

Review

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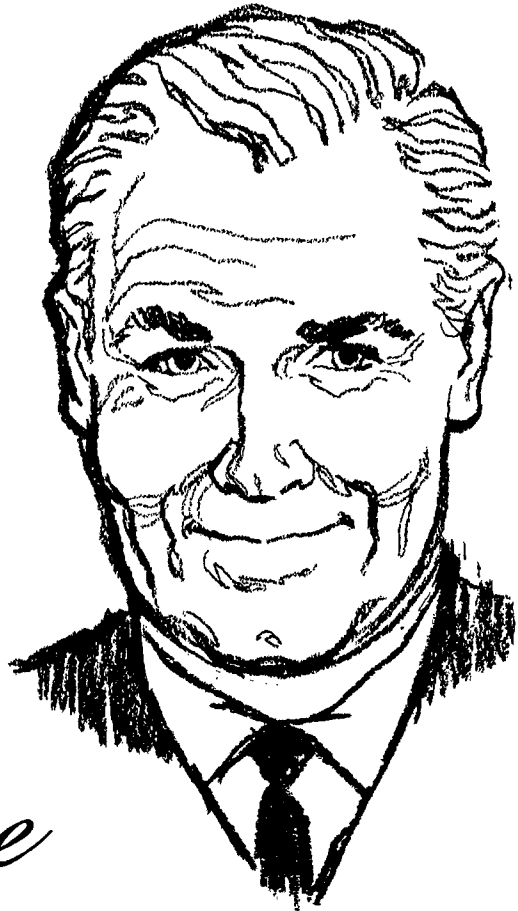
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No. 42

Forgive
 Forgive
Forgive
 Forgive
... until 70 x 7
 Matthew 18:22
 Forgive
 forgive
 forgive



By C. L. TORREY



I Am a *Multimillionaire*

EVERY business concern finds it essential to take an inventory at least once a year. The actual worth cannot be known until this is done.

I have just finished taking mine, and to my amazement I find that I can now be placed in the list of millionaires. Indeed, I am really a multimillionaire. To make this discovery after years in service inspires me.

A relative of mine whom I hadn't seen for many years, once held the opinion that I must be very rich. I do not know on what she based her opinion, but she said she had gotten her information from a reliable source. At that time, since I had been in mission service and had received a very small salary, I doubt that I had \$1,000.

Here is my inventory:

My health. When I was a boy of 12 I contracted typhoid fever and nearly died. I was delirious for three weeks. No one expected me to live, and the doctor said there was no hope. I lived.

I realize that during the years I haven't taken care of my health as I should have. Health is one of the greatest and most valuable of possessions, but it is never properly valued until it is gone.

When I was a young man I worked as a hydrotherapy attendant at Battle Creek Sanitarium. One of the patients I treated was seriously ill. According to the doctor, he had not long to live. The patient was a multimillionaire and he had all the material things his heart could desire. He had a wonderful city home with costly furnishings, including Persian carpets, paintings, and furniture. He had expensive automobiles and many servants. He also had a coun-

try home fitted for pleasure, comfort, and relaxation.

But he did not have health, and this he could not buy. During the years he had not taken care of his health, so he said. Instead he was busy amassing a fortune. In this he had been successful. Now, he had come to the end of life. What could he do with all of his money and other assets? He could not take them with him.

When I was treating him one day he said, "Mr. Torrey, you have wonderful health," to which I assented. He added, "If I had your health and physique, I would give a million dollars—yes, I would give two million dollars. In fact, I'd give all that I have to regain my health."

Satan knew the value man places upon life when he said, "All that a man hath will he give for his life" (Job 2:4).

So my health is worth at least one million dollars.

My hope. My hope is one of my most important and valuable assets. I can add several million dollars to my net worth for the hope I have in my heart and the reality of it and the certainty of its ultimate realization. My hope is in the coming of the Lord of glory to take me to the home He has prepared for me.

My home in the New Jerusalem will be a dream in architecture. The street in front of my home will be pure gold (Rev. 21:21).

I expect to have a country home as well, which I will have the great pleasure of building. I am not a builder now, but I plan to learn there. The home will be mine forever.

I want to plant a vineyard (Isa. 65:21, 22) and

trees and work about amid nature. And to think I will never grow weary or old is beyond my imagination!

I will have the joy of visiting other planets where people have lived without sin. Seeing the work of Satan on the planet earth, his fiery temptations and persecution, and the death of the saints of God, my heart has gone out in deepest sympathy to God's saints. As I stand before these dear beings, my face will be radiant with joy and aglow with God's love. A song will burst from my lips, praising God for His mighty power that saved me from the wiles of Satan and his emissaries.

Talking With Adam

I look forward in happy anticipation to talking with Adam, who lived for 930 years. Concerning him, Ellen G. White says: "As Adam came forth from the hand of his Creator he was of noble height and of beautiful symmetry. He was more than twice as tall as men now living upon the earth, and was well proportioned. His features were perfect and beautiful. . . . Eve was not quite as tall as Adam. Her head reached a little above his shoulders. She, too, was noble, perfect in symmetry, and very beautiful."—*The Story of Redemption*, p. 21.

I will feel like a dwarf standing beside him looking up into his face. I want to ask him about the time he and Eve spent in their Garden home and of their experiences after they left Eden.

I also want to talk to Enoch, that man of God who walked and worked with God for 365 years, and whose "heart was upon eternal treasures. He had looked upon the celestial city. He had seen the King in His glory in the midst of Zion. His mind, his heart, his conversation, were in heaven. The greater the existing iniquity, the more earnest was his longing for the home of God. While still on earth, he dwelt, by faith, in the realm of light. . . . For three centuries he had walked with God. . . . And now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the Holy City—the first from among men to enter there."—*Patriarchs and Prophets*, p. 87.

There I will be able to learn without effort and retain all that I study. I will be able to spend eternity in learning the things I have always wanted to know.

"All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. 'Exceeding abundantly above all that we ask or think' will be, forever and ever, the impartation of the gifts of God."—*Education*, p. 307.

I wouldn't take a million dollars for my hope of eternal life, so several million dollars can be credited to my account.

My freedom. Freedom is indeed a valuable asset.

In 1950 I met the principal of our Marienhoehe College in Germany. He had been captured during World War II and had worked for three or four years in the mines of the enemy, far from his homeland. When he fell seriously ill he was released to find his way back to his wife and family at Darmstadt. He said it was a terrible journey with practically no food to eat on the entire trip. He finally arrived in Berlin and telephoned his wife. She had supposed him dead and could hardly believe her own ears. He arrived home a broken man, but she nursed him back to health.

He said that one cannot fully understand what freedom means until he is deprived of it. I am sure we do not realize the value of our freedom. It is worth everything! I have seen thousands of refugees in my travels. They came to freedom with only the clothes they had on their back.

I thank God I am free to go and come and to worship God as I wish. So I am worth another million dollars, for I would not choose slavery in exchange for a million dollars or any amount of money.

Almost as valuable as the liberty I possess is freedom from the chains that do not hold me.

Freedom from dope. I have heard people say, "I would give anything if I could stop using dope, but try as I may, I just can't stop. My whole being cries out for it. Unless I get it, I will die." Watch, if you will, the addict who is deprived of his dope, and you will see him suffering the agonies of death. It is the worst experience one can imagine to watch these suffering people. Once they are addicted, they must have their dope. They will go to any lengths to get it.

Yes, it is worth a million dollars or any amount of money to escape this horrible experience. I can add at least another million dollars to my net worth.

Freedom from tobacco. The manager of the San Francisco Civic Auditorium told me of his jangled nerves and poor health. I suggested that he stop smoking. He asked me to pray for him. When I visited him three months later, he said, "Mr. Torrey, I have stopped smoking. I am glad I did, for I feel so much better. Before I stopped I felt half sick all day long. On street cars I refused to give my seat to women who had to stand, saying to myself, 'I am sure she feels better than I do.' Now I get up in the morning all aglow, eat a hearty breakfast, and with a song in my heart I go to the office. My family is happy also, and our home is changed to one of song instead of words that should never be spoken. Now I give my seat to any woman who has to stand on the street car." (This was in the days when gentlemen routinely offered standing women their seats.)

So I can add another million dollars to my assets for having peace of mind and a lengthening span of life because of not smoking.

Freedom from drink. When at the age of 18 I began to work in a drugstore, I didn't know that the owner of the store, the sole proprietor, sold alcoholic drinks. Those were the days of prohibition when it was illegal to sell liquor of any kind. But notwithstanding, beverages were smuggled (To page 8)

Coping With Life's Injustices

By LESTER G. STORZ

ALTHOUGH 35 years have passed, I still remember words spoken by the wife of our aged pastor whom we had just buried.

The minister had lived a full, well-rounded life. His fatherly interest in all the sheep and lambs of his flock was known to all. To me, he always appeared happy and relaxed—without a problem or worry in the world. Many deeply mourned our loss.

After the funeral service, my parents and I visited the widow's home. Our families had been close, but little did the saintly widow realize that she would that day speak words that a young lad would pick up and long remember. The words I heard were barely believable to my young ears; yet later in life they became a source of great encouragement.

Although her faith in the Lord was strong, she wept a bit when she said: "O how much, how much, our daddy has had to suffer! What terrible things he has had to endure! What great injustices he has received from the brethren no one in this world will ever understand!"

I was stunned and confused. "She must be mistaken," I thought. "Surely such a patient saint could not have been mistreated! Trials? Troubles? No, something must be wrong. He could not have had any enemies. How could brethren wrong such a devout man?" I concluded that this sorrowing widow simply exaggerated some relatively minor incidents of the past.

However, time and life's experiences have helped me to understand these words of our pastor's wife.

While reading volume 1 of the

Testimonies, I discovered that other church leaders have also suffered great injustices. Slander and false accusations were not limited to Joseph in Egypt, nor to Jesus, whose mother conceived Him before marrying Joseph. Tongue-wagging associates were busy.

After mustering the courage "to make known to others what I have revealed to you," 17-year-old Ellen Harmon suddenly found herself a victim of malicious slander. After her first preaching mission she related:

"I had just received a letter from my mother begging me to return home, for false reports were circulating concerning me. This was an unexpected blow. My name had always been free from the shadow of reproach, and my reputation was very dear to me."—*Testimonies*, vol. 1, p. 66.

Concerning one critic, she stated: "He circulated falsehoods to destroy my influence."—*Ibid.*, p. 67.

After she had been married several years, tongues were still at work. Typical of this class was one woman whose antagonism led her to "love and cherish every lying report in regard to us" (*ibid.*, p. 329).

Her husband, James White, was a victim of many instances of mistreatment. "In the West we met reports amounting to little less than slander against my husband."—*Ibid.*, p. 605. After the angel had revealed to her "why" these distressing episodes were permitted, Mrs. White wrote what appears in *Testimonies*, volume 1, pages 613 to 615. This explanation should be read by all today, because in our own experiences no angel tells us "why."

However, we do have the benefit of both the Bible and the Spirit of Prophecy writings assuring us that God's way is the best way amid the sorrows of life. "In the religious life of every soul who is finally victorious there will be scenes of terrible perplexity and trial."—*Ibid.*, vol. 5, p. 578. "All things work together for good to them that love God" (Rom. 8:28). "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*The Desire of Ages*, pp. 224, 225. "It is dangerous to contend with the providence of God and to be dissatisfied with almost everything, as though there had been a special arrangement of circumstances to tempt and destroy. . . . It is through much tribulation that we are to enter the kingdom of God."—*Testimonies*, vol. 3, p. 67.

One of the reasons James White was permitted to suffer injustice was "that he might understand the scripture: 'If ye forgive not men their trespasses, neither will your Father forgive your trespasses.'"—*Ibid.*, vol. 1, p. 614.

No Two Persons Are Alike

In this matter of injustice and misunderstanding, *all* of us, young and old, have much to learn about living and worshipping with one another. Because no two persons are alike, there are varying types of problems we face as we associate together:

1. Because of his family background, experience, and educational opportunities, each person tends to see things based upon his own point of view. Others with different backgrounds see things from another point of view.

2. Misunderstanding of someone's words, actions, or motives is often based upon deficiencies or limitations in speech, hearing, or seeing.

3. Some people are predisposed to suspicion and cater to the negative, often placing the worst possible construction upon the acts and motives of another.

4. Occasions arise when a person is unintentionally wronged. Some years ago a mission treasurer found a large sum of cash missing from the safe. He alone had the keys to the office and knew the combination of the safe. There was no evidence that anyone had broken into the room or the safe. After questioning him and examining matters carefully, sincerely, and prayerfully, it seemed clear to the

controlling committee that the treasurer himself had yielded to temptation. As a result he was dropped from the work and his credentials were revoked. Although everyone tried to be kind, the evidence seemed conclusive.

Six years later a former janitor at the mission office was converted at a series of evangelistic meetings and made the shocking confession that he was the guilty party. The mission treasurer had been innocent after all! Remarkably, through the years he had harbored no bitterness in his heart. Restitution was made, and the treasurer was soon happily back in the Lord's work.

Here, indeed, is an illustration of a man who, though unintentionally wronged, kept his Christian perspective.

5. Deliberate and malicious mistreatment, based on scheming, avarice, jealousy, suspicion, revenge, and the blaming of others for one's own faults and weaknesses is probably the most cruel and devastating form of inhumanity.

However, the real problem for Christians is not the wrongs others do to them. Rather, how do they react to the persons who wrong them?

"We are all woven together in the great web of humanity, and we cannot, without loss, withdraw our sympathies from one another."—*Gospel Workers*, p. 331.

"The heart in which love rules will not be filled with passion or revenge, by injuries which pride and self-love would deem unbearable. Love is unsuspecting, ever placing the most favorable construction upon the motives and acts of others. Love will never needlessly expose the faults of others. It does not listen eagerly to unfavorable reports. . . .

"Love not only bears with others' faults, but cheerfully submits to whatever suffering or inconvenience such forbearance makes necessary. . . . [This love] will be carried by its possessor through the portals of the city of God."—*Testimonies*, vol. 5, pp. 168, 169.

Love for Christ's Sake

Some persons live as though they think the words "love your enemies" simply mean to "put up peaceably with" them! While undoubtedly "putting up with" one another is better than bickering, both responses fall completely short of love's mark.

"We must love men for Christ's sake. It is easy for the natural heart to love a few favorites, and to be partial to these special few; but Christ bids us love one another as He has loved us."—*Testimonies to Ministers*, p. 157.

"There can be no more conclusive evidence that we possess the spirit of Satan than the disposition to hurt

and destroy those who do not appreciate our work, or who act contrary to our ideas."—*The Desire of Ages*, p. 487.

Perhaps on some occasion every reader has been "let down" by a close associate. Today Josephs are still being sold by their brothers. People still prove untrue to their brethren, especially if they feel that by so doing they are improving their own status. However, the important question remains, How do we react to injustice?

How did Moses react to injustice and misunderstanding? After many months of leading his stubborn, uneducated, rebellious countrymen in the Sinai desert, he took the matter to God. God replied, "Step aside, Moses, so I can wipe out this rebellious multitude. They are hopeless. They are ungrateful. They are worthless."

Had you been Moses, what would your response have been? Would you have felt, "It serves them right, Lord; give it to them!"

But Moses reveals the magnanimity of love for an unlovable people. His reply, "No, Lord, if You destroy them, destroy me also with them," shows that he truly possessed genuine, Christlike love. He was one who could love more than just a few selected friends. He loved his critics and enemies. So must we if we plan to sing the song of Moses. ♣♣

When You're YOUNG

By Miriam Wood

ASTROLOGY OR GOD—I

When God is rejected as the controlling force in man's destiny, weird concepts and mechanisms are often substituted. Man, it seems, can hardly survive without the assurance that something or someone bigger and wiser than he is in charge, at least to some degree. The "something bigger" might be a political ideology, where man is the servant of the state, owned by the state, and important to the state, or a social-civil ethical code of love and flowers and drugs and sex and Woodstock.

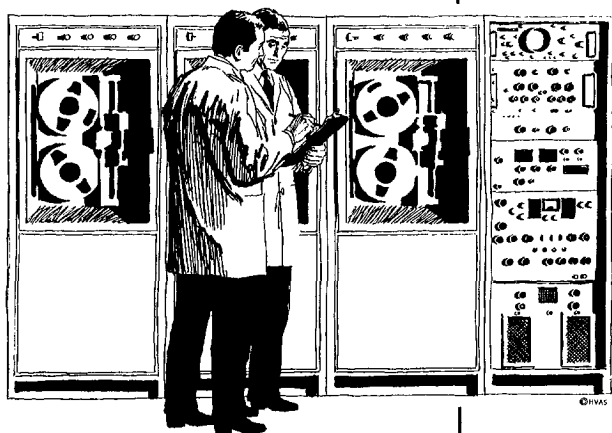
One of the newest substitutions for God in the contemporary world is astrology. Not that astrology itself is new, for it is usually thought to have originated with the Chaldeans of Babylon. Great students of the stars, which they studied from the tops of their ziggurats, the Chaldeans finally adopted the position that the heavenly bodies they saw were gods. After all, the bodies (planets) moved about the heavens, with no visible power other than their own to propel them. If they could do that, why couldn't they influence the affairs and lives of men?

