn't expect to get that same spine-tingling feeling again. Nevertheless, when our ship entered New York Harbor a few weeks ago, it was there as strong as before. There she stood, shrouded in a veil of mist, with the first rays of dawn shining upon her face—the glorious Statue of Liberty!

Seeing her brought to my mind other lands—some with freedom for all, some not so free. Still, I have observed in people of all lands that same pride of country—patriotism. God put this love for native land in every heart.

However, right now, I am thinking how important it is for parents to define Christian patriotism for their children, for there are patriots who believe they can pursue happiness while their neighbors down the street may be denied this same privilege.

There are patriots who believe in freedom of speech so long as others do not express an opinion contrary to their own.

There are patriots who believe that standing up for their own country is synonymous with standing up for their own selfish interests.

This certainly is not the type of patriotism Seventh-day Adventist parents should instill in their children.

The more I think about the matter, the more convinced I am that Seventh-day Adventists really need to say very little on the subject of patriotism. If they follow the golden rule they will become so immersed in giving of themselves and of their time to the betterment of their country and the welfare of others that they will carry their allegiance quietly in their hearts.

Such an example of Christlike patriotism would ensure a loyalty in our children to the cause of right and truth—an allegiance that will stay with them right through the closing events of earth's history.

D. E.

I notice my canning book recommends another method. It suggests to use from 1 to 2 cups of sugar to each quart of berries, to alternate layers of berries and sugar in a wide pan, and to let the berries stand two hours before simmering them about five minutes, without stirring. After standing overnight covered, the berries are placed cold in hot jars, sealed, and processed 15 minutes in a hot-water bath. I haven't tried this method.

Since our strawberries are everbearing we have them most of the summer. We have one row of Sparkles.

Probably by now you have small beets in your garden and want to can some of these for next winter's use. Wash them thoroughly and leave the root and about two inches of the stem. Put the beets in a pan and boil until the skins slip off easily. After removing the skins, roots, and stems, put the beets in a hot jar, pour on boiling water, and place a teaspoonful of salt in each quart jar. The beets can be cubed or sliced or put in whole. Seal

the jars and process 2½ hours in a hot-water bath or 40 minutes at ten pounds in a pressure canner. Canned beets look so beautiful in the jars, but it is rather a messy job to process them.

You may have spinach or chard in your garden for greens. Red root is remarkably tasty as a green, as is the lowly pigweed. For dinner, Lima beans, a baked potato, and some of these greens are nourishing and tasty.

Have you tried shampooing your upholstered pieces? There are kits for this purpose. You make thick suds and apply only the foamy part to the furniture, being careful not to get the furniture wet. With a soft brush or a sponge you use a circular motion. Go over a small area at a time, overlap as you proceed, and wipe with a bath towel. When through, put the cleaned item by a breezy open window or let the electric fan blow on it. Of course, the first step is to vacuum the furniture thoroughly. I *would* put the cart before the horse!

# The Sin SUPREME

By W. A. FAGAL

IS THERE a sin that is unpardonable? If so, what is it?

On my desk is a letter from an inmate of one of America's largest prisons. Evidently a person of education and ability, he wrote, in part:

"For the past two years I have been incarcerated and am facing 25 life sentences for breaking the eighth commandment. One evening I was so disgusted with myself and the life I was living that I fell on my knees by the side of my bed and in agony and utter desperation, I called aloud to God, asking Him to release me from Satan's tight grip. Two nights later, as if in answer to my fervent plea, I was apprehended.

"Since I insisted on a full confession, my lawyer could not help me. To this day, he and many others do not understand why I admitted everything. With the state having little or no evidence, I am here due solely to my own confession.

"Since then I have studied His Word. Until I read about the unpardonable sin in your fine course, I thought that I had turned the right way and that He had forgiven my sins. But now I find myself in great fear of having committed this sin for which there is no forgiveness.

"Am I beyond the promises of Christ, or do they still include me? Through my folly and sin have I lost the promise and right to eternal life? I am praying over this problem which to me has more importance than my release from this institution.

"If you will show me that somehow I can still qualify to enter through the narrow gate I will be grateful beyond description for His great love and forgiveness for such a sinner as I."

Answering this unfortunate man is a happy privilege, for I can positively assure him that, sordid though his life might have been, he has not committed the unpardonable sin.

What makes me so sure? One thing reveals it clearly—his deep concern over his eternal destiny, his sincere desire to be right with God.

The one distinguishing mark of a man guilty of the unpardonable sin is a total disregard, a complete lack of concern, regarding spiritual things.

Of course, not everyone who is disinterested in matters of the Spirit has committed the unpardonable sin. Rather than attempting to judge the spiritual state of others, we should each examine ourselves and our own attitudes toward spiritual things. And recognizing the awful and eternal consequences of rejecting God's Spirit, we should determine rightly to relate ourselves to God.

Jesus called the unpardonable sin a sin against the Holy Spirit: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12:31, 32).

Evidently, then, the unpardonable sin has to do with *rejecting* the Holy Spirit.

But how is this possible? Some may convincingly argue that having hardly even heard of the Holy Spirit, they could not possibly have rejected Him. In order correctly to comprehend the unpardonable sin it will be

necessary to discover who the Holy Spirit is and in what way He touches our lives.

Probably everyone exposed even slightly to the Scriptures is aware that the Bible speaks of the Father, Son, and Holy Spirit (cf. Matt. 28:19). At the same time the Bible says "there is but one God" (Mark 12:32; cf. James 2:19).

Some have wondered whether this is Biblical double talk. "How," they ask, "is it possible for three to be one?" The United States Government has three branches—executive, legislative, and judicial—and yet these three comprise but one government. Though each has its separate work and sphere of influence, it takes a combination of all three to make up the Government.

This may help us understand the Godhead in heaven. Probably everyone with any scriptural background knows that God the Father is the ruler of all (1 Cor. 15:28; cf. 8:6). Similarly, it is well known that God the Son created all things and died for us on Calvary (Col. 1:16; 1 Cor. 15:3). But few know much about the work of God the Holy Spirit. Happily, the Bible is not silent on this important theme.

Just before Jesus ascended He promised to send the Holy Spirit to earth. Referring to the Spirit as "the Comforter," He added, "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment" (John 16:8).

## The Work of the Holy Spirit

Let us consider three conclusions that we can logically draw from this scriptural reference:

1. *The Holy Spirit is to reprove or convict of sin.* Here is an illustration of how that works: Those who crucified Jesus probably did not fully realize what they were doing. It is even possible that some actually thought they were doing the will of God in putting Him to death. After all, the priests and rulers approved and encouraged the crucifixion. However, when Peter preached on the day of Pentecost, his hearers "were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). Peter then led them through repentance to conversion. What had brought conviction of sin to their hearts? The Holy Spirit. Similarly, this member of the Deity brings reproof and conviction of sin to hearts today.

2. *The Holy Spirit is to convince of righteousness.* On the Damascus road Saul of Tarsus became certain of the righteousness of Jesus Christ and the rightness of following Him.

Earlier, at Golgotha, the centurion had become similarly convinced. Just so, when we see truth in a new light and become convinced of its rightness, we, too, have come under the influence of God's Spirit.

3. *The Holy Spirit warns of coming judgment.* God's Spirit makes men willing to change their lives in preparation for a coming day of judgment. If ever you have felt a desire to be done with your sins and live a good life in preparation for the end of all things, this has been the work of God's Spirit.

Other verses of Scripture reveal two more areas in which the Holy Spirit works for our salvation.

4. *The Holy Spirit guides men into a knowledge of truth.* Jesus promised, "When he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13). How much all of us need to be kept from error and led into truth in these mixed-up days! This is the work of God's Spirit. Isaiah said, "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21).

5. *The Holy Spirit appeals to sinners to accept Jesus as Saviour and Lord.* Christ said, "No man can come to me, except the Father which hath sent me draw him" (John 6:44). The last book of the Bible declares: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17). Evidently the Father *draws* sinners to Christ, but it is the Holy Spirit who, along with the Saviour, *appeals* to hearts to accept Christ's sacrifice on Calvary as being for them.

As a ship's compass is influenced by the earth's magnetic field, so a man's conscience should receive direction from the Holy Spirit so that it, too, may guide, warn, and point the direction to go.

But as it is possible to deflect a compass with a magnet, so it is possible deliberately to deflect one's conscience. Or to use a Bible simile, it is possible for one's conscience to become insensitive through its having been "seared with a hot iron" (1 Tim. 4:2).

According to the Scriptures, the unpardonable sin is committed by the man who "speaketh against the Holy Ghost" (Matt. 12:32). Such a man obviously is rejecting the warnings and reproofs of the Spirit of God in his life. He is willfully determined to retain his sins.

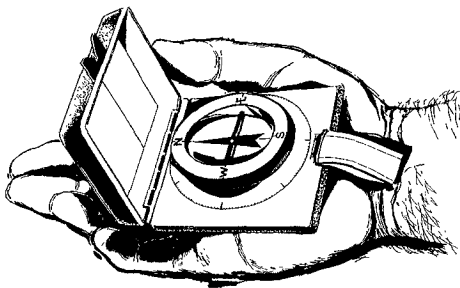
Let us now make this matter personal. Stifling an inner condemnatory voice, have you ever done some-

thing you knew to be wrong? How did you feel about it later? Pretty low, dejected, even disgusted with yourself? You have then heard the voice of God's Spirit bringing conviction of sin, awareness of right, and warning of a coming judgment.

Now let us probe a little deeper. How did you react to God's Spirit speaking conviction to your heart? Positively, by confessing your sin and requesting divine aid to resist successfully in the future? Or negatively, by throttling the inner voice?

### Divine Warning

Here is a divine warning that each of us should take seriously: "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). The Scriptures also command, "Quench not the Spirit" (1 Thess. 5:19). "Grieve not," "quench not" are thought-provoking words.



**As a compass responds to magnetic fields, man's conscience responds to the Spirit.**

If stifled, the inner voice will probably not be as clear, accusing, or insistent next time. In time that sin will actually not seem so wrong and heinous to us. Our heart's compass needle is now being deflected from its normal position; in time it could tell us that wrong is actually right!

While the Holy Spirit will return again and again with gentle warnings and earnest appeals, in time, too long rejected, He will cease to be heard. Long ago God stated, "My spirit shall not always strive with man" (Gen. 6:3). God's Spirit will finally be withdrawn from anyone who rejects His calls to the good life. When this happens, that person has committed the sin against the Holy Spirit, the unpardonable sin.

God once said of a certain people, "Ephraim is joined to idols: let him alone" (Hosea 4:17). It is a fearful thing to be *let alone* by God.

When the rejected Holy Spirit is withdrawn a man no longer feels the slightest conviction for his sins; he is perfectly happy in his wrongdoing. Now he happily lives for the moment without regard to his eternal destiny. Unconcerned regarding the judg-

ment to come, he feels no need of a Saviour from sin. He has no desire to change his life in any way. God's rejected Spirit has been withdrawn, never to return. He is now joined to his idols of sin like Ephraim of old and God will "let him alone"—until the judgment!

The unpardonable sin is no specific sin such as murder or adultery. Rather, it is the sin of rejecting the appeals of God's Spirit to live right. Any sin that a man is unwilling to give up can lead ultimately to the unpardonable sin.

Are you clinging to anything just now that separates you from God? Remember, "There's a line that is drawn by rejecting our Lord, Where the call of His Spirit is lost, And you hurry along with the pleasure-mad throng—Have you counted, have you counted the cost?"

But someone may be thinking, "I have tried to live right and have fallen again and again. I do not seem to have the strength to obey God and keep His commandments."

One of my favorite writers has expressed it this way: "Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. . . . What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him. . . ."

"Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above all principalities and powers. You will have strength from above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith."—*Steps to Christ*, pp. 47, 48.

Will you will to obey Him, placing your life in the nail-scarred hands of the One who died for you? He will hold you fast through all your days on earth and ultimately redeem you.

# Man's Inhumanity

By WESLEY AMUNDSEN

SIN—the very word sends a shudder through the sensitive Christian believer. For “sin is a hateful thing. It marred the moral beauty of a large number of the angels. It entered our world and well-nigh obliterated the moral image of God in man. . . .

“Christ saw humanity, through the working of the mighty growth of sin, possessed by the prince of the power of the air and putting forth gigantic strength in exploits of evil.”—*Testimonies*, vol. 9, pp. 21, 22.

Not all sins are the same in God's judgment, for there are degrees of sin based upon the eternal law of God. “The only definition we find in the Bible for sin is that ‘sin is the transgression of the law’ (1 John 3:4).” —*Selected Messages*, book 1, p. 320.

However, let none be deceived into thinking that because a sin may be termed a lesser evil, God passes over it lightly, without penalty. Although “God does not regard all sins as of equal magnitude; there are degrees of guilt in His estimation as well as in that of finite man. But however trifling this or that wrong in their course may seem in the eyes of men, no sin is small in the sight of God. The sins which man is disposed to look upon as small may be the very ones which God accounts as great crimes.”—*Testimonies*, vol. 5, p. 337.

The crime that brought misery to the entire human race, and brought the Son of God down to earth from heaven to bring redemption to those who would put their trust in Him, may seem to many as being a minor transgression. Simply to partake of some fruit from a tree in order to satisfy the desire of appetite does not appear to be a heinous sin. Adam and Eve might have said, “Oh, well, what of it? It was just some fruit, good fruit, from a beautiful tree.” Notice how Ellen G. White sets forth the real significance of the act. “They might have reasoned: This is a very small sin, and will never be taken into account. But God treated the matter as a fearful evil, and the woe of their transgression will be felt through all time. In the times in which we live, sins of far greater magnitude are often committed by those who profess to be God's children. In the transaction of business, falsehoods are uttered and acted by God's professed people that bring His frown upon them and a reproach upon His cause. The least departure from truthfulness and rectitude is a transgression of the law of God.”—*Ibid.*, vol. 4, pp. 311, 312.

There was a certain lawyer who came to Jesus with a perfectly reasonable request. “Master,” he said, “which is the great commandment

in the law?” (Matt. 22:36). Suppose someone asked you a similar question, what might you answer? Jesus did not single out any one of the Ten Commandments in particular. His answer was all-inclusive. The Ten Commandments are to be accepted and obeyed as a whole, for Jesus answered: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets” (verses 37-40).

The basic principle of the commandments of God is love. No man can love God unless he also loves his neighbor. No man can love his neighbor without loving God, “for God is love.” When this love is the generating principle of life, no man will work any ill to his neighbor. The golden rule gives emphasis to God's law: “Treat other people exactly as you would like to be treated by them—this is the essence of all true religion” (Matt. 7:12, Phillips).\*

The poet Edwin Markham wrote: “We have committed the Golden Rule to memory, let's now commit it to life.”—*Elbert Hubbard's Scrapbook*, p. 38.

