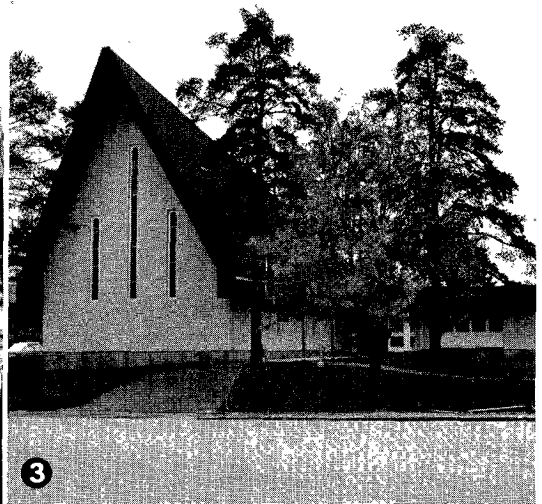
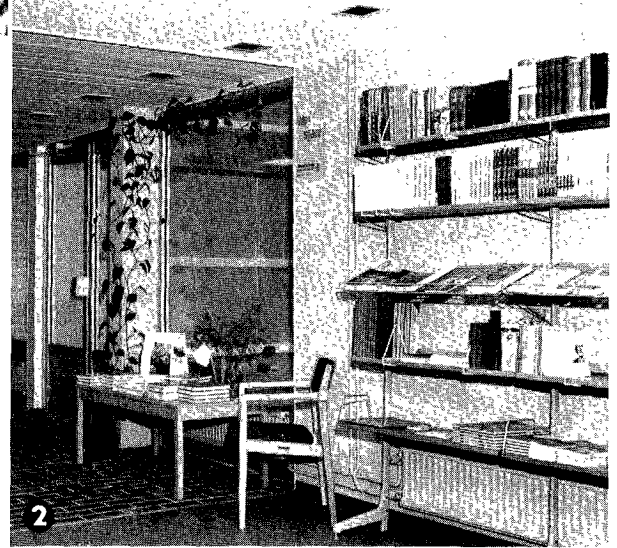


Swedish Publishing Plant Housed in New Building

1. The new plant of the Swedish Publishing House, Gävle, Sweden, which was officially opened last October. The Swedish Publishing House had its beginning in 1886, and was for many years operated in rented quarters. More than 200 workers and friends attended the opening. Inset: Bengt Persson, publishing house manager, in his new office. 2. The reception lounge of the Swedish Publishing House. 3. The day following the opening of the publishing house the new 210-seat Gävle Seventh-day Adventist church was dedicated. 4. Some of the audience that attended the dedication.

O. JORDAL, *President, Swedish Union Conference*



By LE ROY EDWIN FROMM

[Based on chapters 37 and 38 of the author's new book, *Movement of Destiny*.]

The Advent Delayed?—2

The Irrevocable Moment

LAST week we surveyed many of the statements made by Ellen G. White between 1850 and 1913 concerning the delay of the Advent. These statements indicated that, though Adventists have not been misled in their emphasis as to the imminence of the Advent, there has been an unexpected and perplexing delay. The primary reason for the delay rests on the fact that God's people have not yet developed the character and witness that would make possible the latter rain.

The year 1888 is, in our view, a logical dividing line in the collation of the Ellen G. White statements explaining the delay. [Extensive comments regarding the significance of the crucial 1888 General Conference are found in *Movement of Destiny*.] The doctrine of righteousness by faith, the featured subject of the 1888 conference, is the unifying theme of all Biblical teaching, and the life-giving line between

doctrinal theory and the Christian life.

At the Minneapolis conference, and in Adventist gatherings immediately thereafter, the theme of righteousness by faith became indeed "the third angel's message in verity." In its fullness, it became a rallying center for the Adventist Church, marked by the clearest presentation of the everlasting gospel in its full, final phase of operation.

Ellen White Affords Unifying Strength

Throughout the long years of the developing Adventist Church, Ellen White provided unifying, stabilizing strength. Through word and life, she encouraged her fellow church members to make personal preparation for the activating power of the Holy Spirit, the supreme concern of the life. This was true to the very close of her witness.

Standing in the sunset of life, in 1913, she was able to look back over the 69 years since 1844, as no other worker at that time was able to do. Her last public messages consequently take on special meaning, not only because of her godly optimism but because she spoke as no

one else could—with unique authority.

Mrs. White's "Last Messages to the General Conference" of 1913 were read on Sabbath, May 17, 1913, by W. C. White (*General Conference Bulletin*, May 19, 1913; *Selected Messages*, book 2, pp. 398-402), and on Tuesday, May 27, by A. G. Daniells (*General Conference Bulletin*, May 27, 1913, pp. 402-408).

I was just beginning my ministry. My wife and I had been married by J. L. McElhany, in the General Conference reception tent by the side of the main pavilion, on the evening of May 13, at Takoma Park, just before the session of 1913. We both sang in the General Conference choir in this last General Conference ever held under canvas. So we were in a strategic position to see and hear all the major events in the main pavilion. Of all, these messages were the most impressive.

The memory of these remarkable presentations in my first General Conference will ever remain with me—especially the ringing note of courage and confidence in the triumph of this people, expressed by

OF DESTINY

Ellen White 25 years after the Minneapolis session of 1888. Her remarkable confidence and optimism—despite her unique knowledge of the weaknesses and failures of the church—made an impression that can never be effaced. There was no note of discouragement or pessimism—only courage, confidence, and assurance. I then and there determined that, with such a worthy precedent, such should be my abiding attitude.

Destined to Triumph Gloriously

Counseling the delegates, in her first message, to “cherish a spirit of hopefulness and courage” (*General Conference Bulletin*, May 19, 1913, p. 399), Sister White urged them to “guard against becoming overworn, careworn, depressed.” She added pointedly:

“Bear an uplifting testimony. Turn your eyes away from that which is dark and discouraging, and behold Jesus our great Leader, under whose watchful supervision the cause of present truth, to which we are giving our lives and our all, is destined to triumph gloriously.” —*Ibid.*

That was the keynote. That was Ellen White at her noblest and maturest moment. Triumph was certain. Counseling “broadened views” of “the importance and scope of the message we are proclaiming to the world,” Mrs. White urged: “Pray

most earnestly for an understanding of the times in which we live, for a fuller conception of His purpose, and for increased efficiency in soul saving” (p. 400).

In addition to the conditional character of God’s “promises and threatenings”—because of the inevitable human element that we have traced—there is an assuring certainty to the outcome of the Bible prophecies that we must bring into the picture if we are to draw safe and balanced conclusions. There is something beyond particular “promises and threatenings.” No safe and sound understanding of the delay problem can be had without taking into due account the sweep of the ages, revealed through Bible prophecy—and the destined over-all and ultimate consummation.

God purposed to create this world—and the universe, as well—as an abode for holy, happy beings, wholly in harmony with their Creator’s will, fully and freely able to choose their own course of action, and completely aware that disobedience to God’s commands eventuates in death. The entrance of sin into the universe—and this world in particular—did not change this divine purpose. Foreseeing the contingency and the coming of sin, God was fully prepared to deal with it when it arose.

His plan for restoring sinful man to his lost innocence will be carried out for all who individually accept the proffered salvation.

Those portions of Holy Writ that are classified as Bible prophecies are expressions of God’s declared purpose and provision for dealing with particular situations in the world in the light of the overshadowing divine determination to carry out His plan and provision for the restoration of a perfect universe. It is significant that God Himself speaks of the situation in this way. For instance, after describing what would happen to Babylon because of her sins, as portrayed in Isaiah 14, the prophet says:

“This is the purpose that is purposed upon the whole earth: and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?” (vs. 26, 27). (See also Isa. 19:12; 23:8, 9, R.S.V.; 46:11; Jer. 36:1-3; 49:20).

In particular, and especially in local prophecies, God tells what He in His sovereignty has chosen to do in the light of man’s obedience or disobedience, his righteousness or his sinfulness—often with the offer of a change of plan if men repent of their evil or abandon the good. He then proceeds to do what He has announced. Ellen White describes this in very specific terms:

“Not one cloud has fallen upon the church that God has not prepared for; not one opposing force has risen to counterwork the work of

Bible prophecies are expressions of God's declared purpose

God but He has foreseen. All has taken place as He has predicted through His prophets. He . . . has traced in prophetic declarations what would occur, and through His providence, acting in its appointed place in the world's history, He has brought about that which His Holy Spirit inspired the prophets to foretell. All His purposes will be fulfilled and established."—*Selected Messages*, book 2, p. 108.

Thus in all God's foretellings His divine sovereignty has full sway, even while He allows men the freedom to choose their own course of action during probationary time. His purposes will be fulfilled.

Nothing to Fear for the Future

During the years of her long life Mrs. White brought many assurances to the church that God would indeed fulfill His promises. The following brief sampling is characteristic of the tenor of all her messages to the remnant people on this point:

"As I see what God has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

"Long have we waited for our Saviour's return. But nonetheless sure is the promise."—*Testimonies*, vol. 8, p. 254.

"Let us not forget that the three great powers of heaven [Father, Son, and Holy Spirit] are working, that a

divine hand is on the wheel, and that God will bring His promises to pass. He will gather from the world a people who will serve Him in righteousness."—*Ibid.*

"Then [at the Second Advent] it is that the redeemed from among men will receive their promised inheritance. Thus God's purpose for Israel will meet with literal fulfillment. That which God purposes, man is powerless to disannul. Even amid the working of evil, God's purposes have been moving steadily forward to their accomplishment. It was thus with the house of Israel . . . ; it is thus with spiritual Israel today."—*Prophets and Kings*, p. 720.

Of the fulfillment of God's purposes we can therefore be supremely confident. God will have a people who will justify His patience and vindicate His fairness. Sin will assuredly be eradicated from the universe, and righteousness will prevail throughout the vast reaches of space. God still reigns on His throne.

God's purposes as often expressed in prophetic words find their fulfillment as the history of mankind attests. Certain of these divine expressions of purpose are fulfilled wholly apart from man's involvement. Others, as we have already seen, depend upon the cooperation of man if God's purposes are to be fulfilled at a particular time.

God Is Ruler of the Nations

Referring to God as "Ruler of the nations," Ellen White declared of "the Lord God Omnipotent," that "all kings, all rulers, all nations, are His, under His rule and government" (Ms. 119, 1903; *SDA Bible Commentary*, vol. 6, p. 1081). In another place she wrote: "He alone is above all authority."—*Temperance*, p. 53. And more explicitly: "The Lord God omnipotent reigneth. All kings, all nations, are His, under His rule and government. . . . The destinies of nations are watched over with a vigilance that knows no relaxation by Him who 'giveth salvation unto kings.'"—*Review and Herald*, March 28, 1907; *SDA Bible Commentary*, vol. 4, p. 1170.

Of the larger spiritual forces and conflicts involved she stated:

"God is the Ruler. By His supreme power He holds in check and controls earthly potentates. Through His agencies He does the work which was ordained before the foundation of the world. As a people we do not understand as we should the great conflict going on between invisible agencies, the controversy between loyal and dis-

loyal angels."—*Letter* 201, 1899; *SDA Bible Commentary*, vol. 4, p. 1173.

Ellen White further declared that nations, "one after another," in history, have "occupied their allotted time and place" (*Education*, p. 178). In fact, "To every nation and to every individual" God has "assigned a place in His great plan" (*ibid.*). God is "overruling all for the accomplishment of His purposes" (*ibid.*).

"Allotted" and "assigned," and "time and place," and "marked out" and "link after link in the prophetic chain," each "in its order," "in the procession of the ages," from "eternity in the past" to "eternity in the future"—are cumulative expressions with inescapable significance.

Isaiah said concerning God, "Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand" (Isa. 46:10). And in the New Testament, Paul stated, without any qualifying expression, that God "hath determined the times before appointed, and the bounds of their [all nations] habitation" (Acts 17:26).

The tremendous truth of the supervening control of God in the history of the world powers discloses His directing hand in the affairs of nations as verily as in His redemptive activities for individual man. Though these powers were of human composition with self-determination, they were nevertheless ever under the supervening hand of God.

End of Probation

Probationary time will not be extended indefinitely. When God's sovereign purposes are fulfilled, then will the cataclysmic events clustered about the Second Advent transpire—as assuredly as all of God's purposes have been actuated over the centuries. As noted, many times between 1863 and the time of Ellen White's death in 1915, the Lord's messenger was directed to place on record a cumulative series of warnings—that God's mercy and forbearance have a definite "limit." Disobedience and defiance, she declared, will not be allowed to continue indefinitely.

There is an inescapable reckoning day, when God's forbearance, because of His larger, eternal purpose, gives way to His strange act, the outpouring of His wrath.

"Time will last a little longer until the inhabitants of the earth have filled up the cup of their iniquity, and then the wrath of God, which has so long slumbered, will awake, and this land of light will drink the cup of His unmingled wrath. The desolating power

of God is upon the earth to rend and destroy. The inhabitants of the earth are appointed to the sword, to famine, and to pestilence."—*Testimonies*, vol. 1, p. 363.

"While God's mercy bears long with the transgressor, there is a limit beyond which men may not go on in sin. When that limit is reached, then the offers of mercy are withdrawn, and the ministration of judgment begins."—*Patriarchs and Prophets*, pp. 162, 163.

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*Testimonies*, vol. 8, p. 28.

Waning Hours of Probation

We are in the waning hours of human probation, opportunity, and final test. It is a time of delayed divine action, as God works with His people in preparing them for the glorious role they will play in earth's final scenes.

Mankind, in its deepening iniquity, is speeding toward probation's close. The *time* is determined on the one hand by the rapidly worsening *conditions on earth* caused by those who reject God's law; and, on the other, by the awakening on the part of God's people to the unfinished opportunity and challenge that has faced His people ever since 1844.

Man does not know the *time* of the Advent, and will not until the fiat sounds forth from the throne of the Almighty. Meantime, mankind is racing with increasing momentum down the hectic highway of time. But it is a dead-end street, with an impassable barrier at its end. An earth-shaking crash impends for the entire human race.

