

Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

August 6, 1970
Vol. 147 No. 36



By their fruits
ye shall
know them.

Matt. 7:20

THE *Functionally* ILL

FOR CENTURIES man has recognized the effect of the mind on the body. Ellen G. White recognized it and wrote in *Medical Ministry*: "The sympathy which exists between the mind and the body is very great. When one is affected, the other responds. The condition of the mind has much to do with the health of the physical system. If the mind is free and happy, . . . it will create a cheerfulness that will react upon the whole system, causing a freer circulation of the blood and a toning up of the entire body."—Page 105.

Disease can be classified as of two major kinds—organic and functional. Examples of organic disease are diabetes, the common cold, tuberculosis, and cancer. With each of these, physical changes in the body can be observed, measured, and recorded. On the other hand, functional diseases often present no obvious physical or structural change. Even the most intensive examination may fail to reveal reasons for the patient's symptoms.

Here is a fundamental truth. Many are sick because their environment makes them unhappy, robs them of their security, creates an upheaval in their emotions.

If for no other reason, functional illnesses are important because they are so common. The chief of a prominent diagnostic clinic in a large eastern U.S. city told me that in his institution at least 75 per cent of the people coming for diagnosis were organically sound. Their only illness was functional.

Now let's consider some simple physiology. Let's see if we can explain why it is that the body can produce symptoms as a result of the activities of the mind. Let us suppose that you and I are walking quietly down the street, minding our own business, talking about a subject totally unrelated to ourselves. Suddenly there is a screech of brakes, the blaring of a horn, and a car careens across the road a few feet in front of us; up over the curb it goes and crashes into the side of a house. We dash to the car, pry open the door, help the driver out, and find he is unhurt.

Immediately when the crisis is over you say to me, "I feel weak; I think I had better sit down." I look at you and answer, "You are as white as a sheet." Put-

ting my hand on your pulse I count it at 120 per minute. Later, as we go on our way, you wonder aloud why you felt like that. The car didn't touch you; in fact, it wasn't within ten feet of you. And yet in a twinkling you changed from being calm, serene, and happy into a seething caldron of symptoms. What created it all?

Let's add some anatomy to our study in physiology.

Suppose for a moment that this pen I hold in my hand were a tiny artery, greatly enlarged. The blood enters on the right and leaves from the left. On the right there is a little elastic muscle fiber that encircles it. This muscle fiber has attached to it a nerve that comes from the brain. The brain is capable of stimulating this muscle fiber to tighten like the string in a pajama bottom. Thus it can stop the blood from flowing through. Or it can relax the muscle fiber and permit the blood to pass. In this way the brain can shunt the blood from one organ or system to another; from a place where it isn't needed to a place where it is. That simple device multiplied by tens of thousands enables our bodies to prepare for emergencies, for "fight or flight." Let's see if we can account for the various symptoms we felt when the wayward car threatened us.

During stress episodes some arterioles and capillaries open wide, permitting large quantities of blood to flow. In areas where an abundance of blood is not required for the emergency, the capillaries close down. Thus the blood may be shunted to muscles of locomotion. Because they must react with great strength or speed, they have priority while the digestive tract and the skin get what is left. All this is done in a twinkling and without conscious thought. This explains why your face looked so pale. The capillaries in the skin closed down, the blood didn't pass through, and the red color was temporarily lost. The heartbeat rate increased to pump more blood. The blood pressure went up as the heart worked with greater urgency.

Under stress the pupils of the eyes dilate. They get wider, so we can see more on the periphery. As I stand before you and look straight ahead I can see you well. Toward the sides, however, I cannot distinguish more than blurred objects. If I were suddenly to become frightened and maintain the direction of my eyes as they are now, I would be able to distinguish the person on my left much better.

By RAYMOND O. WEST, M.D.

One more thing. During times of emergency the adrenal glands inject unusual quantities of adrenalin into the circulatory system. Adrenalin helps control the heart rate, the blood pressure, and the blood distribution. It helps mobilize blood glucose for conversion into quick energy.

Volumes have been written on this alarm reaction. What I have said simply is that the body prepares for emergencies in a dramatic way. This preparation may cause symptoms that make the person feel physically ill and it may all begin with stresses—fear, anger, sorrow, and other forms.

As big emergencies can turn a placid person into somatic upheaval, so can the little chronic everyday stimuli. The repeated jangle of the telephone (especially if bad news is expected), the beckoning calendar, the memo pad, the raucous call of the alarm clock rousing us from quiet sleep, an overbearing boss, indeed all of the little daily contacts that call for good behavior or that make us less than happy can create changes in our body that may result in symptoms. These symptoms that make up the functional diseases may be legion: headache, indigestion, constipation, diarrhea, breathlessness, fatigue, and many more. In fact, functional illness can mimic almost any other kind of illness.

What kind of person is likely to develop a functional disease? Often it is the perfectionist, the artistic, the conscientious. Or it may be the driving, dynamic executive. Frequently it is a mother who keeps a meticulous house, who is upset if the pictures are hanging crooked or who compulsively polishes the doorknobs to vanquish germs and fingerprints. In short, it is the person who does good things in an imperfect world. It is the type who is never quite satisfied with his attainments, and who is always trying to make things better.

I remember vividly a handsome urbane Episcopalian minister brought to the emergency room of a suburban hospital because of chest pain and shortness of breath. Both he and his wife feared he had had a heart attack. Actually his distress was coming from a functional problem that we call hyperventilation syndrome. His heart was just fine. His wife established that the heaviness in his chest had begun shortly after he had kept an appointment with his bishop. The bishop was sending him off to take a much-needed vacation which, it turned out, was to be spent in a humble rural parish

in Virginia. This minister to a sophisticated urban congregation feared that his vacation was really a relegation into obscurity. The mental distress was more than he could tolerate. Something had to give.

Now we come to the final point. How can we help functional diseases? Some time ago a new kind of medication was discovered. You have all heard of tranquilizers. Although they are only a crutch they can help the patient to relax, to shield him from the causes of his nervous problems. They give him time to build up nervous energy. Although they have a definite role, they are not recommended for general use for a long time.

Following this, what then? Two things are necessary for patients suffering from stress. They are mental relaxation and physical exercise. If there were just one thing I could do for any one patient it would be to promote mental relaxation. This is one of the hardest things for anyone to accomplish. Tell a patient to relax and he will ask, "How?" This is where a hobby comes in. And if the hobby can be combined with physical exercise, so much the better. Some patients may enjoy swimming, others mountain climbing, caving, hiking, or surfing. Older folks who are unable to exert such vigor have the benefit of many fine crafts, such as flower arranging, painting, sculpturing, and ceramics.

Most important of all, if the patient is not a Christian, he must be pointed to the Supreme Being. He must learn that God loves him and is interested in him. The power that comes with Bible study, prayer, and meditation should be employed by people beset with functional problems.

"There are life-giving properties in the balsam of the pine, in the fragrance of the cedar and the fir. . . . Exercise in the open air should be prescribed as a life-giving necessity. And for such exercises there is nothing better than the cultivation of the soil. . . . In nature may always be found something to divert the attention of the sick from themselves and direct their thoughts to God."—*The Ministry of Healing*, pp. 264, 265.

The doctor's dilemma (and the patient's as well) can be the functional illness that is hard to diagnose. It is all too common and is not too easy to treat. If the patient is to get better, he must alter his way of living to include periods of relaxation and appropriate physical exercise. Trust in God is a must for the total health of everyone. ♦♦

Making Sure of Heaven

By LOUIS F. CUNNINGHAM

THE rich young ruler of Christ's day may have sought approval more than he sought advice. Yet his question is one that still rises from the depths of the Christian's heart today: "Good Master, what good thing shall I do, that I may have eternal life?" (Matt. 19:16).

What, indeed, is the secret of eternal life? To the ruler Jesus said, "Keep the commandments" (verse 17). This requirement the Jewish nation had endeavored to fulfill "But Israel, following the Law of righteousness, failed to reach the goal of righteousness. And why? Because their minds were fixed on what they achieved instead of on what they believed" (Rom. 9:31, 32, Phillips).*

Jesus' reply sounds legalistic, but it is not. No one can be saved by works. "He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility."—*Selected Messages*, book 1, p. 364.

Nevertheless, Christ's own words, "Keep the commandments," indicate that we have something to do if we are to receive eternal life. We are cautioned, "Let no man present the idea that man has little or nothing to do in the great work of overcoming; for God does nothing for man without his cooperation. Neither say

that after you have done all you can on your part, Jesus will help you."—*Ibid.*, p. 381.

So, then, there is a part for us to do, but this is to be through divine power. True, Jesus does make up for our deficiency, but only as we cooperate with Him.

The good we do as Christians may all too often be found to have originated in us. There is danger that we may become like the unfortunate, though zealous, Israelites, whose minds were centered on themselves and their own attainments rather than on God and His resources which alone can guarantee Christian maturity.

Paul recognized the source of good when he said, "For it is God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13). There are no exceptions to this rule. Whenever we do good, it is God who works. We exert the will. We expend the energy. But it is still God's work. Whatever the appearances, the person who trusts in his own endeavor is a failure no matter what his motive or how conscientiously he may perform his deeds.

Even when the struggling church member mixes some faith with such self-reliance, the results are not acceptable. "There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness

against temptation, and the performance of certain duties for acceptance with Him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus."—*Ibid.*, p. 353.

The Flesh Is Weak

Jesus cautioned His disciples, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak" (Matt. 26:41). Even in our watchfulness, the flesh is as weak as in other necessary duties. Here also, God must be at work. "There is need of constant watchfulness, and of earnest, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to commend ourselves to divine favor."—*Ibid.*, pp. 353, 354.

Does such a course tend to restrict or inhibit our zeal and activity for God? Actually, the reverse is true. It is when we most depend upon God that the Holy Spirit is best enabled to quicken the faculties of the mind and harness the energies of body and soul toward their greatest usefulness and highest good.

What is the divine formula that gives us the victorious and transforming power of God? "Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ."—*Steps to Christ*, p. 47.

This is plainly the key to success. But, though the wording is clear and simple, we must not imagine that it is as easy to follow as it is to understand. "The warfare against self is the greatest battle that was ever fought. . . . But the soul must submit to God before it can be renewed in holiness."—*Ibid.*, p. 43.

Self-surrender Demanded

The Lord is well aware of the conflict that comes before a person reaches the point of decision to surrender his will, and He stands ready to help him make the surrender. "The submission which Christ demands, the self-surrender of the will which admits truth in its sanctifying

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



Morning Inspiration

By DEE ANDERSON

Daybreak is soon to come;
The stars are gone away.
God's new day has begun;
Hearts meditate and pray.

O God, give strength today;
Let me Thy mercy see.
May I help one find his way
And win a soul for Thee.

power, which trembles at the word of the Lord, are brought about by the work of the Holy Spirit."—*In Heavenly Places*, p. 236.

We are not left to our own resources in this most vital step. God intends that the will shall be sanctified by dedication, and dedication intensified by renewed grace. This He accomplishes for us supernaturally as He enables us to consent to the pleading of His Spirit and to surrender our will to Him.

This consent on our part does not mean that we are to become little better than spiritual robots. By no means. God never leads us into the kind of submission that is all passive and therefore negative. Our surrender is not to be a blind resignation characterized by futility and hopelessness, but rather a Christian commitment characterized by vitality and fervor. The two are vastly different. One is sure to fail. The other is sure to succeed.

Our commitment to the will of a compassionate Father in heaven is a submission to His matchless love rather than to our own selfish and perverted nature. It is trusting in His wisdom rather than in our ignorance. It is depending upon His power instead of our weakness. Our commitment to God is the noblest, the most elevated, and the most rewarding act of our earthly experience.

Its rewards are not only here and now. They are both immediate and continuing. And, though we can never fully evaluate them, we can know that they are ours. Not the least of these is the confident assurance of our success. "Let no one despair of gaining the victory. Victory is sure when self is surrendered to God."—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 32:24, p. 1095.

Little wonder that we shall find the way of commitment to be the road to triumph! "When the soul surrenders itself to Christ, a new power takes possession of the new heart. . . . A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan."—*The Desire of Ages*, p. 324.

What more could we ask for in return for so little? We give up our degraded and defeated selves. The Lord gives us a new heart, the wisdom and might of His Spirit, and the companionship and protection of myriads of angels. More than that, He gives us renewed hope, the peace of heaven, and life everlasting. In all of this we are reminded again and again of the sacred principle, "It is God which worketh in you." We are now able to reflect Jesus because the same Spirit that empowered Him leads us. ♦♦

A Personal Message From Your General Conference President

HEART to HEART



By Car, Atlantic City to Washington

Dear Saints of God in Many Lands:

During the four years that my Heart to Heart messages have been appearing in the REVIEW AND HERALD, I have steadfastly resisted the urgings of friends and colleagues to use this little visit we have together for promotional purposes. Individuals and committees on occasion have suggested I use this column to give some worthy project or program a boost. When I wrote a similar feature in a division paper for eight years and had similar approaches, I refused, explaining that Heart to Heart was to be devoted solely to the spiritual encouragement of the people whom I served.

This will continue to be my one guiding principle. But . . .

In a sense I am going to "break over"—I am going to "promote." And yet I am not going to promote in the usual sense of the word. What I have to say still squares with my underlying policy—to bring spiritual encouragement to the people whom I serve.

Scores of new titles come off our denominational presses every year. These are good books—books for all age groups in our church, books that I would urge our people to purchase and read, for they are both interesting and helpful. There are two books which, because of the nature of their contents, I would like to urge every Seventh-day Adventist to procure and read—not casually, but prayerfully and thoughtfully. These two books contain messages urgently needed in the Seventh-day Adventist Church in this period of the world's history.

The first book, *Movement of Destiny*, will soon be off the press. The Lord's messenger emphasizes the need to refresh our minds concerning the early history of the Advent Movement, and its lessons for the church today. "The past experiences of God's people are not to be counted as dead facts," she writes. . . . "The record is to be kept in mind; for history will repeat itself."—Ellen G. White letter 238, 1903. "The history of the early experiences in the message will be a power to withstand the masterly ingenuity of Satan's deceptions."—*Counsels to Writers and Editors*, p. 26.

L. E. Froom, scholar and long-time leader in the Seventh-day Adventist Church, is well qualified to refresh the

history of this church in our minds today. He verily grew up with this movement. For years he was close to the administrative heartbeat of the church. He lived and moved with many of these men of God who, under divine leadership, prayed and preached this movement from obscurity to a worldwide church.

Movement of Destiny is a must for every worker, every theological student, and every church officer—in fact, for every church member who loves this message and longs to see it triumph in the near, very near, future.

The second book, *Preparation for the Final Crisis*, off the press in 1966, is authored by Fernando Chaij, book editor of the Inter-American Publications, Spanish Division of the Pacific Press, and says things that Seventh-day Adventists need to study again in these challenging days of earth's history. Too many of us are asleep. Too many of us have forgotten why we are here and where, as a church, we are going.

Dr. Chaij gives his readers a glimpse into the contents of his book in the preface: "This book is dedicated to the Seventh-day Adventist Church. Its purpose is to correlate in concise, chronological form the tremendous events predicted to take place in the world and in the church just before the second coming of Christ.

"The work contains many passages of Scripture and quotations from the writings of Ellen G. White, interwoven with explanations and comments to aid in understanding their relationship. Thus, directly inspired messages from God form the foundation of all that is here presented. Comments which have been added for clarification are printed in black, while the quotations from the writings of Ellen G. White are in color."

If you already have these books, read them again. If you do not have them, get them soon and study them. Both contain messages for Adventists today!

Yours for an enlightened and preparing church,

The Rewards of Repentance

By WILLIAM A. FAGAL

WHILE parking at a shopping center the other day, I noticed an unusual object in the unoccupied car next to mine. Standing on the dashboard was a small doll with tonsured hair. It was dressed in brown robes, wore the sandals of a monk, and carried a little placard bearing the single word *Repent*.

Obviously, it was meant to be a joke and probably had been the cause of many a laugh. The car bore evidences of belonging to a carefree teen-ager to whom religious faith evidently meant little.

But one need not be young to scoff at repentance today! Many older folk do too.

Yet repentance from sin was no joke to Jesus. And it was never an object of misdirected humor to His converted, Spirit-filled disciples.

Warned Christ, "Except ye repent, ye shall all likewise perish" (Luke 13:5).

Echoed Peter on the Day of Pentecost, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

The people who heard Peter preach this repentance sermon took him very seriously. "They that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (verse 41).

"Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2) was the first message from the first preacher of the New Testament, John the Baptist. From great distances the people came to hear him preach the word, and then, "confess-

ing their sins," they "were baptized of him in Jordan" (verse 6).

John enjoined, "Bear fruit that befits repentance" (verse 8, R.S.V.). Emphasizing the fact that fruitage in right living will naturally result from a changed life, he warned, "Every tree which bringeth not forth good fruit is hewn down, and cast into the fire" (verse 10).

Christianity began with Spirit-filled preaching of repentance, which resulted in changed lives. A little later, Paul often publicly related the story of his own miraculous conversion and the need for repentance from sin, which he had discovered so vital.

And Paul's emphasis never changed. Toward the close of his life, when defending himself before King Agrippa, Paul related that he had not been "disobedient unto the heavenly vision," but had everywhere proclaimed that men "should repent and turn to God, and do works meet for repentance" (Acts 26:19, 20).

According to the writers of the Bible, repentance is absolutely fundamental, for without it salvation cannot take place. It is the initial aim of all gospel preaching. According to Peter, "The Lord . . . is longsuffering to usward, not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

In one of his sermons Paul asked a serious question. "Despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4).

When one ridicules repentance by satire such as the monk doll on the car's dashboard, he belittles the aim of the gospel, rejecting one of the most vital and primary steps on the

route to the kingdom. Viewed in this light, can repentance ever be a laughing matter?

God Leads to Repentance

Paul affirms that it is God who leads men to repentance; no one reaches this state by himself. When you feel sorrow for sin, this is God's Holy Spirit working on your heart. You have had nothing to do with it; it has been Heaven-sent. Such feelings should never be taken lightly, for in rejecting them a person is really rejecting the God who put them there. A desire to repent should well be accompanied by prayers of thanksgiving that God still cares.

Since repentance is a God-given experience that the unregenerate heart cannot command at will, when Heaven speaks conviction, no one can safely delay doing something about it until a more convenient time. It is God who decides the time; it is He who speaks godly sorrow to human hearts. Rejected, His Spirit may depart, never to return.

No wonder Paul says, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30).

Surely, this is a most solemn thought!

Why would anyone reject this Heaven-inspired experience of repentance? There are a number of reasons, really excuses, that are given.

Reasons for Rejection

1. Claimed disbelief is often used as an excuse for sin.

Not long ago I visited with a young man who in recent months has allowed sin to take hold of his life, resulting in rejection of almost everything he once held dear. Now a potential agnostic, he told me he could no longer be sure of his religious beliefs. But to me it seemed painfully clear that his difficulty was not theological. To soothe his aching conscience he must either begin to live right again or reject and discard the Bible standards that condemn him. Thus far, he has chosen the latter in preference to repenting. To him it appears less costly and painful.

A short time ago I received a letter from a man who tells me that now he, too, questions many of the religious beliefs that he first accepted a year ago. Most of his letter was doctrinally argumentative, but toward its close he revealed something interesting. For almost five months following his baptism this man had been victorious over alcohol and some related problems. But the old sins returned with a vengeance, and to soothe his aching conscience he is discarding the Biblical truths that once he believed.

It is an altogether too familiar pattern.

2. Pseudointellectualism sometimes replaces a genuine experience with God.

"I have often wondered," stated the serious young man across the luncheon table from me, "if we might reasonably expect faith in God and the Scriptures almost to disappear in our time." A committed Christian himself, he voiced concern as he repeated Christ's well-known question, "When the Son of man cometh, shall he find faith on the earth?"

He told me of recent visits with fellow university students who had confessed a completely changed religious outlook resulting from graduate studies. One had frankly stated, "I am not the same person I was when I entered this university."