Ellen G. White wrote: “The inhumanity of man toward man is our greatest sin.”—*The Ministry of Healing*, p. 163. What is inhumanity? Webster defines it as being “destitute of the kindness and tenderness that belong to a human being.” It is contrasted by such synonyms as gentleness and kindness. The sin of inhumanity is one that has plagued the world ever since Satan entered the Garden of Eden and disrupted God's plan for a sinless world. It was evidenced by the controversy that arose between the two sons of Adam and Eve over the question of divine worship and the offering of sacrifice, a controversy that culminated in a murder. When questioned by God as to the whereabouts of his brother, Abel, Cain answered impudently, “Am I my brother's keeper?” (Gen. 4:9).

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

Writing to the remnant church in its infancy, Ellen G. White remarked, “God designed that man should be openhearted and honest, without affectation, meek, humble, with simplicity. . . . But poor, frail man has sought out something different—to follow his own way, and carefully attend to his own self-interest.”—*Testimonies*, vol. 1, p. 114.

Thus through Cain, inhumanity toward men began. Disregard for another human being is contrary to God's way of life and to the abundant life promised by Jesus.

J. William Lloyd is reported to have said, “There is but one virtue: to help human beings to a free and beautiful life; but one sin: to do them indifferent or cruel hurt; the love of humanity is the whole of morality. This is Goodness, this is Humanism, this is the Social Conscience.

Well might we bare our souls before God in humility and penitence for our lack of that almost forgotten quality—humanity toward man. The sin of our inhumanity toward man is not localized. It is everywhere present. And because it does not show up as malevolent as do sins such as adultery, rape, and murder, we are prone to shrug our shoulders—figuratively speaking—and pay no attention to the fact that this crime is a “great sin.” “The exceeding sinfulness of sin can be estimated only in the light of the cross.”—*Steps to Christ*, p. 31.

What should be our relationship to humanity—all of humanity? “We must love men for Christ's sake. It is easy for the natural heart to love a few favorites, and to be partial to these special few; but Christ bids us love one another as He has loved us.”—*Testimonies to Ministers*, p. 157.

“Human beings belong to one great family,—the family of God. The Creator designed that they should respect and love one another, ever manifesting a pure, unselfish interest in one another's welfare. But Satan's aim has been to lead men to self first; and yielding themselves to his control, they have developed a selfishness that has filled the world with misery and strife, setting human beings at variance with one another.”—*Counsels on Stewardship*, p. 24.

Here is a basic principle in the development of the great sin of "man's inhumanity toward man." One word stands out prominently in our vocabulary as being elemental in describing why we mistreat our fellow human beings. That word is *selfishness*. "Selfishness is the essence of depravity, and because human beings have yielded to its power, the opposite of allegiance to God is seen in the world today. Nations, families, and individuals are filled with a desire to make self a center. *Man longs to rule over his fellow men*. Separating himself in his egotism from God and his fellow beings, he follows his unrestrained inclinations. *He acts as if the good of others depended on their subjection to his supremacy*."

"Selfishness has brought discord into the church, filling it with unholy ambition. . . . Selfishness destroys Christlikeness, filling man with self-love. It leads to continual departure from righteousness. . . ."

"Let us strive to help and strengthen one another. Seeking the good of others is the way in which true happiness can be found. Man does not work against his own interest by loving God and his fellow men. The more unselfish his spirit, the happier he is, because he is fulfilling God's purpose for him."—*Ibid.*, pp. 24, 25. (Italics supplied.)

It is possible for men to be guilty of the great sin of "man's inhumanity to man," and be unconscious of the terrible effect their attitudes have upon others. This sin may be found in high places as well as in the low places. It may be found among the ministry, and those who serve in church leadership. It may be found in petty, small-minded persons who fill lesser positions of leadership, but who sadistically bring dictatorial pressures upon the employees. None of us is immune from this wicked thing. It is extremely necessary that we examine ourselves more than we examine others, for we are judged not only by our acts but also by our motives for the acts.

Ponder these words: "There is a most fearful, fatal deception upon human minds. Because men are in positions of trust, connected with the work of God, they are exalted in their own estimation, and do not discern that other souls, fully as precious in the sight of God as their own, are neglected, and handled roughly, and bruised, and wounded, and left to die."—*Testimonies to Ministers*, p. 356.

In his book *When the Lamp Flickers*, Leslie D. Weatherhead, former pastor of the City Temple church, in London, England, wrote: "Sin is the most dreadful fact in the universe,

and its greatest danger is that it blinds us to its own nature. As Martineau said; 'It is the only thing in the universe which the more we practice it the less we understand its nature.'

As workers together with Christ we need to examine ourselves to see if this great sin of man's inhumanity to man is operative in our lives.

The following words of counsel are worthy of consideration. To accept them and put into practice the principles set forth, will keep us from the evil inherent in our natures.

"If we are not better men and women, if we are not more kind-hearted, more pitiful, more courteous, more full of tenderness and love; if we do not manifest to others the love that led Jesus to the world on His mission of mercy, we are not witnesses to the world of the power of Jesus Christ. Jesus lived not to please Himself. . . . He came to elevate, to ennoble, to make happy all with whom He came in contact. . . . He

never did a rude action, never spoke a discourteous word."—*Sons and Daughters of God*, p. 319.

The prayer of that godly man of the early Christian centuries, Francis of Assisi, has in it the essence of the kind of life Christ desires to help us to live.

"Lord, make me an instrument of Thy peace. . . .

Where there is hatred, let me sow love;

Where there is injury, pardon; where there is doubt, faith;

Where there is despair, hope; where there is darkness, light; where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive; it is in pardoning that we are pardoned; and it is in dying that we are born to eternal life."



## A Grain of Sand and a Feather

By RUTH WHEELER

BECAUSE Tony had a cold, he could not go to school. He didn't feel too worried about that, but with the other children gone, there just didn't seem much to do at home. He sat on the front step in the sunshine all alone.

"Tony," mother called, "will you bring me a handful of sand from the pile in the back yard? I want to show you something."

Tony went to the pile of gray sand that had been dumped in the back yard where the men were building a walk. He scooped up a handful and ran into the house.

Tony put the sand on a sheet of paper that mother gave him. "Spread it out very thin, then look at it with this microscope," mother said. Tony spread the sand out. It looked very ordinary to him. Then he looked at it through the microscope.

"Oh, I see many little stones," he said. "Some of them are yellow and some are red, and I see some blue ones. And some are like little pieces of glass. Come and look, Mother. The sand is not gray at all. The grains are of many different colors."

Mother looked at the sand through the microscope. "When you look at the things God has made through the micro-

scope, you will often discover that they are very beautiful," she said.

After Tony had looked at the sand for a few minutes, mother said, "Go out into the yard and look under the trees. Maybe you can find a bird's feather. There is much to see in a feather."

In a moment Tony was back with a small feather he had found under the oak tree. It was partly black and partly white. He remarked, "I think it must be a woodpecker's. A black-and-white woodpecker sometimes pecks on that dead limb on the oak."

He looked at the feather through the microscope. After a moment he said, "It looks as though there are many tiny feathers running out from the center."

"We call the center rib of the feather a shaft," mother said, "and on each side of the shaft is a web. The web is made of many small rods that lie side by side. There are several hundred rods that are held together to make the web."

"I see the rods," Tony said as he bent closer over the microscope, "and they are held together with little things that look like hooks."

"We think that man invented zippers," mother said, "but that is not so. What you are looking at are tiny zippers. Sometimes the web of a bird's feather gets pulled apart. It would be hard for him to fly if there were many tears in his feathers. But the bird can make the feather whole again. He runs the feather through his bill and zippers up all the little hooks."

Tony picked up the feather and pulled the web apart, then he ran the feather between his fingers, and it was all whole again.

"Look, Mother, I can zipper it up too," he said.

"You have just learned one of nature's secrets," mother said. "A feather is a wonderful piece of machinery."



## HOW LONG TILL DOOMSDAY?

"Earth's end—in fire or ice?"

So ran a caption on a picture suggesting two possible ends to the earth. The picture accompanied a report on the annual meeting of the American Geophysical Union in Washington, D.C., in April. The report was entitled "Here Comes Doomsday" (*Newsweek*, April 22, 1968, p. 63).

The author commented, "If man survives The Bomb and the Race Problem, the latest evidence suggests Doomsday may come in a searing rain of solar radiation 2,000 years hence. And if the fire is averted, the prospect of another ice age faces mankind."

The ice, which supposedly will cover the top half of the Northern Hemisphere to a depth of a mile, is not expected until about 80,000 years from now (40,000 years for Canada), according to Wallace S. Broecker, of Columbia University's Lamont Geological Observatory. He believes that ice ages are caused largely by a slow, cyclical wobbling of the earth as it spins on its axis. There are also believed to be periodic changes in the tilt of the earth's axis, affecting earth's climate.

The threat of a hotter doomsday was propounded by Keith L. McDonald, of the Institute for Earth Sciences, Boulder, Colorado. Protecting the earth from solar winds are lines of magnetic force from the earth's poles, he observed, but the magnetic field has been weakening, creating the possibility of the deadly radiation reaching this earth some 2,000 years hence.

Students of Bible prophecy are unimpressed by these prognostications. Biblical forecasts lead to an expectation of the end long before the burning doses of radiation are supposed to reach our planet two millennia hence.

Furthermore, students of prophecy expect the end to come, not by some slowly developing natural causes, but by the direct intervention of God in human affairs.

Nevertheless, doomsday will come. In this these prognosticators are right.

Doomsday will come suddenly, unexpectedly. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape" (1 Thess. 5:2, 3).

Doomsday comes while men are pursuing their business and pleasure. "As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all" (Luke 17:26, 27).

But doomsday for this earth and the majority of its inhabitants is redemption day for those who have staked their all with God. Sealed with the seal of God, the righteous stand unmoved and are protected when doom strikes (Rev. 6:16, 17).

As the smoke of doomsday ascends, the redeemed remnant cries, "Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God" (chap. 19:1; cf. verse 3). To them earth's doomsday is the glorious day of reward and deliverance. It is the day when God gives rewards to His servants the prophets, and to the saints, and

them that fear His name, small and great; and destroys those who destroy the earth (chap. 11:18).

Two classes only are found at doomsday—those for whom it is a day of inevitable calamity, and those for whom it is a day of unspeakable joy. Destinies are determined before doomsday arrives so that when that day of tragedy arrives it will be impossible for the doomed to escape predestined extinction.

"Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence: 'Thou art weighed in the balances, and art found wanting.'"—*The Great Controversy*, p. 491.

Yes, doomsday comes as a snare. "For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:35, 36).

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares" (verse 34).

Doomsday! What will it mean for you? Doom or redemption? The choice is yours today. Tomorrow you may have no choice.

D. F. N.

## MAN ENDANGERED BY URBANIZATION

Few four-wheeled, antennaed suburbanites would ever notice it, but as the bedroom communities of great cities balloon into megalopolises, something tragic is happening in the fields and forests beyond. For every time a new tract is opened up for small-lot housing and every time a new section of superhighway is laid down, the range of some mammal, bird, or fish is squeezed or quartered.

At the same time the march of concrete seems to be stifling the nobler qualities of the very people who benefit from the suburban sprawl.

Recent reading reveals that on nearly every continent once-common species are moving steadily toward extinction. From the upper reaches of the great Himalayas to the torrid jungles of Central Africa, reports indicate that certain creatures are approaching extinction. In the United States such disparate creatures as the Key deer, the blunt-nosed leopard lizard, the gila trout, and the Southern bald eagle are now rare. In fact when Interior Secretary Stuart Udall issued his first listing under the terms of the 1966 Endangered Species Preservation Act, 78 mammals, birds, reptiles, amphibians, and fishes were included.

Yet, these creatures are not the only things that man stands to lose in his clanking march toward "progress." He faces the shrinking of spiritual qualities that thrive out where the sky is a familiar roof and the turf a living carpet.

We have observed that communities attached to great

cities differ from communities of the same size far from a metropolis. The noise and dirt and hubbub of the center city spill over easily into the suburbs. Even the person who wishes to remain aloof is gobbled up by the city's mechanical fingers. Above all, the city never waits. Like a giant blotter, it soaks up the spare minutes of its citizens by demanding a half hour or more to get to work, by offering an endless menu of entertainment features, and by embroiling its families in group functions (often a different one for each member of the family on the same night).

Such time stealing becomes grand larceny in places such as Manhattan, where the activities of one day blend into those of the next as though night doesn't exist.

With time goes worship. We do not walk with our Maker while we run to catch the 8:11. Nor is it easy to hear His voice in the babble of a subway car. God may be as close to us in the city as in the country; the difference is with us. So-called Christians rushing each morning toward the time clock might do well to imitate the worshipful habit of the Thai people, who daily bring a flower offering to their gods. Somehow, despite the press of traffic, they each pick or purchase a remembrance—their morning devotion to their gods.

Besides time for worship, we lose another fine quality of life when we allow ourselves to be caught by the

metropolitan machine. This is the quality of neighborliness. Compare the relationships of distant neighbors in frontier times with those of apartment house dwellers in the large cities today. Many apartment residents confess that they have no idea who lives on their floor! The reason? When people get too close, they look upon one another as objects, not persons. Personal qualities in others are intentionally overlooked, all for the sake of preserving privacy.

The development of Christian character may go forward in any environment, but urban life squelches many a noble purpose. Said the messenger of the Lord: "The people who live in the country places are often more easily reached [with the gospel message] than are those who dwell in the thickly populated cities. Here among the scenes of nature Christian character is more easily formed than amid the wickedness of city life."—*Evangalism*, p. 46.

Increasing urbanization endangers the finer spiritual qualities of man just as it endangers the very existence of many of God's creatures. But unlike the birds and beasts of the wild, man may consciously maintain sufficient range for his spiritual life despite ballooning materialism. But he must put forth the effort to find the quiet glade, the open sky, and uninterrupted communion with his Friend.

F. D. Y.

## LETTERS



## RECIPES

EDITORS: I want to thank you for the recipes that are coming to us in the REVIEW. I am putting each one in my recipe file and look forward to the next one. Being in color makes them so attractive. Please keep them coming.

MRS. LOLA ROGERS

Ashland, Ohio

## QUESTIONS TROPHIES

EDITORS: Why are more and more awards and trophies of wood, metal, and stone being offered by different departments of our work? The Sabbath School Department once offered scores of ribbons, certificates, and other awards to adults for various accomplishments. Then a change came and these were discontinued in favor of pointing up the thrills and joys of Bible study, soul winning, and the reaching of other Sabbath school objectives.

Children may need some of these visible, immediate rewards for accomplishments, but often even they can be educated to appreciate the greater values of the awards God gives. But do our wonderful literature evangelists, our self-sacrificing soul-winning laymen, our dedicated youth, our faithful Ingathering workers, our talented public relations secretaries, our invaluable church school teachers, and other hard-working church officers and members need or want loving cups, man-made trophies, pins, medallions, and plaques to stimulate them or reward them?

Of course, there is always a proper place for the letter of commendation, the carefully planned public recognition at one of our gatherings, the personal words of appreciation

and encouragement for a job well done. Nevertheless, isn't it proper to call a question concerning some of these trophies and awards that are sometimes expensive and that are so typical of methods used in the secular world for theatrical and sports accomplishments?