Summing Up Case for Delay and Consummation

As we have seen, there are several fundamental factors involved in the delay, followed by the finality of the consummation. *First*, God dare not entrust immortality to any whose characters have not been completely transformed by His regenerating grace, and who do not fully reflect the image of God restored in the soul. Only when sanctified by the Holy Spirit and panoplied in the complete righteousness of the perfect Christ will they be safe citizens for the *heavenly kingdom* forever. That is *foundational*, for without this special transformation of His own in the last generation God would neither be vindicated nor glorified.

No strife, jealousy, unholy ambition, struggle for power or position, self-sufficiency, or seed of insubordina-

tion can be allowed entrance into the coming kingdom of glory. And God alone can determine whether all sin has been eradicated from the life, and the time when He can grant to such people His Latter Rain power. That assessment, and the subsequent action, is wholly in *His* hands.

Second, more is rightly expected of the church of the remnant—the commissioned restorers of all vital truths of the past and heralds of those consummating truths not due for emphasis until the "time of the end." These truths are to be brought forward and proclaimed to all men as "present truth," imperative for today. These must be sound, and ring true to the Word.

Nor will God close human probation until the everlasting gospel of the impending kingdom—in its final, Spirit-impelled phase—has been preached to "all the world." In this connection, God's transcendent compassion for erring man surpasses human comprehension and capacity. For the completion of this divinely commissioned task we have inescapable individual and collective responsibility. We can thereby hasten the day of His coming. But our very helplessness should drive us to God for the promised fitness and necessary power.

We are to go and to witness. That is our designated task—our bounden commission and inescapable mission. That is the *third* great requisite. There is a task, as well as a transformation. The transformation—the maturity of Christlike character—makes the task credible and urgent. The gospel is truly preached when it is validated by those transformed by the gospel. That is our present juncture.

Then *fourth*, we cannot in any way accomplish either the transformation or task by ourselves. Brilliance, training, enthusiasm, and drive are hopelessly inadequate. Only Spirit-imbued men and women—as consecrated, un-

obstructed channels for God, operating completely under the conferred power of the latter rain—will become voices so penetrating as to reach every responsive human ear out to the ends of earth. And only the illuminating radiance of that augmenting angel of Revelation 18:1 will suffuse the whole earth with Heaven's glory and bring to consummation God's last message of mercy to man. That is our sole hope. And that is beyond ourselves.

That demands a dedication such as has never yet been experienced. And that, of course, involves a glorious and imperative union of the Divine with the human. This requires a yielding such as we have never known. While the power is God's the human instrumentality—with freedom of choice—is ours. We consequently have an inescapable part in the hastening of our Lord's return to this earth.

But there is yet a *fifth* factor. God has made an irrevocable commitment—that sin and defiance shall not go beyond the line He has drawn, the point He has fixed. The world will not deteriorate into self-destruction, in unending defiance of God. God's Spirit may be spurned by many, and evil will increase, but His people will be protected and encompassed until the Advent.

There is no unfaithfulness, no inconsistency or unawareness, no vacillation or uncertainty, no weakness or failure, on the part of God. Instead, there are infinite wisdom and understanding, mercy and justice, yearning love and ineffable righteousness. He has not abdicated His throne, has not relinquished His sovereign rulership.

As Sovereign, He chooses to wait for His kingdom to be formed in the lives of men. He waits, but not in silence or inactivity. All heaven is mobilized for the one supreme purpose of making up His kingdom with those who will reflect His character and glory. That Jesus will return is as certain as the movement of the stars in their courses.

God is still in control of the universe. He is soon to bring His chosen ship, Zion, into the port of eternity. Despite any seeming appearances to the contrary, His timing of the Advent—in view of all considerations—will prove to be infinitely wise, as all mankind will eventually attest. In the end, we would not have wished this deferment to have been otherwise in the light of all the circumstances and contingencies—when viewed in the retrospective light of eternity. God knows best, and does what is best. He never errs. We can trust His wisdom and omnipotence. He will bring it to pass in the time and way best for all.

(Concluded)

♦♦

Of the
fulfillment
of God's
purposes
we can be
supremely
confident

An Alternative Way of Graduate Education

By CHARLES RANDALL

Education beyond the Bachelor's degree is of increasing importance to young people in today's sophisticated society.

Recognizing this need, Seventh-day Adventist colleges and universities have begun to implement graduate degree pro-

grams in several academic areas. Before this trend has irrevocably committed us, as a denomination, to sponsoring within our own schools a number of expensive graduate programs, and in view of the financial problems our schools already

face, I suggest we should study as many alternative ways of graduate education as possible.

Denominational sponsorship of strong student centers at a number of non-SDA universities is one method which should be explored. These centers should be open throughout the week to provide a place where students may relax with their friends. They should be staffed with people capable of intelligent counseling of the inquiring mind of today's young person, both SDA and non-SDA.

The center could perhaps even provide some rooms for students to live in. Such a program would have the following benefits:

1. The student is provided with academic facilities and a breadth of professional experience the cost of which could not be justified for our denominationally supported schools. The contact with a large number of other graduate students in a similar academic discipline is also an educationally enriching experience. Thus in most fields (with the possible exception of medicine and theology) the student at a large non-SDA university will have an opportunity for an academically better education.

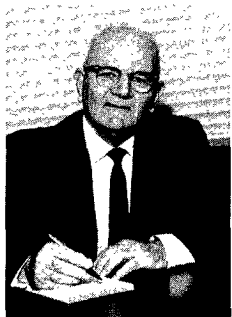
Opportunity for Witness

2. The student is placed in an atmosphere where he can witness for his faith. Many students on today's university campuses are building religious frameworks for themselves for the first time in their lives and are seeking a deeper insight into the meaning of Christianity. The success of such organizations as Campus Crusade for Christ is evidence of this interest. The presence of SDA students on a campus can contribute to the religious experience of other persons on the campus. The presence of an SDA student center can provide a place for discussion groups and social gatherings which can contribute to the religious life of large groups on the campus.

3. The cost to achieve this enhanced graduate education and witness to the university will be less than instituting even poor graduate programs in several of our own SDA universities. The salary and expenses for a center director certainly would be no greater than the salary of, say, two full-time faculty members at an SDA university. No matter how individually competent these two faculty members are, they cannot adequately staff even a single good graduate department, let alone several. The cost of the facility itself might well be met by the rental of rooms for student living quarters.

A study of this student center plan as well as other alternative procedures to provide graduate education for SDA young people should be carried out before we are committed to a large graduate program of our own (as we are now committed to the anachronism of 11 North American senior colleges in an era when all parts of North America are only a few hours apart by modern transportation). Perhaps as an additional dividend such a study will also reveal ways in which undergraduate education can be improved without excessive additional costs.

Life Sketch of Arthur Stanley Maxwell



Arthur Stanley Maxwell was born January 14, 1896, in London, England, and died November 13, 1970, after a brief but acute illness in a Mountain View, California, hospital.

Mentor of the polemics of the Advent faith as editor of the *Signs of the Times* for 34 years, he was widely known to believers all around the world. Beloved by millions of children to whom he was the "Uncle Arthur" of his ever-popular *Bedtime Stories*, he has no comparable successor. Unique and distinguished among the penmen of the Advent Movement, his tremendous literary output had an incalculable spiritual impact on countless thousands of people. The record of his more than 50 years of service to the

cause he loved provides an impressive epitaph.

After graduation from Stanborough College, Elder Maxwell joined the editorial offices of the Stanborough Press as copyreader. In 1917 he married the head proofreader, Rachel Elizabeth Joyce. Fifty years later they celebrated their golden wedding anniversary, with their four sons and two daughters doing the honors. In that half century he distinguished himself as editor, author, preacher, and church publicist. He retired at the last General Conference session.

For 16 years, 1920-1936, he edited the British periodical *Present Truth*, seven years of which period he served as manager and treasurer of the Stanborough Press. His activities at the same time included pastoring the local church, serving as religious liberty secretary of the British Union Conference, editing a health journal, and being spokesman for our delegates at the League of Nations to oppose a reform calendar inimical to Sabbathkeepers.

Initiating his literary labors at an early age, his *Bedtime Stories* found wide favor in England. After his connection with the Pacific Press he continued writing these stories until his 20-volume set in multicolor became a major sales item for our literature evangelists. With these he molded the lives and charmed the hearts of millions of children. He was a hearthside preacher to countless thousands of people in *The Bible Story*, of which more than a million 10-volume sets have been sold. He spoke to the hard-to-reach man in the street in *Your Bible and You* and *Good News for You*. He championed the cause of the church and won many to the kingdom in *Your Friends the Adventists*. Unpublished manuscripts lay on his desk when he died. Andrews University granted him the honorary Doctor of Letters in 1969.

Advent believers and churchmen of many faiths will regret his passing, along with his two daughters, Maureen Maxwell, dean of the graduate nursing program, Loma Linda University; Mrs. Jack Woosley, Sunnyvale, housewife; and four sons, A. Graham, director of religion, Loma Linda University; C. Mervyn, professor of church history, Andrews University; D. Malcolm, professor of religion, Walla Walla College; and S. Lawrence, editor, *Signs of the Times*. Spencer, a brother, long in Africa missions, and eight grandchildren also survive.

R. R. Bietz, General Conference vice-president, conducted the memorial service. Assisting were T. R. Torkelson, associate editor of the *Signs*; L. F. Bohner, general manager, Pacific Press; M. L. Venden, pastor, Mountain View church; and Raymond F. Cottrell, book editor, Review and Herald.

A touching tribute followed the benedictory prayer. A multiracial group of children from the Miramonte elementary school filed past the casket, each of them reverently laying a white carnation on a table beside the bier, arranged with "Uncle Arthur's" colorful volumes that have nurtured so many children of the world with the first soft whisperings of the Saviour's love.

H. M. TIPPETT

IN ONE of his more imaginative works, Eugene Ionesco, a French contemporary author, contends that man's basic problem concerns communication. To underline his thesis, he depicts a husband and wife, who, having long ago lost spiritual contact with each other, are now total strangers. This is the gist of a small portion of their dialog as they attempt to re-establish their relationship:

HE: Haven't I seen you somewhere before?

SHE: Possibly. I just came in on the 11:20 train.

HE: How strange! What a coincidence! I also arrived on the 11:20. My compartment was number 23.

SHE: How strange! What a coincidence! My compartment was number 23. I live on the street of the Golden Cock. Number 7.

HE: What a coincidence! I also live on the street of the Golden Cock. Number 7.

Exaggeration? Of course. Communication? Modern man doesn't understand the term, says Ionesco.

Don't conclude, however, that this lack of communication is a twentieth-

Every Man in His Own Tongue

By MARGARETE HILTS

century phenomenon. This has been both God's and man's basic problem since Adam hid himself among the trees of his Garden. The drama at the Tower of Babel intensified and put into relief the gravity of the problem. Through the ages both God and man have maneuvered to cope with the difficulty.

Far back in history, famine threatened the land of Egypt. The once fertile fields lay bare, dry, sun baked. As food supplies diminished, fear tugged at men's hearts. Stealthily, relentlessly, month after month, year after year, the famine invaded the land.

But God had prepared a man for just such a crisis. Joseph, a slave and a prisoner, was that man. Because of him, Egypt's storehouses bulged with grain. His foresight and wise planning saved the nation from disaster. And Joseph was a linguist. He knew Egyptian; he remembered also his mother tongue. "They knew not that Joseph understood them; for there was an interpreter between them" (Gen. 42: 23, A.R.V.).

Years later God called a man to head one of the most daring enterprises the world has ever seen. His task was to lead through the desert a nation of slaves, unequipped with advanced weapons of war but with the specific command to conquer a land inhabited by giants. Their leader, Moses, renounced honor and fame in Egypt to emerge the outstanding legislator of all time. Moses, too, spoke both Egyptian and Hebrew.

Nations rose and fell, and when Egypt's star had dimmed, there appeared a far more brilliant sun in earth's sky. The literary and cultural center of the whole world, Babylon, capital of the Neo-Babylonian Empire, was more glorious, more luxurious than any kingdom before it. It was a golden land, rich beyond reckoning, its palaces and gardens admired by all civilization. Daily in and out of its courts walked "men of the choicest talents, men the most richly endowed with natural gifts, and possessed of the highest culture this world could bestow" (*Education*, p. 55). In this scintillating court, amid the literary and esthetically charged atmosphere, there "was found none like Daniel" (Dan. 1:19), prime min-

FOR THE YOUNGER SET

Dean Shares His Birthday Gifts

By INEZ BRASIER

DEAN ate the last bite of his birthday cake. Then he sat still for what seemed a long time. "Daddy, is it true that the little boy down the road in that old house doesn't have a ball or a puppy or anything to play with? Doesn't he have even a little truck like mine?"

Father looked up from his paper. "It is true," he told Dean. "His daddy has been sick a long time, so they came to live in that old house."

"But, Daddy, doesn't he have even *one* thing?"

"Not one," father told him. "He did not have a birthday cake yesterday, either."

"It isn't a birthday without a cake and nice things to play with. You gave me a puppy, and grandpa gave me two puppies. And Uncle Jim gave me two balls. He said he just knew I'd lose one." Dean laughed. "I won't lose them. I know I won't."

Dean stood up beside the table. "Mother is going to town with us this afternoon, so she can't make a cake for him."

He thought a moment. "I know! I can give him one of my puppies."

"Which one do you want to give him?"

"I'll give him the black and white puppy."

Father was pleased. "I thought you liked that puppy the best."

"I do. But if I gave it to Jesus, I'd give the best one."

"So you would. What else are you giving him?"

"I'll give him one of my trucks and one of my balls. And I want to take them right away. Can I do that, Daddy?"

"Put them in the car and get the puppy dog. We will go past their home on our way to town," father said.

Dean put the truck and the ball in the car. Then he found his puppy and held it tight so it could not squirm out of his arms before he got in the car.

"Here we are," father said as he stopped the car in front of the old house. "There is the boy on the porch. Take your puppy and truck and ball to him. Mother and I will wait here for you."

Dean walked up the path to the porch. "Daddy told me you had a birthday, and I brought you my puppy. It's an awful smart puppy too." He pushed the puppy into the surprised boy's arms.

"Is it really, truly mine? Is it really? See? It likes me. It licked my cheek."

"It is really, truly yours."

Dean pulled the truck and a ball from his pockets. "These are for your birthday too."

