



*An inspired rebuke to those who
misuse the Testimonies, wrest the Scriptures,
and denounce the church.*

**NEW
LIGHT**

**Or
Old
Darkness?**

By ELLEN G. WHITE

[In the year 1893 Ellen G. White prepared this manuscript in Wellington, New Zealand. In it she exposed the false teaching of two men who had prepared and were circulating the *Loud Cry*, a tract denouncing the Seventh-day Adventist Church as Babylon. Her message was first published in full in the REVIEW in 1956. It is reprinted here, in abridged form, by reader request.—EDITORS.]

THOSE who have published the *Loud Cry* tract have not consulted me upon the subject. They have quoted largely from my writings and put their own construction upon them. They claim to have a special message from God to pronounce the Seventh-day Adventist Church Babylon, proclaim her fall, and call the people of God to come out of her, and try to make the *Testimonies* substantiate their theory. These publications are misleading minds, and increasing the prejudice already existing, and tend to make it more difficult to get access to them to present the message God has given in warnings to the world of altogether a different character from the ideas presented in these pamphlets.

I arose at half-past two o'clock; I could not sleep; the burden was upon me. The history of the children of Israel urged itself upon my mind, and many points were so clearly pressed upon me that I dared not keep silent. I wrote twenty-three pages between three o'clock and half-past twelve o'clock. My spirit was stirred within me. I felt a burden for the people of God, not only on account of this one production, but because of many such matters which are coming to

the people, claiming to be messages from God. "By their fruits ye shall know them." . . .

These men who think they are doing God service are working on the enemy's side, not on God's side. . . . A little leaven of false doctrine, under the inspiration of satanic agencies, may work much harm to those who are not rooted and grounded and unmovable in present truth. No one can be safe now unless riveted to the eternal Rock. We have every reason to be grateful and trustful in God. The Lord Jesus knoweth them that are His. He died to save a lost world, and He is gathering out from it an army to serve under His banner. And He will present to Himself a glorious church without spot or wrinkle or any such thing.

I understood that both these men were at the General Conference [held in Battle Creek, February 17-March 6, 1893], that is, S and C. Could they not discern there the revealings of the Spirit of God? Could they not see that God was opening the windows of heaven and pouring out a blessing? Why was this? Testimonies had been given correcting and counseling the church and many had made a practical application of the message to the Laodicean Church, and were confessing their sins and repenting in contrition of soul. They were hearing the voice of Jesus, the heavenly Merchantman, "Behold, I stand at the door, and knock: if any

(Continued on page 7)

Do Human Beings

A RECENT issue of *McCall's* magazine (October, 1968) contained a statement that disparages the nutritional adequacy of a vegetarian diet. The statement appeared in a column entitled "The Pediatrician's Almanac," authored by Lendon H. Smith, M.D. Dr. Smith, a well-known pediatrician who appears daily on the five-minute television show "The Children's Doctor," said:

"Because human beings are omnivorous, I believe they should eat meat. Grazing animals have an enzyme that breaks down the cellulose wall of fibers they eat, so they can get the protein, minerals, and vitamins inside the cell. Since we humans don't have this enzyme, we have to eat meat. I'm convinced that vegetarians are jeopardizing their health. Their tissues need animal protein, which is more complete than that in nuts and vegetables. Besides, meat has a good supply of iron."

This sounds impressive and authoritative. But is it accurate and factual? The opening statement: "Because human beings are omnivorous, I believe they should eat meat," proves nothing; it is merely personal opinion.

The next two sentences are unsound and misleading: "Grazing animals have an enzyme that breaks down the cellulose wall of fibers they eat, so they can get the protein, minerals, and vitamins inside the cell. Since we humans don't have this enzyme, we have to eat meat." Not only is this assertion scientifically incorrect, it is contrary to everyday observation. Beans, high in cellulose, have ever been the "poor man's meat." Obviously the workingman and his family have always been able "to get the proteins, minerals, and vitamins inside the cell."

The facts are that neither man nor beast has an enzyme that can digest cellulose without the aid of bacterial pretreatment. Human beings can di-

gest some of the fibers of young plants after intestinal bacteria have acted upon them. Bacterial action in the rumen and gastrointestinal tract of herbivorous animals softens and breaks down harder fibrous materials for enzyme digestion, but the more woody portions cannot be utilized even by animals. No goat or cow could digest wood shavings, cotton fibers, or shells of nuts—all celluloses.

A cellulose is a carbohydrate of a more complex nature than starch or sugar. It may be tender or tough depending on its position and function in the plant structure. To say that humans cannot get the nutrients out of plant foods because of the presence of cellulose is erroneous. We digest the digestible parts of what we eat and the rest remains as bulk for bowel hygiene. Cellulose residue absorbs and holds moisture and so gives bulk to the bowel contents. This stimulates peristalsis, prevents stagnation of materials in the colon, and keeps the fecal mass soft and easy to evacuate.

The consumption of suitable amounts of indigestible fiber can both prevent and cure constipation. A diet lacking it—that is, one made up chiefly of meat, peeled potato, white bread, and concentrated sweets—is a common cause of atonic constipation, because the food mass moves sluggishly through the digestive tract and the lack of moisture-holding bulk makes the stool dry and difficult to pass. This type of constipation is uncommon among people who live largely on unrefined plant foods from which the cellulose (as the bran of grains) has not been removed.

That human beings do not "have to eat meat" because plant foods contain cellulose is impressively evident to anyone familiar with even the rudiments of world nutrition. It is in countries and among peoples where diets are almost wholly of plant origin and meat eating is virtually absent that fertility is high and population explosion the most threatening. Since diets so high in cellulose and so lacking in animal foods can main-

tain life and provide for the added requirements of frequent pregnancies and lactation, on what basis can one claim a need for meat in America with its large variety of available vegetarian foods?

The next statement in the column betrays a further failure to keep step with advancing nutrition science. "I'm convinced that vegetarians are jeopardizing their health. Their tissues need animal protein, which is more complete than that in nuts and vegetables."

Nature of Proteins

Proteins are made up of amino acids, eight of which must be provided in the diet. These eight are known as the essential amino acids. A complete protein is one that has a suitable assortment of essential amino acids, together with the nonessential ones, to meet the protein needs of the body for maintenance and growth when isolated from all others and fed as the only protein in the diet. This, of course, is never done except in experimental diets fed under controlled laboratory conditions. Any ordinary diet contains many kinds of proteins of various compositions.

Proteins are not utilized as such, but are broken down by the process of digestion to their component amino acids and absorbed into the blood stream to be rebuilt by the body into its own proteins. The adequacy of the protein intake depends, not on the completeness of any single protein, but on the composition of the mixture of amino acids resulting from the breakdown of all the proteins of the meal.

The author of *Pediatrician's Almanac* seems unaware that all the food proteins in the world trace their origin to the food factories in leaves and other green parts of plants. Plants manufacture glucose as a primary food. Then, by adding nitrogen and sometimes other elements, they form the amino acids that make up the variety of proteins found in seeds, stems, roots, and leaves.

Neither man nor the animals can

Need Meat?

By MERVYN G. HARDINGE, M.D.

synthesize the essential amino acids. These can be made only by plants. Thus, the original source of all the essential amino acids is plant foods.

Of course, man can eat the flesh of an animal and from it obtain both the essential and the nonessential amino acids that the animal in turn obtained from its food. But even though the protein turnover may go through several animal bodies before it appears on the table of the consumer, always the food chain, regardless of its length, begins in the leaf or green portion of a plant. It is evident, then, that somewhere down the line the essential amino acids that go to make any protein "complete" must be obtained from plant sources.

Some proteins, both of plant and animal origin, have a higher content of essential amino acids than do others. If one protein has a lack, another in the same meal is likely to provide an abundance. In this way, because of their difference in composition, the proteins of a meal supplement one another. Because this is now well understood, there remains no valid reason for frightening people into eating meat for fear of protein deficiency on a nonflesh diet. The following quotations (italics ours) from the writings of reputable nutrition scientists make this very clear:

Formerly vegetable proteins were classified as second-class and regarded as inferior to first-class proteins of animal origin; but this distinction has now been generally discarded. Certainly some vegetable proteins, if fed as the sole source of protein, are of relatively low value for promoting growth; but many field trials have shown that the proteins provided by suitable mixtures of vegetable origin enable children to grow no less well than children provided with milk and other animal proteins.—Editorial, *Lancet* (London) 2:956, 1959.

From a nutritional point of view animal or vegetable proteins should not be differentiated. It is known today that the relative concentration of the amino acids, particularly of the essential ones, is the most important factor determining the biological value of a protein. . . . By combining different proteins in appropriate ways, vegetable proteins cannot be distinguished nutritionally from those of ani-

mal origin. The amino acids and not the proteins should be considered as the nutritional units.—BRESSANI, R. *et al*, Institute of Nutrition of Central America and Panama. In: *Proceedings of the Sixth International Congress of Nutrition*, 1964, p. 182.

The customary combination of baked beans and brown bread makes a "main dish" that ranks with meat as a source of nutritionally good proteins and vitamins of the B group.—SHERMAN, H. C., Columbia University. 1962 *Chemistry of Food and Nutrition*, pp. 72, 73, 601, 602.

There is very, very little evidence of protein deficiency in adult man anywhere, including areas where diets are almost entirely of vegetable origin.—HEGSTED, D. M., Harvard University School of Public Health, *Federation Proc.* 18:6, 1959.

Properly prepared plant foods provide adequate protein for every age group, including infants. After years of research as head of the Institute of Nutrition of Guatemala and Panama in developing vegetable-protein foods for infant feeding, Dr. Nevin S. Scrimshaw, now professor of nutrition at the Massachusetts Institute of Technology, says:

Fortunately, there is no fixed nutritional requirement for the relatively costly sources of protein—milk, meat, and eggs. Legumes and oilseed meals are acceptable alternatives. . . . One-third of a properly processed oilseed meal mixed with two-thirds of a cereal grain gives a mixture of a quality and concentration of protein adequate for all human needs, even of the infant and young child.—Address to the Annual Meeting of the American Freedom from Hunger Foundation, Washington, D.C., Oct. 18, 1965.

The authors of *Nutrition and Physical Fitness* (1966 ed.) make this evaluation of the comparative efficiency of animal proteins:

The chief proteins in milk are casein and lactalbumin. Together they form a protein mixture which is so rich in the essential amino acids required for tissue building that it is more efficient in promoting growth than any other combination of protein except those in eggs. Milk proteins supplement the incomplete proteins found in the grains better than any other food proteins.—Page 322.

Sir Stanley Davidson, for many years professor of clinical medicine, University of Edinburgh, and R. Passmore, coauthor with him of *Nutrition and Dietetics*, state: "In the animal

group, egg and milk proteins have the highest biological value, next come the proteins of certain organs . . . and thirdly, the proteins of meat and fish. . . ."—1963 ed., p. 81.

In America vegetarians generally use milk and some eggs in addition to plant foods. In delivering the 1968 Atwater Memorial Lecture on nutrition, Dr. Artturi I. Virtanen, winner of the Nobel Prize for chemistry in 1945, director of the Biochemical Research Institute, Helsinki, Finland, said: "Lacto-vegetarians can receive easily all the necessary nutrients from fruit, vegetables, potatoes, cereals, and milk low in fat."—*Federation Proc.* 27(6):1374, 1968.

Results of Survey

A survey of 112 vegetarian and 88 nonvegetarian adult men and women, pregnant women, and adolescent boys and girls reported cooperatively by the writer and Dr. Frederick J. Stare, Harvard University School of Public Health, found no significant difference in the nutritional, physical, or laboratory findings of the vegetarian and nonvegetarian groups. There was no evidence to indicate that the lacto-vegetarian diet failed in any way to provide adequately for the needs of any group, including pregnant mothers and growing adolescents (*J. Clin. Nutr.* 2:73, 1954).

A later analysis of the amino acid content of the protein intake of this study showed that all groups, including the pure vegetarians, met and exceeded twice their minimum requirement of essential amino acids (*J. Am. Dietet. A.* 48:25, 1966).

Dr. Knut Kirkeby, in reporting the findings of a joint study by Yale University in this country and research laboratories in Oslo, Norway, of the protein intakes and blood lipids of 116 vegetarians, concluded:

Neither the dietary survey nor the serum protein studies indicated that vegetarians suffer from insufficient protein intake.—*Acta Med. Scandinav. Suppl.* 443 with vol. 179, Oslo, 1966.

Not only was the protein intake in

Dr. Kirkeby's report adequate, but the vegetarian subjects had lower total blood cholesterol levels in all age groups than the subjects on the common Norwegian diet.

Dr. S. A. Riaz, of the Glasgow Royal Infirmary, commenting on the remarkable development and health of certain rural peoples in India, writes:

The strong sparkling teeth, robust physique, and far smaller incidence of myocardial infarction in these rural populations is well established.

Even more striking and interesting are the people who live at altitudes of 8,000-12,000 feet, deep in the valley of Kaghan,

Gilgit, Hunza, and other mountainous areas of north-west Pakistan. Consuming the simplest possible diets of wheat, corn, potatoes, onions, and fruits, they trudge up and down the rough mountain paths for anything up to fifty miles a day. They have existed thus for perhaps many thousands of years. . . . Their remarkable physical fitness, absence of obesity, caries-free teeth, and longevity are always cited.—*The Lancet* 285:43, 1963.

Writing on the cause of human atherosclerosis, workers from the Vascular Research Laboratory, Brooklyn's Maimonides Hospital, conclude:

Examination of the dental structure of modern man reveals that he possesses all

of the features of a strictly herbivorous animal. *While designed to subsist on vegetarian foods, he has perverted his dietary habits to accept the food of the carnivore.* It is postulated that man cannot handle carnivorous food like the carnivore. Herein may lie the basis for the high incidence of human atherosclerotic disease.—W. S. COLLIN and R. B. DOBBIN, *Suppl. 2 to Circulation*, vols. 31 and 32.

Anyone who does not resist being convinced that humans do not "have to eat meat" does not have far to go to find the evidence not only for the adequacy of a vegetarian diet but for its superiority for the well-being of the members of the human family. ★★

The art of living

By MIRIAM WOOD

when you're Young

QUIZ ANSWERS—1

Last week we published a 15-point true-false quiz. This week we are giving the correct answers—at least the correct answers according to this columnist. Remember, if a statement isn't *entirely* true, it's false.

1. Other people's opinions are of no consequence in determining whether you are a success in life. If you think you are a success you are.

FALSE. This could be marked as true only by the lone tenant of an island in the most remote regions of one of the oceans. Or a lone dweller in the exact center of the Gobi Desert. People are *social* beings—not to be confused with "sociable"—and peer-group opinion will always have varying degrees of weight.

