

PENCIL DRAWING BY H. F. KELLOGG

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A MONOLITHIC Church Union Threatens

By THEODORE CARCICH

SLOWLY but surely the churches of Christendom are consolidating. Documenting this movement are the significant church mergers completed and contemplated.

On the world level, the World Council of Churches, under the leadership of Dr. Eugene Carson Blake, has initiated more than 40 such negotiations, involving 200 denominations in more than 30 countries.

Two recent and surprising additions to the World Council were the million-member Pentecostal Church of Brazil and the three million independent, indigenous church of the Kimbanquists of the Congo. Claiming a 400 million membership, the council's ultimate aim is to combine the Protestant, Roman Catholic, and Greek Cath-

olic communions in a worldwide church union.

In the United States the catalyst in the church union movement is the National Council of Churches. Some 34 denominations, 41 million church members, 140,000 churches, and 110,000 clergymen make up its membership. Long known as just a federation of service agencies, the newly oriented and efficiently manned council now probes into every area of church life. Consciously or unconsciously, this amazing monolithic structure suggests and directs the theological, educational, sociological, and political life of its member churches.

Manifesting great interest in social improvement and the building of a better world, the National Council readily seeks liaison with secular agencies concerned with

similar projects. Of necessity such a program minimizes the preaching of a distinctive gospel for the converting of individuals, thereby toning down doctrinal differences so as to divert all organizational strength into solving the great social problems facing man.

Consequently, the National Council finds itself involved repeatedly with social and political problems, which, in my estimation, is not the prime concern of the Christian church. The nature of the involvement tends to influence legislation that prepares the foundation (though this may be unintentional, but under the circumstances unavoidable) for a church-dominated government.

Working toward the same general goals as the National Council but within a more limited sphere,

the Consultation on Church Union (COCU), a merger committee organized ten years ago representing 25 million Protestants in nine denominations, is working toward organic union of their respective churches by 1972.

If the COCU proposal is endorsed by the participating churches, a new 25 million member church called the Church of Christ Uniting would result.

While the quest for church unity in America is not something new, the movement was given a tremendous boost when Pope John XXIII convened Vatican II. The ecumenical overtones of the Roman council affected structural, not doctrinal, changes in the papacy as would contribute to unity.

As a result, following Vatican II, official agencies promoting rapprochement between Romanists and non-Romanists were established all over the world. These agencies encourage dialog and communication with all religionists. Accordingly, we now witness the amazing spectacle of Roman Catholic officials and theologians being invited to staff membership on Protestant councils, while church conventions include them in their program.

Hands Across the Gulf

Looking beyond the internal discussions and organizational tinkering engendered within the Roman Catholic Church by Vatican II, the student of Bible prophecy detects in the Roman ecumenical objectives an extending of "hands—hands that eventually will clasp across the gulf separating Romanism and Protestantism. Candor compels the admission that of the two, Protestantism has changed the most and that the "deadly wound" is almost healed.

Whether one concedes the foregoing or not, he has to recognize the serious talks for Protestant-Catholic-Orthodox unity being fostered by organizations such as the American Church Union. Speaking as a member of that body, Episcopal Bishop C. Kilmer Myers some time ago said, "We Anglicans and Protestant Christians ought to re-examine our relationship to the Holy See as the chief spokesman

for the Christian community in the world."

Bishop Myers continued by saying, "We should, I for one believe, acknowledge him as the chief pastor of the Christian family and we should joyfully acclaim him as the Holy Father in God of the Universal Church."¹ Obviously, this statement is a drastic change from what his spiritual forefathers have said.

However, while we as Seventh-day Adventists would not presume to judge the motives of individuals and organizations earnestly striving to improve the social condition of mankind, we would be derelict in our duty if we did not point out where this type of ecclesiastical unity would lead the churches. In our opinion the unity envisioned in this monolithic church organization constitutes in whole, or in part, a fulfillment of Revelation 13:14-17.

Our understanding of this frightful coalition that would by force subvert the consciences of men is spelled out in the following words:

"The beast' mentioned in this passage, whose worship is enforced by the two-horned beast, is the first, or the leopardlike beast of Revelation 13—the papacy. The 'image to the beast' represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas."² "When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the state to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image to the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result."³

History to Be Repeated

Some would argue that this could never happen in our enlightened age. Such would do well to evaluate their opinion in the light of history and Bible prophecy. History records that it happened in the past; prophecy declares that it will happen again. For our benefit, God's servant equates the two so that we might recognize its fulfillment in our day and not be deceived.

We read: "When the early church became corrupted by departing from the simplicity of the gospel and accepted heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people, she sought the support of secular power. The result was the papacy, a church that controlled the power of the state and employed it to further her own ends, especially for the punishment of 'heresy.' In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the state will also be employed by the church to accomplish her own ends."⁴

Clearly the stage is set for the fulfillment of that which we have read. Crime, violence, and a disregard for authority plague the world. Governments seem powerless to halt the mounting anarchy. In desperation rulers and lawmakers will turn to the church for assistance in stemming the lawlessness rampant in the earth. As Seventh-day Adventists we need not guess what this union of church and state will mean to us, for it is followed by a great time of trouble for God's people. (See *The Great Controversy*, pp. 603-634.)

To Prepare a People

Let it be understood now and always that the onrushing world events provide us no reason to make the work of governments more difficult or to work in a manner that would mark us as advocating treason. We repeat, this is not our work. Our work is to prepare a people to stand in the great day of God. Therefore, "the less we make direct charges against authorities and powers, the greater work we shall be able to accomplish, both in America and in foreign countries."⁵

Now, while ominous clouds are gathering on the horizon, is the time to seek repentance, forgiveness of sins, and the power of the Holy Spirit to overcome every inherited and cultivated tendency toward evil. At this time, while the work of salvation is closing in the heavenly sanctuary, is the time for God's people to (To page 14)

What's the Best Way to Say It?

By BRUCE R. BOYER

ADVENTISTS are a people of destiny, possessing a message that today's world desperately needs. Our problem is not what to say but how to say it.

The minds of people are being saturated with a mass of secular philosophy and conditioned by a materialistic way of life that tends to erode the person's will to think for himself. However, before we can communicate the Adventist message to men, we need their attention. If people aren't listening, what's the use of talking?

How can we draw attention to the Adventist message? The best way is through the lives of individual Adventists. Regardless of how we communicate our message, sooner or later the person we are attempting to reach will come into contact with a personal representative of the Adventist message. We are told that "the truth spoken will judge them in the great day of final reckoning. And with some souls the manner of the one delivering the message will determine its reception or rejection."—*Christ's Object Lessons*, p. 336. Someone has said, "What you are speaks so loud that I can't hear what you say."

The person being introduced to the Adventist message will soon discern whether the person's zeal is genuine or put on. Converted Adventist Christians will be loving and lovable Christians with compassion for people and their needs.

Adventists have something to say about the imminent return of Jesus Christ. Who will listen if our lives do not show evidence of preparation for the event we talk about?

Adventists have something to say about health. Who will listen if we ourselves ignore or belittle health principles? Who is going to listen to a sick person's advice on health?

Adventists have something to say about Christian education. Who will listen if we send our children to the schools of the world or try to remodel

our system until it mirrors the world's practice?

Adventists have something to say about happiness. Who is going to listen to an unhappy or bitter or cynical person talk about how to be happy? Radiant, happy, healthy Christians draw attention like a magnet draws steel.

God has given His people information and counsel which, if followed, will give them salvation in its broadest meaning; that is, when following the Lord's guidance the Christian today will not make the mistakes of poor judgment or follow unwise health practices, and thus will be saved *from* their consequences here and now as well as saved *for* eternal life. Think of what a positive force Adventist people throughout the world would be if we *all* lived up to the counsel God has given us. People would come knocking on our doors to learn our secret of prosperity, health, and happiness.

"Through Israel the way was to be prepared for the diffusion of His light to the whole world. . . . He designed that the principles revealed through His people should be the means of restoring the moral image of God in man. . . .

"Their obedience to the law of God would make them marvels of prosperity before the nations of the world. . . . The glory of God, His majesty and power, were to be revealed in all their prosperity."—*Ibid.*, pp. 286-288.

The best way to catch the world's attention so that men will hear our message is through the life of a converted Seventh-day Adventist Christian. This is our best recommendation. Without this, most people either won't listen to what we have to say or, if heard, the impact of the message will be greatly weakened.

However, when we do succeed in catching the attention of the public, we should utilize every avenue of communication available.

Some of the greatest truths ever presented by Jesus were told to one

person. For example, the marvelous truth of conversion was revealed to Nicodemus. Is there a more effective avenue to reach the human mind than through person-to-person contact, through one mind meeting another mind?

Group studies also are important. Jesus limited the size of His special group of disciples to 12. Many truths never presented to the multitude were shared with this group of 12. Participants in a small group discussion put something into it, and therefore get more out of it.

Preaching the Word to a larger audience is another avenue used by Jesus and the disciples. Such forms of evangelism are still fruitful means for adding to the church.

A Famine Abroad

However, effective speaking even on religious themes may not be preaching the Word of God. A famine is abroad—"not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11). Thank God that Adventists have a relevant message to preach today. They should preach through the power of converted individual lives. They should preach in their daily conversation; they should preach in their homes, at work, from the pulpit, over the radio waves, and on television. They should speak their message loudly and clearly through the power of the Holy Spirit because, indeed, they have something to say.

Another avenue of communication is the printed page. It is amazing how the century-old phrases "like streams of light" and "like leaves of autumn" describe our publishing work today. Adventist publications are among the best in the world. We have the content; we have the quality. Our task remains to place our publications in the hands of the people. The army of literature evangelists is a remarkable army, but its size should be increased. The printed page is still a most valuable tool in reaching minds. Long after the literature evangelist has gone, the printed page remains. As it is read and studied, the Holy Spirit is present to bring conviction to the mind.