We had to agree that men today are anxious to think, and eager to question. Some seem almost too willing to disbelieve.

Obviously, there is nothing bad about thinking and questioning. God wants us to use our minds, and search for answers. But something is wrong if we become pseudointellectual, and turn to negativism and absurdity.

3. Truly amazing theological theories replace the simple gospel.

Here is what one man said, and apparently a sizable group still believes, "God has died in our time, in our history, in our existence."

Is this, then, the length to which our "enlightened" intellects are to take us? Obviously, if God is dead, repentance is no longer relevant.

Here is the way one of the foremost exponents of this recent concept expresses it: "The contemporary Christian can announce the glad tidings of the death of God. . . . God's death has actualized in our history a new and liberated humanity."—THOMAS J. J. ALTIZER, *The Gospel of Christian Atheism*, p. 111.

And why should anyone rejoice that God is dead? The same writer explains that it is because "Christianity has evolved the most alien, the most distant, and the most oppressive deity in history" (p. 110).

But the Bible states, "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. . . . Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103:8-13).

God Misunderstood

Surely Satan has tried in our day to distort the true character of God.

But as a Christian, I am puzzled as to why such an extreme and radical view should be considered necessary. Perhaps the real reason why God's "death" is desired can be found

in this statement: "The 'good news' of the death of God can liberate us from our dread of an alien beyond, . . . freeing us for a total participation in the actuality of the immediate moment."—*Ibid.*, p. 145. So this is it! Dread of the beyond with the possibility of future punishment for wrongdoing spoils man's fun and limits his ability totally to participate in the tempting sins of the moment. With a belief like this, repentance does not even need to be considered, and the enemy of our souls triumphs.

To secure freedom to do as they please, men reject the Bible as antiquated and meaningless, discard the Ten Commandments, and even promote the fancy that God is dead—and good riddance.

Long ago the psalmist rightly observed, "The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good" (Ps. 14:1).

Writing to the Romans, Paul declared, "For what can be known about God is plain to them, because God has shown it to them. Ever since the creation of the world his invisible nature, namely, his eternal power and deity, has been clearly perceived in the things that have been made. So they are without excuse; for although they knew God they did not honor him as God or give thanks to him, but they became futile in their thinking and their senseless minds were darkened. Claiming to be wise, they became fools. . . . They exchanged the truth about God for a lie" (chap. 1:19-25, R.S.V.). Strong words, these.

In his book *Honest to God* Bishop John A. T. Robinson quotes an acknowledged atheist, Julian Huxley, as saying, "It will soon be as impossible for an intelligent, educated man or woman to believe in a god as it is now to believe that the earth is flat."—Page 38. And the bishop agreed! In a generation spawning such unbelief is it any wonder that repentance is considered by some a joke?

States Paul, "For godly grief produces a repentance that leads to salvation and brings no regret" (2 Cor. 7:10, R.S.V.).

But not all grief for wrongdoing is repentance—some is only remorse for consequences.

After Judas Iscariot had betrayed the Lord, he was sorry, but not truly repentant. In awful self-recognition he exclaimed, "I have sinned," but instead of turning his life over to God for forgiveness and reformation, he went out and hanged himself. His was remorse rather than repentance, and no good came from it.

Esau grieved when he realized that

he had forever lost his birthright; but his was sorrow for consequences rather than for his failure. Genuine God-given repentance, if accepted in a life, results in abhorrence for sin and conversion of life, but sorrow for consequences results only in frustration, bitterness, and pitiful attempts at retribution.

The truly repentant man, from the depths of his being, cries his own version of the prayer of the psalmist: "According unto the multitude of thy tender mercies blot out my transgressions. . . . I acknowledge my transgressions: and my sin is ever before me. . . . Create in me a clean heart, O God; and renew a right spirit within me. Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation" (Ps. 51:1-12).

Of one thing I am sure: No one will ever be sorry for responding to God's call to repentance. Joy will fill his life as he contemplates God's mercy and goodness.

The same God who leads a man to see his sinful ways and to feel abhorrence and sorrow for them leads him on through genuine repentance to a changed life. Divine help is given for every need; no one is left to struggle with sin alone. And the man or woman who passes through the gate of repentance into the temple of conversion finds joy, happiness, and peace.

With clear conscience, unfettered by sin, the repentant and forgiven sinner finds that all of life takes on a new radiance.

States Paul, "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17, R.S.V.). Has it happened in your life? It can!

In his *Confessions*, Augustine tells of his long and desperate struggle with sensuality. He earnestly desired to break with the old life but felt it impossible. As Michael and the devil disputed over the body of Moses, so did faith and lust, Christ and the world, dispute over the soul of Augustine. One day in a garden at Milan, as his conscience was torn asunder by guilt, he seemed to hear a voice direct him, "Take and read." Opening his New Testament he read, "Not in rioting and drunkenness. . . . But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:13, 14). There and then the chains fell from him as he surrendered his life fully to God. From that moment on he was a new man.

It can happen to you too. Ask God to give you a new heart and life. He will do it gladly and you will never be the same again. ♦♦

Receiving—an Aspect of Gracious Living

By SUE TAYLOR BAKER

Seated on a stool at a lunch counter the other day, I heard two men arguing vehemently as to who would have the privilege of paying for their lunch. In fact, it almost turned into a fight before they left the restaurant. It seems to me that they should have decided who was to pay before they agreed to eat together. However, it might have been that one of them would be paying out of his expense account. If this were the case, he would not have been giving of himself at all, but charging it to the company.

"It is more blessed to give than to receive" (Acts 20:35).

But there is much to be said for receiving as well as giving.

The text doesn't say, "It is more blessed to receive than give," but we might find this turned-around version worth thinking about: If we do not receive once in a while, how would friends, loved ones, the next-door neighbor, or the little girl down the street ever obtain the blessing mentioned in the text?

Just the other day a friend of mine followed me in her car over to the garage where I was to leave my car for repairs. I had brought my lunch, and was more than willing to share it with her, but I knew it was inadequate.

But while I was explaining to the serviceman about the car's needed repairs, she dashed to a delicatessen to buy more lunch for us. Returning, she said, "Sue, we are going to have to eat our dessert first, because it's ice cream and will melt if we leave it."

As we enjoyed our supplemented meal, I kept thinking, Now, here I am eating this treat when she has spent her gas, her noon hour, and her money for me. I'm the one who should pay. And then and there I slipped money into her billfold to pay for the ice cream at least.

But I'm sure that she would have enjoyed treating me without receiving pay for it. The same would have been true for me if I had taken her to the garage and I had bought the added lunch.

Now let us go back 1900 years or more ago, and find out what Jesus did when someone desired to give Him a gift. It is true that He was always giving, and so was His Father. Did He not give of Himself unstintingly, cheering and blessing by His presence? But did He refuse to permit anyone to do favors for Him? Did He not let them strew palm branches on His path as He entered Jerusalem that memorable day a week before His crucifixion?

And there was Mary. Judas was vehement about her extravagant waste of money as she broke the alabaster box of ointment to anoint Him. At great personal cost she gave the gift and Jesus accepted it. Was this not an act of love, courtesy, and unselfishness?

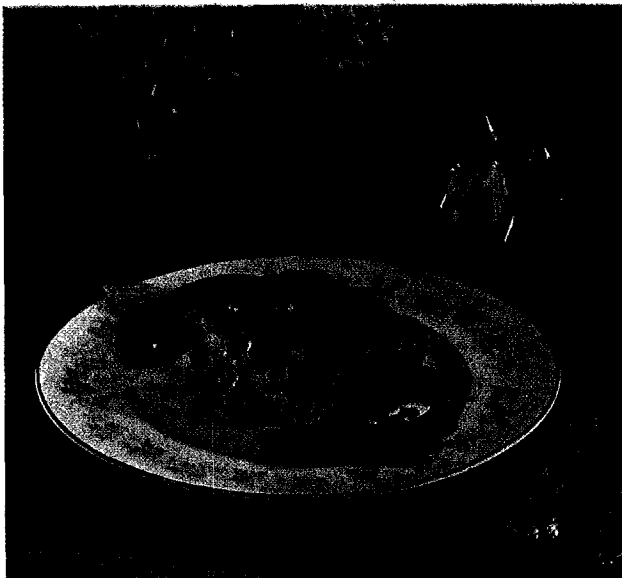
"Christ values acts of heartfelt courtesy. When anyone did Him a favor, with heavenly politeness He blessed the actor. He did not refuse the simplest flower plucked by the hand of a child, and offered to Him in love. He

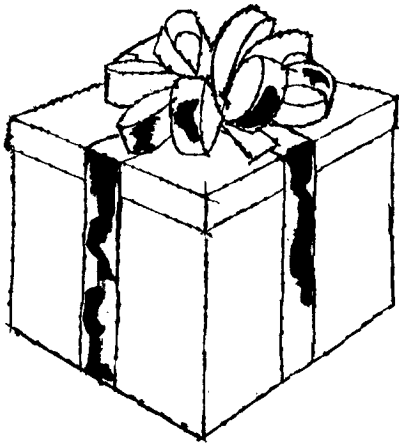
CREATIVE COOKING

COURTESY, GC MEDICAL DEPARTMENT AND SDA HOSPITAL ASSN.

COTTAGE CHEESE LOAF

- 1 large chopped onion
 - 2 tbs. oil
 - 3 eggs, slightly beaten
 - 1/8 tsp. allspice
 - 1/8 tsp. sage
 - 1 pinch thyme
 - 1 pinch sweet basil, rubbed fine
 - 1 pinch garlic salt
 - Salt, to taste
 - 1/4 tsp. Accent
 - 1 stalk celery, chopped
 - 1 cup cottage cheese
 - 4 slices whole-wheat bread, finely cubed
 - 1 1/2" slice from a 2 lb. brick American cheese, finely diced
 - 1/3 cup pecans or walnuts chopped
 - cream or evaporated milk (varies with creaminess of cottage cheese)
1. Sauté chopped onion in oil.
 2. Mix lightly with all remaining ingredients.
 3. Place in lightly greased loaf pan.
 4. Top with additional cheese and a few crumbled cornflakes before baking.
 5. Bake at 375° F. for 45 to 60 minutes.
 6. Serve at once, with gravy if desired. Serves 8-10.





accepted the offerings of children, and blessed the givers, inscribing their names in the book of life. . . .

"Christ delighted in the earnest desire of Mary to do the will of her Lord. He accepted the wealth of pure affection which His disciples did not,

would not, understand. The desire that Mary had to do this service for her Lord was of more value to Christ than all the precious ointment in the world, because it expressed her appreciation of the world's Redeemer. . . . The matchless excellence of the char-

acter of Christ filled her soul. That ointment was a symbol of the heart of the giver. It was the outward demonstration of a love fed by heavenly streams until it overflowed.

"The work of Mary was just the lesson the disciples needed to show them that the expression of their love for Him would be pleasing to Christ. He had been everything to them, and they did not realize that soon they would be deprived of His presence, that soon they could offer Him no token of their gratitude for His great love."—*The Desire of Ages*, pp. 564, 565.

As we go about our activities from day to day, however, let us not be overanxious to accept courtesies from others, but be not reluctant either. Our friends will enjoy doing something for us, just as we enjoy doing things for them. All will gain a blessing from both giving and receiving. That is a part of gracious living, of Christian living. The art of accepting from others is one to be cultivated and developed. ♦♦

Especially FOR WOMEN

By Betty Holbrook

CHARM— The auditorium was **INSIDE OUT** full. Ordinarily there might have been 20 or 25 women present, but that night the speaker was a teacher from a nationally famous charm school. Her program was lively and informative as she lectured and demonstrated on the many little things that add to charm and poise—the way to "glide" upstairs, how to be seated correctly, dressing to fit the occasion, et cetera.

The capacity crowd expressed almost poignantly the fact that we do want to be charming and gracious. We admire—sometimes secretly envy—those who are. You've heard, perhaps made, comments like these recent ones:

"I wonder when Pam is coming. We need her to make the meeting interesting."

"If Joy was with you, then you had a wonderful trip. She's terrific."

"Oh, good, here comes Marcie. She always makes my day."

It's very true that "a gracious woman retaineth honor" (Prov. 11:16). What magic formula makes a woman gracious and charming—so nice to be with? Each of the three women mentioned is different—one is energetic and talkative, another lively but more reserved, and the

third is soft spoken. But they do have some things in common: Genuine, come-easy smiles; eyes that say, "I'm listening and interested"; and a manner that includes what seems to be a never-failing warmth, courtesy, and kindness.

True charm and graciousness is not a mask. It can be learned, but it has to be learned from the inside out. The "gliding" upstairs and knowing when and where to use gloves and hat are only the finishing touches, like the etching on a beautiful piece of crystal.

A famous speaker arrived late for an appointment. He was impatient with the cab driver, snarled at the doorman, and fumed at the stagehand. Then straightening his tie and giving his hair a last pat, he stepped out on the stage, bowing and smiling graciously as he began his lecture on "The Joy of Living."

There is a temptation to memorize the theory and practice of charm without letting it become a part of us. We resort to flattery because we have never learned to love, we imitate and manipulate because we have never learned to lead, we use thinly veiled sarcasm because we haven't learned how to disagree without being disagreeable, and we envy because we don't have the courage to admire. Worse yet, we're often touchy or irritated because we have sized ourselves up and don't like what we see.

A beautiful woman is a blend of many qualities. She knows if she would be interesting she must be interested, if she would be pleased she must be pleasing,

if she would be helped she must be helpful, and if she would be loved she must be loving. She is wise enough, too, to recognize that beauty and youth are not synonyms, neither are age and unattractiveness. "We are born with one face," said Coco Chanel, "but—laughing or crying, wisely or unwisely—eventually we form our own." Or as one teacher said, "What you look like at 17 is God's fault; what you look like at 40 is your own fault." Our hidden thoughts form the expressions on our faces that day by day etch deeper the lines around our eyes and mouth that say so clearly what we're really like.

Another visible advertisement of charm, of course, is conversation. For good or for bad, this is true every time we talk. If we are tense, those around us will become tense. But if we are relaxed and show a genuine interest in others, that very naturalness puts them at ease. In short, we need to be ourselves—our good-natured selves.

Evidently Solomon had seen too much of surface charm and beauty, for near the end of his proverbs he declares: "Charm is a delusion and beauty fleeting; it is the God-fearing woman who is honoured" (Prov. 31:30, N.E.B.)* Quiet confidence and trust in God goes much deeper than the skin. It's what distinguishes the sham from the genuine.

* From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

With God to Victory

By H. MAMANUA
As told to A. M. BARTLETT

WE WOULD be very pleased to have you conduct Bible lectures in Suluan" (Indonesia), said the village chief. "And I personally wish to invite you to conduct them in my home."

Thus was the invitation given. I went to the lay activities leader of the Tondano Central church and together we made our plans to conduct a series of evangelistic meetings.

At 12 noon on the day appointed, our group started for Suluan on foot. The road connecting Tondano and Suluan is impassable for motor vehicles because it is stony and rough as

well as being full of chuckholes, and also it is very muddy when the rain comes. The mountain air was cool and the scenery beautiful as our group passed through the well-tended gardens and farms, finally arriving at Suluan about 3:30.

In the Chief's House

We went directly to the home of the village chief. It was evident that he had not forgotten our appointment, for the chairs were all arranged and people had begun to gather. The chief and his wife greeted us cordially, and introduced us to the other local

officials who had come. Soon the house was filled, and still more kept coming.

At the appointed time we opened the meeting with a song and prayer. As is customary in this area, the local officials were invited to make short speeches, and the village chief, speaking for his people, expressed again their desire to study the Word of God in these meetings.

The meeting was opened by a song and prayer right at four o'clock. The audience demonstrated their hunger for the Word of God by paying close attention during the sermon and by taking notes and marking all the Bible references.

When the Hope for Today slides were projected onto a sheet hung on the wall, the people were very much interested and asked us to repeat the story of the great image of Daniel 2. They carefully read the texts a second time.

As the sermon progressed, more and more people kept coming, till the room was packed, while many crowded onto the stairs and others filled the yard. The interest was so great we lost track of time and I was surprised to notice that it was growing dark outside. The shutters had been closed so pictures could be shown. Now, after two hours of preaching in the stuffy, crowded room I knew we must bring the meeting to a close. However, to my surprise, the chief and other leading men of the village thought otherwise, and urged us to continue. Actually, our group from Tondano were eager to start back, for it is more than a three-hour walk in the daytime. At night it is longer, and if it is rainy it can even be dangerous. However, it is hard for an Adventist minister to refuse to preach to people who are eager to hear our message. Since we had come so far, we decided to make the most of the opportunity.

We moved to a larger house and about 6:30 began another Bible study. We thought no more about our

FOR THE YOUNGER SET

The Bible Mother Modesta Found

By INEZ BRASIER

THERE was no Bible in all that countryside on the island of Leyte where Mother Modesta lived. There was not even one Gospel. And who could read it if there had been? For not one of the older people and not one of the younger ones could read.

But at last a school was started near where the Modestas lived. Mother Modesta smiled as she looked at her little boy, Deogracias. "You, my little son, are going to school. You will read books for us."

So Deogracias went to school. How proud all his big family and his aunts and uncles and cousins were when he could read to them from the interesting books they could get.

Then war came. There was no school for a long, long time. There were no more books. And often there was nothing to eat. After all the soldiers were gone, Mother Modesta worked in the rice fields to get food for her family.

One day as she passed a big trash heap she saw some torn, ragged books. She was not so tired now as she hurried home. "Deogracias. Deogracias," she called. "Here are some books. I found them. Now you can read to us."

Deogracias took the books. He did not

know he was holding a New Testament, some psalms, and the book of Proverbs. He started to read, but what strange things this New Testament said. "Love your enemies . . ." "Do good to them . . ." "Believe on me . . ."

Mother Modesta had never heard such words. Neither had the neighbors. Neither had grandfather and grandmother and all the cousins. "What strange words you read. We cannot understand them."

Deogracias did not understand the words either. But he read more and more each day until at last he knew that God in heaven and Jesus loved him and everyone.

Many times after that he read Jesus' words, "Love your enemies." Did that mean love those who had chased them from their homes and killed many of their neighbors? Yes, it meant just that.

"Can you do it, my son?"

"Yes, Mother, I can do it. Jesus did."

Now Deogracias tells everyone wherever he goes of the great God in heaven. Now he reads the stories of Jesus from the pages of that torn, ragged New Testament for everyone who will listen.

"I am so glad I found the books," Mother Modesta said. "I am glad that Jesus is our Friend. I am glad He teaches us to love our enemies as He loves them."

long walk home in the darkness. Here were many thirsty persons, some of them mothers clutching their babies, some of them had traveled far. Realizing the need of a message being preached, they thought nothing of the darkness of the night.

As the wonderful truths were being unfolded, some began to whisper, "It must be that these Adventists use a different Bible than that used in other Protestant churches."

"Yes," others answered, "and I hear they talk more about prophecy than they do about Christ."

"It is better to keep still and listen," said still others. "Let's carefully read our own Bibles to see if what the preachers say is so."

As the night wore on with the people asking us not to stop, we presented one subject after another. Even those who in the beginning were inclined to ask questions for the sake of confusing the issue now became deeply interested. More than 200 people listened attentively, hour after hour.

Although the interest was still

high at 11:00, we knew we must draw the meeting to a close.

When an altar call was made, a large number responded, and with tears streaming down their cheeks, came to offer themselves to their Lord. Among them was the village chief and his wife and several other leaders in the village of Suluan.

It was 11:30 when the service was finally over. Although tired from preaching for nearly seven hours, we were all full of joy for those who had surrendered themselves to their Lord.

Hazardous Walk Back

Taking our leave, we began the long walk back to Tondano. We sang hymns of praise to our heavenly Father as we stumbled along in the darkness, hardly realizing the discomforts of the trip. After we had been going about half an hour, a downpour burst upon us. We were soon soaking wet, and, to make matters worse, the path became very slippery. The night was extremely dark, but every once in a while a

flash of lightning would show us the path. Since we all needed to pay careful attention to our steps in the darkness, we could not sing and talk. On one side of the trail was a deep gully awaiting those who made one false step.