The apostle Paul, one of the hardest-working and most successful church workers and soul winners of all time, said, "The love of Christ constraineth us."

WARREN N. WITTENBERG

Winter Park, Florida

## "SAVED" NOW

EDITORS: If ever there was a need for an article of vital importance, and of an encouraging nature, as well as one that would clear up an oft-misunderstood counsel from the Spirit of Prophecy writings, it is the article "Are You Saved?" (Feb. 8 REVIEW). I can agree one hundred per cent with all of it just as it is written. I came into this truth in 1959. I came from another church, and while going there I knew I was saved when I repented of my sins and took Jesus, by faith, as my Saviour. When I came into the Adventist Church, many of the members would not say they were saved. I could not believe I was unsaved now, but saved in my former church.

I soon saw that because of the quotation of Ellen G. White on page 155 in *Christ's Object Lessons* (the first quotation mentioned in the article) they thought they should never claim it. But, as given in the article, other quotations from Ellen G. White show clearly that we are "saved" now if we are redeemed now. Ellen White obviously was speaking against the "once in grace always in grace" doctrine that some hold to. She knew she was saved (*Selected Messages*, book 1, p. 392) in the sense the article puts it; the apostles knew they were saved; and let us not miss the joy of knowing that we are saved too. Let us not evade the question other Christians ask us: "Are you saved?"

KARL CAMERSON

Elkhart, Indiana

## WANTS DEEPER EXPERIENCE

EDITORS: I was very much impressed with the article "Problems Confronting the Church," by Elder Robert H. Pierson; also the article "The Holy Spirit and the Latter Rain," by Elder W. R. Beach. I have been an Adventist and church member for 40 years and it seems to me that during this time there has gradually been a "conforming to the world"—perhaps begun by the laity but continuing on through our educational and medical institutions.

Accreditation must be maintained for our institutions at any cost; or so it seems. Is it absolutely necessary? Has it helped to prepare a people to meet their God? How much has the church profited by maintaining accreditation? I submit these questions for your consideration. I consider that the leaders of this movement are sincere when they ask for the prayers of the laity.

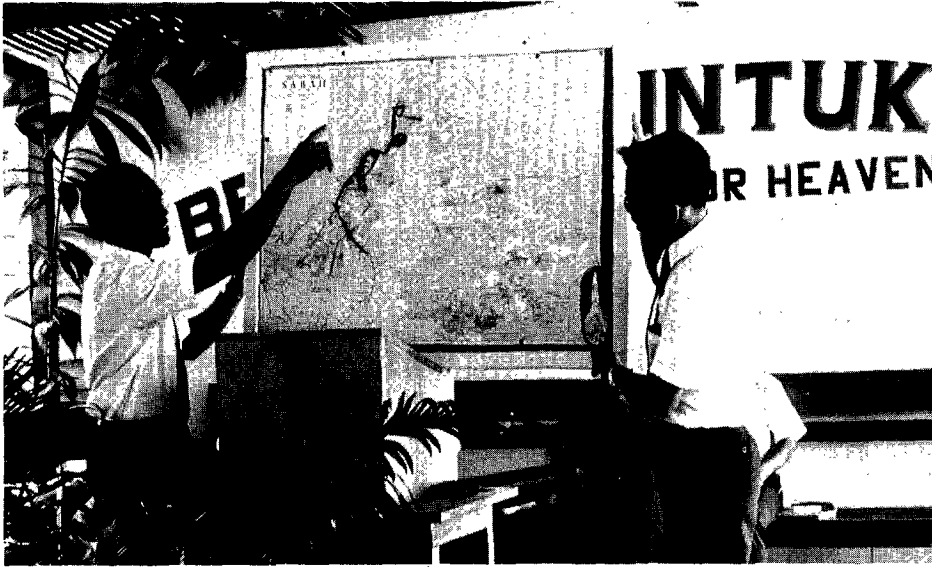
Sports and fashions corrupt the minds of the laity as well as the students in our schools. Miniskirts, bikini bathing suits, and loincloths worn by boys and men, all find their place in our churches, schools, and homes.

I can see that all these form a mountain that only a strong faith, with works to correspond, could remove, with God's help. I think it would take a revival and a reformation like Israel experienced when they returned from Babylon. Where the god of fashion reigns, modesty and virtue are forgotten, and spirituality is at a very low ebb. Even miniskirts are appearing in the churches.

I do not believe that our leaders approve of this condition, but I am afraid that to make any change in the dress and practice of the laity and officers in our churches the cure will have to begin with them. When there is immoral display in the church, by some elected to office, how can we ask the angels to be present?

DANIEL L. CADY

Willows, California



Members of Sabah Mission are challenged by Mandatang Gaban (left), departmental secretary, to migrate into new territories where we have no churches and open up our work.

## Results of Lay Work Unfold at Sabah Meeting

By DANIEL R. GUILD, *President Southeast Asia Union*

A revival is sweeping the Sabah Mission on the island of Borneo.

At the breakfast table this morning Bill Smith, a dedicated bush missionary (REVIEW, April 25 and May 2), told us the following experience:

"Last Sabbath at Marabou, just before the sermon, a woman came to the front waving a ten-dollar bill. She made it clear that she wanted to speak.

"She said, 'Fifteen years ago I became a member of the Seventh-day Adventist Church. After a few years I became careless, and for the past five years I have been completely out of the church.' She continued with marked emotion, 'God has been speaking to my heart. I am

coming back to the church. This,' she said as she held up the bill, 'is my Thank Offering to God for rescuing me.'"

All of us around the breakfast table agreed that her ten dollars was like the widow's mite, for in the undeveloped areas of Sabah this could easily represent her total income for a month or more.

I am at the Tampuruli camp meeting as I write. The motto at the front of the main pavilion, a temporary building seating 1,000, is "Prepare for Heaven." The evidence is overwhelming that God is at work here in Sabah.

During the Sabbath school this morning, Mandatang Gaban, a departmental secretary of the mission, reported on the

growth of the work. Twenty years ago the church's work was concentrated around Tampuruli, the mission headquarters. At that time a call was made for the members to swarm and establish outposts in new areas. He pointed to a map of Sabah and showed how the gospel message had spread. Then he made a ringing appeal for members to leave their homes and settle on the east coast, which is largely untouched. This, he said, would be a means of opening up the work there.

The Sabbath afternoon meeting in the main pavilion brought increased evidence of revival. Some weeks before, a two-week lay training school was held in this same auditorium (REVIEW, May 30). This afternoon laymen who were set on fire at that school reported to the constituency who were attending this camp meeting.

Ten of the 60 laymen who were trained spoke. All of them had gone into new territories as lay evangelists. Dulim, a short, stocky layman, told of 30 decisions for Christ from his ten-day evangelistic meeting, and of the Sabbath school that has been started in Kampong Pahu. Durus told of going into the Moslem village of Bongol. Only three attended his evangelistic meeting the first night, only four the second night, but 40 attended the third night.

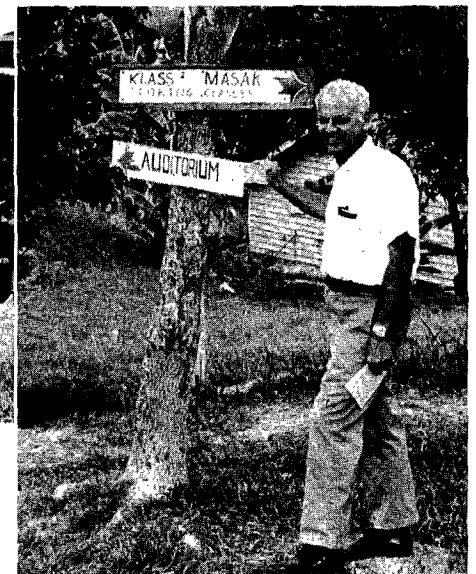
Other high lights of the Tampuruli camp meeting: A series of studies on last-day events by Pastor George Munson, the president of the mission; a cooking school, teaching healthful cookery, by Mrs. Munson; an hour a day on family life and mental health; a series of daily Bible studies by Pastor A. Wawoendeng, the mission secretary-treasurer; sights and sounds in evangelism—a training program to teach laymen how to use visual aids; an evening series of evangelistic-revival sermons by the union president.

The meetings in the main pavilion were conducted in four languages: English, Kadazan, Malay, and Chinese.

The Missionary Volunteers were active throughout the convention. Music by the students of the Sabah Adventist Secondary School lifted us all heavenward. On Sabbath 500 children and youth crowded into their own divisions.



Left: Believers in Sabah Mission, North Borneo, met in this pavilion at camp. Right: G. W. Munson, president of Sabah Mission, gives a welcome to the campers on arrival.





The finals of the national temperance contest for the youth of Sabah were a high light at an evening meeting in the main pavilion.

On Saturday night Pastor Munson challenged his people to look to God for the outpouring of the Holy Spirit. At the close of his sermon every hand was stretched toward heaven, reaching out for this promised gift.

The laymen of Sabah are already receiving that gift, if the experiences they reported are any guide. In addition to the testimonies of Dulim and Durus, we heard of laymen conducting evangelistic meetings with up to 500 people in attendance; of a small girl, about 12 years old, who was so inspired by the enthusiasm of those who returned from the institute that she went out herself and opened up the work in a new village; of a new church company with 80 in attendance; of fellow Seventh-day Adventist villagers caring for the families of these laymen and paying the tuition for their children so they could go out and spread the message.

These laymen walked hours along steamy jungle paths with poisonous snakes lurking in the grass, over steep mountains, and down into low valleys, carrying knapsacks full of evangelistic equipment that often weighed more than the layman who carried it. They crossed crocodile-infested rivers, with the water often over their heads.

No wonder the surprised chief of Kampong Gonsurai asked Sompat: "Why did you come here?"

"Oh," answered Sompat, "to bring the message of God!"

## Polish Immigrants Buy Church in Adelaide

By ANDRZEJ NAPORA  
Polish Church  
Adelaide, Australia

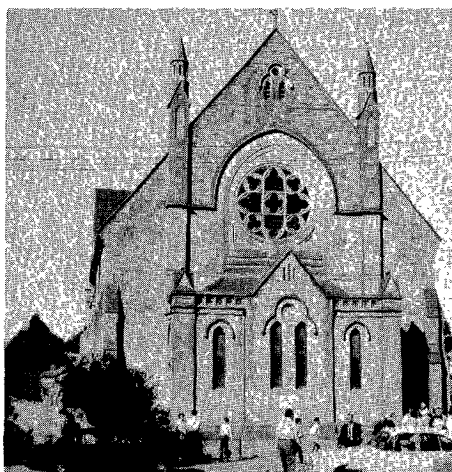
More than 400 persons from neighboring Adventist churches in and near Adelaide shared with 160 Polish immigrants the joyful and sacred moments of the dedication of the first Polish church in Australia. The congregation had only four members in 1961.

In 1962 C. D. Judd, past president of the South Australian Conference, arranged for J. Lipski to take up the work among Polish immigrants. He and his family had arrived from Poland the year before.

At first Pastor Lipski worked with Pastor C. H. Rickmann to assist Adventists in Poland to reach Australia. With God's help the task was accomplished despite many difficulties.

In 1963 the Adelaide Polish congregation numbered 29; in 1964 it had grown to 38, and in 1965 to 65. Now about 160 worship together each Sabbath. During this time 29 were added to the church through baptism. The rapid growth of membership demanded larger quarters.

With much prayer Pastor Lipski sought to solve the problem of a separate place of worship. This diligence and faith in



Our Polish Seventh-day Adventist church recently purchased in Adelaide, Australia.

prayer was rewarded. One day someone came to the conference office and offered to sell a building that had been previously used by a Congregational church. He asked the unusually low price of \$16,000. The location was good. The building was purchased.

This building included a sanctuary seating 300, two halls, a chapel, a chil-

dren's room, two classrooms, minister's room, deacons' room, a pipe organ, four pianos, pews, tables, chairs, a kitchen, an army-style building with three rooms, and a double garage.

After necessary renovations the Adelaide Polish Adventist church was opened on January 27. Guest speakers were C. T. Cook, elder of the Congregational church; R. J. Coombe, S.M., M.B.E., past president of the Good Neighbour Council of South Australia, representing the immigration department; and L. C. Coombe, South Australian Conference president.

Tour of Church-State Commission—6

## What of Religious Freedom in Poland?

By ROLAND R. HEGSTAD  
Editor, Liberty

Recently the world press has been filled with reports of involuntary "resignations" of Jews from party and government positions in Poland. And reports circulate in American papers from time to time of tensions between the Polish Government and the Roman Catholic Church. Are these incidents part of a pic-



## Cornerstone Laying at Ethiopia's Empress Zauditu Memorial Hospital

Ethiopia's Minister of Health, Betwoded Asfaha Woldemichael, praised the past services and achievements of the Empress Zauditu Memorial Hospital at cornerstone-laying ceremonies early this year in Addis Ababa.

Speaking of the work of the Adventist Church in Ethiopia, he said: "The missions' members have indeed exhibited their spiritual love to the people of Ethiopia by sacrifice of worldly pleasures, working under trying circumstances and thus helping to alleviate the suffering and pain of people stricken by disease and ill health. The services which the mission has rendered to Ethiopia in the past 45 years clearly signify the truly blessed aims and ideals of the mission."

Besides hospital and mission officials, His Excellency Dejazmatch Kebede Tessema, member of the Crown Council, participated in the ceremonies.

On the platform for the ceremonies were (left to right): Dr. G. R. Rigsby, medical secretary, Ethiopian Union; Jarle Ravn, Norwegian manager of Architectural Consultants; Zark Skulic, manager, construction company; R. Unnersten, Northern European Division treasurer; W. Duncan Eva, Northern European Division president; Dr. Alex Bokovoy, medical director, Empress Zauditu Hospital; Ato Bekele Heye, departmental secretary, Ethiopian Union Mission (both standing); His Excellency Betwoded Asfaha Woldemichael; His Excellency Dejazmatch Kebede Tessema; and C. D. Watson, Ethiopian Union Mission president.

C. D. WATSON

ture of intolerance toward religion in Poland?

Not if conclusions reached by the 34 members of the Andrews University Church-State Study Commission are correct.

Three days in Poland certainly did not make experts on that country's religious affairs out of any of us. We did, however, do our homework, and we interviewed church and state leaders in Poland, including the minister of religion and leaders of several church organizations, before putting our seal of approval on two conclusions.

First, the so-called Jewish problem is largely the consequence of an interparty political struggle, the analysis of which we will leave to nonreligious publications specializing in such matters. (Commission members have varied opinions on what precipitated it.) Religious bias, or more specifically, anti-Semitism, did not seem to be the motivation behind the "purge," which involved non-Jews as well as Jews. When anti-Semitic overtones did develop, the Government it-

self took steps to curb excesses. (It should be remembered that many Jews occupied important positions in governmental and academic circles, hardly an indication of disfavor.)