A largely unexploited avenue of communicating our message to the public is newspaper, magazine, and billboard advertisements. This avenue, along with radio and TV, has special significance in the large cities of the world where personal work is more difficult.

Adventists have something to say. Let us all be a channel through which God's Word can be clearly heard and favorably received. ♦♦

We Should Not Lust as They Lusted

By A. W. TRUMAN, M.D.

THE psalmist stated a divine, eternal principle when he penned the words, "For the Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly" (Ps. 84: 11).

All of God's statutes, restrictions, and prohibitions are given, not to exercise His authority, but "for our good always, that he might preserve us alive" (Deut. 6:24; cf. chap. 5:33).

How far does one read in the Bible before his attention is directed to the diet question? The first chapter of the book contains instruction about man's diet.

Would not God select the best foods for man? In the perfect world that God created was the life of any creature to be sustained by the sacrifice of the life of any other creature? Were the strong to prey upon the weak as they now do? What diet did God appoint for man whom He had created in His own image?

"And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat [food]" (Gen. 1:29). This diet included the seeds and the fruits of herbs and trees. Was not this a good and adequate diet? Did it lack any now known nutritive elements? Has medical science been able to improve upon this diet? How long could man subsist upon it? The Inspired Record lists one man, Jared, who lived 962 years, and another, Methuselah, who thrived 969 years.

Apparently there is a relationship

between what one eats and how he acts. Let us cast a diet line right through the animal kingdom, separating the carnivora (flesh eaters) from the herbivora (vegetable and fruit eaters). Among the flesh eaters we have animals such as the lion, the tiger, the leopard, the panther, the wolf, and the hyena. What is the nature of these creatures? Without exception, they are snarly, vicious, dangerous, ferocious beasts of prey, feasting upon the bloody, quivering carcasses of their victims. Who would dare say that their diet is not related to their disposition? Among the vegetable eaters we have animals such as the elephant, the moose, the elk, the deer, the sheep, the goat, the horse, and the ox. In general, these are calm, tranquil, peaceable, and easily domesticated creatures.

Although being fed with "angel's food," the "corn of heaven," the Israelites of old were always grumbling about their diet and lusting for that which an all-wise Providence had withheld for their highest physical, mental, and spiritual good. "[They] lusted exceedingly in the wilderness, and tempted God in the desert" (Ps. 106:14).

Does the Bible tell us what they "lusted" after? "And they tempted God in their heart by asking meat for their lust. Yea, they spake against God; they said, Can God furnish a table in the wilderness? . . . Can he provide flesh for his people?" (Ps. 78:18-20). "He gave them their request; but sent leanness into their soul" (chap. 106:15).

Results of Intemperance

And what was the end result? They ended up in a cemetery called Kibroth-hattaavah (graves of lust) for "there they buried the people that lusted" (Num. 11:34). Flesh foods were not permitted by God in man's diet until many centuries after his creation, when a great world catastrophe, Noah's flood, created a notable food scarcity. All vegetation had been destroyed, and flesh foods were added to man's diet.

"And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply. . . . Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things" (Gen. 9:1-3).

While working in the Eastern States, we went into a large supermarket and inquired: "Do you have canned rattlesnakes?" "Yes, we have them." We purchased a can of diamond-back rattlers. "Do you have canned octopus?" "Yes, we have it."

We purchased a can. "Do you have fried grasshoppers?" "Yes." We made a purchase. "Do you have fried worms?" "Yes." We purchased a tin. "Do you have canned snails?" "Yes." We added these. "Do you have chocolate-coated ants?" "No, we do not." I purchased a package elsewhere. I said to the market clerk, "Do people purchase these things?" "Of course, they do. That is why we stock them. Of course, they are expensive delicacies."

In the fifth chapter of Genesis there is recorded the life span of the patriarchs of the eight generations extending to Noah—men who lived before flesh foods were added to man's diet. These had an average life of more than 900 years.

The nine generations immediately succeeding the Flood, when flesh foods were added, had an average life span of only about 333 years (see Gen. 11)—a notable drop from the more than 900 years.

Time Now to Prepare

When better and safer foods make it possible, is it not high time for those who are preparing for translation from earth's old sod to the sea of glass to be getting accustomed to the better foods of that better country? Is it not true that with Eden restored, Edenic conditions, including man's original diet, will again prevail?

Suppose those who are accustomed to a highly stimulating flesh diet should be suddenly transported to heaven. Would their craving for flesh foods be satisfied with the simple, natural foods provided there, or would they, within a week, be grumbling and complaining about the diet, and lusting for the flesh pots of earth?

Do we not have the answer in the experience of ancient Israel? Though they all got out of Egypt, crossed the Red Sea, drank of that "spiritual Rock," ate the same "spiritual meat," were all shielded from the hot desert sun by the Lord's cloudy umbrella, they "all" crossed that "howling wilderness" to the brink of Jordan, "with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted" (1 Cor. 10:5, 6).

If the Israelites could not reach an earthly Canaan without giving heed to all of God's instructions, including those respecting their diet, how can we hope to reach the heavenly Canaan unless we succeed where they failed? ♦♦

Limitations to Omnipotence?

By D. A. DELAFIELD

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

I WAS working on a cupboard door in the kitchen when an important part of the magnetic catch I was installing fell from my hand to the floor, and, of all places, on the side of the stove next to the wall! An inch or so of space lay between. It was next to impossible to get it out. Vexed, I thought, Why does the Lord permit these irritating little things to happen that He could easily prevent? He is omnipotent, and yet in this case He did nothing to interfere to keep that part from falling into an almost inaccessible place. Is it because God is limited that He refuses to help us in little things as well as in big things? In the face of His promises to be with us and help us in life's daily routines, I wondered, are there limitations to omnipotence? Limitations! Judging from the machinations of human minds, there are. But really, there aren't.

The limitations are in the human mind and its smallness to grasp the providences of life. One of the first lessons to learn is that God operates His universe according to laws He Himself has set. And while it is true that God is greater than His laws, He works in harmony with them when the best interests of His cause can be served. And when that steel part fell from the magnetic catch it fell in the direction it was headed, and the law of gravitation did the rest. And God did nothing to intervene. In like manner, when two automobiles careen down the road and one of them runs out of control, it will head in the direction that inertia takes it, and God will do nothing about it unless there is some specific reason why He should perform a miracle.

There are no limitations to omnipotence. God could prevent disease from striking down a loved one. He could prevent an accident from taking the toll of some friend on the highway. He could divert a bullet that instead finds its target in the breast of a husband fighting in some faraway battlefield. Why doesn't He do these things? The truth of the

matter is that at times He does intervene, and that miraculously. But not always. And these occasions when He intervenes represent for us a call to constant faith. For who knows what God will do and all of the reasons why He acts the way He does? No man knows this, nor will we ever know. But we do know that "God is love" and that nothing that happens is permitted for purposes of evil. All things work together for good. They "work together" like the elements in a chemical broth to produce a valuable, much-needed compound. And in it all, Providence is the catalyst.

"I know the thoughts that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you

FOR THE YOUNGER SET

Crutches for Donnie

By INEZ BRASIER

ROGER, Kathie, and Sherrie sat under their picnic tree.

"It is just terrible," Sherrie said as she blinked her eyes hard. "Donnie can't run the fastest anymore."

Roger added, "He can't even walk. My mother says he can learn to walk if he has crutches. But he has been in the hospital so long that his dad hasn't any money to buy them."

Sherrie turned to look across the street to the house where Donnie and his father and mother had come to live. "I wish we could do something," she said. She thought so hard that her face was all wrinkled. "I know! Let's count how much we have in our banks."

Roger jumped up. "Say! That's it! I'll be the first one back here with mine."

When they all got back, Roger shook his bank. "It's so full that it can't hold another dime or nickel or penny!"

Sherrie held her bank upside down so the nickels and even quarters could drop into her lap.

Kathie shook her little-dog bank. "This is all I have. I wonder if we have enough." She wiped tears away.

"Don't worry, Kathie. Donnie will walk again soon, even if he can't walk much."

Kathie watched as Roger took a piece of paper and a short pencil from his pocket. Then she and Sherrie counted with him.

"It's enough! It has to be enough.

an expected end." But people say, Oh, it takes so long for the end to show up; that is, for the benevolent result that I would like to see. Yes, and in the meantime we learn patience.

When Jesus permitted Lazarus to die, the laws of nature operated according to their usual development. Think, however, of what would have happened if Lazarus had not died, if he had been remarkably restored to health by, let us say, an earlier visit of Christ. That miracle which was of all miracles a crowning act of Christ's Messiahship and divinity would not have been performed. Mary and Martha would have missed the greatest lesson of faith that they ever learned in their lives. The disciples, too, would have suffered a loss. However, no one actually lost a thing; everyone was a gainer as a result of the events that transpired. So through the ages have we humans—every one of us—been the gainers from God's mercies. God's providences work with a long-range view in mind. All things do work together for good. ♦♦

Please, Roger, hurry and count it again."

Roger counted all the pennies and nickels and quarters again. Yes, it was enough to get crutches. It had to be.

Sherrie shook her bank to see if it held one more nickel. "Let's ask your mother if this really is enough."

Roger stood up tall and looked very serious. "Are you girls sure you want us to get crutches for Donnie?"

"Oh, Roger, Donnie needs crutches to help him walk." Sherrie looked at Kathie. "Isn't that so?"

Kathie wiped more tears away. "I won't be selfish. I won't. We can save for what we wanted to get some other time. Let's go right now to find out if we have enough."