But we cared for none of these things. Hundreds of people had heard the message, and many had given their hearts to God and promised to follow His word. The village of Suluan had been warned and many had repented. Our bodies were wet, cold, and tired. The thunder continued to rumble, and one bolt of lightning struck the hillside very near as if to threaten the little group returning home victoriously from the conquest of another village where many had turned to God.

Subsequent visits and Bible studies led to the baptism of 30 persons who were organized into a new church.

"O sing unto the Lord a new song; for he hath done marvellous things: his right hand, and his holy arm, hath gotten him the victory" (Ps. 98:1).
♦♦

When You're YOUNG

By Miriam Wood

HEAVENLY AND EARTHLY

"No man should become so 'heavenly-minded' that he's no earthly good." The source of this bit of practical philosophy is unclear to me at the moment, but its relevance (that overworked word again) seems increasingly obvious, if a slight change of focus is allowed. For "heavenly-minded" let's substitute "world issue"—though perhaps that isn't the term we're after. At any rate, the term is meant to convey great concern with problems that deal not so much with any individual's personal life in an immediate sense, but rather with a kind of "corporate problem" in which the *modus operandi* is masses of people storming about carrying placards and shouting and demanding. As delineated by the often self-appointed leaders of the pack, the issues are terribly high-sounding, terribly high-minded, terribly "heavenly"—if such a contradiction of terms is possible. Yet in the execution of the action plan, the individual as an entity all too often comes pretty close to moral execution.

But salvation is an *individual* matter; that is, each soul confronts God in a one-to-one relationship, which means that no amount of group consciousness, however admirable its objectives, can possibly substitute for personal Christian living.

Specifically, far too many people in the contemporary, turbulent scene are so "heavenly" (world-issue) minded, that

they've gotten to be no earthly good in the realm of polite, civil speech. Screams and obscenities are used to call for "a better world" and "peace" and whatever else is on the momentary agenda. One fully expects to hear "politeness" and "civility" demanded in the same astonishing way. For the young Christian, it should hardly be necessary to point out that there is not one recorded instance of Jesus Christ's having been discourteous. Of all men, it would seem that He would have had the greatest reason to declare Himself so "heavenly-minded" that bothering with "earthly good" was out of the question. But He didn't.

Strangest of all to an interested observer of the "demonstrate and demand" scene is the concerted shriek of fury against "immorality" of nations and groups. Many of the shriekers, though, at the moment the shrieks of "heavenly" piety are forming in their throats, are mentally smacking their lips in anticipation of their next casual sex encounter; they're likely to be "high" or "low" on various drugs, or planning to be within the next few hours. Certainly they aren't much "earthly" good. At least they're definitely not doing the *earth* any good. It's very strange and very frightening and very confusing, unless a young Christian anchors himself firmly to the principles of individual morality that are spelled out for him exactly "like it is" in God's Word.

I suspect (in fact, I'm convinced) that all too many "heavenly-minded" people nowadays are really just bored. Alexander the Great felt the same way, once he'd conquered the world, you know. Too bad TV hadn't been invented; he might have extended his life a couple more years watching endless, stupefying Westerns and quiz shows. At the end of the two years, though, he'd probably have chosen a more painful death than alcohol. And in a way that's what many young people are doing. Worlds conquered, frontiers pushed back, "the good life" achieved. Nowhere to go but down. Because life just *has* to be exciting.

That's the key to the whole matter, I should think, the matter of being so "heavenly-minded" that one is no earthly good. It's the excitement, the release from routine, the release from the necessity to build a life little by little that can propel a young person into the mindless mob. But the Christian life was never meant to be anything but a quiet and contemplative one on the individual level. The "still, small voice" can't really be heard any other way. In *Christianity and Crisis*, May 25, 1970, Michael Novak says, "My God is a God of ordinary things, of routine, of the grind and jading of everyday life . . . of boredom and tedium and hard work as well as moments of rapture." If that's also your concept of God, you're not in danger of becoming so heavenly-minded that you're no earthly good.

**"We are
like wheels
without
hubs, and
herein is
our dilemma."**

Beyond Despair

By RICHARD J. BARNETT

HIGH on a New Hampshire mountaintop I could see the lush, green valleys and pine-covered hills for miles around. All seemed quiet and restful, and only a gentle breeze rustling softly through the huckleberry patches surrounding my feet, the chirp of a cricket, and the call of a distant bird could be heard. The world of nature was at peace; it was easy to forget for a while that the world of man is in great distress.

What a contrast! To a large extent nature is in harmony with the purpose of the Creator. But man lives in rebellion against the will of his Maker, and the results are self-destructive. Here is the basic reason for man's plight in a world rocked by crime, war, and interracial suspicion. In his rebellion man has created the age of the heart attack, the nervous breakdown, the age of John Bunyan's "Giant Despair," who is working overtime with great success to fill his gloomy castle.

What Do We Have to Live For?

The prominent question of this generation is heard in many forms and clutches man like a dread blight. This question is often heard from the lips of youth. The spirit of meaninglessness bordering on hopelessness in the hearts of young people is one of the primary causes of teen-age rebellion and juvenile delinquency. With an eye on a precarious future, parents say in despair, "What do my children have to live for?" The younger generation, caught up in the deep-seated insecurities and fears of their elders, often over-react by rebelling in areas where they themselves are the most hurt. Many at-

tempt to pack a lifetime of experiences into the present, for fear that the future will mysteriously deny them their desires. Caught in the results of living in reckless abandon, such youngsters say, "What else did we have to live for, anyway?"

Despite abundance of material things and unparalleled opportunities, many lack spiritual direction. Becoming frustrated intellectuals, well equipped, perhaps, to find and hold good jobs, they are unable to cope with the problems of life and destiny.

A graduate from a large university expressed the feeling of thousands of students when he said, "College has given us an education, but no sense of mission in life. We are like wheels without hubs, and herein is our dilemma."

PRAYER

By LINDA MARIE LASBY

O God,
Give me the beauty
Of a sunset
Dyeing the dusk.

Give me the gentleness
Of cool rain
On a summer afternoon.

Give me the strength
Of the ceaseless ocean
Spraying the cliffs.

And with these things,
God, give me the simplicity
Of a child
That I may understand them.

The insecurity of society in general is simply being reflected in our youth. At a time when world powers are locked in an arms race and localized wars threaten to accelerate to the brink of a nuclear holocaust, the reaction of society has been one great effort to drown all anxieties in immediate gratification. If youth are uneasy about the future, as anyone should be if he is without a Christian view, it is because their parents also have a life divorced from God.

Although this is a time of despair, for the Christian it is an age that calls for his best. Crucial times have always been the showroom for courage, hope, and calm thinking. When the Christian sees and hears about the wars, race riots, senseless slayings, and shocking disasters, he knows that he is living in those "perilous times" immediately preceding the second coming of our Lord.

What do we have to live for today? Nothing, unless our hope is built upon Jesus Christ and we are living in anticipation of His return! Men's hearts can know no real peace without the Prince of Peace. There has never been any real hope to men at any time in history except the hope of eternal life. As the sun of this age slowly sinks farther below the horizon, we will need more and more unshakable faith in the providence of God.

What do we have to live for? The apostle Peter put it this way many centuries ago: "Since the whole universe is to break up in this way, think what sort of people you ought to be, what devout and dedicated lives you should live! Look eagerly for the coming of the Day of God and work to hasten it on; that day will set the heavens ablaze until they fall apart, and will melt the elements in flames. But we have his promise, and look forward to new heavens and a new earth, the home of justice. With this to look forward to, do your utmost to be found at peace with him, unblemished and above reproach in his sight" (2 Peter 3:11-14, N.E.B.).*

Yes, the hope of the soon return of our Saviour—the end of uncertainties, of the fears and insecurities that plague mankind—is the one event that we all have to live for! Though we live in the midst of trouble, the "blessed hope" places God's children beyond despair and fills them with joyful expectation.

Let us take hold of these precious promises contained in God's Word, and you too in these last days can live above despair. ♦♦

* *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by Permission.

Retain Biblical Language Study

Regarding Elder Klingbeil's letter on health education at the Seminary (Dec. 11), I would like to add a hearty "Amen." I have wished for a long time that a practical training in the evangelistic use of the right arm of the message could be given to Seminary students. I think the day is coming when this will be done. In fact, the Theological Seminary as well as the undergraduate school at Andrews University currently offers a course in nutrition for ministers.

Elder Klingbeil seems to feel that for a minister to profit withal from the study of Greek and Hebrew, he must be a scholar in the field. A more limited knowledge seems to him to be useless. Now, I am not a Biblical languages scholar. However, I have pursued the subject with interest and find it quite useful in my own ministry. I make frequent use of the background I have in the subject in my pastoral work. This is not always in direct translation of the text. Frequently it is simply in being familiar with the technical discussions and terminology in commentaries (to which Elder Klingbeil suggests we turn instead of to the original languages) and in magazine articles on Biblical subjects.

If a minister must become a scholar in every field of study given at the Seminary before it can be of practical value to him in his ministry, then we ought to eliminate church history (which is as dull and difficult for some students as Biblical languages is for others), archeology, and pastoral psychology, to mention only a few. It seems to me that the minister needs not so much to be a scholar in any field as he does to have a general background in many.

Useful Background

Some people argue that the minister usually does not keep up his Greek and Hebrew once he begins his actual ministerial work. For most this is probably true. However, I obtained a Master's degree in church history from Andrews University in 1960, and yet I confess to not having kept up my church history during the ensuing years very well, either. But I find no one suggesting that church history be dropped from the Seminary curriculum just because its later use is not readily apparent in the day-to-day work of the average pastor. It is a needful background for any minister. And I think Greek and Hebrew fall into this same category. They are a useful background for pastoral work.

Elder Klingbeil suggests that health courses be substituted for Greek and Hebrew. I would like to suggest that horses be substituted for cows. The point is that nothing can take the place of the study of Biblical languages. They can be eliminated. But one can hardly say that health education will take their place as useful tools in ministerial work. And this is not to belittle health education studies.

Because Greek and Hebrew can't take the place of that, either.

I would like to point out that were Elder Klingbeil's suggestion to be adopted by the Seminary, and health education courses "substituted" for Biblical language requirements, there would be precious little health education done. Several Biblical languages courses are offered by the Seminary as electives. One such course I took had three regular students in it and one audit student—hardly an extravagant number, I think, even from Elder Klingbeil's point of view. But the fact is that, if my memory serves me correctly, the Theological Seminary requires only one four-quarter-hour Biblical languages grammar course in the entire two and a half years of training (135 quarter hours) for the B.D. degree. And that is Hebrew—the first exposure (and probably the last) that most students get to the subject. One Greek exegesis course is also required. But this is much more than just the study of a Biblical language. It is the practical application of Greek to the

interpretation of the New Testament. And much more than Greek is covered in any such class.

It seems to me, then, that if health education be a valuable course to include in the Seminary curriculum of required subjects (which I think it is), no more than is involved in "substituting" it for Biblical languages, why not retain the few hours of Hebrew grammar required and put in four more quarter-hours of health education in place of four hours of electives allowed in the total 135 hours for the B.D. degree?

I have spent several years in pastoral work. Recently I returned to Andrews University to complete the B.D. degree. I graduated last June. Therefore, if experience is any kind of teacher, if it qualifies a person at all to speak on a subject, I think I can do so with a reasonable margin of safety. In my opinion, the curriculum at the Theological Seminary is very practical for the needs of the pastor. I do not believe that the Adventist ministerial student is subjected to an overdose of Biblical languages that will be completely irrelevant to his later life-work. I think that part of the program at Andrews University is both moderate and helpful.

MARVIN MOORE

Uvalde, Texas

A Layman Views His Church

By W. E. DANFORTH

I WAS privileged to serve as a lay delegate to the 1969 Autumn Council of the General Conference, held at the Takoma Park church, in Washington, D.C. At the council I had the opportunity of meeting and working with our General Conference president and vice-presidents, other officers, and presidents of the various divisions, unions, and local conferences, together with various conference and institution heads.

It was thrilling to observe, and to participate in, the deliberations concerning a multitude of items presented to the council for study and appropriate action. I was greatly impressed with the magnitude of the task of conducting the affairs of the world church and all of its institutions. The many details that are dealt with by its leaders from day to day are staggering to the mind.

It was reassuring to see how the sessions and various committee meetings were conducted. It was thoroughly professional. The chairmen were competent and comported themselves with dignity and in a Christian spirit, exercising kindness and understanding. The meetings were democratic in all respects. Opportunity was given everyone to discuss the proposals presented and to express his ideas, whether they were for or against the item under consideration. At no time was an attempt made to cut off or to put down a delegate speaking from the floor.

As a consequence of the free and open discussions, a spirit of brotherhood and harmony prevailed throughout the entire session.

Our church organization is well established and strong. It has considerable flexibility and provides for the flow of information both up and down the organizational chain. The church's leaders are sensitive to the needs and problems of the field units and react expeditiously in their attempt to meet the needs and to assist in the resolution of problems.

The atmosphere of the entire General Conference office was professional and efficient, with the added ingredient, not found very often these days, of pleasant and smiling faces. I felt completely at home and among friends even though I had never met the people before.

The experience described has increased my confidence in our church organization, its dedicated leaders, and its program. As a consequence I am determined, with God's help, to do everything within my power to further the work of the church. I am grateful and thankful for the opportunity afforded me to be a participating member.

TRUTH IN DISORDERED TIMES

In the airplane pilot's world up at the front of the plane, whether it be a gargantuan Boeing 747 or a tiny Piper Cub, his instruments are his absolutes. One of the vitally important facts he must remember is that in the area where he operates they designate truth. In a critical flying situation he sometimes may find himself doubting the accuracy of one or more of them. But his instruments have been carefully tested and have proved reliable in the past, and he must trust them now. A wise pilot knows he dare not act upon his doubts and "fly by the seat of his pants." Some who have, have done so at the cost of their own lives and the lives of others.

There is an obvious analogy between this and the church today. God has given the Bible to Christians as their guide. In addition, He has given to us Seventh-day Adventists the Spirit of Prophecy writings to direct us in these final, tumultuous days.

In these disordered times, when the church and the world are traveling through black and stormy skies, and it sometimes seems that nothing is working right, it would be easy to distrust the instruments and decide to "fly by the seat of our pants." Multitudes of professed Christians have done so, trusting to their own wisdom or that of others.

But even the wisdom of the sagest of humans is not sufficient to enable them safely to decide for themselves how to direct their ways and what to believe. The human mind cannot comprehend enough of the multitudinous facets of life and truth, and is too warped to do so, as a study of the teachings of the philosophers of the ages so vividly illustrates.

Even when we meet a truth it is often filtered through our moods, our biases, our total personality, and thus modified, becomes simply an opinion. Thus, truth must have a more solid foundation and a less contaminated source than the mind of man. As the writer of Proverbs observed: "He who trusts in his own mind is a fool; but he who walks in wisdom will be delivered" (Prov. 28:26, R.S.V.).

Revealed truth, then, does not and cannot depend upon the human mind and human logic; the human mind must fall back upon truth. It is not so much discovered by man as it is disclosed by God. It is not something that is subject to the test tube and slide rule, even though some would like to think it must be. Consequently, the Christian must acknowledge that what God has revealed is authoritative, and must live by it, no matter how it may cut across his biases, opinions, desires, and even across what seems to be the strong evidence of the senses.

This is not to be understood as meaning that because revealed truth is authoritative it is unreasonable. Nor does it mean that we are to accept everything without seeking to understand, or even to question. Truth, as revealed by God, invites the most searching analysis, for it is not fantasy, but reality. It is seen to be stronger and more substantial for honest scrutiny. "God never asks us to believe, without giving sufficient evidence upon which to base our faith. . . . The truthfulness of His Word . . . [is] established by testimony that appeals to our reason; and this testimony is abundant."—*Steps to Christ*, p. 105.

We are reminded of the account of a conversation between Albert Einstein and Cardinal Faulhaber, Archbishop of Munich.

"I respect religion, but believe in mathematics; doubt-

less for Your Eminence the reverse is true," Einstein said. "You are mistaken," Faulhaber replied. "Religion and mathematics are for me only different ways of expressing the same divine exactness."

Astonished, Einstein responded, "But what if one day mathematical research should show that certain verdicts of science contradict those of religion?"

"I have such a high regard for mathematics," the archbishop replied, "that in such a case you, Professor, would be under obligation never to stop looking for the error in calculation."

Like the archbishop, the Christian must not close his mind to the implications of scientific discoveries, but at the same time, and at the risk of appearing naive, stubborn, blind, and any number of other things, he must stand firmly upon truth as revealed by God, knowing that His truth will be vindicated. T. A. D.

GALLUP POLL HIGHLIGHTS ADVENTISTS

In March, 1970, the Gallup poll conducted a study of current attitudes of the United States public toward the Seventh-day Adventist Church. Two out of three adults in the United States say they have heard or read about Seventh-day Adventists. The church is least known in the East, where 55 per cent indicated some acquaintance, and is best known in the West, where the church is recognized by 82 per cent of the population.

But the salient fact in the poll was that information about the Seventh-day Adventist Church is received largely from friends, either through personal contact or through the literature friends share.

These findings were not unexpected. In fact, the major concern of Ellen White's counsel to the church has been that the work will be finished only when neighbors visit neighbors, when Adventists are recognized by those who see them most as the most trustworthy and lovable people in the community. The Gallup poll confirms again the Biblical principle that the gospel is truly preached when the light of character indeed shines. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

However, even though two out of three adults in the United States are aware of Seventh-day Adventists, responses and reactions are not always favorable. Emphasis apparently was placed on doctrinal positions, which are at best the means of character development, but which have been presented without the appropriate explanation of why they are important to character development, or why that unique quality of character is the primary concern of the Seventh-day Adventist Church.

What better advice could Adventists hear today than Peter's admonition: "Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God!" (2 Peter 3:11, 12, R.S.V.).

Adventists Are to Hasten the Advent

The Gallup poll reminds us again in an indirect way that the delay of the Advent is found, *not primarily in world events* that did not work out as the church had originally expected, *but in His church* on earth, which has a specific mission to perform. As Peter reminds us, the task of Adventists is not only to wait for but to hasten the Advent. What can be hastened can also be delayed—*for what is not hastened is automatically delayed!*

The quality of character that is seen every day by the Adventist's neighbor, or his co-worker, or his children, is the primary factor in the speed-up of last-day events. To realize this may require a change in evangelistic techniques, Sabbath sermons, educational procedures, as well as family habits. But for this realization Jesus and all heaven still wait.

"Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

"It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel."—*Christ's Object Lessons*, p. 69.

H. E. D.

THE "MISSING DAY" STORY

From all parts of the United States we have received letters about a story variously titled "The Sun Did Stand Still!" "Found: One Lost Day," "The Space Program and the Bible," and "The Missing Day." The story, published in a number of newspapers and released by at least one religious-news service, tells of an incident that supposedly took place at Goddard Space Flight Center, Greenbelt, Maryland.

One account—and there are many—said that scientists "were trying to determine the position of the sun, moon, and planets 100 years and 1,000 years from now. In order to do this they had to plot the orbits through past centuries. They ran the computer measurement back and forth over the centuries, and . . . it came to a halt. The computer signaled that there was something wrong either with the information fed into it or with the results compared to the standards. They called in the service department to check it out and found nothing technically wrong. The computer still came up with the same discrepancy. A day was missing in space in elapsed time. The scientists were dumfounded. There was no answer."

Predictably, a religious member of the team remembered the incident in Joshua 10:13 where the sun stood still and "hasted not to go down about a whole day." The space scientists checked the computers and found that the lost time in Joshua's day was 23 hours and 20 minutes. They still needed 40 minutes to make a whole day.