The little boy looked at Dean. "I almost cried, but I'm a boy and mother said we must be brave so father can get well faster. And now I have *three* things to play with."

"And we'll have lots of fun playing together," Dean said as he ran to the car where father and mother were waiting.

ister of two world empires. And Daniel, too, was a linguist, master of several languages.

All these great men had long since slept when Christ Himself walked among men. But there followed Him another during the first century, a great teacher. Among the small band of Christians, Paul was the dominant figure, zealous, highly educated. "Listen to his words before the heathen Lystrians. . . . See Paul at Athens before the council of the Areopagus, as he meets science with science, logic with logic, and philosophy

with philosophy. . . . Hear him in the court of Festus."—*Education*, pp. 66, 67. These fleeting vignettes along with others graphically illustrate the distinguished literary and linguistic talents that were Paul's.

This brief résumé serves to remind us that when God had a message to give to all the inhabitants of our world, He often chose as His mouthpiece those of the highest possible literary and linguistic attainment—Joseph, Moses, Daniel, Paul. It is these men whose lives Mrs. White has chosen in her book *Education*, "lives of

great men," to represent the type of education that God wishes for His people today.

Throughout America and in foreign countries as well, students are demanding that education meet their needs. Education and society are in turmoil. We have come to a crisis and God again has a message to give to the whole world. Again He is searching for men and women to stand among the great of the earth, to lead men from despair and slavery to a glorious land of hope and freedom. And, undoubtedly, many of these men and women will be linguists.

A rather strong statement? Think back a moment.

At the beginning of the Christian Era the Spirit descended as a tongue of flame—fitting symbol of the gift of new languages given to men and women. The harvest is ripe. The hour is late. The need for action is urgent. Is this not a time for the church to revive language study? To me this conclusion is self-evident. In *Messages to Young People*, page 225, Mrs. White pinpoints the urgency: "Young men should be qualifying themselves by becoming familiar with other languages, that God may use them as mediums to communicate His saving truth to those of other nations. These young men may obtain a knowledge of other languages even while engaged in laboring for sinners. If they are economical of their time, they can be improving their minds and qualifying themselves for more extended usefulness. If young women . . . would devote themselves to God, they could qualify themselves for usefulness by studying and becoming familiar with other languages."

To say, "Young men should be qualifying themselves by becoming familiar with other languages," would be startling enough in our day when language study is being crowded out of many curriculums. But so that no one can say, I plan to build houses, so this does not include me, or I'm studying to be a nurse, a homemaker, a secretary, so this exempts me, Mrs. White makes this instruction specific. "Young men should be . . . familiar with other languages," she says, and later on, "Young women . . . could qualify . . . for usefulness by studying . . . languages."

Ellen White and Communication

One would conclude that the term "becoming familiar with" indicates more than a cursory two-year study of a language in academy and another "once over lightly" in college. But Mrs. White does not stop here. The passage keeps on getting more specific with the verb, "to communicate."

This term, "to communicate,"

SHARE

By DONALD W. MCKAY

The continued crescendo of familiar carols will reach its peak in little more than a week when Christmas will be celebrated throughout the world.

For the past month, business has been geared for this greatest of all holidays. It is the most lucrative time in all the year for businessmen, merchants, and storekeepers. Christmas profits have saved countless firms from going into bankruptcy.

Even many churches hopefully look forward to congregations that will fill their pews to capacity. Church budgets will be planned after the large offerings are collected to provide salaries of the clergy and funds for heating, lighting, and incidental expenses.

Everyone must admit, however, that Christmas is the happiest season in all the year for adults and children alike. It is the time when families and friends get together to exchange gifts.

Those who have studied the Scriptures know there is no Bible evidence for December 25 being the date of Jesus' birth. Shepherds didn't abide "in the field, keeping watch over their flock by night" (Luke 2:8) during the rainy season from early November to March.

Why, then, is December 25 observed? Centuries before the birth of Christ, pagans celebrated with feasting and revelry the birthday of the sun at the time the days began to lengthen after the sun had passed the winter solstice. Many of the customs surrounding Christmas are residua of paganism.

Despite this knowledge, true Christians most certainly should not assume an air of critical cynicism when all the world is rejoicing, some, at least, in Christ's birth. While we should unite in the objectionable features of Christmas, we must realize that this holiday affords a unique opportunity to stress the gospel of kindness and the duty of charity, especially toward the poor.

We should also make good use of the fact that at this season, most Christians' thoughts are focused on the birth of Christ. Their minds are more receptive than at any other time to absorb the deeper implications of this holiday. Many will be amazed—if you tell them—that Jesus is coming again.

Before He left this earth, the Saviour said, "I will come again" (John 14:3).

After Christ ascended, two heavenly messengers echoed this theme to the disciples: "This Jesus, who has been taken from you into heaven will come back, just as you have seen him depart to heaven" (Acts 1:11, Moffatt).*

"He is coming in the clouds and every eye shall see him," reiterated the aged apostle John from his prison isle of Patmos (Rev. 1:7, Phillips).†

Many will want to know the Bible details of how Jesus will appear to redeem those of every race and nationality who have surrendered their hearts and lives to Him.

At this Christmas season let us redouble our efforts to share the blessings of the Christmas story in its fullness with our neighbors and friends, and our loved ones. When we share our faith we are the ones who receive the greatest blessing of all.

* From *The Bible: A New Translation* by James Moffatt. Copyright by James Moffatt 1954. Used by permission of Harper & Row, Publishers, Incorporated.
† From *The New Testament in Modern English*, © J. B. Phillips 1958. Used by permission of The Macmillan Company.

brings us back to man's basic problem as Ionesco sees it, a problem that has taken on new dimensions in society and in politics. Modern literature in general gloomily portrays the tragedy that results from noncommunication, and the man in the street talks about the "credibility gap." "To communicate" implies a total understanding of the culture, the ideas, the civilization of another. Only through the medium of language does one attain this total understanding and communication.

Too many missionaries have felt that the nationals ought to learn the missionary's language, accept the missionary's culture and civilization. But this was not true in the beginning of our Christian Era. The record says: "And they were all amazed and marvelled, saying, . . . how hear we, every man in our own tongue, wherein we were born?" (Acts 2:7, 8). According to Mrs. White's instruction quoted earlier, it is the missionary who is to learn the language of the country so that all may understand in their own tongue.

One of Loma Linda University's stu-

dent missionaries was being interviewed on a local radio station. When asked, "What were the greatest difficulties you experienced?" the young man replied, "I was unprepared for life as it is lived there. I was ignorant of the culture and the language." The interviewer pressed him further: "What was the one single greatest handicap you experienced?" Without hesitation came the reply, "I didn't really know the language."

Reconsidering Priorities

Perhaps it is time for our church to reconsider priorities. Perhaps our philosophy of education needs to be restudied. We talk about preaching to the whole world, but do we comprehend what this means? If the task of the church is to go to "every nation and tribe and tongue and people" (Rev. 14:6, A.R.V.), should not one of our major concerns be to become "familiar with other languages"?

Statistics tend to indicate that the study of languages is not one of the major emphases in Seventh-day Adventist education today. According to

a recent survey of Adventist education conducted by Loma Linda University in the spring of 1968, one student in nine (one in 20 outside the Pacific Union) is studying language in the grades. The academy ratio is one to five; that of the college, one to four. If we truly believe what we preach, would the ratio be the same? Churchmen and laymen agree that as in the days of Joseph, of Moses, of Daniel, and of Paul, God has a message for our world caught in a web of disaster from which it cannot escape. All members quote without consulting the text, "to every nation, and kindred, and tongue, and people," down to the smallest tribe as the American Revised Version indicates. But how can men understand, each in his own tongue where he was born, if the church is not as concerned as it probably should be with language study?

God still seeks to communicate to man. His Spirit still goes to and fro searching out the saints, looking for a Joseph, a Moses, a Daniel, a Paul. He is still searching for linguists. ♦♦

When You're YOUNG

By Miriam Wood

AN EXPENSIVE CHRISTMAS

In Western civilization it is quite impossible to separate Christmas from the idea of gift-giving.

Some people find the association of the two ideas repugnant, as though gifts in themselves are dangerous or slightly immoral or merely undesirable for reasons not clearly understood but clearly felt. People often adopt a disparaging attitude toward the whole subject, a "Well, I know we've gone a bit overboard but . . ." or, "We thought we wouldn't do much about Christmas this year, but you know how it is . . ." as if these inanities, spoken with just the proper mixture of humility and humor, might serve to clear the way for whatever lies ahead in the realm of extravagance of one kind or another.

Very likely many Christians spend too much on Christmas, or, to be more accurate, on the human being. The latter's voraciousness, his acquisitiveness, doesn't need further documentation. Unless he is controlled by love for God and his fellow men, a person *wants*—and wants. Gift-giving, though, is a natural and most pleasing experience. Obviously people can and do show genuine love through gift-giving. Through the corridors of the centuries, loving and giving have become two sides of the same coin.

Perhaps the difficulty, if there is one, lies in the kinds of gifts that the human being selects, the unimaginative way he

approaches his expression of love. A gift, if we are to believe Madison Avenue, has to be tangible and expensive, particularly at Christmas. Whether or not you subscribe to this philosophy in your interpersonal giving, I don't know. I'm about to suggest something different for your gifts to your church this Christmas of 1970; it may turn out that these gifts will be very tangible indeed, and they may cost you a great deal, though not in the conventional sense.

First, you can give your church the gift of faith in its doctrines, and a firm resolution to fashion your life by them. There is absolutely no substitute for faith, no way to avoid the stark necessity for basing your whole future on "Thus saith the Lord." Always there will exist mysteries that the pitifully limited human mind cannot penetrate. But then, it's not necessary that it should. What is necessary is faith and works. If every young member of the Seventh-day Adventist Church gave this Christmas gift, wholeheartedly and unreservedly, what could and would happen to the spread of the gospel is a dazzling vision.

The second Christmas gift to your church that I should like to suggest is faith in its leaders. Now this one may *really* cost you something. It may carry, for you, the price tag of swallowing your own ego, of giving up that supremely delicious luxury known as criticism—and it may even cost you the ignominy of

being thought naive by your more "sophisticated" friends. Please notice that your gift of faith in church leaders doesn't mean that you'll always agree with their decisions. It simply means that you'll believe wholeheartedly in their sincerity and personal Christianity. If a leader lacks these qualities, you can safely leave his fate to the Lord, who's been handling problems of this type for some time—effectively, I might add.

Your third gift can be this: Offer yourself to your church for service in one area where you've never before served. This can involve any number of possibilities, some of them distasteful. The latter kind just may be where you're needed most. For instance, couldn't you spend whatever time is necessary each Friday in picking up stray paper, dead leaves, or any other litter that has accumulated around God's house? This gift would carry a built-in reward for you as well as all the other members in the increased atmosphere of beauty and reverence.

Other possible new (for you) areas are endless—work in a ghetto, passing out advertisements of evangelistic meetings, teaching a children's Sabbath school class. For that matter, raising your Ingathering goal might be a totally new experience.

These, then, can be your Christmas gifts to your church. I guess, on second thought, they're not so intangible, and not so inexpensive. They're inestimably valuable.



Marylou and the "Chocolate Soup"

By REVA I. SMITH

MARYLOU was an adorable but spoiled two-and-a-half-year-old when she came to stay with me for a few weeks. Her mother, my Aunt Irene, was 42 when Marylou arrived, and was, understandably, oversolicitous of this, her only child.

Aunt Irene had been called to care for her sister Ada, who was dying of cancer. Torn between Marylou and Aunt Ada, she was able to make her decision to go only when I offered to keep Marylou. The little girl would have my three youngsters to play with, and I promised to take the best possible care of her.

"You'll just have to *make* her eat, though," said Aunt Irene. "If you tell her stories, or play games with her, you can pop a bite of food into her mouth when she isn't looking. I hate to put you to so much trouble! But I could never take care of Ada and Marylou at the same time."

"Don't worry. We'll get along fine. All my children are good eaters. Maybe she'll catch it from them," I tried to reassure her.

"Well, she's different. You'll see!" she said.

The Plot Inaugurated

After her mother left, Marylou had an uproarious afternoon with Tim, Bob, and Sally. My three could hardly wait for dinner to be on the table. But I did not so much as put a plate on for Marylou. I took my husband and the children in on the plot so they wouldn't complicate matters by asking questions. As we ate, Mary-

lou looked puzzled for a few moments, then ran off and played.

At bedtime I did not give her the bottle to which she was accustomed, but told her a story and tucked her in with a kiss. (Incidentally, that was the end of her need of a night diaper.)

For breakfast Tim, Bob, and Sally had large bowls of oatmeal, glasses of milk, and applesauce. Again Marylou had no place at the table. I had decided I would not even offer her any food until she asked for it and was hungry enough to devour it.

Tim and Bob went off to school and Sally and Marylou played out in the yard. About eleven o'clock Marylou came in and opened the refrigerator door. "Auntie, you feed me. I hungwy!" she said.

"All right, Marylou," I answered. "As soon as Tim and Bob come home, we'll have lunch. Run out and play now."

Marylou looked disappointed but went back to the sand pile. Half an hour later she was back. "I hungwy! You feed me!" she begged. "I want 'tatoes. I want egg."

I took off her sandy clothes and washed her hands and face, promising her some lunch in a few minutes. Then I heated some black bean soup—a favorite of the boys—and placed five bowls and spoons on the table. By this time Marylou was fairly dancing with anticipation.

Success

Promptly at 12:10 the boys burst in, and were washed and at the table two minutes later. As I poured the soup into their bowls, Marylou eyed its dark-brown color and said, "M-m-m! Choc-wet soup!" with an enthusiasm that had to be restrained physically for the few seconds it took Bobby to ask the blessing. Then the boys stared in unbelief as Marylou greedily and noisily devoured her soup. They had never been allowed to make such noises! I just smiled and winked at them, and they seemed to accept the fact that this case was "different."

A moment later Marylou looked up with a big smile and yelled, "More! More!" I opened another can, but she could not wait for it to heat. She started dipping her spoon in Tim's bowl. This almost engendered a civil war! Then Tim philosophically handed his half-emptied bowl over to her and said, "Just give *me* a new bowl, Mom. I guess I'm not as hungry as she is. But I never thought our plan would work *that* well."