Further study of the heavens brought out the existence of the constellations, whose outlines were declared to resemble animals, people, and inanimate objects. (History doesn't give any information as to just which Chaldean was the first to turn to his fellow stargazers and exclaim, "Hey, that constellation looks like a crab!") Undoubtedly the concept grew slowly and spontaneously, as so much of folklore has done.) Eventually they blocked out a portion of the sky that contained

12 of these constellations and called it the zodiac—a somewhat baffling name, really, since a literal translation of this word means "carved figures" or perhaps a "circle of figures." Probably the name was meant to convey a certain cyclical theory as well as representations of figures of various sorts. Each sign of the zodiac has been assigned (by whom, it is difficult to say) its own overriding characteristics, such as sorrow, joy, love, peace; and these in turn are projected to humans, both individually and en masse.

As the Chaldeans continued their stargazing they felt convinced that the sun and moon moved through the zodiac from east to west. Of course, it was assumed that the earth was the center of the universe, around which all the other heavenly bodies revolved. (Inhabitants of earth haven't been famous for their humility.) Although astrology suffered an eclipse (no pun intended) as the result of Copernicus' and Galileo's firm statements that the earth *was not* the center of the cosmos, after all, it has rather suddenly enjoyed a rebirth and expansion of its theories. Presently, devotees of this pseudoscience believe that the sun moves backward along the zodiac, needing a little more than 2,000 years to complete its passage through each sign of the zodiac. The term *solar age* is used to indicate these 2,000-year periods. If we're to believe the astrologers, our earth has already passed through the Arian Age, the Taurine Age, and is just about finished with the Piscian Age—which brings us to the much-publicized Age of Aquarius, where peace and love will rule.

(To be continued)



What Science Does and Does Not Teach

By ARIEL A. ROTH

STEPPING from his spacecraft in 1961, the Russian cosmonaut Gherman Titov declared that while up in space he had looked for God and had not found Him. His attitude reflects that of millions who feel that they cannot believe in a God until stronger confirmation of His existence can be found.

Such an attitude is not uncommon in scientific milieu. Thus far, while a great deal of indirect evidence indicates the existence of a Designer, very little direct evidence has come from the laboratories of science to suggest the existence of God. Part of the problem lies in the fact that science, as presently practiced, does not lend itself to an investigation of God. Parenthetically, Major Titov predicted that America's space technique could not land men on the moon!

A Perplexing Problem

In recent years there have been a number of conflicts between reported scientific findings and historic religious teachings. These conflicts have been, and continue to be, a cause of real perplexity to many, especially to those Christians who hold a high degree of respect for science and for the Inspired Writings. These persons are often unsatisfied with the common practice of reinterpreting the statements of Inspiration in terms that agree with the conclusions of contemporary science. They wonder why the reverse is not the norm.

Since the problem is usually more complex than a casual look would indicate, information regarding the assets and liabilities of science should be of help in evaluating the situation. I shall consider some of the prerogatives, assets, and limitations of science as well as their relationship to a

Christian perspective. It is hoped that this information will contribute to a better understanding and resolution of the present conflict between science and revelation. I also submit that the common practice in Christian literature of using scientific information to substantiate Scripture when the two are in agreement, and in turn to deny such information when it disagrees with Scripture demands further attention.

The growth of scientific information during the past decades has been phenomenal. A conservative estimate indicates that a minimum of three thousand new research reports appear every day in scientific literature. This number should increase considerably in the future.

This information is greatly affecting our society, not only in terms of its practical application in providing comforts, improving communication, and lengthening or shortening our lives but, more significantly, from the point of view of profoundly affecting man's philosophy and questioning bases for concepts of truth and error, good and evil. The Christian, and the Seventh-day Adventist in particular, should be especially concerned about the latter.

Equally important to the Christian is the influence that the advances in science have had in terms of man's relationship to his fellow men. The warfare between science and religion presents some unresolved conflicts that tend to create a serious dichotomy between individuals or groups. The Christian must comprehend the nature of the conflict and the basis of the various views held if he is to communicate with, and take a correct and understanding attitude toward, those of different opinions. This understanding is all the more impor-

tant because the scientific community, which has now grown strong, is not especially concerned about this. This is not necessarily a fault of science, but may indicate some imperfections in emphasis. The Christian should take the lead in trying to dissolve misunderstanding, showing deep concern for every individual as his Master did when here on earth.

Assets of Science

It is beyond my scope and purpose to try to define science in its varied aspects and ramifications. I will consider science as the process of discovery, particularly as it relates to our physical environment. Included in this is the process of arriving at conclusions based on observed facts or basic premises that are considered true. This process can be used also in areas of inquiry not ordinarily included in the traditional concept of science.

The accomplishments of science hardly need emphasis in this period of earth's history. Science combined with technology has produced some very impressive products. To evoke admiration one need only mention items such as a computer, nuclear bomb, electron microscope, or lunar module. Even though many equally difficult and significant scientific achievements have escaped general recognition, the success of the scientific process has been generally agreed upon.

One of the factors that have made science successful is the discovery of new information. One marvels at both science and nature when it is discovered that bats and porpoises have a radar type of sensory mechanism. The discovery of new galaxies as well as subatomic particles is equally impressive. Sometimes new

information can be integrated into basic principles, which has been done recently with the genetic code. It is now suggested that there is a uniform basis for the mechanism of transfer of hereditary information.

More impressive yet is the predictive aspect of science. On the basis of established principles one can often tell what will happen or what may be discovered. For example, by studying the wandering pathway of the planet Uranus it was predicted that an unknown body must be pulling on it. Calculations were made to determine where the unknown body should be. When astronomers looked in their telescopes in the calculated direction, they discovered a new planet, Neptune, very close to where it was expected.

An additional feature of science that merits consideration is its self-correcting ability. When an error is made, additional investigation can expose the error and correct it. For example, in the days of Aristotle it was known that some mammals hibernate. It was also believed that some birds hibernate. This conclusion was based on the observation that certain birds were absent in winter.

Later when the science of ornithology was developed it was discovered that the reason some birds were absent in winter was that they migrated and did not hibernate. However, just a few years ago, much to everyone's surprise, a bird, the poorwill, was found hibernating. Now we are back, in part at least, to the original concept of hibernation in birds.

As is usually the case, truth turns out to be more complex than the simple ideas which man's mind conceives, and the scientific process brings us closer and closer to truth, or at least certain phases of it. Since science has predictive and self-corrective properties, one might think that it can lead us to all truth. This is not the case.

Limitations of the Scientific Process

Some scientists in recent years have become concerned about the unwarranted confidence which both scientists and nonscientists have placed in science. René Dubos, of Rockefeller University, expresses his concern as follows: "In my opinion, the worst form of anti-intellectualism is the unwillingness to acknowledge the present limitations of science in both its conceptual and experimental structure."—"Logic and Choices in Science," *Proc. Amer. Phil. Soc.*, 107:372, 1963.

It is generally agreed that, thus far at least, scientific methodology has contributed little to a number of life experiences. For instance, the beau-

ties of a painting or of a piece of sculpture cannot be directly evaluated by current scientific methods. Other areas to which science has not been a primary contributor include literature, philosophy, theology, religion, and many subdivisions of these. Love, which is perhaps the most important characteristic of the Christian, has little in common with scientific methodology. Science has been unable to find a basis for consciousness, of the feeling of existence. Most people believe they have a certain degree of freedom, yet this freedom, if really free, is incompatible with the principles of science which are based on consistency, cause and effect, and predictability.

Science covers a limited area of human experience and in the extreme it forms a closed system. In some areas the concepts are all defined in terms of each other. The noted mathematician and philosopher J. W. N. Sullivan illustrates this point by describing the dictionary compiler who defined a violin as a small violoncello and a violoncello as a large violin (*Limitations of Science* [New York: Viking Press, p. 147, 1933]).

Many other prominent scientists have testified to their belief that science gives an incomplete view of experience. Hugh L. Dryden who has

been associated with the National Aeronautics and Space Administration (NASA) points out that "science is a partial view of life, in many respects a narrow view." He also mentions the prominent physicist Eddington's feelings regarding emotions, purposes, and values by quoting the latter: "You can no more analyze these imponderables by scientific methods than you can extract the square root of a sonnet."—HUGH L. DRYDEN, "The Scientist in Contemporary Life," *Science* 120:1052-1055, 1954.

René Dubos, already quoted above, also states: "Some of the most interesting aspects of life, perhaps the most important altogether, completely escape recognition by the orthodox analytical methods of present-day experimental science."—"Logic and Choices in Science," *Proc. Amer. Phil. Soc.*, 107:373, 1963.

J. W. N. Sullivan makes this interesting comment (*Limitations of Science*, p. 139) while considering some of the philosophical changes scientists have made in recent decades: "Eminent men of science are insisting with what seems a strange enthusiasm on the fact that science gives us but a partial knowledge of reality."

Vannevar Bush, honorary chair-

FOR THE YOUNGER SET

Brownie and the Hot Cake

By INEZ BRASIER

BROWNIE, the little brown dog, lay beside the warm fire. He liked to be there when it was cold outdoors.

"Brownie! Wake up! You must move so I can sweep the floor," mother said as she came with the broom.

Brownie did not move. He did not open even one eye.

Mother pushed him out of the way with the broom. "Perhaps you cannot hear so well anymore. You need to run around outdoors. That will wake you up." Mother said it very loud.

Still Brownie did not move. He did not wag his tail. He did not open even one eye.

Mother went to the kitchen. She put her broom away. "I think I shall make a cake," she said.

Brownie heard that. He wagged his tail. He opened both eyes. And then he ran so fast that he bumped into the kitchen door.

Mother put milk in his dish. She gave him some little dog biscuits.

Brownie just looked at his dish. He did not want to drink milk. He looked at the dog biscuits. He did not want them, either. He sniffed all around and then lay down under the kitchen chair. He was waiting for mother to bake a cake.

"I think you are not hungry," mother told him.

Brownie did not wag his tail. He did not open even one eye.

Mother made the cake. She put it in the oven. After a while the cake was baked. Mother set it on the oven door.

Brownie opened both eyes. He wiggled his nose and sniffed. Then he jumped up and ran so fast he bumped into mother. He took a very big bite right out of the middle of mother's hot cake.

"Brownie!" mother called. But it was too late.

Brownie dropped the hot cake. He howled and whimpered because his mouth hurt dreadfully. He lay down under the kitchen chair again. But he did not shut even one eye. How his tongue hurt.

"Drink some of your cold milk. That will make your tongue feel better," mother told him.

Brownie looked at mother. He looked at his dish. Then he drank the milk.

And do you know, after that when mother made a cake Brownie sat under the chair like a good little dog. He did not rush to the oven to get a bite of the hot cake. He waited until mother put a big piece in his dish. And his tongue did not hurt one bit while he ate it.

man of the board of the Massachusetts Institute of Technology, states: "Science proves nothing absolutely. On the most vital questions it does not even produce evidence."—*Science Is Not Enough* (New York: Morrow, 1967), p. 27.

Oliver Wendell Holmes portrayed these deficiencies more graphically when he quipped: "Science is a first-rate piece of furniture for a man's upper-chamber, if he has common-sense on the ground floor."

It is possible that a well-meaning person could deduce from the quotations given above that science is a highly questionable practice that might well be ignored. This is a generalization that has no basis in fact. Science is the best method devised by man for arriving at truth about his physical environment. Only when one compares the assets as well as the liabilities of scientific methodology can one arrive at a more correct view of the real values involved.

The statements made by the scientists quoted above indicating their belief in the incompleteness of science as related to total experiences are also borne out by Ellen G. White when she states: "We are not creatures devoid of moral nature. The gospel does not address the understanding alone. If it did, we might approach it as we approach the study of a book dealing with mathematical formulas, which relate to the intellect alone. . . . Its aim is the heart. It addresses our moral nature, and takes possession of the will."—*Our High Calling*, p. 105.

Science deals mainly with the material world, hence its field operation is easy to demonstrate and appreciate. The less tangible areas of experience to which science does not contribute as much are more difficult to note because of their abstract nature. These abstract factors are nevertheless a part of reality, and it is incorrect to use the absence of direct evidence as a means of denying the existence of less tangible and more complex areas of experience.

This means that our present system of science, indeed of rational thinking as a whole, is probably too narrow to lend itself to an analysis of all of reality, and if one is seeking to arrive at truth he is unlikely to get there by reducing his concepts of reality down to that which is readily demonstrable. The presence of the known should not be used as an excuse for denying the existence of the unknown.

Next week we shall consider in some detail the scientific process proper. ♦♦

(Next Week: Reality Not Identical With Observation)

A MULTIMILLIONAIRE

(From page 3)

all over the nation, and my employer bought liquor in barrels, bottled it in the basement of his store, and sold it for a handsome profit. I saw him do it again and again. In fact, the more he sold, the less sinful it seemed to be. Gradually I began to sell it when the owner was absent, and finally, when he was there. I could see that he was pleased. However, I never drank it.

Seeing so much misery and so many broken homes, I finally stopped this iniquitous traffic. I thank God I did not succumb to drink and that I stopped selling it to others. So here again I can add another million dollars' worth of credit to my account.

My inheritance. My inheritance is assured—signed and sealed in my name. "To an inheritance incorrupt-

ible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1:4).

Should someone make me an offer of ten times one million dollars for eternal life and my inheritance, I would not give it a moment's consideration, but forthwith decline.

I am a rich poor man, while many a man reckoned as a millionaire in this world is actually a poor rich man. When he comes to the close of life, he will have to leave all of his possessions behind. "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

It really pays to take an inventory and to count our assets and blessings. I don't want to boast, but I am perfectly satisfied, content, and exceedingly happy with my millions. What about you? Have you taken your inventory? ♦♦

RESPONSE FROM READERS

No Argument Necessary

DEAR CINDY AND KLAUS:

There is no argument.

You each speak from two different cultures, and thus are naturally familiar with a different musical heritage. In my opinion, you should have no argument with each other. The church music of Germany is influenced by the solemn stateliness and pomp of Catholicism before the Reformation—the grand cathedrals, the magnificent organs, the haunting boy choirs. Bach was the greatest musical exponent of the Reformation. His works express the grand ornateness of the baroque era with orchestra and voices in melody and counter melody, making his music extremely difficult to perform.

In Bach, we have words and music in a beautiful synthesis "to the glory of God," as Bach himself stated. But the words are in German, expressed in a way that is foreign to America. Although I've heard Bach often in America, I never sensed how really spiritual his music is until I bought a German copy of his *Christmas Oratorio*, translated it into English, then went to three different church performances and wept to think of the joy that swept through the universe at Christ's birth and the subsequent disappointment the universe must have felt when only a few people had faith enough to recognize the King of kings.

It was all there: the large and thrilling choruses where one could hear and almost see the angels, where one pictured the chorus of shepherds, tripping over themselves in joy on the way to Bethlehem, singing. The soloists narrate the story in recitative and in their arias become real personalities—angels announcing the

birth of the Saviour in joyful emotion, Mary singing a wonderful mother's lullaby, a shepherd giving his heart to Jesus, or a king magnificently praising Him. The orchestra with its many instruments express the different moods.

Is it expensive? Yes! Difficult? Yes! Magnificent? Yes! But we must remember that Bach requires the most highly skilled musicians and singers, who have given almost a lifetime to their instruments in order to perform the music with inspirational qualities.

To the surprise of most Americans, the Germans pack the big cathedrals, pay the admission fees, and sit in rapt silence, even the children. *They really love Bach.* German churches are state owned and operate with taxes derived from all the people of whatever religious persuasion. This means that the Catholic and Lutheran churches can well afford to provide these grand musical experiences.

In America it is different—in many ways so different.

Gospel music is the child of America. It is a music of the folks, influenced by the lonely, hopeful music of resourceful pioneers trying to make a new life in a hard place; influenced by black people stripped of home and dignity, who found hope in their master's God. The Negro spirituals are songs of pathos and sadness, of the trouble of this life and joy in the hope of the life to come. Who fails to respond to the depth of emotion contained in these plaintive melodies and simple words!

As the Austrian woman says to you, Cindy, "You Americans have softer hearts than we Europeans." It is a softness and sensitivity due to the often lonely struggle

in a land where emphasis is placed on individual effort, where the people from the Old World try to find stability and happiness in the New. That is why Americans at times are strongly moved when they hear "Someone to Love Me I Longed So to Meet," "No One Ever Cared for Me Like Jesus," "I've Wandered Far Away From God, Now I'm Coming Home."

Germany, too, has suffered; yet despite the war, Germany offers a certain stability in its homogeneous compactness and cultural solidarity. Germany is a two-church state; America has every religion known to the world. Germany is a country where poverty is almost unknown and families appear close; America knows great poverty with a high percentage of broken families. Germany is a north, cold country with a hard-working, impatient people, who, keeping emotions in check, favor dignity and privacy; America has a wide range of climate, peopled by a wide range from the lazy to the very ambitious, but also a very emotional and expressive people.