Now the religious scientist remembered the incident in 2 Kings 20:9-11 where Isaiah asked the Lord to turn the shadow on the sun dial backward ten degrees. "Ten degrees is exactly 40 minutes! Twenty-three hours and twenty minutes in Joshua, plus 40 minutes in 2 Kings make the missing 24 hours the space travelers had to log in the logbook as being the missing day in the universe!"

Verification Impossible

We first saw the story early in April and felt sure it would arouse considerable interest. More important, we felt that if it were true, everyone should know it. If it were not true, this too should be known. We asked that the story be checked out.

Raymond F. Cottrell, an associate book editor at the Review, placed a telephone call to the office of public information at Goddard Space Flight Center. He read the story to Alfred Rosenthal, deputy chief, and asked

if he had any information on the incident related. Mr. Rosenthal replied that he had heard several versions of the story during the preceding weeks and had talked with everyone at the center who might have been involved in the incident, or who might know something about it. He also had checked the records dealing with the kind of research in which an incident of this kind might have happened. He said that to his knowledge no such incident had occurred at Goddard Space Flight Center.

James V. Scully, associate secretary of the General Conference Public Affairs and Religious Liberty Department, approached his investigation from a different angle. He wrote to Harold Hill, president of the Curtis Engine and Equipment Company in Baltimore, Maryland, the man who was quoted in all of the news releases as authority for the story.

Mr. Hill sent a mimeographed reply, made necessary, he explained, because of "a recent flood of mail and phone requests" for additional details on the "missing day" story. Mr. Hill made a mild effort to dissociate himself from the widely circulated news release by saying that he assumed "it was adapted from one of the many talks I have made on the subject of science and the Bible and which is one of my favorite subjects." He said further, "Since this incident took place about two years ago *I have misplaced the source information and so am unable to give you names and places* but will send it to you when I locate it. In the meantime I can only tell you that had I not considered the source to be completely reliable I would not have made use of it in the first place." (Italics ours.) The rest of the letter (by far the larger part) was chiefly a testimony to Mr. Hill's joy in knowing Christ—commendable indeed, but useless as a means of giving authenticity to the "missing day" story.

Before writing this editorial we asked Mr. Hill by telephone if he had been able to find documentation for the computer incident at Greenbelt. He had not.

Data Lacking

In the October 23, 1969, REVIEW we published an editorial entitled "The Last With the 'Latest.'" The editorial encouraged readers to check carefully any rumor, story, or information before they pass it along as truth. Fortunately, many readers did just that with the "missing day" story. Unfortunately, a large number passed it along without verification, in some cases even mimeographing it.

We believe one hundred per cent that God lengthened the day for both Joshua and Hezekiah. To us this is fact. It is not open to question. But we do question that a computer misbehaved because of it. To begin

By AMY E. HARRIS

**What
Is
Truth?**

He spoke the truth when shouts of hate
Arose on every side.
"I came to bear witness to the truth,"
To Pilate's questioning replied.

Jesus lived and spoke the truth;
And for the truth He died.

His cross eternally proclaims
That God is love, and Satan lied.

with, adequate historical and scientific information is not available to establish a "missing" day of the kind described. When something is missing, it must be missing from something. When a person endeavors to balance his checkbook, he must know what his total resources were before he began to deduct funds by writing checks. When the checks are totaled and added to the present balance, the sum should equal the original amount in the bank.

The same principle applies to the matter of a missing day. One would need to know the exact number of days between the present and a fixed point of time well before Joshua's day. The calendar of today would need to be coordinated with the calendar of Joshua's day. Without this information it is just as impossible

for a computer to be aware that one day out of more than one million is missing as it would be for a person who had no idea how many coins he had in his pocket to reach in and declare he had lost one.

We do not like to debunk stories that seem to support faith. But neither do we like to see Christians feel so insecure that they must resort to questionable experiences or procedures to strengthen their confidence in the Word. Gullibility is never an admirable trait, and least of all in Christians who are proclaiming the most solemn message ever entrusted to human beings. The reasons for our faith are sound. They do not need sensational stories for support. The cause of truth is best served by good judgment and sound scholarship, not rumor or ridiculous flights of fancy. K. H. W.

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.]

LETTER TO LETTER

Re: Letters to the editor on "Blacks and Whites Together" (April 9).

A white church member saw no need for an exchanging of pulpits between blacks and whites because, as he put it, "we do not have a single minority member in our church."

This is all the more reason why we *should* have an exchange of pulpits. We need to be an integrated body awaiting our Lord's soon return, not separate.

There will always be racial prejudice on our earth. However, it does not have to exist in our church. After all, we are a different people, aren't we?

ARTHUR L. KASPEREEN, JR.
Corona, California

HEALTHY TRENDS

The article "On Church Structures, Change, and Unity" [May 21] said things many laymen have been thinking for some time regarding the church's leadership structure and its operation. How can the church ever expect to get the message of Christ's soon return to a dying world without the full cooperation of ministers and laymen working and walking side by side in complete unity?

Unfortunately, I have not yet seen the machinery that exists within the structure whereby one may participate constructively in decision making, at least in our conference area, except on a local church level by a very progressive pastor.

DICK HIRST
Silver Spring, Maryland

You have put into print what many concerned church members are thinking and saying to one another. For the future well-being of the church it is now extremely important for bridges of communication to be built across what seems to be a widening division between laymen and workers.

Put the church back to its position as a lay movement, and we will all be surprised at the strength and vitality in the Great Advent Movement.

LARRY BOSHELL

Centralia, Missouri

The author of "On Church Structures, Change, and Unity" is to be commended for his insightful analysis of movements and trends being manifested within the lay aspects of the denominational organization.

JIM KAATZ

Lakeside, California

GC BULLETINS APPRECIATED

I have just finished reading the first *General Conference Bulletin*. I want to express my deep appreciation for what you are doing to provide us with such intimate news accounts of this great world conference. We, too, here at home dedicate our lives and our means to the finishing of God's work, "That the world may know."

MATILDA MILLER

St. Helena, California

I want to express my gratitude for the Bulletins, enabling me to attend General Conference, if only vicariously. It means so much to me to feel I'm still a part. Even though I couldn't attend, I was there in spirit and prayer.

The REVIEW was first sent to us by our local church at the time of our baptism, and we've never been without it since. I think that is a wonderful plan as it acquaints the new convert with the world family. It was such a thrill to learn through the REVIEW that I wasn't just a member of a little 20-member church, but rather a part of a worldwide organization. Thanks again to the REVIEW for keeping my feet solidly planted in the blessed truth.

MRS. W. M. BEACH

Menard, Texas

IN THE "WORK"

At times young men who, for some valid reason, leave the preaching ministry for literature evangelism are referred to as leaving "the work." This reflects an unfortunate attitude held by those who do not understand that literature evangelists are definitely "in the work." Not only is theirs an important, even vital, aspect of our total evangelism program but they are integrated into the organized work. They are governed

by policies set up by the General Conference; they must give an account of their time; they may be eligible for vacations, rent subsidy, child-education subsidy, medical expense subsidy, sustentation benefits; they are issued licenses or credentials.

RAYMOND H. WOOLSEY

Manila, Philippines

WARMTH AND COURAGE

Re the lovely article, "A House or a Home?" (March 19). My husband and I were able to read between the lines, and see both disappointments and courage.

The canvasser's life is not an easy one; neither is his wife's as she does her best for her family, often on limited means.

The warmth and hope of Mrs. Beach touched our hearts.

LOLA GARDNER

Old Fort, North Carolina

CLEARNESS HELPS

The articles on "Love and Sexuality" [Feb. 26-Mar. 12] came at just the right time. They have really changed things in our home. We thank God for clearness on this subject.

NAME WITHHELD

My only criticism is that something like this should have come out sooner. It is excellent material and shows that the author is not only tuned in to God's Word but to what's happening in the world around us.

As a young person who desires to be sexually pure as well as sexually fulfilled, I would like to make one very strong statement in behalf of my own generation. When the church does not come out and deal with the issue of sex with frankness and understanding it encourages young people to experiment and to find out for themselves. Because of this, I think we are all to blame for a lot of our young people who are sexually messed up, because they have come from an uptight heritage who "didn't want to talk about it."

PAUL JOHNSON

Sherman Oaks, California

These articles should be made into a booklet form for general distribution. Any reprints available?

ALBERT D. EMIL

San Francisco, California

► No. Sorry.



New SDA Church Dedicated in Japan

On April 19 the new 110-seat Seventh-day Adventist church at Sōri, Kisarazu, Chiba ken, Japan, was dedicated. The two-story building is situated in a newly developed residential area.

C. B. Watts, president of the Japan Union Mission, was principal speaker for the dedication service. He was assisted by Eiji Shibata, president of the North Japan Mission. Y. Yoshimura is pastor of the church.

LOIS MAY WATTS

KOREA:

South Korean Servicemen Attend Retreat

Some 60 Korean Seventh-day Adventist Army servicemen met from April 17 to 20 for a religious retreat held at the Korean Union Mission. Clark Smith, from the General Conference, and G. J. Bertochini, formerly of the Far Eastern Division National Service Organization, assisted Chung Nam Suk, local director.

During the meetings many of the servicemen were encouraged by discussions and testimonies. Their determination to stay true to the Sabbath and stand up to their convictions was strengthened.

The Korean Seventh-day Adventist servicemen face many problems, for there are no provisions in their law for conscientious objectors. This has been a problem ever since 1966. Since that time 96 Seventh-day Adventist draftees have served a total of 150 years and ten months behind bars because of their religious beliefs. They were all imprisoned for insubordination under the military criminal code because they refused to bear arms and insisted on Sabbath observance.

Choe Pang-Woon, 28, of Osan Chollapukto, has already spent six years in military and civilian prisons and has one more year to complete his jail term. Choe was first court-martialed in 1963 and sentenced to one year in prison. The next year, 1964, he finished his prison term and was again sent to the training center. Again his refusal to bear arms resulted in another sentence of six months. The next year he was sentenced to his third prison term of two years. In 1967 Choe was court-martialed for the fourth time and given a three-year prison sentence, a dishonorable discharge, and transferred to a civilian jail.

Of course, not all Seventh-day Adventist draftees have met the same fate as Choe. The majority have undergone military service the same as ordinary servicemen and have received special consideration from their commanders. The situation has become more difficult since early 1968 when, following the intensified threat from North Korea, military authorities assumed the policy of having all able-bodied men as combatants in a reserve unit.

At the testimony service during the retreat many of the servicemen wept as they prayed for God's Spirit to fill their lives so that they might be faithful to God and to their country.

At the conclusion of the weekend the local churches had a social gathering for the servicemen and presented them with gifts such as pens, toothbrushes, and books.

H. R. KEHNEY
Public Relations Secretary
Korean Union Mission

ST. LUCIA:

Three Churches Dedicated on Caribbean Island

Three new churches, with a total seating capacity of about 2,700, were recently dedicated within two days on the island of St. Lucia. G. R. Thompson, president of the East Caribbean Conference, officiated.

Adventists have been on the island for more than 50 years. In September, 1919, W. E. Murray, recent interim president of the Southern European Division (now the Trans-Mediterranean Division), and his wife were on their way to South America when their ship caught fire. The captain steered full steam toward what proved to be St. Lucia. When everything was under control aboard ship, Pastor and Mrs. Murray went ashore to see if they could find any Adventists. They met Brother Pert, who informed his visitors that there were 20 Adventists on the island.

Today there are 1,234 Seventh-day Adventists in seven churches scattered over the island.

G. O. ADAMS
President, Caribbean Union Conference

The three new, recently dedicated churches on St. Lucia Island are, right, Babonneau; lower right, Castries; and, below, L'Abayee.



Nair, before and after, savage fire disease.

BRAZIL:

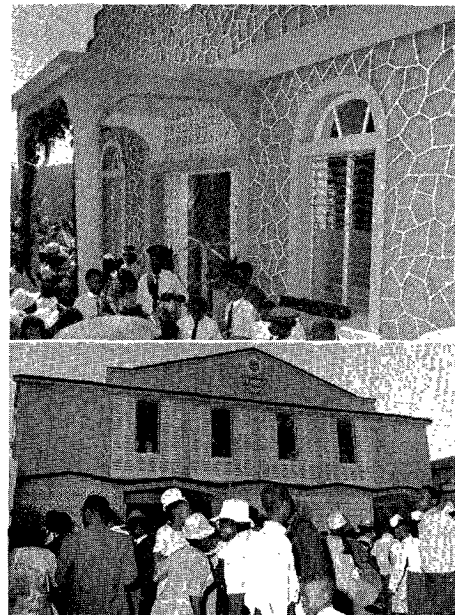
Savage Fire Eliminated and a Family Baptized

With increasing pain the dread disease savage fire was destroying the life of 12-year-old Nair Fatima Ferreira—until Gunter Hans, medical director of the Penfigo Adventist Hospital, Campo Grande, Brazil, came to her rescue in October, 1968.

During the six months she received treatments she attended the morning and evening worship periods, went to Sabbath school, and listened to the sermons in the beautiful hospital chapel. When she returned to her home she told her friends about the love of Jesus and announced her intention of joining the Seventh-day Adventist Church.

A few months later Jose Bessa conducted meetings in the area where her parents lived. Nair and three other members of the family were baptized. Not only was her health restored, but today Nair and her family are happy in their new-found faith, thanks to the many who had a part in the Thirteenth Sabbath Offering overflow that helped to build a new and better Penfigo Hospital.

E. E. BIETZ
Departmental Secretary
South American Division



FRIDAY IN THE MISSION FIELD

By JOAN D. ROBERTS

Friday, at last! This would be my second Sabbath in the mission field, and no one ever sang with more fervor, "Welcome, welcome, day of rest." The preparation day dawned with only a few clouds to decorate the brilliantly blue sky and to moderate the sun, which was already warm. I had everything planned and organized. All was in order.

But the birds were singing. For ten days I had lived in this beautiful remote spot called the Hanke Mission Station, Rhodesia, and still, nearly all the birds were strangers to me. Here was a new world to explore, and I had not begun. So when my husband suggested a short walk before breakfast, there was no hesitation on my part. I was more than ready to go. We really didn't get much beyond our own back yard, but we added six new species to our joint life list of birds and we felt refreshed and buoyed up as we sat down to our breakfast.

I had not yet learned that missionaries have no private life, keep no office hours. While we were still at the breakfast table, there was a knock at the door. Our visitor told us that the morrow was to be Communion, and the women who ordinarily prepared the bread were away. Would madam please bake the communion bread? But, of course, I would be happy to do this, but how? I had no recipe, and no baking utensils. Our household goods had not yet arrived; it would be nine weeks before I would have more than one small double boiler to cook in. If someone could provide me with baking pans and an old *Church Manual* (the one with a recipe), I would prepare the bread.

Soon the essential items were brought to my kitchen, and I sat down with the *Manual*. What a strange recipe. Rub the water into the flour thoroughly, add salt, then add some more water, quantity unspecified. Well, I would do my best. As soon as lunch was over, when my kettle would be emptied and ready for use as a mixing bowl, I would begin. My day was still in order.

Garden Flowers and Vegetables

Most of the morning was spent planting flower seeds in strategic spots about the house. Our compound was the only bare area in this lovely countryside. The rains had begun, only a couple of brief showers so far, but enough so that everything was green except my yard. I had three packets of seeds, and never were marigolds and nasturtiums so carefully apportioned or so lovingly planted. These must be placed in areas where I could get water to them easily. My husband had rigged the drainpipe so that all my kitchen wash water could be caught and carried to the flower beds, so I could have flowers even during the dry season.

Lunch took the last of our fresh vegetables. The next few meals promised to be uninspiring, at best, unless some miracle occurred. Even my supply of canned goods was low, for these things are very costly here. Our garden simply had to be successful, even though we were planting late. But for our immediate needs, I had one hope: an old farmer who had stopped by the day before. He had promised to bring me two cabbages, and assured me that he had no other vegetables in his garden. Our conversation (through an interpreter, for the old man spoke no English), had seemed very definite, but now I sent up a little prayer that he would bring me some other fresh things as well as the cabbages.

Thus I was delighted, but scarcely surprised, when he appeared just before lunch, carrying a carton of beets, with fresh-looking greens still attached, and tomatoes. The cabbages were so crisp and full they seemed about to burst. With gratitude I paid him, and offered him a glass of water. He accepted it with both hands, a gesture of courtesy and humility that is most touching. He promised to come again on Monday, and trudged on down the road. I wondered what further surprises he would bring me from this garden that grows only cabbages.

I had another visitor on this Friday morning. Mrs. Kanyan-

garara, the wife of the headmaster of our school, came to invite me to attend the Dorcas Society meeting on Sunday morning. She wanted me to speak to the women on the subject of motherhood. She also invited me to accept the position of sponsor of the society. I accepted the first two invitations, but declined the third on the basis that I am a newcomer and should not try to be a leader until I am acquainted with the people, their customs, and their needs. I enjoyed visiting with her, for she speaks English fluently and I could relax, knowing that every word of mine was understood.

Communication is a challenge. The people cannot understand my American English, and I find their accent unintelligible most of the time. For example, in the English of Hanke Mission, there is no difference in sound between the words *bed*, *bad*, and *bird*. Also, the Shona language always drops the last syllable of any polysyllabic word. I understand they do pronounce the final syllable, but apparently it is swallowed, and my untrained ear cannot hear it yet. This habit is carried over into the English. So when a young woman came to my door a few days ago, and said, "I am asking for my mon," I was completely at a loss. There were several young men working nearby, but my queries revealed that none of them was "her man," as I thought she had said. I couldn't imagine what I could possibly have in my possession that belonged to her. At last a passing student attempted to translate for her. After he repeated the word, "mon," many times, I began to sense—not to hear—a second syllable, and I said, "Money?" All the faces brightened (we had collected quite an audience by this time). "Yes! Mon." But I had no money for this girl, who was a complete stranger to me.

Eventually, after much gesturing and guessing, I realized that she was asking for a registered letter that had come for her in our mailbag many days before. Apparently we are a sort of unofficial post office, for all the people who live in this area get their mail in our mailbag, which comes twice a week. How was I to know that the letter for this girl contained money? I was to learn that the words *mail*, *letter*, *envelope*, *post*, are all meaningless; they always come and ask for their "mon."

After lunch I filled the sink with potassium permanganate solution and put my precious vegetables in to soak. Then it was time to make the communion bread. I followed the instructions carefully, and soon had a ball of very tough dough. The wafers would have to be very thin, I decided, or they would be too hard to chew. With a pint jar (which had brought homemade jam from the United States) for a rolling pin, I rolled the dough, and rolled, and rolled, and rolled. Yes, the dough was very tough, indeed.

The Wafers Progress

Somehow, all the houseflies in the neighborhood got the news that there was food available in my kitchen. The next time we go to town we must get flypaper and a fly swatter, I mused. We were told that this house was completely screened, and although most of the windows did have screens, some of them were sound enough to keep out the larger insects only. There were many holes, and all the doors were without sills, with nearly an inch of crawl space beneath them. So I rolled my dough, shooed the flies, and basked in the admiration of my two children, who wondered aloud when the bread would become holy.

Soon two large sheets of wafers were scored with a knife, pricked with a fork, and ready for the oven, and we began to count. There were nearly five hundred wafers, more than twice what we needed, and I had used only half the dough. The obvious thing to do was to make the rest into saltines to go with the lentil soup I had prepared for the evening meal.

Well, they weren't exactly saltines, but they were salty, and they were crisp. I watched hopefully as my husband crunched—hard—on the first one. He hesitated before speaking, "I hope the rest are a little more tender."

"Well, they are thinner," I assured him, "but they can't possibly be tender without shortening."

"What do you mean, 'without shortening'? Didn't you put oil in them?"