Second, tensions between the Government and the Roman Catholic Church arise, in the main, out of the church's unwillingness to accept parity with other faiths, its desire to control education of youth—now a state monopoly—and its involvement in politics. (No church and no government anywhere seem likely to agree precisely on where a church's legitimate sphere ends and the state's begins.)

Admittedly, given the best of circumstances, tensions could be expected between a church that claims the allegiance of more than 90 per cent of the Polish people and a socialist government dedicated to atheistic principles. And one cannot say that the best of relationships exist between church and state in Poland. As we noted, the Roman Catholic Church in Poland, less sophisticated and less ecumenically-minded than in the West, has adjusted badly to its loss of

preferred status and engages with some regularity in a power struggle with the Government. While the Government does not involve itself in affairs of a strictly religious character, it does concern itself with church administrative affairs—publishing of religious books, nominations of church officers, et cetera—to a degree that would be unacceptable under some definitions of religious freedom.

But one should not overlook this fact: Religious toleration in today's Poland is far more meaningful than that offered by the pre-World War II government, when the Roman Catholic Church—the state church—dictated the treatment of all religious groups. And if that treatment falls short of what some of us would call religious freedom, we must acknowledge that, as in other areas of Eastern and Western Europe, the church brought a good measure of its troubles on itself.

Call, then, the climate in Poland one of religious toleration. And do not fail to note that some 30 minority faiths there are tending to their gospel knitting

## The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. BRADLEY

**ON BEING CHAIRMAN** Have you ever noticed how some church business meetings function smoothly and efficiently and seem to get much done, while others give the impression of being somewhat disorganized, with discussion getting out of hand or going off on a tangent? At such times there is an overwhelming feeling of futility or indecision, and very little constructive work comes out of the meeting. Responsibility for achieving good results rests upon the chairman.

It is a pleasure to see a good chairman in action. He doesn't need to say much himself; talking isn't necessarily the sign of a good chairman. He pays close attention to the course of the discussion, his rulings are fair, not arbitrary; he has poise, and often makes use of a saving sense of humor. The bearing of a chairman can accomplish much in controlling tension and making the time count.

The first responsibility of the chairman of a meeting is to keep order by allowing only one person to speak at a time. He must also hold the attention of the group to the general discussion, not allowing the meeting to break up into little discussion groups. Even whispering can be very distracting. Each person who desires to speak must gain the attention of the chairman by standing or by raising his hand, and must be recognized by the chairman before he begins his remarks or introduces a motion.

The chairman's second duty is to see that business is presented to the group and dealt with by the group in an orderly way. If there is a written agenda, this is distributed and the items are called up one by one. Either the chairman or some other competent person states the kernel of the question or problem to be discussed. As soon as the merit of a certain course of action becomes clear, someone may make a motion, which, upon being seconded, is now formally before the body and must be disposed of. This is called the main motion, only one of which may be before the meeting at a time.

There are several kinds of motions that may be introduced bearing on the main motion or having to do with a question of procedure, and some motions have a special status. For example, motions to adjourn the meeting, to table the main motion (to remove it from consideration) or to limit debate are not debatable. Dealing with various kinds of motions in a precise way may become very complicated. Usually in our church business meetings the accepted rules of order are not enforced too strictly, but it is well that the chairman have at least an elementary knowledge of proper parliamentary procedure. In any meeting special rules of procedure may be adapted to fit the circumstances.

In many situations it is better that motions be presented in written form, particularly if they are long and complicated. This is especially desirable with

types of business such as the reports of committees. For example, if a church school board is receiving the report of a special committee appointed to make recommendations regarding the improvement of the playground, it is obviously better to have a written report, with all the parts listed in proper order.

Every motion must be disposed of in some manner. Some motions the chairman may rule to be out of order. A main motion may be amended. After an amendment has been passed by the body, action must still be taken on the main motion. A main motion may be disposed of by being accepted or rejected; it may be withdrawn by the mover with the consent of the seconder; the body may vote to "lay it on the table." Unless there is a subsequent action to lift it from the table, it is finished.

The chairman puts a motion to the body for vote and in doing so he should repeat the substance of the motion so that all will be clear on the issue on which the vote is to be taken. In putting the motion he does three things: 1. calls for the affirmative vote ("All in favor say 'aye'"); 2. calls for the negative vote ("All opposed say 'nay,' or 'no'"); 3. declares the result ("The ayes have it and the motion is carried"). Alternately, the chairman may ask for the hands to be raised.

A simple way to expedite business when the point at issue is minor and there is an apparent agreement is for the chairman to rule, "If there are no objections, it is so ordered, or "By common consent, it is so ordered."

Let's do the King's business properly and efficiently!

(Next: *The Spirit of the Times*)

and coming up with a pattern of growth and vitality that rivals results achieved in Western societies. Ecumenical leaders with whom we met reported full churches on Sunday and enthusiastic participation by the laity in church evangelistic endeavors.

The Seventh-day Adventist Church in Poland in no way falls behind other communions in its commitment to spreading the gospel, as we learned during a three-hour interview with the leaders of our work in the headquarters of the Polish Union, a stately multistoried building that once served as the Japanese embassy (REVIEW, May 23, p. 15). Present was the union conference committee, including presidents of the three conferences in the Polish Union. S. Dabrowski, president of the union; Z. Lyko, secretary and editor of Polish publications; and E. Lawaty, head of the Seminary, briefed us on the advance of our work.

We learned that we have some 70 workers in the Polish Union and more than 4,000 members. Institutions operated by the church include the old people's home in Bielsko and the training school for ministers in Podkowa Lesna, where 42 students are enrolled.

On the conference table about which many of us sat were a score of Adventist periodicals, all of which have been printed by government presses. All church publications are censored, but our leaders reported that, to this date, not one word in any of our books or magazines has been changed.

During the past eight years the Adventist Church in Poland has printed 32 books, including 13 by Ellen G. White. This figure compares with only six books printed in the 20 years before World War II. Six additional books are in process, ten translated. Forty colporteurs sell these to the public. The Adventist Church in Poland prints more literature than all other Protestant churches combined, one reason why it is now the second largest Protestant church in Poland.

With us in the conference room were several secretaries, one of whom was bap-

tized by E. E. Cleveland, of the General Conference Ministerial Association, following his 1960 series of evangelistic meetings in Warsaw. No other Adventist conference visited by our group presented more convincing evidence of the existence and effectiveness of an evangelistic program! We learned that 262 persons were baptized during the previous nine months in some 46 evangelistic campaigns. We found that more than 30 per cent of our church is composed of young people.

Most difficulties of Adventists in Poland center on Sabbath observance. Adventist children are not required to attend schools on Sabbath, but Sabbath examinations on the high school level are a problem. The Minister of Religious Affairs for the country, with whom several of us had a two-hour conversation, has on several occasions interceded with employers on behalf of Adventist workers.

As we left the conference office the secretaries presented each of us a beautiful long-stemmed red tulip. "We are people of faith, optimism, and hope," said Elder Dabrowski. Nothing we saw in Poland leads us to dispute that judgment.

## Condensed News

### Publishing Departments Hold Tri-Union Council in Philippines

To "Light the World With Literature" is the ambition of 83 publishing department leaders and assistants who met for the tri-union publishing council at Davao City, Philippines, March 3-5.

Present, in addition to a full representation of department secretaries and assistants and book and periodical agency managers, were the presidents of the 14 local missions, and T. C. Murdoch, E. A. Capobres, and V. M. Montalban, presi-

dents of the North, Central, and South Philippine unions respectively. From the Far Eastern Division were E. A. Brodeur, publishing department secretary, and M. R. Lyon, assistant.

The council convened at Adams Center, the new headquarters of the South Philippine Union.

Resolutions and recommendations passed during the three-day session will strengthen the publishing program throughout this island archipelago.

A leadership training school, March 6-9, immediately followed the publishing council.

W. D. JEMSON, *Manager*  
*Philippine Publishing House*

### La Sierra Student Missionary Teaches in Colombian College

Ruth Wilson, student missionary of La Sierra College, California, is teaching French to the Spanish-speaking students of Icolven, a junior college of the Colombia-Venezuela Union Mission.

A third-generation Adventist whose father works at the Pacific Press Publishing Association in California, Ruth tells what has impressed her most about the work she is doing and the people she is serving: "The church members and students seem to have a greater missionary spirit than I have seen elsewhere. I hope to return someday as a full-time missionary."

Ruth came to Icolven well prepared for her teaching position. She began as a language major at Pacific Union College, then went for one year to France where she studied in Collonges. Her third year was spent at La Sierra College. During the vacation of 1967 she canvassed in French-speaking Quebec.

She is a relative of Neal C. Wilson, vice-president of the General Conference for the North American Division, and she has a sister, Lois, who is instructor of nursing in the Adventist hospital in Bandung, Indonesia.

Ruth will stay in Colombia until September.

J. G. NIKKELS  
*Departmental Secretary*  
*Colombia-Venezuela Union*

### Novel Fund-Raising Plan Leads to New Church in Larne, Ireland

The 130 Seventh-day Adventists who gathered from all the churches in Ireland on March 16 had every right to their seats in Larne's new church building, for they had helped to raise the funds.

In 1966 Donald Lowe, Irish Mission president, had initiated a plan—since adopted by the conferences and missions of the union—that every member throughout the mission contribute 1 per cent of his income to the building of a new church. The Larne church building was the first. On that same day the church was organized.

Present for the opening service were Deputy Mayor Aubrey Girvan, Bernard E. Seton, British Union Conference president, and Pastor Lowe, president of the Irish Mission.

EDGAR E. HULBERT  
*Pastor*



SDA Polish leaders brief members of Church-State Study Commission at Polish Union Conference headquarters. Literature on the table was printed for us on Government presses.

## Western Youth Congress Draws 20,000 on Sabbath

One of the largest meetings of its kind ever held in the denomination convened recently at Long Beach, California. More than 20,000 persons attended Sabbath sessions of the Western Youth Congress.

Some 1,200 official delegates from 431 Pacific Union Conference churches were present for the Wednesday-through-Saturday gathering held in the large Long Beach Arena and Municipal Auditorium.

Highlighting the congress were a series of discussions on subjects about which young people feel deeply concerned—military service, building Christian homes, social relationships, and so forth.

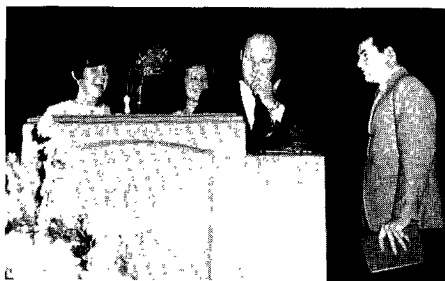
Wednesday evening's opening session featured presentations by Rebecca Alkire, Miss American Teen-ager for 1967; Archie Moore, former sports champion; and Don Lonie, a Baptist minister who is one of America's outstanding lecturers to youth.

Several thousands of those attending the congress participated in a special activity by visiting homes throughout Long Beach to distribute literature and copies of a statement of beliefs of Seventh-day Adventist young people. This statement, drafted by youth attending the session, was also formally presented to the mayor of Long Beach.

Theodore E. Lucas, world youth leader of the church, spoke to the congress at the Sabbath morning worship service on "The New Morality."

Asking the youthful delegates and visitors to shun pseudo standards set by worldly leaders, Elder Lucas insisted, "In a world where hatred is too prevalent, prejudice so dominant, where suffering shadows the lives of millions, and where hunger still takes its deadly toll, you must join the government of Jesus Christ and do something to make the world better. To a Christian, such a sick and weary world holds a serious obligation."

As a prelude to the youth congress, open letter advertisements were placed in the two metropolitan newspapers of Long Beach advising the 345,000 residents of the city what they could expect of the thousands of young people who were converging for the session. Numerous



**Former student missionaries react as K. M. Wisbey, Southeastern California Conference's associate youth leader, talks by telephone with student missionaries in Hong Kong from the Western Youth Congress.**

favorable reactions to these advertisements were expressed by business people and residents of the city.

The congress was directed by Miller Brockett, Pacific Union Missionary Volunteer secretary, and his associate, Harry Garlick. Youth leaders of conferences throughout North America were present at the session, which immediately preceded the quadrennial council of Missionary Volunteer secretaries held at Pine Springs Ranch in the Southeastern California Conference.

HERBERT FORD, *Correspondent*

## Atlantic Union

† Dr. William H. Lesovsky, professor of psychology at Atlantic Union College, will be visiting professor during the summer session of the School of Medical Arts in Kettering, Ohio.

† Of the 10,204 persons interviewed in the Favorite Hymn Poll recently taken in the Atlantic Union Conference, 1,198 chose "The Old Rugged Cross." The next most favored were "Rock of Ages," 993; "How Great Thou Art," 669; "Faith of Our Fathers," 518; and "A Mighty Fortress," 498.

EMMA KIRK, *Correspondent*

**Some 1,000 youth sang in the congress choir. Each meeting featured selections presented by academy, college, and university musical groups in the Pacific Union Conference.**



## Canadian Union

† Mrs. Dorothy Spent, wife of Pastor Art Spent, of Prince George, British Columbia, conducted four health and nutrition classes in her home from April 21-May 7. A special feature was preparation of foreign dishes from Korea, Ukraine, Germany, Hungary, and Lebanon.

PEARL BROWNING, *Correspondent*

## Central Union

† During the recent Big Week in Missouri, Larry Cansler, associate conference publishing secretary, was top book salesman for the week with \$2,011.35. Four other literature evangelists sold more than \$1,000 worth of literature: R. C. Thomas, associate union publishing secretary, \$1,301.70; Glenn Willits, \$1,273.50; Ralph Sellers, Missouri publishing secretary, \$1,005.25; and David Haugsted, \$1,003.50. The total deliveries for Big Week in Missouri were \$13,088.95.

† At the request of the Salina, Kansas, Boy Scouts, Pastor F. S. Sanburn conducted a dawn worship service for more than 400 scouts and their leaders at the recent Three Rivers Scout Camporee at Bennington State Lake.

† More than \$7,000 came in May 12 for help in purchasing equipment for the kitchen-lodge at Camp Arrowhead, Nebraska's youth camp. Mark Teter of Crawford, Nebraska, goes to junior camp free for turning in \$290 for the project called "Sink-a-Canoe" with dimes. The Norfolk Pathfinders averaged \$23.50 per person for the project and received a new nylon Pathfinder flag for their support.

CLARA ANDERSON, *Correspondent*

## Columbia Union

### Kettering Hospital Observes National Hospital Week

Dr. Dwight L. Wilbur of San Francisco toured Kettering Medical Center one month before he became president of the American Medical Association and spoke to the medical staff, civic advisory board, and hospital personnel in connection with the hospital's observance of National Hospital Week, May 12 to 18.

After returning home Dr. Wilbur wrote J. R. Shawver, hospital administrator, that he and Mrs. Wilbur looked back on their "very pleasant" trip to Kettering as "one of the high lights" of their trip.