"Mother," Roger called as they stopped by the garden. "You heard us counting. Do you think we have enough?"

"Why don't you call your father?"

Roger turned handsprings when he came back from talking with father. "Daddy says sure, it is more than enough, and he will bring the crutches when he comes home; and we can give him the money then. And he will be home soon."

"And then we will all go over to tell Donnie we want him to hurry to learn to use them and come to our picnic tree." Kathie shook her bank again. Even though there wasn't even a penny in it, she was happy. She just knew Jesus wanted them to help Donnie.

on being



By **RICHARD R. MINESINGER**

Generation—what an overworked word. The now generation. The beat generation. The lost generation. Of course, you never hear of the forgotten generation. That's my generation. I'm thirty.

The now generation says, "Don't trust anyone over thirty." The over-thirty generation feels complimented at not being trusted. So what do you do if you're thirty?

In many ways those born around 1940 could be called the Lucky Generation. The depression was soon to be a memory. If we were "sadly" too young for the last glorious wars of consensus, at least we were "thankfully" too old for the first war by Presidential fiat. The cult of science still had enough vigor to be awesomely attractive. Enough of the old guideposts to morality were still standing so we at least had the pain of conscience to tell us we were alive. We had just become politically aware when J.F.K.'s comet flashed briefly through our sky. The battle for material things had not yet been so thoroughly won by our parents that there was nothing left for us to conquer.

A lucky generation? Maybe. But it can all add up to a glorious kind of mediocrity—cleaning up the odds and ends from jobs half done before us. Never being forced by current events to look closely at ourselves or others, we let the chance for orderly change slip through our fingers—to be caught a generation later by a confused and frightened mob. But the chance for change has changed. It is now no longer a chance—it is an ultimatum.

How to react to an ultimatum? Much of the new generation rejects that which is past, declaring that it is not prologue; and they seem to worry little about constructing the future. Many who are more than thirty cling frantically to what they think are old landmarks, which in reality are abandoned hostels on a road used only once. But there are voices of moderation and good sense spread all through the generation spectrum. A large seg-

ment of these have been almost entirely forgotten.

I believe we of the forgotten generation have a unique opportunity to serve, for perhaps we hold a unique perspective. We are not yet wedded inseparably to the policies of the past, and for the most part remain uncommitted to the raucous revolt of the present. Hopefully, we are not fatally infected with the cynicism born out of years of frustration with "the system." And, hopefully, we are a bit more mature (not the mature, though, that is synonymous with unthinking compliance) than that part of the Now Generation, which blindly seeks to destroy "the system."

What does all this have to do with our church? Or is the problem one only of the culture and time in which we live? It may indeed be that. It also may reflect an area where the church, as individuals, has drawn certain questionable values from the culture in which it operates, rather than actively transforming all around it into the culture of Jesus Christ. That never happens, you say? Look at your racial attitudes and those of your fellow members and tell me from what culture that value system has been drawn.

So, what shall the church do with its forgotten generation? Invite us in out of the cold. Perhaps we are the last generation who after coming in won't insist on setting fire to the house just to get warm.

In all fairness it should be said that there are some in the church, usually among either the laity or the higher echelons of the organized work, who are always ready to listen and willing to act. But I challenge all—get to know your forgotten generation. You completely overlook us when it comes to choosing a college board (even the now generation gets a hearing there!) or a conference committee. It's true—most of us as yet aren't the big contributors to the alumni fund or the conference educational expansion drive, but when did monetary ability ever insure sincere concern? We're lucky if we can squeeze into the local church

school board where the fate of our children is at least partially decided. Just because the bureaucratic machinery of society works to exclude us doesn't mean that the church must operate in the same way.

Perhaps a word is in order in behalf of that part of the forgotten generation that finds itself most intimately involved with the church. How many conference presidents have been elected under the age of forty, let alone thirty? How long must a man wait to show his initiative? With a few notable exceptions, big-city pastors are not members of my generation.

But shall we despair at being forgotten? By no means Thirty is not the age for despair but the age of action. The most famous Man ever to live set out at age 30 to reconquer the world. And His mission was finished at age thirty-three.

What should we of the forgotten generation work toward? The goals are clear. A more responsive, less rigid church. A more tolerant, less judgmental church. A forward-looking, not reactionary church. A church that really knows how to hate sin but love sinners (people).

If the goals are clear the methods are not. Several things give me pause. Change simply for its own sake can never be a rational goal. Reformer must always be convinced and, hopefully, convincing that their way is better. *Some* of the evidence by way of performance from *some* of the emerging leaders of my generation indicates that we are not different. Our organizations tend toward exclusiveness too. We search for personal prestige and mini-empires.

Too often the difficult has been judged impossible before being attempted. Often we say we have no influence only because we have no immediate place in the power structure. But have we tried to use the avenues open to us? A personal observation was made at a recent conference constituency meeting. With a minimal amount of preliminary planning, a small group of delegates was able to have a sizeable impact on the day's proceedings. Change can be brought about through the mechanisms already established in "the system."

And then there's the problem of just not caring enough to do anything. Perhaps it's because of the fortunate circumstances of most of our lives that many of my generation are infected with this attitude. But no matter the reason, the fact remains that it is a major disease. At a recent alumni homecoming, for example, the "old guard" was all that could be seen. My generation had abdicated its rightful position. This, I contend, is the case in much wider areas. Whereas we can in many cases say we are a forgotten generation, in just as many others we've not bothered to make our presence felt.

Isn't it time we stop talking about doing things and begin doing them? Let's quit huddling in the nest—the convinced convincing the convinced—and learn to fly in new and frightening but certainly fresher and more challenging air. Let's not talk about how the church should change but work to change ourselves and it in the process.

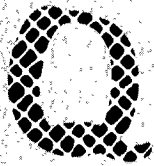
Sterile Peril

By **R. M. WALSH**

"Untouched by human hands"
Is a popular slogan today.
Packaged goods and foodstuffs
Are advertised this way.

"Untouched by human hearts"
Might be our future view,
Our responses mechanized
Until they are "canned" too.

Homemakers' Exchange



In her search for a mate, what qualities should a woman look for in an ideal husband?

► First, be as sure as one person can be about another that he has accepted Christ as his personal Saviour. It follows that the true Christian is trustworthy in other respects.

Second, the ideal husband should have sound values of time and money, and—hopefully—good health and energy. He can then provide satisfactorily for his wife and family.

Third, he should possess the personal trait of tenderness. This causes love to endure and grow throughout the years of marriage, when the brilliant blaze of first love has subsided to an enduring glow.

With such a man as this, a woman will forever know that "come home" feeling that is such a precious part of married love. Not the house, nor the geographical location, but simply where this man is—there, and only there, is home.

Mary Feese

Lake Ozark, Missouri

► A sincere Christian woman in seeking a mate will look for a truly born-again Christian. She will look for a man who is loyal to his family, his friends and associates, and his God. He should never sacrifice principle even to please her. He should have good judgment and not be fanatical.

He should like people and be liked by people. He should not always seek to be with his fiancée alone, and yet he should see to it that they have ample time together to become well acquainted with each other. He should be able to communicate his thoughts, desires, and ideas.

He should be attentive to his fiancée's needs in a crowd as well as when they are alone. He should treat her as an equal—not as a god or a slave. He should be affectionate and tender-hearted, not afraid to express his love. He should be able to admit it when he is wrong. He should be genuinely masculine; therefore, he need not "prove" his masculinity.

He should have the ability and ambition necessary to earn a good living. He should be generous but wise in his giving and spending, both of his time and his money.

He should have some of the same recreational interests as his fiancée and also the same basic ideals for family living. He should be neat and clean.

A woman should choose a man she can be comfortable with at all times, a man she is proud of and one that she does not want to remake.

Opal A. Brooks

Placerville, California

► Thirty-seven years of happily married life (and some contacts with unhappily married women) have led me to feel that one thing is essential in a prospective companion. He must be someone the wife can look up

to. The saddest stories of unhappy homes center around a husband who cannot be looked up to in spiritual matters. Included in this may be his inability to help in the training of the children. For the wife to help in making the living may not be, in itself, a calamity. But if this is caused by the laziness or inefficiency of the husband, it is difficult to respect him as the head of the family. And a woman should be able to look up to her companion intellectually. "Be ye not unequally yoked" applies to more than marrying out of the church.

Helen Frazee

Loveland, Colorado

► If a man truly loves God and follows Him, striving always to do what pleases Him, he will be an ideal husband, for God is love. To follow the ways of God will prove the way of love.

Doris Robbins

Sterling, Colorado

► Maturity and compatibility. Maturity qualifies him to be a husband; compatibility qualifies him to be *your* husband.

Wynelle McCorkle

Columbus, Georgia

► If a girl or woman could associate with the man's family enough to observe how he treats his mother and sisters, she will know how he will treat his wife. Does he remember birthdays and other occasions? Does he give remembrances to his mother at those special times?

How does he react to trying situations? Who takes the initiative in straightening out problems?

When some parent, relative, or friend gets hit hard with bad luck, does your friend help out?

Is he industrious? Has he a regular job with reasonable pay?

How about his health? We cannot foresee everything here, but has he ever had some ailment that might affect your future?

Remember one thing—you won't find a perfect mate. Just balance the scales, pray, and God will lead you.

Shirlee Howard

Greene, New York

► Since true love is the prerequisite of a happy marriage, and "only in the heart where Jesus reigns is it found," in searching for a mate a person should ascertain the sincerity of his Christian experience.

Selflessness, tenderness, and a willingness to accord the other person the right to be an individual, would be the next traits I would look for.