So you see, Cindy and Klaus, there is no argument. God has given me the opportunity to live in Germany amid the music and language I grew to love in America as a music student. German music is great music and has wonderful emotional expression if one can understand its language; but translated into English it becomes archaic, stiff and formal. And English gospel lyrics, beautiful and expressive in their own right to a people who understand them may be *schulze* to the unoriented.

Since last November the Lord has given me the opportunity to be baritone soloist here in the Army hospital chapel for services on both Sabbath and Sunday morning. I have sung all types of music, ranging from arias in German from Bach's *Christmas Oratorio*, Mendelssohn's *Elijah* and *Saint Paul* to "Were You There?" "Softly and Tenderly," "How Great Thou Art," and everything in between.

Beautiful music is beautiful music no matter how simple the melody or involved the form of expression. Sincerity of emotion is always detected and will move hearts. But what is most important is that no matter what music we listen to for worship, no matter its language or form, it all must be dedicated to the glory of God to be truly beautiful and great.

Bach was dedicated as was Mendelssohn. But so were the lonely blacks whose melodies and words sprang from within. So were the Fanny Crosbys of yesterday; and so are the John Petersons of today.

We are indeed blessed when we can not only tolerate but also receive spiritual blessing from the music of all people who glorify God. We must always remember that although the human race shares some common problems, different people, as individuals or as nations, experience the wide range of suffering and happiness.

Let us then thank God who has made it possible for a thirsty world to express itself with unlimited means of musical expression.

PFC. ROBERT LONDIS
Frankfurt, Germany

[Currently stationed in Germany, the author is a graduate with a major in music from Atlantic Union College.]

Space-Age Literature Evangelism

By F. M. ARROGANTE

WE LIVE in a world in which an exploding population is paralleled with an increasing rate of literacy.

The population of the world is increasing faster today than at any other period in our history—about 8,000 an hour, 1.3 million a week, and 68 million a year, enough to populate another United States every three years.

Christians must adjust to the rapid changes taking place in the world and devise means by which to carry the gospel with speed to earth's rapidly expanding population. One of the most effective means is the printing press. Dr. Frank Laubach recently said, "The only thing greater than the terror of this day in which we live is the greatness of the opportunity for the use of Christian literature."

The Spirit of Prophecy earnestly urges church members to circulate missionary literature "like the leaves of autumn." "Church members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost."—*Christian Service*, p. 147.

This goal can be reached only if we take Ellen G. White's counsel se-

riously, as did, for example, one Adventist family in Newfoundland, who distributed 5,000 pieces of literature in one year, and Central Philippines church members, who distributed 400,000 tracts entitled "You May Enjoy Life at Its Best." The time is near when "more than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Colporteur Ministry*, p. 151.

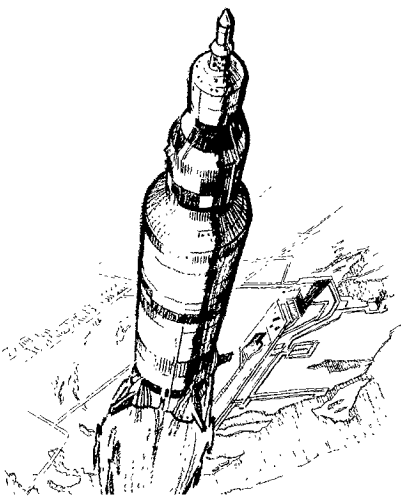
Some times the simplest means of literature distribution proves highly successful. A milkman delivering milk to an Adventist family in the United States found a tract in the family's empty milk bottle every day for a month. After reading these tracts he asked for more literature. Accepting the Adventist faith, he was baptized. Giving up his milk route, he entered the literature ministry and found great joy delivering "the sincere milk of the word." Achieving success as a literature evangelist, he soon became a conference publishing department secretary. Later he served as publishing department secretary for the Canadian Union, and still later as publishing department secretary of the Trans-Africa Division. While serving in Africa, P. M. Lewis laid down his life.

"Let the leaflets and tracts . . . go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—*Christian Service*, p. 151.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Ibid.*, p. 145.

Concern for others should be the basis of all Christian action. "Whatever one's calling in life, his first interest should be to win souls for Christ."—*The Desire of Ages*, p. 822.

To give, to lend, or even to sell any reading matter—a book, a pamphlet, a leaflet, or a tract—to be motivated by the desire to win a soul to Christ, this is literature ministry. ♦♦



Duty- Drudgery or Fun?

By LOIS CHRISTIAN RANDOLPH

ONE TRAIT above another that children need to develop is a sense of responsibility. The absence of this sense in a teen-ager or a young adult is a real barrier to his success.

Entertaining a group of about 20 college students over a weekend some years ago, I agreed to do the cooking, while the guests accepted other responsibilities. One volunteered to head a cleanup crew after each meal. James Smith—really I have conveniently forgotten his name—was assigned to wash dishes.

We noticed that after washing a few dishes, James would slink away from the job without a word, creep through a hall into the living room, and play the piano, while someone else finished the dishes. We were amazed to see a college sophomore behave in such a childish fashion. We observed that his popularity rating with his peers was not helped by his choosing to furnish after-dinner *music* rather than after-dinner *help*. The world despises a shirker.

What was wrong? James lacked a sense of honesty, fair play, and group loyalty—all of which enter into a sense of responsibility. A youth is not a man until he shoulders the yoke of personal responsibility. Bearing burdens faithfully is a mark of maturity.

When should parents begin to instill this feeling of personal responsibility? As early as possible; as soon as a child can understand simple directions. Looking ruefully at a broken cup on the floor, a three-year-old boy whimpered, "I guess I'm responsible; I knocked it off the table, but I didn't mean to." *Responsible* was a word his parents had made a part of his early vocabulary. Today this word is strangely missing from the vocabulary of youth. In looking for a job they are often more interested

in the sick days allowed, the yearly vacation time, and the Christmas bonus than in making good on the job itself.

Putting Fun Into Drudgery

However, a feeling of responsibility may well coexist with a love of fun. I recall a scheme I tried on my two sisters to get their dish-wiping help when I was a teen-ager. First we tried racing with the clock. This plan had its drawbacks, for the small girls would often run to the grandfather clock in the living room to see who was winning—they or the clock. We found a better way: Telling a continued story only when we did dishes and leaving the story at a place of suspense until after the next meal. This plan definitely put fun into drudgery.

When our son was five years old, I observed how he tried to find fun in duties of which he was less than fond. For example, when he was wiping dishes he would play a guessing game. We had pottery dishes of many colors. As he wiped a plate, he would conceal the color and ask, "What color is the plate I'm wiping?" If I missed, I had to guess again. Our dishwashing routine turned into a pleasure.

Children take more kindly to responsibility if they are allowed to do some things unaided after they have developed a modicum of skill. Eleven-year-old Donna begged her mother for the privilege of getting lunch by herself every Sunday. She prided herself on making the food come out so well that there would be no leftovers. One day she had measured out the ingredients for the lentil soup so well that there was just enough for four bowls. A few minutes before lunch a bride and groom, friends of the family, knocked at the door. Returning from their honeymoon, they had



dropped by for a visit. The mother invited them to have lunch, and ushered them into the living room to visit with the father.

Back in the kitchen Donna looked the picture of despair. "Mother, there's just soup enough for four bowls. What shall I do?"

Calmly mother suggested, "Think a minute about how to extend this dinner for two extra guests."

"Shall I get a can of black bean soup from the hospitality shelf in the basement?"

Mother countered, "You want to retain the lentil flavor and still not serve so heavy a soup that we won't relish the rest of your meal."

Donna decided, "Then I'll take tomato soup. We can cut two of the largest baked potatoes in half, add more lettuce to the tossed salad, and have enough." Ten minutes after the arrival of the unexpected guests all were enjoying Donna's meal. Ice cream and homemade cookies completed it.

The mother discovered that this demonstration of the value of the emergency shelf led her two daughters to have a deeper sense of responsibility. Later when the daughters were allowed by turns to spend a dollar a week to stock the shelf, they became bargain conscious. Also they thought more about planning to have guests. The by-products of a sense of responsibility brought advantages to the whole family.

Donna's sister Ardis asked her father one afternoon, "I wish you and mother would be our company. Donna and I will get supper and use the hospitality shelf."

Father reminded the amateur cooks, "Remember what Abraham said to Sarah when he told her to get ready for the three unexpected visitors he had invited to his tent, 'Make ready *quickly*.' It's almost six. Can you get supper in 12 minutes?"

The girls accepted the challenge. In 12 minutes the parents sat down to mushroom soup, cottage cheese and pineapple salad, and cantaloupe à la mode. Their daddy commented, "I'm sure you got this meal ready faster than Abraham and Sarah got their meal ready for the two angels and Jesus. I'm proud of you."

When our son was seven years old, we entertained a house guest with long experience as a primary teacher. One day she asked, "May I give you a suggestion? Make your directions for your child's work interesting and challenging and note the difference in the way he works. Instead of saying, 'Please set the table,' try putting

on one or two things yourself, and then say, 'I think if you'll put the silver and ten other things on the table we'll be ready to eat.'"

Her indirect criticism of my method I discovered to be valid. My directions for work had been wooden and uninteresting to an awakening mind. Thereafter I found many ways to challenge our boy so that he would enter into his duties with zest. For instance, on Friday afternoon I would write down eight jobs that must be finished before sundown, such as

1. Wash the dishes.
2. Polish the shoes.
3. Go to the store.
4. Dust the living room.
5. Sweep the walks.
6. Peel apples.
7. Make the salad.
8. Set the table.

As I showed my helper the list, I would say, "Bruce, if you can do six of these eight jobs I believe I can do the other two besides a few not on the list." Something about the privilege of omitting two jobs would put zeal into my young assistant, and he would work with a will. Of course, I always had a fairly good idea beforehand which jobs he would omit, but still there was the element of choice. Parents will find that being definite about duties helps to gain cooperation.

Vary the Tasks

Another way to secure willing child helpers is to vary the tasks. Why should the same child wash dishes with unvarying monotony year after year? Actually he needs to have experience with many household tasks. Boys and girls alike need this experience. If there are several children, duties can be rotated every four to six weeks. To instill the right attitude toward work, it should seldom, if ever, be used as punishment. God gave

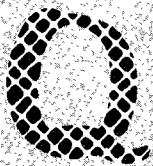
us work to be a blessing, and even if we must now contend with the thorns and the thistles, work is still a benediction. Work done with pride of accomplishment develops character.

A neighbor told me recently, "I never liked to work with or for my dad. He always shouted at me or scolded me. I never seemed able to do anything to suit him. If a thing pleased him, he said nothing, but he screamed plenty if I made a mistake." When a child has done his best, he surely deserves favorable recognition, a reward, if you please. This reward may be only a few words of appreciation and a smile. These words may be spoken privately or in the hearing of the family at the supper table. A child should not be led to expect money every time he lends a helping hand. Children should be glad to do favors without always expecting a tangible reward. They must be taught the principle enunciated by Christ, "Do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest" (Luke 6:35).

Now in time's last hour God calls for "men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—*Education*, p. 57. By God's grace, fathers and mothers may help to train young men and women to meet these qualifications if these home educators will make work a pleasant and rewarding experience, if they will make their directions challenging and interesting, if they will give the child a chance to carry responsibilities by himself, and if they will let the child taste the satisfaction found in a difficult task well done. ♦♦



Homemakers' Exchange



Shouldn't mealtime be a happy time? My daddy picks at me and my little sister all through dinner every night until I feel sick. If I don't feel like eating he makes me eat anyway. He makes my little sister eat fast. We can't talk when we are eating. I get the tummy-ache every night. I thought SDA daddies would be cheerful and understand. I don't want to sign my name because I am afraid my daddy would get mad. Please write your answer in the REVIEW.

► It is very important that everyone be happy and contented during mealtimes. The nerves of the mind and stomach are so connected that if the mind is agitated or worried, the whole nervous system is affected, digestion is hindered, and illness may follow. Even if one feels hurried and eats fast, indigestion and health are impaired.

If a child has done something that calls for correction, parents should never scold or talk about it just before, during, or for at least an hour or so after mealtime. Mealtime must be a happy time if you want good health.

Bertha Spencer

Roaring Branch, Pennsylvania

► In many families mealtime is the only time when the whole family is together for discussion of secular activities. This is the time parents should encourage their children to talk about their school and play activities. When parents try to make mealtime happy, they will find their children eating as they want them to eat.

We as parents must remember that children have their likes and dislikes in food. Children usually are "starved" or are not very hungry. Children should be able to make the decision as to the amount of food they want to eat, with a silent understanding that all they take must be eaten. A disliked food should always have a no-thank-you serving (one or two small spoonfuls).

Maxine Georgeson Smith

Decatur, Illinois

► An important part of a child's training occurs at the table. Other than at worship-times, mealtimes may be the only occasions of the day for family conversation. Appropriate table conversation is an art that should be learned if the children are to acquire Christian manners.

"Let the conversation at the family board be such as is calculated to leave a fragrant influence on the minds of the children."—*The Adventist Home*, p. 440. And from *Counsels on Diet and Foods*, page 231, we get this good advice: "Let mealtime be a cheerful, happy time. As we enjoy the gifts of God, let us respond by grateful praise to the Giver."

A well child does not need to be forced to eat. It is best not to make an issue of it, but make it understood that there is to be nothing more until the next meal. And stick to it.

Jeanne H. Upton

Corrales, New Mexico

► Mealtime is a time when the family is together and so often parents use this time for correction or discipline, verbally at

least. This I feel is a bad habit. Most SDA parents are so diligent about training their children that they often mistakenly use mealtime for trying to help their children. Many times discussing their problems leads to what a child calls "picking on him." No good parent really means to pick on his child.

It would do all of us good to review a few selections from Ellen White's writings.

"Parents, let the words you speak to your children be kind and pleasant, that angels may have your help in drawing them to Christ. . . . Let all grumbling and fretting and scolding cease."—*The Adventist Home*, p. 441.

"Let the conversation at the family board be such as is calculated to leave a fragrant influence on the minds of the children."—*Ibid.*, p. 440.

"At mealtime cast off care and anxious thought; do not feel hurried, but eat slowly and with cheerfulness, with your heart filled with gratitude to God for all His blessings."—*The Ministry of Healing*, p. 306.

"Mealtime should be a season for social intercourse and refreshment. Everything that can burden or irritate should be banished."—*Child Guidance*, p. 387.

Mrs. Lyle Henderson

Holbrook, Arizona

► You are right. Mealtime should be a happy time, but perhaps your father works very hard and is tired and wants to relax as he eats his dinner. Maybe if he allows you children to talk at mealtime, you forget and become noisy. Perhaps the reason you sometimes do not feel like eating at dinner-time is that you have eaten between meals.

Try going without eating between meals so you will have a good appetite at dinner-time. Be polite and speak quietly whenever you speak. Then see if your father isn't more pleasant.

Lucile Daily Johnson

Hillsboro, Ohio

Mealtime should be a happy time. It is one time when the entire family can share bits of happiness they have experienced during the day. The thought that "a merry heart doeth good like a medicine" is an important one to remember at mealtime. When one is sad, the digestive juices don't flow correctly. The digestive processes are interfered with, and a parent could cause a child to have chronic digestive trouble later.

If a child needs to be corrected it should be done some time other than at mealtime. Even parents will enjoy food more if they leave the discipline until later.

Edith Mixon

Longview, Washington

► When I was a child the evening meal was our time for the family to be together. My father changed his clothes when he came home from work. Mother was dressed in an afternoon dress. The table was set with a tablecloth, napkins, and pretty dishes. This was our time to tell the experiences of the day.

We ate leisurely and enjoyed jokes and stories. There was an interchange of ideas on community happenings. Verses from the Bible were discussed.

The dessert was served. Family interests, problems, and plans were talked over at this time. Dad might postpone buying a suit so that mother could have a new dress for a special occasion. I might be persuaded to put a part of my allowance in the bank for college instead of buying some unneeded luxury item.

We left the table relaxed and ready for the evening tasks or recreation. Mealtime was for us a happy time.

Beatrice Cooper

Columbus, Ohio

► Teen-age problems have their roots in early childhood. Parents should start training their children when very young in order to lessen or prevent disciplinary troubles later.

The best training all along the way is to provide a loving example. Parents need calmly to hear the child tell the whole story each time any problem exists and encourage unburdening by quiet questioning.

After hearing the whole story, it is proper to wisely prescribe appropriate discipline. After suitable punishment, a humble prayer of praise and gratitude should be offered, in which both parents participate as well as the child, if it is done willingly and spontaneously. This will do much to heal the little wounds and to prevent the walls that so often exist between parents and their teenagers.

Harold Allen Tassel, M.D.

Rochester, New York

NEXT QUESTION

How does your family plan social events for your teen-agers and their friends, and what sort of events are planned?

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

OF FRIENDS AND BROTHERS

Our neighbor across the hall in the apartment building where we live was telling us the other day that she has just about quit greeting people in our elevators because often all she gets is cold silence or a reluctant grunt.