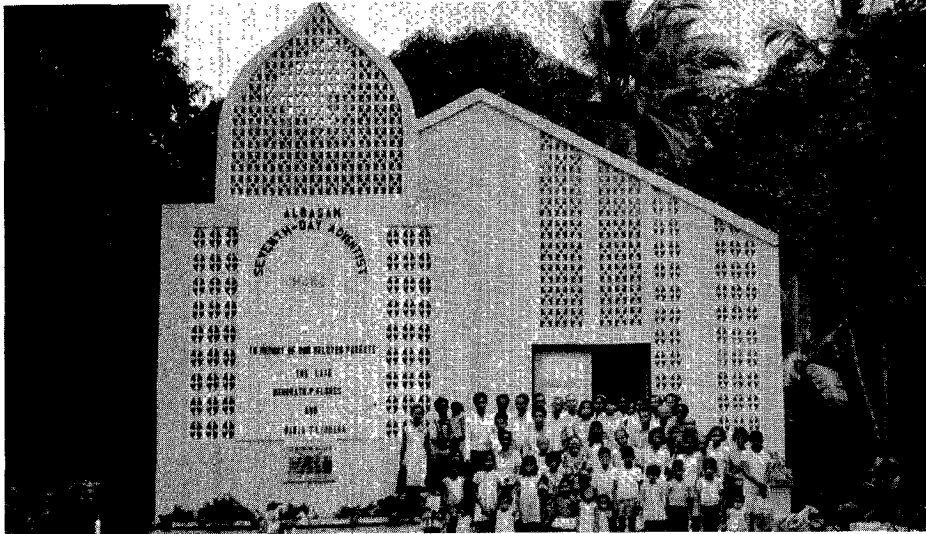
"No. The recipe doesn't call for it."

This was followed by a shocked silence. Then, "But there must be oil in them. The oil represents the Holy Spirit, so I know there should be oil."

I got out the recipe and read it twice over, though I knew it by heart. Oil was not mentioned. Some proofreader must have been sleepy, or perhaps he was just no cook. Now I under-

stand why the recipe says to add water twice; the first water is surely meant to be oil.

Next morning, as the crunching sounds reverberated through the church, I wondered how many other isolated ministers' wives had tried to make unleavened bread without shortening. These folk had used this recipe for years, and so no one else noticed anything amiss, and it was a lovely communion service. There was a wonderful feeling of reverence toward God and love toward one another, and I was included as an honored friend. For all of us there, it was truly a hallowed Sabbath day.



The members of the Albanian church enjoy a new building, a model for other area churches.

PHILIPPINES:

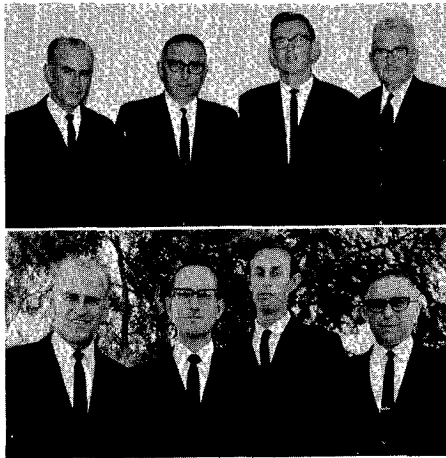
A Monument of Love Heralds the Gospel

Mrs. Leonie Flores Tortuya, of San Francisco, California, conceived the plan early in 1968 to donate a new church building for her family village as a memorial to her mother, Maria Bebing Flores, who died a tragic death with 150 others in the sinking of the M.V. *Mindoro* off the west coast of Panay during a storm in November, 1967. Mr. and Mrs. Tortuya counseled with all her seven brothers and sisters, Adventists and non-Adventists, securing their cooperation for this memorial to their parents.

When the chapel, the "most beautiful for miles around," costing P15,000 (US \$3,750), was finished the five brothers (four non-Adventists) and the three sisters (who with their families are Adventists) congregated for the church dedication, led by V. F. Bocala, a union departmental secretary, and the mission workers. During the ceremony one of the brothers, Cpl. Rafael Flores, of the Manila Police Department, turned over the deed to the conference.

The 40 church members of Albanian, who for years had worshiped God in an unchurchlike structure, are most grateful to God, the Tortuyas, and the Floreses for their beautiful chapel, now a model to the surrounding churches, which are now endeavoring to construct or improve their houses of worship.

D. G. JUCABAN
President, West Visayan Mission



Three Ordained in Western Australia

Robert D. Donaldson (second from right), president of the Bougainville Mission, New Guinea, was ordained not long ago while on furlough in Western Australia. With him are (left to right): C. S. Adams, president, West Australian Conference; S. M. Uttley, president, Trans-Commonwealth Union Conference; and G. I. Wilson.

Below: K. M. Andrews and M. Hook were ordained during the West Australian camp meeting, held recently. Left to right are C. S. Adams, K. M. Andrews, M. Hook, and S. M. Uttley.

R. K. BROWN
Departmental Secretary
West Australian Conference

ETHIOPIA:

Emperor Gives Gift to Ethiopian Academy

A gift of 15 thousand Ethiopian dollars (US\$6,000) was made recently to the Wollega Adventist Academy, Ethiopia, by His Imperial Majesty Haile Selassie I. The gift was made as a result of a casual remark made to His Majesty by a woman senator, who is a Seventh-day Adventist. Consequently, Olana Natnael, a church elder in Addis Ababa, was called to explain the needs of the academy to the emperor. The next day Mr. Natnael was summoned to the palace, and the donation was given to him.

REG BURGESS, Correspondent

Cornwall, England, Church Dedicated

A new Seventh-day Adventist church, financed by the local membership, was opened and dedicated in St. Austell, Cornwall, England, on May 22 and 23. The church was opened by the South England Conference president, E. H. Foster, in the presence of the deputy mayor, Alderman J. C. Wakeford, who gave a speech of welcome. Russell Kranz, director of New Gallery Centre, preached the dedicatory sermon. Former ministers participated in the service.

The picture shows (from left): two representatives from the building contractors, the conference president, the local minister, David Ellis; and the deputy mayor.
E. H. FOSTER





One of the Largest Families in North Philippines

The family of Eusebio Lacson (dark glasses) and his wife (at his right) of the Angeles City church, Central Luzon Mission, is believed to be the largest Adventist family in the North Philippine Union Mission. The Lacsons have seven children, six in-laws (one deceased), 31 grandchildren, and 13 great-grandchildren. Five are not in the picture. Only two in-laws and 13 young great-grandchildren have not been baptized.

B. B. ALSAYBAR, *Departmental Secretary
North Philippine Union Mission*

TRANS-MEDITERRANEAN DIVISION

✦ A flood, which devastated 37 out of 39 districts in Romania, brought swift help from Adventist churches in France, Belgium, and Switzerland. Food, clothing, and other necessities were flown from Paris, France, and from Berne, Switzerland, on planes provided by the Romanian Government. The delegation accompanying the gifts were able to contact our leading brethren in Romania, who expressed gratitude for the aid. Part of the shipping activities was shown on Swiss television.

✦ The first Adventist welfare center in Yaoundé, has been opened. This is the capital of Cameroon, West Africa. This center has a maternity ward and will teach hygiene and manual labor. The opening ceremony was honored by high government officials and Catholic and Moslem representatives.

LYDIE ERDMANN, Correspondent

NORTHERN EUROPEAN DIVISION

✦ Eighty people were baptized as a result of a 15-week evangelistic campaign held in Rotterdam, Holland, J. F. Coltheart, division Ministerial Association secretary, reports. Most of those baptized were young couples or unmarried young people. Only three of the group were elderly.

✦ Thirty-nine bales of clothing and 20 used sewing machines were received by the West African Union Mission from Adventist churches in Finland. Part of the material was given to the Ministry of Social Welfare to be used for orphanages in the area.

✦ E. Dare, principal of the Ede Grammar School, West Nigeria, reports that of 19 candidates writing public examinations, ten received A's, eight were given credit, and one a pass. Ede Grammar School has become nationally known and compares favorably with any school in Nigeria.

✦ Adventist nursing students in Nigeria were exempted from writing Sabbath examinations. The entrance examinations were scheduled for Sabbath, but arrangements were made for them to write on another day.

J. P. SUNDQUIST, Correspondent

INTER-AMERICAN DIVISION

✦ B. L. Archbold, elected president of the Inter-American Division at the recent General Conference session, held a youth crusade in Panama City for the Spanish- and English-speaking young people. An average of 1,000 attended on week nights and 1,500 on the last weekend. At the close of the crusade, 14 young people were baptized and 159 others signed the pledge to follow Jesus. The last Sabbath afternoon, Elder Archbold directed a discussion on love, courtship, and marriage, during which many had to stand for lack of seats.

HECTOR JURADO, Correspondent

Brief News

FAR EASTERN DIVISION

✦ Two Philippine Union College ministerial students, D. O. Gonzales and J. Tuplano, are working as student missionaries in the Bicol region of the island of Luzon during the summer vacation.

✦ Welfare workers gave clothing, food, candy, and toys to 170 families in Cho Dem, a village near Saigon, South Vietnam, recently. The South Viet Nam Mission plans to extend its services during this year.

✦ Approximately 50 people have been baptized within the past year as a result of the efforts of students of Philippine Union College.

✦ Two medical teams from the Bacolod Sanitarium and Hospital, Philippines, helped about 300 people in the village of Magallon, Negros Island, during May. The first team was led by Drs. R. W. Spalding and F. V. Tugade. The second team was headed by Dr. T. L. Aguilar.

✦ One hundred and seven students were graduated from Philippine Union College at its fifty-fifth commencement exercises held recently.

✦ More than 500 educators attended a tri-union elementary-secondary teachers' meeting at Mountain View College, Philippines, April 26 to May 2. This was the first gathering of all the elementary and secondary educational personnel in the Philippines. The instructional program was planned by B. E. Olson, secretary of education for the Far Eastern Division, and his associates, J. H. Lantry and Mrs. Marion Simmons.

D. A. ROTH, Correspondent



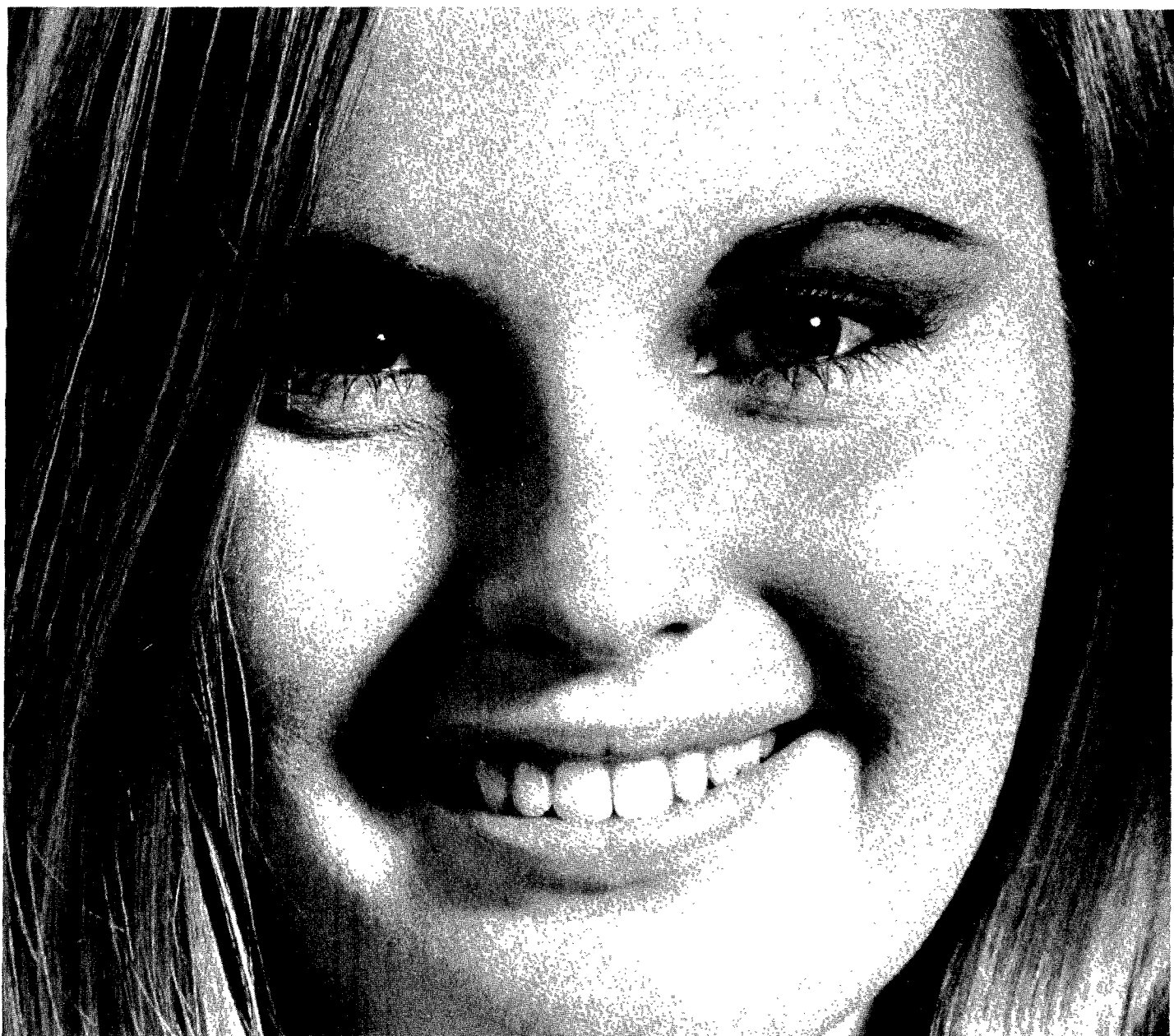
**Christian Record Serves
Blind of 88 Lands**

Neal C. Wilson, chairman of the Christian Record Braille Foundation, examines an 18-volume Braille Bible. At a recent board meeting in Lincoln, Nebraska, international headquarters of the foundation, Elder Wilson stated that in 1969 the field representatives made personal calls on 20,000 blind people. Publications were sent free to blind people in 88 countries. Elder Wilson pointed out that it is possible to provide all these services free because of the support of sighted friends. Taking the news of a soon-coming Saviour to those with sight handicaps is the main objective of the foundation.

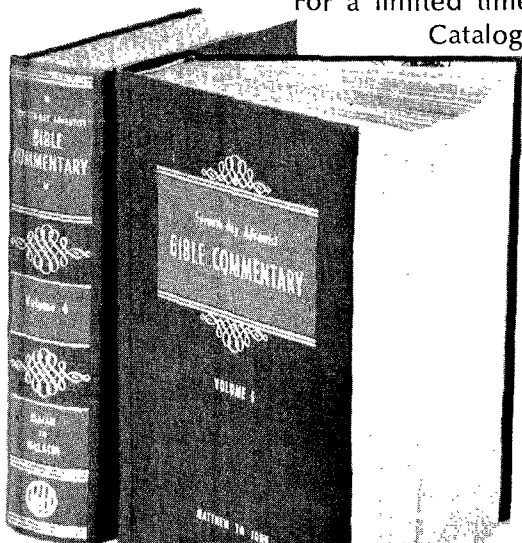
ROBERT L. SHELDON
Director of Public Relations

Spectacular offers

FOR GENERAL CONFERENCE YEAR!



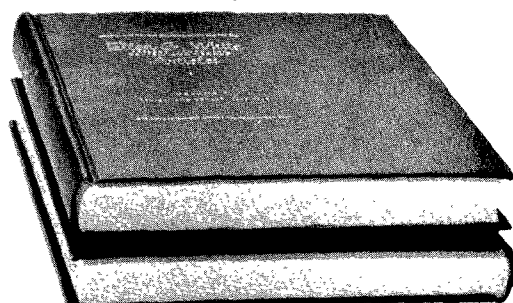
YOU SAVE \$20.00 on the complete 10-volume Seventh-day Adventist COMMENTARY REFERENCE SERIES For a limited time only \$119.95 Catalog price \$139.95



Add \$3.50 per set for mailing

\$40.00 SAVINGS on the 6-volume set Ellen G. White PRESENT TRUTH AND REVIEW AND HERALD ARTICLES Catalog price \$99.95 General Conference SPECIAL \$59.95 Add \$3.00 per set for mailing

A reprint of the weekly articles from the pen of Ellen White that appeared in the **Review and Herald** during 65 years of her ministry. 85 per cent of the material never appeared in any other form.



At Your Book and Bible House
SPECIAL PRICES IN EFFECT THROUGH AUGUST 31, 1970

Atlantic Union

Greater N.Y. Youth Witness Results in Baptisms

A number of Voice of Youth evangelistic meetings have been held recently in the Greater New York Conference. The results so far are as follows:

Staten Island: One person has been baptized, and two have made major decisions. One young man who had not attended church for three years now comes regularly, and his non-Adventist wife attends with him.

Brooklyn: One person has been baptized, a couple have indicated their desire for baptism, and one young man has decided to dedicate his life to the ministry.

Manhattan: Three have been baptized. Two of them were young men who were formerly lay workers for another church.

Spanish Broadway: Twelve have been baptized, and between 25 and 30 people are still studying.

Spanish Washington: Three have been baptized, and 12 more are in a baptismal class.

DON HAWLEY
PR Secretary

Greater New York Conference

✦ A Crusade for Christ at St. George, Bermuda, conducted in a canvas auditorium by H. Carl Currie, Bermuda Mission president, with Donald Burgeson, pastor of the church, as song leader, has resulted in 19 baptisms so far. The attendance has been around 300 on weekends and 150 to 200 during the week. More than half of those attending are not Seventh-day Adventists.

✦ Following a chapel program at South Lancaster Academy just prior to the close of school, Ralph R. Trecartin, Southern New England Book and Bible House manager, asked the students to write themes on the topic "What Should We Read?" Three students were given gift certificates for their papers.

✦ The MV Societies of the black and the white Adventist churches of the Springfield, Massachusetts, area held exchange vesper programs recently. In May the Bay Street church gave a musical program at the First Springfield church. In return, the latter held a vesper program in the Bay Street church in June.

✦ During the past school year the Associated Student Body of Pioneer Valley Academy raised money for a student missionary program. As a result, Dennis Farley, a junior from Freeport, Maine, is working in a youth camp in Anchorage, Alaska. He will possibly go to the Arctic to help in the Eskimo junior camp. Marlene Anderson, a junior from New Sweden, Maine, is spending time among the Indians of the Holbrook, Arizona, mission station.

EMMA KIRK, Correspondent

Canadian Union

✦ Fifty-six new members have joined the church in Terrace, British Columbia, as a result of an evangelistic campaign held in Terrace by the conference evangelistic team headed by C. Dale Brusett. The church membership, formerly 57, has been doubled.

✦ Mayor Wilkinson, of Sylvan Lake, Alberta, moved the first shovelfuls of dirt in a groundbreaking ceremony for a new church to replace the former 40-year-old Burnt Lake church. The new church will seat 175 and will have an assembly room and classrooms in the basement.

✦ Nine persons were baptized recently in two baptismal services in the Edmonton Ukrainian church.

✦ Three hundred members took part in the Testimony Countdown program in the Rutland and Kelowna churches in British Columbia. The nearby Winfield church participated in a series at the same time.

✦ C. Buckle, a senior church member in Victoria, British Columbia, made 46 quilts the first half of this year for the health and welfare center. So far he has made a total of 296, and expects to reach 300 by camp meeting time this summer. He has used 26 miles of thread and 1,000 yards of cloth and given 7,200 hours (approximately 20 hours per quilt) to the work.

✦ E. E. Duncan, director of evangelism for Faith for Today, held a three-meeting rally in St. John's, Newfoundland, preparatory to a series of evangelistic meetings slated to start there October 3.

THEDA KUESTER, Correspondent

Central Union

✦ A new church building, designed to serve as an evangelistic center, is under construction in Dodge City, Kansas.

✦ Thirty-six persons were baptized by R. E. Brewer, pastor of the Wichita First and Metropolitan churches, largely resulting from a six-week series of meetings conducted by B. L. Hassenpflug, Central Union Conference evangelist, and the pastor.