I would want my mate to be willing to talk things over when disagreements arose, as they sometimes do, and continue the discussion until a solution is reached.

I would want a husband who felt that his wife earned an equal share of his money by keeping an orderly, happy home for him.

Last but not least, I would want my mate to be thoughtful of little things, remembering birthdays, special dates, and the early attentions proffered me.

Valerie Cyphers

Oakhurst, California

► Who says she's to get married? If God says she is to get married, would one expect that He has something special in mind? If he has something special in mind, would one imagine that He has *someone* special in mind? Will he necessarily fit the check list of someone who writes in to this column? Perhaps the girl should ask the Lord Himself who her husband is to be.

Proverbial counsel for the man looking for a wife is to go to the Lord, for "a prudent wife is from the Lord" (Prov. 19:14). If a woman striving for prudence would like to be given away by the Lord, it seems she should devote herself entirely to Him, perfecting her character and remaining in His treasury until He sees fit to give her away.

Linda M. Ennis

Wildwood, Georgia

► What a person is inside is what really counts. Thus an ideal husband must be a Christian. A Christian will be clean and neat, for he knows that cleanliness is next to godliness and God is a God of order. A Christian will be happy and have a sense of humor, for he knows that "a merry heart doeth good like a medicine." A Christian will be wise in his use of money, for he knows the Lord has entrusted him with it and he's accountable for it. A Christian will be courteous as Christ was. A Christian will be ambitious, for he knows what Proverbs 6:6 says—"Go to the ant, thou sluggard; consider her ways, and be wise." A Christian will be an ideal mate, for he possesses all the desirable qualities one would desire in a mate. He's a Christian—a follower of Christ.

Mrs. John Kearnes

Salt Lake City, Utah

► I think the following are the best qualities to look for in an ideal husband: fidelity, kindness, ambition, and adaptability.

Fidelity will keep him true to God, his fellowmen, himself, and his wife. Kindness will help both parties over the rough spots that will come in spite of love's young dream. An ambition guided by God will see that his wife is provided for, and that he has energy left over for missionary work of many kinds. And, more important than the last two, adaptability will enable him to do his best no matter what circumstances he may be in, and to make the best of bad situations.

Mrs. Cecil C. Shrock

Wasilla, Alaska

A CALL TO PRAYER

As most Seventh-day Adventists know, the fifty-first session of the General Conference convenes in Atlantic City, New Jersey, June 11-20. Even now delegates from all over the world are making their way toward the United States.

General Conference sessions are never routine, never inconsequential. Their influence is enormous, and reaches out to the four corners of the earth. Their actions affect God's people wherever the church operates.

Since this is so, it is not surprising that members of the remnant church are deeply interested in the coming session. It is understandable also that the leaders of the church have issued a special appeal that every member pray earnestly for God's power and presence to be felt at Atlantic City.

We live in a world that discounts the value of prayer, a world that generally takes the attitude, "What will be will be." We live in a world that believes largely in natural forces, a world that is skeptical about God's ability or willingness to participate in the affairs of men.

But we believe otherwise. We believe in the power of prayer. We believe that prayer is a divinely appointed agency by which human beings cooperate with God in carrying out His purposes. We believe it is part of God's plan to "grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask" (*The Great Controversy*, p. 525). And so, as we look toward the coming General Conference session, we feel a burden to second the call of church leaders for united prayer.

Pray for the Holy Spirit

For what shall we pray? First, for the presence of the Holy Spirit. At Pentecost it was the Spirit that transformed a discouraged, defeated, disconsolate band of believers into a courageous, crusading, conquering church. The Holy Spirit is Heaven's greatest gift, the gift that brings all other blessings in its train. This gift creates a climate of Christian love. It enables aggrieved parties to forgive. It encourages wrongdoers to repent. It enables men and women of differing dispositions, of disparate backgrounds, of diverse races and cultures, of different languages, to see eye to eye and work together in harmony. It makes possible the fulfillment of Christ's prayer, "That they all may be one." So let us pray for an outpouring of God's Spirit at Atlantic City.

Let us pray also that all earthly desires and interests will be swallowed up in the will of God. As the remnant church gathers in quadrennial session, nothing must take priority over the will of God. Humanity must bow before divinity. The Sovereign of the universe must have His way in every heart, in every life, in every action, in every decision, in every choice.

Then let us pray for courage. Courage to lay large plans. Courage to make right decisions. Courage to call for self-denial and sacrifice. Courage to call for separation from the world. The needs of the world and of the church cannot be met by faint hearts. They cannot be met by small plans. They cannot be met by timidity and undue caution. The times demand courage—courage to call sin by its right name, courage to go forward in spite of obstacles, courage to believe that the same God who opened the Red Sea and rolled back the waters of the Jordan River, lives today and will lead His people into the heavenly Canaan.

Let us pray also for the spirit of sacrifice. A World Concern offering will be received June 13. But how "concerned" are we? Are we concerned enough to commit

our resources to the finishing of God's work? Are we concerned enough to delay the purchase of some material object so we may place in God's hands a large offering? Are we willing to forgo some of our wants in order to meet the world's needs?

The Potential of Prayer

Prayer has enormous potential to lift our sights and change our lives. It challenges our attitudes. It calls for reform. It demands something of us. It encourages involvement.

Precisely at this point many lose out. They are content with their lukewarm, Laodicean condition. They prefer to remain comfortable and on the sidelines. They are unwilling to restructure their lives and throw their resources of time, life, and finance into meeting Heaven's claims upon them.

To all we would say, Do not draw back. Respond wholeheartedly to this call to prayer. Plead with God to make Himself real both in your individual life and in the corporate life of the church. Stay on your knees until you break through to the throne room of the Almighty. Linger before God until you feel certain that His mighty power will be revealed at Atlantic City.

May the coming General Conference session be seen, from the perspective of eternity, as the meeting where God Himself took a hand in providing new impetus to the Advent Movement. And may every delegate and church member be able to say in retrospect, "I did my part; I cooperated by preparing the way through prayer and sacrifice."

K. H. W.

HAZARDS OF THE HURRIED LIFE

Recent experience has reminded us once again of the dangers of the hurried, harried life. Flying halfway around the world from a mission field, arriving at destinations at all hours of the day and night, rushing to meet appointments, eating at off-schedule hours, living out of suitcases, and sleeping in three or four different places in one week, is not conducive to orderly living. It is bad for the body, and it is bad for the soul.

Its effects upon the body are generally recognized. We wish to dwell briefly upon the effects it has upon the soul.

When we are hurried, one of the facets of our lives that is most likely to suffer is the devotional. Bible reading may become skimpy, or totally neglected. Prayers may become brief and perfunctory. Consequently, we suffer spiritually.

Temporary travel situations such as we have described may be unavoidable. The spiritual neglect sometimes accompanying it must be avoided.

But, unfortunately, we moderns all too often arrange for ourselves such a frenzied whirligig of daily and yearly living that hurry and scurry becomes routine, which is just the way Satan wants it. For him one of the advantages of today's world is that it tends to keep men and women in a hurry. Well does he know that a person in a hurry is one who is likely to neglect spiritual things.

Perhaps, like the African bearers on a safari who insisted on stopping for a day until their souls caught up with them, some of us need to halt in our hurried programs until our souls can "catch up" with us. Then we may need to discipline ourselves to following a program in which personal devotions are given as much priority as are eating, sleeping, and breathing. This is the way of robust spiritual health.

T. A. D.

Fifty Years in the Congo Reviewed

Fifty years ago our work began in the Congo at our Songa mission station. Today at Kamina a hospital and the beginning of a secondary school stand as a witness and blessing to a large area around Songa.

We are happy that the nurses, Julia Hoel, Marie McCall, and Winifred Pierce have remained with us in spite of living through a frightening night when bandits locked them in a small closet about three feet square after stealing a number of articles from them.

The director of the Songa Hospital, O. J. Rouhe, was a physician at Songa in the forties, and after 15 years in the United States he has returned to help us again.

A few improvements have been made to the hospital over the years, but we lack some of the basic equipment necessary to operate even the most humble hospital. At present a new wing is being completed and a central supply room is under construction. We have beds for this new addition, but we need linen and other items, which we hope will be coming. Although they have no X-ray machine and hardly enough laboratory equipment to make the most simple tests, nothing has deterred the medical personnel as they carry on with what they have. One of the greatest problems is the lack of water, which would bring most hospitals to an abrupt halt. At times they must carry water into the hospital in order to have enough to sterilize the instruments. Only dedicated doctors and nurses could work under such conditions.

I marveled as I made rounds with Don Ross, another brave physician who has been assisting Dr. Rouhe for about a year, realizing, on one hand, how difficult it is to work without certain basic equipment and being amazed, on the other, as to what physicians can do without such tools.

However, we should have an X-ray machine soon and some laboratory equipment is also on the way. Our hospital,

situated far from the city or even any large town, has a marvelous influence that reaches for many miles. Some folks have come from as far as 800 miles, and we must be able to give them the best treatment possible.

Songa Secondary School, some 50 miles from the nearest town of any size, is a wonderful haven for our youth. Although the several hundred acres of land are excellent for farming, we have very few buildings owing to the lack of funds. The secondary school and the primary school use the same classrooms, one group in the morning and the other in the afternoon. Under the able leadership of Alberto Dos Santos, the principal, and with the help of Jean Louis Drouault, the school is developing a creditable program as it works toward providing the necessary six full years of secondary education.

By growing their food, the students are learning to work as well as to study. Many acres of corn, beans, peanuts, pineapple, sweet potatoes, and other foods are now planted.

Max Church, Congo Union educational secretary, conducted a Week of Prayer recently at the school, baptizing 25 young people at the close.