"Let me tell you as well," Dr. Wilbur said, "that I appreciated the inscribed

copy of *The Ministry of Healing* which was in our room."

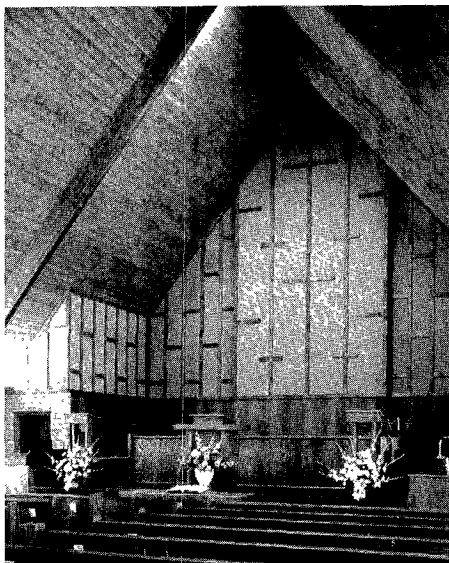
Dr. Wilbur's appearance was one of Kettering's several events to celebrate National Hospital Week. Another was an open house in the physical medicine and rehabilitation department during which more than 400 hospital employees and visitors became better acquainted with the department's functions.

Members of the medical staff and representatives from each hospital department were honored at a special employee staff meeting.

JESSE MERRELL

## Lake Union

### Alpena, Michigan, Church Dedicated



Alpena, Michigan's new Adventist church, valued at \$150,000 and with a seating capacity to 360, was officially opened April 27. James Papendick is the local pastor. Connected with the church, which cost the congregation only \$85,000 to build, is a two-classroom school, and a gymnasium-fellowship hall. The smaller children's departments in the Sabbath school wing are equipped with special kiddie-size pews. The teachers have discovered that benches are less noisy than individual chairs. The children are thus trained to be more quiet during Sabbath school and church services.

Elder Papendick was not content merely to build a church to seat 360 people. On the evening of the dedication he began a series of evangelistic meetings aimed at increasing the present membership of 53 to one that will overflow the new church. As many as 150 non-Adventists have attended each meeting and the church is setting a goal of 50 baptisms by the end of the year.

ERNEST N. WENDTH  
Departmental Secretary  
Michigan Conference

✦ Construction has begun on the new Hinsdale church at Oak and Walnut streets, Hinsdale. The \$900,000 building, with a sanctuary designed to accommodate 1,000 and a youth chapel that will hold an additional 250, is expected to be completed within a year. Those who participated in the recent groundbreaking were Mardian J. Blair, administrator of Hinsdale Sanitarium and Hospital; W. A. Nelson, president, Illinois Conference; Dr. F. M. Brayshaw, previous owner of most of the building site; Pastor S. K. Lehnhoff; Dr. Charles L. Anderson, chairman of the church's finance committee; Edward Borre, architect; Nathaniel M. Symonds, president of the Village of Hinsdale; Fred L. Ockerlund, Jr., general contractor; and Jere D. Smith, president, Lake Union Conference.

✦ The Decatur, Michigan, church recently sponsored a series of nutrition classes to benefit church members and their friends. Mrs. DeWayne Toppenberg, a registered nurse from Andrews University, described the four food groups from which to choose a balanced diet. In one class Mrs. Toppenberg showed the benefits of a vegetarian diet over meats by comparing their cholesterol levels. Each evening prizes were given to acquaint non-Adventist guests with vegetarian foods.

MILDRED WADE, Correspondent

## North Pacific Union

✦ Arthur L. Bietz of Glendale, California, received the honorary degree of Doctor of Laws at the commencement ceremonies at Walla Walla College, June 2. At the same ceremony 184 seniors received Baccalaureate degrees.

✦ Forty-one Walla Walla College School of Nursing seniors received the WWC School of Nursing pin and the SDA Missionary Nurse pin, June 1, in a ceremony directed by Wilma Leazer. Robert H. Brown, vice-president, presided at the pinning, and Floyd Matula, a Portland pastor, presented the topic, "Now."

IONE MORGAN, Correspondent

## Northern Union

✦ Groundbreaking ceremonies for the new Minneapolis Junior Academy were held May 19, with Dr. Elmer J. Martinson, chairman of the development committee, as master of ceremonies. The first phase of the \$350,000 building project is scheduled to be completed and ready for use in 100 days and will serve the needs of five churches in the Minneapolis area.

L. H. NETTEBURG, Correspondent

## Pacific Union

✦ About 10,000 persons attended South-eastern California Conference's annual camp meeting held May 10 and 11 at the new Anaheim Convention Center. Speakers included H. M. S. Richards, Sr., and the General Conference president, Robert H. Pierson. Four ministers were ordained at special services: Douglas D. Devnich, La Sierra youth pastor; Don A. Nelson, San Diego youth pastor; Lester E. Park, conference educational secretary; and N. C. Sorensen, San Pasqual Academy principal.

✦ McKeague Hall, named in memory of Elder Robert J. McKeague, was formally opened at Hawaiian Mission Academy recently. It includes music and industrial arts areas as well as a combination auditorium-gymnasium with complete shower and locker rooms.

HERBERT FORD, Correspondent

## Southern Union

✦ W. M. Abbott held five spring Dorcas Federation meetings in the Kentucky-Tennessee Conference to promote the new conference welfare service depot. H. H. Schmidt and W. L. Mazat from the Southern Union were guest speakers.

✦ Twenty-five persons made decisions and three have been baptized as a result of the evangelistic meetings held in Elizabethtown, North Carolina, by H. E. Metcalf, union ministerial secretary.

✦ Students of Laurelbrook Academy report nine persons took their stand for the truth as a result of the Voice of Youth meetings in Dayton, Tennessee.

OSCAR L. HEINRICH, Correspondent

## Southwestern Union

✦ Twenty-two persons have been baptized in the evangelistic campaign conducted by E. K. Walter, ministerial secretary of the Southwestern Union in the new Southern Hills Seventh-day Adventist church, in Oklahoma City, Oklahoma. The pastors of the greater Oklahoma City area are studying with 18 others.

✦ Seventh-day Adventist nurses in North America recently attended the National Nursing Association meetings in Dallas, Texas. While there, they spent a day working over problems related to Adventist medical institutions and recent attempts by labor unions to organize medical personnel.

J. N. MORGAN, Correspondent

# Ministry of Love in Resurrection City

By E. E. CLEVELAND  
Associate Secretary, GC Ministerial Association

For the first two weeks that the Poor People were camped in Resurrection City, Washington, D.C., after my eight-hour day at the office, I donned my lay activities' Health and Welfare Service uniform and went down in the cold and the rain to help bring relief. I stayed until after midnight.

The opportunity for Christian Adventist ministry to human need was unlimited. I talked personally to mothers with children who had never had a sheet on their beds back where they came from. I conversed with men who had never seen a doctor before going to our medical van and getting treatment for long-standing illnesses. I stood one evening and watched 15 little children, white and Negro, eagerly sifting through toys and clutching them to their bosoms as if never to let go.

One evening about 11:30, with a cold drizzle coming down, I was passing out blankets and being closely observed by a woman from a suburban Protestant church. After about a half hour she came up and said, "I certainly wish that my church was organized like the Adventists to do this kind of thing. I envy you people. I have been trying to get my church members involved, but they just don't seem to understand."

On another evening I was standing by the medical van when an automobile drove up, and a high official stepped out into the mud and the slosh. He walked up and asked if there was an Adventist doctor on duty. When informed that there were other doctors on duty but the Adventist doctor had left, he turned and got in the car with the word, "Well, I'll come back, because I want an Adventist doctor to examine me."

The vice-mayor of the city of Washington was standing in conversation with certain officials of the Southern Christian Leadership Conference when someone made the suggestion that the Adventist van should be moved farther back into the city and away from the entrance to the village. The vice-mayor replied, "The Adventists have been helping us from the very start, and they deserve to be where they are. Keep that van right up front where everybody can see it."

It was a source of great joy to me to stand there by the large New Jersey van and have Methodist and Baptist ministers and even Catholic priests and nuns walk up to me with large boxes of clothing, delivering them to the Adventist van for distribution to the Poor People in Resurrection City and to hear their words of commendation and encouragement.

One evening a large truck backed up to the van. It was being driven by a Methodist minister and one of his associates. They got out and asked me, "Where do we put these clothes?" I was able to direct them to our van, beside which I stood. We helped to unload the truck, after which I

talked with the minister. He said, "We want to make it clear to you that our suburban churches will cooperate with the Adventists in any way to see that these poor people are relieved of their misery." I could go on and on with similar experiences.

While steering clear of politics, we have succeeded through this welfare operation in accomplishing many worth-while objectives.

1. We have been able to give city officials of the District of Columbia a picture of the broad program of human aid carried on by this church.

2. We have been able to set forth in a favorable light the work of Seventh-day Adventists to the leadership and management of the Poor People's Campaign, who are very vocal in matters affecting human relations in America.

3. Adventists have become the focal point of humanitarianism through which 15 or 16 other denominations funneled their aid to the needy.

4. The impressions of Adventists made on the thousands of inhabitants of Resurrection City will be carried back to the various parts of this nation.

5. We who visited Resurrection City were able to hold conversations with young men who have been and are members of gangs that roam the streets of our cities, terrorizing honest people. We usually had to call in a "translator" to tell us how to talk to men at this level of society. Through our operation at Resurrection City we had liberal contact with many of these young men. When they go back to their cities, Adventist pastors will be able to converse with them.

While we do what we do because we love people and are interested in humanity, I think it should be known that the bread cast on the waters at Resurrection City is already coming back in many ways. For one, many of our churches, white and Negro, have been saved from destruction.

The men and women who sponsored the program at Resurrection City are non-violent people, but there are organizations in the city of Washington that are dedicated to a violent solution to America's racial problems. And because of the previous image that we have had in the Negro community of noninvolvement even in constructive projects, many of our churches have been in real danger. I feel that we have recovered 80 per cent of the ground through this operation at Resurrection City, not only in the reconstruction of our image but in the saving of thousands of dollars in church real estate that would certainly have gone up in smoke this summer.

Our Negro church in Pittsburgh has already been leveled; the Springfield, Ohio, church has been fire-bombed twice; a Molotov cocktail was thrown into the DuPont Park church here in Washington,

and there was damage done; our large Ephesus church in Harlem has been threatened; and our large \$600,000 church in Atlanta has been threatened.

Our efforts in Resurrection City have done much to bring relief to our people. Our ministers are no longer getting threatening telephone calls, for the work done at Resurrection City has reversed our image at every level of society.

Adventists at Resurrection City did what Seventh-day Adventists have been doing for a hundred years—clothing the naked, spreading blankets over shivering men and women, and speaking words of spiritual encouragement. The Adventists were not marching, making fiery speeches, or indulging in the politics of the situation; but just as on the battlefields of the world, though we do not believe in war, we send our young men to minister to human need, so they helped the Poor People. We usually have to look for Poor People to supply their needs, and with pride at Thanksgiving and Christmas we have taken our Dorcas baskets and bundles to them. But in Resurrection City we had 3,000 of them all in one spot.

There are those who ask, "But what if peaceful demonstrations become violent and disruptive? Will this not cast us in a bad light?" It will only enlarge our task, as in the recent civil disorders. War is violence, but we do not hesitate to aid the wounded. Our responsibility is to minister to human needs wherever we may find them.

Is not this what Christ would do?

## Loma Linda University

A Loma Linda University School of Education will be inaugurated July 1. The new professional school will offer programs leading to Bachelor's and Master's degrees in several areas of teaching and school administration.

Williard H. Meier, Ed.D., associate professor of education, is to become the dean of the school. George T. Simpson, current head of the department, will continue as a full-time professor.

The School of Education will offer a diversified major for future elementary school teachers and a straight elementary education major. At the Master's degree level will be curriculums in elementary education, secondary education, educational administration and supervision, and student personnel services.

The new school will have a testing laboratory listing more than 400 standardized tests. Other laboratories include those for music education, reading improvement, and audio-visual education.

The dean-elect is a native of Washington, who graduated from Walla Walla College with a Bachelor of Arts degree in history. His Master of Arts degree is from the University of Washington. In 1966 he received the Doctor of Education degree from the University of California at Los Angeles.

## Miracles of Grace Result From Missions Giving

By W. W. FORDHAM  
Associate Secretary  
N. A. Regional Department

My two-and-a-half-month visit to Haiti this spring for evangelistic meetings in Port au Prince, the capital, permitted me to associate with a group of dedicated and consecrated ministerial workers. Our meetings were conducted in our attractive evangelistic center, which seats approximately 2,500 and is strategically situated near the president's palace.

From the initial meeting on February 4 until we completed our ministry in Port au Prince, April 14, thousands of Haitians, as well as other nationals, packed the center to overflowing.

The meetings attracted people from all walks of life. To date more than 450 have been baptized and a new church has been organized. In this group are lawyers, teachers, nurses, medical technicians, businessmen, and government workers, including a government official with a high position in the department of education.

Miracles of grace became the hallmark of this evangelistic campaign in Port au Prince. Here let me relate one experience that made a tremendous impression upon me.

A businessman attended our meetings and related his experiences with evil spirits. He had had some serious reverses in his business, resulting in the loss of thousands of dollars. Finally in a desperate attempt to recover his losses he decided to seek the aid of a voodoo priest. He was assured that for a sum of money the power of voodoo would prevail in his behalf, helping him and restoring his losses. However, after paying hundreds of dollars to the voodoo priest, he became only more deeply involved in difficulties, and upon refusing further payment, was tormented nightly by evil spirits. He despaired for his life.

Desperately seeking to escape these terrible encounters with the spirits of devils, he found his way one evening to our meetings. From his own testimony he stated that the first sermon he heard gave him the help he so desperately needed, and from that night he never missed a meeting. His encounters with the evil spirits ceased, and now he is rejoicing as a baptized believer. I saw this miracle of grace.

In a land rich in heritage, where black men bled and died for freedom from the evil yoke of slavery, the third angel's message is setting hundreds free from the slavery of voodooism and apostate Christianity. These miracles of grace that I witnessed in Haiti are being repeated in many lands today under the power of the Holy Spirit.

Miracles of grace such as we experienced in Haiti are made possible by the liberal sacrificial gifts of Adventists around the earth. What a rich dividend we reap in men saved by our liberality to missions!

Sabbath, July 13, will bring to each of

us another opportunity to continue our cooperation with God in performing miracles of grace—the Midsummer Offering. We know that "one dollar now is of more value to the work than ten dollars will be at some future period" (*Testimonies*, vol. 5, p. 732).

What I saw in Haiti is the result of liberality in the support of worldwide missions. There would have been no miracles of grace in Haiti had it not been for the funds to make such a meeting possible.



### Public Relations Seminars in the Philippines

Two public relations seminars on the mission level were held recently in the North Philippine Union Mission with D. A. Roth, Far Eastern Division public relations secretary, as principal speaker.