The concept of "success," of course, cannot be separated from acceptance by others, since others form a kind of mirror in which we all see ourselves reflected. No one could be unwise enough to claim that the reflection is always accurate; nonetheless, it is important. We're not speaking in terms of fame, or celebrity status, but rather the quite real appraisal that every human receives from every other human. Of course, there's no law to prevent an unwashed, degenerate, unemployed citizen of skid row from beating his itching chest and bellowing that he's as much a success as—say—the moon-traveling astronauts.

2. If you give up something that means a great deal to you, God will reward you.

FALSE. Wouldn't this inevitably lead to a "gimmick" kind of religion, where good works would become the lever to hoist man to heaven? Certainly there's no reason to suppose that God won't reward faith; He repeatedly promises to do this. As for the statement, though, one gets the picture of a Christian "giving

up" something, then standing with outstretched hands and waiting for something better to be put into them. Pursuing this line of thought, a Christian would finally resort; I think, to a bed of spikes, because this perch should procure even greater rewards.

3. You will always be well liked if you lead out in lots of activities and good times.

FALSE. You *may* be—but not necessarily! It's possible that your friends, while enjoying the good times and activities on which you've worked your fingers down to the first knuckles, may still regard you as a bit too managerial. They may even, when standing in the icy wind and snow on your skiing trip, give way to wishful daydreams about a crackling fire, a good book, a bowl of crunchy apples, and solitude. No criticism is intended for "good-time entrepreneurs"; they're needed. We're only saying that this isn't a guaranteed road to being nominated Best-liked Person in the World. (And after all that work! I'll agree that it may not be fair. But in this column we've *never* tried to mislead you into accepting the specious doctrine that life is *fair* even 50 per cent of the time!)

4. Whatever money you earn should be yours to spend as you choose.

The crescent moon hangs high o'er western sky;
Arcturus lingers languidly nearby.
But stately Venus shines with radiant light,
Her beauty adding luster to the night.

I wonder if I'm like the star at night
That shines amid the gloom in splendor bright.
O may I guide one lost in billows' roar,
And help to land his boat upon the shore!

Soliloquy

By DONALD W. MCKAY



PHOTOS. R. R. FRAME

Some of the 300 students at Beulah College, Tonga, pose outside one wing of the school.

A Marvelous Anachronism

Austral Pacific Letters—5

NADI, FIJI.—Nadi is the hub of the South Pacific. Its international airport is a tribute to the way in which Fiji has exploited this location. But Nadi is more than a hub. It is also a stopover where fast-moving travelers can allow their soul to catch up with their body and sort out a lot of confusing travel factors. Life to them has become a sort of Disneyland world where yesterday is not necessarily in the past and tomorrow does not always start at midnight.

The cause of this confusion, of course, is an invisible line that runs from the North Pole to the South Pole—the international date line. This line is the division between yesterday, today, and tomorrow. For the sake of convenience the line bends to avoid passing through any country. Otherwise there could be different dates in different parts of one town, or even a situation where it was Monday in one house and Tuesday next door.

In terms of jet air travel, the international date line and time differences mean that you can leave a country on one day and arrive in another the day before—provided you travel east. Going west is just a way of killing a full day. For me on this trip the arrival at Nadi meant that I had missed (officially) the Sabbath day. I left Samoa on Friday, late, and today—the next day—is Sunday! Of course, these quirks and twists of man's measurement of time do not really thwart one's desire to worship the God-Creator of heaven and earth on His holy day.

I wrote one of my former letters on Fiji and as I transit through Nadi again I could write much more. But my burden today, before taking the plane for New Caledonia and the more Melanesian area of the Austral

Pacific, is Tonga. I cannot forget Tonga—this marvelous anachronism which I have not visited on this trip, but which is ever in my mind, and is only a few air minutes from Fiji. Tonga, though isolated, is not unaffected by her South Pacific neighbors, though the country remains our planet's sole Polynesian kingdom, a realm of some 200 islands (most of them uninhabited) with a population of but 70,000 on a total area of less than 260 square miles.

I was told on a previous trip that the tortoise brought to Tonga by Captain Cook some 200 years ago still wandered about while shrimp-eating pigs that arrived in the same way still waddled through coastal waters not far from where the *Bounty* crew mutinied. Thus, despite the more or less profound changes of her neighbors, Tonga had continued at its own pace, moving, admittedly, more rapidly than Captain Cook's tortoise but certainly not approaching the agility of the hare in the fable.

Now, at long last, Captain Cook's tortoise has died and a successor has taken its place. Possibly this presages more changes.

Along with Tahiti, Tonga has known Christianity longer than any other Pacific island. And Christianity, from the time a party of nine laymen arrived in 1797 under the auspices of the London Missionary Society, was destined to be a power in Tongan life. Success for the Christian mission came in 1831 with the conversion of Taufaahau, a chief who became King George Tubou I, the first ruler of a united Tonga. By 1845 Tonga had become one hundred per cent Christian, and through Tonga, Christianity gained decisive support in many other islands of the Pacific.

The present ruler of Tonga is Tau-

faahau Tubou IV, the great-great-great-grandson of the founder of the Tongan kingdom. His kingdom is one of the smallest but he is the tallest and the heaviest monarch in the world, measuring six feet three inches and weighing 300 pounds! He succeeded his famous mother, Queen Salote (48 years of reign), in 1965; but so deeply felt is the grief for the queen's death that many Tongans continue to wear mourning. It should be added that the founder of the dynasty stood six feet six inches and was every inch a king!

A dominant role for Christianity came naturally to Tonga. In the centuries preceding European penetration the kingdom had not one but a pair of sovereigns, each with well-defined powers—the one temporal, the other spiritual. The co-king system spread over much of Polynesia and seems to have remained as late as the mid-nineteenth century when in Tonga the temporal monarch took over. But today's royal family is descended from the ancient spiritual ruler and this no doubt facilitated the dominant role allotted to Christianity.

Tonga is almost unique with its "blue laws." A constitutional provision forbids Sunday work and play. The dove on its official coat of arms represents Christianity and peace. The laurel leaves represent the submission of the sovereign to the divine will, and the cross is dominant in the design of the national flag.

The Seventh-day Adventist saga in Tonga started on June 8, 1891, when the S.S. *Pitcairn* arrived at the most northerly of the Tongan islands. The *Pitcairn* had reached the western limits of Polynesia, the landlocked expanse of Vavau Lagoon, which echoed to the dropping of the *Pitcairn's*

anchor as her white sails were slowly lowered. Soon the Advent and Sabbath message was to echo in still another tongue. *Aho Fitu*, or "Seventh Day," was the name given by the curious Tongans to the new religion. Through the years this name has become honored and respected.

And the "seventh-day" people were needed. Though the early Christian missionaries had bravely brought the Scriptures to Tonga, the work was really not completed. Age-old superstitions were not surrendered and soon the deep inroads of a formal faith indicated a need for spiritual

The school begun by Mrs. Hilliard greatly prospered. Later, under the direction of Ella Boyd and others, it became the leading school of Tonga. There many of the sons and daughters of the Tongan nobles were made familiar with the message. This school became the nucleus of what is now known as Beulah Missionary College. When Miss Boyd left Tonga she was given a royal farewell by King George II, who sent the palace carriage and horses to drive the honored teacher through the streets of the capital to the waiting ship.

Of course, the beginnings did not

that her action was an expression of royal Tongan humility in London. "You see," she said, "in the Tongan way no one may occupy or draw attention to himself in the presence of a person of higher rank. Though I was in London, I still felt and thought as a Tongan, and in our custom I would never cover my carriage in a procession with Her Majesty Queen Elizabeth no matter how wet and cold I might be."

So it is that travelers to Tonga may find at any important royal event, or one involving chiefs, crowds of Tongans waiting patiently and silent, sitting cross-legged and without cover even if there should be an unexpected burst of rain. This cornerstone of Tongan society (respect for rank and the authority that goes with it) carries over into the Seventh-day Adventist way of life. Respect for the God-Creator and devotion to the Master of the harvest are total in our Tongan church.

Now a word about the capital, Nuku'alofa. The city has the sea at its front door and a quiet lagoon in its back yard. Some 13,000 residents make up the census. Facing the sea is the royal palace and chapel, white frame Victorian buildings surrounded by capacious lawns and supposedly the lowest wall to enclose any royal residence. All in all, the buildings, both governmental and private, of Tonga are simple, modest, and "sacrificial-minded." There is a little park with a memorial to Tonga's war dead. Not far away are the headquarters of the minuscule Tonga defense force. A tiny white frame building like a country frame church without a steeple is the parliament.

Farther inland are the public market and shops. Quite pleasant residential streets continue, along which are interspersed schools and churches. There are no proper sidewalks, but there is really no great need for them. Smartly uniformed policemen mounted on wooden pedestals direct with great precision the occasional car or truck that passes by. That was some years ago, and things (like the tortoise) may have changed a little in Tonga.

The influence of Tonga has been immense. Many Tongan young people (I conversed with several) are now enrolled at Fulton Missionary College in preparation for further service in the South Seas. At home and overseas they will continue to write blazing pages of evangelical prowess—a shining example to Seventh-day Adventist youth around the world. ♦♦

WALTER RAYMOND BEACH
Secretary, General Conference
(Continued next week)



A group of Tongan youth prepared for baptism by one of their fellow students (center).

renewal. It was in this setting that the Seventh-day Adventist missionaries were welcomed. Books and papers were eagerly sought by the European traders, while the attention of the thoughtful Tongans was directed to fulfilling prophecies of the return of Christ.

Leaving Vavau, Captain Marsh navigated the *Pitcairn* through the vast labyrinth of coral reefs surrounding the Haapai group. There he anchored alongside the royal schooner. King George I, who recently had united Tonga in one kingdom, was visiting his ancestral home. The king and his nobles came aboard the *Pitcairn* and were happily entertained. In later years Tongan royalty continued these amicable relations with Seventh-day Adventists, who as good citizens support and pray for their legitimate government as they do in any other country.

In 1895, on the fourth trip of the S.S. *Pitcairn*, Edward Hilliard arrived at Nuku'alofa, the capital of Tonga, and immediately organized a school. Other members of the *Pitcairn* complement proceeded to help in spiritual, educational, and medical work. On her sixth and final voyage in 1899 the *Pitcairn* brought E. H. Gates, who was in charge of the Pacific Mission operations. Seventh-day Adventist publications were distributed in all the ports, and this created an interest and bore fruitage in later years.

advance without sacrifice and tragedy. In 1918 H. Tolhurst and his wife were conducting a mission school in Haapai. They were both struck down with the dreaded influenza epidemic and after weeks of patient suffering the brave missionary wife was laid to rest.

The days of the pioneers have gone. White sails no longer fill to the Pacific breezes. Airplanes come and go, and from the youth of Tonga has developed a national staff of loyal ministers and teachers. Many have gone to other lands, including Fiji, to pioneer the Advent message. Today, 1,099 baptized members are organized in 11 churches and are led by eight ordained ministers, ten licensed ministers, and about 20 teachers and other workers.

Ceremonials are the framework of Tongan society. Rank, loyalty, and obedience are the Tongan way of life. The late Queen Salote epitomized all these finer qualities of the Tongan character, as was illustrated in her historic ride in the rain in London during Queen Elizabeth's coronation in 1953. The queen of England was traveling in a closed coach. Accordingly, rain or no rain, the queen of Tonga would not have her own carriage covered.

In spite of the discomfort of the Malay Sultan, who rode beside her, neither the thousands who acclaimed her nor the commentators who warmed to her could have known

NEW LIGHT

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man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

These brethren who claimed to have this wonderful light had the very same work of repentance and confession to do, thus clearing the rubbish from the door of their own hearts, and opening the door of their hearts to welcome the heavenly guest. Had they placed themselves in the channel of light, they would have received the most precious blessings from heaven. They would have seen that the Lord was indeed gracious, manifesting Himself to His people, and that the Sun of Righteousness had risen upon them. This was precious merchandising actively carried on. The counsel of Christ to the Laodicean Church was being acted upon, and all who were feeling their poverty were buying gold (faith and love), white raiment (the righteousness of Christ), and eyesalve (true spiritual discernment).

Why did not these brethren fall into line, and place themselves in the channel of light? They were poverty stricken and knew it not. They were not working in Christ's lines, were not softened and subdued by His Holy Spirit, and were so blinded that they could not see the strong beams of light that were coming from the throne of God upon His people. They heard not the voice of the true Shepherd. They were listening to the voice of a stranger.

"I Feel Deep Sorrow . . ."

When I consider the infirmities of these misled brethren, I feel deep sorrow of heart that they did not plead with God, "Bless me, O God, bless, now I see my error. Thou art communicating to Thy people the richest truths ever committed to mortals. These people are not Babylon; for Thou hast given to them righteousness and peace; and Thy joy, that their joy may be full."

Oh why did they not open the door of their heart to Jesus? Why not have removed right there all that obstructs the bright beams of the Sun of Righteousness that they might shine to the world? While God's blessing was penetrating everywhere, and while His presence was consecrating and sanctifying souls unto Himself, why did they not place their souls in the channel of light? It was because Satan had cast his hellish shadow athwart their pathway to obstruct every ray of light. . . .

In all ages of the world there have been men who think they have a work to do for the Lord, and show no respect for those whom the Lord has

been using. They do not make right applications of Scripture, they wrest the Scriptures to sustain their own ideas. Whatever may be the claims of those who draw away from the body to proclaim theories of their own invention, they are in Satan's service, to get up some new device to divert souls from the truth for this time.

Beware of those who arise with a great burden to denounce the church.



Answered Prayer

By ELLA RUTH ELKINS

PATTY was usually a happy little girl. She almost always had a smile on her face and sang Sabbath school songs day in and day out. But today Patty was sad. She had played only for a little while when her brother and sister called her out to play with them in the playhouse. Then she cried out in pain as she held her tummy with both hands.

Mamma came running and asked what was the matter.

"My tummy hurts!" was all she'd say.

Soon Patty got worse. Mamma took her to the doctor. The doctor took Patty's temperature. He listened to her heart and lungs with his stethoscope. When he was finished he said, "I think we had better send Patty to the hospital. I'm afraid she might be a very sick girl."

Mamma thanked the doctor and carried Patty to the car. Patty was too sick to walk very well, and she still cried almost all the time. Soon they were home again. Mamma called daddy at work and told him what the doctor had said to her.

"I'll be right there," daddy said. "You get her ready to go. Call grandma and see if we can leave the other two children with her until we get back."

Mamma put Patty into the tub and packed a suitcase with all the things a little girl might need at a hospital. Then she called grandma to let her know what had happened. Of course grandma said the other children could stay with her as long as they needed to.