Years before, I had read a magazine article on how to handle feeding problems of this kind. But never having had this trouble with my own

children, I had always wondered if the author knew whereof she spoke. The article had pointed out that as soon as a child is convinced that it is immaterial to his parents whether he eats, he will eat as much as he is hungry for—as much as he needs. Of course, it is imperative that the parents supply the proper kinds of food.

Now I wished I could write and congratulate the writer of that article. Not only did Marylou eat brand-new (to her) "chocolate" soup, she ate everything else we set before her for the next two months. When her mother returned, she refused to believe that I hadn't fed Marylou a single bit of food. When the children finally convinced her that I was telling the truth, she wanted to know the secret. Of course, I told her of our plan. But a few weeks later, when we were invited to Aunt Irene's for dinner, there sat Marylou playing with her food, while Aunt Irene tried to poke it into her mouth.

Aunt Irene had been unable to apply our "secret," which was simply to force oneself to be completely un-

emotional about junior's eating—at least visibly in his presence (but we all know it is next to impossible to fool a child!).

If you have any reason to believe your child's health may be contributing to his lack of appetite, have him examined by a good pediatrician. Then, if the doctor can find nothing amiss, you can embark on the "Marylou" experiment with the assurance of success. But be prepared for a slightly longer struggle than I had, for it is definitely easier to be objective about another person's child than about one's own. If junior has been accustomed to receiving lots of attention for his mealtime shenanigans, he will not relinquish it without a struggle. It is merely a question of which one of you can outlast the other.

If he is allowed to eat only at mealtime, and then only as much as he wants of the well-balanced meal set before him, his needs will be met. Chances are you will find yourself hard put to *fill* his needs—and his tummy! ♦♦

"Jesus Is Near"

* * *

Tears of depression and frustration ran down my cheeks as I fought for self-control. Thoughts of my inadequacy and the fear of failure persisted in haunting my mind. I had tried so often to gain the victory over a trait that had become almost a third arm. Why my tendency to failure? Days would go by—days of summit exuberation and then, *bang!* Something triggered that third arm into instant action.

Last evening I took that special privilege to meditate—I mean *really* meditate. That is actually a gift of God. Satan is *impishly delighted* when the crunch of work and worry robs me of those golden moments I need to be alone with God.

In that very precious hour last night, I thought how often during depression, frustration, and anger I've wallowed in self-pity. "I'll take care of myself. No one cares how I feel. No one recognizes that I carry the burdens of the family. I'm not appreciated." When a loved one or friend is unkind or unwittingly makes a statement which I take wrong, instant self-pity sets in. I go down into the pit of depression, willing to be left in my misery.

I so often forget that God is there as well as on the summit. How much unhappiness and misery would be spared if pride were ignored and prayer for help were spoken! How often I run to the "pit," pulling the cover over my head. "I'll be all right, but first let me grovel in my self-pity." Climbing out takes a long time and is "murder" for those around me. The humiliation is almost too much, and ugly ego makes it even more difficult to make the steep ascent.

I ask myself, "Why don't I take God at His word? Why do I not rush to His side when my self-control fails? If I were pinned under an object, I would cry out for help. If I were having a heart attack, I'd reach for my glycerin tablets. If I were a diabetic, I'd never miss my insulin shot. Why should I not reach out to God in a moment of desperate spiritual need?"

Last night in those fearful, lonely hours I reached out for God and felt His hand on mine. The words of that familiar song were never so meaningful to me before:

"Just when I need Him, Jesus is near,
Just when I falter, just when I fear;
Ready to help me, ready to cheer,
Just when I need Him most."

Homemakers' Exchange



What is the best way to get a finicky child to eat?

► Insist on no snacks between meals—an empty stomach ensures a hungry child. Don't be tempted to let junior eat a couple of hours after breakfast, thinking he needs something since he ate so little then. It will only perpetuate the problem.

At mealtime keep a pleasant atmosphere and do not keep fuming or cajoling the child. A rule at our home is: one bite of everything served and no fussing.

For school lunches I include items the child will eat. Without supervision a child often pops unwanted food into the wastebasket and then is tempted to report he ate it. Carrot sticks, olives, whole-wheat crackers, and fruit make a better lunch than the stereotyped jam sandwich.

Let the child help prepare the food. Even a three-year-old enjoys breaking the egg or stirring a kettle with mother's hand over his. A natural pride takes over and he eats his "own cooking" with gusto. Older children enjoy helping to make the decisions in meal planning.

Last of all, don't worry and be anxious over the child. If he maintains a slow weight gain, is active physically and mentally, and resists infections and colds fairly well, he is a normal child. Your tension over the poor eating only increases his tension and his poor eating habits.

Betty Soule, R.N.
Enumclaw, Washington

► First, check the child's program to see that he's getting sufficient rest, outdoor exercise, frequent drinks of water, and lots of love and attention.

Every dish on the table should be nutritious, including dessert. Then if the child eats just five bites, every bite will build good health. Of course, the child should have no food between meals.

We encourage our children to try one bite of everything on the table, but we never ask them to clean their plates. This seems unreasonable to us and might pave the way for obesity in later life. A child may be learning to eat more than he needs when he's forced.

Kathleen M. Ekkens
Monument Valley, Utah

► I have found that allowing a child around a year old to hold a spoon while he is being fed is quite successful. The youngster is so absorbed in trying to help himself that he isn't aware of the spoonfuls you keep shoveling in.

For the older child who is fussy, it is better not to give him too much on his plate. When introducing a new food a spoonful the first time is sufficient.

Many children will not eat anything but will drink their meal instead. Allow a drink only when the child's dish is clean.

Never allow eating between meals, and even the finicky eater after a day's activities is bound to be hungry. No sweets should ever

be given to a child who does not eat a balanced diet.

Mealtime should be very pleasant. It is a time when the family should all be together. Picking on the finicky eater may be a part of the problem. When dinner is finished the table should be cleared. If the child has done poorly, his unfinished plate should reappear at the next meal. After this is done once it is rare that it will have to be repeated.

Mrs. Ken Sturm
McAfee, New Jersey

► Make a family game of the problem. Here's one example.

Set whatever is refused within easy reach from the edge of the table, then everyone gets up and starts marching around and around the table singing a nursery rhyme and clapping time.

Each time the undesired food is reached by the indisposed child, the fun, the singing, and clapping must stop. To start it again, a swallow or bite must be taken of the food, then all goes on as before. A few rounds of that dispose of the article of food rather easily.

Other times, say, "O.K., see you at supper." Cover the plate, put it in the refrigerator, and watch. Be a policeman to see that no food is eaten until the next meal. There will be pouts and complaints, of course, when he is presented with his plate of food (warmed over) from the previous meal. Usually it will be eaten by the hungry child. Then give him all he will eat within reason.

Helen O. Farley
San Benito, Texas

► The question presupposes that the question "Should a finicky child be gotten to eat?" has been answered affirmatively. Actually the two questions should be considered simultaneously.

Children are little human beings; and their dignity should be respected. If a child intensely dislikes only two or three foods, he is no more finicky than most adults who develop and exercise taste. It is grossly unfair for mother to insist that Johnny eat his peas, if she never prepares okra because father detests it. There are few if any individual foods without which one cannot live a healthful life. Often my children have tried foods for the second time after the pressure had been withdrawn and have found they liked them.

The reasons for dining-room discipline are to develop considerate and courteous habits, to assure the child an adequate and balanced diet, and to assure a pleasant time for others. These objectives should be kept in mind. It sometimes seems that parents correct and children rebel for the same reason—simply to assert themselves. If a parent shouts, exerts undue physical force, bargains, pleads, or in any other way loses his dignity, he has defeated himself; and the au-

thority-rebellion syndrome seems to intensify itself.

Carl D. Williams
Medway, Ohio

► When my daughter went through a phase of not eating we tried everything. But until we stopped worrying and fussing about it, we could induce her to eat but little. It seems that children sometimes believe they can punish parents by refusing to eat.

If the food has not been eaten by the time the family is finished, it should be calmly removed. Not a bite between meals.

Some parents pile the children's plates high and then allow them to walk away from the table with the food hardly touched. We followed the practice of giving very small helpings so that the plate was easily cleaned up, thus preventing the child's feeling he had an impossible job to accomplish; also at the same time giving him the opportunity to request second helpings. This way the idea is instilled that food is not for wasting.

Of course, there are times when an ill child refuses food, and at this time he should not be forced to eat large quantities of heavy food.

Usually, healthy children have healthy appetites, and when they refuse food for a few days, it is considered normal, and appetite is usually regained soon. I have found that giving extra vitamins helps increase appetite. A calm, quiet attitude about the whole thing is of the greatest value.

Gwendolyn Sikora
Jefferson, Texas

► When my child was growing up, she got food only at mealtime. There were no between-meal snacks to spoil her appetite. Consequently at mealtime she always ate with gusto of the food set before her. If parents would eliminate the between-meal snacks, the appetite would not be dulled. The finicky eaters I have observed have had without exception the bad habit of eating between meals.

Doris Johnson
Mountain View, California

NEXT QUESTION

Recently I saw my 14-year-old niece shoplift a small item of clothing from a large department store. Naturally I was shocked. She has been raised in a Christian home by parents who would be crushed if they knew what I had seen. I know she has a good allowance and isn't without anything she either needs or wants. I have said nothing about the incident to the girl or to anyone else. I want to help her, but I don't know where to begin.

Mind Pollution—2

TO ACT RIGHT, THINK RIGHT

Last week we commented on some of the issues raised by the report of the National Commission on Obscenity and Pornography. We noted that there are dangers in censorship and restrictive laws, but that in an unideal world, some curtailment of freedom is necessary. We also called attention to the fact that it is the most patent nonsense to believe that adults can wallow in pornography and still avoid polluting the minds and corrupting the characters of their offspring. This week we shall discuss several other questions that are being debated as a result of the commission's report.

Is it true or is it not that exposure to pornography leads to sex crimes? The commission says No. President Nixon says Yes. Von Hoffman (the *Washington Post* columnist quoted last week) says, "If [so], let the criminals be tried and punished"—a variety of the old argument: Don't put a fence at the top of the precipice to prevent people from falling; have an ambulance ready at the bottom.

We say, Whether exposure to pornography eventuates in crime is, at best, only part of the problem. To argue that pornography should not be restricted if it does not result in criminal acts, is to beg the question. This is like saying that pollution of the world's air, streams, or food supplies is acceptable as long as it does not destroy the human race. Or that so long as venereal disease goes undetected, serious efforts should not be made to prevent its spread.

To us the real issue is, Does pornography strengthen man's higher nature, or his lower nature? Does it develop a taste for the noble and beautiful, or for the base and ugly? Does it encourage man to be controlled by reason, or by impulse? Does it lead upward, or downward? Does it elevate one's mind, or degrade it? Does it purify one's language, or befoul it? In our view, anything that leads a man or woman to think or act less like a son or daughter of God is of the enemy. Anything that pollutes the mind stands condemned whether or not it leads to overt crime.

Bad Reading Corrupts

We contend that pornography pollutes the mind. We contend that what one reads or views has an effect on the character. "When the intellect is fed and stimulated by this depraved food [books that describe wicked acts], the thoughts become impure and sensual."—*Counsels to Parents and Teachers*, p. 134. "How numerous are immoral books, which lead to unholy desires, and fire the passions of the heart, and lead away from all that is pure and holy!"—*Messages to Young People*, p. 277.

Ellen White declared that as youth read books on war and bloodshed "Satan stands at their side to inspire them with the spirit of the warrior of whom they read, and . . . they are stirred up to do cruel actions."—*Ibid.*

Does Satan not also stand at the side of young and old as they read pornographic publications? Does he not endeavor to lead them from thought to act? It is nonsense to contend that exposure to impure ideas, whether through word or picture, has no lasting effect on the character. Declared God's servant: "They [many youth] desire to read everything that they can obtain. Let them take heed what they read as well as what they hear. I have been instructed that they are in the greatest danger of being corrupted by improper reading."—*Ibid.*, p. 271. (Italics supplied.) "By beholding we become changed."—*Patriarchs and Prophets*, p. 459.

We will go a step further. We believe that pornography not only pollutes the mind, it also leads to crime. Man is a suggestible being. He is stimulated by sights and sounds, by touch, smell, and taste—in other words, by "the avenues to the soul." Why did Jesus say that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28)? Partly to show that cherished sinful desires, which lack only opportunity to be translated into deeds, are nevertheless sin. But also, doubtless, to suggest that "looking" is a powerful influence.

What was it that started David toward sin? Was it not "looking"? And did not his "looking" result not merely in adultery but in murder? No wonder Ellen White has written: "We have a work to do to resist temptation. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts."—*Ibid.*, p. 460.

The context of Christ's warning in Matthew suggests lustful gazing at a person, but is it not drawing too fine a line to argue that lustful gazing at a person is forbidden but lustful gazing at filthy reading material or obscene still or motion pictures is harmless?

Man a Suggestible Being

We stated earlier that man is a suggestible being. He tends to imitate that which he envisions in his mind. If he sees the good, he tends to imitate that. If he sees evil, he tends to imitate that. Sister White understood this and used it to argue that "books on sensational topics, published and circulated as a moneymaking scheme, might better never be read by youth" (*Counsels to Parents and Teachers*, p. 133). She said that "there is a satanic fascination in such books. The heartsickening recital of crimes and atrocities has a bewitching power upon many, exciting them to see what they can do to bring themselves into notice, even by the wickedest deeds. The enormities, the cruelties, the licentious practices, portrayed in some of the strictly historical writings, have acted as leaven on many minds, leading to the commission of similar acts" (*ibid.*, p. 133). (Italics supplied.) Thus the oft-heard statement that "no one has ever been raped by a book" is merely cheap rhetoric.

We do not know what further steps, if any, government will take to control pornography. We do know what steps Christians should take. They will avoid it. They will close their minds to it. They will warn others against it.