Personally, we hadn't found our high-rise neighbors quite that unfriendly. In any case, we feel that, regardless of the other fellow, we owe it to ourselves and to our church to be cordial. Besides, if we persist we may gain a friend sometime. And most of us can never have too many of those.

Ed has worked for a large automobile manufacturing concern for many years. During those years it has been his habit to greet the men he passes in the shop on the way to his own department. And over the years each has greeted him in turn. Each, that is, except one. For many years Ed would say, "Good morning, Joe," and Joe would act as though nobody was there.

Many times Ed felt he was being foolish in persisting to speak to a man who clearly did not want his greetings. But he decided that he was not going to allow the surliness of one man make him the only one in the shop to whom he would not be friendly. So morning after morning, for more than 15 years, he included him in his "good mornings."

One morning he was walking down the shop, greeting his fellow workers as usual, when he noticed Joe looking at him. And before he could get close enough to say, "Good morning," Joe was booming out, "Good morning, Ed." And from that time on Ed had a new friend. His persistent cordiality finally broke down Joe's wall of hostility.

The August 20, 1970, issue of the REVIEW carried a news article describing two Adventist church groups, one black and one white, in Detroit, Michigan, uniting in a human relations workshop. We were gratified to learn of the warmth of brotherhood that grew out of the workshop. We hope that it was only the beginning of many such occasions of fellowship in which black and white church members can meet together in a spirit of Christian friendship, understanding, and mutual sympathy, and get to know one another better.

One of the most rewarding and enriching periods of our lives was the years we spent as missionaries in two of our world divisions. During the ten years we were overseas we learned to know and to appreciate something of the viewpoints and manners of thinking of the peoples of many lands. We came to appreciate the quality of our world believers and were able to make many valued friends among them. We learned by experience that a mingling together of people with different backgrounds and cultures is beneficial for all.

"God wants the different nationalities to mingle together," wrote Ellen G. White, "to be one in judgment, one in purpose. Then the union that there is in Christ will be exemplified."—*The SDA Bible Commentary*, Comments, on 1 Kings 6:7, p. 1029.

In one of his dispatches Lord Nelson attributed one of his greatest victories to the fact that he had the good fortune to command a band of brothers.

The men of Nelson's fleet had widely divergent backgrounds. They were from families of high and lowly birth. Some were rich, some were poor. They had varying opinions on many matters. But they were drawn together because they had a common cause, an inspiring leader, and they faced a common enemy.

Adventists have far higher motives for being one. Our Leader is not merely a charismatic admiral, but Jesus

Christ. At stake are not national freedom and honor, but spiritual freedom, eternal life, and the honor of God. Our warfare is not with human enemies, but demoniac.

And Christ is waiting for us to become an even more closely knit world brotherhood in Him—"with one accord" (Acts 2:1)—each earnestly seeking to conform perfectly to Heaven's pattern, that He may bestow His Spirit upon us abundantly. Then the great task yet facing the church will be completed through us. Then we shall enter that one city and—united with the whole brotherhood of the universe—we shall be one nation eternally.

T. A. D.

ARE SMILES IN STYLE?

"What is there to smile about?" More than once in the past few years has this question been asked. And to emphasize the point, along with the question is either the frowning brow or the expressionless face.

For the man without hope for the future and without a sense of belonging to a group of people who care, not only about the future but also about him as a person, there is very little to smile about. There never has been.

In *Time*, July 20, 1970, Melvin Maddocks writes: "We do not laugh. None of us—the young, the old, the middle-aged. . . . History, horrible history is everybody's excuse. . . . But history has always been rather horrible, and Americans, almost as a point of pride, have always managed to laugh. . . . In the good times, one laughed from pleasure. In the bad times, one laughed even harder, from necessity."

Admittedly, there is a significant difference between smiling and laughing. And with humor there is a further distinction. But a Christian can reflect his confidence and gratitude with all three. For a Christian to assume the scowl, or the dead pan, or the face of a sad puppy, is to reveal that he either believes what he sees is the most real, or that he is missing much of life that is worth a grateful smile. To make the unsmiling face the badge of the truly aware is perilously close to exalting feeling above reason. It may reflect a severe case of spiritual myopia. Could it be that the unsmiling face has lost his sense of proportion in this age of individualism when, for so many, everyone doing his thing is the mark of freedom and maturity?

Eclipse of Humor

The observations have been many in recent months about the reasons for the eclipse of humor and laughter during the past decade. Maddocks suggests that the traditional source of humor—the tension between the puritanism of high ideals and the spoofing of the generally accepted code—has been wiped out by the abandonment of these hitherto socially dominant principles during the 60's. The wisecrack, *double entendre*, the innuendo, the tall tale, is no longer a release valve for many because what was once laughed at is now lived out, experienced freely, either vicariously through the almost incredible presentations of sexual abandonment and violence by the motion-picture industry or by uninhibited personal behavior. Laughter as an escape valve is no longer needed if everyone feels free to do his thing.

But laughter is often more than a tension between ideals and secret wishes. It is frequently a putting-down, a joke at the expense of someone else. Some contend that all humor originates with the superior ranking down an inferior. Most ethnic jokes fall into this category.

Many loud laughs follow the telling of the mistakes and failures of someone else. Laughter often requires the embarrassment of someone else.

Christians, however, do not see anything funny in the failures of someone else. Neither do they laugh at the exaggerations or clever innuendoes of the unchaste heart. Above all, they do not smile at war, poverty, injustice or an ecologically impoverished planet.

But Christians do smile! And laugh! Especially at themselves as they keep a sense of balance. It saves them from pomp and self-importance. Husbands and wives can smile at sunsets and thus brighten the whole evening. They can smile at the shared memories of their children and with their present happinesses and hopes and dreams. They can laugh with their dog at play, with their children as they swim, smile with their neighbors and their roses, or recovered health.

More than all else, Christians with hearts at peace cannot suppress smiles on their faces. No more can one prevent the thermometer from rising in the heat of the sun. Forgiveness with the promise of power to do better from his heavenly Father is the best news in the world. It is new every morning and fresh each evening.

"Those who in everything make God first and last and best, are the happiest people in the world. Smiles and sunshine are not banished from their countenance."—*Messages to Young People*, p. 38.

It is impossible to measure the power, the uplifting mystery of a smile. Everyone knows how a smile has changed a conversation, lifted a broken spirit, conveyed acceptance when all else was about to crush. No argument—the world is in a desperate plight. It may only be that more people than ever before now realize it. But the Adventist Christian has the only ray of hope that can lighten the burden of a troubled world—the smile is perhaps the first touch of that ray of hope.

H. E. D.

TEARS AT THE WAILING WALL AND IN MESSIAH'S EYES

Nineteen hundred years ago Jerusalem fell to the Romans and the Temple built by Zerubbabel and rebuilt and beautified by Herod was destroyed.

Commemorating the event, tens of thousands of Israelis congregated at the Wailing Wall in the Old City of Jerusalem. This wall, the western wall of the Temple enclosure, was left standing when Jerusalem fell in A.D. 70. Some believe it was part of the original wall surrounding Solomon's Temple; others think the wall was rebuilt by Herod.

Those who gathered at the wall August 10, 1970, in celebration of the nineteen hundredth anniversary of Jerusalem's fall, recited passages from the book of Lamentations, a lament composed by Jeremiah on the occasion of Jerusalem's destruction by Nebuchadnezzar in 586 B.C.

In view of ancient Jerusalem's fate, Jeremiah cried out (here quoted from *The New English Bible** to show the poetic character of the passage):

"Cry with a full heart to the Lord,
O wall of the daughter of Zion;
let your tears run down like a torrent
by day and by night.
Give yourself not a moment's rest,
let your tears never cease.
Arise and cry aloud in the night;
at the beginning of every watch
pour out your heart like water
in the Lord's very presence" (Lam. 2:18, 19).

It was passages such as this that set the wailing note of the recent celebration.

How different would have been Jerusalem's and the Temple's fate if Israel had walked in the way of God's commandments! It was Judah's sins that caused the fearful destruction of its capital and its shrine. Jeremiah confessed, "We have transgressed and have rebelled" (chap. 3:42).

If Judah had been true to God, or had returned to God even after apostasy had begun, Jerusalem would not have fallen to Nebuchadnezzar. In fact, if Judah had maintained her allegiance, Jerusalem would have stood forever. Jeremiah promised, "If ye diligently hearken unto me . . . this city [Jerusalem] shall remain for ever" (Jer. 17:24, 25). Ellen G. White declared, "Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God."—*The Great Controversy*, p. 19.

No wailing at a 59-foot wall would have been necessary in the long centuries since the custom was introduced if Judah had fulfilled the divine purpose.

Furthermore, no wailing for a destroyed Temple would have been necessary, for Solomon's glorious Temple along with the city would have stood forever. "Had Israel remained true to God, this glorious building would have stood forever, a perpetual sign of God's especial favor to His chosen people."—*Prophets and Kings*, p. 46.

How different would have been the history of the Near East and of the world if ancient Israel had taken the course outlined for her by God's prophets!

The second Temple, the one built by Zerubbabel and rebuilt by Herod, could have been spared destruction by Titus in A.D. 70 by the Jews' acceptance of their Messiah. Their refusal caused Jesus the deepest anguish. Riding into Jerusalem on an ass in triumphal procession, reaching the brow of the hill, and reaching a certain point, Jesus wept. "And when he was come near, he beheld the city, and wept over it" (Luke 19:41). The multitudes conducting Him were "surprised and disappointed to see His eyes fill with tears, and His body rock to and fro like a tree before the tempest, while a wail of anguish bursts from His quivering lips, as if from the depths of a broken heart" (*The Desire of Ages*, p. 575).

Jesus had come to save Jerusalem. How could He give her up? He solemnly declared, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (verse 42). "Here the Saviour . . . left unsaid

By ELIZABETH BISHAI

You came once, Lord,
Long, long ago,
Your love for fallen man
To show.

And often since
You've come again
To dwell within
The hearts of men.

But there's another coming, Lord,
Of which I love to tell;
All those who wait and look for You
Know of that Advent well.

Not as a babe in that glad day
Nor yet a bidden guest,
But then as Lord of all the earth—
I'll love that coming best.

Maranatha

what might have been the condition of Jerusalem had she accepted the help that God desired to give her."—*Ibid.*, pp. 576, 577.

"The glorious destiny that might have blessed Jerusalem had she accepted her Redeemer rose before the Son of God. He saw that she might through Him have been healed of her grievous malady, liberated from bondage, and established as the mighty metropolis of the earth. From her walls the dove of peace would have gone forth to all nations. She would have been the world's diadem of glory."—*Ibid.*, p. 577.

When Jesus wept over the doomed city, Jerusalem's day of opportunity had passed. Never will earthly Jeru-

salem be privileged to experience the glorious destiny that might have been hers. No amount of wailing at the wall can recover her opportunity.

The hope for mankind now must be centered in the Jerusalem that is above. Citizenship there depends upon the acceptance of the Messiah rejected in the long ago. Would that the wailing not only at the wall but elsewhere, where hearts groan under heavy bondage of sin and its consequences, would turn men to the Saviour, the only One who has the answers to this world's ills.

D. F. N.

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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.]

MORE ON TRIVIA

Re R. L. Osmunson's "Letter to the Editor" [July 23], I have consistently belonged to the silent majority, however, after reading these remarks about degrees of trivia I feel constrained to become vocal. If the writer interchanges the terms "dress reform" and "fashions" (as we know them today) he seems to be misrepresenting the context and intent of Ellen White's statements. For example, "Fashion is deteriorating the intellect and eating out the spirituality of our people. Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God."—*Testimonies*, vol. 4, p. 647. (Italics supplied.)

LEONA JAMES

Riverside, California

I am sure the writer does not mean to totally ignore trivia. It is wise to ignore spilled milk when a 12-month-old spills it because he has not as yet learned to control his hands. However, although he is not to be punished, he should learn to do better. A child who can control his hands should not be spilling milk accidentally very often.

ROBERT M. SHREWSBURY

Bakersfield, California

Let us always put quotes in their right context, and rightly divide the words of truth. How can anyone today suggest that Ellen White thought the dress issue was unimportant?

EDWIN OLSEN

Maitland, Florida

Today we do not have the problem of cleanliness (street-sweeping dresses) or health (heavy, binding dresses). No one needs to be reminded that our present difficulty lies in the area of modesty and humility.

RUTH GOEWEY

Springfield, Massachusetts

To my mind come many quotations. For example: "Our words, our actions, and our dress are daily, living preachers, gathering with Christ or scattering abroad. *This*

is no trivial matter to be passed off with a jest. The subject of dress demands serious reflection and much prayer."—*Testimonies*, vol. 4, p. 641. (Italics supplied.)

"I have been shown that our church rules are very deficient. All exhibitions of pride in dress, which is forbidden in the word of God, should be sufficient reason for church discipline."—*Ibid.*, p. 647.

NORMAGENE C. NEFF

Hendersonville, North Carolina

Ellen White was referring to health and not morals because dress, from the moral standpoint, was no trifle.

"Wherein does our dress conform to the Bible requirements? I do not want the sins of the people upon me, and I will give the trumpet a certain sound. For years I have borne a plain and decided testimony upon this subject, in print and upon the speaker's stand. . . .

"Do not, my sisters, trifle longer with your own souls and with God. I have been shown that the main cause of your backsliding is your love of dress. This leads to the neglect of grave responsibilities, and you find yourselves with scarcely a spark of the love of God in your hearts."—*Testimonies*, vol. 4, p. 647.

BERTHA L. UNDERWOOD

Graysville, Tennessee

► *Sister White's comment regarding dress reform as "one of the items of least importance" is included in an extended article [Review and Herald, Oct. 8, 1867] describing the three basic dress styles in the late 1860's: the traditional fashion of street-dragging-gowns; the "American Costume," of which she said in the same article, "It does not reach to the knee. I need not say that this style of dress was shown me to be too short;" and the reformed dress, which was about nine inches from the floor or about to the top of a lady's boot. Although Sister White was advocating the use of the reformed dress as a garment both modest and healthy, she did not want to press prematurely and thus create a division between church members who favored retaining the street-length gown and those who saw the reasonableness of the shorter reformed dress.—Eds.*

A CASE FOR BIBLICAL LANGUAGES

Re the question of Biblical language study in our ministerial training programs:

1. Ministers should be able to evaluate the material set forth in commentaries, and this is not possible if they are ignorant of the

Biblical languages. What would we think of an engineer who did not know his elementary mathematics?

2. Several factors encourage a dislike for the study of Biblical languages:

a. Human nature likes the easy road, and language study demands mental discipline.

b. Many never use what they have learned after they write their last examination. How well could you walk if you stopped doing so for several years?

3. The argument that says, because we will never be accomplished scholars we should not waste the time to study Greek and Hebrew, could be used for any subject we choose. I will never be a historian, but I want to know something about it. Let's stop putting up straw men to knock down, and turn from the easy path. It will certainly help us.

4. In our large cities the church is facing a problem in that many of its ministers have less education than the church members. Adequate education with genuine consecration will work wonders even now.

ED PARKER

Wabag, New Guinea

I am not a Greek scholar, but I am a Greek student, which is different. I frequently find that such knowledge is very important, not only in personal Bible study, but also in my evangelistic witness.

For example, in the question of baptism, a person I had interested in the message was confused by someone who was trying to prove that water baptism was unnecessary. He stated that in John 3:5 the word translated "water" should be "word."

Having my Greek Bible with me (which I always carry) I turned to the passage in dispute. "Now," I said to my friend, "though you do not read the Greek, you can follow the form of the Greek letter sufficiently to see the point." I turned to the first verse of the first chapter of John, where the word for "word" is *logos*. Then we turned to the word used for water in John 3, *u'datos*, and he saw the difference, leaving no question in his mind as to what the Saviour meant when He said that we must be "born of water and of the Spirit."

This was sufficient, and my friend was soon baptized.

HAROLD E. CARR

Sydney, Australia

I greatly appreciated the editorial (April 16) on the words "shall be cleansed," in Daniel 8:14. The use of good, practical common sense in dealing with the problem is commendable.

R. L. ODOM

Takoma Park, Maryland

Philippine Priest Endorses Bible Classes

By J. O. BAUTISTA
Retired Minister

"Every household should have a Bible and all its members should read and study it. If there is anything you cannot understand and need some help, go to the Adventists; they are good people, they know their Bible very well, and they are only too glad to help you in this matter." Thus spoke a Roman Catholic priest to the village folks of Walay. The occasion was a Vacation Bible School graduation to which the prelate had been invited as a special guest. But a more significant graduation took place later.

It all began with a peace and order rally held some 60 miles from Walay, sponsored in Tayabas, Quezon Province, Philippines, on New Year's Day, 1970. The rally was sponsored by the Catholic Action group, which was alarmed at the rising tide of crime. The local parish priest, Monsignor Gregorio Salvatus, invited leaders of the different religious groups in the town to participate by delivering a brief speech. Felix Luces, a veteran lay preacher, was requested to represent Seventh-day Adventists.