Pretty soon daddy was home. He made a nice bed in the back of the car for Patty. Mamma and the other two children climbed in front with daddy. They would stop at grandma's house on the way to the hospital and let the two children off.

Patty was put into a private room at the hospital and made as comfortable as possible. The doctors took blood tests and all kinds of other tests to find out what kind of sickness Patty had. Then they called mamma and daddy out of Patty's room to talk with them. "It is polio," they said, "and we will have to begin treatments right away. We will send a young

The chosen ones who are standing and breasting the storm of opposition from the world, and are uplifting the down-trodden commandments of God to exalt them as honorable and holy, are indeed *the light of the world*.

How dare mortal man pass his judgment upon them, and call the church a harlot, Babylon, a den of thieves, a cage of every unclean and hateful bird, the habitation of devils, making the

lady to her room each day to wrap her in hot packs made from woolen blankets wrung from hot water. It is the best we know how to do. Someday maybe we will know how to vaccinate against this terrible disease. But right now we know so little about this illness. It sometimes leaves children crippled for life. Patty may not like the hot packs. She will be wrapped up tightly in them with only her head peeking out. But she MUST have them. Even then I cannot guarantee she will ever walk again.

Before mamma and daddy went back into Patty's room, mamma tried to dry her tears. But it did no good, for more only took their place. Daddy put his arm around her and kissed her and held her close.

The weeks turned into three months, but Patty only got worse. She was thin and white. She couldn't move her feet or legs at all, and she screamed with stomachache every time she ate. The doctors said Patty would never walk again unless God performed a miracle. So mamma said, "Then I know what we should do. Let's call the ministers and have them anoint and pray for Patty."

The ministers came. They prayed for Patty to get well and rubbed a little oil on her forehead. Then they left the hospital.

The doctors said Patty might as well go home, since they could do no more for her. So mamma and daddy took her home.

Day by day Patty lay on her bed watching her brother and sister play cars on her bedroom floor. Then one day she decided she wanted to get onto the floor too. The only part of her body that she could move was her hands and arms. So very weakly she pulled herself to the edge of the bed and tumbled onto the floor. Although she could not raise her head, she lay there on the floor pushing cars around.

Little by little Patty got stronger. It took nearly a year for her to learn to creep and take a few hesitating steps. It was a slow and terribly painful thing for her to do. It brought many spills and tears, and daily hot packs to her legs, and exercises. But she was determined to try. Had she not been prayed for?

God did heal Patty in His own time, and by the time she was ready to start the first grade she could walk as well as all the rest of her classmates.

Today Patty is going to an Adventist college learning to be a teacher. She walks up the hill every morning to her classes, rejoicing in God's love and His power to heal.

nations drunk with the wine of her fornication, confederating with the kings and great men of the earth, waxing rich through the abundance of her delicacies, and proclaiming that her sins have reached unto heaven and God hath remembered her iniquities?

Is this the message we have to bear to Seventh-day Adventists? I tell you No! God has given no man any such message. Let these men humble their hearts before God, and in true contrition repent that they have even for a time stood by the side of the accuser of the brethren who accused them before God day and night. . . .

It seems almost impossible that anyone who had a genuine experience in the faith should suggest such erroneous applications of Scripture as applicable to God's commandment-keeping people. Supposing this spurious message is the one everyone must hear for this time, "Come out of her, my people," where shall we go to? Where shall we find the purity, goodness, and holiness where we shall be secure? Where is the fold where no wolves will enter?

God Has Organized Body

I tell you, my brethren, the Lord has an organized body through whom He will work. There may be more than a score of Judases among them; there may be a rash Peter who will under circumstances of trial deny his Lord; there may be persons represented by John whom Jesus loved, but he may have a zeal that would destroy men's lives by calling down fire from heaven upon them to revenge an insult to Christ and to the truth. But the Great Teacher seeks to give lessons of instruction to correct these existing evils. He is doing the same today with His church. He is pointing out their dangers. He is presenting before them the Laodicean message.

He shows them that all selfishness, all pride, all self-exaltation, all unbelief and prejudice, which lead to resistance of the truth and turn away from the true light, are dangerous, and unless repented of, those who cherish these things will be left in darkness as was the Jewish nation. Let every soul now seek to answer the prayer of Christ. Let every soul echo that prayer in mind, in petitions, in exhortations, that they all may be one even as Christ is one with the Father, and work to this end. In the place of turning the weapons of warfare within our own ranks, let them be turned against the enemies of God and of the truth.

Echo the prayer of Christ with your whole heart: "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. . . . I pray not that thou shouldest take them out of the world, but that thou shouldest keep them

from evil." Also this prayer which He offers to interpret the process through which His followers are sanctified: "Sanctify them through thy truth."

The door of the heart must be opened to the Holy Spirit, for this is the sanctifier, and the truth is the medium. There must be an acceptance of the truth as it is in Jesus. This is the only genuine sanctification: "Thy word is truth." O read the prayer of Christ for unity, "Keep through thine own name those whom thou hast given me, that they may be one, as we are."

The prayer of Christ is not only for those who are now His disciples, but for all those who shall believe on Christ through the words of His disciples, even to the end of the world. Jesus was just about to yield up His life to bring life and immortality to light. Christ, amid His sufferings, and being daily rejected of men, looks down the line two thousand years to His church which would be in existence in the last days, before the close of this earth's history.

The Lord has had a church from that day, through all the changing scenes of time to the present period, 1893. The Bible sets before us a model church. They are to be in unity with each other, and with God. When believers are united to Christ the living vine, the result is that they are one with Christ, full of sympathy and tenderness and love. When anyone is drawing apart from the organized body of God's commandment-keeping people, when he begins to weigh the church in his human scales, and begins to pronounce judgment against them, then you may know that God is not leading him. He is on the wrong track.

Satan Works Through Man's Restlessness

Constantly, men and women are arising who become restless and uneasy, who want to set up some new contrivance; to do some wonderful thing. Satan watches his opportunity to give them something to do in his line. God has given to every man his work. There are opportunities and privileges in the church to help those who are ready to die, and to inspire the church with zeal, but not to tear the church to pieces. There are plenty of opportunities in the church to walk in Christ's lines. If the heart is full of zeal to press on to a deeper sanctification and holiness, then work in that line in all humbleness and devotedness. The church needs freshness and the inspiration of men who breathe in the very atmosphere of heaven, to vitalize the church, notwithstanding the tares are among the wheat.

If good men and humble men will take up their duty just where it is, to help those who are ready to die, they

will be a great blessing to the church. There are unconverted men in the church, and if those who are so long-ing to show their zeal for the Lord will seek these poor souls and work with patience and perseverance to win them to Jesus, God would work with them. "Ye are laborers together with God," not to tear down and destroy, but to restore. "Make straight paths for your feet, lest that which is lame be turned out of the way."

Abundance of Work

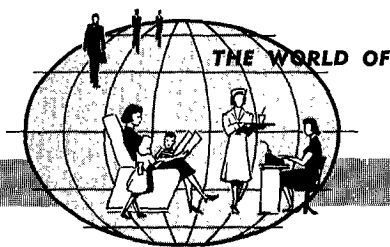
There is an abundance of work that is needed to be done in home missions, and in exercising the talents God has given us, for wise improvement. We may become skillful as a tradesman in His business by practice. We want to become skillful in the trade of working to bless souls, learning to save souls. This requires prayer, and earnest, persevering effort, and a willingness to work in a humble way.

If the money that has been needlessly expended in the doing of works that God has not sent men to do at all, had been employed economically in ways that are simple and safe for the progress and upbuilding of Christ's kingdom in the world, instead of helping Satan to cast upon the kingdom of Christ reproach, and clothing His church with filthy garments as Satan is doing, and urging them into false positions by using the reproofs and corrections that God has given them to show them their sin; what a great work would have been laid upon the foundation stone.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." I would caution all believers to learn to maintain a godly jealousy over yourselves, lest Satan shall steal your heart away from God, and you slip unconsciously into work in Satan's lines, without perceiving that you have changed leaders, and be found in the treacherous power of a tyrant.

We are as a church to be wide awake, and to work for the erring among us, as laborers together with God. We are furnished with spiritual weapons, mighty to the pulling down of the fortress of the enemy. We are not to hurl the thunderbolts against the church of Christ militant; for Satan is doing all he possibly can in this line, and you who claim to be the remnant of the people of God had better not be found helping him, denouncing, accusing, and condemning. Seek to restore, not to tear down, discourage, and destroy.—Manuscript 21.

★★



The Adventist Woman

Conducted by DOROTHY EMMERSON

By BERTHA FEARING



J. BYRON LOGAN

Take a Look at Yourself



that they should use every natural means to present as pleasant an appearance as possible. The principles of good grooming are advocated: 1. Do not present a somber appearance. 2. Wear that which is becoming to the individual's personality. 3. Avoid elaborate or peculiar dress of any type that draws undue attention to the article of apparel and to the wearer. 4. Women do not resort to the overuse of cosmetics. Any use of cosmetics that becomes apparent is considered an overuse. The ideal is the naturally healthy glow."

It is hoped that when newsmen and publishers around the world who have read this information file meet us face to face they will not have to adjust their picture of Adventists.

As an ambassador, who represents his country at all times and places, is expected to wear formal clothing for certain official occasions, and upon all other occasions to dress appropriately so as not to give offense, wearing neither too much nor too little, so it is with the Christian. Too much would be adornment. Too little would be immodesty.

And as it is a great honor to serve in a royal court and for the royal staff to wear the uniform, thus it is an honor for us to wear the uniform of the Most High God in whose cause we serve, remembering that "by the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance has an influence."—*Christ's Object Lessons*, p. 339.

Church Attire for Women

Since church attendance is one of the dressy occasions of life, women should be properly dressed. Especially since they are going into God's presence. Correct dress in many areas of the world for a daytime function includes an appropriate dress or suit (neither sleeveless nor low cut), a hat, or other head covering, and gloves.

If a woman is to appear on the church rostrum, she should be dressed simply and modestly, with no glisten-

TWO businessmen were getting acquainted. One revealed he was a Seventh-day Adventist. The other replied, "Oh, I met an Adventist once—the only one I ever met."

The Adventist man held his breath; he knew this single impression could affect the whole future of their business relations. Happily his new friend continued to be receptive and friendly, for he had been favorably impressed with the only Adventist he had ever met.

To realize that to many people you may be the only Adventist they have ever met is indeed a sobering thought.

"Image" is a much-used word today. We hear about the "image we

show to the world." Externals are important and have their place. "A book is judged by its cover" is an old saying and really unfair, for a book with an unattractive or soiled cover may have important and interesting material within. Nonetheless, if the cover is displeasing, we may never know what is inside.

Thus it is with people. We are first known by what is seen on the outside. In its information file, which is distributed to news media all over the world, the General Conference Bureau of Public Relations, under the caption "Personal Appearance," sets forth the Adventist criterion as follows:

"Seventh-day Adventists believe

ing pins to reflect the light or distract attention. The skirt must be comfortable for sitting. The feet should be on the floor and the knees together. The handbag should be placed at the side on the floor.

A woman should remember that her character is judged by her dress, and that "a refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Education*, p. 248.

If we ever needed God's shield of protection we surely need it in these days when statistics reveal an appalling increase in crime of all forms. The part played by women's clothes in contributing to this increase was noted as early as the 1920's in an editorial in the *Los Angeles Times*. It named the "modern unchastity of women's clothes" as a basic cause of the rise in crime and loose morals. Observed Max Lerner in *Newsweek* (Nov. 13, 1967): "We're living in a Babylonian society perhaps more Babylonian than Babylon itself. . . . All the old codes have been broken down."

Various authorities in fashion may be cited for guidance in good taste in dress: "Simply cut and simply adorned clothes are smart and appropriate the world over" (John Robert Powers, charm school director). "A well-dressed woman has repose and a natural ease" (Mainbocher). "Simplicity in dress and makeup always spells good taste" (Tony Perkins). "Good taste in clothes starts with simplicity, proceeds to becomingness, and culminates in appropriateness for the occasion. No matter how beautiful any article of clothing may be, unless it suits the wearer, unless it is functional and right for the specific purpose and time it is worn, it is not in good taste" (Veronica Dengel).

I have noted the simplicity and good taste of Caroline Leonetti Ahmanson, fashion and beauty authority of the West Coast, who occasionally appears on Art Linkletter's television program. Her dress is always conservative in style and length. She wears little or no jewelry and always appears with hat and gloves.

In the light of the current extremely short-dress fashion, Joan Winters, fashion reporter, advises: "Relax about hemlines, and wear the length most becoming to your height and general figure proportions. Hem lengths should depend on the individual wearing them. . . . Women who wear fashions that make them look

childish and silly can't blame the designer. They are supposed to know themselves and what is not for them."

Commenting on the results of interviews conducted for typists in his office, Paul Harvey, well-known newscaster and commentator, made the observation: "When they read the rules we lay down for the way they *don't* dress around here, most of them don't come back!"



With a critical eye take a good look at yourself in a full-length mirror. Take note of posture, weight, health, and possible defects. Stand tall, tuck yourself in at the right places, and keep the head high and in proper relation to the shoulders.

Posture, carriage, the spring in the step, the sparkle of the eye, the modulation in the voice, these are the foundation and supporting factors of an attractive bearing. No matter how beautiful the clothes you wear, if you do not carry yourself well and exude an atmosphere of well being, you will not look good.

As you look in the mirror, notice your facial expression. The set of the mouth can reveal resentment, sadness, defeat, anger, or pleasure. The eyes reveal either love, sympathy, kindness, tenderness, and solicitude, or the opposites of these qualities.

As you look in that mirror, say, "Is this the way I want others to see me? Is this the best way I can look?" I have the feeling that there is a need for more full-length mirrors in our homes. I cannot believe that some of

the women I've seen really know how they appear to others in those tight-fitting, short dresses, many of which definitely look as though they had shrunk! Neither tight-fitting nor too loose-fitting clothes are becoming.

For personal analysis, ask yourself: Who am I? What do I do? Where do I live? Where do I go? What principles do I hold? What are my needs? What impression do I want to make? Do I appear to be a Christian? Do I properly represent my church?

The Adventist woman must have a calm and realistic attitude toward beauty. It would surely be right for her to aim at being an attractive person. "Christ has warned us against the pride of life, but not against its grace and natural beauty."—*The Ministry of Healing*, p. 289. When a woman has the assurance that she is properly coiffed and dressed for the occasion, she can forget about herself and think of others.

If we have been careless and think some laxities don't really matter much, it would be well to consider what Mrs. White said in 1892: "As we near the close of this earth's history, we either rapidly advance in Christian growth, or we rapidly retrograde toward the world."—*Review and Herald*, Dec. 13.