Shown here on the steps of Manila Center are those who attended the seminar in March for the Central Luzon Mission. Most of these had assisted in the Greater Manila evangelistic crusade. At the extreme right, front row, is T. C. Murdoch, union president.

The other seminar was held in the Southern Luzon Mission and was attended by the entire mission staff.

The first seminar on the union level was held last November.

B. B. ALSAYBAR  
Departmental Secretary  
North Philippine Union Mission



Roy V. Brasher, associate publishing leader (Central California), formerly a colporteur.

Don V. Moran, associate publishing leader (Central California), formerly a colporteur.

Ellsworth S. Reile, president (Carolina), formerly MV and temperance secretary (Southern Union).

W. B. Johnson, pastor, New Port Richey (Florida), formerly president (Carolina).

D. E. Holland, MV and temperance secretary (Southern Union), formerly MV secretary (Kentucky-Tennessee).

Harold Keplinger, industrial education

department, Southwestern Union College, formerly a teacher, Pioneer Valley Academy (Massachusetts).

Jack and Wilma McClarty, music and education-English departments, Southwestern Union College, from graduate school, University of Montana.

Max Qualley, music teacher, Southwestern Union College, from Armona Academy (Central California).

Karl Konrad, chemistry department, Southwestern Union College, from graduate program, Illinois Institute of Technology.

Boris Pache, modern language department, Southwestern Union College, from Kingsway College, Canada.

Andrew Leonie, chairman, education department, Southwestern Union College, from a university in South Africa.

Beverly Beem, instructor, English department, Southwestern Union College, from graduate program, Andrews University.

Robert Fillman, speech department instructor, Southwestern Union College, from Thunderbird Academy (Arizona).

Robert Devlin, biology department instructor, Southwestern Union College, from graduate program, University of Oklahoma.

Jeannine Dilts, dean of women, Southwestern Union College, from Madison Academy (Kentucky-Tennessee).

(Conference names appear in parentheses.)

### From Home Base to Front Line

#### Australasian Division

A. F. Campbell, to be headmaster, Rumba School, Bougainville, Bismark-Solomons Union Mission. Mrs. Campbell and two children left Australia on April 21.

Fred Cracknell, to be headmaster, Navesau Central School, Suva, Fiji, left April 30. Mrs. Cracknell and their infant daughter will later join him.

#### North American Division

Vinston E. Adams (CUC '31), to be press manager, West Indies College, Mandeville, Jamaica; of Takoma Park, Maryland, left Miami, Florida, May 13. Mrs. Adams will join him later.

Ronald Desmond Marx (CUC '68), in the United States on study leave, returning as assistant treasurer, Trans-Africa Division. Mrs. Marx, nee Lenora Myra Beardsell (Helderberg College '52), and two sons sailed on the S.S. *African Dawn* from New York City, May 14.

Mrs. Elva Babcock Gardner (UC '38), to be relief teacher, Inyazura School, Rhodesia; of Collegedale, Tennessee, left Washington, D.C., May 19.

Donald A. Short (SMC '59; AU '60), returning as editor, Africa Herald Publishing House, Kenya. Mrs. Short, nee Janice Eileen Black (SMC '61), and two children left Washington, D.C., May 20.

C. O. FRANZ

CAMP MEETING SCHEDULE

Atlantic Union	
Greater New York Spanish, Berkshire Camp, Wingdale	July 7-13
Canadian Union	
Alberta Canadian Union College, Lacombe	July 12-20
Peace River (8 miles south of Wanham)	July 25-28
Beauvallon (on Highway 45, 2 miles west)	July 25-28
British Columbia	
Hope, British Columbia, SDA Campground Nelson Street	July 19-27
Manitoba-Saskatchewan	
Saskatoon, Saskatchewan, SDA Campground Herman Avenue and Hilliard Street	July 5-13
Clear Lake, Manitoba, SDA Campground Riding Mountain National Park	July 17-20
Maritime	
Pugwash, Nova Scotia, Gulf Shore Road R.R. 4	August 2-10
Newfoundland Mission	
St. John's, Newfoundland 106 Freshwater Road	August 9-11
Central Union	
Central States Edwardsville, Kansas, Camp Shady Hill 8726 Osage Drive (66022)	July 4-13
Wyoming	
Mills Spring Camp, Casper (82601) (13 miles south of Casper on Mountain Park Road)	July 10-14
Columbia Union	
Chesapeake Catonsville, Maryland 24 Fusting Avenue (21228)	July 18-27

New Jersey	
Garden State Academy Box 10, Tranquility (07879)	July 18-27
Lake Union	
Illinois Little Grassy Lake Route 1, Box 228, Makanda (62958)	August 14-17
Michigan	
Grand Ledge Academy, Saginaw Highway Grand Ledge (48837)	July 11-20
Wisconsin	
SDA Campgrounds, Portage (53901)	August 1-10
North Pacific Union	
Washington Auburn Academy, Auburn (98002)	July 11-20
Pacific Union	
Arizona Prescott (86301)	August 8-17
Central California Soquel (95073)	August 1-10
Hawaiian Mission	
Kauai	August 30, 31
Hawaii	September 6, 7
Maui	September 13, 14
Molokai-Lanai	September 20, 21
Oahu	September 27, 28
Nevada-Utah Springville, Utah 84663	July 22-27
Northern California	
Philo	July 24-27
Fortuna	July 30-August 3
Lodi	August 9, 10
Southern California	
No Meetings	
Southwestern Union	
Oklahoma Oklahoma City	August 2-10

COX, Ira—b. Dec. 11, 1892, Indiana; d. May 5, 1968, Glendale, Calif. Survivors are his wife, Elizabeth; and three sons, Paul, Ronald, and Rodney.

DETWILER, Sallie C.—b. Nov. 16, 1873, Philadelphia, Pa.; d. Jan. 2, 1968. She is survived by five daughters, Lillie Wynne, Eva Knopf, Anna Reeser, Sarah Hanson, and Louella Scott. [Obituary received May 22, 1968.—Eas.]

EVANS, Cora—b. April 28, 1908, Lancaster, Ohio; died April 16, 1968, there. Her husband, Ralph, survives as well as a daughter, Mrs. Leon Myers.

FAIRCHILD, Blanche—b. Jan. 27, 1889, West Unity, Ohio; d. March 23, 1968, Mount Vernon, Ohio. Survivors are two daughters, Lucille Gibson and Rachel Eve.

FERGUSON, Cora—b. 1874, Mattawan, Mich.; d. Feb. 13, 1968, Traverse City, Mich.

FIGUHR, Richard A., Jr.—b. Jan. 1, 1947, Palo Alto, Calif.; d. May 6, 1968, Southampton, England, while on a mission in an army ambulance helicopter. Survivors are his parents, Dr. and Mrs. R. A. Figuhr; a sister, Rae Lee Cooper; and grand-children, Elder and Mrs. R. R. Figuhr and Mrs. Frank J. Stump.

GILLIT, Charles Melvin—b. Dec. 22, 1929, Harlingen, Tex.; d. April 10, 1968, Madison, Tenn. In 1952 he received his B.S. degree from Pacific Union College. In 1956 he received his M.D. degree from the College of Medical Evangelists. Survivors are his wife, Patricia Joan Clark Gillit; a son, Gary Paul; and three daughters, Terri Lee, Ginger Ann, and Gina Rae.

GURR, Daniel Wayne—b. Nov. 8, 1961, Redding, Calif.; d. Jan. 25, 1968, there. Survivors are his parents, Mr. and Mrs. Lester Gurr; a sister; and a brother.

HORNE, Dewey Marion—b. Nov. 13, 1902, La-Salle Parish, La.; d. March 16, 1968, West Monroe, La. A son, Edward, and a daughter, Aline Pringfield, survive.

HUMMEL, Bernita—b. Dec. 12, 1891, Deweyville, Ohio; d. March 10, 1968, Findlay, Ohio. Survivors are two sons, Richard and Gerald.

JOHNSON, Sylvia—b. Feb. 10, 1888. Survivors are four daughters, Mrs. Alfred Hasenbun, Mrs. David Tims, Mrs. John Zielinski, and Mrs. Florian Berger; and two sons, Oscar and John.

LEWIS, Edson—b. Feb. 7, 1892, Bridgewater, S. Dak.; d. April 25, 1968. Surviving are a daughter, Jane Cunningham; and a son, Warren.

LINDSAY, Bertha Alma Shepard—b. July 30, 1877, Battle Creek, Mich.; d. April 21, 1968, Madison, Wis. In 1906 she married Dr. W. T. Lindsay. They were connected with the Madison Sanitarium and later worked at the Chamberlain Sanitarium, Chamberlain, S. Dak. There she was matron and anesthetist. In 1912 they again joined the Madison Sanitarium at Madison, Wis. Survivors are her husband; and two daughters, Mrs. Glen Curry and Mrs. Otis Cray.

MATTSSON, Karl E.—b. July 14, 1874, Sweden; d. April 25, 1968, Dinuba, Calif. He came to America in 1921 to teach the Swedish language and mathematics at our Broadview, Illinois, school. He is survived by his daughter, Margaret Wonderly.

MC CRARY, Patricia Mabel—b. Oct. 29, 1896, Dublin, Ireland; d. April 21, 1968. Survivors are her husband, Leo; and a son, Robert McLeod.

MC CULLAUGH, Lauritz Boyson—b. Oct. 1, 1898, Danbury, Ohio; d. Feb. 21, 1968, Akron, Ohio. Survivors are his wife, Marion; a daughter, Rosemary Glen; and four sons, Charles, David, George, and Michael.

MC KEE, A. D.—b. April 27, 1906, McDonald, Miss.; d. April 17, 1968, Portland, Tenn. He was a graduate of Southern Junior College. In 1929 he married Helen Swain. He was called to the ministry in 1930 and served in the Georgia-Cumberland Conference. In 1943 he was ordained. He also held pastorates in the Alabama-Mississippi and Carolina conferences. For the past ten years he has been chaplain of Highland Hospital. Survivors are his wife; son, Robert E. McKee; three daughters, Mrs. Lee Davis, Mrs. Larry Highsmith, and Mrs. Don Taylor.

MC KINLEY, Eva Enos—b. July 12, 1894, Milo, Ill.; d. April 28, 1968, Rapid City, S. Dak. In 1913 she married Leslie L. McKinley. Elder and Mrs. McKinley spent 44 years in the ministry. Survivors are her husband and a daughter, Donna Jean Roath.

MEADOWS, Lilly—b. March 2, 1886, Shropshire, England; d. April 13, 1968, Youngstown, Ohio. Survivors are a son, Jack; and a daughter, Nellie Beech.

MESERAULL, Carrie A.—b. Dec. 2, 1888, Gratiot County, Mich.; d. May 3, 1968, Flushing, Mich. Survivors are two children, Reo, and Leota Clark.

MEYER, Christian Frederick—b. Aug. 27, 1881, Eisenstaten, Germany; d. April 29, 1968, Hagers-town, Md. Survivors are his wife, Sarah K. Meyer; and the six daughters of his first wife, Margaret Gaskin.

MOORE, Walter Thomas—b. March 8, 1912, Clarkton, Mo.; d. April 30, 1968. Survivors are his wife, Clarke, four sons, and two daughters.

(Continued on page 30)

In Remembrance

ABBOTT, Kenneth Harvey—b. Dec. 9, 1911, National City, Calif.; d. March 3, 1968, Glendale, Calif. He received his B.A. degree from Pacific Union College in 1931 and his medical degree from the College of Medical Evangelists in 1936. He married Mariann Donnelly in 1933. He practiced in Ontario, California, until 1941, when he became a Fellow in Neurosurgery at Mayo Clinic. During World War II he served with the 47th General Hospital and then with a surgical hospital, participating in the invasions of Leyte and Luzon in the Philippines. In 1958 he joined the Department of Neurosurgery of Loma Linda University, where he served until his death. Through his writing and teaching he was known to nearly every neurosurgeon in the United States. Survivors are his wife; four children, Dr. Kenneth, Jr., John, James, and Julie; five grandchildren; and a sister, Irma Osborne.

ABBOTT, Reginald E.—b. April 2, 1912; d. April 24, 1968. Survivors are his wife, Margaret; a daughter, Regina McGriff; and three sons, Ronald, James R., and Gerry J. Abbott.

AMUNDSEN, Catherine—b. Sept. 11, 1886, Wallace, S. Dak.; d. May 13, 1968, Long Beach, Calif. Survivors are her husband, Halfdan; a son, Howard; and a daughter, Marguerite Dills.

ARMSTRONG, Eva Webber—b. Jan. 16, 1885, Corvallis, Ore.; d. April 23, 1968, Tonasket, Wash. Survivors are her husband and two daughters, Claudine Brendel and Bonnie Alljier.

BARTO, Nora—b. Nov. 11, 1891, Ore.; d. March 27, 1968, Piqua, Ohio. She served with her husband, Elder Barto, in the Carolina and Georgia-Cumberland conferences. Survivors are a daughter, Mary Newby; and three sons, Leonard, Loren, and Robert.

BENSON, Bess—b. Feb. 22, 1885, Marissa, Ill.; d. April 8, 1968, Redding, Calif. Survivors are a daughter, Enid Nelson; and two sons, Dr. Orron R., and Harold J. Benson.

BOYTE, Clara Blanche—b. July 24, 1881, Oxford, Ind.; d. May 23, 1968, Memphis, Tenn. Survivors are a son, Charles J., Jr.; and a daughter, Irma Kaminski.

BRENNER, Edwin—b. July 14, 1889, Massillon, Ohio; d. April 4, 1968, Kenton, Ohio. Survivors are his wife, Cora; and a son, Lester.

BRITTINGHAM, Daisy C.—b. Oct. 16, 1893; d. April 1, 1968, Manchester, Ohio.

BURKE, Bonnie Petcoff—b. Bulgaria; d. May 12, 1968, Santa Cruz, Calif. Survivors are her husband, William; and three daughters, Grace Cafferky, Mary Chaney, and Betty Feyen.

CAPMAN, Elmer Howard—b. 1919, Picton, Ont., Canada; d. May 19, 1968, Silver Spring, Md. He attended Atlantic Union College, and in 1941 married Vera Griswold. He taught printing at Atlantic

Union College for a year. Then for five years he worked at the College Press, Takoma Park, Md. In 1947 he transferred to the Review and Herald Publishing Association. He was the first pastor of the Damascus, Md., church. In 1950 he was called to work at the Philippine Publishing House, where he was manager for two years and then was plant superintendent. After his return to the United States, he was appointed as an estimator in the production office of the Review and Herald. Survivors are his wife; son, James; twin daughters, Linda Gay and Cheerie Lou; and his parents, Elder and Mrs. H. J. Capman.

CARDEY, Carol Porter—b. July 6, 1887, Cambridge, N.Y.; d. May 3, 1968, St. Helena, Calif. She taught church schools in New York and California. She married Elder E. L. Cardey in 1955. He survives.