But more. Recognizing that merely refusing to buy or view pornography is not virtue, they will occupy their minds with reading matter and thoughts that are uplifting. "Youth should read that which will have a healthful, sanctifying effect upon the mind. . . . There is much good reading that is not sanctifying."—*Messages to Young People*, p. 287. "We must prepare ourselves for most solemn duties. A world is to be saved. . . . In view of the great work to be done, how can any one afford to waste precious time and God-given means in doing those things that are not for his best good or for the glory of God?"—*Ibid.*, p. 286. (Italics supplied.) Christians must choose not merely the harmless but the worth while; not merely that which will not pollute, but that which will sanctify; not merely the good, but the best.

The apostle Peter challenged: "Gird up the loins of your mind, be sober . . . , not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner

of conversation" (1 Peter 1:13-15). And Paul added: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

"This will require earnest prayer and unceasing watchfulness. We must be aided by the abiding influence of the Holy Spirit, which will attract the mind upward, and habituate it to dwell on pure and holy things. And we must give diligent study to the word of God."—*Patriarchs and Prophets*, p. 460.

The experience of the converts at Ephesus tells us something about how people should react to the preaching of the gospel today when they are truly converted. The Ephesians made a sharp break with their old life, with their corrupt habits and practices. They even burned the evil books that formerly were their delight!

Today book burning usually is associated with anti-intellectualism. Nevertheless, we make bold to suggest that perhaps some books should be burned—books that lead downward rather than upward. "Could a large share of the books published be consumed, a plague would be stayed that is doing a fearful work upon mind and heart."—*Messages to Young People*, p. 272.

The flood of filth likely will increase in volume as the close of human probation nears. But earnest Christians will not be affected by it. Resolutely they will discard all mind-polluting reading matter, TV programs, and amusements. They will admit along the avenues of the soul only that which will sanctify. They will keep constantly in mind that soon the decree shall go forth: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (Rev. 22:11,12).

O to be like Jesus! O to be ready for His coming! "Every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3:3).

K. H. W.

THE REAL ISSUE IN EACH MAN'S LIFE

In presenting the inaugural series of theology lectures at the Nottingham Academy, Buffalo, New York, recently, David Tracy of the University of Chicago Divinity School said: "The real issue at stake for any religious inquirer in any tradition is not his relationship to a particular doctrinal tradition but *his relationship to his claim to the truth of religious experience and language itself.*" (Italics supplied.)

How true! It is possible to believe in the doctrine of the all-powerful God and yet be worried regarding one's future. It is possible to believe in an all-wise God and yet be in distress, even after days of prayer, regarding important decisions to be made. It is possible to believe in a loving Lord and yet be depressed by one's mistakes and failures.

In other words, what seems to be real and true in experience does not coincide with or verify the doctrinal truth mentally espoused. What then is really the truth about life? How does a committed Christian know that his doctrine of an all-powerful, all-wise, loving Lord is for real? Only because words in the Bible say so? Humanly speaking, we do wish at times that it were that simple. But many thousands have read the Bible, even publicly acknowledging their acceptance of its doctrines, without discovering these doctrines to be truth in their experience. Life without anxiety; life filled to the brim with enthusiasm for the Lord's work; life positive, constructive, and forbearing—all this seems to be a different world even for many Christians, a dimension either

not understood well or merely crossed off as impractical.

But life has its moments when a person needs to know for sure about his religious convictions. His peace of mind requires this certainty; his behavior pattern reflects the degree of his certainty.

Obviously, there are some matters that we do not need to know for sure. If someone asks, "How many dogs are there in the world?" you probably would reply, "I don't know." And no one is especially disturbed because you do not know for sure. You would say it doesn't matter.

Then there are areas where we may not know for sure, but we trust that someone else knows for sure. A secretary may find it interesting to know what the tappet clearance is on her automobile, but she doesn't need to know for sure as long as her garage mechanic knows for sure.

When we are asked about the diameter of the earth, most of us probably would say, "Oh, about 8,000 miles." You don't know exactly and it doesn't really matter. But for an astrophysicist or a telemetrist it is very important that he knows for sure that the diameter of the earth at the equator is 7,926.68 miles.

And for the one who may be troubled with a kidney stone, just where that stone is or how to remove it he may not know or care to know with certainty; his only hope is that someone else knows for sure, now!

Yes, there are some important matters in life that we may leave to others who know for sure. But there are some matters we must ourselves know without question or doubt if our peace of heart and general behavior are to please God. For example, is there a judgment to come where words and deeds will be replayed in high fidelity, with more accuracy and coverage than the best video tape replays? Do the dead live again? Is there power available to live like Jesus? Are we using merely poetic language when we talk about such items? How do we know for sure? To know these Biblical statements in theory is really not to know them at all. A borrowed or secondhand faith is not enough when life crunches or tumbles in, for there is no certainty in a rented faith.

Mere History or Threshold to New Life

If the Bible has not become the instrument whereby you hear what Isaiah and Paul heard, or see what Moses and John saw, then the Bible remains mere religious history instead of the threshold to a life experience that God has promised to all who hear His voice.

The only route to certainty in life is to know through experience the voice of God speaking to our soul. In the Bible He has provided the experiences of men who have heard His voice; these Biblical witnesses proclaim what God has revealed through their experience and urge all men to listen with them.

The way God relates to man is recorded in the Bible. He comes through these pages, over the centuries, as a reliable, trustworthy, all-sufficient Lord who desires, above all else, the well-being of His creation. Those who know Him today declare boldly that God is still reliable, trustworthy, and all-sufficient for all the needs of men.

Ellen White, out of her own experience, adds her witness to the Biblical writers: "Everyone needs to have a personal experience in obtaining a knowledge of the will of God. We must individually hear Him speaking to the heart."—*The Desire of Ages*, p. 363.

To the extent we study and ponder the Biblical experiences of men who found God to be their personal Lord, that much more will our own mind be in the habit of listening to the Lord speaking to us today. "As the works of God are studied, the Holy Spirit flashes conviction into the mind. It is not the conviction that logical reasoning produces; but unless the mind has become too

dark to know God, the eye too dim to see Him, the ear too dull to hear His voice, a deeper meaning is grasped, and the sublime, spiritual truths of the written word are impressed on the heart."—*Christ's Object Lessons*, p. 24.

Yes, "the real issue at stake" in any man's life is his confidence that what he believes about God is truth indeed; the truth of the Christian's religious experience is verified each time his Lord's historic witness in the Bible is revalidated in his own life.

H. E. D.

COUNTING OR WEIGHING?

According to estimates made by the Statistical Department of the General Conference, there are now more than two million Seventh-day Adventists in the world. The two-million mark was probably reached within the past three or four months.

The first million mark was attained in 1955. It took 95 years, going back to the time the church was organized, in 1860, to reach that number. The second million was reached in a mere 15 years.

To a Seventh-day Adventist who has been in the church for a long time, and who can remember when we were a half million or less, two million will perhaps seem like a lot. And he will thank God that the three angels' messages are still reaching and transforming the hearts of men.

Of course, when we think of two million Adventists in the light of the tremendous mass of humanity in the world, they are a small group. The population of the world is more than 3,632,000,000, according to figures received from the Population Reference Bureau, Washington, D.C. Of those some 930 million are Christians, 495 million are Moslems, 440 million are Hindus, and 177 million, Buddhists. The balance is composed of Shintoists, Confucianists, and various other groups. Thus, the Adventist Church is still only a "little flock." And if its influence is to be measured in terms of numbers, then the

world can certainly afford to ignore us. But whether it can, does not depend upon numerical strength.

God has had trouble getting even His own people to recognize that with Him numbers are not important; that "one with God is a majority." But, as Jonathan said to his armorbearer when they had to decide whether to give battle to a Philistine garrison, "Nothing can hinder the Lord from saving by many or by few" (1 Sam. 14:6, R.S.V.).

It should be said of Seventh-day Adventists as it was once said of the Quakers: "You don't count them, you weigh them." This was said of the Quakers, or Friends, because although they are not a numerous people—there are only about 200,000 of them in the world—their influence in certain areas has been notable. For example, for centuries they have been zealous to establish political peace on earth. Similarly, they have done a great deal philanthropically. One eminent Quaker, former United States President Herbert Hoover, did an outstanding job of helping the indigent peoples of many areas of the world following the two world wars.

Christian accomplishments and assets are not valued by Heaven statistically. God weighs the motives of His people. He places in the scales of heaven their dedication to Him, their spirituality, their integrity, their unity. He evaluates them on the basis of their moral influence in the world.

Occasionally some Adventists do some speculating about the 144,000 of Revelation, chapter 7. They wonder who exactly are in the group. They theorize as to whether the figure is to be taken as a literal or symbolic number. They wonder if it is to be regarded as including men only, "besides women and children," as the Bible commonly numbers people, or as the full count 144,000—men, women, and children?

But the important thing to keep in mind with regard to that favored group is that God is more concerned with weighing them than counting them—and us.

T. A. D.

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 IDENTIFICATION

Why do we need an identification button? Why don't we just lengthen our skirts to a modest length, take off all make-up and jewelry, modify our hairstyles, practice healthful living habits according to counsel given by Mrs. White, clean up our language and business techniques? To identify our autos, literature can be placed on the dash to be given out at appropriate times. Our neighbors should know our homes by conduct during the week, the absence of secular things on Sabbath, and our going to church and prayer meeting carrying our Bibles.

PAULINE GIVEN

Canon City, Colorado

I think the most appropriate symbol would be a replica of the angels and world used on the front of every REVIEW. This one picture is worth a thousand words. Those

not of our faith cannot help wondering about this symbol, thus giving us the opportunity to reveal the marvelous love of our God and His coming kingdom.

MOPSY LAGLE

Santa Ana, California

I think Mr. Collins has gone far too modern in his design [Nov. 5].

MARGE NYHAGEN

Whittier, California

If ever a Christian movement had a God-given symbol we have it in the three angels of Revelation 14. Alan Collins' design is striking, simple, and versatile. It arrived here in time to be used in new promotion material for the New Gallery, Regent Street, London, currently receiving a new look.

VICTOR HALL

Watford, Herts, England

LIFE IN PERSPECTIVE

The new feature story, "An Ill Wind" [Oct. 15], was very much appreciated by our family. We lost many of our earthly possessions in an accident while moving. It gives one an opportunity to realize that life and character are of more value than material things.

I am reminded of *Testimonies*, volume 5, page 151, where we are advised to remember the poor, forgo some of our luxuries and

even comforts, and to cut down our material possessions.

COLEEN LEE

MEDITATION—A LOST ART?

Whatever happened to the art of meditation? In this freeway speed of modern life there is so little time for meditation and prayer. If we feel the music has no message for us, why not use these few precious moments to "be still and know," instead of being critical.

MRS. AUDRAY R. JOHNSON

Denver, Colorado

KINDRED SPIRIT

I appreciate the REVIEW more and more—especially its letters to the editor. I find a kindred spirit and knowledge among many people I will never meet on this earth.

MRS. ELIZABETH BARTLETT

Azusa, California

A WEEKLY COMMENTARY

How much we need old-time Christianity in this modern world. I know the REVIEW is helping to sound a positive note here. The REVIEW makes a good Bible commentator too. It would be interesting to see the commentary that Bible topics in past REVIEWS would make.

LOUIS A. NELSON, JR.

Orange, Mass.

SO THIS was the needy mission field. So this was the field for which we had been giving hard-earned dollars for so long. So this was Fiji—the field in which pioneers such as Stewart, Dyason, Gander, Peacock, Lock, and a host of others had labored. When these men had made strong appeals for this field at camp meetings I was but an ardent admirer of these powerful, fascinating mission-field preachers. Now I was here, in the mission field itself. This was the real thing.

We surveyed the exotic surroundings, but particularly our "new" home. We had to smile. We had just left a new brick home in Avondale, Australia. This house was somewhat different. It had six of its walls lined with boards, that was all; the bathroom had three levels of rough-laid concrete; the stained enamel bath was on iron legs standing defiantly against a tin wall; the kerosene bath-heater was apparently living on its laurels, which had faded long ago; the ceilings of the house had an interesting undulating topography; and the nails on the walls—well, the pioneers certainly had nails if nothing else.

And yet, what more could one expect for a house that had suffered the agonies of three difficult transportations? Many of the buildings in the field were not much better off; some were decidedly worse off. One school I

entered was filled with happy children, who gave me expansive white smiles in a background of shining brown eyes. But they stood up at their desks all the time, for the simple reason that there were no seats. Another school in a more central position was in a sad state of disrepair, and closure was threatened by the education department. And another, and another.

But what more should I say about this needy field lost in the great Pacific? There were so many things to wonder at in this new environment that we began to wonder whether God's arm had become a little shortened, His ear a little heavy over this part of His property.

A Surprise Packet

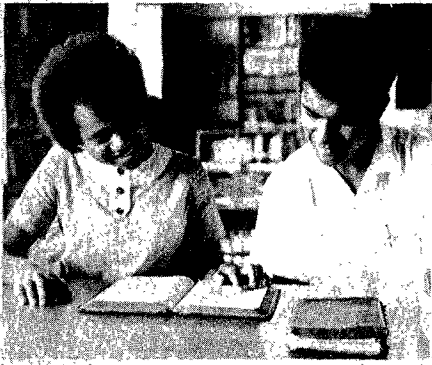
We wondered for about two years. Then one day there came a surprise packet. There arrived in the mail for the college library (I was librarian) two books, which got us thinking. At face value they weren't worth much. The covers of one were in pretty poor condition; the pages were marked, and some of the corners folded. A few minor stains did not enhance the books' appearance. They were just plain old and well used. But in real value they were worth two fortunes, the fortune each of Pastor and Mrs. J. E. Fulton, who had given all that they had for this needy field. And the two books were their two Bibles, their guides while they had labored together with God in this faraway mission



Lanieta Ligabalavu (left) and Moape Vuloaloa, Fijian youth, hold Bibles used by Pastor and Mrs. John E. Fulton, who were early workers in Fiji.

Between the Leaves

By W. J. DRISCOLL



Parents and grandparents of Lanieta and Moape worked with the John E. Fultons.

field of Fiji. Precious volumes indeed; sent to Fulton College by Mrs. Eric Hare.

It was not what was on the lines of these two Bibles that meant so much to us. We had the same in our own Bibles. What was written between the lines spoke many more volumes. And it was written explicitly for us to read, written on little bits of paper and tucked between the leaves, written on the back page of the Bible itself with a firm, steady hand about 70 years ago as a message for us today. And, of course, those writings must have challenged and encouraged their own dear hearts during those struggling years.