✦ A Sabbath school teachers' seminar will be conducted at Glacier View Camp, August 29. Ben J. Liebelt of the General Conference Sabbath School Department, and C. Mervyn Maxwell of Andrews University, will assist C. V. Brauer, Colorado Conference Sabbath school secretary.

✦ Sabbath school teachers from the Park Hill church in Denver, Colorado, plan monthly recognition for the boy or girl in the junior division who merits honor for outstanding participation during the month.

✦ A training program was conducted for 17 student literature evangelists the first part of June at the Colorado Conference office. A. L. Page, conference publishing secretary, was director for the session. He was assisted by Paul Clear, William Miller, and Dale Thomas. Special guest speakers were H. V. Reed, conference president, and R. C. Thomas, union associate publishing secretary.

✦ A church is presently being built in Sedan, Kansas. The 21-member group has not had its own building previously.

✦ On May 25 the North American Grand Action Trophy from the General Conference Temperance Department was presented to the Platte Valley Academy, Shelton, Nebraska, chapter of AYBL. Under the leadership of Fermon Mock, sponsor, and Kendall Fultz, chapter president, the academy students earned more than 419,000 points in the General Conference-sponsored worldwide contest.

CLARA ANDERSON, Correspondent

Columbia Union

✦ Thirty-seven persons have been baptized as a result of a Faith for Today evangelistic series held in Charleston, West Virginia.

✦ The Potomac Conference reports 193 persons baptized or admitted to membership on profession of faith during the month of May.

✦ New Jersey youth from Vineland Spanish, Woodbury, and Hoboken churches delivered 12,000 handbills announcing the Five-Day Plan and the 4DK alcohol program conducted in the Dennis Hotel during the Atlantic City General Conference session.

✦ Mr. and Mrs. S. J. Pinnick, of Mount Vernon, Ohio, former employees of Loma Linda Foods, officially retired in 1966. Now they have volunteered to join the Pan American Health Service in Honduras to help develop a plant for the production of soybean milk for use by a hospital for undernourished children near San Pedro Sula.

✦ Ten Andrews University theological students and their wives will participate in a field school of evangelism to be conducted in Cleveland, Ohio, in connection with an evangelistic crusade and the It Is Written telecast.

✦ Forty-four persons were baptized as a result of meetings conducted by F. F. Schwindt and Albert Neil in the Chestertown and Providence, Maryland, churches in the Chesapeake Conference.

✦ The Chesapeake Conference is expecting its largest teaching staff and greatest student enrollment with the opening of new elementary schools in Hughesville and Salisbury, Maryland, and a junior academy for Maryland's Eastern Shore.

MORTEN JUBERG, Correspondent



Ohio House of Representatives Honors "China Doctor"

"We, the members of the House of Representatives of the 108th General Assembly of Ohio in adopting this Resolution . . . do pause and pay tribute to not just an outstanding Ohioan or American, but to a citizen of the world whose very life emulates all that is sacred to mankind, all that is cherished in man's pursuit of doing God's will on earth, and in so doing express warmest wishes to Dr. Harry Willis Miller, who will celebrate his ninety-first birthday on July 2, 1970, sincerely hoping for the brightest of days surrounded by his many friends and loving family . . ."

With these words the Honorable Charles F. Kurfess, of Bowling Green, Ohio, speaker of the Ohio House of Representatives, presented Dr. Harry Miller with a framed copy of H.R. No. 250, a resolution passed by the House of Representatives on June 26, honoring the doctor on his ninety-first birthday.

On July 5, local, State, and national officials, prominent citizens of the community, and representatives of the Seventh-day Adventist Church attended a homecoming and birthday celebration at West Milton, Ohio, near Dayton, for Dr. Miller. Dr. Miller, well-known among Adventists for his medical missionary work in China and his pioneering research in the development of soy milk, was visiting his birthplace in Ohio following his attendance at the General Conference session.

For some time interest in the work of Dr. Miller has been growing in this community of his birthplace through articles in the *West Milton Record*, written by Mrs. Kenneth Clifton. Upon learning that Dr. and Mrs. Miller would be in the United States this summer, Mrs. Clifton and other citizens planned this birthday party to honor their eminent townsman.

Dr. Miller established some 14 hospitals on mainland China before he was obliged to leave because of war and political changes there. More recently he has established a hospital in Taiwan and another in Hong Kong. He is still active as medical secretary of the South China Island Union Mission. Presently he is engaged in raising funds and establishing the organization for a second hospital in Hong Kong. He indicated that he has another million dollars yet to raise to get it built and in operation.

CHARLES R. BEELER

PR Secretary, Ohio Conference

Lake Union

✦ The Rockford, Illinois, church honored the oldest mothers in the church on Mother's Day. Corsages were given to Mrs. Nina Sherman, 87; Mrs. Elnora Martin, 86; and Mrs. Mae Larson, 85. In addition, the congregation sang the favorite hymn of each mother. Longest in the church was Mrs. Sherman, who was baptized in 1908 in Hastings, Nebraska.

✦ Esther Osborne, a native of Barbados, West Indies, was placed on Howard University's record as its first Ph.D. candidate in English to pass the comprehensive examination at one sitting. Miss Osborne, who has been in the United States

since 1958, taught English at Oakwood College for two years prior to beginning her doctoral studies four years ago.

✦ R. H. Blodgett baptized 11 persons following a three-week Crusade for Christ held in the 35-member Angola, Indiana, church. Nearly half of the 512 persons attending were non-Adventists.

✦ With a congregational history dating back 120 years, Fenton, Michigan, church members dedicated their second building recently. The first was built in 1942.

✦ The Wisconsin Book and Bible House plans to offer an art class at camp meeting to aid Sabbath school teachers of the youth divisions in preparing visual aids. Instructions will be given in shading, highlighting, and in preparing felts for Sabbath school use.

GORDON ENGEN, Correspondent

North Pacific Union

✦ L. E. Hubbs, Washington Conference temperance secretary, was one of 11 men from around the world who received special recognition for involvement in and contributions to Five-Day Plan to Stop Smoking clinics during the General Conference session. Elder Hubbs has seen 66 persons baptized as a result of the Five-day Plan.

✦ Fifty-four people were baptized as a result of an evangelistic crusade that began April 4 in the Medford, Oregon, area and concluded May 30. George Vandeman, of the It Is Written program, started the meetings. They were continued by Edwin G. Brown, conference evangelist.

✦ On the night of June 12, Portland area Adventist Youth in Action, headed by Paul Nystrom, held a teen communion service, during which the ordinance of humility was celebrated. Jim Robertson, associate pastor of the Stone Tower church, and Dick Donaldson, associate pastor of the Sunnyside church, led the service.

IONE MORGAN, Correspondent

Pacific Union

✦ Some 50 youth missionaries are engaged in two projects in San Diego—the inner-city program for underprivileged children and adults, at the Community Center of the Thirty-first Street church, and a witnessing program at Mission Beach. In addition, some 30 other academy youth of the Southeastern California Conference are spending up to a month each helping in building and improvement projects at Monument Valley Mission. Gary Stanhiser, San Diego district youth pastor, is the organizer of these activities.

✦ An Adventist Institute for the Deaf will open this fall on a limited basis at Provo, Utah. In its first year the institute will consist of a single class on the early primary level. The teacher, Mrs. Gordon A. Frase, has a Master of Science degree in audiology obtained in 1966 from the University of Southern Mississippi, and will be certified as a teacher of the deaf in the State of Utah.

✦ Three field schools of evangelism are being held simultaneously July 24 to August 22 in the Pacific Union Conference, at Glendale, Oakland, and San Bernardino, California. A number of theological students from Andrews University, and their wives are participating.

✦ A one-month field school of evangelism began July 24 in the San Bernardino church, Southeastern California Conference, with an evangelistic crusade

conducted by Harmon Brownlow and Bill Hoffman, assisted by the local pastor, Leonard Jaecks, and 16 students from Andrews University.

✦ More than 130 former students and teachers attended a homecoming celebrating the fiftieth anniversary of the founding of the Santa Cruz church school recently. Present was Miss Lena Butler, who taught in Santa Cruz from 1931 to 1939. The Central California Conference Educational Association presented her with a citation for 50 years of teaching.

✦ Four teen-agers—Karen Busby, Duane and Craig Marsala, and Ralph Trethewey—from the Wasatch Hills church in Salt Lake City recently spent a week helping at Monument Valley Mission.

✦ Kenneth Livesay, a departmental secretary in the Southeastern California Conference, conducted a short series of meetings in the Vista, California, church, recently. Ten were baptized. Conrad Finney, pastor, assisted.

✦ The members at Crescent City, Northern California Conference, broke ground recently for a new sanctuary. The first worship service is expected to be held in October of this year.

✦ Lloyd Perrin, of the PUC Preparatory School, has earned the MV Silver Award for physical, spiritual, and cultural excellence. His brother, Ralph, and sister, Eileen, had previously earned the same award.

MARGARET FOLLETT, *Correspondent*

Southern Union

✦ The Southern Union Conference sponsored a prereading workshop at Southern Missionary College, June 7-12. Arrangements were made by Vernon Becker, union educational secretary. The workshop was directed by John E. Baker, assisted by Mrs. Mildred Spears. Approximately 65 teachers attended.

✦ The new Gilbertown, Alabama, church held opening services on May 16. W. D. Wampler, conference president, gave special recognition to Mr. and Mrs. O. B. Clark, who were largely responsible for the erection of the new house of worship.

✦ Ground was broken on May 31 for a new campus church at Madison, Tennessee. Pastor Jack W. Clarke directed the ceremonies for the structure, which will cost \$300,000 and seat 975 persons. It will be the first time in the 70-year history of the church that the congregation has had a sanctuary exclusively for religious services.

✦ Dedication services were held Sabbath, May 30, in the 85-seat White House, Tennessee, church. In about seven months the congregation of 37, under the leadership of Miles Coon, built and paid for the structure.

✦ Nationally known singer Johnny Cash, of Nashville, Tennessee, has contributed \$5,000 to Madison Hospital for a new pediatric playroom. The Cashes' baby was born last spring at the Madison Hospital.

✦ The Laurelbrook Sanitarium and School, Incorporated, situated at Laurelbrook, Tennessee, held open house on June 7 for a new 36-bed addition to the sanitarium. The 48-bed hospital operates in conjunction with an academy that accommodates some 60 students.

✦ Youth and church members from the Carolina and South Atlantic conferences numbering more than 400 attended a weekend youth rally in Columbia, South Carolina, on Sabbath, June 27. The meetings were held in the Andrews High School auditorium. Don Holland, union youth leader, directed the program, and E. S. Reile, Carolina Conference president, was guest speaker.

✦ Monte Church, John Bridges, and G. R. Kendall were ordained to the gospel ministry at the Louisville, Kentucky, area camp meeting recently. H. E. Metcalf, Southern Union ministerial secretary, delivered the ordination message, and K. D. Johnson, Kentucky-Tennessee Conference president, gave the welcome.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The Arkansas-Louisiana Conference disaster van recently assisted residents of Springdale, Arkansas, affected by a tornado that destroyed 50 homes and a large shopping center, and injured many people. The van served as a feeding station for the crews of workmen, the National Guard, and local police, as well as victims whose homes were destroyed. Howard H. Voss, Arkansas-Louisiana disaster-relief captain, and H. F. Beeson, pastor of the Springdale church, directed.

✦ Academy and college youth teams are assisting in the Bible program in three local conferences of the Southwestern Union this summer. Large enrollments have been reported in many churches, and the teams will move from church to church over a period of eight weeks.

✦ Foundations have been poured for the construction of a new wing for the Jay Memorial Hospital, Jay, Oklahoma. The new building will provide office space for doctors, as well as rooms for other needs. The hospital presently maintains 30 beds for acute medical care.

J. N. MORGAN, *Correspondent*



Loma Linda Dental Students Help Utah Indians

Senior dental students William A. Woods (left) and Gerald M. Cole examine the teeth of a young Navajo Indian girl in her family's hogan near the dental clinic in Monument Valley, Utah.

Five years ago the Loma Linda University School of Dentistry received a grant to build a clinic in conjunction with the Monument Valley Seventh-day Adventist Mission Hospital near Mexican Hat. Today three students from the dental school spend their six-week elective at the clinic on a rotating basis. Working with two full-time instructors, they man the ten-chair clinic.

The three students (soon to be added is a fourth student when more housing can be found) and their instructors treat about 500 patients a month both at the clinic and at two satellite clinics, one 40 miles away at Navajo Mountain, the other at Montezuma Creek, 100 miles distant. In a small plane they fly in once a week to treat Navajos unable to travel to the base clinic.

CHARLES SUMNER

As prices are rising you
pay NOTHING for your

REVIEW AND HERALD.

Join the Gold Seal Subscription Club.

A membership deposit of \$125 makes you eligible for
the REVIEW AND HERALD without charge.

You may cancel your membership anytime, and we
will return the full \$125 to you.

Either join now or when your next bill comes for your
REVIEW AND HERALD.

It is so convenient—

No yearly charge.

No check to send each year.

No loss on your \$125 deposit.

The full \$125 always belongs to you, or in case of death,
to your family.



To local Book and Bible House:

Enclosed find my check for \$ _____

Please enroll me in the GOLD SEAL SUBSCRIPTION CLUB
for the REVIEW AND HERALD.

Name _____

Address _____

_____ Zip _____

Obituaries

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

AASTAD, Edith M.—b. Aug. 2, 1887, Redwood Falls, Minn.; d. Dec. 20, 1969, Grand Rapids, Mich. Survived by three sons and two brothers.

ALBERT, Lewis Wesley—b. Aug. 31, 1898, Boliver, Mo.; d. Oct. 31, 1969, Nowata, Okla. Among his survivors are his sons, Wesley W. Jack E., and Ray L.; and daughter, Doris Mae Beltz.

ALEXANDER, Ada Marie—b. June 22, 1878, in Sweden; d. May 25, 1970, St. Helena, Calif. A daughter, Evelyn Vellutini, survives.

AMBS, Karl Frederick—b. Jan. 22, 1903, Medford, Wis.; d. March 15, 1970, Bluemont, Va. In 1932 he married Glenna Muriel (Myrtle) Tatro, and in a short time they proceeded to Union Springs Academy where he served as treasurer. From there he went to Forest Lake Academy in the same capacity. In 1940 he began administrative work in the Gitwe Training School in Rwanda, Africa. For the following eighteen years he held several administrative positions, from president of the Congo Union Mission to treasurer of the South African Division. The Ambs family returned to the United States in 1958, and he served as business manager of Andrews University until 1962, at which time he was elected assistant treasurer of the General Conference and served there until his death. Survivors are his wife, Myrtle; daughter, Carol L. Bradford; son, Martin W.; his father, Martin Ambs; stepmother, Elsie Shook; three sisters, Louise and Esther, and Ruth Cochran; two stepbrothers, Claude and Melville Shook; and a stepsister, Aletha Richards.

AMEEN, Samuel—b. April 11, 1891, Beirut, Lebanon; d. May 15, 1970, Monteagle, Tenn. Survivors are his wife, Mary L.; four daughters, Mary Dino, Maude Ferris, Margaret Krantzlin, and Mary Lou Eskridge; and three sons, John, Carleton, and James.

ANDREWS, Elizabeth Cook—b. Jan. 17, 1892, Saint Paul Park, Minn.; d. Feb. 23, 1970, Glendora, Calif. A son, John Southard, survives.

ANDREWS, Frank C.—b. June 5, 1883, in Nebraska; d. Feb. 12, 1970, Yucaipa, Calif. His daughter, Evelyn G. Harris, survives him.

ARNOLD, Mary Mabel—b. June 18, 1880, Elliptown, N.Y.; d. May 8, 1970, La Sierra, Calif. Survivors are a sister, Florence Wiggins; and a nephew, H. G. Wiggins.

AXT, Elroy J.—b. May 3, 1934, Goodrich, N. Dak.; d. May 26, 1970, Corpus Christi, Tex. Survivors are his wife, Betty Lou; two sons, Kevin and David; his parents, Mr. and Mrs. Emil Axt; his paternal grandmother, Mrs. David Axt; two sisters, Judy Bahnmüller and Carol Kirkegaard; and five brothers, Melvin, Marvin, Donald, Dennis, and Lyle.

BAKER, Emma M.—b. Feb. 26, 1886, Chetopa, Kans.; d. May 11, 1970, Glendale, Ariz. Survivors are seven daughters: Pat Carlson, Mary Larsen, Ruby Dawson, Effie Martin, Ruth Sanders, Jean Winkler, and Sada Epperson.

BAKER, James T.—b. March 18, 1903, Plainfield, N.J.; d. Nov. 5, 1969, Morristown, N.J. Survivors are his wife, Adele; daughter, Lorraine; father; and sister, Elizabeth.

BALE, Harris Stanford—b. Oct. 31, 1884, Caddo Mills, Tex.; d. April 17, 1970, Houston, Tex. Survivors are his wife, Georgia; two daughters, Lurline Grossnickle and Tommie Dew; and two sons, Collis and Kenneth.

BARBER, Charles Daniel—b. Nov. 30, 1894, Leaf River, Ill.; d. May 24, 1970, Rockford, Ill. Survivors are two sisters and six brothers.

BARKER, Nadine—b. Sept. 15, 1928, Hamilton, Ohio; d. June 13, 1970, Hamilton, Ohio.

BARTSCH, Jacob J.—b. March 1, 1889 in Minnesota; d. Feb. 28, 1970, Madera, Calif. Survivors are his wife, Marie; daughter, Rose Mary; and three brothers.

BEACH, Edna Laura—b. Dec. 30, 1892, Bellefontaine, Ohio; d. Feb. 6, 1970, Galion, Ohio. Survivors include ten children.

BEAUBE, Pascal Cleo—b. July 20, 1916, Brookhaven, Miss.; d. April 23, 1970, Baton Rouge, Louisiana, as a result of an auto accident. Survivors are his wife, Olive; one son, David; one stepson, Lt. Sam F. Kirkley; and one grandson, Chance David.

BEAUREGARD, Walter Joseph—b. June 15, 1888, Detroit, Mich.; d. April 30, 1970, Cheboygan, Mich.

BELL, George Enos—b. May 22, 1880; d. Feb. 22, 1970, Union City, Mich. A daughter, Mrs. Frederick Wedel, survives.

BELLA, Kathryn T.—b. July 15, 1901, in France; d. March 27, 1970, Bakersfield, Calif. Survivors are her husband, John; daughter, Mary Amyes; and son, Dr. George Bella.

BENNETT, William Everett—b. March 12, 1892, LaPeer, Mich.; d. Jan. 30, 1970, Onaway, Mich. Survived by his wife, Naomi.

BERGLUND, Anna Isaacson—b. June 19, 1882, in Sweden; d. May 2, 1970, Realto, Calif. Survivors are a son, Dr. Roy Berglund; and two brothers, Fred and Nils Isaacson.

BERGMAN, Lydia Mae—b. May 12, 1894, in Tennessee; d. May 11, 1970, Carson, Calif. Survivors are a son, Carl E.; and two daughters, Mildred Hillborn and Edna Walker.

BISEL, Henry Earl—b. April 18, 1890, Richland, Ohio; d. May 22, 1970, Three Rivers, Mich. Survivors are his wife, Blanche; and one nephew, Virgil.

BROWN, Edward H.—b. Sept. 3, 1905, Ashtabula County, Ohio; d. May 22, 1970, Mansfield, Ohio. Survivors are his wife, Lydia; daughter, Sharon Zull; and sons, Richard and Edward H., Jr.

BROWN, Ethelle J.—b. Nov. 1, 1887, Brunswick, Maine; d. April 17, 1970, Highland Park, Calif. Survivors are two daughters, Hazel K. Bliss and Wanda L. Polzin.

BURNS, Alfred P.—b. April 30, 1873, Nova Scotia; d. April 23, 1970, Yucaipa, Calif. Survivors are two daughters, Althea Burns and Mildred Nelson; and a stepson, Earl Dexter.