By the light of a pressure lamp I am writing these lines at Masisi, our East Congo Field headquarters. When they move from here into Goma they will have in addition to electricity some new homes, an office building, and a church.

We arrived at Masisi from our North Congo Field, where our headquarters station at Butembo sits on the equator, enjoying a cool climate at an altitude of 7,000 feet. About 1,000 feet lower is our Kivu Adventist Seminary with more than 100 students. We had a pleasant experience up there conducting a Week of Prayer and holding committee meetings. Committee meetings are exciting in the Congo because there are so many new areas opening up to us.

East Congo is often called the Swiss

Alps area of Africa, without the snow. We have many churches out across these hills, and the work is going forward rapidly. But there are many needs and many calls for help.

At Masisi we have a dispensary, a full primary school, and the first year of secondary school, to which many boys come from afar. A few years ago the students lived in small mud or grass huts, where they also cooked for themselves. Although a dormitory was built of mud brick and a metal sheet roof, this leaves much to be desired for the 100 boys it houses.

Our youth here want an education and will endure privation in order to get it. These boys make their own beds of leaves and boards, and with a mat and a blanket or two they manage. Though they still cook for themselves, they seem to be in good health; yet they are happy, for they are being educated.

But this afternoon a tropical storm blew in, sending rain like sheets across the hills, toppling trees as it swept through. During the storm a boy ran over to tell us that the roof had blown off the dormitory. Using a metal roof sheet for an umbrella, I hurried over to inspect the damage.

A third of one side of the roof was completely gone as well as a number of roof sheets on the other side. We are sorry for the 20 boys who were living in that section of the building, for their clothes had been blown away as well as many of their books, and what remained was soaked. The mission will try to repair the dormitory, but with our small budget the task is indeed an added burden. We are very grateful, however, that God was near to protect our young people while the poles and tin roofing sheets were flying about in the wind.

G. M. ELLSTROM
President, Congo Union

PHILIPPINES:

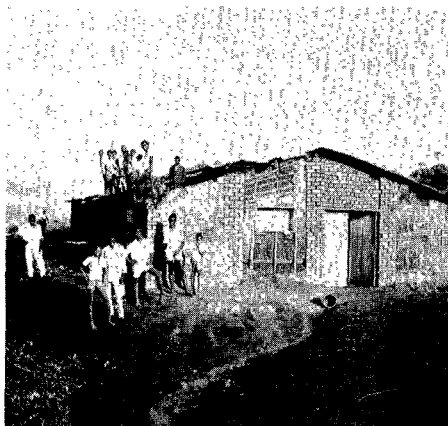
Baptisms in Baesa Church Result From VOP Study

Every quarter during the past five years the Baesa church, in Caloocan City, Philippines, has conducted a baptism as a result of their plan for each member to enroll at least one nonbeliever every quarter in the Voice of Prophecy lessons.

During the past five years, 238 graduates of the Voice of Prophecy course were baptized. Church members had given out 40,080 lessons and instructed 1,670 graduates.

Each member delivers the lesson to the student and gets the answered lessons, scheduling each enrollee to finish the course in two months. Church Bible instructors correct approximately 2,000 lessons a quarter. When the students have finished the course, they are invited to a special Bible class, followed by the baptismal class.

E. J. TANGUNAN
Departmental Secretary
North Philippine Union Mission



(Left): Some of Songa Seminary girls stand in front of their school dormitory. (Right): The boys' dormitory at Masisi shows part of the roof blown off by a tropical storm.



Vietnam Ordination

In a country torn by war, two young men were ordained to the gospel ministry on Sabbath afternoon, March 28, at the conclusion of the seventh biennial session of the Viet Nam Mission.

Those participating in the ordination of Duong-Sau and Ha Doi (front, left to right) were Pham Thien, secretary, Viet Nam Mission; Ralph S. Watts, Jr., president, Southeast Asia Union; H. W. Bedwell, secretary, Far Eastern Division; V. L. Bretsch, president, Viet Nam Mission; Le Huu, educational secretary, Viet Nam Mission; and Don Jacobsen, secretary, ministerial association, Southeast Asia Union.

RALPH S. WATTS, JR.
President, Southeast Asia Union

SOUTH AMERICA:

South America Conducts Courses for Educators

The first specialized professional training for Adventist residence-hall deans outside of the United States was given recently with the assistance of Andrews University. The department of education for the South American Division, at the request of three colleges, arranged for assistance from Andrews University for the offering of summer courses in guidance, administration of residence halls, group dynamics, adolescent psychology, and youth problems.

Alcides Alva, educational secretary of the division, and Mercedes Dyer, of the Andrews University Department of Education, gave the instruction with the help of Mrs. Joao Rabello in Brazil, and Raquel Bellido in Argentina.

Fifty-five administrators, teachers, pastors, and residence-hall personnel from the secondary schools and colleges in Brazil attended these courses at Brazil College in São Paulo, December 29, 1969, through January 19, 1970. Those from Chili, Uruguay, and Argentina attended at River Plate College in Argentina from February 1 to 19. At Inca Un-

ion College there were 45 in attendance from Ecuador, Bolivia, and Peru. The courses were conducted from February 22 to March 15.

Certificates were awarded all who successfully completed the intensive three-week courses.

MERCEDES DYER
Andrews University



Mrs. Ofelia Quintana, dean of women at River Plate College, Argentina, receives her certificate from Mercedes Dyer of AU.



Minister of Health Examines Suzy's Glass Lung

Baroness Serota, Britain's Minister of Health, examines Smoking Suzy's glass lung as Jack Mahon, departmental secretary, North England Conference, observes.

While opening an exhibition of health education materials and equipment at Hamilton House, London, the Minister heartily endorsed the Adventist program of health education in Britain's schools.

Suzy and Sam, the two smoking dolls, are well known throughout Britain as a result of many television appearances. In a recent two-month period the church in Britain received more television publicity for its anti-smoking program than the total of all previous publicity.

JACK MAHON
Departmental Secretary
North England Conference

Brief News

INTER-AMERICAN DIVISION

† The six missions that form the Mexican Union made their greatest mission advance in history during 1969 when they entered 170 new areas and baptized 5,373 persons.

† Seventeen pastors in 1969 were centurions, with five more baptizing between 51 and 99 persons. Lay workers were primarily responsible for at least 12 per cent of all baptisms.

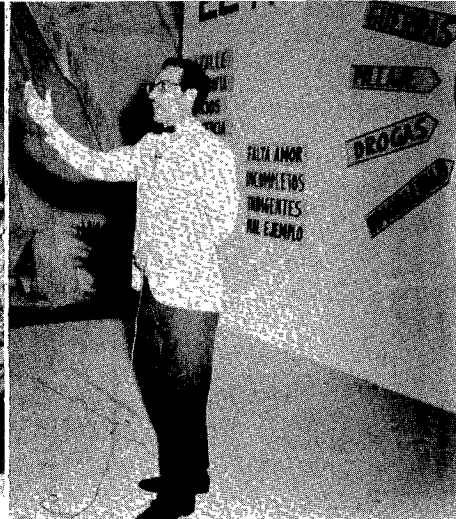
CARLOS E. AESCHLIMANN
Correspondent

FAR EASTERN DIVISION

† The Master of Arts degree was conferred on three overseas students, two Philippine Union College instructors, and one Filipino foreign missionary on April 18 at Philippine Union College. According to Irene Wakeham, dean of the graduate school, nine candidates—the largest number of MA graduates to finish at one time at PUC—are completing requirements in time for the summer graduation.

† For the first time Philippine Union College will have a son of a former senior class president as president of his senior class. Bangele B. Alsaybar, departmental secretary of the North Philippine Union Mission, and his son, Bangele, Jr., are the first father-son team to finish their courses at PUC as presidents of their classes.

D. A. ROTH, Correspondent



Double Evangelistic Campaign at Mayagüez, Puerto Rico

The West Conference evangelistic team, led by Jose P. Valentin, conducts a double effort in Mayagüez, Puerto Rico.

Tuesday through Thursday, meetings are held in a theater; and at the other end of the city, Friday through Sunday, in the air tent. The theater audience ranges from 600 to 900 people each evening and the tent averages 500.

Elder Valentin and his nine assistants have set a goal of 500 baptisms.

JOSE H. FIGUEROA, JR.
West Puerto Rico Conference

Larry Stevens, faculty, Columbia Union College, formerly dean of men, Andrews University.

Carroll L. Westermeyer, assistant librarian, Loma Linda University, Loma Linda campus, from Colorado.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Correction: In the REVIEW AND HERALD dated April 2, 1970, under the month of December, in the North American Division section, it was stated that Mr. and Mrs. Fred W. Ellis, of Superior, Wisconsin, who were sent to West Pakistan, had two children. A letter from Mrs. Ellis' mother informs us this should have read three children.

Edward Hoehn, M.D. (Canadian Union College '20-'22; LLU '28), to be physician Andrews Memorial Hospital, Kingston, Jamaica, and Mrs. Hoehn, nee Faye Fern Felter, of Angwin, California, left Miami, Florida, March 16.

Elvera N. Eckerman (AU '61), returning as teacher West African Union Church School, Accra, Ghana, left New York City, March 24.

Ernest E. von Pohle, M.D. (CUC '24; LLU '36), to be relief physician and medical director Princess Margaret Hospital, Curaçao, Netherlands Antilles, and Mrs. von Pohle, nee Myrtle A. Arkebauer (CUC '22), of Tempe, Arizona; Dr. von Pohle left Phoenix, Arizona, March 26; Mrs. von Pohle left Dallas, Texas, March 30.

Herschel R. Hendley (AU '64), returning as head of theology department Central American Vocational College, Alejuela, Mrs. Hendley, nee Betty Jo Sandoval (PUC '63; San Diego State College, summers '64, '65), and two children crossed the border by car at Laredo, Texas, March 27.