As we become conscious of this, we as Adventist women will dress appropriately and modestly enough to have the approval of our associates, becomingly enough to have the approval of young people, attractively enough to reflect good taste, and seemly enough to please God. We will follow God's bidding to wear the most beautiful dress upon the soul.

"The physical appearance, like the show window in the shop, makes the initial impression upon our public." —Dr. George Crane.



Braille Proofreader Honored

Workers at the Christian Record Braille Foundation headquarters honored Mrs. Armenta Zadina, of Lincoln, Nebraska, for completing 50 years of work at the Foundation.

Mrs. Zadina was employed during most of the 50 years as a sightless Braille proofreader. There is no doubt that she has proofread more pages than any living Braille proofreader in the world.

With marvelous clarity she recalls many happenings with their exact dates in the 69-year history of the denomination's missionary and humanitarian work among blind and visually handicapped persons.

Mrs. Zadina was not an Adventist when she began her work, but as she proofread the many pages of truth, she accepted the Advent message.

C. G. CROSS

From the Editors

UFO's—P.S.

It is not likely that the 1,465-page report on flying saucers—the result of months of investigation by a team of scientists headed by Dr. Edward Condon—will settle the controversy about unidentified flying objects (UFO's). "A man convinced against his will is of the same opinion still." People who during the past 20-odd years have believed that a space-age mystery centers in UFO's will probably continue to hold this belief. Those who have considered UFO's as natural phenomena will likely continue to believe this. One thing seems certain: the already large body of literature on UFO's—made up of charges and countercharges regarding suppression of evidence, visitors from other planets, and personal sightings—will grow larger. Even now the number of books on this topic in our editorial library is impressive, and our file folders containing articles and related materials are bulging.

We would not now be commenting on UFO's except for the fact that during the past three years readers and others have inquired as to our position on the controversy. We have consistently pointed out that an objective study costing the United States Government half a million dollars was in process at the University of Colorado, and that for us to make a statement before this study had been completed would be premature.

Now the report by Dr. Condon's team has been reviewed by an 11-man panel of the respected National Academy of Sciences, and has been released to the public.

For those who are willing to accept the findings of this scientific investigation, the matter is settled—UFO's are not extra-terrestrial craft, nor are they particularly mysterious. Except for a relatively few sightings where information is limited, most UFO's can be explained on natural grounds. To assume that they are of supernatural origin is pure speculation.

This has been the position of the REVIEW ever since 1961, when F. D. Nichol, its late editor, published a series of articles setting forth evidence gathered through personal interviews and investigations at the Wright-Patterson Air Force Base, Dayton, Ohio. We agreed with the position then. We agree with it now.

Reason for This View

In 1966 Elder Nichol, replying to a query from a reader, commented on the reason for this view: "There are always two dangers that we must guard against as sensible Adventists. One is the danger of a skeptical disregard of great phenomena, from either God or the devil, that are significant signs; the second, the danger of falling into the mood that inasmuch as Satan can do great things and will seek to deceive men in earth's last hour, therefore whatever happens that is not immediately explicable is probably one of the devil's delusions. I don't know which of these dangers is the greater. Let's stay away from both. Certainly, with regard to the second danger, I think the only reasonable position for us to take, to protect against superstition, or at least against invalid conclusions, is to discount the devil as a factor when one after another of the UFO cases can be explained in terms of physical phenomena that mark our earth and its atmosphere. Unless we do take this position, I don't know where we will finally end in our attitudes of mind and the conclusions we reach."—REVIEW, May 26, 1966.

Church members who believe that flying saucers exist, and that they are supernatural phenomena of Satanic origin, sometimes quote passages such as these from the Bible and the Spirit of Prophecy writings: "Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons" (*The Great Controversy*, p. 624); "Then shall that Wicked be revealed, whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thess. 2:8, 9); "Satan himself is transformed into an angel of light" (2 Cor. 11:14); "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men" (Rev. 13:13).

In our study we have not overlooked these inspired statements. We believe wholeheartedly that as we near the end Satan will produce "signs and wonders." His representatives on earth likewise will dazzle the populace with strange phenomena (see Matt. 24:24). But inspiration has not revealed the nature of these "signs and wonders." Nor has it pictured them as UFO's. It *has* revealed their purpose—to deceive if possible even the very elect.

God does not demand that His people settle the controversy over UFO's. He does expect them to study His Word and proclaim in thunder tones the great truths men need in this crisis hour. Let us, then, not be sidetracked by minor issues, which tend to confuse and divide, but let us commit ourselves without reserve to the challenging but almost overwhelming task of proclaiming to earth's millions God's last warning message. Soon enough the mysteries that here perplex us shall be made plain.

K. H. W.

HAVE YOU TRIED SPIRITUAL NAVIGATION?

Most Christians live a haphazard spiritual life. Prayers and offerings notwithstanding, it is a life with few specific goals. Yet the Bible is full of both long- and short-range goals as well as check points along the way.

The long-range goal of every Christian is to bless others and to glorify God (*Sons and Daughters of God*, p. 236, cf. *The Ministry of Healing*, pp. 257, 258). It is "to honor their Maker in doing their part of the world's work, and lending a helpful hand to those weaker or more ignorant" (*Education*, p. 222). A sample short-range goal is found in Romans 12:17: "Never pay back evil for evil" (N.E.B.).* To achieve this and other short-range goals and to arrive ultimately at the place where the character of Christ is perfectly reproduced in us calls for spiritual navigation.

Navigation is the art of steering a course from a known position to a known destination by controlling one's direction. A navigator asks, "Where am I now? How far away is my destination? What direction should I head? What obstacles or currents might I encounter? How will I know along the way that I am on the right course or path?"

Spiritual navigation is the art of determining one's present position in relation to God and man, of defining

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

the hoped-for goal, and of setting a proper course to reach that goal. It shares many features with navigation by sea or air.

The airplane pilot notes his present position: for example, the airport of departure. With the appropriate map (aeronautical chart) before him, he locates that airport and the airport at his destination. He then marks out his course either by drawing a straight line between the two points or by choosing a course that will avoid certain obstacles or take advantage of certain landmarks.

One navigational technique he may use is dead reckoning. Flying by dead reckoning means to take into account the speed of the plane and the direction and velocity of the wind at the altitude to be flown. From this information he can determine the proper corrected compass heading and the estimated time en route. This method of navigation is satisfactory over short distances but may not be successful over longer distances, because any errors tend to accumulate.

Changing Conditions Affect Navigation

A Christian may attempt to attain his goals by dead reckoning. From what scriptural information he may have at his command at the time of conversion, he can establish his course, hoping that without any midcourse corrections he will arrive at his character-development goal. This is rather risky business, considering the currents, crosscurrents, and eddies in the vast gulf that sin has created between God and man. Even when such a Christian makes an exceedingly careful study of his proposed journey, he cannot anticipate the changing conditions in his own life and in the world that will affect his journey.

A more suitable method of spiritual navigation is pilotage (pilotage). This involves the use of external reference points along the way. If, for example, the line on the pilot's map passes directly through a lake, he can easily determine as he approaches that lake in flight whether he is to the right or the left of his course. He makes small midcourse corrections. So also the Christian may compare his Christian development with the pattern found in the Bible, and as he approaches various check points in his life, he can determine whether he is on course.

One course of Christian development is outlined by Peter in his Second Epistle (2 Peter 1:5-10): "You should

try your hardest to supplement your faith with virtue, virtue with knowledge, knowledge with self-control, self-control with fortitude, fortitude with piety, piety with brotherly kindness, and brotherly kindness with love" (N.E.B.). As the progressing Christian moves from one point of development to another, committed always to the will of God and dependent fully upon the grace of Christ, he will know where he is in relationship with where he ought to be.

Patiently, Steadily Pursuing His Goal

Such a navigational program develops confidence. By this means it is possible for a Christian to say, "I know where I stand with God," or "I know that I am conquering with Christ." He does not say he has arrived at his destination, but at this point in his journey he may say with confidence that he is on course and has only to continue patiently and steadily to reach his goal. The apostle Paul wrote, "To those who pursue glory, honour, and immortality by steady persistence in well-doing, he [God] will give eternal life" (Rom. 2:7, N.E.B.). It is all too easy to focus on "immortality" and "eternal life" and overlook "steady persistence in well-doing." The author of "Lead, Kindly Light" prayed, "I do not ask to see the distant scene; one step's enough for me." (We might add that the first words of this hymn are most appropriate for instrument pilots and for weathered-in Christians: "Lead, kindly Light, amid the encircling gloom, Lead Thou me on; The night is dark, and I am far from home; Lead Thou me on.")

An on-course Christian, although still a long way from his goal, fulfills Christ's injunction, "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48).

Other forms of navigation are possible—celestial navigation and radio navigation. They have their counterparts in the Christian life. The disadvantage of celestial navigation is that the navigator must be able to see the stars. The disadvantage of radio navigation (an exceedingly small one in aeronautics) is that the pilot is completely dependent upon human technology. Perhaps the lesson for us here is that we should neither withdraw from society completely and look only at the stars, nor rest our full confidence solely on human guidance. In the early days of the radio ranges, certain wind and weather conditions could cause the beam to split or waver, a most disconcerting development, particularly when weather conditions made pilotage difficult.

Without pressing the analogies too far, we would suggest that the Christian's best method of navigation is a combination of all four—dead reckoning, pilotage, celestial navigation, and radio navigation. There are times when faith must take complete control, when we plunge on into the darkness of life with little to go on but our original heading. There are times when contact with the situation around us indicates where we are and how well we are doing. Occasionally, we must come apart and look up at the stars to completely reorient ourselves. But most of the time we are involved in the rush of everyday affairs and rely upon our spiritual leaders through the sermons we hear and the magazines and books we read to help us make those small corrections that keep us on course.

Paul summed up the Christian's journey to Christlikeness when he wrote: "I have not yet reached perfection, but I press on, hoping to take hold of that for which Christ once took hold of me. My friends, I do not reckon myself to have got hold of it yet. All I can say is this: forgetting what is behind me, and reaching out for that which lies ahead, I press towards the goal to win the prize which is God's call to the life above, in Christ Jesus" (Phil. 3:12-14, N.E.B.).

F. D. Y.

The Work of the Holy Spirit

By JAMES MARCHMAN HAMMOND

Holy Spirit, Heaven's teacher
Of all who seek to know the Lord
Through nature, prayer and meditation,
And earnest study of His Word.

Holy Spirit, ready aid
To those who feel their helplessness,
Depending solely on the Saviour
To impart His righteousness.

Holy Spirit, Heav'n's upholder
Of all who come to God in faith,
Ever looking unto Jesus
To supply His saving grace.

Holy Spirit, Heav'n's revealer
Of the precious Holy Word
To those who search with all the heart
To truly learn the will of God.

Holy Spirit, Heaven's leader
Of all who fully trust their Lord,
Who walk the straight and narrow way,
Thus be with Him of one accord.

LETTERS

to the Editor

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

THE SOLUSI LAND GRANT

In the December 26 issue of the REVIEW there appeared an explanation of the land grant to Solusi that should be clarified. I have not had access to the General Conference minutes referred to by Brother H. O. Olson, but I do have knowledge of the British colonial system in Africa. I was personally acquainted with one of the men who helped stake out the Solusi land and was intimately acquainted with brothers, nephews, sons, and daughters of some of the men who made up the party that arrived at the Solusi site on July 4, 1894, to determine the boundaries.

In the interest of historical accuracy, it should be noted that the Solusi grant totaled 12,666 $\frac{2}{3}$ acres—not 12,000—as found in most reference works. I discovered in the original title deed that the men who chose the site asked for 6,000 morgen. The morgen was a Cape Colony Dutch land measurement unit equal to 2 1/9 acres.

The *SDA Encyclopedia* on page 1205 correctly assumes that the land was a government grant when it comments, "In 1910 Solusi gave back to the government about 4,000 acres in exchange for an equal amount of land near Umtali, on which Inyazura Station now stands." This statement, I believe, reflects the understanding of those who know British colonial history, that both in 1894 and in 1910 our men were dealing with the government of the day.

In 1887 Cecil Rhodes persuaded the British High Commissioner in the Cape to send instructions to the representative in Matabeleland to get Lobengula (the Matabele chief) to sign a document agreeing not to make a treaty with anyone without the consent of the High Commissioner of the Queen (Victoria). During the next few years Rhodes, being prime minister of the British colony, Cape of Good Hope, secured mineral and land settlement rights from Lobengula and a charter for the British South Africa Company to explore and exploit Central Africa. Thus he held the dual position of head of the British South Africa Company and head of the British Government in Southern Africa. Queen Victoria and Cecil Rhodes understood the position in Central Africa perfectly as is shown in a conversation between them in 1891. At a royal banquet Queen Victoria asked, "What are you engaged on at present, Mr. Rhodes?" The queen was delighted with his reply. "I'm doing my best to enlarge Your Majesty's dominions."—J. G. LOCKHART, *Cecil Rhodes*, pp. 61, 62. Thus when the brethren approached Cecil Rhodes in Cape Town, they knew that any land grant made in Matabeleland was only valid if processed by the British Government in South Africa. In a paper prepared by W. H. Anderson, and filed in the library of Solusi Missionary College, there is a brief summary

of the events connected with the securing of the land for Solusi. Reference is made to a General Conference action in 1894 requiring the brethren not to accept the land without, at least, making a token payment, thus preserving what they believed was a principle in the relationship between church and state.

Mrs. White challenged this application of the principle in this instance, as set forth in her letter to the General Conference, dated January 31, 1895, and quoted in *Testimonies to Ministers*, pages 200 to 203. In so doing she set out certain guidelines for our instruction.

The logical deduction from her statement is that she was in harmony with the General Conference belief that the land was given by the government, but she disagreed with their insistence that payment must be made for the land. It was in this context that she referred to the experience of Nehemiah. After receipt of Mrs. White's letter, the General Conference no longer insisted on payment's being made.

The clear inference to be drawn from this incident is that there are circumstances under which gifts may rightly be accepted from the government. It should be possible to maintain the principles of religious liberty without trying to assign special meaning to the scriptural account of Artaxerxes, gifts to Nehemiah, and Mrs. White's application to the Solusi land grant.

ERNEST D. HANSON

Salem, Oregon

FEDERAL AID

Re the article entitled "Federal Aid or Divine Trust?" (Nov. 28, 1968), I am in complete agreement with what the author has stated in this well-presented article. Surely we ought to trust God in these matters, but God has given us a plan that, if carried out as He has directed, would provide the means for financing both our educational work and health institutions. I am referring to the plan as outlined in *Testimonies*, volume 6, pages 468-478 and volume 9, pages 70, 71; see also pages 83-88. I am fully convinced that if this plan were carried out we would see the manifestation of God's wonder-working power to a far greater degree than has been evidenced among us thus far.