CARPENTER, George M., Jr.—b. June 16, 1916, Victoria, Tex. He attended Southwestern Junior College and received his B.A. degree from Union College in 1949. He received his Master's degree from Texas Wesleyan College. In 1944 he married Gladys Moore. He was principal of Dallas Junior Academy, taught at Southwestern Junior College, was principal of Hurst Elementary School and principal of La Sierra Elementary Demonstration School. He is survived by his wife; son, George Carpenter III; and daughter, Kathryn.

CLARK, Frances Mabel Nay—b. Aug. 6, 1885, Wis.; d. April 4, 1968, National City, Calif. Survivors, in addition to her husband, Manville, are a daughter, Evelyn Morse; and two sons, Richard A. Nay and Raleigh E. Nay.

COOPER, Enlow Grubbs—b. Dec. 7, 1912, Calloway, Ky.; d. April 8, 1968, Collegedale, Tenn. Two sons, John and Charles, survive.

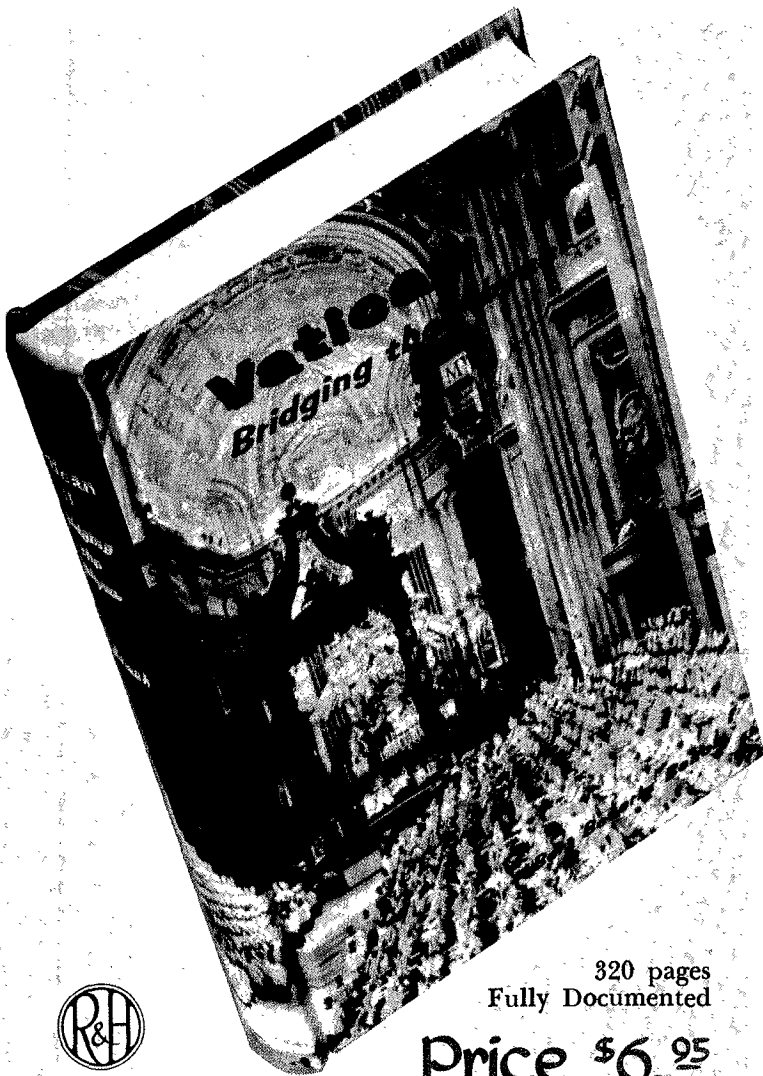
COOPER, Helen Wright—b. Sept. 10, 1920, Paint-rock, Ala.; d. April 8, 1968, Collegedale, Tenn. A daughter, Sandra Cobos, survives.

COPELAND, Gertrude—b. March 17, 1910, Springfield, Ill.; d. Jan. 30, 1968, Hialeah, Fla. Survivors are her husband, Ray R. Copeland, Sr.; three sons, Ray, Robert Lee, and William Lee; and a daughter, Rose Moseley. [Obituary received May 16, 1968.—Eas.]

COURVILLE, Cyril Brian—b. Feb. 10, 1900, Traverse City, Mich.; d. March 22, 1968, Glendale, Calif. He graduated from Cedar Lake Academy and took premedical training at Emmanuel Missionary College. He completed medical training at the College of Medical Evangelists, took a three-year course in neuropathology, neurology, and neurosurgery, and returned to teach at his alma mater. He was the author of a score of books, one of which is the standard textbook on neuropathology. In 1934 he founded the Cajal Laboratory of Neuropathology. He served his Alumni Association as its president, and at the time of his death was an associate editor of the *Alumni Journal*. He helped to organize the SDA Medical Cadet Corps, and with fellow faculty members founded the 47th General Hospital Unit, which served in New Guinea and the Philippines during World War II. Dr. Walter E. Dandy, of Johns Hopkins University, referred to Dr. Courville as "the world's greatest neuropathologist." Survivors are his wife, Margaret Farnsworth Courville, and a brother, Dr. Donovan Courville.



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# Six Delicious Recipes from the Wonderful World of Worthington

## A. WESTERN CHILI CASSEROLE

1 can VEGETARIAN BURGER  
 1/4 c. chopped celery  
 1/4 t. basil  
 1 c. shredded cheese

1 c. chopped onion  
 1 can WORTHINGTON CHILI  
 2 c. corn chips, slightly crushed

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

## B. BAKED BEANS

2 c. black eye peas, washed  
 6-8 CHOPLETS  
 1 t. salt

1 c. catsup  
 1/4 c. onion, diced  
 1/2 t. garlic salt  
 3/4 c. molasses

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

## C. NOODLE SURPRISE

6 to 8 ounces noodles, cooked  
 3 eggs, slightly beaten  
 3/4 c. milk  
 1 t. salt

1 T. melted butter  
 1/4 c. pimentos  
 1/4 c. green pepper, chopped  
 1/4 c. onion, chopped

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

1 c. CHOPLETS, cut into pieces  
 1 c. celery, chopped  
 Saute this for 10 minutes and add:

1 can mushroom soup  
 1 c. onion, chopped  
 1 med. can mushrooms, chopped  
 1 cup water

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

## D. KRAUT DUMPLINGS

Basic Dough:  
 1 1/2 c. milk, scalded  
 1/2 c. corn oil  
 1/2 c. sugar

1 t. salt  
 1 pkg. yeast  
 3 eggs, well-beaten  
 4 1/2 c. flour

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

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

### Filling:

1 can VEGETARIAN BURGER  
 1 large head of cabbage, shredded  
 1 T. mushroom powder

1 t. salt  
 2 med. size onions, chopped  
 2 T. corn oil  
 1 T. McKay's beef seasoning

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

## E. CASHEW NUT LOAF

3 c. raw cashews  
 1 large onion  
 3/4 to 1 c. milk  
 1 1/2 t. paprika  
 2/3 can VEGETARIAN BURGER  
 3/4 c. bread crumbs  
 5 eggs

1 T. SAVITA  
 2 T. margarine  
 1 T. oil  
 3 T. parsley  
 2 t. Baker's Yeast  
 1 t. celery salt  
 1 t. sage  
 1 t. salt

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

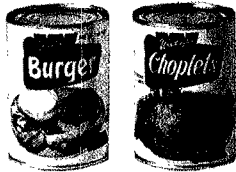
## F. STUFFED GREEN PEPPERS

6 medium green peppers  
 1 can solid-pack tomatoes  
 4 stalks celery, chopped  
 1/2 c. WORTHINGTON BREADING MEAL

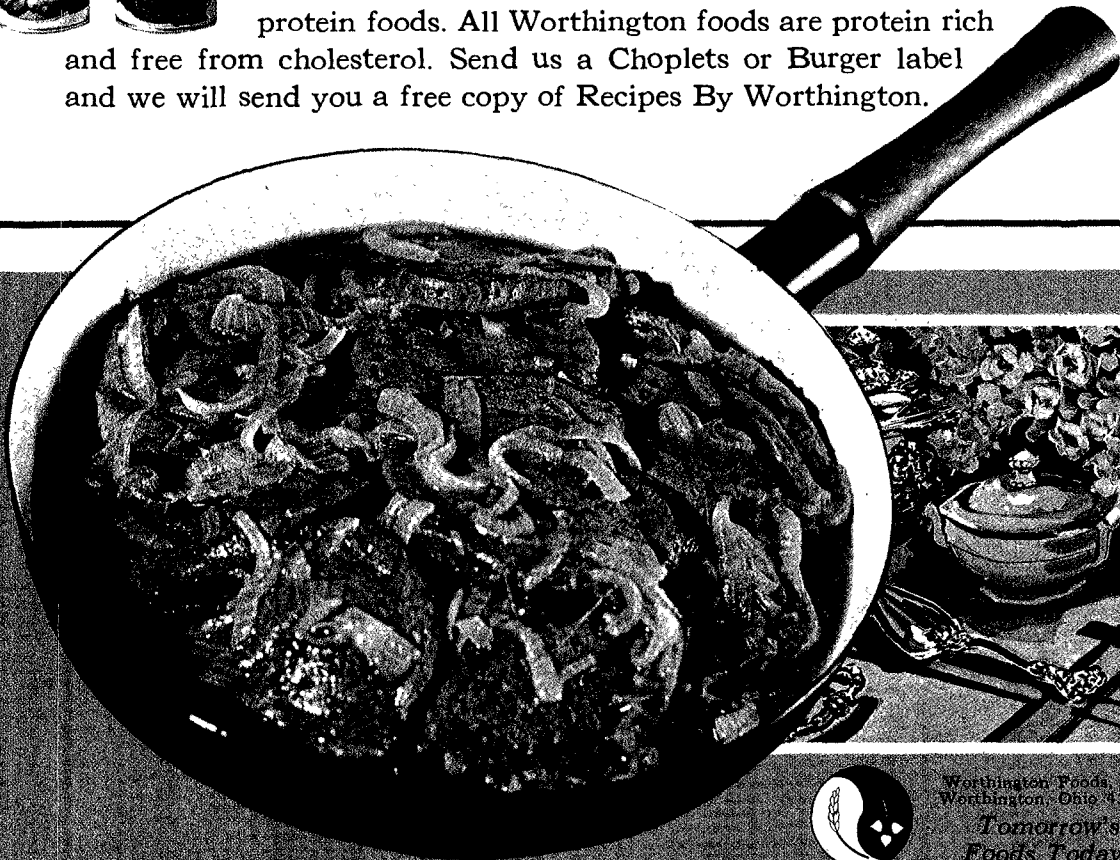
1 can VEGETARIAN BURGER  
 1 small can mushrooms, save liquid  
 1 onion, chopped  
 1/2 c. yellow corn meal

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

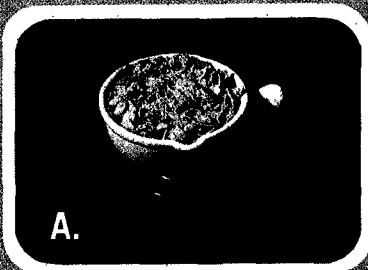
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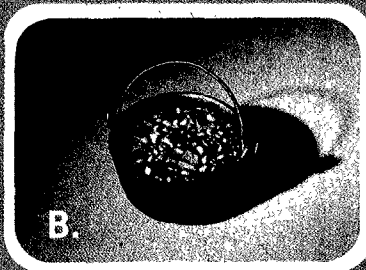
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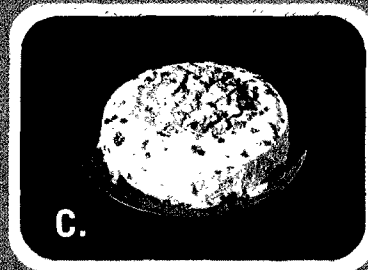
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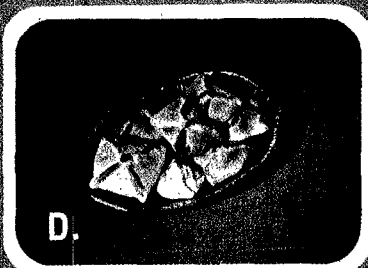
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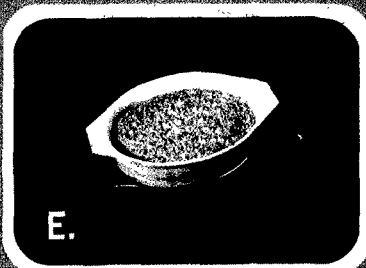
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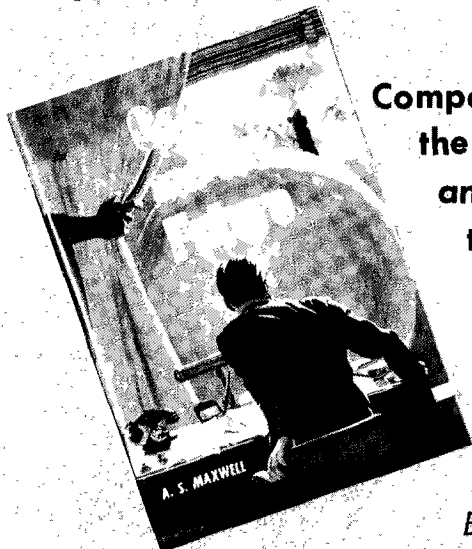
E.



F.

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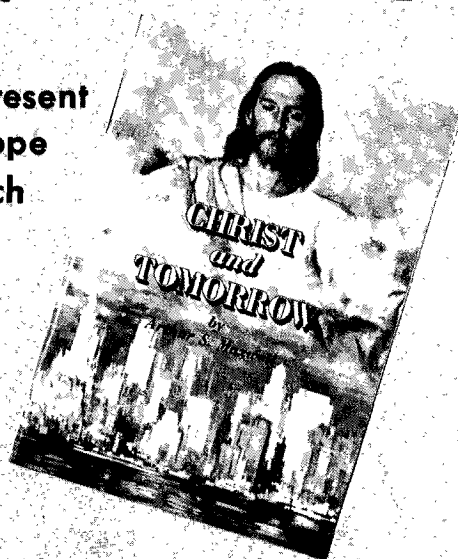
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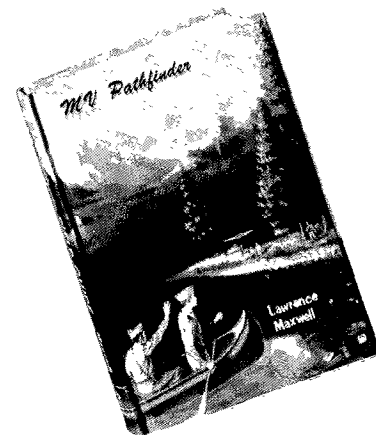
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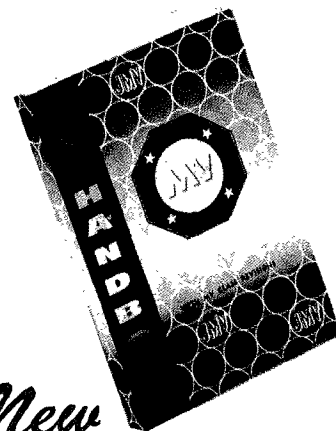


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IN REMEMBRANCE

(Continued from page 24)

PARADIS, Emma M.—b. Feb. 14, 1887, Iron Mountain, Mich.; d. April 20, 1968, Flint, Mich. Survivors are two sons, Joseph A. and Joseph E. Paradis.