CANADA, Orvel A.—b. March 14, 1914, Quinton, Ky.; d. Feb. 17, 1970, Rochester, Minn. Survivors are his wife, Alma; one daughter, Norma Putnam; and two sons, Byron and Vernon.

CARPENTER, Gertrude Wheeler—b. June 30, 1886, Grove Lake, Minn.; d. Dec. 19, 1969, Glendora, Calif. Survivors are four daughters, Mrs. Reginald Shephard, Mrs. Robert Adams, Mrs. Josephine Kenworthy, and Mrs. Carl von Kuster; son, Arben; and sister, Mrs. Jessie Myrick.

CARRICO, Nora Newman—b. April 10, 1897, La Cygne, Kans.; d. May 4, 1970, Yellville, Ark. Among her survivors are her husband, Arvel; stepdaughter, Bobbie Green; and sister, Minnie Harbaugh.

CHILDERS, Ola—b. Feb. 3, 1880, Jeffersonville, Ky.; d. Jan. 31, 1970, Toledo, Ohio. Among his survivors are his wife, Cora; and son, Marion.

CHRISTIAN, Herbert J.—b. Dec. 22, 1884, Thompson Corner, N.Y.; d. March 27, 1970, Syracuse, N.Y. In 1907 he married Margaret Hull and she died in 1938. In 1941 he married Gladys Hall and she died in 1956. In 1958 he married Laura Jane Comings. Survivors are his wife, Laura Jane; one daughter, Joan Mallon; and two grandsons, John and James.

CLARK, Beth—d. May 12, 1970, Orlando, Fla., at the age of 75.

CLARK, Laverne—b. July 24, 1899; d. April 15, 1970, Madison, Wis. Survivors are his wife, Edith; daughter, Mrs. David Warhelton; and son, Wayne.

COFFIN, Frances Eleanor—b. Nov. 20, 1888, Big Rapids, Mich.; d. Feb. 22, 1970, Coalmont, Tenn. One son, Kenneth; and a granddaughter, Suzanne, survive.

COOPER, Floyd Francis—b. Feb. 10, 1898, Assaria, Kans.; d. March 24, 1970, Gravatte, Ark. His wife, Kathleen, survives.

COWLES, Lloyd Edmond—b. June 21, 1889, in Wisconsin; d. March 9, 1970, Redwood City, Calif. Survivors are his wife, Merrie; two daughters, Muriel Wanless and Elaine Mickey; and one son, Elder Hugh Cowles.

CRAWFORD, Forrest C.—b. Oct. 23, 1912, Winamac, Ind.; d. June 8, 1970, Orlando, Fla. Survivors are his wife, Margaret; two sons, Joseph and Daniel; and four daughters, Betty Toomey, Shirley Menhennett, Judy, and Beverly.

CROWE, Nellie Churchwell—b. May 12, 1896, Houston, Tex.; d. April 20, 1970, Houston, Tex. Survivors are her husband, Walter E.; two granddaughters, Barbara Elaine Dreymla and Norma Howard; and one grandson, Leslie Zorman.

DAVAULT, Harland Russell—b. Feb. 24, 1915; d. Feb. 27, 1970, Kalamazoo, Mich. Survivors are his wife, Luella; his mother, Dollie Parmley; three daughters, Tess Irene, Sandra Jane, and Sharell Ann; and one son, John Allen.

DAVIS, Juliette Large—b. Aug. 24, 1881, Howe, Ind.; d. March 13, 1970, Fortuna, Calif. Survivors are four sons, Ros, Montelle, Walter E., and Robert D.; and one daughter, Mary Gordon.

DAVIS, Raymond C.—b. April 26, 1893, Forestell, Mo.; d. Dec. 16, 1969, Glendale, Calif. Among his survivors are his wife, Alice L.; son, Vinton S.; daughter, Mrs. Erwin Rembold; and brother, Charles.

DEAN, LeRoy—b. Nov. 12, 1879; d. March 16, 1970, Highland, Mich. Survivors are his wife, Grace; three daughters, Zella March, Mrs. John Carde, and Mrs. H. Fitch; and son, Harry.

DEAPEN, William Henry—b. Feb. 2, 1901, Zurich, Kans.; d. May 26, 1970. He spent thirty-seven years in the teaching profession. Survivors are his wife, Hazel; and two sons, Roger Martyn and John Charles.

DIEHL, Margaret Linton—b. Sept. 15, 1909, Rose City, Mich.; d. June 4, 1970, Flint, Mich. Survivors

are her daughter, Arlene Garrity; and eight brothers and sisters.

DILLER, Sanford—b. April 21, 1891; d. Feb. 19, 1970. Survivors are his wife, Eliza Jane; two sons and three daughters.

DIMOCK, John C.—b. May 17, 1892, Farmington, Nova Scotia; d. March 27, 1970, Mt. Aetna, Md. In 1916 he became food service director of Washington Missionary College, and in 1922 purchasing agent for the Washington Sanitarium and Hospital. In 1944 he started his own business in Hyattsville, Md., as a vegetarian protein foods distributor. Survivors are his wife, Ethel; brother, Daniel; and two sisters, Mabel Hubble and Lettie Grey.

DOCK, Joseph Smith—b. Oct. 24, 1879, Kingsville, Mo.; d. June 9, 1970, Independence, Mo. A daughter, Anita Windsor, survives.

DRAGGOO, Lotta—b. Feb. 8, 1888, Newport, Ky.; d. April 28, 1970, Newport, Ky. Survivors are her husband, Tom; and daughters, Juanita Heard and Marilyn Stanfield.

DYKEMA, Linna—b. Sept. 6, 1888, Winn, Mich.; d. May 1, 1970, Charlotte, Mich. Survivors are two daughters, Jessie Brent and Kay Kenroy; a brother, Hugh Foster; and two sisters, Ella Nelson and Jessie Baker.

EAKLEY, Verna M.—b. Feb. 2, 1887, Mount Vernon, Ohio; d. June 18, 1970, Port Clinton, Ohio. Survivors are Annabelle Eakley, Virginia Eakley, and Marian Moyer.

EARLEY, Hattie Irene—b. March 17, 1898, Sweetwater, Tex.; d. May 1, 1970, Napa, Calif. Survivors are four daughters, Mrs. Cross, Esther Daniels, Audrey Earley, and Vernith Watts.

EBERHARDT, William Edgar—b. March 3, 1899, Manfred, N. Dak.; d. June 15, 1970, Glendale, Calif. He served as a missionary to China for ten years, and at the Glendale Adventist Hospital for 28 years. Survivors are his wife, Stella; sons, Elmer and Glenn; daughter, Evelyn Dick; brothers, Jake, Ed, Jim, Julius, and Helmut; and sisters, Emelia Gould, Juanita Ragsdale, and Florence Slater.

EKVALL, Leslie D.—b. May 2, 1902, Marshfield, Wis.; d. June 11, 1970, Dunlap, Tenn. Following his graduation from Loma Linda University, he was commissioned a lieutenant in the Navy Medical Corps. He served his country in several foreign countries, and spent 30 years in the Navy. Survivors are his wife, Lula; daughter, Mary Lou Graves; two sons, Dr. L. David and Capt. Charles J.; and two brothers, Willis and George.

ELLINGTON, Annie S.—b. March 16, 1885, Chicago, Ill.; d. July 20, 1969, Rockville, Md. Survived by two daughters, Shirley Henderson and Pearl Lucas.

ELLIS, Helen M.—b. Feb. 19, 1910, New Burlington, Ohio; d. April 12, 1970, Charlotte, N.C. A cousin survives.

ELLWANGER, Myrtle—b. June 16, 1881, Corning, Ark.; d. April 29, 1970, Weatherford, Okla. Survivors are one brother, Perry Hettle; and two granddaughters, Myrtle Maxwell and Janice Forrester.

ELMORE, Winona B.—b. Oct. 29, 1882, Newport, Ky.; d. Nov. 6, 1969, Montgomery, Ala. Survivors are two sons, V. M. and James H.; daughter, Langdon; and two sisters, Mrs. Oliver A. Dickinson and Mrs. Frank O. Wells.

ENGSTROM, Reuben Walfred—b. Sept. 17, 1902, Oslo, Norway; d. April 15, 1970, Palo Alto, Calif. He served in Sweden as a teacher and publishing secretary. He returned to America in 1938 and entered the ministry. He served as a pastor, departmental secretary, assistant to the president, and field secretary for a conference association. Survivors are his wife, Ruth Johnson; two sons, John and Robert; his foster-mother, Mrs. Safira Engstrom; and a sister, Mrs. Margaret Brecht.

FOUNTAIN, Walter C.—b. Nov. 23, 1890, Wyandotte, Mich.; d. Feb. 12, 1970, Battle Creek, Mich. A daughter, Marilyn McGinn, survives.

FRICKERT, Ada Ann—b. Jan. 17, 1882, Washington County, Oreg.; d. June 6, 1970, Napa Valley, Calif. Survivors are her husband, Frank; two sons, Robert and Earl; and daughter, Grace Reynolds.

FRITZ, Jacob—d. April 9, 1970, La Grange, Ill., at the age of 81. Survivors are his wife, Grace; a son; and a daughter.

FULBRIGHT, Sherman Asberry—b. July 28, 1882; d. May 9, 1970, Batesville, Ark. Survivors are his wife, Grace; four sons, Claude, Joseph W., Harry J., and Corliss; one daughter, Lorraine Robeson; and one sister, Fannie Sipe.

FURMAN, Ida Belle—b. June 7, 1883, St. Charles, Mich.; d. March 11, 1970, Saginaw, Mich. Among her survivors are her sons, Harold and Paul; daughters, Hazel Winterstien, Leah McClure, June Wilson, Racheal Grattop, Berniece Fountain, Ruth Soper, Jessie Furman, and Emma Peter.

GAINER, Anna Koros—b. Oct. 1, 1890, Cluj, Romania; d. May 19, 1970, Sharon, Pa. Survivors are three daughters, Helen Galambos, Eleanor Quigley, and Mary Ehlers; and five sons, John, Aaron, George, Virgil, and Irvine.

GIBSON, Orvie John—b. Dec. 17, 1885, Mount Vernon, Ohio; d. May 9, 1970, Takoma Park, Md. He was a member of the graduating class of 1905 at Mount Vernon Academy. In 1906 he was accepted as a missionary to China and spent 17 years in the work in China. Survivors are his wife, Mary; and son, Dr. Wakcutt.

GILMORE, Charlotte Emily—b. Jan. 13, 1879, in England; d. March 31, 1970, Glendale, Calif. Survivors are a nephew, Vincent Kellogg; and a niece, Emilou Eyers.

GREWE, Marie—b. in 1893 in Mainz, Germany; d. March 6, 1970, Santa Cruz, Calif. Survivors are her husband, Bernard; one son, Herman; and two daughters, Margaret Hoefling and Rosemary Grewe.

HAMER, John C.—b. July 10, 1884, in Michigan; d. Feb. 27, 1970, Oakdale, Calif. Survivors are his wife, Alta; one daughter, Selina Werner; and five sons, Dr. Justin C., Norman C., Dr. Robert L., Edward M., and John David.

HARRAH, Zoe Barger—b. July 19, 1889, Eagle Rock, Va.; d. May 5, 1970, Logan, W. Va. Survivors are a son, Basil; and a daughter, Lillian Chambers.

HARRIS, Lula Lank—b. April, 1901; d. March 4, 1970, Salisbury, Md. Survivors are a son, William; one granddaughter, and three sisters.

HARRISON, Myrtle—b. Aug. 7, 1905, Lincoln, Nebr.; d. Oct. 12, 1969, Sacramento, Calif. Survivors are her husband, Wallace; and daughter, Jean Garrett.

HARVEY, Mabel B.—b. Jan. 9, 1903, Louisiana, Mo.; d. May 24, 1970, Brownsville, Tenn. Survivors are her husband, Elder Frank Harve, and four sons, Frank, Jr., John C., Robert L., and George F.

HENDERSON, Mrs. Winifred—b. May 19, 1881; d. April 26, 1970, La Crosse, Wis. Survivors are her husband, Charles; two sons, Carl and Clair; and four daughters, Nina Magner, Effie Mae Morrison, Lavina Peterson, and Jean Baker.

HERBERT, A. B.—b. July 12, 1888, Oxford, N.C.; d. Dec. 7, 1969, Duluth, Ga. Among his survivors are his wife; and daughters, Mrs. C. J. Livingston and Mrs. D. S. Lindsey.

HERMAN, Arthur William, Sr.—b. Oct. 12, 1899, Upper Sandusky, Ohio; d. April 23, 1970, Mansfield, Ohio. Survivors are his wife, Lefee M.; son, Arthur William, Jr.; and two daughters, Betty Potter and Doris Sharrock.

HERR, Maggie—b. June 25, 1894, southern Russia; d. May 28, 1970, Lincoln, Nebr. Survivors are her husband, George; six sons, Theodore, John, Edward, Ben, Lloyd, and James; and six daughters, Lydia Reiswig, Elsie Lehmann, Helen Rice, Lenora Copsy, Darlene Rouse, and Shirley Andersen.

HERSHBERGER, Otto Sylvester—b. Jan. 5, 1891, Akron, Ohio; d. March 24, 1970, Orlando, Fla. In 1917 he married Florence French, and then spent the next sixteen years as educational, MV, and Sabbath school secretary of the Ohio Conference. From 1933 to 1943 he served Mount Vernon Academy and the Ohio Conference in various capacities. In 1943 he moved to the East Pennsylvania Conference, where he served as educational secretary. From 1947-1957 he served as MV secretary of the Columbia Union Conference. Survivors are his wife, Florence; two daughters, Mary Dickey and Alyce Clutter; a brother, Mervyn; and a sister, Hazel Reuschman.

HERSHEY, Lillian—b. Dec. 17, 1891, Mattoon, Ill.; d. Oct. 23, 1969, Los Angeles, Calif. A brother, Dr. C. J. Hershey, survives.

HIGGINS, Mayme Keeney—b. April 3, 1903, Bellvidere Township, Mich.; d. March 19, 1970, Eaton Rapids, Mich. For more than forty years she worked for the Seventh-day Adventist Church as a secretary. Survivors are two sisters, Nina Wade and Grace Ingraham; and four brothers, Curtis, Eber, Gordon, and John Keeney.

HILL, John—b. Sept. 20, 1890; d. March 20, 1970, Alma, Mich. Survivors are four sons, Thomas, Oliver, Harlan, and Glenn; and two daughters, Catherine Ingersall and Helen Voss.

HJELTE, Axel—b. in 1879 in Sweden; d. March 23, 1970, Bellaire, Mich. Survivors are son, Paul; and daughter, Margaret Kesicki.

HOLBACK, Gilbert Edward—b. Dec. 13, 1919, Lawrence County, Ohio; d. March 10, 1970. Survivors are his wife, Mary; daughter, Carolyn Sue Moore; and sons, John G., Larry Lee, Gary E., and Michael D.

HOLM, Elena Hanson—b. March 2, 1889, Minnesota; d. May 31, 1970, Highlands, Calif. Survivors are two sons, Dr. Donald and Lowell; and a daughter, Irma Williams.

HORNING, Irma Lee—b. Oct. 25, 1915, Sunset, Tex.; d. March 6, 1970, Gilroy, Calif., as a result of an automobile accident. Mrs. Horning served as teacher and librarian at Hawaiian Mission Academy, Newbury Park Academy, Thunderbird Academy, and La Sierra Academy. Survivors are her husband, James J.; son, James Jay; and daughter, Patricia Jane.

HORNING, Josie A.—b. May 15, 1887, Manchester, Iowa; d. Feb. 2, 1970, Hollister, Calif. A charter member of the Chico, California, church,

where she had her membership for more than 60 years. Survivors are sons John Hal, Leonard A., and James J.

HOWARD, Lillie Lyons—b. June 7, 1885, Newogo County, Mich.; d. April 24, 1970, Dade City, Fla. Survivors are two daughters, Edith Cook and Bernice Having; and two sons, William and George.

HUCHEL, Amy—b. Jan. 17, 1882, Rankin, Ill.; d. April 1, 1970, Ashdown, Ark. Survivors are two daughters, Mrs. E. M. Holleman and Mrs. P. H. McAllister; one brother, Charles Cordes.

HUDDLESTON, Isabel Olive—b. April 29, 1898, London, England; d. Oct. 20, 1969, Milton-Freewater, Oreg. Six children survive.

HULWICK, Mike L.—b. Feb. 12, 1895, Angola, Ind.; d. Feb. 19, 1970, Alma, Mich. Survivors are his wife, Marcia; daughter, Ruth Dringenberg; and three sons, Hurley, Richard, and Reginal.

HUNT, Floyd—b. March 12, 1898, Osage, Okla.; d. Dec. 31, 1969, Jay, Okla. Survivors are his wife, Eunice; one daughter, Faye Haney; and two sons, Lawrence and Gail.

HUSTAD, Beatrice A.—b. March 8, 1895, New York, N.Y.; d. June 3, 1970, Yucaipa, Calif. Survivors are a brother, Wentworth H. Parker; and two sisters, Alice M. Van Tassel and Harriet M. Parker.

JEFFRIES, Carmel—b. Aug. 10, 1919, Delaware County, Okla.; d. Feb. 11, 1970, Zena, Okla. Survivors are his wife, Geneva Ballou, and two sons, Derald and David.

JENNINGS, Maud Gertrude—b. Jan. 16, 1884, Tomah, Wis.; d. March 19, 1970, Arroyo Grande, Calif. Survivors are a daughter, Gertrude Bonjour; and a brother, Floyd Robertson.

JENSEN, Effie—b. Dec. 1, 1889, in Missouri; d. March 10, 1970, Culver City, Calif. Her son, Nevin, survives.

JOHNSON, Bertha H.—b. July 27, 1889, in Texas; d. May 24, 1970, Montebello, Calif. A son, Robert Richey, survives.

JOHNSON, Bertie B.—b. in 1894 in Texas; d. March 14, 1970, Chowchilla, Calif. Survivors are her husband, Fred; four sons, W. Coleman, Amon C., Denton M., and Daniel B. Jones; two stepsons, Gerald and Leroy Johnson; and one daughter, Algerita Dunford.

JOHNSON, Edith Mable—b. in 1881, Wabasha, Minn.; d. April 13, 1970, Auburn, Calif. Survivors are two sons, Luther and Irvin.

JOHNSON, Reuel W.—b. Dec. 31, 1884, Red Wing, Minn.; d. April 12, 1970, Hawthorne, Calif. Survivors are his wife, Gertrude; two daughters, Edith Derry and Helen Nelson; and two sons, Robert and Willard.

JONES, Nettie—b. April 20, 1893, Henderson County, N.C.; d. May 21, 1970. A sister, Mrs. C. E. Fisher, survives.

JONES, Nolan Lonell—b. Oct. 11, 1947, Detroit, Mich.; d. Feb. 25, 1970, Milwaukee, Wis. Survived by his parents; ten brothers, Gilbert III, Clifton, Lester, Terrill, Leondo, Mark, Stephen, Michael, Travis, and Van; five sisters, Theresa McLemore, Gloria, Naomi, Irma, and Patricia.

JOYCE, Phyllis Hardinge—b. Dec. 19, 1901, Calcutta, India; d. April 6, 1970, Loma Linda, Calif., as a result of an automobile accident. In 1927 she married Robert Joyce, a young minister in the South England Conference. In 1946 the Joyces were called to the United States, and served in the Central Union, and more recently in Indiana, where Elder Joyce served as president until the time of his death a year ago. Survivors are four brothers, Dr. Ivan, Dr. Leslie, Dr. Mervyn, and Allan Hardinge.

KARLICK, Louise Riley—b. April 13, 1890, Austin, Tex.; d. Nov. 27, 1969, Ardmore, Okla. Survivors are a son, Joseph; and a daughter, Mary Jones.

KEISER, Della M.—b. Oct. 21, 1888, Hillsdale County, Mich.; d. April 16, 1970, Berrien Center, Mich. Survivors are her husband, Claude; one sister, Maggie Fellows; and two brothers, James and Clyde Laser.