These messages brought to us a new dimension on our present life, in the light of the past. Just a few gleanings will make this clear, first from Mrs. Fulton's Bible:

"The burden that we bear for Christ's sake, the willingness of

our service, the completeness of our surrender—this is the measure of our love for Him, and of our success in service.

"The one who is the most easily tempted, and is most inclined to err, is the special object of His solicitude."—*Education*, p. 294."

"With every truly converted soul the relation to God and to eternal things will be the great topic of life."—*The Great Controversy*, p. 463."

"The very first step in approaching God is to know and believe the love He hath for us; for it is through the drawing of His love that we are led to come to Him.

"The vast majority of Christians are useless. The most of the Lord's battalion belong to the reserve corps. The most of the crew are asleep in the hammocks. The most of the metal is under the 'hull.'" —T. DeWitt Talmadge."

"This Book [the Bible] contains the mind of God, the state of man, the way of salvation, doom of sinners and happiness of believers. Its doctrines are holy; its precepts are binding; its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe and practice it to be holy. It contains light to direct

you, food to support you and comfort to cheer you. . . . Read it **slowly, frequently, prayerfully**. It is a mine of wealth, a paradise of glory, and a river of pleasure."—*The New Standard Alphabetical Indexed Bible*."

Some well-meaning person sent a post card to "Dear Brother and Sister Fulton," on the back of which was a poem entitled "The Refiner's Fire." I hope it came at the right time; not when they were right in the fire. Eric Hare's appealing book *Fulton's Footprints in Fiji* vividly reveals the fire trails these dear souls blazed and walked. Going a whole year without pay for the cause they loved so well is no mean sacrifice.

The Refiner's Fire

The Refiner's fire! In Suva Vou, God guards jealously a little plot of ground in which Georgie Fulton rests, dust mingled with dust, in the sure and certain hope. In life Georgie was such a little fellow alongside of his tall dad. Nine years of age, happy, talkative, mischievous—a normal boy until disease suddenly cut him down. Many tears must have been shed at this sad funeral—tears of sacrifice, tears of confidence in God, tears that God has recorded, tears that will not go unrewarded. I thought of this farewell when I read the poem. I hope it brought the comfort it intended.

es of an Old Bible

Our four children are all alive, loved, and well. Georgie's parents loved him no less, I'm sure.

A few pages farther on in this beloved Book is an outline study on the resurrection. The closing text is Romans 8:34: "It is Christ that died, yea rather, that is risen again." Obviously the Fultons' faith was founded, not on material things, but in the Master Himself. In whom else would they dare found it when facing the loss of a year's wages and a little boy?

At the back of Mrs. Fulton's Bible are 14 pages of really priceless quotes. It seems that she carefully selected this material, and having proved its worth, wrote it into her Bible. Here are three selections that must have provided a strong incentive to push on, in God's way, and without wondering or questioning why.

"*Consecration.* I am willing to receive what Thou givest; to lack what Thou withholdest; to relinquish what Thou takest; to suffer what Thou inflict; to be what Thou requirest; to do what Thou commandest.

"*Admonition.* Don't go through life looking for trouble, for faults, for failures, or for the crooked, the ugly or deformed. Don't see the distorted man—see the man that God made. Just make up your mind at the very outset of life that you will not criticize or condemn others, or find fault with their mistakes or shortcomings. . . . Go through life looking for the good and the beautiful instead of the ugly. . . . It is just as easy to set your face toward the sunlight as toward the shadow. . . . Hold to those things that give pleasure, that are helpful and inspiring, and you will change your whole way of looking at things. . . .

"*How to Be Happy.* Let no day pass without personal secret communication with God—take counsel from the Word—put away all bitter feelings—have on your heart some person—own your Saviour before others—say a kind word and do some kind deed—guard well the door of your lips."

The Life That Counts

The more I contemplate these wonderful words of wisdom, the more I am astounded at their perennial universality for the good life, the more abundant life, the life that counts. Mrs. Fulton must have been a constant help to her husband, a shepherdess indeed! Her writings and clippings enclosed in her Bible are mute testimony to this. Right at the back of the Bible is a little clipping by Francis de Sales: "'Accept God's will entirely, and never suppose that you could serve Him better in any other way. . . . Make friends of your

trials, as if you were always to live together. . . . When you cease to help yourself eagerly, God will help you.'"

I was ceasing to wonder at my own environment, my own temerity. Pastor Fulton's Bible does not contain as many extras as his wife's, but the poetry and pieces are just as interesting and in a special way reflect this great man's true nobility. A large portrait of him hangs in our college library. I shall quote just one or two meaningful pieces from his Bible.

"'We do not need feverish excitement, but that courage which is born of genuine faith.'—*Testimonies*, vol. 6, p. 475."

"'Life holds no privilege so precious as that of giving the life in service for humanity.'—MRS. D. TAYLOR, of China Inland Mission."

"'It's easy enough to be pleasant

When life flows along like a song,
But the man worth while is the man
who will smile

When everything goes dead
wrong;

For the test of the heart is trouble,
And it always comes with years,
And the smile that is worth the
praise of earth

Is the smile that shines through
tears.'"

Tears, wrong, dead wrong—here was a man who suffered all these in patience. Genuine faith, industry, service for humanity—here was a man beloved of God and his fellow men, a man who knew by experience the leading of the Lord. He had nothing to fear except as he forgot. And here was I, reaping some of the benefits from his work—benefits with faults, yes, because of the human variable, but benefits nevertheless.

I must confess that I did begin wondering again. I thought differently though—this time on a wider perspective. I thought of that intrepid prophet John the Baptist. John, like Elijah, was of like passions as we are, and he more than wondered. "There were hours when the whisperings of demons tortured his spirit, and the shadow of a terrible fear crept over him."—*The Desire of Ages*, p. 216. He had been true to his Master to a fault. The fault? "John had been bitterly disappointed in the result of his mission," and he questioned whether he was in the right movement.

It is hard to imagine such a man questioning the work of God, but he did. And the longer he was chained down with fetters and fears, the more he questioned. Why didn't his Cousin, the Messiah, the Great Deliverer, the Mighty Miracle-worker, bring about that deep-seated work of repentance and a return to the Lord? He couldn't understand. Even his own disciples

were harboring unbelief in regard to Jesus. And so with a heavy heart, he sent a message to Jesus, asking, "Art thou he that should come, or do we look for another?"

Poor John! How could he look for another? Jesus' love for this pastor who had baptized Him welled up within His breast. "John," He said, "you have nothing to fear except as you shall forget that 'the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached unto them.'" Jesus then added a personal touch, a tender rebuke. "John," He pleaded, "yours is the blessing if you cease to wonder, if you accept God's will for you where you are, if you don't find in Me a stumbling block."

It was enough. John was satisfied with the message. He read between the lines. He remembered the prophecies. Perfect love casts out all fear of the future. A little later his head was served up on a charger to satisfy a dissolute woman. But in the future the Saviour Himself will serve John at the marriage supper of the Lamb. What a day of wonder that will be!

Up From My Reverie

I came out of my reverie suddenly and became acutely conscious of the present. I too had questions. That was nothing to be alarmed about. It is a law of human nature to wonder, to question. Only the naive would deny this. But now I was seeing something that helped me see things a little clearer and draw nearer to my fellow men, and nearer God.

Around the compound were milling nearly 300 students from all over the sprawling Pacific—New Hebrides, New Guinea, the Cooks, Tonga, Samoa, Gilbert and Ellice Group, Tahiti, and Fiji itself. The college had just turned 21 as an alma mater for the youth of the Pacific. And into its sacred halls these youth with vision, youth more precious than the golden wedge of Ophir, were still coming. Some of them were third-generation Adventists—Tay, Corliss, Israel, and Fulton himself had baptized their grandparents. They were picking up the work where their forefathers had laid it down. The call of God for evangelists, teachers, clerks, lay workers, agricultural scientists, was being answered by these dedicated youth. And some were there who were newly converted. They had been ostracized by their families because of their denial of tradition and acceptance of truth. It was a thrill to see them all, talk and work with them, and teach them. And all was made possible by the persevering pioneers who had the faith to see what I was now seeing.



Samuel Ramento, layman of the Northern Luzon Mission, climbs the rocky cliffs of a Batan island to conduct a Bible study.

PHILIPPINES:

Layman Wins Converts on Stormy Batan Island

The Batan Islands, which belong to the Philippines, lie in the Luzon Strait, about halfway between Taiwan and the Philippine island of Luzon. More typhoons strike these islands than any other part of the Philippines, and throughout the year winds and strong currents make navigation between the islands very dangerous, and to a large degree cut them off from the rest of the world.

The islands' inhabitants are forced to live on sweet potatoes and other root crops because other crops, when they are attempted, are carried away by the winds and rain.

Desiring to evangelize the Batan Islands, the students of the Northern Luzon Academy, in the North Philippine Union, decided to raise funds to send a layman volunteer to the islands. They pledged 80 pesos, and a worker pledged 100 pesos a month.

With 180 pesos a month available for a salary, the Northern Luzon Mission began to look for someone who would be willing to take the gospel to the 10,300 people of the stormy Batan Islands.

Samuel Ramento a layman, volunteered to go. To do so meant leaving his wife and his two-and-a-half-year-old boy and six-month-old daughter. The rough and dangerous seas did not permit their going with him, and kept him from visiting his family for months at a time.

Mr. Ramento hoped to use a tent for public meetings, but the strong winds made this impossible. He therefore turned to house-to-house evangelism, and found it an effective way to work. At this writing, 11 have been baptized as a result of his efforts.

One of the 11 baptized had taken ministerial training from another denominational school. Now he plans to enroll in our Seventh-day Adventist college and then go back to preach his new-found faith to his own people in the Batanes dialect.

TODD C. MURDOCH, *President North Philippine Union Mission*

LIBERIA:

United Nations Inspector Praises Konola Academy

Konola Academy in Liberia has recently been receiving food items such as bulgur wheat, flour, vegetable oil, and sugar from the World Food Program, a division of the United Nations.

Finding bulgur wheat useful for our dietary needs, we approached World Food for additional supplies. This interested the administrators greatly.

Recently the director of the World Food Program in Liberia brought a United Nations inspector to look over our program, largely because of our use of bulgur wheat, which we use to make such food items as gluten to serve our students.

This man asked a number of questions regarding our food service and the nature of our educational program. Then he asked to see our facilities.

He was shown the beginnings of our new cafeteria and expressed the opinion that we are headed in the right direction. After seeing some of the cakes that the baker had made, he asked whether they were made with flour supplied by World Food Program. He was assured that they were. Then he saw some whole-wheat shortbread coming out of the oven. Again he asked whether this was made from World Food Program flour. He was told that it was made from their bulgur wheat. He tasted this bread and re-

marked on the good flavor. He was then shown some cinnamon rolls. Again he asked, "Was this made with our flour?" Again, he was assured that it was.

He stated: "It is fantastic what you people are doing with this food. Other schools are saying that they cannot use the provisions given them, but look at this and taste this! It was worth our 60-mile trip up from Monrovia just to see this."

The director of the World Food Program in Liberia has informed me that this inspector has made a report in Europe of what Konola Academy has been doing. The director also stated that he wants us to go to Monrovia to demonstrate to some of the other schools how this food can be used economically.

FRED WEBB
Principal, Konola Academy

AUSTRALIA:

Sydney Sanitarium Begins New Building Program

Work has begun on a new building for the Sydney Sanitarium and Hospital, Sydney, Australia, which has been in operation for 70 years. Unsuitability of the old building for extension and for modern medical needs contribute to the need for the new structure.

The Sydney Sanitarium and Hospital has ranked high in its educational standards for nurses and has contributed greatly



New Church Dedicated in Ceylon

A new Seventh-day Adventist church was dedicated recently at Chilaw, Ceylon. More than 240 attended the dedicatory service. B. F. Pingho, president of the Ceylon Union, preached the sermon. The church history was read by the pastor, R. Aranze. Four former pastors participated in the service.

B. F. PINGHO
President, Ceylon Union

to denominational service. In 1969 a sanitarium graduate gained first place in the New South Wales state examination, and in 1970 the class as a whole ranked among the highest in the community.

Currently there are more than 100 sanitarium-trained nurses in denominational medical ministry in Australasia and the world field.

H. E. CLIFFORD, M.D.
*Medical Superintendent
 Sydney Sanitarium and Hospital*

Brief News

AUSTRALASIAN DIVISION

✦ The South Pacific mission vessel *Le-lao*, undergoing a refit in the New Hebrides, has been assigned to the Fiji Mission for further service. Walter Ferris, a certified deep-sea captain, has been invited to come out of retirement to take the vessel from the New Hebrides to Fiji.

✦ Plans have been approved for the erection of a new Canberra (Australian Capital Territory) National church on the site where their present church hall stands.

✦ R. A. Anderson and his wife are in Australia on a personal visit to their homeland from Loma Linda, California.
 M. G. TOWNEND, *Correspondent*

FAR EASTERN DIVISION

✦ Theodora Djagia, an Indonesian who recently received her Master's degree in medical-surgical nursing from Loma Linda University, has been appointed director of nursing at Rumah Sakit Advent (Bandung Mission Hospital) in Bandung, Indonesia. Miss Djagia replaces Lois Wilson, who has held the position since 1966 and will continue to work at the hospital.

D. A. ROTH, *Correspondent*

WEST AFRICAN UNION

✦ Eight men were baptized in one of the prisons in Accra, Ghana, on Sabbath, October 3. For more than a year S. A. Armah, office manager at the Advent Press, and V. K. Adams have been conducting a branch Sabbath school and baptismal classes in the prison every Sabbath. Another group of prisoners and several of the prison officers have enrolled in a new baptismal class.

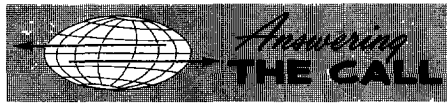
THORVALD KRISTENSEN, *President*

JAPAN MISSIONARY COLLEGE

✦ The board of Japan Missionary College voted on October 26 to name the extension division the Academy of Continuing Studies. The present classes in that division are offered on campus and in a number of neighboring cities.