Glenda S. Rolfe (CUC '50; LLU '57), returning as director school of nursing at Taiwan Sanitarium and Hospital, Taipei, left Los Angeles, California, March 30.

R. W. Spalding, M.D. (LLU '34), of Bloomington, Michigan, to be relief physician Bacolod Sanitarium and Hospital, Bacolod City, Philippines, and Mrs. Spalding, nee Helen Louise McElmurry (WS&H '30), left Chicago, Illinois, April 1.

Hampton E. Walker (PUC '54; attended University of Maryland '60-'68), to be Bible teacher Brazil College, and Mrs. Walker, nee Ruby Petrine Lodahl (LLU School of Nursing '38; PUC '41), of Takoma Park, Maryland, left Miami, Florida, April 2.

Julita A. Sellona (M.A. and B.S.N.), to be dean school of nursing at Mountain View College, Malaybalay, Philippines, recently of Glendale, California, and returning to her home division, sailed on the *M/S Philippine President Osmena*, from Los Angeles, California, April 8.

Mrs. Ivan T. Nelson, nee Donna Lee Buckendahl (attended PUC '54; SHS&H '56; WWC '59), and three children, returning to Accra, Ghana, left New York City, April 12. They will rejoin Ivan T. Nelson, who left February 1, and is assistant treasurer of the West African Union Mission.

Keith B. Hassinger, II (AU '64), to be pastor Far Eastern Island Mission, Agana, Guam, Mrs. Hassinger, nee Donna Johnson (CUC '66), and two children, of Albuquerque, New Mexico, left Washington, D.C., April 15.

Adventist Volunteer Service Corps and Other Workers

Viveca L. Black, to teach English in Lake Titicaca Training School, Juliaca, Peru, of Jacksonville, Florida, left Miami, Florida, March 18.

Michael L. Kalebaugh, to be teacher for English Language School, Korean Union Mission, Seoul, Korea, from Angwin, California (PUC), left Los Angeles, California, March 18.

Mario A. Aguillon, to be teacher in Osaka Evangelistic Center, Osaka, Japan, of Angwin, California (PUC), left San Francisco, California, March 22.

Ken Mattson, to be teacher Konola Academy, Monrovia, Liberia, of Brookfield, Illinois (AU), left New York City, March 23.

W. R. BEACH



R. R. Archuleta, pastor, Albuquerque, New Mexico (Texico), formerly pastor (Colorado).

John Erhard, district pastor, Oklahoma City Central church (Oklahoma), from Michigan.

Tom Good, assistant publishing secretary (Arkansas-Louisiana), from a similar position (Oklahoma).

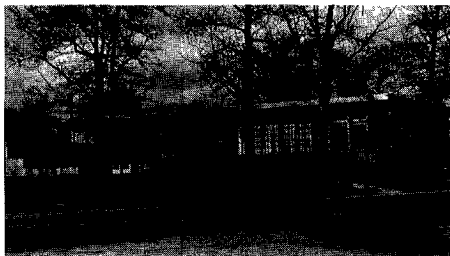
Mrs. Muriel Hamilton, director, Central Service and Emergency Department, Boulder Memorial Hospital (Colorado), a graduate of New England Memorial Hospital School of Nursing.

Denton James, publishing secretary (Oklahoma).

Ralph R. Reedy, publishing secretary (Arkansas-Louisiana), formerly assistant publishing secretary (Carolina).

Rupert A. Snell, associate publishing secretary (Arkansas-Louisiana).

Atlantic Union



Hartford Congregation in Former Synagogue

The Faith church of Seventh-day Adventists, Hartford, Connecticut, is a former Jewish synagogue, situated on one acre of land, with off-street parking. In addition to the 500-seat auditorium the building contains several classrooms, a church office, and a fully equipped kitchen.

ROBERT H. CARTER
Public Relations Director

† Two Spanish companies were organized in Connecticut on April 25 by Lowell L. Bock, Southern New England Conference president. These companies are situated at Hartford and Waterbury.

† On April 11, ten persons were baptized at the Pittsfield, Massachusetts, church by Leonard Westphal.

† Virginia E. Norman has become the first woman to serve as a member of the Northeastern Conference Executive Committee. She was elected by the delegates at the thirteenth biennial session of the conference.

† The Atlantic Union Conference executive committee has loaned the services of the union auditor, F. R. Aldridge, to the Inter-American Division for a short period.

EMMA KIRK, Correspondent

Canadian Union

† Baptisms for the British Columbia Conference during 1969 were 438, the highest on record. The second highest year was 1968, with 276.

† Eight Chinese have been baptized as a result of a Chinese-language radio broadcast in Vancouver, British Columbia. The speaker, Jerry Chang, also operates a Chinese Bible correspondence school and gift-Bible program. Vancouver is said to have the second largest Chinese community in North America.

† The Voice of Good News, a new radio program produced by W. M. Mercer, pastor of Swift Current, Saskatchewan, church, began in April over CKSW, Swift

Current, and CJNS, Shaunavon. The program deals primarily with basic questions and problems facing young people today.

† Paul C. Heubach, professor of applied theology of Loma Linda University, presented a Marriage and Family Life Weekend in the Calgary, Alberta, church, May 8-10. His theme was "The Christian Home in Our Modern World."

† The Ontario-Quebec Conference evangelistic team, headed by H. R. Feyera-bend, began its evangelistic thrust in Thunder Bay on April 23. George Vandeman was featured speaker, April 28 and 29.

THEDA KUESTER, Correspondent

Central Union

† The University of Nebraska Press recently published Dr. Everett N. Dick's book *The Lure of the Land*.

† A Five-Day Plan to Stop Smoking clinic was recently conducted in Kansas City, Kansas. Dr. A. A. Armbruster and H. J. Campbell, chaplain of Shawnee Mission Hospital, presented the materials and helped a large number of people overcome the smoking habit.

† Twenty-five persons were baptized at the close of the series of meetings held in Laramie, Wyoming, by Fordyce W. Detamore, Gordon Henderson, and Norm Nelson.

† The Newcastle, Wyoming, evangelistic crusade conducted by John W. Fowler and Willis M. Adams, the pastor, concluded with 14 persons' being baptized.

† During a group canvass of literature evangelists in Omaha, Nebraska, \$7,599.30 worth of sales was made, prayer was offered in nearly every home, 344 pieces of free literature were distributed, and 82 people were introduced to Voice of Prophecy Bible lessons.

† On April 11, a church of 17 members was organized at Oshkosh, Nebraska.

† Seventeen people were baptized in Salina, Kansas, as the result of a four-week evangelistic series conducted by Carlton Dyer, conference evangelist, and church pastor Dale Culbertson.

CLARA W. ANDERSON, Correspondent

Columbia Union

† The Washington Sanitarium and Hospital has inaugurated a program for the promotion of healthful living among patients, employees, physicians, and persons in the community. Vegetarian entree recipes and diet principles are distributed to patients, short inspirational messages are

placed on the breakfast trays, and a nutrition reference library is being organized. Future plans call for programs for exercise and weight reduction, and for the use of closed-circuit television to present all areas of preventive medicine.

† Cathleen Haas, a Blue Mountain Academy senior from Mantua, New Jersey, won first prize in an essay contest sponsored by Americans for the Competitive Enterprise System.

† Betty Affleje, a Blue Mountain Academy senior home-economics student, recently received a Betty Crocker award, which qualifies her to compete in a State-wide examination for a \$5,000 scholarship.

† Harold Connor, a Silver Spring, Maryland, dental surgeon, recently flew 3,000 used textbooks to the Adventist mission school on the island of South Caicos.

† Dorothy Myers, press secretary of the Chambersburg, Pennsylvania, church, was recently awarded the Press Secretary of the Year Medallion for 1969. Sharing top public-relations honors with Mrs. Myers is Everine Edwards, press secretary of the Oil City, Pennsylvania, church.

MORTEN JUBERG, Correspondent

Lake Union

† Quincy, Illinois, Community Services Center workers are remodeling a building recently acquired from an Ingathering contact. The building is large enough to store clothing and furniture and has a room which may be used as a lecture hall for health-education classes.

† The new \$2,735,000 Battle Creek Sanitarium Hospital, under construction since April, 1969, is expected to open early in the fall. The building will be dedicated in honor of Dr. James R. Jeffrey, medical director since 1943.

† Fourteen were united with the West Frankfort, Illinois, church as a result of meetings held by Roland Lehnhoff and David Peterson.

JOCELYN FAY, Correspondent

North Pacific Union

† About 275 attended dedication services of the college church health and welfare center in College Place, Washington, the afternoon of April 1.

† Two hundred and ten Pathfinder leaders and directors converged on the National Boy Scout Training Center at Scouter's Mountain recently for the annual Pathfinder training workshops. The session provided instruction for 174 leaders who were awarded ten-hour certificates at the end of the session.

† Thirty-three persons participated in a

Five-Day Plan held in March in the auditorium of the College of Education at Idaho State University by Dr. Robert Rush and G. M. Krick.

✦ A children's Story Hour, Journey to Storyland, is broadcast weekly on channel 2 in Enumclaw, Washington. The program is a community service of the SDA church and the television station. Lila Weir and Pat Roberts are the regular teachers.

IONE MORGAN, *Correspondent*

Pacific Union



Dr. Peterson, PUC professor emeritus, recently celebrated his hundredth birthday.

California Adventist Observes 100th Birthday

Dr. Joseph Peterson, who shared with the late M. E. Olsen the distinction of being the first Adventist educators to earn the Ph.D., celebrated his one-hundredth birthday on April 30, at Sanitarium, California. Dr. Peterson is in excellent health, takes daily walks, and has a surprisingly youthful handwriting.