"When we follow plans of the Lord's de-

vising 'we are labourers together with God.' Whatever our position—whether presidents of conferences, ministers, teachers, students, or lay members—we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth."—Vol. 9, pp. 86, 87. God declares that there is "a fourfold blessing" to be obtained by following this plan (see vol. 6, p. 475). It is also pointed out that a general movement is needed.

If these instructions were followed we would see a wonderful forward surge of this third angel's message, which we have to take to the fallen churches and to the world, for "all over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*The Acts of the Apostles*, p. 109.

I was such a one more than 40 years ago, so I speak from personal experience that this statement is true.

E. K. CARLSON

Torrensville, South Australia

We are happy that the issue of accepting government aid for our denominational schools has been brought before the church as a whole. This is a healthy procedure. We are also glad for the confident response coming from many members. We do not need government aid. The arm of the Lord is not shortened. We as Christians are the salt of the earth, and we have not lost our savor. There is more than enough in God's storehouse to fill all of our needs.

MRS. FERDINAND SCHILLER

Walla Walla, Washington

INNER-CITY MINISTRY

I want to commend you for the article entitled "Ministry in the Inner City," in the December 5 REVIEW AND HERALD. In my opinion, the message is an important one and was made simply and forcefully. I thought the article's format was very good. For some time I have admired Elder Dick's personal efforts and his very real vision in this area.

RONALD J. WYLIE

Takoma Park, Maryland

"What Are You Doing Here?"

By LUCILLE DIRKSEN

When I was asked, "What are you doing here?" I replied: "I am taking a post-graduate course in music and art."

I am learning more of the value of the rests and pauses in music, and the shadows and clouds in art. Music would be valueless without the rests and the pauses, the sharps and the flats, and the minor chords as well as the major chords.

Without the beautiful clouds the artist's work would be a failure. The painting would be without value if there were never a cloud or a shadow in it. I think of the shadows on the hills that surround our home and the beautiful sunsets. They are pictures for which people pay artists huge sums of money, and we have them every day—FREE.

The clouds in my life have been many, as well as the sharps and flats. The shadows have been long, even through the "valley of the shadow of death," but I have the same Good Shepherd now that I had before they came, and I know that He will buffer the sharps and the flats in my life. He knows just where to put the major and the minor chords, the pauses and the rests, so as to make the harmonious whole that He wants me to be. I have asked Him to give me of His wisdom so that I may not have an "F" grade when my final score is checked.

Southern Asia Youth Congresses Reveal Soul-winning Endeavors

By CHARLES D. MARTIN, Associate Secretary, GC MV Department
and S. G. DAVID, MV Secretary, South India Union

The village of Huining—Manipur District of Assam—had closed its doors to Adventists. Ringsung Hungyo, the young evangelist, and C. Pherim, the 23-year-old colporteur, felt there must be an answer.

Hungyo with his trumpet and Pherim with his accordion led their young people into the village to sing for the people. Who could object to good music? No one did. Soon a large group of villagers were enthusiastically singing with the youth. A bridge of friendship was built. While voices were resting, the young evangelist put up his cloth chart and presented the message of Daniel 7. The response was encouraging.

When the chart was taken down the villagers followed the young people out of the village and invited them to come again. They did. The result—20 baptisms after the youth meetings.

This was only one of many such stories I heard on my recent visit with our Southern Asia youth. My itinerary began at six o'clock Sabbath morning in Rangoon, with the earliest Master Guide Investiture I ever attended. R. J. E. Hillock, MV secretary of Southern Asia Division, led in presenting the insignia to ten Burmese young men at the Burma Youth Congress.

In spite of multiplied problems, the spirit of our youth in Burma is remarkable. Mua Tin, from Lungo in the Chin Hills, walked four days to catch the train for the congress. He and the youth in his church are very active giving Bible studies every week, as well as helping to build their new church. Saya Thang Pa

is another young worker in the Chin Hills. In his district last year youth meetings resulted in 11 baptisms.

The Assam Youth Congress followed on the next weekend. The opening hours of the congress brought renewed evidence of our youths' faithfulness. It was rumored that the entire Mizo tribe delegation from the Lushai Hills would not be able to attend the congress. They had walked 120 miles through troubled country to reach the military convoy, their only means of transportation, to find that the convoy would leave on Sabbath. Even after having walked for five days, they agreed not to travel that day. Keenly disappointed but not discouraged, they prayed earnestly about it. What a thrill it was to see them arrive in time for the opening meeting! The convoy's departure had been unexpectedly changed to Sunday.

The congress was off to an inspiring start, and it continued the same way. The music, the costumes, and the program, directed by Assam Section MV Secretary John Khonghat, were all colorful and exciting. Elder Hillock and I were introduced to six young men from the Lushai Hills—Vana, Hedwin, Amu, Yaokherek, Kamlova, and Doholison—who, in spite of curfews, arrest, rebel activity, and opposition, had been responsible for the baptism of 49 persons. They had 98 others nearly prepared.

Several days later, following the East India Youth Congress at Falakata, a four-hour ride from Bombay to Lasalgaon School brought us right into a center of activity—the West India Youth



These young men, Ringsung Hungyo (with trumpet) and C. Pherim, led a youth choir into an Assam village. Their witnessing there resulted in the baptism of 20 persons.

Congress. A large, multicolored *pundal*, a tentlike structure, had been erected on campus. It was none too large. During the week it was well filled, and some of the 500 persons attending over Sabbath had to use an overflow tent. It was encouraging to see the 23 Master Guides invested. The trophy hour was a thrill also, especially the appearance of Abdun Qadar Ansari, a former Moslem boy baptized just two months before. The expression on his face told the story of real happiness.

Visit to East Pakistan

Our visit to East Pakistan was introduced by a 15-hour river launch trip from Dacca to Jalipur. The young people were there waiting for us. Again we saw youth in action: We met Nagen, Samuel, Lalit, and Daniel—a real quartet not of singers, but soul winners. It was a chain-reaction story that began with Nagen. Returning home from school, he won Samuel. Samuel, in turn, studied with Lalit, and Lalit won Daniel. It was a thrill to talk to these boys.

Missionary Volunteer history was made that weekend at Jalipur. The first MV Silver Award to be presented in Southern Asia was awarded on Sunday. It was given to Probudh Pandey from Gopalganj, who had demonstrated at the congress his ability to meet the requirements.

November 13-18 were busy days, for Pastor Hillock and I attended two congresses. The first was at Chuharkana for the youth of West Pakistan. An all-night flight Lahore-Karachi-Colombo made it possible to join the young people at the Ceylon Youth Congress on Sunday morning. Their program had started on Friday night. We were not on the Lakpahan School campus long until we felt the enthusiasm. The colorful welcome by smartly uniformed Master Guides with flags, the outdoor events climaxing in Southern Asia's second Silver Award presentation, and the stories of truth-sharing experiences all added interest.

It was exciting to hear about the recent Colombo Voice of Youth meetings.



At the Jalipur, East Pakistan, youth congress these young men—(from left) Daniel, Lalit, Samuel, and Nagen—told their story of a chain reaction in Christian witness.



The Lowry school quartet renders a number during their sacred-music program at the South India Youth Congress near Bangalore.

Twelve youth from the two Colombo MV societies planned and carried out a five-night-a-week program. Opening night had been May 24, and meetings continued for three weeks, followed by Bible studies. Kingsley Peter, Rajkumar Arriken, and Sunimal Kulasekere, the youth speakers, along with the others, were happy to see nine persons baptized. Three of these converts were delegates at the congress. Their presence gave evidence of the value of youth evangelism.

The South India Youth Congress, held at Bangalore, was the eighth and final one. Being the largest union in Southern Asia, South India provided the biggest congress, with more than 1,000 attending. The opening night was unforgettable as the parade of delegates with more than 50 colorful banners marched across the platform. The "With such an army . . ." concept of Missionary Volunteering became very impressive that evening in Bangalore.

High lights of the congress were a baptism, an MV Silver Award presentation, an Investiture, discussions, and reports on MV TARGET evangelism.

The baptism of 16 youth seemed a fitting token of the fruitful evangelistic work of Missionary Volunteers throughout the union. Several Voice of Youth series are being conducted, such as at Narsapur and in villages near the E. D. Thomas Memorial High School. Lowry school young people alone conduct 11 branch Sabbath schools. Other young people are engaged in Operation Homes, giving Bible studies systematically, distributing literature regularly, and visiting people every week.

The MV Silver Award presentation occurred following the Investiture of 65 Master Guides. Thirty-three young people qualified for the award, the highest number ever conferred on any one occasion in the Southern Asia Division.

Discussion periods were led by Adventist educators C. H. Tidwell, division secretary of education; M. E. Cherian, president of Spicer Memorial College; D. B. Visger, director of Lowry Vocation Training Centre; and S. Hutton, principal of the SDA High School in Kottarakara, Kerala. Their topics were "The Present-day Trends in Education," "Choosing a Life Partner," "Choosing a Vocation," and "Good Citizenship."

South India had its soul winners too. Jay Paul, an active faith sharer in the Tamil Section, one day met a young man trying to carry a large sack of rice. Jay offered the use of his bicycle. This led him to a village where he later began Voice of Youth meetings. The result was 15 baptisms.

For many weeks prior to these congresses young people of Southern Asia had been studying the Bible carefully. Why? The division-wide Bible quiz. The previous congresses had determined their winners from the 3,550 persons who had attended, and these youth were sent to Bangalore. That quiz program was an interesting hour—no one slept. The questions were difficult and they came fast. The judge and scorekeeper worked carefully. The winner for the entire division was a young woman—Nunthari Pacchau from Assam. Her knowledge of the Bible was excellent.

December 1 brought my visit to Southern Asia to an end. I found myself flying out of Bombay headed for the Middle East. My mind was filled with many thoughts. I had told MV Secretary Hillock and his wonderful young people good-by, but they were still with me in thought. During the previous eight weeks I had seen them conducting Voice of Youth meetings, giving Bible studies, presenting temperance talks, providing lovely music, demonstrating physical fitness, marching with their flags and banners, answering Bible-quiz questions, and

engaging in many other activities. I left Southern Asia with a new confidence in our young people and a new vision of what Missionary Volunteers in that part of the world are doing.

AUSTRALIA:

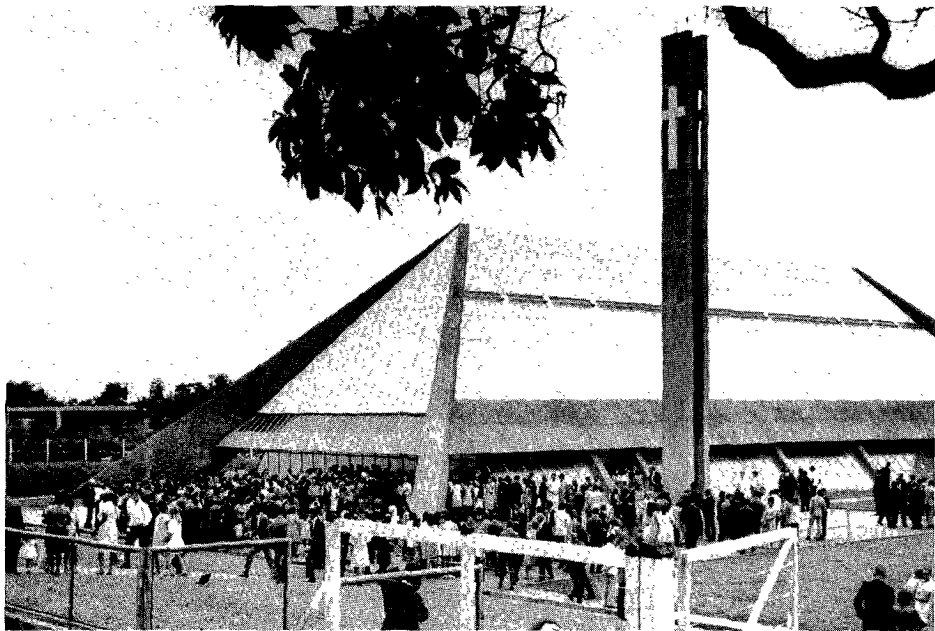
Welfare Unit Serves Meals to Fire Fighters

When bushland fires broke out not long ago in Australia's Lower Blue Mountains area, 50 miles west of Sydney, the Adventist mobile emergency unit with its stocks and canteen was called immediately into service. Len Kent, of Greater Sydney Conference, was in charge.

The ravines and gorges had become a roaring inferno. In less than two hours 600 people were homeless. Emergency measures had called police, civil aircraft, civil defense, and the army to Springwood.

Into the late hours of the night and on for two days our mobile squad worked to provide relief by food and drink to weary fire fighters and citizens of the smitten area.

At midnight, when fires had been contained, the chief commissioner of police, after making his official statement over television, personally thanked Elder Kent and the Adventists for their help in the emergency. He said he had been told by



Evangelistic Center in Brasilia Opens

This evangelistic center in Brasilia, Federal capital of Brazil, was inaugurated December 8 with Robert H. Pierson, president of the General Conference, present. It was constructed at a cost of 500,000 cruzeiros on a piece of land given by the government.

Also present at the ceremony were high Federal Government officials, among whom was Senator Carvalho Pinto. The president of the Republic of Brazil sent a telegram of congratulations.

A series of evangelistic meetings began shortly thereafter under the direction of the South Brazil Union evangelist, Itanel Ferraz.

ARTHUR S. VALLE
Departmental Secretary, South Brazil Union

his officers of the worth of our efforts in the face of these conditions. "I am honored that I can count on your efficient and well-organized help in such an emergency."

Our mobile emergency unit had prepared a thousand meals from its canteen and had been seen by tens of thousands of anxious citizens.

Six people lost their lives in the fires. Two Adventists suffered property losses.

Wile Smith, who suffered loss of his car and garden, said, "I went through the bombing in the second world war in London. I would sooner go through that experience again than the terrible experience through which we have just passed."

ORMOND K. ANDERSON
Public Relations Director
Greater Sydney Conference

Serving Despite Danger



Coming from the United States, but converging for the first time in London, England, the second five-member medical team for aid to eastern Nigeria stopped briefly at the Northern European Division headquarters in St. Albans. Only hours later they were to take up their duties in Nigeria.

The Seventh-day Adventist medical teams work in both eastern and western Nigeria under the auspices of the International Red Cross.