✦ A valuable archeological collection of pottery, bones, and stone instruments ranging back to the oldest periods in Japan were recently donated to the college by T. Oguro.

R. E. KLIMES, *President*



Alvin Crawford, staff, Sandia View Academy, Corrales, New Mexico, from Union College, Lincoln, Nebraska.

Oscar Mathison, staff, Sandia View Academy, from Thunderbird Academy, Scottsdale, Arizona.

Harold McKay, district pastor (Minnesota), formerly pastor (Upper Columbia).

James Neergaard, ministerial intern (North Dakota).

Alan Pierce, ministerial intern (Iowa), from Pacific Union College.

Laverne Schlehuber, staff, Sandia View Academy, from Walla Walla College.

James Simpson, staff, Sandia View Academy, from Thunderbird Academy.

R. W. Stumph, ministerial intern (North Dakota).

L. Dwight Taylor, stewardship secretary (Kansas), from Inca Union Mission.

Weldon Treat, ministerial intern (North Dakota).

Hermínio G. Vences, secretary of Spanish work (New Jersey) and pastor of Perth Amboy and Elizabeth Spanish district, formerly pastor of Spanish church, Denver, Colorado.

Robert Wagerle, teacher, Sandia View Academy, from Riverside, California.

David W. Wolkwitz, assistant pastor, Central church, Kansas City, Missouri, formerly secretary-treasurer and PR secretary, Upper San Francisco Mission, East Brazil Union.

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

David Charles Taylor (SMC '66), returning as MV and temperance secretary, Inca Union, Lima, Peru, and Mrs. Taylor, nee Doris Ann McGhinnis (SMC '66), left Miami, Florida, September 24.

Johnny Durant Johnson (AU '54; University of Illinois '56), returning as pastor at the Adventist Hospital, Ile-Ife, Nigeria, Mrs. Johnson, nee Ida Adelaide Clemmons (AU '48), and daughter, left New York City, September 24.

Orval R. Scully (PUC '44), returning as director of the OFASA (SDA Welfare Service), Chile Union Mission, Santiago, Chile, Mrs. Scully, nee Bertha Jean McKim, and two children, left Miami, Florida, September 25.

Harold J. Jump (AU '51), returning as pastor Bombay church, Western India Union, Bombay, India, and Mrs. Jump, nee Edith Hermine Charbonnier (AU '50), left San Francisco, California, September 27. Their three children left San Francisco August 30, going to Singapore to attend the Far Eastern Academy.

Robert L. Heisler (PUC '58; AU '59), returning as president Minas Mission, Minas Gerais, Brazil, Mrs. Heisler, nee Anita Joan Engel (PUC '56-'57; SHS&H School of Nursing '59), and three children, left Los Angeles, California, September 27.

James F. Ball (AU '63), returning as Bible teacher SDA Secondary School, Yele, Sierra Leone, Mrs. Ball, nee Patricia Elaine Chase, and four children, left Buffalo, New York, September 27.

O. Kenneth Scheller (PUC '59; AU '61), returning as district director and pastor SDA Mission, Koror, West Caroline Islands, Mrs. Scheller, nee Shonie Del Hall, and two children, left San Francisco, California, September 28.

Bert Elkins (WWC '46; AU '61), returning as president Ecuador Mission, Guayaquil, Ecuador, Mrs. Elkins, nee Louise Anderson (WWC '46; AU '61), and two children, left Miami, Florida, September 29.

Ezra L. Longway (Lancaster Junior College '18), returning as general field secretary Far Eastern Division, Singapore, and Mrs. Longway, nee Inez Ruth Miles, left San Francisco, California, September 29.

Winston T. Clark (PUC '46), returning as secretary of the Far Eastern Division, Singapore, and Mrs. Clark, nee Helen Florence Bergherm, left San Francisco, California, September 30.

Leland R. Shultz, returning as printer in Advent Press, Christiansborg, Accra, Ghana, Mrs. Shultz, nee Joyce Alberta Kincaid (PVS School of Nursing '56), and two children, left New York City, September 30.

Mrs. Homer L. Bissell, nee Juanita Maxine Croxton, and daughter, Marcia, left San Francisco, California, October 5. They will rejoin Mr. Bissell who left August 25, and is MV secretary and secretary of education for the East Indonesia Union Mission, Manado, North Celebes.

Belinda B. Bader (AU '64), to be treasury office worker in Far Eastern Division, Singapore, of Lacombe, Alberta, left Vancouver, British Columbia, October 12.

Francis R. Scott (AUC '46), returning as pastor Colombo church, Ceylon, and Mrs. Scott, nee Catherine Deloris Dunham, left San Francisco, California, October 13.

Mary Lucile Small (LSC '62; LLU School of Medicine '66), to be physician Giffard Memorial Hospital, Nuzvid, India, of Los Angeles, California, left Los Angeles, October 14.

Russell M. Spangler (AU '64), to be Bible teacher Japan Missionary College, Chiba-ken, Japan, Mrs. Spangler, nee Eleanor Joan Samograd (Canadian Union College '59), and two children, of Ottawa, Ontario, left Los Angeles, California, October 16.

Donald L. Folkenberg (CUC '67), returning as secretary-treasurer South Kenya Field, Kisii, Kenya, Mrs. Folkenberg, nee Lois Alvina Waxter (CUC '65; American University '67), and son, left New York City, October 19.

Theodore G. Sample (UC '48), returning as secretary-treasurer Antillian Union Mission, and Mrs. Sample, nee Wanda Lazell Johnston (SUC '41), left Miami, Florida, October 20.

Ernest E. Wheeler (AUC '51), to be lay activities and Sabbath school secretary, Pakistan Union, and Mrs. Wheeler, nee Leona Gertrude Raver of Madison, Wisconsin, left Seattle, Washington, October 20.

H. W. Bedwell (WWC '41), returning as field secretary Far Eastern Division, left San Francisco, California, October 20. Mrs. Bedwell plans to follow in January, 1971.

(Continued on page 24)

A Layman's Impressions of the Autumn Council

By WALTER M. OST, M.D.

It was my privilege during the 1970 Autumn Council to witness the processes of the church as it deliberates to evolve policy, to maintain its fiscal responsibilities, and to cope with new problems or emergencies as they arise. It would be impossible for me to give a full report of that meeting, so I shall give some random observations as seen through the eyes of a layman who was attending such a meeting for the first time.

Perhaps I should observe first that all delegates seemed to be robust and healthy. Also, it was a relief to be where

the atmosphere did not reek of tobacco smoke as have many non-Adventist meetings I have attended.

The session and committee meetings were conducted in an orderly manner and presided over by competent chairmen. Never did a delegate seek recognition to speak who was not granted his request. On occasion, the chairman would list several names of those who wished the floor. He then called on them in the order that they had indicated their desire to speak. Never once did anyone speak harshly or disparagingly concern-

ing any person or subject under discussion.

All sessions and committee meetings were opened and closed with prayer. A devotional period was held at the beginning of every day, and good meetings they were.

There was no semblance of "kingly power." The chairman manifested great patience and willingness to listen to all views, even when some presentations seemed longer than necessary. The chairman allowed some sessions to end without finishing an item under discussion because he felt that there were still others who had not had opportunity to voice their views. If anyone feared to speak because he did not agree with one whom he considered his superior, I was unable to detect it.

Never have I observed a session proceed with such a complete absence of frivolity and such a determination to do and to finish the business on the agenda.

Be assured, my fellow laymen, that the leadership of this denomination is very much in earnest in its determination that the third angel's message, which we all love and support, shall be given with all urgency. It was obvious that the desire of those in attendance was that Jesus should soon come. The entire thrust of our leaders is in this direction.

It is my prayer that we as laymen shall come behind in no way; that we may repent, reform, and be revived from above. When this happens we will join with the leaders of this church and stand by their sides in giving this message its last appeal to our dying world.



President Richard Nixon Lauds Adventist Hospital

President Richard Nixon talked about his impressions of Seventh-day Adventists during a brief interview with Robert W. Carr, a 1970 Loma Linda University graduate at the Riverside, California, airport the day before the general election.

During the interview the President referred to the Adventist hospital in Burma. This hospital has now been nationalized. "I remember it as one of the finest hospitals," the President stated. On the President's left is Victor V. Veysey, member-elect for the House of Representatives.

Mr. Carr also talked with Tricia Nixon (left) about the work done by the Adventist Collegiate Taskforce for underprivileged children in Ontario, California.

The interview was made for Loma Linda University's radio station, KLLU.

JERRE IVERSON

Public Information Officer, LLU

Atlantic Union

★ Narcotics Education, Inc., recently sponsored a booth at Providence College, Rhode Island, during a congress of 6,000 Catholic educators. Posters and displays were used to portray the problems with drugs, alcohol, and tobacco. *Listen* magazine was prominently displayed, reports George C. Peterson, publishing secretary of the Southern New England Conference.

★ Union Springs Academy played host to more than 600 people at a conference-wide youth rally on October 24. One hundred and thirty-four youth took part in the day's program. Richard Neil, M.D., a Seventh-day Adventist physician from Harrisville, New York, was the featured speaker.

EMMA KIRK, Correspondent

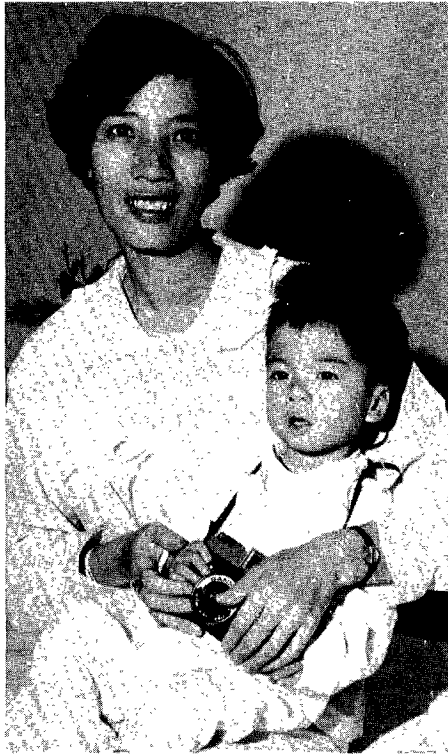
Central Union

★ Six persons from two families were baptized recently as a result of meetings held in Rifle, Colorado, by Ken Schelske, the church pastor.

✦ Five new members were added by baptism to the Topeka, Kansas, Seventh-day Adventist church on October 10. The baptism was conducted by the church's pastor, Fred Schultz.

CLARA ANDERSON, *Correspondent*

Columbia Union



Hong Kong Mother, Child Have Open-Heart Surgery

Lai Lai Han, a Chinese widow, and her two-and-a-half-year-old son, Jimmy, of Hong Kong, were suffering from congenital heart defects. In November open-heart surgery was performed at the Kettering Memorial Center to correct Jimmy's condition. Ten days later Lai Lai Han had the same operation. In both cases treatment was successful, and they will return to Hong Kong shortly.

Lai Lai Han first came in contact with Seventh-day Adventists when a physician doing house-to-house missionary work visited them. Bible studies followed. Subsequently, the doctor discovered the condition of the mother and child. Following correspondence between Dr. Kelvin Hon, internist of the Hong Kong hospital, and J. Russell Shawver, Kettering Memorial Hospital administrator, arrangements were made for the two to be brought to the hospital. Transportation and other expenses were shared by the Dayton, Ohio, District of the Fraternal Order of Eagles, and by private contributions arranged in Hong Kong by Dr. Harry W. Miller.

RICHARD J. BARNETT
Communications Officer
Kettering Memorial Hospital

Lake Union

✦ The 130-member South Flint Seventh-day Adventist church was dedicated on October 3. Participating in the service were conference executives Robert D. Moon, Leonard G. Wartzok, and John Hayward, with the present pastor, Paul Gates.

✦ The Glendale church in Indianapolis, Indiana, concluded a spiritual renewal lecture series led by M. Donovan Oswald, conference ministerial secretary, with the baptism of 21 people. Members newly added will join either the Glendale or Cicero churches.

✦ N. R. Dower, ministerial secretary of the General Conference, and District Pastor T. J. Rasmussen, concluded a Better Living Crusade in Lapeer, Michigan, with a baptism of seven persons. Church members are now visiting nearly 100 interested families in Lapeer, Otter Lake, and Im-lay City, and are giving Bible studies in 69 homes. A follow-up baptism is planned for December 12. While Elder Dower was in Michigan, he also conducted a Week of Prayer in the Lapeer church school and one at Adelphian Academy.

GORDON ENGEN, *Correspondent*

Northern Union

✦ The Keene, North Dakota, church MV Society sponsored booths at the McKenzie County Fair in Watford City and the New Town fall festival recently. Exhibits featured educational materials on the topics of alcoholism, smoking, and drug abuse. Plans are being made to hold a Five-Day Plan in the area.

✦ Five persons have been baptized as a result of evangelistic meetings conducted in St. Cloud by Minnesota Conference evangelist, S. L. McPherson.

✦ Students of Maplewood Academy, Hutchinson, Minnesota, gathered \$2,097.32 during their annual Ingathering field day recently.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Eighteen-year-old Nathaniel L. Burden, Jr., of the Vallejo Berea church, has been awarded a four-year \$20,000 scholar-



Layman Missionary Ends Stint on Alaskan Island

Harry B. Fry (right), pictured with members of the Gambell, Alaska, Adventist church, recently ended a two-year stint as a voluntary missionary in the village, on the island of St. Lawrence. Mr. Fry, who is an Alaskan layman, served unpaid; only his shelter and food expenses were furnished by the Alaska Mission.

The villagers of Gambell have known of the third angel's message for nearly 30 years, but Mr. Fry is the first missionary to live year-round with them. Four persons have asked for church membership as a result of Mr. Fry's work.

RONALD BREINGAN
Director, Alaska Village Programs



California Keys to Health Series Wins 189

Six series of Keys to Health and Happiness conducted in the Northern California Conference have been attended by 598 non-Seventh-day Adventists and 356 Adventists. During the series conducted in Tracy (from left) Reuben A. Hubbard, conference evangelist, Dr. Willard C. Fisher, and Harold M. Keehnel participated in a question series.