Dr. Peterson was born at Saint Ansgar, Iowa, in 1870, of Lutheran parents. After graduating from college in 1898, he taught high school at Tacoma, Washington, for two years. In 1901 he received his M.A. degree from the University of Minnesota and in the same year married Clara Simonson, who died in 1965. Desiring to earn the Ph.D. degree, he attended Heidelberg University, Germany.

In Heidelberg he and his wife one day read a newspaper advertisement of "Religious Scientific Lectures" given by a man who, they learned later, was a Seventh-day Adventist minister. They accepted his teachings and were baptized in 1907. Looking back, Dr. Peterson believes that the Lord had impressed him to attend Heidelberg.

Receiving his Ph.D. in 1909 (M. E. Olsen earned his Ph.D. the same year), Dr. Peterson returned to the United States and joined the faculty of Atlantic Union College. From 1911 to 1928 he taught English, Norwegian, and Greek at the Danish-Norwegian Seminary, Hutchinson, Minnesota.

When the seminary was closed, in 1928, Dr. Peterson was invited to join the faculty of Pacific Union College as head of the English department. For some 30 years he served in that and other capacities. He is presently a professor emeritus of English.

ERNEST LLOYD

✦ Euel Atchley, of the General Conference Temperance Department and editor of *Winner* magazine, was a special guest for temperance rallies held recently in the Nevada-Utah Conference at Las Vegas, Salt Lake City, and Reno.

✦ Simi, California, Pathfinders have launched scores of balloons in a new project to spread the gospel. Messages inside the balloons encourage the finders to write to a given address for a book about Jesus.

✦ Arizona has organized its third company since the beginning of the year. The new Payson Company has 16 members and a Pathfinder Club of 20.

✦ San Diego Adventist Youth in Action have nearly completed a \$54,400 project for Monument Valley Mission and Hospital. The project comprises lights for the mission runway, a hangar, and a special Ford truck.

✦ Four Pacific Union College students—Robert Sewell, Arman Cornell, Phil Roos, and Frank Pena—have received summer research fellowships from the California Heart Association.

✦ Cornerstone laying at the Bakersfield Central church completes the \$300,000 building.

SHIRLEY BURTON, *Correspondent*

Southern Union



Florida Hospital Deeded to Adventists

The Medical Center Hospital, Punta Gorda, Florida, was recently deeded to the Seventh-day Adventist Church by the Punta Gorda community.

The center is now controlled and operated by the Florida Sanitarium and Hospital. Jack Weisberg, an assistant administrator of the Florida Sanitarium and Hospital, is the administrator of the relatively new institution. Assets of the hospital total \$2,291,000.

Alabama-Mississippi Pastors Set Goal for 1970 Baptisms

The 36 ministers of the Alabama-Mississippi Conference made commitments of some \$8,000 for evangelism and set a goal of 400 baptisms for 1970 as they met in their spring ministerial meeting March 29 to April 1.

W. D. Wampler, conference president; T. H. Bledsoe, conference secretary; and R. W. Taylor, conference ministerial secretary and evangelist, led out in the three-day workers' meeting held at Camp Alamoisco, the conference-operated camp near Dadeville, Alabama.

J. L. Shuler, veteran evangelist from Loma Linda, California, conducted an evangelism seminar during the ministerial meeting.

The conference executive committee has set an objective of \$35,000 for evangelism.

W. D. WAMPLER, *President*

✦ The Louisville, Kentucky, Magazine Street church, the oldest Negro Seventh-day Adventist church existing today, celebrated its eightieth anniversary during the week of March 7-15.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Union hospital administrators and accountants met for a two-day accounting seminar in the union conference office, April 29 and 30. K. C. Beem and Ivan Toews, union treasurer and auditor, respectively, directed the seminar.

✦ The Menard, Texas, church recently ran a television cable from the church to the Menard Hospital. The first program was shown in the hospital on March 10.

J. N. MORGAN, *Correspondent*

SOUTHWESTERN UNION COLLEGE

✦ SUC student missionaries were featured on a half-hour television program that was released at 9:30 A.M. April 26 on channel 11 in Fort Worth.

✦ E. V. Thomsen, assistant professor of modern language, has completed all requirements for the Ph.D. degree, which will be conferred on May 30.

✦ William Richardson, assistant professor of religion and Biblical languages, has just returned from a three-week tour of the Holy Land.

✦ Charles B. Hirsch, secretary of the Department of Education of the General Conference, will present the commencement address at SUC on May 31. The 44 students to graduate on that date are the second group to receive degrees from SUC since its transition to senior-college status. The class includes majors in 14 disciplines, with three students to graduate with a double major.

LLOYD DAVIS, *Correspondent*

LETTERS

... to the Editor

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

A RIGHT EXAMPLE

Thanks for giving us Dr. Sanders' heartening article (April 9). It reminded me of the statement, "A right example will do more to benefit the world than all our profession."—*Christ's Object Lessons*, p. 383.

LUCIA HUDSON LEE

Collegedale, Tennessee

CORRECTION, PLEASE

The author of "Slavery and Prophecy" (April 16) states that Uriah Smith and James White "related slavery to prophecy," and that these men considered the two horns of the lamblike beast of Revelation 13 to represent the division of the United States into two camps, namely, the North and South.

In the interests of accuracy I think it should be pointed out that instead of holding such an interpretation, Uriah Smith expressly rejected it, and there appears to be no evidence that James White ever held it.

This interpretation was held by Nellie G. Sanders, of Rush Lake, Wisconsin, who said in the REVIEW of July 23, 1861 [26:61] that "the fact that this nation was divided north and south, virtually constituting them two powers in the nation, has seemed to me some time to satisfy the prophecy [of the two-horned beast of Revelation 13]." Her argument for this interpretation was based on the fact that the two horns of the Medo-Persian ram represented the Medes and the Persians, and that likewise the four horns of the Grecian he-goat represented the four divisions of Alexander's empire (*ibid.*; cf. REVIEW [19:124], March 18, 1862).

In refuting Mrs. Sander's interpretation Uriah Smith said: "Sr. S. suggests the division of these United States as answering more perfectly the specifications of the prophecy [of the two-horned beast of Revelation 13]. We do not yet regard this government as divided; and perhaps it would be well to wait till this event takes place before we endeavor to adapt the prophecy to such a contingency. The present war will doubtless determine the question of secession or union. But should the Union become divided could the two portions be represented by the two horns of the beast? In the event of disunion, the two divisions become at once, separate and hostile governments, and have we any warrant for applying, or is it at all admissible so to apply, prophecy, as to have two governments separate and hostile to each other, represented by one beast?"

This rhetorical question requires a negative answer and clearly indicates how Elder Smith stood on the matter.

This conclusion is confirmed by another statement by Smith in another exchange with Mrs. Sanders in the REVIEW of March 18, 1862 [19:124], in which he said: "The division of the United states into a Northern and Southern Confederacy could not be a parallel case

[to that of Medo-Persia]; for here we should have, not union, but disunion; not two nations consolidated into one, but one nation rent into two. . . . Consequently the difficulty that exists against the two horns of the two-horned beast representing two divisions of this government, it seems cannot be removed by reference to Media and Persia" (italics supplied).

D. E. MANSSELL

Beltsville, Maryland

ENFORCED RETURN TO THE CITY

The articles on "Out of the Cities" (Jan. 15, 22, 29; Feb. 5) should stir us to action. But what can we, who have children of school age, do about it? Today in order to keep our children in our schools we must transport them back to the cities. Our small country church schools have almost become a thing of the past.

This is not according to the instructions given us in *Testimonies*, vol. 6, pages 198-200.

NELLE TAYLOR

Darrington, Washington

A MONOTHOLIC CHURCH UNION THREATENS

(Continued from page 2)

close ranks and present a united front to the devil and the world.

Certainly this is no time to indulge fanciful speculation, hurt feelings or grudges, desire for supremacy, and irresponsible doubts that undermine confidence in the Scriptures and the Spirit of Prophecy writings. When the storm breaks, as it will, those who indulge such will be swept away with their indulgences.

Therefore, God's people need to "press together" not only for their own sake but for the sake of millions of sincere people in the nominal churches who are tired of agnostic and nihilistic theologies. They are tired of hearing the authority of the Holy Scriptures demeaned, and of listening to subtle reasoning that undermines faith in the incarnation, crucifixion, resurrection, and second coming of Christ. They are fearful of the constant attempts to supplant the "everlasting gospel" with a social religion that attempts to solve man's problems through radical mass movements and political pressures.

These people need to see in us all that the completion of the Reformation stands for. Perchance some of them will cast their lot with the remnant of God.

At this time, as never before, we need to bring before the leaders of religious, social, and political thought the true issues that confront mankind. We need to set ourselves in the right light before men by parting the curtains that shroud the true nature of the controversy involving this world and the universe.

Let us be up and doing, for today's opportunities will not last forever. ♦♦

REFERENCES

- ¹ *Christianity Today*, June 23, 1967, p. 36.
- ² *The Great Controversy*, p. 445.
- ³ *Ibid.*
- ⁴ *Ibid.*, p. 443.
- ⁵ *Testimonies*, vol. 6, p. 395.

This Week...

A. W. Truman, author of "We Should Not Lust as They Lusted" (page 4), graduated from Battle Creek College in 1903 and received his medical degree from the University of Colorado in 1908. He holds lifetime fellowships in the American College of Surgeons and the International College of Surgeons.

From 1909 to 1921 he was a professor of anatomy and physiology at the College of Medical Evangelists (now Loma Linda University), then for the next 11 years he was medical secretary of the General Conference.