The picture shows (from left) Maurice T. Battle, lay activities secretary of the Northern European Division and director of welfare services, in conversation with the team members: the team director, Dr. Duane W. Bradley, from Lake Port, California; Dr. Paul E. Shakespeare, from Seattle, born of missionary parents in Trinidad; and Dr. A. G. Goude, who spent 1959-1963 at Ahoada Hospital in East Nigeria. Also on the team are Nurse Charlene Riffel, from Loma Linda, and Nurse Margaret Roelke, from Brunswick, Maryland. Both have given mission service.

PAUL SUNDQUIST
Departmental Secretary
Northern European Division

PHILIPPINES:

New Hospital Going Up in Northern Luzon

The groundbreaking ceremony for Cagayan Valley Sanitarium and Hospital was held recently two kilometers north of Santiago, Isabela, Philippines. It will be the largest private hospital in Cagayan Valley. The appropriation for the project is ₱600,000.

Present for the program and banquet were T. C. Murdoch, president of North Philippine Union Mission and chairman of the hospital board; M. G. Jereos, union secretary; and J. C. Medina, president of Northern Luzon Mission. Other guests were Mayor and Mrs. Raymundo Mirando and Vice-Mayor and Mrs. Socorro Cabinilla of Santiago; Lion's District Governor Julian Arman; Dr. Ruben Raymundo, medical director of Bethesda Clinic in San Mateo; and Dr. B. Araneta, architect of the building.

"We have been saving money for years to build this hospital," Elder Murdoch commented. He said that Dr. Fernando could have gone to Manila or the United States, but he stayed to help the people and had cast his lot in Cagayan Valley. "It is our plan to supply this hospital with the best equipment," Elder Murdoch concluded.

S. G. MIRAFLORES
Principal, Northeast Luzon Academy

GREECE:

Leader Reports How God Works for His People

[Report given at the annual meeting of the Southern European Division.—Eps.]

In Greece, which has a population of about 9 million, the number of Adventists is small (about 250), but their courage is large. Our faithful members have the vision and hope that with the grace of God they will be able to preach Christ to the entire country of Greece.

Greece is definitely not closed to the gospel. There are many open doors and many opportunities for evangelism. It is a land that presents a discouraging picture at times, but in this picture there are also great hopes. We have sufficient evidences and miraculous happenings to indicate to us that the Holy Spirit is definitely working on the hearts of the Greeks. Even though we are restricted to meetings only in our own churches and halls, and even though our work is carried on in the midst of all types of difficulties, we see the workings of the Holy Spirit.

Let me give you several examples of how God is working in Greece. Again this year we received permission to rent a booth at the International Fair of Thessaloniki. Because of the central location of our booth and because of its attractive arrangement, we were able to draw the attention of thousands. In addition to the selling and distribution of our literature, we showed temperance films,

such as *One in 20,000* and *Verdict at 1:32*.

We are also able to report the story of the conversion and baptism of two persons on the small Greek island of Lesbos. An Adventist woman, who is now living in the United States, lived at one time on this island, and during her stay there she shared her faith with others. The seed of truth was sown. Several months ago we received a letter from a man on the island begging us to send someone to visit Lesbos. We were surprised when we received this letter and still more surprised when we found out that a small group had begun to keep the Sabbath. During August (1968) two believers in this group were baptized, and we believe that still others will follow.

In the area of Nigrita, which is in Macedonia, we have a small chapel, with members scattered throughout the surrounding countryside. Lately one of the local newspapers began to print a series of Bible topics from one of our books. Even though opposition was created, these are continuing, and many individuals have expressed their appreciation for them. The over-all circulation of the newspaper has increased because of these articles, and they are opening the doors and hearts of many.

During October, Fernon Retzer, of the General Conference Sabbath School Department, visited us. One of his main themes was branch Sabbath schools. We have attempted in the short time since his visit to put into practice the things we learned. We already have a number of branch Sabbath schools and with God's help we will establish many more.

Crete is the largest of the 250 Greek islands. Its population is about 500,000. Following many difficulties and disappointments, we were able to purchase a piece of property, which is now being prepared as a hall. This hall is in a good location, and we hope that it will be a center of evangelism for the entire island.

One of the most encouraging experiences we had during 1968 has to do with a new literature evangelist in Thessaloniki, the capital of Macedonia. For years now we have been trying to recruit a regular literature evangelist for this large city. Our efforts seemed to be in vain. Now God has opened this door. Here is how He worked:

About three years ago a young woman from one of the villages of Macedonia went to West Germany to find work. There she came into contact with an Adventist girl. She told her one day that her parents had been studying the Bible for years but had not yet found the true church. The Adventist girl visited Greece one summer and, with one of our ministers, called on the parents of her friend. This was the beginning of an experience that has grown and grown.

The father immediately began Bible studies with our minister, and soon his wife, other members of the family, and villagers were also following the studies. The father and mother were both baptized and continued to work for their grown children.

They had a son who was serving in the

Brief News

FAR EASTERN DIVISION

✦ Alfrits Pasuhuk has retired from active service after serving 44 years in pastoral, editorial, and administrative work in Indonesia. His last post was the presidency of the South Celebes Mission in the East Indonesia Union Mission.

✦ For a period of six months in 1968 the average occupancy of the Saigon Adventist Hospital in Vietnam was 53. That is 15 more than the number of beds in the institution. The extra patients were placed on stretchers, cots, or the floor of the overcrowded hospital. This report was given by the medical director, Dr. Jess Holm, at the annual session of the Southeast Asia Union Mission in Singapore.

✦ Twenty-five more political prisoners have been baptized in a prison near Saigon, Vietnam. The conversions have come as the direct result of work of laymen at the prison. A year ago 40 prisoners were baptized on a Sabbath when General Conference President Robert H. Pierson attended a prison worship service.

✦ Pioneer medical work is being done on the island of Borneo by Dr. Reginald Rice, formerly of Guam. He is establishing a new clinic in the city of Sandaken, largest city of Sabah on Borneo.

✦ The Far East's only pioneer bush missionary, William Smith, of Sabah, Borneo, was responsible for nearly 200 baptisms in 1968 in the Goshen area of the mission. He is a district leader with national teachers and pastors under his direction.

✦ A total of 15 radio programs are being presented monthly over Radio Sarawak, all on a public-service basis. The programs include medical and religious subjects. And some are beamed at young people.

✦ The Far Eastern Division Hospital Accrediting Board has handed down full accreditation status for the Tokyo Sanitarium and Hospital in Japan, and the Manila Sanitarium and Hospital in the Philippines. Dr. G. C. Ekvall, medical secretary of the division, says that four other hospitals in the division were given provisional accreditation. They are Youngberg Memorial Hospital, Singapore; Adventist Medical Center, Okinawa; Adventist Sanitarium and Hospital, Tsuen Wan, Hong Kong; and the Taiwan Sanitarium and Hospital, Taipei, Taiwan. They will be given full accreditation when certain requirements are met. The hospital accrediting board met in Indonesia at the time of the annual division committee meeting.

✦ Laymen of the Far East have set a goal of conducting at least 8,315 lay efforts during 1969, according to lay activities secretary of the division, L. A. Shipowick. D. A. ROTH, Correspondent

army in Thessaloniki, and they began writing to him encouraging him to attend the Sunday night evangelistic services in the church. Finally, in order to please his parents, he decided to attend one of the meetings. As he later confessed, during the entire sermon he felt that every word had been prepared just for him.

He began attending every Sunday night meeting, and this past summer he was baptized. In the meantime he had finished his army service and had begun thinking about the kind of work he would engage in. A call was made asking for members to engage in the literature-evangelist work in Thessaloniki. He accepted that call. He has now been working in Thessaloniki for several months, and his success has been outstanding. He has recruited another young man who has also decided to become a regular literature evangelist.

E. DIALEKTAKIS
Secretary-Treasurer
Greek Mission

NEW HEBRIDES:

American Medical Team Assists Aore Hospital

Thirty major operations were performed in a few days by an Adventist medical team from Bakersfield, California, on its recent visit to the New Hebrides Mission.

Led by Dr. Marion Barnard, the team comprised Dr. John Kizziar; Dr. Jo Ellen Barnard (daughter of Dr. Marion Barnard) who is in the second year of

her surgical residency at the White Memorial Hospital in Los Angeles; Dr. Paul Gaver, of San Diego; and surgical nurses Dorothy Touchstone and Mrs. Gaver. Dr. S. A. Farag, secretary of the medical department of the Australasian Division, and his wife, Mrs. Grace Farag, met the team in Noumea, New Caledonia, and proceeded with them to New Hebrides SDA Mission Hospital at Aore.

Consultation began in Santo just as soon as the team arrived from Noumea, and the last operation was completed minutes before the departure of the mission ship *Pacifique* on the final day. Some of the early patients were ready for discharge at that time, but the nursing staff, under Sister Viema Vaciloa, were left with a crowded hospital and a full program caring for those recuperating from surgery.

A considerable amount of equipment was left behind by the team for the use of Dr. Joeli Taoi, medical superintendent of the Aore hospital. He said that he gained professionally from association with the team. Beyond the immediate benefits to those treated, a large amount of good will remains to bless our medical work here. The team also visited some villages on the island of Malekula.

Visiting the South Pacific mission field was not a novel experience for these doctors. Most of the team members had participated in similar programs in past years.

This service, performed at considerable personal expense, has earned the gratitude of the workers in this area.

DEAN GILES
President, New Hebrides Mission

Volunteer medical group during their service in the New Hebrides (from left): Dr. and Mrs. John W. Kizziar, Mrs. Dorothy Touchstone, Dr. and Mrs. Marion C. Barnard, Sr., Dr. Jo Ellen Barnard, Mrs. Grace Farag, and Dr. and Mrs. Paul Gaver. In the background is the *Pacifique*, the Adventist mission launch that serves the New Hebrides.

S. A. FARAG PHOTO





R. S. Watts (right), chairman of the Home Study Institute board, congratulates D. W. Holbrook (left), Mrs. Shirley Johnson, and M. E. Evans on their fifth-place rank.

Home Study Institute Ranks Fifth in Nation

A recent statistical summary by the National University Extension Association places Home Study Institute in fifth place in enrollments among all 69 U.S. college and university correspondence divisions.

Home Study Institute is the extension division in correspondence studies for the Seventh-day Adventist school system and provides correspondence teaching on the elementary, secondary, and college level. It also provides a number of noncredit adult education courses, as well as a popular kindergarten course. HSI was founded in 1909.

The top ten schools as ranked by NUEA with their enrollments are:

1. University of California	45,982
2. University of Nebraska	19,935
3. Texas Technological College	12,275
4. Pennsylvania State University	10,049
5. Home Study Institute	8,160
6. University of Minnesota	7,478
7. Indiana University	7,401
8. University of Arkansas	6,897
9. University of Texas	6,422
10. University of Missouri	5,815

D. W. HOLBROOK
President, Home Study Institute

Atlantic Union

✦ The Atlantic Union Conference gained 1,864 new members during 1968 through baptism and profession of faith. Ministers and laymen alike are setting their goals for a larger increase for 1969.

✦ A smoking education team has recently been organized at Greater Boston Academy and the New England Memorial Hospital of Stoneham, Massachusetts. Involving nearly 30 students, this team has presented demonstrations to five youth groups in the Boston area, and is currently planning engagements with at least eight other school and church groups. The team is under the guidance of Walter E. Kloss, hospital chaplain, and Harold Lickey, associate pastor of the New England Memorial church.

✦ Eight persons have been baptized so far as a result of a series of evangelistic meetings conducted in Portland, Maine, by Joel O. Tompkins, Northern New England Conference evangelist, and Clay-

ton Child, local pastor. Twenty persons are expected to join the church.

✦ The Providence Dorcas Society in Rhode Island recently sponsored a Red Cross medical self-help program, consisting of an eight-week course, one lesson each week. Fourteen certificates each of Red Cross First Aid, Industrial First Aid, and Civil Defense were issued to the 14 persons attending the classes. Interest developed in an advanced course and this class will start soon.

✦ The Southern New England Conference Committee has appointed Richard Barnett as Ministerial Association secretary. For the present he will continue to carry the public relations, radio-TV, and religious liberty departments also.

✦ Dr. Robert N. Rittenhouse has been appointed president of the medical staff at the Marlboro Hospital in Massachusetts, and Dr. Roy G. Gravesen was selected as secretary. Both are members of the Hudson church.

EMMA KIRK, Correspondent

Canadian Union

✦ Following the Bible-in-the-Hand Crusade conducted by pastors Stan Gallant and J. W. Popowich at Moosomin, Saskatchewan, the believers and the newly baptized members organized into a church. William Soloniuk, president of the Manitoba-Saskatchewan Conference, officiated at the December 14 organization meeting. The members hope to purchase a suitable building for a church.

✦ Almost 7,000 people from Niagara Falls, Kitchener, Hamilton, Toronto, and Oshawa, Ontario, have requested information as a result of the It Is Written TV program. About 400 have enrolled in the Bible course.

✦ Six new members were baptized into two Ontario churches, climaxing a three-week series of evangelistic meetings conducted by F. C. J. Pearse from Sudbury, Ontario. Two of those joined the Port Arthur church, and four, the Fort William church.

✦ In Edmonton, Alberta (population 380,000), the recently installed Smokers Dial resulted in the clogging of all the circuits in one exchange. An article in the *Edmonton Journal* quoted the telephone manager as saying, "I've never heard of anything quite like this." Edward Teranski, pastor of the Edmonton Central SDA church, says that during the short time the Smokers Dial was in operation 400 people left their names and addresses indicating that they would like additional information.

✦ Ten were baptized December 21 in Vernon, British Columbia, by D. E. Tinkler. One couple had been attending the branch Sabbath school held in Cherryville, 40 miles from Vernon.

PEARL BROWNING, Correspondent

Central Union

Colorado Workers' Meeting Includes Visit to Capitol

As a part of their workers' meeting program January 20-23, the Colorado Conference working force spent a morning at their State capitol, visiting the houses of legislature and meeting Gov. John A. Love.

Conference leaders gave Governor Love a kukri (a Gurkha knife), symbolizing the need of millions for the gospel of Jesus Christ, and *A Century of Miracles*, representing the work of Seventh-day Adventists to meet the world's need. They also gave him two other books.

A special feature of the four-day workers' meeting was the emphasis on holding Five-Day Stop Smoking plans. Each evening the group attended a Five-Day Plan being conducted at Porter Memorial Hospital by E. E. Christian, hospital chaplain.

The climax of the meeting came when in response to the challenge of R. H. Nightingale, union president, the workers pledged to win 900 persons during 1969. Of this number, laymen are pledged to win 200, the youth 100, and the literature evangelists 60.

C. V. BRAUER
Colorado Departmental Secretary

✦ The literature evangelists in the Colorado Conference saw 50 persons won to the church as a result of their work in 1968. The number of literature evangelists is on the increase in the conference.