Mr. Luces was listed as the first speaker and was given ten minutes. However, when his ten minutes were up, he was urged by the other participants to continue. Eventually, he spoke for half an hour. He focused blame for the increasing lawlessness on the popular no-law teaching of many religious leaders and on the neglect of Bible study on the part of the majority of people. When he had finished, the other scheduled speakers were unwilling to talk, saying that the subject had been fully covered. Thus the rally ended abruptly.

Shortly afterward, Mr. Luces was surprised to learn that a delegation, headed by the monsignor himself, was to call at the house. The delegation requested him to conduct a Bible class for those interested.

Recognizing a golden opportunity, he agreed to meet every Sunday evening, beginning February 15, at an assembly hall adjacent to a convent. About 30 enrolled for the study group, and a good number were graduated later.

We return now to Walay, where our

story began. In May, Eduardo Roa began holding gift-Bible evangelistic meetings in that barrio. He met much prejudice, and few would attend his meetings. Then he had an idea. A Vacation Bible School was being conducted in connection with his meetings. Why not invite the friendly priest from Tayabas to be a guest at its graduation exercises? Accordingly, he went to see the monsignor about his plan, and his joy may be imagined when the latter gladly obliged. Taking time out of his busy schedule, the priest attended the graduation on June 4.

The villagers were surprised. It was unusual for a Catholic priest to be a guest at an Adventist affair. A warm welcome was accorded the distinguished visitor. When his turn came to speak, the priest gave the advice we have quoted at the beginning of this story. This was the turning of the tide. The villagers became friendly and were no longer afraid to attend the meetings.

Then, on June 26, the day for the gift-Bible class graduation arrived. Evangelist Roa and Mr. Luces, who was helping him, were gratified to have 13 graduates, among whom were Monsignor Salvatus; the town chief of police, who is an attorney; a dentist; an elementary school principal; and three high school teachers.



Mrs. Felix Luces pins a ribbon on Monsignor Salvatus while Mr. Luces looks on.

The thirteen graduates and the lay workers who conducted the Walay barrio meetings.



As a result of the meetings held in Walay, an active interest has sprung up in other places. In one town Felix Luces is holding Bible classes for 28 policemen and other government employees, and invitations have come from a number of places for him to hold meetings.

EQUATORIAL AFRICA:

Assembly President Baptized in African City



The Santa Isabel Adventist church on the island of Fernando Poo, Equatorial Guinea.

Among the 16 persons baptized recently in Santa Isabel on the island of Fernando Póo, Equatorial Guinea, were Torao Sikara, president of the National Assembly of the Republic of Equatorial Guinea, and his wife, after a long membership in the Sabbath school.

Before his election to the presidency of the legislative assembly, Brother Torao served as tribal chief for the people of Santiago de Baney. As the news of this impending baptism into the Seventh-day Adventist Church spread through the town, many of his former subjects came and for the first time entered a Seventh-day Adventist chapel to witness the immersion of their former chief.

A number of government officials were present at the baptism, including the ministers of education, of agriculture, and of public works. Others in the chapel were the governor of the province of Fernando Póo, the mayor of the neighboring city of San Fernando, and a great number of members of the Chamber of Deputies. Because of the large attendance, many of the guests stood throughout the service in and outside the chapel.

The primary subject of conversation among the population of the island for several weeks after the baptism was the conversion of the president of the National Assembly to the Adventist faith. As a result of the deep impression the Biblical baptism made upon those present, an avalanche of requests has come in for Bible studies in the homes of interested people.

The church membership of Equatorial Guinea now stands at 101 and of these 70 have been added since May, 1966. In addition to public evangelism, the Equatorial Guinea Mission operates a very busy dispensary.

CARLOS SANGUESA
Director, Equatorial Guinea Mission

Adventist Amateur RADIO LOG

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 K4QHW—Fred Tolhurst, Cleveland, Ga. 30528
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 K4SCP—Herschel U. Martin, M.D., 1034 E. Lakeshore Dr., Dalton, Ga. 30720
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 WA4TUA—Robert O. Fall, 900 Delmar Dr., Mobile, Ala. 36606
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 K4YFQ—Cecil Regal, 6309 Linneal Beach Dr., Orlando, Fla. 32810
 K4YMN—William Asbury, P.O. Box 68, Malabar, Fla. 32950
 K4YNB—Cecil F. Edwards, 1924 Stadium Ct., Kingsport, Tenn. 37664
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 W4ZLV—Paul Anderson, 163 N. Mendenhall, P.O. 17341, Memphis, Tenn. 38117
 W4ZPH—Stephen J. Yost III, 3307 Brick Church Pike, Nash-ville, Tenn. 37207
 WA4ZSL/7—Walter J. Murray, 3205 Atkins Dr., Macon, Ga. 31204
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 W5BMJ—John Glenn, 309 Coral Cr., Richardson, Tex. 75080
 WA5EQW—Jim Baay, 2100 Connie Dr., Oklahoma City, Okla. 73115
 WA5FGQ—Ruddy Sias, 517 Montecita Dr., El Paso, Tex. 79915
 WA5FGR—Rick Sias, 517 Montecita Dr., El Paso, Tex. 79915
 WA5FGS—Reggie Sias, 517 Montecita Dr., El Paso, Tex. 79915
 W5FWK—Jim Calloway, 4210 Pineridge St., Garland, Tex. 75040
 W5GQR—Roger V. Vanderwilt, 1007 Pecan St., Greenville, Tex. 75401
 W5HYP—Nita Spink, Route 2, Rosston, Ark. 71858
 W5JFN—Frank Strode, 5312 Whitten, Fort Worth, Tex. 76134
 K5LHA—Ed Reno, 2304 Barlow St., Dallas, Tex. 75224
 W5OGL—G. M. MacLafferty, Route 2, Box 20-A, Shirley, Ark. 72153
 W5PGP—Nesbit Boyles, 10509 Marsh Lane, Dallas, Tex. 75229
 W5PLM—Fred Boyles, 10509 Marsh Lane, Dallas, Tex. 75229
 W5PX—Arthur W. Beem, Route 1, Traskwood, Ark. 72167
 W5QG—Raymond M. Beem, Route 3, Box 226, Malvern, Ark. 72104
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 K5RTR—Rosho Woolever, Route 3, Box 965, Orange, Tex. 77630
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 WA5VBX—Woodson Walker, 902 Forreston, Richardson, Tex. 75080
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 WB6ANH—Donald Popp, 711 San Miguel, Stockton, Calif. 95207
 K6AOB—Charles E. Ingle, 144 1/2 E. Maple, Fullerton, Calif. 92505
 WA6AOM—Keith R. Larkin, 2659 Third St., Livermore, Calif. 94550
 W6ASO—Charles L. Smith, 11387 Poplar St., Loma Linda, Calif. 92354
 W6ASZ—Earl Lyman, 839 W. Patterson St., Long Beach, Calif. 90806
 WA6AUZ—Dr. Robert Hopkins, 8927 Hope Lane, Stockton, Calif. 95205
 WA6AVI—Hazel W. Mallory, 331 Crestmore Dr., Paradise, Calif. 95969
 WA6AXP—Bob Jauch, Box 246, 420 Sky Oaks Dr., Angwin, Calif. 94508
 W6BJD—Lester H. Cushman, 11785 Pepper Dr., La Sierra, Calif. 92505
 WA6BCQ—Wiley Elick, School of Dentistry, Loma Linda University, Loma Linda, Calif. 92354
 WA6BQZ—Jack E. Griffith, 343 N. Cedar St., Glendale, Calif. 91206
 WB6BWA—Kenneth V. Gard, M.D., 2456 18th St., Kingsburg, Calif. 93631
 WB6BWZ—Matthew D. Lee, P.O. Box 1329, Santa Maria, Calif. 93454
 WA6CCC—Ron Kuest, 1220 S. Church St., Lodi, Calif. 95240
 W6CJG—Richard A. Saylor, 1863 Gunston Way, San Jose, Calif. 95124
 W6CKF—Frank C. Trumble, P.O. Box 1552, Lancaster, Calif. 93534
 K6CMU—Ray Stone, 544 W. F. St., Ontario, Calif. 91762
 WA6COO—Paul Schuett, 14472 Davis Rd., Lodi, Calif. 95240
 W6CQO—Herbert Farley, Shandon Star Rt., Paso Robles, Calif. 93446
 WA6CQX—Wilbur R. Elliott, P.O. Box 1489, Auburn, Calif. 95603
 WA6CUR/8—Norman Lunt, 501 N. Main, Berrien Springs, Mich. 49103
 K6CVZ—Conrad L. Greene, 5800 Sheffield Ave., Riverside, Calif. 92506
 WN6GWD—David Loewenstein, P.O. Box 2, Angwin, Calif. 94508
 W6CYH—Robert R. Morris, 5567 Paradise Lane, Eureka, Calif. 95501
 WN6DAB—Viola Ruth Greene, 5800 Sheffield Ave., Riverside, Calif. 92506
 W6DBM—Richard A. Rentfro, Jr., Loma Linda University, Loma Linda, Calif. 92354
 WA6DCU—Ron Bailey, D.D.S., 209 C St., Lemoore, Calif. 93245
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 WA6DL—Thelma B. Elliott, Box 1489, Auburn, Calif. 95603
 K6DQA—Hillis R. Hauck, 794 Gleneagles, Pomona, Calif. 91766
 W6DQL—Angwin Amateurs Association, Pacific Union College, Angwin, Calif. 94508
 K6DSI—John R. Clough, 12108 Raley Dr., La Sierra, Calif. 92505
 K6DIT—Voice of Prophecy Radio Club, P.O. Box 55, Los Angeles, Calif. 90053
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 WA6ECC—Edwin L. Pullen, 4105 Lauderdale Ave., La Crescenta, Calif. 91214
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 W6EDL—CME Radio Club, 1720 Brooklyn Ave., Los Angeles, Calif. 90033
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 WA6EKD—Donald Daily, 1652 Chicago Ave., Riverside, Calif. 92507
 K6EKP—Warren Gough, 1122 Plum Ave., Sunnyvale, Calif. 94087
 K6EKU—James Harold Shultz, 524 Luton Dr., Glendale, Calif. 91206
 WA6ELD—John Stedman, 380 Mac Lane St., Palo Alto, Calif. 94306
 WB6EWQ—R. Clifford Leggett, D.D.S., 1053 E. Olive Ave., Burbank, Calif. 91501
 K6EXQ—Cornelia T. Hauck, 794 Gleneagles, Pomona, Calif. 91766
 W6FEE—Loran Dunford, 705 Monterey Ave., Chowchilla, Calif. 93610
 WB6FU—James W. Riggs, Jr., 11660 Westwood Dr., La Sierra, Calif. 92505
 W6FGO—Fred P. Zeagler, 15035 Beckner St., La Puente, Calif. 91744
 W6FGZ—Bill Hooker, 33685 Ave. "C", Yucaipa, Calif. 92399
 WA6FKM—Alvin Saulsbury, 1118 Lloyd St., Lodi, Calif. 95240
 W6FTL—Glen Foster, M.D., 25084 Tulip St., Loma Linda, Calif. 92354
 WA6FTQ—Ed Mason, 1647 W. Orange Grove, Pomona, Calif. 91766
 W6FUW—John W. Schnepfer, M.D., 1252 Pasco Grande, Corona, Calif. 91720
 W6FXX—Bill Hullquist, 3316 Main St., Riverside, Calif. 92501
 W6FZV—Loma Linda University Amateur Radio Club, George J. Nelson, Trustee, Loma Linda University, Loma Linda, Calif. 92354
 WA6GDZ—Kay Saxon, 437 W. Sunset, Redlands, Calif. 92373
 WA6GJI—Clifford L. Rodgers, 1625 Paloma St., Barstow, Calif. 92311
 WA6CKT—George D. Guernsey, M.D., 16395 H-A Rd., Lemoore, Calif. 93245

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 WA6GOJ—Ernest Murray, 2047-29th Ave., San Francisco, Calif. 94131
 W6GPP—Robert A. Buchanan, 4112 Melrose St., Riverside, Calif. 92504
 WN6GPS—Robert B. Popper, 711 San Miguel, Stockton, Calif. 95207
 K6GFW—Waldo Gepford, 3854 Boyce Ave., Los Angeles, Calif. 90039
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 WB6GVQ—Linda Kizziar, CPO Box 148, Naha, Okinawa
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 W6HWC—John Gramyk, 934 S. Stanford, Fresno, Calif. 93702
 W6HID—Paul T. Haney, Star Route, Silver Bar Rd., Mariposa, Calif. 95338
 WA6IHE—Lindy Williams, Route 2, Box 5026, Tunesen Ave., Modesto, Calif. 95350
 WB6IKE—Paul Jo Saxon, 437 W. Sunset, Redlands, Calif. 92373
 WA6ILC—Guy Lee Welsh, 2803 Wright, Salma, Calif. 93662
 W6INT—Fred Allen, 14607 Saturn Dr., San Leandro, Calif. 94578
 WN6IQE—Kenneth R. Beebe, 4660 N. Fisher, Fresno, Calif. 93726
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 WB6IYO—Austin Arnold Smith, 8794 Monago Way, Fair Oaks, Calif. 95628
 W6IZB—John D. Rogers, M.D., 1422 Corona Dr., Glendale, Calif. 91206
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 WB6JIC—Ray Blue, 1312 S. Central, Lodi, Calif. 95240
 WA6JKI—Mac W. Fonda, 4151 35th St., San Diego, Calif. 92104
 K6JRY—A. L. Rice, 320 W. Ave. L, Calimesa, Calif. 92320
 WB6JUI/4—David M. Northrop, 564667519, 44th Surgical Hosp. (MA), APO, San Francisco, Calif. 96224
 WB6JYZ—Dennis Brown, 901 Ridgecrest St., Monterey Park, Calif. 91754
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 WB6KCT—Vernon Lee Vonheeder, Jr., 790 Pinedale Ct., Hayward, Calif. 94544
 WB6KIW—Allen Learned, 25470 Cole St., Loma Linda, Calif. 92354
 W6KKH—George Rhoads, Jr., 2729 Hill Dr., National City, Calif. 92354

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 W6KPV—Elmo J. Martin, 732 N. Ferger, Fresno, Calif. 93728
 K6KQM—Ervin Phillips, 376 N. Delno, Fresno, Calif. 93706
 K6KSL—Robert B. Griffith, 22788 Miramonte St., Redlands, Calif. 92373
 WN6KZY—Richard Zumwalt, 490 Terracin Blvd., Redlands, Calif. 92373
 W6LCR—Dr. Cliff Vance
 W6LGE—Milton R. Kent, 10582 Poplar Ave., Loma Linda, Calif. 92354
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 K6LID—Evelyn Trautwein, 1055 N. Richman Ave., Fullerton, Calif. 92632
 WA6LJI—Ray Tufta, 557 Cherokee Ct., Salinas, Calif. 93901
 WB6LMS—Otto Nieman, Box 20-A Greeley Route, Coulterville, Calif. 95311
 WB6LND—Robert Kearbey, 25505 Wallace Ct., San Bernardino, Calif. 92354
 WB6LNG—Patrick A. Lorey, 2192 E. Parvin Rd., Kansas City, Mo. 64116
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 K6LOS—Bill Hullquist, 39300 Oakglen Rd., Yucaipa, Calif. 92399
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 WB6MCA—Stan Ermshar, 1305 Payne Ave., Modesto, Calif. 95351
 WA6MCQ—Christopher Iwata, 1318 N. Miller Ave., Los Angeles, Calif. 90063
 WB6MDK/1—Vernon Carlson, 21 Goslee Dr., Manchester, Conn. 06040
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Many Adventists Avid Amateur Radio Operators

Amateur radio is one of the world's most fascinating hobbies. Some 350,000 persons in the United States and another 200,000 in other parts of the world are licensed to operate amateur radio stations. In most cases and in most countries this activity is under the supervision of a government agency, for example, in the United States, the Federal Communications Commission. Usually, an examination is required in order to obtain a license, and this involves an understanding of radio theory principles and the ability to send and receive Morse code at specified speeds. About 850 Seventh-day Adventists living in various parts of the world are licensed to operate amateur radio equipment.

About nine years ago the Adventist Amateur Radio Network was organized. The organization's purpose is to weld together the Adventist amateur radio fraternity around the world. Each Thursday anywhere from 40 to 60 operators will check in to the network either to say hello to one another or to pass some personal traffic. Many amateurs at Adventist institutions and mission stations in various parts of the world have set up stations in order to join the "net."

Adventist amateur radio operators have had many varied and unusual experiences. It is my hope that from time to time I may bring to the readers of the REVIEW some of these outstanding stories.

Just imagine, a hobby that makes it possible for one to have the world at his finger tips. It is a hobby that brings one in touch with people of all walks of life in every corner of the world. It could be someone on a ship at sea or an airplane high above the clouds. Or it may be someone at the South Pole or just down the street.

Amateur radio is a hobby for people who like people, and the waves of radio carry the voice at the speed of light to the uttermost parts of the earth. I often wonder how man can doubt that God hears prayers when they see man-made equipment carrying on global and interspace communication.