PETERSON, Stanley Robert—b. March 30, 1913, Seattle, Wash.; d. May 10, 1968. He attended Auburn Academy and in 1938 graduated from Walla Walla College. In 1939 he married Agnes Kruger and they began denominational work in Boise, Idaho, where he was a teacher. Following this he was principal of schools in Spokane and Yakima, Washington. He became principal of Walla Walla Academy in 1943, and in 1946 joined the faculty of Walla Walla College. He received his Master's degree from the SDA Seminary in 1950. He joined the faculty of Loma Linda University in 1954 teaching in the division of religion. Survivors are his wife; daughter, Judith Grossboll; and son, Robert Stanley.

PICKNEY, Jessie Alice McConnell—b. July 18, 1885, Caney, Kans.; d. Jan. 20, 1968, Dallas, Tex. She graduated from Keene Academy, Texas, in 1911. Previous to this she had studied nursing at the Battle Creek Sanitarium. Before her marriage to Ed Pickney, in 1921, she taught church school and was a Bible instructor and colporteur in Arkansas and Texas. [Obituary received May 17, 1968.—Eds.]

PRIDE, Minnie—b. June 18, 1880, Michigan Town, Ind.; d. Feb. 23, 1968, Youngstown, Ohio. She and her husband, Birdwell Pride, served for a number of years as literature evangelists in Ohio.

RAYMOND, George Ernest—b. Sept. 28, 1889, Kankeke, Ill.; d. March 18, 1968, Bastrop, La. Survivors are his wife, Allie Jane; son, Ernest Eugene; and seven daughters, Libby Coyle, Emma Detomatis, Helen Schmitz, Dorothy Ried, Edith Birkes, Ruth Stanert, and Mary Pearman.

ROBINSON, Allen R.—d. April 4, 1968, Loma Linda, Calif. Survivors are his wife, Kathryn; and four sons, Paul E., Dale M., Lynn R., and Willis L. Robinson.

SATTERFIELD, Ernest H.—b. Feb. 9, 1899, Greenville, S.C.; d. May 1, 1968. Survivors are his wife, Mrs. Jimmy Eubanks Satterfield; two daughters, Mrs. Clyde England and Mrs. Emily Larson; and three sons, Dr. E. Wayne, Burris H., and Curtis T. Satterfield.

SHROYER, Ruth Joan Shingleton—b. Nov. 22, 1893; d. Feb. 21, 1968. A daughter, Ruth Ann Murchland, survives.

SPELL, Minnie Elgin—b. Jan. 14, 1884, Winfield, Kans.; d. Feb. 26, 1968. She is survived by three daughters, Helen, Ethel, and Gladys.

STEARNS, Sadie—b. April 4, 1882, Trilly, Ill.; d. April 10, 1968. Traverse City, Mich. In 1960 she married Hugh Stearns, a minister. They labored in Michigan, Kentucky, and Illinois. Survivors are two daughters, Mrs. Paul Peterson and Mrs. Silas Gagnon; and two sons, Howard and Hugh.

STRAUSS, Ethel—b. Oct. 7, 1890, Shreve, Ohio; d. March 14, 1968, Wooster, Ohio.

STRAUSS, Martha Harriet—b. Dec. 5, 1909, Wooster, Ohio; d. March 20, 1968, Cleveland, Ohio.

TITUS, Donald Robert—b. Jan. 21, 1947; d. March 8, 1968, Vietnam. Survivors are his parents, Mr. and Mrs. John Titus, and a sister, Sharon.

VAN METER, Donald D.—d. May 9, 1968, Ft. Hood, Tex. Survivors are his wife, Carmela; and two sons, Grant and Don, Jr.

VANZANT, Ova E.—b. Nov. 9, 1911, Ohio; d. March 15, 1968, Williamsburg, Ohio. He is survived by his wife, Lora May; and a son, Lonnie E. Vanzant.

WELCH, Mabel S.—d. May 16, 1968, Mount Vernon, Ohio, aged 88. Survivors are her husband, Charles E. Welch; and a daughter, Olive Benson.

WENTLAND, Clara E.—b. Sept. 1, 1886, Berlin, Wis.; d. Feb. 1, 1968. She is survived by two daughters, Gladys Darby and Myrna Gaskill. [Obituary received May 16, 1968.—Eds.]

Of Writers, Articles, and Miscellany...

Theodore R. Flaiz, M.D., who writes "Preserving the Successful Marriage" (page 4), was secretary of the General Conference Medical Department before his retirement in 1966. A native of Medford, Minnesota, and a graduate of Walla Walla College (1917), he began work for the denomination as a minister in the Upper Columbia Conference in 1917. Two years later he took the position of director of the Telugu Mission in India. After working in the South India Union Mission for 13 years (during which time he was ordained), he returned to Loma Linda and obtained his medical degree in 1937. For two years after his graduation he served as assistant to the president of the College of Medical Evangelists in Loma Linda.

From Loma Linda Dr. Flaiz went to Yakima Valley, Washington, to set up a private practice of medicine. While there he also served as medical examiner for the Yakima Valley Draft Board. From 1944 to 1947 he was medical secretary of the Southern Asia Division and medical director at Giffard Memorial Hospital, Nuzvid, India. In 1947 he became secre-

tary of the General Conference Medical Department.

Wesley I. Amundsen, author of the article "Man's Inhumanity" (page 12), has recently retired from the positions of secretary-treasurer of the Association of Self-Supporting Institutions (A.S.I.) and as secretary of the North American Missions Committee. The A.S.I. promotes the interests of self-supporting enterprises operated by Seventh-day Adventists in the United States and Canada, and the Missions Committee serves the foreign-speaking, Jewish, Eskimo, Indian, and deaf populations of the United States and Canada.

Elder Amundsen has also served as teacher, pastor, or evangelist in the Minnesota, Texas, Southwestern Union, and Kentucky-Tennessee conferences. He was president of the Texico Conference from 1937 to 1939 and president of Madison College from 1950 to 1951.

Enthusiasm for the REVIEW is strong, even in India. In a recent letter I. Kanagarayan Moses, general field secretary of the Southern Asia Division, told of a most interesting bird that comes to his estate in early morning hours and sings a song that sounds like "take REVIEW," or "eat REVIEW." "Every time I hear this I think of your office and how appropriate it would be to have this bird in a cage in the lounge of the Review and Herald to sing his song as people visit your plant," said Elder Moses.

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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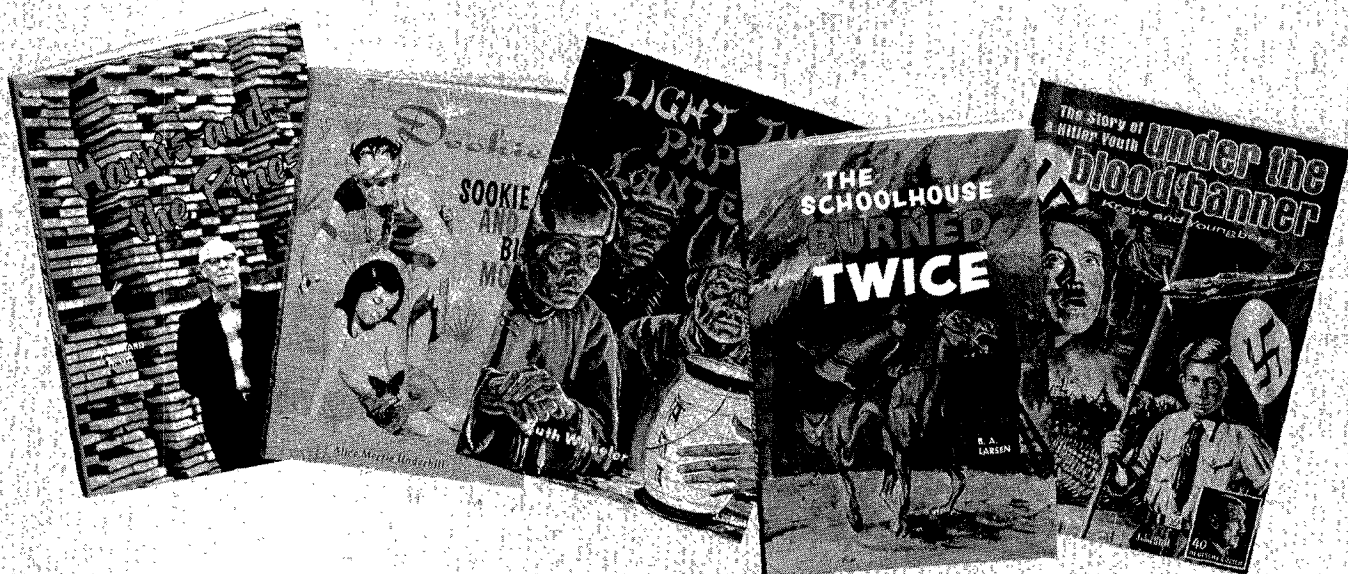
Church Calendar

Medical Missionary Day	July 6
Church Lay Activities Offering	July 6
Midsummer Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Educational Day and	
Elementary School Offering	August 17
Literature Evangelism Rally Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Review and Herald Campaign	September 14-October 12
Bible Emphasis Day	September 21
JMV Pathfinder Day	September 28

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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# News of Note

## West Virginia to Maintain Status Quo Two More Years

On March 24 delegates to the West Virginia biennial session voted to merge the conference with adjoining conferences. However, on May 26, at a special meeting of the constituency, it was decided to continue the conference intact for at least two more years. At the end of this period the matter will again be carefully reviewed.

According to Cree Sandefur, Columbia Union Conference president, the administrative and departmental staff will be somewhat reduced and several committees will be studying how best to cope with financial and organizational problems.

NEAL C. WILSON

## Work Continues in Nigeria Despite Hardships of War

Though cut off from the outside world and closed in by the bloody Nigerian civil strife, Dr. Sherman Nagel and his wife have remained unswervingly at their post of duty in Biafra, East Nigeria, and have kept the North Ngwa County Hospital open. They are the only Adventist missionaries still in Biafra.

Their youngest son, 13-year-old Jimmy, a plucky little soldier of the cross, has been with them during these difficult times of war and isolation. On May 23, thanks to the assistance of the International Red Cross, he was able to leave Biafra. The DC-4 transport plane in which he left had to take off from a highway temporarily closed to car traffic. After two weeks he arrived safely in Europe, where he was issued a passport.

Jimmy is the first person who has been able to provide the Northern European Division office (responsible for the work in West Africa) with an eyewitness account regarding our work in that area.

The hospital is overflowing with patients. Dr. Nagel and his overworked staff are doing a Herculean job, but they are beginning to run short of some medicines



Jimmy Nagel reports to R. Unnersten, Northern European Division treasurer, and B. B. Beach (left) about conditions in Biafra.

and surgical supplies. Many thousands of Ibo people are slowly starving to death. There is a great shortage of salt. All schools are closed. People have little money and many no longer receive any salary; others receive greatly reduced pay. At the same time prices for some foods and goods have skyrocketed. However, our churches are meeting regularly, and both members and pastors are carrying on God's work despite all obstacles.

We are endeavoring to obtain the necessary permission to send in food and other urgently needed supplies.

B. B. BEACH

## Surinam Hears SDA Message for First Time on Television

Adventists' beliefs were recently heard on TV for the first time in Surinam, on the northern coast of South America.

The opportunity developed after a minister of another church, appearing on "A Word From the Church," attacked belief in the soon coming of Jesus Christ and specifically mentioned the Adventists as though they were fanatics.

A number of people were upset because of this attack on our faith. Immediately the Adventists wrote a letter to the TV station and to the National Committee of Christian Churches, which sponsors this program, to express their concern. Soon the minister called the president of the Surinam Mission and apologized.

Arrangements were made that he and I would appear together on "A Word From the Church" so that we could state the reasons for our belief in the soon coming of Christ.

So it happened that on March 28 the Advent message was heard on television for the first time in the history of our work in Surinam. Since this program we have had numerous favorable reactions and many people think differently about Seventh-day Adventists. We hope that eventually we may be able to have our own program on the only TV station of the country.

Until now only the four churches that form the National Committee of Christian Churches have spoken for all faiths, but the station manager has said that plans will be worked on to give other churches—among them the Seventh-day Adventists—the opportunity to appear on television.

P. M. VAN BEMMELEN

## Midsummer Offering Will Be Received July 13

The annual Midsummer Offering for the advancement of the Seventh-day Adventist world-wide mission program is to be received in all churches July 13. A liberal offering on that day will help make

it possible for the coming Autumn Council to increase the appropriations for overseas divisions.

If you will be away from your home church on July 13, we urge you still to remember the Midsummer Offering at the time you turn in your tithes for July.

R. E. OSBORN

## Investment in Northern Europe Shows Increase

A recent letter from B. B. Beach, Sabbath school secretary of the Northern European Division, gives the following report on Investment statistics showing the first quarter, 1968, compared with the same quarter, 1967:

British Union Conference	75 per cent increase
Ethiopian Union Mission	300 per cent increase
Finland Union Conference	250 per cent increase
Greenland Mission	started (nothing last year)
Iceland Conference	60 per cent increase
Netherlands Union Conference	50 per cent increase
Swedish Union Conference	started (practically nothing last year)
West Nordic Union Conference	150 per cent increase
West African Union Mission	85 per cent increase

The over-all increase is approximately 110 per cent. It is hoped that Sabbath schools throughout the world will not only reach but go beyond the 2-million mark during 1969.

G. R. NASH

## VBS Enrollment is 6,000 in 52 California Schools

Vacation Bible Schools are off to a good start this summer. James Hardin, Sabbath school secretary of the Southern California Conference, states, "You will be happy to know that we have 52 Vacation Bible Schools scheduled this summer. Last year we had 37, which means an increase of 15. It appears that we will have close to 6,000 boys and girls enrolled."

Vacation Bible Schools are a challenge and a real opportunity. In the United States more than 60 million children, 14 years old and under, look to you to give them something worth while this summer. Is your church planning a VBS? We hope so. Do not disappoint the children in your neighborhood!

FERNON D. RETZER

## IN BRIEF

★ Susie S. Nelson, wife of William E. Nelson, who for 14 years was treasurer of the General Conference, died June 12 at Sanitarium, California. Her husband predeceased her in 1953.

★ A few months after reaching her 100th birthday, Sarah Elizabeth Peck, one of the early Adventist women missionaries, who went to South Africa in 1892, died June 17 at St. Helena Sanitarium in California. Her picture and a story of her life appeared in the April 27 issue of the REVIEW (pp. 15, 16). See also June 27, p. 13.