✦ Under the leadership of R. A. Sellers, publishing secretary of the Missouri Conference, and his assistants, the literature evangelists placed more than \$348,000 worth of books in the hands of the people in the State. This is a gain of \$122,148.87 over what was delivered in 1967. The publishing department began the year 1969 with four assistants to help the team already working.

✦ F. S. Sanburn presented two temperance programs for the elementary and high school students of Durham, Kansas, recently. They were given at the request of the principal of the high school, Carl Anderson. Each student present was given temperance literature on smoking, drinking, and drugs.

CLARA ANDERSON, Correspondent

Columbia Union

Voice of Prophecy Speaker Helps Celebrate Anniversary

H. M. S. Richards of the Voice of Prophecy was guest speaker at special services February 1, when members of the Laurel, Maryland, church marked the



H. M. S. Richards (right) prepares to light a candle on the fiftieth anniversary cake at services at the Laurel, Maryland, church led by the pastor, Stephen Gifford (left).

fiftieth anniversary of church organization.

Elder Richards, while a student at Washington Missionary College (now Columbia Union College), held meetings in Laurel in 1917. As a result of these meetings a church was organized.

Last summer the members of the congregation completed a new sanctuary west of Laurel. With a membership of only 60, they built a church seating 400. Membership has now doubled.

♦ Russell Burrill, new pastor of the Cumberland, Maryland, church, recently held a series of evangelistic meetings emphasizing reconsecration and rededication of the members in order to prepare for their soul-winning campaign to be conducted in the fall. He is planning soon to have a Five-Day Plan to Stop Smoking.

♦ Rental of an Associated Press teletype machine will now make it possible for WGTS-FM, the Columbia Union College radio station, to provide the public with the fastest news coverage available. Columbia Union College, the Adventist Ministerial Association, and the Potomac Conference have joined forces to improve the production and content of the station's programs. Future plans for the station include a broadcasting workshop for laymen and one for ministers, with the possibility of receiving college credit for course completion.

♦ The Dayton area heart association has awarded a grant for the study of Hodgkin's disease with the electron microscope to Erlo Roth, M.D., associate pathologist at the Kettering Memorial Hospital. The research program initiated two years ago by Dr. Roth at West Virginia University is expected to contribute toward better understanding and more accurate diagnosis of this disease. Dr. Roth and Dr. Glenn W. Bylsma, also a Kettering pathologist, have both been elected to the fellowship of the College of American Pathologists, thus making all four hospital pathologists Fellows of this professional society.

♦ Two departmental reassignments have been made in the Chesapeake Conference. Kenneth Cox, secretary of the lay activities and Sabbath school departments, will also be the coordinator of evangelism.

Roger Dudley will be the temperance secretary in addition to handling his duties as MV secretary.

♦ Two new churches are being planned in the Chesapeake Conference. Members of the Berkeley Springs, West Virginia, church have purchased 12 acres of land for a new church. And a new church will be constructed by the Waldorf, Maryland, congregation. Their old building will be used as a youth chapel.

MORTEN JUBERG, *Correspondent*

Lake Union

♦ Steve Fleming, Kay Stanton, and Bob Slikkers—three students at Grand Ledge Academy in Michigan—and their sponsor, William Brace, recently appeared on Michigan State University's Youth Forum over television. They, along with students from another high school, discussed advantages and disadvantages of attending a parochial school.

♦ For the first time in seven years the Muncie, Indiana, church reached its Vanguard goal in Ingathering. The goal for the church school was \$95, but the five pupils brought in \$607.79—one third of the church's goal.

♦ Illinois Conference leaders recently conducted a meeting specifically for their intern pastors. In this two-day session they received instruction about their responsibilities in denominational work. P. M. Matacio, conference Ministerial Association secretary, opened each session. Assisting him were W. A. Nelson and Elton Dessein, conference president and treasurer, respectively, as well as several pastors of

local churches: R. J. Kloosterhuis, R. A. Lehnhoff, N. D. Kinney, C. G. Tuland, S. K. Lehnhoff, A. Riesen, and J. G. Castro.

♦ Wisconsin Conference workers, under the direction of their president, R. E. Finney, Jr., enjoyed a retreat at Green Lake, January 5-8. Some of those assisting were Franklin Hudgins of Faith for Today; Drs. W. G. C. Murdoch, Siegfried Horn, and E. C. Banks, of Andrews University; A. W. Bauer and W. F. Miller, from the union; Dr. Robert Bruce Pierce, pastor of the City Temple Methodist church in Chicago; and Roland Hegstad, editor of *Liberty* magazine.

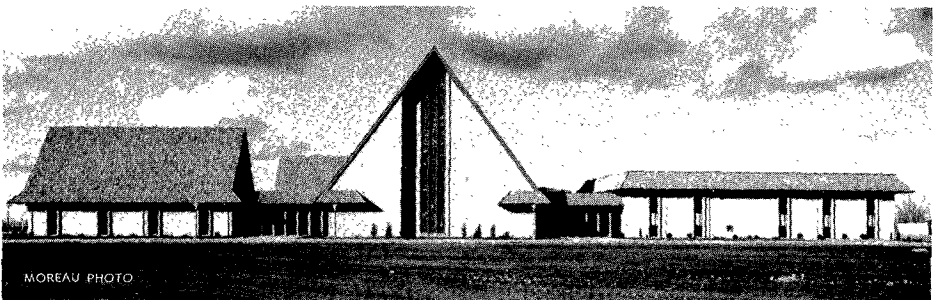
♦ The Ingathering goal for the church school at Champaign, Illinois, was \$250, but the 12 pupils, with the assistance of other children in the church, brought in the record amount of \$1,035.

♦ Dr. Russell T. Smith, recently of Chagrin Falls, Ohio, has joined the medical staff of Battle Creek Sanitarium. Since his graduation from Loma Linda University in 1939, he has served as an instructor at LLU, as medical director of Boulder Sanitarium and Hospital in Colorado, and school physician at Union College in Nebraska. In addition, he has given two periods of short-term service in South America.

MILDRED WADE, *Correspondent*

North Pacific Union

♦ For nine years Mr. and Mrs. Horace Futcher, of the Upper Columbia Conference, have worked as a husband-and-wife literature-evangelist team. During that



First Service in New College Place Church

Willis J. Hackett, vice-president of the General Conference, was speaker for the first Sabbath morning worship service December 21 in the new College Place, Washington, Seventh-day Adventist church.

Groundbreaking ceremony was last March 6 for the new church, which has a seating capacity of 1,500 in the main sanctuary and 200 in the youth chapel. Three faceted art glass windows, containing 12,000 pieces and depicting the three angels' messages, the second coming of Christ, and the Lamb of God, quickly focus the worshiper's attention on the purpose of these new facilities.

Sabbath school can now be conducted for all divisions under the same roof each week, which has not been possible for many years in the Village church on College Avenue. This was the greatest single need that prompted the building program.

Architect was Don Kirkman; builder, Bill Clark; building committee chairman, Dr. I. C. Bohlman. The pastor is William Woodruff. **DIANE DUNLAP-FORSYTH**
Church Press Secretary

time their deliveries have reached nearly \$150,000, and they know of 60 people who have joined the church as a result of their service. They worked 1,916 hours in 1968, had deliveries exceeding \$17,000, and, best of all, saw 12 of their contacts baptized.

✦ "Forward for Christ" was the theme of the Christian Leadership Conference held January 24-26 for 200 MV and Pathfinder leaders of the Washington Conference under the guidance of Don R. Blehm, youth director. Specific topics were presented by W. L. Murrill, conference president; Jake Duran, Bible teacher from San Gabriel, California; N. A. Lindsay, pastor of the Spruce Street church in Seattle; Ray Anderson, MV secretary of British Columbia; Gordon Harris, Book and Bible House manager; Joe Engelkemier and Bruce Moyer, both of Auburn Academy.

✦ Students and faculty of North Puget Junior Academy in Burlington, Washington, moved into two newly constructed classrooms recently. One of the rooms will be used by grades 1-4, and the other as a shop for teaching industrial education. The additional rooms double the school's floor space. Other improvements at the school this year included equipping a room for teaching home economics, expanding the school library, and purchasing a new GMC school bus.

✦ Fifteen adults and as many young people were organized into a full-fledged church at Dillon, Montana, December 7. They are holding services in the VFW Hall while looking for property on which to build.

✦ A new eight-grade church school building is being built in Caldwell, Idaho. In addition to four large classrooms it will have a principal's office, storage rooms, rest-rooms, and other facilities. The school will serve the youth of the Nampa, Caldwell, and the academy areas.

IONE MORGAN, *Correspondent*

Northern Union

✦ Fourteen candidates were baptized in Davenport, Iowa, at the close of a series of tent meetings held last fall by Robert Boggess.

✦ Though severely afflicted with arthritis, Howard Kabrick of Spencer, Iowa, solicited more than \$400 in Ingathering during the recent campaign.

✦ Mankato, Minnesota, reports the highest amount of Investment ever raised, \$500.

✦ The St. Cloud, Minnesota, church, with a membership of 19, set an Investment goal of \$225. This goal was reached during July, but they continued working, and in December they were able to report \$454.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ The newly organized Adventist company in Ely, Nevada, has raised \$441.30 in Ingathering—\$73.56 per capita.

✦ Few churches can claim the surprise of the Porterville church, whose members recently totaled up funds given to pay off a large church debt. They found that they had \$3,000 more than was needed to liquidate the debt.

✦ Donald Gumandoy and Vikki Sekuma are Boy and Girl of the Year among Pathfinders of the Honolulu Central church. At a recent year-end banquet the two youths were honored, and 14 members of the church's Pathfinder Club also received awards for raising more than \$1,700 for Ingathering.

HERBERT FORD, *Correspondent*

Southern Union

✦ Year-end reports for the Florida Conference show 764 baptisms, bringing the membership to 11,476; tithing gain for the year was \$256,000; Ingathering total of \$281,397 made the conference the third highest in North America; publishing sales totaled \$333,451, largest ever delivered in one year in Florida.

✦ Thirty persons were baptized in the Georgia-Cumberland Conference during January as a result of the 11 pulpit exchange meetings conducted by the pastors.

✦ The welfare van of the South Central Conference served at Hazlehurst, Mississippi, at the time of the recent tornado, when many residents of the area were made homeless.

✦ A branch Sabbath school has been organized in Sharon, South Carolina, by Pastor H. D. Colburn. More than 30 attended the first Sabbath. The leader of the Boy Scouts in the area made the Scout building available without charge for the Sabbath services.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

Oklahoma Conference Now Proprietor of Jay Hospital

The Oklahoma Conference has received title to the Jay Memorial Hospital, reports C. W. Skantz, conference president.

The conference assumed operation of this new hospital built by the Jay community three years ago on a long-term lease. This change will enable the hospital

to go forward with a much-needed expansion program. Dr. L. E. C. Joers is administrator.

A church has been erected next to the hospital for the present church membership of 53, and a new school plant has also been built and a two-teacher school organized. W. S. Hancock is chaplain of the hospital and church pastor.

ROBERT RIDER

Oklahoma Departmental Secretary

✦ W. M. Adams, of the General Conference Religious Liberty Department, attended all the workers' meetings in the union during early January in behalf of *Liberty* magazine.

✦ Arkansas-Louisiana Conference workers, meeting January 14, pledged more than \$6,000 for evangelism during 1969. The workers have set a pace that will encourage local churches in raising funds to urge the gospel forward.

✦ A fire destroyed the greater portion of the Bandom furniture manufacturing plant at Gentry, Arkansas, recently. This loss has created an emergency for the Bandom workers in that area and for Ozark Academy students employed at the factory. Immediate action has been taken by the Bandom Corporation to erect a new factory at the same location, providing an even better plant and greater work opportunities at the academy.

✦ Health and Welfare Societies of the Southwest Region Conference are presently engaged in a fund-raising program to purchase and equip a new conference welfare van.

J. N. MORGAN, *Correspondent*

Loma Linda University

More than 50 Loma Linda University students received diplomas January 26, in winter commencement ceremonies at Riverside.

John W. Osborn, president of the Southeastern California Conference, addressed the graduates.

Twelve graduate school candidates received Master's degrees—ten candidates with majors in nursing fields, and one with a major in nutrition received Master of Science degrees; one graduate received a Master of Arts degree with a major in biology.

Sixteen Associate in Science diplomas were awarded to students majoring in nursing who had concluded a two-year study program in the College of Arts and Sciences.

Other degrees conferred in the College of Arts and Sciences included ten Bachelor of Science and eight Bachelor of Arts degrees.

Graduates in the School of Health-Related Professions received one Bachelor of Science and two Associate in Science degrees.

PEGGY HANSON, *Correspondent*

South Seas Adventist Finds Bottle Message

By ANITA HANSEN GARRETT

[The following article is condensed from a newspaper clipping handed to an Adventist physician by the author, who is not a member of the Adventist Church.—Eps.]

Each year thousands of passengers who cruise the South Pacific on the Matson liners *Monterey* and *Mariposa* participate in a ceremony of throwing bottles bearing messages over the side of the ship as the ship crosses the equator in mid-ocean.

Most bottles sink to the bottom or are smashed by the waves as they break over the coral reefs. Even those that reach shore may never be found among the scores of uninhabited small islands of the South Pacific.

My husband, Chet, is one of the very few persons ever to receive a reply to such a message. Last April, while returning from a trip to Australia and New Zealand on the *Monterey*, we lined up along the rail with scores of other passengers. At a blast from the ship's whistle, we hurled our assortment of bottles into the sea.

Seven months later we received an air letter from the British Solomon Islands, one of the very remote areas of the world. We opened it in great excitement. . . .

The neatly typed letter is as follows:

"DEAR SIR:

"As I was walking along the beach near Tataba, which is the main part of my island, there I pick up or find the bottle. From this bottle I saw the paper written by this name and address:

'Chester Garrett

'174 Farragut Avenue,

'California, United States of America.'

"Here is the message was written down:

'This is only an old beer bottle

With a message written on:

Whoever finds this bottle,
Will find the beer's all gone.
But please write to me,
If this message you see,
And I'll buy you a beer
If from you I should hear.'

"But listened here, I am not a man of used a beer, because I am Seventh-Day man, so if this is really beer, well, I want you to change and send me only clothes or any other things, such, dress for children or for the women or men.

"This message I find on the November 17th, 1967, on Friday. Thanks very much. Hope to hear the answer from you. If you don't believe me, I'll going to send you the paper which you wrote down your address and names.

"The heading says, 'Thrown From the S.S. *Monterey* Crossing the Equator.'