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 MV Secretary, Columbia Union Conference

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WB6VYA—Wilbur S. James, 2401 Beta, National City, Calif. 92050

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WB6ZQD—George Nelson, 12 Ocotello Dr., Palm Desert, Calif. 92260

W6ZRK—Robert E. Moncrieff, 24545 Stewart St., Loma Linda, Calif. 92354

WB6ZTC—Malcolm Hill, M.D., 12149 Indiana St., 60, Riverside, Calif. 92563

W6ZTY—Guy B. Welsh, 500 N. Hall Ave., Visalia, Calif. 93277

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W7AXQ—C. L. Witzel, 3536 Academy Dr., Auburn, Wash. 98002

K7AZD—Dave Claridge, Box E, North Bend, Wash. 98045

W7BAG—Robert Leonard Heister, Caixa Postal 1326, Belo Horizonte, Brazil

K7BBB—Norman M. Skeels, 3621 W. Opal, Pasco, Wash. 99301

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W7CDZ—Jim L. Jespersen, 508 N. Morton, Portland, Ore. 97233

W7CFM—Melvin H. Crick, 3328 E. Brunside St., Portland, Ore. 97214

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K7CPA—Edmund Jones, P.O. Box 580, San Jose, Calif. 95106

W7CYL—Dale O. Wagner, Upper Columbia Academy, Spangle, Wash. 99031

W7CZB—Arthur J. Peterson, 610 N. Ely Pl., Apt. 8-D, Kennewick, Wash. 99336

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 DU1FB—**A. T. Aristorenas**, Manila Sanitarium & Hosp., P.O. Box 1592, Manila, Philippines
 DU6TJ—**Tirso Jamandre, Jr.**, La Paz, Iloilo, Philippines
 DU7BS—**Ben Opilas**, **Jethro Tanamal**, and **Asher Tanamal**, Bacolod Sanitarium & Hosp., P.O. Box 309, Bacolod City, K-Sol, Philippines
 DU9KB—**Bien E. Capule**, Mountain View College, Malaybalay, Bukidnon, Philippines
 DU9MVC—**Job Tanamal**, Mountain View College, Malaybalay, Bukidnon, Philippines
 G3CDE—**Dr. Tony Jackson**, 12 Oak Tree Close, Burpham, Guilford, Surrey, England
 G8BAH—**Steven Rhodes**, The Clive, Croft Rd., Neacroft, Bransgrove, Hampshire, England
 HC2EJ—**Bert Elkins**, Casilla 1140, Guayaquil, Ecuador
 HR1ELP—**Prof. Esteban Lopez Porras**, Comayagua, Rep. of Honduras
 HR2BAY—**Bertha Aileen Youngberg**, Apartado 191, San Pedro Sula, Honduras
 HR2SY—**Stephen A. Youngberg**, Apartado 191, San Pedro Sula, Honduras
 HR2VY—**Verlene DeWitt Youngberg**, Apartado 191, San Pedro Sula, Honduras
 HR3AA—**Arthura Alvarado**, P.O. Box 35, La Ceiba, Honduras
 HS1ABP—**Roger Kopitzke**, P.O. Box 613, Bangkok, Thailand
 JA1ZUC—**Japan Missionary College**, Sodeguara-machi, Chiba-ken, Japan
 KA2GW—**Griff Pifer**, CMR Box 4226, APO, San Francisco, Calif. 96323
 KP4ALA—**Fernando Cardona**, Box 20455, Rio Piedros, Puerto Rico 00928
 KP4AOY—**Jose M. Soto**, Yagrumo St. AD9, Valle Arriba Heights, Carolina, Puerto Rico

KP4BLI—**Ray M. Nelson, M.D.**, P.O. Box 659, Mayagüez, Puerto Rico 00709
 KP4DAE—**Ruber Ocasio Ferrer**, R.F.D. 1, Box 47T, San Juan, Puerto Rico 00914
 KP4DHF—**Tedd Snyder**, P.O. Box 1750, Hospital Bella Vista, Mayagüez, Puerto Rico 00709
 KR6GV—**John and Linda Kizzier**, CPO Box 148, Naha, Okinawa
 LU1DIT—**Edmundo D. Briggen**, Baribaldi 379, San Nicolas, Buenos Aires, Argentina
 LU7FBO—**Custavo Meier**, Humboldt, Prov. Santa Fe, Argentina
 LU7JBC—**Dr. Rene Wels**, Sanatorio Adventista del Plata, Puiggari, Entre Rios, Argentina
 LU7JG—**Juan Carlos Nisen**, Av. San Martin 4625, Florida, Buenos Aires, Argentina
 LU8DGM—**Roberto Rojas**, Caronti 265, Bahia Blanca, Argentina
 LU8JAQ—**Ing. Roland A. Itin**, Colegio Adventista del Plata, Puiggari, Entre Rios, Argentina
 LU8JAU—**Roberto G. Bernhardt**, Mariano Moreno 1750, Crespo, Entre Rios, Argentina
 LU8JR—**Ivan Prazet**, River Plate College, CC 105 Parana, Entre Rios, Argentina, S.A.
 LU9DRC—**Mrs. Juan Carol Nisen**, Av. San Martin 4625, Florida, Buenos Aires, Argentina
 OA4ACZ—**Cline Johnson**, Casilla 61, San Ramon, Chanchamayo, Peru
 OA4SD—**Eledoro Rodriguez**, Casilla 1002, Lima, Peru
 OA4TP—**Emilio Casas**, Colegio Union, Casilla 4896, Lima, Peru
 OA4VW—**Grover Barker**, Casilla 4896, Lima, Peru
 OA7AF—**Saloman Huayllara**, Casilla 1003, Lima, Peru
 OA7AO—**Eledoro Alayza, M.D.**, Clinica Americana, Casilla 22, Juliaca, Peru
 OA7AP—**Berta Alayza**, Clinica Americana, Casilla 22, Juliaca, Peru
 OA7BW—**Al Denalow**, Casilla 312, Puno, Peru
 PY1CLU—**John Batista**, R. Maestro FCO Braga, 175 Apt. 110, Rio Guanabara, Brazil
 PY2DLC—**Plinio Rabello**, P.O. Box 648, São Paulo, Brazil
 PY8DD—**Admilson F. Da Silveira**, Passagem Virgilio 51, Belém, PA Brazil
 SP2BRY—**Zygmunt Matusiak**, Bydgoszcz, ul Kaszubska, Minska 84/1 Poland
 TG9LE—**Arthur L. Edeburn**, Central American Union Mission, Apartado 770, Guatemala City, Guatemala
 T15CVA—**Carlos Ayala**, Box 138 Alajuela, Costa Rica, Central America
 VE1WE—**William T. Moores**, P.O. Box 1300, North Sydney, Nova Scotia, Canada
 VE6AEW—**John Bidulock**, Canadian Union College, College Heights, Alberta, Canada
 VE6AFO—**Kenneth Oelke**, R.R. 1, Box 8115, Red Deer, Alberta, Canada
 VE6AHB—**Art Arndt**, P.O. Box 1363, Lacombe, Alberta, Canada
 VE6ASM—**Ken Proud**, Box 69, Foremost, Alberta, Canada
 VE7AKS—**Vern Ganz**, Box 36, Parksville, British Columbia, Canada
 VE7AYJ—**Wesley Olfert**, Adventist Cultural Center, 11 Haley Rd., New Delhi, India
 VE7BUC—**Glenn F. Hudkins**, Box 433, Parksville, British Columbia, Canada
 VE7CO—**Algie Bunting**, R.R. 5, Kelowna, British Columbia, Canada
 VE7FN—**Roy Guild**, General Delivery, Nanoose Bay, British Columbia, Canada
 VE7UN—**Victor Loo**, 1879 W. Twelfth Ave., Vancouver 9, British Columbia, Canada

VK2AZY—**B. A. Taylor**, 5 Uralba Pl., Dundas 2117, New South Wales, Australia
 VK3UZ—**Ed Parow**, Box 64, Stawall, Victoria, Australia
 VK4FR—**Graham Flodine**, Lahey's Rd., Tamborine Mountain 4272, Queensland, Australia
 VK6GL—**L. E. Goosing**, Ionospheric Prediction Service, Darkan, West Australia
 VK6KY—**Ken Young**, Darkan, West Australia
 VK9JA—**John G. Anderson**, Mission Road, Norfolk Island, South West Pacific
 VK9OM—**Oliver D. F. McCutcheon**, C. S. U. Mission, P.O. Box 86, Lae, New Guinea
 VK9SE—**R. M. Ellison**, Western Australia College, Carmel 6076, Western Australia
 VR6TC—**Tom Christian**, Pitcairn Island, South Pacific
 VU2WO—**Wesley Olfert**, 11 Haily Rd., New Delhi 1, India
 WG6ASF—**Jerry Wiggle**, P.O. Box EA, Agana, Guam 96910
 WK2AZT—**Ellis Gibbons**, 185 Bulli Rd., Wentworthville, New South Wales, Australia
 WP4DDN—**Thurlow Harper**, Tudor FF-29, Villa Contessa, Bavamon, P.R. 00619
 WV6AAE—**Clifford R. Tym, D.D.S.**, Box 1377, Innisfail, Alberta, Canada
 XE1PFN—**James E. Van Blairicum**, Calle la Candones 476, Fraccionamiento Moraz, Guadaluajara, Jalisco, Mexico
 XE1VVR—**Mexican Union Mission**, Apartado 12-710, Mexico 12, D.F. Mexico
 XE2KI—**Luis Carlos Ramirez**, Box 16, Montemorelos, N.L., Mexico
 XE2MP—**Allred, Paul and Lorna**, Colegio del Pacific, Apartado 134, Navajoa Samora, Mexico
 XE3RV—**Colegio Linda Vista**, Apartado 1, Pueblo, Nueve Selichuacan, Chiapas, Mexico
 YN1RDH—**Richard Hayden**, Apartado 92, Managua, Nicaragua
 YN8FM—**Fred Moor, Enrique Garbutt, Vern Sparks**, Hospital Adventista, La Trinidad, Nicaragua, Central America
 YV5CMZ—**Lucas Diaz**, 205 S. George St., Regency Apts., Berrien Springs, Mich. 49103
 ZE7JC—**Mervyn Thomas**, 2 Dawson Rd., Bulawayo, Rhodesia
 ZF1GC—**Frank Scotland**, Boddentown, Grand Caymen, B.W.I.

ZL1AKL—**Earle H. Eagle**, 26 Gordon Rd., Western Heights, Rotorua, New Zealand
 ZL1APU—**Tom Read**, Carter's Rd., Oratia, New Zealand
 ZL1VQ—**Basil Ludwig**, 137 Richmond St. Thames, New Zealand
 ZL2AUZ—**Russell L. Blair**, 12 Cleland St., Palmerston North, New Zealand
 ZL2SR—**Bernard Taylor**, 506 St. Aubyn St., Hastings, New Zealand
 ZL2TP—**Ernie J. Pascoe**, 11 Daphne St., Gisborne, New Zealand
 ZL2TW—**Oliver D. F. McCutcheon**, 70 Auckland Rd., Greenmeadows, via Hapier, New Zealand
 ZL2ZKT—**K. A. Thompson**, Avondale College, Cooranbong, New South Wales, Australia
 ZL3IR—**A. F. Benson**, 63 Whareni Rd., Riccarton Christ Church, New Zealand
 ZP51C—**Juan Carlos Drachenberg, M.D.** No Address
 ZP5JK—**Dr. Wensell**, Sanatorio Adventista del Paraguay, Petirossi 372, Asunción, Paraguay
 ZP5JN—**Joseph Nazaki, M.D.**, Sanatorio Adventista del Paraguay, Petirossi 372, Asunción, Paraguay
 ZS1NQ—**Gwen E. Smith**, P.O. Box 61, Orange Grove, Johannesburg, Transvaal, South Africa
 ZS4IV—**Frikkie Buekes**, 55 Bredell St., Parys, Orange Free State, South Africa
 ZS5UY—**George Molony**, 18 Worlds View Rd., Doonside, South Coast, Natal, South Africa
 ZS6ACL—**H. E. Howard**, P.O. Newington, Via Komatiport, East Transvaal, South Africa
 ZS6AUK—**Peter Drew**, 10 Shamrock Crescent, Crown Gardens, Johannesburg, South Africa
 5Z4LD—**Norman Pottle**, P.O. Box 432, Kisii, Kenya
 7Q7BN—**Dr. Ben Nelson**, P.O. Box 51, Blantyre, Malawi, Africa
 9J2MT—**Mervyn Thomas**, P.O. Box 300, Ndola, Zambia
 9J2RF—**Ray Foster**, Miami Hospital, P.O. Box 169, Chipalu, Zambia
 9Q5DM—**Dr. Donald M. Ross**, Songa Hospital, D S Camina, Katanga Province, Democratic Republic of Congo, Africa
 9Q5QG—**Don Thomas**, B.P. 2099, Lubumbashi, Congo, Africa



Darry Ballew, faculty, Newbury Park Academy (Southern California), from Fresno Academy (Central California).

Alan Bietz, faculty, Newbury Park Academy, from Houston Junior Academy (Texas).
Mr. and Mrs. Horace Futcher, literature evangelists, Island of Hawaii, from the same work (Upper Columbia).

Dr. Reuben L. Hilde, faculty, Loma Linda University, formerly principal, La Sierra Academy (Southeastern California).

Mrs. Jean Prest, elementary supervisor, education department (Southern New England Conference), a recent graduate of Atlantic Union College.

T. V. Zytkoskee, educational and religious liberty secretary (New York), civilian chaplain, Seoul, Korea.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Paul R. Lindstrom (WWC '56), returning as secretary-treasurer of the SDA Church of Ghana, Kumasi, West Africa, and Mrs. Lindstrom, nee Teresa Eileen Payne (WWC '61; LLU '62), left Washington, D.C., July 4.

Peter Cooper (attended Newbold College '48-'56; AUC '59), returning as director of Adventist Center, New Delhi, India, Mrs. Cooper, nee Betty Champion (NC '56; nurse's course in '59), and four children, left New York City, July 13.

Clarence Clyde Peters (attended UC '55-'57), returning as pilot/mechanic Pucallpa Air Base, Peru, Mrs. Peters, nee Eleanor Mae Larson (attended UC '56-'57), and three children, left Brownsville, Texas, July 22.

Samuel E. Cole (UC '49; PUC '59; University of Nebraska '70), returning as a professor in Antillan College, Mayagüez, Puerto Rico,

Mrs. Cole, nee Ethel Medina Reynolds (attended UC '45-'46), and son, left Miami, Florida, July 23.

Carlos Enrique Schmidt (attended Colegio Adventista del Plata and AU), to be treasurer Afro-Mideast Division, Beirut, Lebanon, and who prior to furlough served in Venezuela, and Mrs. Schmidt, nee Loida Ernst (attended Colegio Adventista del Plata and AU), left Boston, Massachusetts, July 28.

Donald K. Short (CUC '40; SDATS '50), returning as publishing house manager Sentinel Publishing Association, Kenilworth, Cape Town, South Africa, and Mrs. Short, nee Garnette Geraldine Mathe (CUC '36), left New York City, July 28.

Roger M. Peden (AU '67; attended Arizona State University), to be music teacher Far Eastern Academy, Singapore, Mrs. Peden, nee Carol Ann Premier (Elkhart University '62), and two children, of Ceres, California, left San Francisco, California, July 29.

Alva L. Sherman (attended UC '49), to be builder Korean Union Mission, Seoul, Korea, Mrs. Sherman, nee Phyllis Nadine Ray (studied with Home Study Institute), and two children, of South Lancaster, Massachusetts, left Seattle, Washington, July 30.

Dorsey Lee Van Horn (attended Pennsylvania State University '64-'65; one year of college), to be dental laboratory technician Far Eastern Island Mission clinic, Agana, Guam, and Mrs. Van Horn, nee Mary Ellen Bristow (SVA '65), of Chesapeake, Virginia, left Los Angeles, California, August 1.

Kenneth Wayne Hart, M.D. (WWC '65; LLU '69), to be second physician in Mwami Hospital, Zambia, Mrs. Hart, nee Dynnette Elaine Nelson (attended LSC '62-'63; '68), and son, of Loma Linda, California, left New York City, July 3.

Manuel J. Tornilla, Jr. (Philippine Union College '52; Manila Central University '59), to be physician/surgeon in Central Philippine Union Mission, Cebu City, Philippines, Mrs. Tornilla (Philippine Union College '55), and four children, of Beckley, West Virginia, left Vancouver, British Columbia, July 5.

C. O. FRANZ

New England Adventists Celebrate Centennial

By RICHARD J. BARNETT
Departmental Secretary

An old, musty record book uncovered in the basement of the Southern New England Conference office contains an interesting account of the organization meeting of the old New England Conference. The date was 100 years ago—August 14, 1870—during the regular camp meeting session held near South Lancaster, Massachusetts. The ink from the pen of A. C. Bourdeau, who recorded the minutes of the proceedings, has faded, but the record may still be clearly read.