KEITH, Myrtle Horner—b. Aug. 9, 1876, in Kentucky; d. May 1, 1970, Glendale, Calif. Survivors are three sons, Leland, Howard, and Hack.

KELLOGG, Florence Mae—b. Oct. 7, 1898, in Minnesota; d. May 9, 1970, College Place, Wash. Survivors are her husband, George; daughter, Ferol Spaulding; and son, Dr. Robert.

KINKEAD, Harvey Alexander—b. April 23, 1892, Athens, Ohio; d. May 16, 1970, Columbus, Ohio. Survivors are his wife, Genevieve; daughter, Florence Stokes; and sons, Harvey, Jr., and Henry.

KRETZ, Clara—b. Oct. 7, 1897, Carney, Okla.; d. Feb. 25, 1970, Shattuck, Okla. Survivors are her husband, Jake; and son, R. Lee.

KUHN, Henry Lewis—b. Aug. 15, 1912, Takoma Park, Md.; d. March 14, 1970, Santa Clara, Calif. Survivors are his wife, Marion; son, Tom; daughter,

Kini Bathke; granddaughter; father, Elder Otto B. Kuhn; and sister, Alice.

LAABS, Marie Brosie—b. Aug. 1, 1896, Berne, Switzerland; d. April 16, 1970, Huntington Park, Calif. Survivors are a daughter, June Fick; and three sons, Clayton, Earnest, and David.

LLOYD, Myrtle L.—b. July 12, 1892; d. April 6, 1970, San Jose, Calif. Survivors are two daughters, Helen Keltis and Beverly McCune; three sisters; and two brothers.

LOWE, Dorothy Armstrong—b. May 11, 1898, London, England; d. April 29, 1970, Burtonville, Md. She trained as a Bible worker in England, and then as a nurse. In 1920 she married Harry W. Lowe, and they went at once to Africa. They also labored in Portugal before being called back to labor in England. In 1946 Elder and Mrs. Lowe came to the General Conference where he served in a number of capacities. Survivors are her husband, Harry; and son, Derek.

LOOS, John—b. Dec. 27, 1901, Ames, Nebr.; d. Dec. 22, 1969, Niles, Mich. Survivors are his wife, Enna; and son, John.

LYON, Oscar H.—b. March 12, 1902, Kaw City, Okla.; d. April 17, 1970, Kaw City, Okla. Survivors are a sister, Maggie Lyon; and brother, Lorney.

MAGEE, Lillian—b. July 14, 1885, in Michigan; d. May 30, 1970, Lynwood, Calif. Survivors are two sons, Jack and Reggie.

MATTERAND, Donald Lloyd—b. Dec. 11, 1928, Clear Lake, Wash.; d. April 30, 1970, Hartford, Conn. Survivors are his wife, Ramona; four daughters, Bonnie, Elaine, Barbara, and Donna; his parents, Mr. and Mrs. Aaron Matterand; a brother, Clifford; and three sisters, Helen Stimple, Ann Gimbel, and Verna Sweitzer.

MATTHEW, Bertha May—b. Aug. 12, 1875; d. May 10, 1970, Van Nuys, Calif. Survivors are five brothers-in-law, and thirteen nieces and nephews.

MAXWELL, Wilbur Jay—b. Feb. 24, 1901, McGee, Mo.; d. March 30, 1970, Jay, Okla. Survivors are his wife, Eva Marie; two sons, Morris and Donald; and three daughters, Beulah Gunter, Evelyn McCreary, and Dorothy Hirschhorn.

MC CRAY, Walter—b. Aug. 19, 1879, Nicholasville, Ky.; d. May 31, 1970, Covington, Ky. Survivors are two sons, Walter and Gene; two stepsons, Edward and Parlin; and a stepdaughter, Adella Miranda.

MC CUISTION, Jesse—b. Oct. 7, 1885, Hays County, Tex.; d. April 19, 1970, Houston, Tex. Survivors are two sisters, Dennie Haywood and Manila Cort.

MC DONALD, Hope—b. Sept. 28, 1953, Fresno, Calif.; d. Feb. 26, 1970, Caruthers, Calif. Survivors are her parents, Mr. and Mrs. Sam McDonald; four brothers; one sister; her paternal grandparents, Mr. and Mrs. Will McDonald; her maternal grandparents, Mr. and Mrs. Paul Johnson; and a great-grandmother, Lucy McRae.

MC FARLANE, Harriet Ann—b. March 18, 1885, Cross Plains, Tenn.; d. Nov. 19, 1969, Ardmore, Okla. Among her survivors are her sons, Carno and Warren; and daughter, Mrs. Gordon Sturdevant.

MC INTIRE, Grace—b. Aug. 2, 1905; d. Feb. 4, 1970, Quincy, Mich. Survivors are eight stepchildren.

METCALFE, Lon Clyde—b. April 30, 1888; d. May 5, 1970, San Jose, Calif. He entered denominational work in 1917 serving in the capacity of singing evangelist in the Lake and Columbia unions. In 1928 he went to Walla Walla College as dean of music. He then served in the Northern California Conference. In southern California he served as coach for the Voice of Prophecy quartet, and in 1950 retired from denominational service. Survivors are his wife; two daughters, Helen and Berta; and son, Herb.

MOHNS, Gail Ruth—b. in Winnipeg, Manitoba; d. at the age of 19 in Oshawa, Ontario, Canada, the victim of an assailant who entered the home. Survivors are her parents, Elder and Mrs. L. H. Mohns of the Ontario-Quebec Conference; brother, Wayne; Wayne's twin sister, Wendy, and Douglas.

MOLESSA, Mary L.—b. Oct. 18, 1918, Holmes County, Ohio; d. May 6, 1970, Akron, Ohio. Survivors are her mother, Mrs. Virgie Dittmars; and two sons, John and Frank.

MORLEY, Archie Richard—b. Feb. 6, 1903, Arlington, Nebr.; d. March 19, 1970, Portland, Oreg. He taught in Seventh-day Adventist schools for 42 years, the last 27 in the Oregon Conference. Among his survivors are his wife, Idamae; son, Harold; and daughter, Helen.

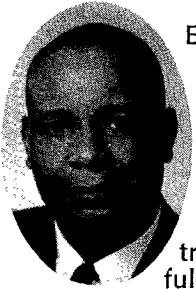
MORRIS, Maude M.—b. Sept. 28, 1893, Old Greenfield, Mo.; d. Feb. 8, 1970, Kingsburg, Calif. Survivors are two sons, Robert C. Morris and George P. Rapp.

MORRISON, Elizabeth Lovett—b. Sept. 9, 1887, Philadelphia, Pa.; d. May 23, 1970, Atlantic City, N.J.

MUSGRAVE, Olive Frances—b. Feb. 27, 1885, Crocker, Mo.; d. Jan. 31, 1970, Sonora, Calif. Survivors are two sisters, four grandchildren, and five great-grandchildren.

Free at Last

by **E.E. CLEVELAND**



Elder Cleveland has filled a long-recognized need in preparing this dynamic full-message book for today's readers. It is beautifully illustrated throughout in full color. The author, a successful evangelist, presents each subject in much the same way as he does in his evangelistic meetings. This exceptional volume reflects the deep longing of the human heart for freedom and equality, and the still deeper yearning for meaning and purpose in life. The author presents Christ and the Bible as providing the only valid and effective answer to those God-given desires of the human heart. Catalog price \$16.75.

Introductory Special

2-BOOK OFFER

One for Yourself—One to Give
1st Book, Only \$8.95
2d Book, Just \$6.00

This special offer is limited to members of the Seventh-day Adventist Church and expires August 31, 1970.



**AT
YOUR
BIBLE
HOUSE**

For mailing: Include 35c first book, 25c each additional book. Add sales tax where required.





From Worthington: Stripples, Stripple-Zips and Tamales!

Stripples

is one of the most exciting Worthington Foods products in years. Hickory flavored strips of high protein, low calorie vegetable protein goodness, Stripples are great for breakfast, sandwiches or snacks.

Serving Suggestions

Try Stripples with eggs, in lettuce and tomato sandwiches, or cheese rarebit. As an hors d'oeuvre, wrap Stripples around pineapple chunks or water chestnuts. To prepare, just thaw Stripples briefly. Then, gently separate slices and brown in plain cooking oil in a moderately hot pan until crisp. Drain on paper towel.

Stripple Zips

are crunchy, smoky bits of vegetable protein garnish. A fine complement to Stripples, Stripple Zips stay zippy after you open them because of a resealable plastic lid that comes with every can.

Serving Suggestions

Zip up the flavor in eggs, salads, casseroles, sauces, snacks, party mixes, dressings, beans, bread, and just about anything good to eat. A wonderful garnish, adds a great taste, but blends beautifully with other flavors. Assign Stripple Zips a role in your recipes. They're good in almost everything.

Tamales

brings a Mexican flair to the Worthington line with six zesty tamales ready to be heated and served. Tamales feature textured soy protein which means better eating for your family. Try some soon.

Serving Suggestions

Gently remove parchment paper from Tamales and place in shallow casserole. If desired, add tomato sauce and sprinkle with grated cheese. Cover with foil and heat for 20 minutes in moderate oven. Garnish with peppers, onions, and cherry tomatoes. Serve hot.



WORTHINGTON

Worthington Foods, Inc. / Worthington, Ohio 43085
"Tomorrow's Foods Today"

This Week...

Our cover quotation this week was given emphasis in *The Ministry of Healing* when Ellen White said: "By the power of His grace manifested in the transformation of character the world is to be convinced that God has sent His Son as its Redeemer. No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian" (page 470).

Raymond O. West, who writes this week on "The Functionally Ill" (page 2), is in the Department of Preventive Medicine at Loma Linda University.

Sue Taylor Baker recognizes a common problem and discusses it in the Family Living pages this week. While it may be more blessed to give than to receive, it is often more difficult to receive graciously than it is to give. Mrs. Baker points out the fact that a giver cannot be blessed unless there is a receiver, and so when we do not receive with joy and thanks from friend or stranger, we often deprive him of much of the blessing he receives from giving. Think about her article, "Receiving—an Aspect of Gracious Living" (page 8).

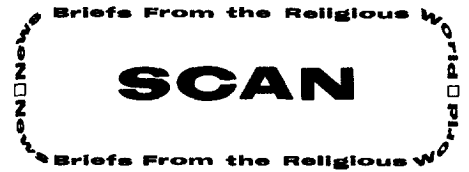
Mrs. Baker, who began a teaching career in 1966 at Union Springs Academy

in New York, is now an English teacher at Forest Lake Academy in Florida. Her career, however, goes back farther than that to when she was a copy editor for the Review and Herald, then an assistant editor for *Listen* magazine. For two years, then, she left editorial work and joined the staff of Ardmore, Oklahoma, Hospital, where she worked with medical records. The publishing work lured her back, and from 1962 to 1966 she was editorial assistant for *GO* magazine.



Since the byline of Kit Watts is becoming more familiar to readers of Adventist magazines, it is not surprising that some alert readers noticed that we had neglected to include her portrait with her article in *GC Bulletin* 10. With the exception of Miss Watts's story on the youth observers at General Conference, a photo of every writer of a major article in all ten *Bulletins* accompanies his story. We regret this oversight and include her picture.

Since no obituaries—which usually appear in the first issue of the month—were published during June or July, we have a large backlog. This week we present alphabetically the names through M. Next week we will complete the list.



SUNDAY DUTY MET BY SATURDAY MASS

ROCKVILLE CENTRE, N.Y.—Citing the practice of Jews whose observance of a holy day begins at sundown the previous day, Bishop Walter P. Kellenberg, of Rockville Centre, has authorized Catholics to fulfill the Sunday obligation by attending Mass on Saturday evening. "The option of fulfilling the Sunday obligation on Saturday evening is not meant to change or diminish reverence for the Lord's Day (Sunday, the day of Jesus' Resurrection)," the Bishop noted. "The new time schedule merely recognizes that, from ancient times, Sunday (or any day) was conceived of as beginning not after midnight of the preceding day but from the late afternoon of the previous day."

DECREASE IN VOCATIONS CITED

MADRID—The apostolic administrator of Bilbao, Bishop Jose Cirarda, of Santander, stated here that there has been an "alarming" decrease in priestly vocations in the diocese.

"AID" BILL FOR PRIVATE SCHOOLS

SPRINGFIELD, ILL.—A new bill providing at least \$30 million in state aid to private and parochial schools is being prepared for introduction at the April session of the Illinois Legislature. Almost simultaneously, a ban against such aid was introduced in the form of a proposal at the State constitutional convention now meeting in Springfield. State Rep. Edward J. Copeland (R-Chicago), who sponsored a nonpublic education subsidy bill in 1969, will sponsor a similar bill this year. He claims Catholic and other private school systems are on the verge of collapse. Their closure, he said, would force 450,000 students into public schools.

POLL ON OPINIONS OF CHURCH PRESS

DAYTON, OHIO—While only a slight majority of Catholic bishops are satisfied with the nation's diocesan papers, a total of 70 per cent are satisfied with their own weeklies. This was one of the more startling results of a poll of U.S. bishops conducted by Archbishop Philip M. Hannan, of New Orleans, who is also chairman of the U.S. Catholic Conference department of communications.

TESTAMENTS PLANNED FOR RED CHINA

SYDNEY—Australian Radio reported that an Anglican clergyman here revealed plans to distribute copies of the New Testament inside Communist China. The Reverend Canon Herbert Arrowsmith, of St. Philip's church here, said that 20,000 copies were printed in Hong Kong, using simplified Mandarin script that is now the official written language in Red China.

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.

- Editor: KENNETH H. WOOD
- Associate Editors: DON F. NEUFELD, HERBERT E. DOUGLASS
THOMAS A. DAVIS
- Secretary to the Editor: CORINNE WILKINSON
- Editorial Secretaries: ROSEMARY BRADLEY, RUBY L. JONES
IDAMAE MELENDY
- Layout Artist: RAYMOND C. HILL
- Consulting Editors: ROBERT H. PIERSON, REINHOLD R. BIETZ
F. L. BLAND, THEODORE CARGICH, W. J. HACKETT
M. S. NIGRI, NEAL C. WILSON
- Special Contributors: C. O. FRANZ, K. H. EMMERSON
R. R. FIGUHR, W. R. BEACH, FREDERICK LEE
PRESIDENTS OF WORLD DIVISIONS
- Circulation Manager: GEORGE H. TAGGART
- Field Representative: CLIFFORD K. OKUNO

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, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

Buy any three new Panda-Destiny Books... and get one free!*



*Offer expires August 31. Visit your Book and Bible House now. Only \$1.85 each.



Ingathering Funds Increase; Per Capita Decreases

Although total world Ingathering funds show an increase year by year, the average amount per member, or the per capita, does not show the same increase. Some overseas countries have had a big Ingathering increase in terms of local currencies, but, converted to United States currency, loss is shown due to local currency deflation. Following is a table showing the Ingathering per capita for North America and overseas for 1960 and from 1965 to 1969:

| Year | Ingathering Per Capita | | World Field |
|------|------------------------|----------|-------------|
| | North America | Overseas | |
| 1960 | \$15.98 | \$2.39 | \$6.10 |
| 1965 | 16.03 | 2.43 | 5.77 |
| 1966 | 16.66 | 2.69 | 6.26 |
| 1967 | 17.01 | 2.56 | 6.16 |
| 1968 | 16.88 | 2.54 | 6.02 |
| 1969 | 16.92 | 2.37 | 5.81 |

JESSE O. GIBSON

British Union Conference Elects New President

E. H. Foster, president of the South England Conference, was elected president of the British Union Conference at a special meeting held July 16. Elder Foster replaces B. E. Seton, who was recently called to the General Conference secretariat, Washington, D.C.

Prior to being president of the South England Conference, a position he held for five years, Elder Foster had been president of the North England Conference and lay activities secretary of the Northern European Division.

D. W. HUNTER

Paperback *Desire of Ages* Available Shortly

The White Estate, in cooperation with the Pacific Press, has had a new paperback edition of *The Desire of Ages* printed by Pyramid Publications of New York. The Estate has published the book through a special arrangement, which includes a double printing. The first printing will make *The Desire of Ages* available shortly at newsstands in such places as airports and public buildings in the United States.

The second phase of the printing will shortly make the book available to Seventh-day Adventists through our Book and Bible Houses.

On the back page of the new edition a thumbnail biography of Ellen White appears, which includes the following: "She is considered to have been inspired by God. Many of her prophecies about world events and the modern-day condition of man have already been dramatically fulfilled. Her insights in the fields of medicine and nutrition are being progressively substantiated by scientific research.

Her words have lifted mankind and helped to bring the truths of Christianity to uncounted millions the world over."

More than a million copies of *The Desire of Ages* are now in circulation, translated into at least 17 languages.

Wrote Ellen White, "God would be pleased to see *The Desire of Ages* in every home" (*Colporteur Ministry*, p. 126)—in every home in America and the world.

D. A. DELAFIELD

Voice of Prophecy Introduces The Way Out

An answer to a challenge to reach America's 46 million young people for Christ by radio was unveiled at the General Conference session by the Voice of Prophecy.

Called *The Way Out*, the new youth outreach completed its several-months-long testing period during the General Conference session and will now move on to North American-wide launching, as churches and youth groups decide to sponsor the program locally.

Extensive studies undergirded initial planning for the new outreach. Industry statistics showed, for example, that more than 94 per cent of all teen-agers who listen to radio listen to contemporary-music radio stations. This being so, it seemed unwise to prepare a youth program for other types of radio stations. But approaches to these youth-oriented stations revealed that they would not consider a full program as such.

"If you will sound enough like us, and if you will say something that the kids can really understand, then we will consider selling you one minute or a half minute," we were told. "If you won't do this, forget about using our stations—we have far more advertisers than we need."

Spot announcements using contemporary music and words familiar to today's younger generation were prepared. At the same time a special, one-issue magazine called *Wayout* was prepared that would be sent to young people responding to the appeal of the radio spot announcements.

The magazine, illustrated and colored to appeal to the younger generation, states that Jesus Christ is the only way out of the troubles many young people find themselves in today. It also appeals to them to accept His way as their own.

Once a young person has written in for the magazine, a series of follow-up materials is sent automatically. A brochure called *The Man From Wayout* is mailed shortly after the magazine. Then a second brochure, *The Wayout Trip*, follows with another appeal to accept Christ's way.

A tear-off portion of this brochure invites the young person to send for any one of a series of 26 "Hang Ups"—printed materials written by Christian writers sensitive to some of the problems of teen-agers.

A second portion of the response sheet invites young people to ask for a series of "scenes" along "The High Way." This appealing series is a 15-lesson Bible course written and designed in language, color, and layout to be easily understood by young people.

"The High Way" series provides response sheets for each two lessons and covers all major points of the Christian faith as taught by Seventh-day Adventists. The young person's reaction to the Sabbath and to other major points of doctrine is provided for in "The High Way."

Local church youth groups, organized through the church's Missionary Volunteer organization, will be asked to provide face-to-face follow-up to young people who complete "The High Way" series. A manual of this follow-up procedure, first distributed at the General Conference session by the Missionary Volunteer Department, outlines methods in detail.

During initial testing of the radio announcements during February, March, and April, it became clear that young people were hearing and responding to the appeal to write for *Wayout* magazine. Hundreds of letters began to arrive at Box 2829, Hollywood, California, the address used in all announcements and materials about *The Way Out*.

As the testing period came to a close during the General Conference session, workers counted more than 40,000 requests for the initial contact magazine. More than 75 other religious organizations have also requested permission to use *The Way Out* materials in their appeals to young people.

R. R. BIETZ

IN BRIEF

★ **New Position:** Lowell Litten, editor, *Guide*, formerly assistant secretary, General Conference Young People's Missionary Volunteer Department.

CHANGE OF ADDRESS

MOVING? Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

Name _____

New Address _____

City _____ State _____ Zip Code _____

Always enclose your address label when writing on any matter concerning your subscription or when renewing.