"With many thanks, Your Sincerely,
'Gilbert Vae'"

Our map shows a long, narrow island called Santa Isabel in the Solomon group, with little but open ocean between it and the point at which the bottle hit the surf. We assume it is the same as Ysabel. This would mean the bottle drifted more than 2,400 miles in something less than seven months, though we do not know how long it may have lain on the beach. . . .

We were touched by the fact that the finder did not ask for any reward for himself. Naturally we are assembling a package of clothing suitable for the hot, humid climate of the Solomons. With the aid of friends, we expect to send an 11-pound package, the maximum permitted by postal law, with an assortment of garments and yardage for distribution by a man who apparently abides by the tenets of his religion in his faraway corner of the world.



R. E. Barron, temperance secretary (Northern California), formerly education, temperance, and MV secretary (Central States).

E. R. Chinnock, associate MV secretary (Northern California), formerly departmental secretary, Japan Union Mission.

Alvin Kiley, Union College Press, from Columbia Union College Press.

C. I. Tillman, associate publishing secretary (Nebraska), formerly assistant publishing secretary (Iowa).

N. O. Rima, pastor, Hutchinson district (Kansas), from North Dakota.

A. J. Webb, pastor, Snoqualmie, Issaquah, and Carnation churches (Washington), from Oklahoma.

Joseph Fornal, violin teacher, Southwestern Union College, formerly a member of the Erie and Pittsburgh, Pennsylvania, symphonies.

Karl Konrad, chemistry department head, Southwestern Union College, a recent graduate of Illinois Institute of Technology.

Mrs. Eleanor Jones, public relations director, Harding Hospital, Worthington, Ohio, formerly a free-lance feature writer.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Fay P. Welter (graduate of AU), returning as director, Seoul Sanitarium and Hospital Orphanage, Korea, left San Francisco, California, January 14.

Vincent E. Gardner, M.D. (LLU School of Medicine '44), to be relief physician, Okinawa Mission, and Mrs. Gardner, nee Marilyn Smith (WMH School of Nursing '43), of Cortez, Colorado, left Los Angeles, California, January 15.

Larry D. Mahlum (attended Seminaire Adventiste '62-'63; AU '67), to be teacher, Rusangu Secondary School, Monze, Mrs. Mahlum, nee Sandee Wilson (attended AU '62-'63), and two children, of Berrien Springs, Michigan, left New York City, January 15.

COMING EVENTS

1969

Spring Meeting, General Conference Committee, Washington, D.C. March 31-April 3
Five-Day Plan Congress, Sheraton-Chicago Hotel, Chicago, Illinois April 13-17
Columbia Union College Holy Land Tour April 24-May 8
West Indies College Anniversary Celebration Spring North American Missions Congress, Denver, Colorado May 13-17
Health Food Department Sales Convention, New Zealand June
Andrews University Music School, Vienna, Austria June 10-August 19
Loma Linda University Around-the-World Tour Summer
Workshop for Writers, Andrews University, Berrien Springs, Michigan July 7-18
World Youth Congress, Zurich, Switzerland July 22-26
Andrews University Extension School, Beirut, Lebanon July and August
Andrews University Roman Catholic and Reformation Lands Tour July and August
Union College European History Tour July and August
Inter-Union Youth Congress, Nairobi, Kenya, East Africa August 7-10
Malamulo Youth Congress, Malamulo College, Malawasa, Malawi August 20-25

Mombera Youth Congress, Mombera Secondary School and Seminary, Mzimba, Malawi August 28-September 1
Youth Congress, Bloemfontein, Orange Free State, South Africa September
Autumn Council, General Conference Committee, Washington, D.C. October 8-14
Central European Division Council, Hamburg, Germany November 2-7
Mexican Union MV Congress, Mexico City, Mexico December
Trans-Commonwealth Union Conference Youth Congress, Australia December
Trans-Tasman Union Conference Youth Congress, Avondale College, Australia December

1970

Pacific Union College Around-the-World Tour Summer
Union College Tour of Western Europe and the Middle East Summer
Seminary Extension School, Trans-Africa Division December

1971

Youth Congress, Far Eastern Division
Seminary Extension School, Southern European Division, for eight weeks, beginning approximately June 15
Seminary Extension School, Far Eastern Division

Church Calendar

Visitation Evangelism	March 1
Church Lay Activities Offering	March 1
Sabbath School Visitors' Day	March 8
Spring Missions Offering	March 8
Missionary Volunteer Day	March 15
Missionary Volunteer Week	March 15-22
Thirteenth Sabbath Offering (Trans-Africa Division)	March 29
Missionary Magazines Evangelism	April 5-27
Church Lay Activities Offering	April 5
Loma Linda University Offering	April 12
Health and Welfare Evangelism	May 3
Church Lay Activities Offering	May 3
Disaster and Famine Relief Offering	May 10
Spirit of Prophecy Day	May 17

Of Writers, Articles, and Miscellany...

The name Mervyn G. Hardinge is synonymous with scholarship. And this week Dr. Hardinge, who is a professor at and dean of the Loma Linda University School of Public Health, shares some of his research with REVIEW readers in "Do Human Beings Need Meat?" (page 2).

Dr. Hardinge has three earned doctorate degrees—an M.D. from Loma Linda University School of Medicine, a doctorate in public health in nutrition (D.P.H.) from Harvard University School of Public Health, and a Ph.D. in pharmacology from Stanford University School of Medicine. He is a Fellow of the American Heart Association, Council on Arteriosclerosis; a Diplomate of the National Board, Licentiate of the Medical Council of Canada; and he holds membership in an impressive list of Greek-letter societies.

In addition to doing research in the United States, he has had sabbatical study leaves at the University of Glasgow (Scotland) and the University of Cape Town (South Africa). A list of articles that Dr. Hardinge has contributed to technical medical publications would fill a small pamphlet, and a layman would need to

keep a glossary handy in order to simply understand the titles.

As this goes to press, Bertha Fearing, author of "Take a Look at Yourself" (page 9), is with her husband, Andrew C. Fearing, in Krefeld, Germany. Elder Fearing, an associate secretary of the General Conference Ministerial Association, travels much around the world, giving evangelism a boost at ministerial retreats, and occasionally conducting an evangelistic series himself, as he is doing now at Krefeld. Mrs. Fearing has proved to be a real helpmeet for him. She gives health-and-grooming lectures to the ministerial wives at the retreats, as well as occasionally handling a similar series in conjunction with an evangelistic series her husband is conducting.

She is her husband's "at home secretary," caring for his filing and often doing research for his many articles and sermons.

When she is not traveling with him she works as a part-time secretary in the General Conference Lay Activities Department.

We received a telephone call not long ago from a reader in Ohio who was grateful for the Church Calendar because it includes the special offering Sabbaths. He suggested that we point this out to readers who might think this column is only for denominational workers involved in church program planning. The column used to always appear on this page, but now it comes earlier in the magazine, not always in the same place.



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

ECUMENICAL PARISH IN ENGLAND

CORBY, ENGLAND—An experimental ecumenical parish will be established in a suburb of this steel town in northern England with four, and possibly five, churches participating.

Known as the Danesholme Project, after the name of the suburb being built for workers here, it will provide a parish church endorsed by the Anglican, Baptist, Congregationalist, and Methodist churches. Scotch Presbyterians may also join the Danesholme project.

A team of two ministers, one of them episcopally-ordained, will staff the new parish and offer the joint worship, a weekly Eucharist service including the preaching of the Word.

The first 200 workers' houses are expected to be ready for occupancy in Danesholme by 1971, and the ministers will be the first residents, waiting to welcome the new community. By 1976 the suburb is expected to have a population of about 11,000.

Initiation of some new members in the ecumenical congregation will consist of baptism of those who have not received the sacrament, and it will be administered by immersion or sprinkling or pouring in the name of the Trinity. For others, it will be done by public confession of faith in Christ as Lord and Saviour, the laying on of hands with a prayer for the gift of the Holy Spirit, and participation in Holy Communion.

COLLEGE FOR BLACK STUDIES

DETROIT—The Roman Catholic Archdiocese of Detroit has given \$33,956 to Wayne State University for the establishment of a College of Black Studies. Direct recipient of the grant from the Archdiocesan Development Fund was the Association of Black Students at the inner-city State university.

LOW DELINQUENCY AMONG JEWS

LONDON—There is only one Jewish juvenile delinquent among the approximately 10,000 offenders now enrolled in approved British schools, according to reports made public here.

The Park House School in Godalming, Surrey, a corrective home for Jewish boys over age 15, discharged its last Jewish ward. The school's board of directors, which is two-thirds Jewish, may decide to make it an institution for handicapped Jewish children or a home for Jewish children who need care and protection, according to L. H. Crew, headmaster.

Mr. Crew credited the strength of Jewish family life for the low incidence of delinquency among Jews. He said that 80 to 90 per cent of the boys sent to the Park House School came from troubled families and that more often than not they were the product of broken homes.

Review and Herald

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

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

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1-2 and you're all through

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QUALITY FOODS SINCE 1906



Church-State Discussions Held at Headquarters

On February 9 and 10 a meeting of the standing Committee on Church-State Relations for North America was held at the General Conference office. The meeting was called principally to consider whether it would be advisable to accept grants of money from government sources to aid in certain aspects of the educational program of our schools in the United States. The church-state committee gave two days of painstaking, earnest study to this question, using Biblical, Spirit of Prophecy, legal, and other sources of information and guidance.

The committee's report was rendered to a specially called full session of the North American Division Committee on Administration (NADCA), meeting on February 11 and 12. The two-day discussion was most thorough and profitable.

In several of our educational institutions, in the areas of training for the public-service type, health-related professions, some assistance has been received for many years, for example, in the medical and dental schools, the school of public health, and in the training of psychiatric nurses. When a decision is made to relinquish such help, alternate sources of funds must be developed or certain rather expensive programs must be discontinued.

The final action of NADCA, which will be quoted in full in a future REVIEW issue, is to the effect that we hold to the present policy, that we study the policy further to make it more explicit, that we continue our efforts to develop within the church a more adequate flow of income to undergird the needs of our educational system. [A two-part statement by the editor of the REVIEW will begin in next week's issue. The full policy will be published in the March 13 number.—Eds.] W. P. BRADLEY

Southwestern Union Sets All-Time Ingathering Record

The Southwestern Union, under the leadership of B. E. Leach, president, and G. M. Schram, lay activities secretary, has become the first union in the North American Division to reach the Silver Vanguard goal in the history of Ingathering.

Members and workers there raised \$598,500 (a per capita of \$25.01), a gain of \$37,726 over last year's final figure.

The Arkansas-Louisiana Conference, under the direction of E. F. Sherrill, president, and Howard Voss, lay activities secretary, reports a gain of \$27,982 over last year's total. Their per capita is \$30.29. C. C. WEIS

Hawaiian Adventists Serve Victims of Violent Winds

Adventists responded quickly when a windstorm wrecked 65 homes on windward Oahu, Hawaii, February 1. So severe were the winds that cars were blown hun-

dreds of feet, one being blown through the wall of a home.

Scores of church members helped clean debris from homes, and clothing was distributed widely. When urgent calls came for bedding and beds the Hawaiian Mission appealed to Honolulu business houses, which responded generously. Checks have come from citizens who read or heard of the Adventist Church's work.

One woman who gave clothing told mission officials: "I want to become a Seventh-day Adventist. What do I do?" She was invited to a current evangelistic series.

HERBERT FORD

New Book to Aid in Study of Second-Quarter Lessons

An aid in the study of the second-quarter Sabbath school lessons is announced by the Pacific Press. It is *Redeeming Grace*, by Harry W. Lowe.

In leading one to a better knowledge of God, it clears up many puzzling questions concerning predestination, perfection, and the covenants. It puts one on a solid footing scripturally in understanding and explaining controversial subjects such as relationship of law to salvation.

It is available in a quality soft cover at the Book and Bible House for \$1.95.

G. R. NASH

Established Service Groups Aid California Flood Victims

When recent prolonged storms hit southern California, causing extensive flood disaster, several Riverside-San Bernardino County areas were affected.

Churches in the area were prepared to provide relief assistance in several ways. Shortly before Sabbath began on January 24, Santa Ana River banks began to crumble before onrushing water. Norco, La Sierra, and Arlington church members who had been organized into an Adventist Community Service organization to provide manpower in just such situations, received an appeal for help from the Norco Fire Department.

Under the leadership of Jay Robinson, chairman of the Norco group, key individuals in each group were contacted, and they in turn notified members of their group to report to the Norco Fire Department.



Paul Rittenhouse loads food supplies from the Arlington, California, church depot into the conference van to aid flood victims.

Working late into the night, the men filled sandbags and helped shore up weakened riverbanks. The next day Robinson received another appeal for help, and nearly 100 men left church services to help save an area occupied by 35 homes.

In the afternoon the Arlington Pathfinder Church Wagon arrived to supply food for the workers.

Later the Norco fire chief commented to a newspaper representative, "I don't know what would have happened if it hadn't been for the Adventists."

As rains continued into the following week, appeals for food, clothing, and bedding came from the Riverside and Cucamonga areas and goods were sent to both areas in the conference welfare van. As the La Sierra food stock became depleted a call was sent to the La Sierra Teen Torchbearers organization to help gather more food. They in turn contacted grade school rooms. The total response included some 500 cans of food from the grade-school students and 800 cans from community homes. They also received some 500 articles of clothing and bedding.

These articles arrived just in time to fulfill a request from flood victims in the Mira Loma area. Much of these supplies were used for victims being housed in one section of a Mira Loma children's home.

The La Sierra Teen Torchbearer group had been previously organized for this type of solicitation service, having given assistance over several years to a Riverside Easter Seal campaign. Directed by Roland Rhynus, seventh- and eighth-grade mathematics teacher, the 55 junior-high youths were quickly organized to accomplish the project in one evening. Rhynus was assisted by ten adults.

Distribution of goods in the Riverside area was directed by the Kansas Avenue church Dorcas Welfare leader, Autie Rowlett.

Without these well-established organizations this welfare work could not have been accomplished. Disaster occurs without warning, and organizations must be established and workable before disaster is expected.

JACK HARRIS

IN BRIEF

† Britain's Ingathering total for 1968 was the highest ever—£100,456 (\$241,000), most of which was gathered in small donations by 5,500 volunteer house-to-house collectors.

† Two hundred and six new members were added to Seventh-day Adventist churches in Britain during a recent three-month period. Total membership in Great Britain is now 11,632.

† Deaths: Dr. Hope H. Hayton, for 27 years an academy and college teacher, January 15, at Corona, California; Mrs. Philippa Vanderberg, wife of Hermon Vanderberg, pastor-evangelist, Monrovia, Liberia, as a result of an automobile accident February 6; James T. Thompson, who served 27 years in the South American Division, February 9, at St. Helena, California.