Present for the occasion were many notable pioneers of the Advent message, including James and Ellen White, J. N. Andrews, C. K. Farnsworth, P. C. Rodman, and J. H. Waggoner, who served as chairman of the session. The new conference territory consisted of Massachusetts, Connecticut, Rhode Island, and New Hampshire. The record indicates that the delegates of the Maine and Vermont conferences were also present in the persons of G. W. Barker and A. C. Bourdeau, respectively. The four-State conference membership stood at 282, with a total of 14 churches.

A nominating committee presented its report, which was voted at the second session. It suggested that the new conference officers be Stephen N. Haskell, president; W. W. Ball, secretary; and C. K. Farnsworth, treasurer.

Elder Haskell's surprise at being elected president of the conference on the same day he was ordained is noted in a letter written to W. W. Prescott years later, in which he said, "If I had been nominated as President of the United States it would

not have surprised me more." Elder Haskell was to have a part in organizing many aspects of our denominational program which mark our work even today.

The minutes of that organizational session of 100 years ago are interesting to read. They speak of the sincere dedication that these early leaders had for the message.

A number of significant events occurred in Southern New England that had a far-reaching effect on our work as a denomination. For example, when Ellen G. Harmon visited New Bedford, Massachusetts, in 1846, she met Capt. Joseph Bates, who presented the Sabbath truth to her. It was not until later that year, however, after she had married James White, that both she and her husband accepted the Sabbath. Two years later, three of six important Sabbath conferences were held in Connecticut and Massachusetts.

Our publishing work received impetus as a result of a vision given to Ellen White at Dorchester, Massachusetts, November 18, 1848, in which she was shown that the publishing work of the Advent Movement would be like "streams of light that went clear round the world." It was shortly after this vision that Elder White, in Middletown, Connecticut, published the first Seventh-day Adventist paper called *Present Truth*, forerunner of the *REVIEW*.

In 1903 the New England Conference was reorganized into two smaller conferences. The Southern New England Conference consisted of Connecticut and Rhode Island, with headquarters in Hartford, Connecticut. The other was the

Central New England Conference, consisting of Massachusetts and New Hampshire, with the work administered from South Lancaster.

In 1910, New Hampshire was added to Vermont to form the Northern New England Conference, whose offices are now located in Portland, Maine. Massachusetts stood alone as a State conference for 16 years, until it was united with Connecticut and Rhode Island to become the Southern New England Conference with the same geographical area that it has today.

In 1910 there were 3,082 members, served by 20 ministers. Today there are 59 churches, 16 church schools, 48 ministers and departmental personnel, as well as some 50 church school teachers, and a membership of nearly 7,000. S. R. Jayne is currently president of the conference.

The conference territory is home for such institutions as Atlantic Union College; Pioneer Valley Academy; South Lancaster Academy; Greater Boston Academy; New England Memorial Hospital, in Stoneham, Massachusetts; Fuller Memorial Sanitarium in South Attleboro, Massachusetts; and Geer Memorial Hospital, in Canaan, Connecticut.

In a sense it is sad that we now mark the centennial of our work in this area; it should have been finished long before this that Jesus might have returned. But as we labor on, it is with the work of the early pioneers still influencing us. Their dedication and sacrifice should be an inspiration to all to carry on the spreading of the "blessed hope" to a speedy conclusion.

Canadian Union

Bible-reading Marathon at B.C. Camp Meeting

Robert H. Pierson opened the British Columbia camp meeting by reading the first chapter of Genesis, thus introducing a program to read the Bible through during camp meeting. It took approximately 86 hours to complete the program, with 358 different persons reading for 15 minutes each.

The last three chapters were read by A. N. How, British Columbia Conference president.

It is planned to conduct a similar program next year, using the book *The Desire of Ages*.

♦ The book *The Desire of Ages* by Ellen G. White was placed in the public libraries of Barrie, Orillia, and Midland, Ontario, recently.

♦ The new 250-seat Moose Jaw, Saskatchewan church was dedicated recently. Attending the service was City Mayor L. H. Lewry; Kenneth Vickers, who represented the Moose Jaw Ministerial Association; and representatives from the Manitoba-



This building, on Bolton Road, South Lancaster, Massachusetts, was Southern New England Conference headquarters for some 22 years. It also contained the Book and Bible House, and provided living quarters for a number of conference presidents.

Saskatchewan Conference office. In addition to the sanctuary, the building has a health-and-welfare room, an assembly hall seating 125, and a kitchen.

✦ A portable baptistry has been purchased by the Ontario-Quebec Conference to use in churches where no baptistry is available. Four persons were baptized in it at the Hagersville, Ontario, Six Nations church.

✦ Silver and checks to the amount of \$450 and 50,000 pennies were given at the Harmon Lake Ranch youth camp at Hope, British Columbia. The funds will be used to build a ranch house at the lake, which is the new youth camp site in British Columbia.

✦ Seven were baptized recently by D. E. Tinkler in the North Okanagan district, British Columbia, and two by W. M. Mercer in the Swift Current, Saskatchewan, district.

✦ The Alberta Conference publishing department and literature evangelists sponsored a booth at this year's Calgary Stampede in Alberta. The theme display was Christ's second coming, centered on a 35-by-70-foot picture. Magazines and Bible course enrollments were distributed, and questions concerning the second coming of Christ were answered.

✦ A Five-Day Plan to Stop Smoking held in Edmonton, Alberta, recently had the chief of police as an enthusiastic participant. A student team from the Edmonton church school conducted the final night's program.

THEDA KUESTER, *Correspondent*

Central Union

✦ Union College has been assured a continuation of accreditation with the North Central Association of Colleges and Secondary Schools as a result of the review by the examining committee last March.

✦ The last of the three day camps held by the youth of the Denver area churches closed August 13. The last day camp was for inner-city youth and was the largest, with 150 present one morning. Paul W. Schmidt, assistant MV secretary and youth pastor of the Denver area, directed the camps.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ A new Adventist church was dedicated at Lansdale, Pennsylvania, recently. D. W. Hunter, of the General Conference, spoke.

✦ Hospital pharmacists from 39 States, Canada, Guam, and India, met at Kettering Memorial Hospital, Dayton, Ohio,



Hackettstown, New Jersey, Community Hospital to Be Operated by Adventists

Architect's drawing shows the proposed new community hospital for Hackettstown, New Jersey, for which groundbreaking ceremonies were held on August 12. The institution will be operated by the Columbia Union Conference.

Participating in the groundbreaking ceremonies were Cree Sandefur, Columbia Union Conference president; Mrs. Olive Allen, whose late husband was active in the hospital planning; and William Rossy, Hackettstown businessman and former chairman of the hospital board.

Construction of the new institution is expected to begin immediately and to be completed within two years.

recently to study unit dose drug distribution systems. The institute was conducted by the American Society of Hospital Pharmacists.

✦ During the first seven months of this year Potomac Conference literature evangelists worked 33,171 hours and delivered \$228,185.10 worth of literature.

✦ Forty-five were baptized during the Schwindt-Neil evangelistic meetings recently held in Chestertown and Providence, Maryland.

✦ Chesapeake Conference title gains for the first seven months of this year over those of the corresponding period of 1969 amounted to \$52,400. Sabbath school gains were \$3,150.

✦ Clarence S. McClure, a member of the Charlottesville, Virginia, Adventist church, has been named superintendent of the Albermarle County, Virginia, schools.

✦ Thirty-five non-SDA young people selected by the Adventist churches in Pennsylvania spent a week at the conference Laurel Lake Youth Camp this summer. A total of 400 young people attended the Laurel Lake camp this season, with 94 indicating a desire for baptism.

✦ A lecture center has been opened in Farmville, Virginia. Plans for the center include lectures on nutrition, science and the Bible, creationism, archeology, and the home, as well as a Story Hour for children, and a religious concert.

✦ Harold Otis, Pennsylvania Conference publishing secretary, recently presented a set of *The Bible Story* to Pennsylvania's junior Senator Richard S. Schweiker at the Capitol in Washington, D.C.

✦ Lee Roy McKinney, a deaf-mute literature evangelist of Roanoke, Virginia, was voted Columbia Union Conference Literature Evangelist Man of the Year at the union-wide literature evangelist institute held at Camp Berkshire, New York, recently. Mrs. Jessie Sanders was voted Woman Evangelist of the Year.

✦ Potomac literature evangelists received trophies from the Review and Herald and the Southern Publishing Association for having the highest sales in *These Times* and *Life and Health* subscriptions.

✦ The teen Sabbath school division of the Waynesboro, Virginia, church sponsored a temperance booth at the Staunton-Augusta County Agricultural Fair held recently.

✦ New Jersey church members have pledged \$350,000 in addition to funds already committed by the Columbia Union for the new Hackettstown hospital.

✦ Ann Burson, a 1970 graduate from Institutional Housekeeping Management at Kettering College, Ohio, addressed the National Executive Housekeepers Association in biennial congress in Dallas, Texas, recently.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Herman Stern, 81, elder of the Gillett, Wisconsin, church may hold the record for continuous service as local elder in a Seventh-day Adventist church—50 years. He and his wife have also been leaders in church lay activities, including holding

evangelistic meetings in the community.

✦ The Hinsdale Sanitarium and Hospital emergency room set a record for itself during a 24-hour period June 7 by caring for 107 patients. It also set a monthly record in June when 2,773 persons were admitted for treatment.

✦ Michigan's layman of the year, Dr. Arthur Weaver, of the Detroit area, received twin honors for his witnessing during the past 12 months. He received the conference plaque for his layman's activities, as well as the General Conference Temperance Department award for his work in educating the public on the evils of smoking. Both plaques were presented to him during the last Friday evening of camp meeting. Twenty other church members were also recognized for their lay activities.

✦ C. J. Sumner, assistant treasurer of the Michigan Conference since 1951, has retired after 43 years of denominational service.

GORDON ENGEN, *Correspondent*

Pacific Union

✦ A six-member, multiracial team of Loma Linda University students lived and worked in a housing project in Riverside, California, this summer. Among other things, they operated a day-care center and a medical clinic, and plan to conduct an evangelistic series.

✦ On May 28 the Loma Linda Academy Student Association voted to appropriate

\$700 for radio equipment for medical missionary launches and an airplane on the Amazon River.

✦ Robert L. Larsen, Bishop, California, church pastor baptized 12 persons recently following a four-week evangelistic crusade.

✦ Thirty-one were baptized recently following a Voice of Prophecy crusade conducted by Evangelist Kenneth Lacey in the Anaheim, California, church.

✦ Max K. Mangum, prominent Salt Lake City attorney, was given a plaque of recognition in appreciation for his help in areas of religious liberty and freedom of conscience by the Adventists of Utah at the Nevada-Utah Conference camp meeting, July 3.

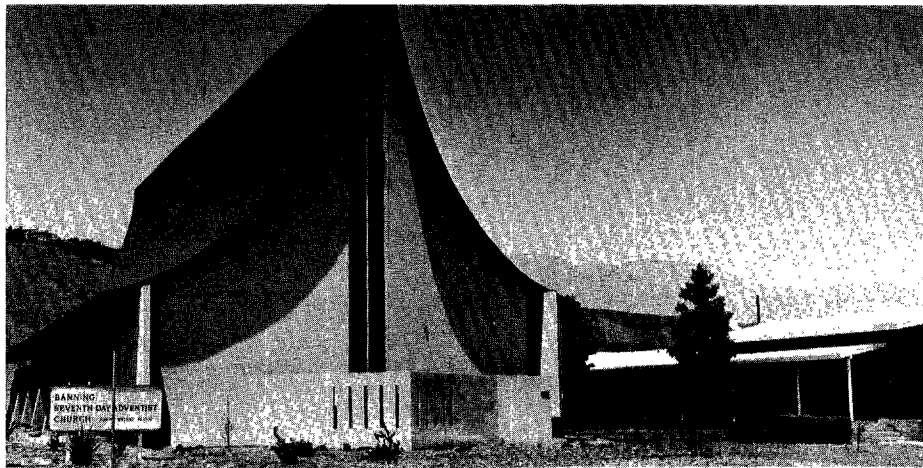
✦ Adrian C. Woods, Gridley, California, church pastor, baptized 13 persons following evangelistic meetings he conducted in that city recently.

✦ Camp Wawona, Central California Conference's summer camp, was selected by the Japan Association of International Friendship to host 31 boys and girls from Tokyo during their Opportunity Camp, August 23 to 27.

✦ Lawrence Maxwell, new *Signs of the Times* editor, recently took up his work at the Pacific Press. Elder Maxwell fills the vacancy left by his father, Arthur S. Maxwell, who edited the magazine for 34 years, until he retired during the General Conference session.

✦ July 19 was opening day for the new Lynwood Book and Bible House display room, which serves the members in the Lynwood-Long Beach area of the Southwestern California Conference.

SHIRLEY BURTON, *Correspondent*



Banning, California, Congregation Dedicates New Church

The Banning, California, church climaxed a ten-year development recently with the dedication of its new sanctuary. The congregation, which was chartered in 1958 with 40 members, purchased the present church site in 1960. Ground was broken for the new church in 1965; the first services were held April, 1966.

Melvin Lukens, Southwestern California Conference president, preached the dedication sermon. Also participating in the dedication were Robert J. Wieland, pastor; Elwood Staff, a former pastor; and Charles Kern, original building committee chairman.

C. E. PLATNER

PR Secretary, Southwestern California Conference

Southern Union

✦ More than 160 youth registered at Camp Kulaqua, High Springs, Florida, on August 9 for Friendship Camp sponsored by the lay activities department of the Florida Conference in cooperation with the welfare societies of the conference churches.

✦ Fort Myers, Fort Lauderdale, West Coast, and Tampa church schools are offering instruction on the junior academy level beginning with this present school year.

✦ Sabbath schools of the Florida Conference gave a total of \$163,479.07 during the first half of 1970.

✦ More than \$87,000 was pledged for evangelism by members of the Carolina Conference on the last Sabbath of the conference camp meeting.

✦ A total of 490 boys and girls attended five weeks of camps conducted this summer at Camp Cumby-Gay in the Georgia-Cumberland Conference. Don Aalborg led out in the program. Sixty-six non-Adventist children were sponsored by local churches.

✦ Rainey Hooper, Florida Conference evangelist, baptized 27 persons at the close of evangelistic meetings conducted in Sarasota, Florida, this summer.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

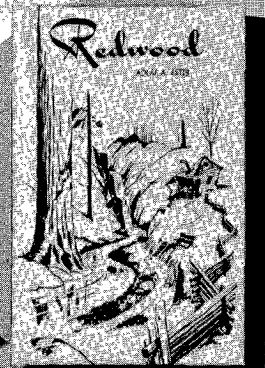
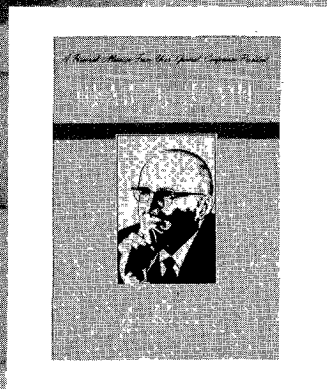
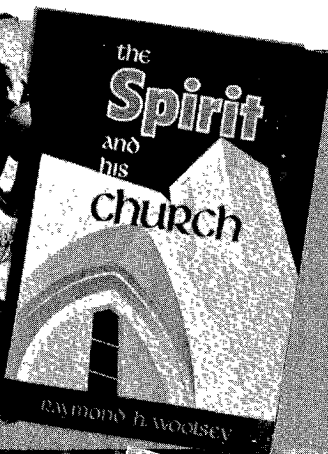
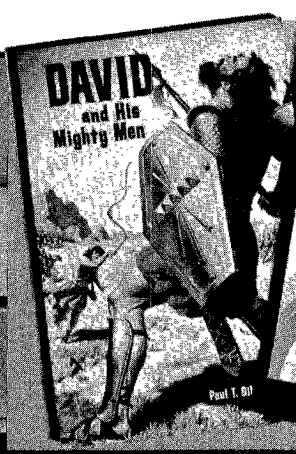
✦ The Emmanuel Seventh-day Adventist church, of Marshall, Texas, a constituent church of the Southwest Region Conference, enrolled 50 children during its first Vacation Bible School. The ten-day school, planned for children ages 3-14, was held in a tent.

✦ Southwestern Union territory literature evangelists held a five-day institute at Camp Yorktown Bay, August 23-28. The training and fellowship program was directed by W. E. Roberson, newly elected publishing secretary of the union conference, and local conference secretaries. Guest speakers were from the General and union conferences.

✦ The Oklahoma Conference constituency have contributed in excess of \$55,000 for evangelism for 1971. Of this amount, more than \$2,000 was raised by youth during camp meetings. The fund has made it possible to employ a full-time evangelist to work in dark counties in the conference territory. Presently there are 28 counties in the Oklahoma Conference with no Adventist church. Another 17 counties have only a small church or a Sabbath school.

✦ The Oklahoma Book and Bible House recently opened a branch sales office and display room in a shopping district in Ardmore, Oklahoma.

J. N. MORGAN, *Correspondent*



DAVID AND HIS MIGHTY MEN

By Paul T. Gibbs

An engrossing story exploring the lives of familiar Bible notables. The author's analyses offer valuable criteria for judging human conduct.