Dr. Truman was for a time medical director of the China Division, and medical director of the Glendale Adventist Hospital.

He assisted in establishing Rest Haven Sanitarium in British Columbia and the Ardmore Sanitarium and Hospital in Ardmore, Oklahoma.

An apparent contradiction appears in the title of D. A. Delafield's article, "Limitations to Omnipotence?" (page 5); his springboard text is Romans 8:28.

Elder Delafield, who has been an associate secretary in the Ellen G. White Estate since 1955, received his education at Pacific Union College and Andrews University. He was ordained in 1939.

His name is familiar to Adventist readers since he was associate editor of the REVIEW from 1948 to 1955 and was simultaneously assistant editor of *Life and Health*. He has authored about a dozen books, including a *Morning Watch* book and four Bible correspondence courses.

We hope that those who enjoy writing answers to Homemakers' Exchange questions will not be too disappointed this week that there is no new question. About a year ago we published answers to the same question for two months in a row and got behind a month. We are taking this opportunity to catch up. There will now be only two months between the question and the answer.

A new set of initials, T.A.D., appears under an editorial this week. Of course, they belong to Thomas A. Davis, the new associate editor of the REVIEW. Elder Davis has been here now for several weeks—his name went on the masthead in the April 30 issue—but because of production schedules, this is the first time his initials appear on an editorial.

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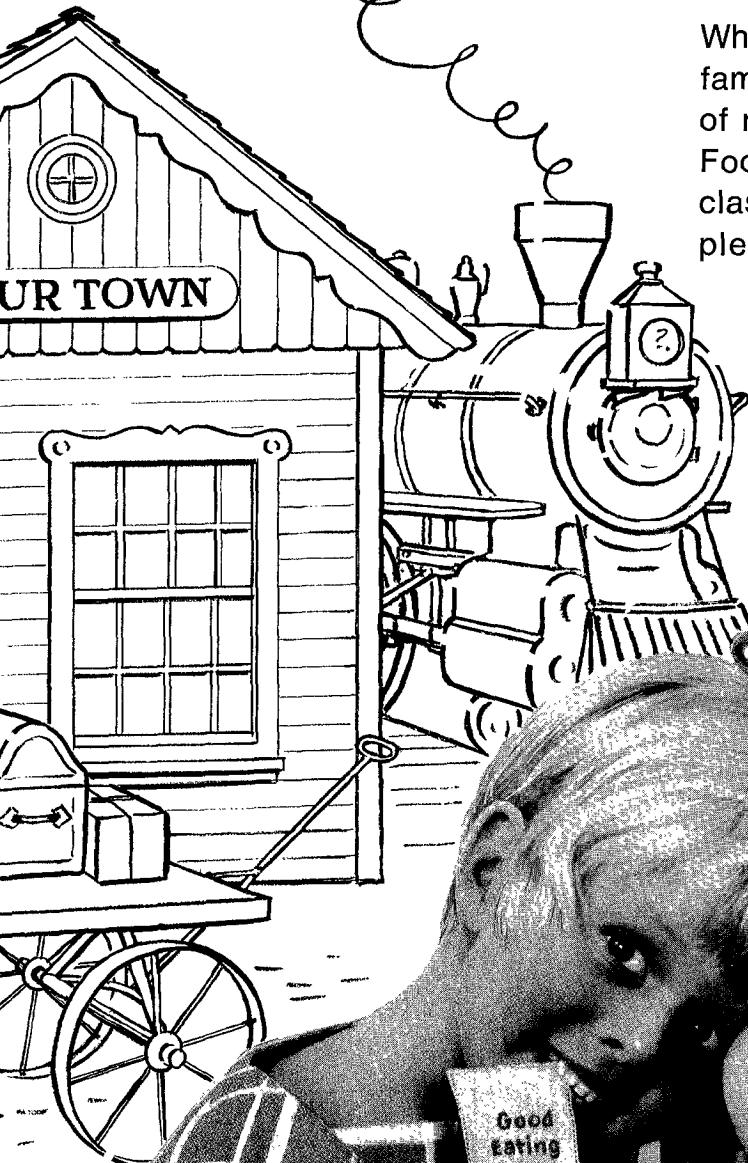
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QUALITY FOODS SINCE 1906



1969 World Publishing Sales Break All Previous Records

During 1969 Adventist world publishing sales amounted to \$42,721,787.09. This is the first time in the history of the church that the sales have exceeded \$40 million. The 46 publishing houses that print denominational literature employ 2,184 workers.

Books and magazines are published in 278 languages. This literature is being distributed through 183 Book and Bible Houses and several Home Health Education Service offices. The number of literature evangelists in the field working as of December, 1969, was 6,243, and 9,354 persons were baptized into the Seventh-day Adventist Church in 1969 who were first contacted by literature evangelists.

D. A. McADAMS

ASI Executive Committee Accepts Seven New Members

Accepted into ASI membership at the May 4 meeting of the ASI executive committee are the following organizations: Chateau Convalescent Hospital, Modesto, California; Colonial Manor Nursing Home, Fulton, Ohio; Laurel Nursing Center, Hamburg, Pennsylvania; Napa Convalescent Hospital, Napa, California; Napa Valley Sanitarium, St. Helena, California; Oconee Rest Home, Oconee, Georgia; and Villa Manor Nursing Home, Porterville, California.

The personal members accepted are: Allan R. Buller, Worthington, Ohio; Mrs. Chessie Harris, Huntsville, Alabama; and H. Dupree Sellers, Birmingham, Alabama.

With more than 200 members, ASI is continuing to grow. It is comprised of Adventist independent business organizations and enterprises, many—but not all—being medically connected.

CARIS H. LAUDA

French Testimony Countdown Launched in Haiti Field

Translated and adapted for French-speaking Adventists, Testimony Countdown has been launched in Haiti with encouraging results.

According to W. R. Vail, president of the Franco-Haitian Union, "the local missions were eager for the studies, so I went ahead and adapted the material for the English and made it work in conjunction with our *Temoignages Pour l'Église*, volumes 1, 2, and 3. My secretary translated it, and we gave the first course here in Port-au-Prince, in February. Since then I have conducted another course in North Haiti, and a third time with the workers of Guadeloupe.

"We have the lessons ten consecutive nights. In North Haiti 257 enrolled, and we gave out 225 certificates, which indicates that participants were present eight times out of ten and turned in at least eight quizzes out of the nine. The program has stirred up a real love-interest in the Spirit of Prophecy among our members."

D. A. DELAFIELD

Health Personnel Needs Summary No. 3

Professional and technical help needed in Seventh-day Adventist hospitals that reported needs this past month include those given below:

North America

38 registered nurses—supervisory
183 registered nurses—general duty
13 dietitians—members of the ADA
24 registered laboratory technicians
19 registered X-ray technicians
15 qualified cooks and bakers

Overseas Missions

15 physicians—general practice
21 physicians—specialty
4 dentists
5 registered nurses—service administration
1 dietitian

Details of openings and places may be obtained from the Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

NORMA ELDRIDGE

One to One Youth Evangelism Featured in Bermuda Revival

Bermuda youth recently shared in a new venture—a ten-day youth revival culminating in some 40 teams visiting throughout the islands in One to One evangelism. Workshops and practice periods prepared the way for exceptional results. Attendance at the night meetings swelled from 150 to more than 400.

Through their visitation Brian Carter, Kim Johnson, Ana Zuvicic, and Melodi Blacki from Atlantic Union College, with Gordon de Leon, the PR secretary, reclaimed many youth.

Wayne Griffith, MV secretary of the Atlantic Union, and James Madson, the Bermuda MV secretary, organized the program. Lawrence M. Nelson spoke at the night meetings.

LAWRENCE M. NELSON

Philippine Field School Demonstrates New Approach

A unique evangelistic field school integrating good health and salvation in the restoration of the whole man, and called Better Living Evangelistic Crusade, recently was launched in Davao City in the Philippines. To date, 290 have been baptized, with 100 more in baptismal classes and many others still studying.

The field school was conducted by J. R. Spangler, of the General Conference Ministerial Association; Dr. Wilbur K. Nelson and Dr. and Mrs. L. H. Lonergan, from Loma Linda School of Public Health; and C. S. Rosco, L. E. Montana, and C. A. Galang, from the three Philippine unions.

N. R. DOWER

Inter-American Laymen Win 54 Per Cent of Converts

In the seven unions in the Inter-American Division, 27,202 persons were baptized in 1969. Of those baptized, 54 per cent, or 14,686, were won by laymen, according to A. H. Riffel, division lay activities secretary. The total division membership is now more than a quarter million.

Last year's most successful layman in Central America was Jose Manuel Ramirez, who won 67. His personal goal for 1970 includes 10,000 pieces of literature distributed, 25 Bibles given away through the gift-Bible program, and 100 converts.

V. W. SCHOEN

Lubbock, Texas, Church Destroyed by Tornado

The Adventist church building in Lubbock, Texas, was largely destroyed by a tornado that hit the city on May 12, taking at least 20 lives, destroying 150 homes, and damaging 500 others.

Four mobile disaster-aid units from Louisiana, Oklahoma, and Texas brought blankets and clothing to stock a relief center for disaster victims. Various Adventist Church agencies have voted funds to be used to help meet the emergency.

The American Red Cross assisted the church in obtaining a building to use for distribution headquarters. George M. Schram, lay activities secretary for the Southwestern Union, and Joseph Espinosa, lay activities secretary for the Texico Conference, are coordinating the church's work in the area.

W. E. PHILLIPS

IN BRIEF

✦ Death: Charles O. Smith, 80, former teacher and pastor, May 5, Walla Walla, Washington.

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