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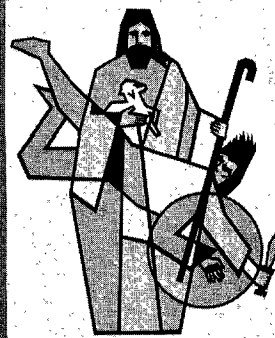
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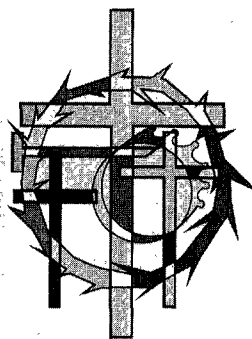
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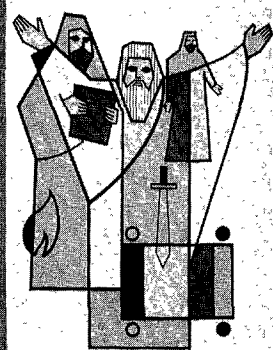


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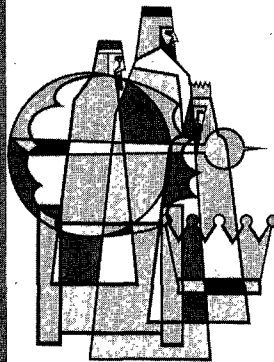


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Victories, New Goals in Antismoking Campaign

By FRANCIS A. SOPER

At the end of this year all cigarette advertising is going off radio and television in the United States. Congress has passed the legislation and the President has signed it.

To get rid of this form of air pollution is a real achievement, with tremendous implications for all of us. Many said that such a thing was impossible, but it has been done. No more will subtle songs and clever scenes invite children and youth to begin the sinister habit of smoking.

This is a victory—a major victory. However, victories seldom achieve the full goal for which the battles were fought. And this is true of the battle over cigarette advertising. The war must go on.

Seventh-day Adventists have been in the thick of the fight against cigarette advertising, and still are. They have worked closely with Attorney John F. Banzhaf III who persuaded the Federal Communications Commission to apply its "fairness doctrine" to such advertising, thus allowing antismoking ads to be aired on all stations using tobacco commercials.

Our church has also supported vigorously the work of Senator Frank Moss of Utah who steered the bill through Congress to get cigarette ads off the air.

Our church is continuing to cooperate with these leaders and others now working to achieve further steps in the legal aspects of the antismoking drive. Some of these steps are now taking shape.

One is to prevent newspapers and magazines from taking over where radio and television leave off, and using the nearly \$300 million advertising budget previously spent on the air media.

Looking ahead, concerned members of Congress are already thinking of possible legislation to forestall such an eventuality. This legislation, if passed, would require a health warning in newspaper and magazine advertising. This is the very thing the tobacco industry most dreads, that of being forced to warn against its own product in its advertising.

Also being developed are legal moves against the sale of candy cigarettes, particularly in look-alike packages.

Another dimension of this battle is now taking shape, the effort to establish the legal right of nonsmokers to be free of the cigarette smoke of others, which is annoying and may also be harmful to their health, particularly in public areas, including planes and buses, and public buildings such as restaurants and office buildings. We must actively support these moves by expressing our convictions to the appropriate civic leaders, Federal agencies, and judicial bodies.

Legislation is essential, but it is good only to the extent that it is used for an educational purpose. Laws, of themselves, never have and never will solve social problems. Such problems are "people"

problems, with the human element involved. We must get through to hearts, using patience and love to persuade people to accept a better way of living.

Seventh-day Adventists in their worldwide temperance program are interested in people, in helping to provide for them a happy, healthy way of life. They desire

to follow in the example of the Master who came that man might have life, and that he might have it "more abundantly."

This is the purpose of the Five-Day Plan to Stop Smoking, of the literature intended to sound a warning against dangerous habits, of the visual aids to portray a better way of living.

The best days of the temperance cause are just ahead of us. Whole cities are opening up to the Five-Day Plan, school systems are becoming interested in our literature, thousands of concerned people everywhere are asking for help.

Now is the time to support, to participate in, to invest in, this gospel message being carried to the world.

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Jan Worth Recommends...

The nip of Autumn is in the air! And cold-weather appetites grow heartier every day. Help your family to rib-sticking nourishment by using one of the recipes below for your entree. A crisp salad, rolls and beverage will round out most menus. These casseroles are good, too, for children home from school for lunch. Enjoy the colorful leaves and these attractive dishes and have a wonderful Autumn!

Sincerely,

Jan Worth
Tetrazzini

Easy Mix Casserole

¾ cup MEAT LOAF MIX
¾ cup hot (not boiling) water
Mix above together and let stand 15 minutes.
1 cup macaroni, uncooked
½ cup mayonnaise
½ cup sour cream
½ cup corn flake crumbs
1½ Tablespoons butter or margarine

Cook macaroni according to package directions. Blend with rehydrated MEAT LOAF MIX, mayonnaise and sour cream in a 1½-quart casserole. Top with buttered crumbs. Bake at 375°F for 20 minutes. Serves 4-6

Any Season Bake

1 can BATTLE CREEK VEGETABLE STEAKS
(20 ounces), cut into strips
⅓ cup all-purpose flour
1 medium onion, sliced
1 green pepper, sliced
1 can tomatoes (1 pound), undrained
1 can mushrooms, stems and pieces (4 ounces), drained
3 Tablespoons molasses
3 Tablespoons soy sauce
1 package frozen French cut beans (10 ounce), thawed and drained
1 Tablespoon sesame seeds

Preheat oven to 400°F. Place cut up STEAKS in bottom of lightly greased 2½-quart casserole dish. Sprinkle with flour and toss lightly; bake uncovered at 400° for 10 minutes. Add onion, green pepper, tomatoes, mushrooms, molasses and soy sauce; mix well. Cover and replace in oven at 400° for 30 minutes. Remove from oven and stir in beans. Drop muffins (below) by heaping tablespoonfuls onto hot mixture, sprinkle with sesame seeds and bake at 400° for 15 to 18 minutes, or until lightly browned.

MUFFINS

1¼ cups all-purpose flour
1½ teaspoons baking powder
½ teaspoon salt
½ cup milk or reconstituted SOYAMEL
2 Tablespoons cooking oil
1 egg, beaten

Combine flour, baking powder, and salt in mixing bowl. Combine milk, oil and egg; add to dry ingredients all at once, mixing only until all dry ingredients are moistened. Use as directed above. Serves 6-8

2 Tablespoons chopped onion
1 Tablespoon butter or margarine
1 can cream of mushroom soup (10½ ounces)
½ cup water
½ cup shredded cheese
6 ounces spaghetti, cooked and drained
1 can SOYAMEAT DICED CHICKEN STYLE
(13 ounces), drained
2 Tablespoons pimiento, chopped
1 Tablespoon chopped parsley
1 Tablespoon WORTHINGTON BREADING MEAL or bread crumbs
1 Tablespoon grated cheese, optional

In saucepan, cook onion in butter or margarine until tender. Blend in soup, water and the ½ cup cheese. Cook over low heat until cheese is melted; stirring often. Add SOYAMEAT, pimiento, parsley and spaghetti; mix well. Pour into lightly greased 1½-quart casserole dish. Mix BREADING MEAL and the 1 Tablespoon cheese, if used, and sprinkle evenly over casserole. Bake at 350°F for 30 minutes. Serves 4-6.

Smoked Turkey Casserole

Bring to a boil:

1 can mushroom soup (10½ ounces)
1¾ cups water
¼ cup instant minced onion
½ cup sliced celery
½ teaspoon salt, if desired

Pour half of above mixture into a greased 2-quart casserole dish. To this mixture, add the following in four layers:

1½ cups precooked rice
1 package frozen peas and carrots (10 ounces), cooked and drained
1 package VEGETARIAN LUNCHEON SLICES, TURKEY STYLE (8 ounces), diced
1 can whole button mushrooms (4 ounces), cut in half

Pour remaining soup mixture over layers. Top with ½ cup shredded cheese. Bake, covered, at 375°F. for 20-25 minutes, or at 300°F. for one hour. Serves 6



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This Week...

This week the REVIEW publishes for the first time the Adventist Amateur Radio Log (page 17). In the past this log was published annually by the now defunct *Youth's Instructor*. The REVIEW is the logical journal for the publication of this log, because amateur radio operators range in age from the subteens to the very old.

One member of the REVIEW editorial staff, Don F. Neufeld, is an operator under the call W3ZS.

He was the one who, after the recent devastating earthquake in Peru, established contact with Grover Barker, business manager of Inca Union College, who had set up his equipment at Casma, near the center of the quake area. Mr. Barker was placed in charge of official communications in the area to handle emergency messages. Through him, Elder Neufeld received first word of how Adventist members had fared in the earthquake. The information was published in the June 11 issue of the REVIEW.

Although governments grant amateur radio licenses basically for experimental purposes, radio communications either by international Morse code or by voice have many useful by-products. Besides providing communications in emergency situations, Adventist amateurs form important links between the homeland and missionaries in remote areas, or between

students at our institutions and their families. More and more missionaries are obtaining licenses to keep in touch with their loved ones at home.

Some Adventist amateurs band together to study the Bible over the air, hoping that non-Adventist amateurs will join them. Several baptisms have resulted.

The REVIEW publishes this log so that Adventist amateurs may establish contact with other Adventist amateurs, also so that readers may discover who are the operators in their communities through whom they may learn more about this fascinating hobby, and through whom they may be able to establish contact with their friends and relatives in distant countries.

Denominational readers will recognize the name Lois Christian Randolph, author of "Duty—Drudgery or Fun?" (page 10), as a familiar one. She has been published in *Guide*, *Signs of the Times*, *Youth's Instructor*, and the REVIEW. Her most recent book was the 1968 junior devotional book, *Come Up Higher*.

Mrs. Randolph, a third-generation Adventist—her grandmother was for a while a member of Ellen White's staff—lists herself as a retired teacher. However, a recent letter indicates that she is a busy person, her activities including tutoring a child who cannot read. Her 36 years of teaching include 12 years at Pacific Union College, during which time she taught freshman composition to the present REVIEW editor.



AD CAMPAIGN SEEKS SEMINARIANS

CHICAGO—An advertising campaign has been launched here by the Interfaith Committee for Religious Careers in a search for "hard core human beings." This phrase was chosen by the committee for delineating the "super-human" characteristics of persons required for successful careers as Protestant, Catholic, and Jewish clergymen today.

The campaign will be advertised in all area media, including television and bus cards. One ad begins, "I think God is a Supreme Being Who ultimately governs our lives." "I think God is a sort of super-heavy cat who sits up in the sky and periodically wipes people out," says another. All the ads end with the call, "If you've got something to say about God, we'll give you a lifetime to say it . . . as a priest, minister, or rabbi." A telephone number is listed to handle inquiries.

This is the first advertising campaign for recruiting clergymen, conducted jointly by the three major religious bodies. They will pay half of the \$25,000 operating cost. The remainder will be funded by the Clement and Jesse V. Stone Foundation.

CONTROVERSIAL ARTICLES ASKED

NASHVILLE—A readership survey here has shown that Southern Baptist college students want more "controversial" articles and those covering "contemporary and social issues" in the *Baptist Student* magazine.

CATHOLIC SCHOOLS FACE CLOSURE

PHOENIX—The Roman Catholic bishop of Phoenix added fuel to the fire of debate over state aid to education in Arizona when he told the State Senate education committee that Catholic schools in Arizona would close within five years if the present bill is defeated.

FREEDOM FOUNDATION AWARD

VALLEY FORGE, PA.—The highest Freedom Foundation award was presented this year to an 18-year-old Florida boy for his role in launching a teen-age "rally for decency" in Miami last March (1969).

UNSUNG HEROES TO BE HONORED

BUFFALO, N.Y.—A new annual award for "the unsung heroes" of parishes in the Catholic Diocese of Buffalo has been announced by Bishop James A. McNulty and the lay council.

UNITED CHURCH'S 1969 GIVING

NEW YORK—United Church of Christ giving to the church beyond the local level increased one-half of 1 per cent in 1969, but contributions to national agencies and boards decreased 1.64 per cent.

Review and Herald

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

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AT YOUR BIBLE HOUSE

Hungarians Conduct Annual Retreat in New York State

About 100 Hungarian Adventists in North America met recently at Camp Berkshire, New York, for fellowship, and to learn soul-winning methods. The New York City Hungarian church, with Charles J. Sohlmann, pastor, hosted the gathering.

North American guests attended from as far away as California and Alberta. Overseas guests were from Norway, Switzerland, and Czechoslovakia.

Among the speakers were Caris H. Lauda, General Conference North American Missions Committee secretary; L. L. Reile, president, Greater New York Conference, and Anton Kaytor, president, Alberta Conference.

CHARLES J. SOHLMANN



Some of the Hungarians, in native dress, who met recently at Camp Berkshire, N.Y.

Administration Changes Made in North Pacific Union

M. C. Torkelsen was elected executive secretary of the North Pacific Union recently. Elder Torkelsen, who was president of the Central California Conference, will assume his new duties soon.

W. Amundson, who was secretary of the Central California Conference, has been elected its new president.

NEAL C. WILSON

Recorded Desire of Ages Appreciated by Blind Reader

Certain of the Ellen G. White books have been recorded and are supplied by the Christian Record Braille Foundation free lending libraries for the blind. One appreciative "reader" writes:

"I have just finished the talking book, *The Desire of Ages*. This is the most beautiful book on Christ's life I have ever read. The writer was surely inspired by God when she wrote it.

"I am so thankful for the wonderful privilege I have of being able to have these books read to me by the talking

book machine. God bless you in the wonderful work you are doing for us who are blind and handicapped."

The letter closes with a request for *The Great Controversy* under the title of *The Triumph of God's Love* by Ellen G. White.

A. L. WHITE

Australasian Division Elects Departmental Secretaries

The position of secretary in three Australasian Division departments was recently filled by the division committee. When these positions were not filled during the General Conference session they were referred to the committee.

S. A. Farag, Ph.D., currently on leave in North America, was re-elected secretary of the department of health; G. W. Maywald, until recently lay activities secretary of the Southern Asia Division, was elected lay activities secretary; and J. H. Wade, formerly president of the South New Zealand Conference, was elected stewardship and development secretary.

EDWIN GIBB

S. S. Department Reports New Workers and a Workshop

During a recent General Conference Committee meeting, Laurell Peterson was named managing editor of the *Worker*. She recently became a Sabbath School Department assistant secretary. Miss Peterson is a former editorial secretary for the *Journal of True Education*, published by the G.C. Educational Department.

H. F. Rampton, elected an associate secretary of the Sabbath School Department during the General Conference session, has arrived from Australia to assume his new responsibilities.

A report received from Daryl L. Meyers, Liberian Mission Sabbath school secretary, states that "starting in approximately three weeks a special Sabbath school workshop, geared especially to the various children's divisions, is to be held in Liberia. To my knowledge this is the first workshop to be held here."

FERNON D. RETZER

Two VBS's Held in Canada's Northwest Territories

Two Vacation Bible Schools were conducted this summer at Yellowknife, capital of Canada's Northwest Territories. Originally, Henry Bartsch, Adventist pastor, had planned only one school, but so many children came to the first that it was necessary to hold a second. There were 86 Indian and Eskimo children enrolled in the first VBS and 102 in the second. Pastor Bartsch was assisted by two Alberta Conference church school teachers and a Canadian Union College student missionary and his wife.

Pastor Bartsch, who was sent to Yellowknife in 1969 as the first Adventist worker in the Northwest Territories, has visited every home in the town of 3,700 and in the Indian and Eskimo villages nearby,

and is known by everyone. He is widely known as the "good will pastor." It is common to hear, "When he came we said we didn't need another church in this place where we already had five. But we know we need Pastor Bartsch."

Stephen G. Tarangle, M.D., opened a clinic in Yellowknife early this year. Recently Sydney Kettner, M.D., also began to practice there. He and his wife are closely associated with the Bartsches in their missionary program.

CARIS H. LAUDA

West Indies Union Reports More Than 3,300 Baptisms

The tide of evangelistic fervor is high in the West Indies Union.

It was feared that because many pastors and conference administrators would attend the General Conference session in Atlantic City, New Jersey, the number of baptisms would decrease in comparison with previous years. However, when all the workers had returned to the fields and the baptisms were totaled it was discovered that the number of baptisms for the first two quarters of 1970 were more than 3,300. This is the largest number of persons ever baptized in the West Indies Union during the first two quarters.

With the blessing of the Lord through the Holy Spirit's operation, the West Indies Union looks forward to its greatest baptismal year ever.

ROY F. WILLIAMS

Listen Magazine Goes on Newsstands in Texas

The September issue of *Listen* magazine has been placed on newsstands in supermarkets and chain stores in the Dallas, Texas, area. The project, sponsored by the Texas Conference, is the first major experiment in selling *Listen* in this way. Stores carrying the magazine include Kroger, Piggly Wiggly, and Safeway.

FRANCIS A. SOPER

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