One hundred and ninety-eight non-SDA's graduated from the six series. Of these, 83 have been baptized. Twenty-nine of these have been added to the Fairfield church, which had only 30 members when the classes began there. Sixteen have been added to the Sebastopol church.

L. E. FLETCHER

PR Secretary, Central California Conference

ship to the Carnegie-Mellon Institute of Technology in Pittsburgh, Pennsylvania. He plans to major in nuclear physics and psychology.

† N. Clifford Sorensen is the Pacific Union's new associate superintendent of education. He will be primarily responsible for secondary education.

† Ninety-one persons have been baptized by Samuel D. Meyers, following a seven-week crusade in south central Los Angeles. Pastor Meyers has baptized 134 so far this year.

† Layman Wilbur Silver and his wife are giving 80 Bible studies weekly in Susanville and Greenville, California.

† Honolulu Seventh-day Adventists held a dinner recently at which Senator and Mrs. Hiram L. Fong were guests of honor. Senator Fong has done much to assist Adventists in postal reform legislation with regard to labor unions.

† A Health Education School for youth is conducted at the Watts Adventist Community Service Center. Working with Director Lorenzo Paytee is Manzoor Massey, a student at Loma Linda School of Health.

† An Inner-City Center for Spanish-speaking residents has been opened in East Los Angeles.

SHIRLEY BURTON, Correspondent

Southern Union

† William J. Winter, M.D., pathologist of Hialeah Hospital, Florida, has been elected chief of staff.

† John Hancock, General Conference MV secretary, conducted the fall Week of Prayer services at Forest Lake Academy, Maitland, Florida. The theme for the week, which ended November 13, was "Prepare for Eternity."

† W. O. Coe, president of the Florida Conference, reports a net gain of 204 baptisms for the third quarter of this year, bringing the total conference membership to 12,428.

OSCAR L. HEINRICH, Correspondent

Southwestern Union

† Nine persons were baptized in Sapulpa, Oklahoma, in October following an evangelistic series conducted by Cyril Miller, secretary of the Southwestern Union Conference.

† The Gonzales, Louisiana, church was

first in the Arkansas-Louisiana Conference to report a Silver Vanguard victory for 1971. The goal of \$1,925 was reached Sabbath, October 24.

† The Arkansas-Louisiana Conference reports an enrollment of 640 in its elementary schools. This is the largest number of students ever enrolled.

J. N. MORGAN, Correspondent

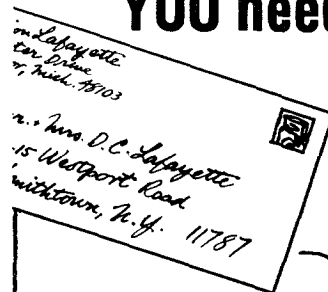


Baton Rouge, Louisiana, Church Burns Mortgage

The 500 members of the Baton Rouge, Louisiana, Adventist church celebrated its dedication day recently by burning its mortgage. Participating in the ceremony were (from left): C. M. Nilson, church treasurer; E. Frank Sherrill, Arkansas-Louisiana Conference president; B. E. Leach, Southwestern Union president; P. I. Nosworthy, Arkansas-Louisiana Conference secretary.

V. L. HEGLUND, Pastor

How to get the Zip Codes YOU need



1. When you receive a letter, note the Zip in the return address and add it to your address book.

2. Call your local Post Office or see its National Zip Directory when you're there.

3. Local Zips can be found on the Zip Map in the Yellow Pages.



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From Home Base to Front Line

(Continued from page 20)

Berthold H. Stickle (PUC '38), returning as treasurer Southern Asia Division, and Mrs. Stickle, nee Alice Elizabeth Hoen (PUC '38), left Washington, D.C., October 21.

Robson S. Newbold, M.D. (AUC '36; AU '39; LLU '43), to be physician and surgeon at Seoul Sanitarium and Hospital, Seoul, Korea, Mrs. Newbold, nee Isabel Agnes Stewart, and daughter, Carol, of Old Lyme, Connecticut, left Los Angeles, California, October 22. A son, Scott, left New York City, August 23, for Singapore to attend school, and a daughter, Jean, plans to leave Los Angeles, November 15, for Manila, to attend school.

Franklin C. Ordelheide, D.D.S. (LLU School of Dentistry '68), returning as dentist in the Guam Mission Clinic, Agana, Guam, and Mrs. Ordelheide, nee Sharon Roberta Steinke (LLU School of Nursing '68), left Los Angeles, California, October 24.

Mrs. William J. McHenry, nee Aimee Lillian Brown (PUC '39), returning to Poona, India, where Elder McHenry is serving as YPMV secretary of the Southern Asia Division, left San Francisco, California, October 25.

Mrs. Ivan D. Higgins, nee Phyllis Charlotte Borrowdale (PUC '52), returning to New Delhi, India, where Elder Higgins is president of the Northwestern India Union, left Chicago, Illinois, October 27.

Arthur Willard Weaver, M.D. (PUC '58; LLU School of Medicine '52), for relief service as physician in Karachi Hospital, West Pakistan, and Mrs. Weaver, nee Natalie Jeanne Wheeler, of Northville, Michigan, left Detroit, Michigan, October 27.

Clarence Ing, M.D. (LLU '31), relief physician Port of Spain Community Hospital, Trinidad, West Indies, of Monterey Park, California, left Miami, Florida, October 28. Mrs. Ing and daughter plan to go at a later date.

Clarence S. F. Ing, M.D. (LSC '59; LLU '63), to be ophthalmologist at Bella Vista Hospital, Puerto Rico, Mrs. Ing, nee May Chan (LLU Laboratory School '63), and four children, of Monterey Park, California, left Miami, Florida, October 29.

Marion S. Brown, M.D. (LLU School of Medicine '42), for relief service as physician in Karachi Hospital, West Pakistan, of Parkersburg, West Virginia, left Pittsburgh, Pennsylvania, October 30.

Marion Miller (WS&H '47; CUC '51), to be director school of nursing Giffard Memorial Hospital, Nuzvid, India, of Takoma Park, Maryland, left Los Angeles, California, October 30.

Pedro de Jesus (AUC '57; Clark University '70), to be district pastor West Puerto Rico Conference, Puerto Rico, and Mrs. de Jesus, nee Julia Manzano, of South Lancaster, Massachusetts, left New York City, November 1.

James Arthur Twing, M.D. (LLU School of Medicine '49; University of Southern California '55; Universidad Autonoma de Guadalajara '62), to be physician at Heri Hospital, Kigoma, Tanzania, Mrs. Twing, nee Ethel Louise Hall, and Elizabeth W. Twing, mother of Dr. Twing, of Lake Orion, Michigan, left New York City, November 3.

C. O. FRANZ AND EDWIN GIBB

Adventist Volunteer Service Corps and Other Workers

David Lee Hardwick, to be assistant pilot-mechanic in the Bolivia Mission, Beni, Bolivia, of Roseburg, Oregon, left Miami, Florida, September 29.

Eunice Rock, to be a teacher in Japan Missionary College, Chiba-ken, Japan, student missionary (OC), of Huntsville, Alabama, left Los Angeles, California, September 29.

Tom H. Gammon, to serve as teacher in DaNang, Vietnam, Adventist Student Volunteer Corps worker, of Berrien Springs, Michigan, left San Francisco, California, October 6.

Martha J. Klusman, to be a teacher in Monrovia Junior High School, Liberia, West Africa, student missionary (PUC), of Little Norway, California, left New York City, October 8.

Ronald Roy Cook, to be ministerial worker in Madang Mission, New Guinea, and Mrs. Marilyn Jean Cook, student missionaries (PUC), of Fresno, California, left San Francisco, California, October 11.

C. O. FRANZ

Obituaries

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

ALEXANDER, Augusta Fitch—b. Oct. 28, 1885, Charleston, S.C.; d. Sept. 14, 1970, Plant City, Fla. A sister-in-law, Rose Adams, survives.

AMS, Adam, Jr.—d. Oct. 5, 1970, Orlando, Fla., at the age of 62. Survivors are his wife, Irene; and two daughters, Marilyn and Diane.

ANDERSON, Sadia—b. Sept. 23, 1900, Ewarts, S.D.; d. Aug. 28, 1970, Los Angeles, Calif. Survivors are her husband, Walter J.; three sons, Marshall, Raymond, and Edgar; and a sister, Lydia James.

BACON, Le Ora Nickell—b. Jan. 15, 1897; d. April 17, 1970, Colorado Springs, Colo. Survivors are one daughter, Christina Johnson; four sisters, Velma Houtsma, Margaret Robb, Grace Ford, and Minnie Fortner; and five brothers, John, Clayton, Lee, Fay, and Glenn.

BALDWIN, Wilton Oakes—b. May 16, 1910; d. Sept. 26, 1970, Sonora, Calif. He began in the educative ministry of the church in 1932 as a teacher. The next year he served as principal at the St. Helena Sanitarium School and then as dean at Lodi Academy. During the other years he served as educational superintendent in Southeastern California, the Far Eastern Division, and the Oregon Conference before joining the staff of the Pacific Union Conference 11 years ago. Survivors are his wife, Ruth; a son, John T.; and a daughter, Ann Marin.

BARROWS, Carroll Sumner—b. Sept. 2, 1891, Irasburg, Vt.; d. Oct. 4, 1970, Riverside, Calif. Survivors are his wife, Dora; and two sons, H. Wayland and W. Frank.

BAUGH, Bonnie J.—b. Aug. 23, 1892; d. Sept. 8, 1970, St. Cloud, Fla. Survivors are two sisters, Florence and Lexie Gould.

BECK, George Carl—b. Oct. 14, 1886, Bavaria, Germany; d. Sept. 14, 1970, Kansas. After graduation from the Clinton German Theological Seminary in 1926, he began his ministry in the Upper Columbia Conference, and served as an ordained minister until 1952.

BENTLEY, Ray C.—b. July 1, 1913, Calistoga, Calif.; d. Oct. 9, 1970. Survivors are his wife, Irene Robson; daughter, Patricia Post; son, Douglas; and mother, Mrs. Ethel Bentley.

BENTON, Elmer G.—b. July 18, 1880, Belden, Mich.; d. July 15, 1970, Newaygo, Mich. Survivors are two sons, Burt and Ronald; and three daughters, Evelyn Howe, Ruby Anderson, and Beulah Johnson.

BOBST, Flossie Buttons—b. March 23, 1886, Topeka, Kans.; d. Aug. 13, 1970, Chula Vista, Calif. Survivors are two daughters, Bessie Watson and Gladys Haglund; and two sons, Fred and Robert Bobst.

BOUCHILLON, Lela Wilson—b. Feb. 26, 1876, Bulloch County, Ga.; d. Sept. 18, 1970, Greenville, S.C. A niece, Mrs. W. H. Upchurch, survives.

BROOKS, Victoria M.—b. in Louisiana; d. Aug. 23, 1970, at the age of 90. Survivors are daughters, Elsie Fraley, Mrs. Harry Lee, and Mrs. Jack Wilkinson; stepsons, Rayford and Ted; and sister, Mrs. Albert Aucoier.

BROWN, Edith M.—b. April 17, 1902, Bedford, Mich.; d. Sept. 20, 1970, Battle Creek, Mich. She was a former worker at the Battle Creek Sanitarium. Survivors are her husband, Harmon Russell; two daughters, Mrs. Leland DuBois and Mrs. Robert Ort; and three sons, Richard Ben, Elder William R., and Clifford D.

BUCKNER, Harry W.—d. Sept. 10, 1970, Battle Creek, Mich., at the age of 67.

CHRISTIANSEN, Ruth Edna—b. Sept. 24, 1896, Almond, Wis.; d. Sept. 30, 1970, Napa, Calif. Survivors are her husband, J. Earl; and two brothers, Merle and Donald Mathe.

CLARKE, Nola—b. June 7, 1884 in South Carolina; d. Oct. 1, 1970, Miami, Fla.

COOK, Daisy Harris—b. April 7, 1884, Rogers, Ark.; d. Aug. 27, 1970, Rogers, Ark. Survivors are a daughter, Evelyn Boldman; and three sons, Robert, Orville LeRoy, and Howard Ocheltree.

COOPER, Daisy Bell—b. Dec. 15, 1879, Trinity, Texas; d. Sept. 23, 1970, Houston, Texas. Survivors are two daughters, Betty Mackeen and Mrs. P. C. Bankhead; and one brother, W. R. Reynolds.

GRANDALL, Ella—b. Aug. 11, 1906, Elm Creek, Nebr.; d. Sept. 18, 1970, Los Angeles, Calif. She served as medical librarian of the Loma Linda University Medical School for 14 years. Survivors are her husband, Judge Howard Grandall; her mother, Mrs. Sarah Johnson; seven brothers and six sisters.

DANNENBURG, Maria—b. in 1881, Germany; d. Aug. 11, 1970, Kansas City, Mo. Survivors are a niece and nephew who live in Germany.

DIBBLE, Louise T.—b. in 1890, Columbus, Ohio; d. Oct. 7, 1970, Miami, Fla. Her husband, Edward, survives.

DOBSON, Mattie K.—d. Aug. 21, 1970, Lake City, Fla., at the age of 87. Survivors are two sons, Steve and Eddie; and a daughter, Mrs. E. P. Mikell.

DOHNER, Frances G.—b. Nov. 23, 1880, Meigs County, Ohio; d. Aug. 16, 1970, Doylestown, Ohio. A daughter, Mary Burton, survives.

DONNELLY, Fannie Irene—b. Oct. 2, 1888, Granby, Mo.; d. Oct. 7, 1970, Kansas City, Mo. Survivors are her husband, James; and one brother, Kit Vickrey.

DOW, Beatrice Irene—b. March 17, 1909, Ottawa County, Mich.; d. June 20, 1970, in Calif. Survivors are three daughters, Mrs. John Platiro, Mrs. Noel Luker, and Mrs. Douglas Todd; two sons, Robert and Donald; and her mother, Mrs. Bertha Bliss.

DYER, Edna Ruth—b. Jan. 23, 1898, New Vienna, Ohio; d. Sept. 25, 1970. Survivors are her husband, Joe; two daughters, Betty and Jane; and two stepchildren, Joy and Bernice.

DYSON, Lloyd E.—b. May 12, 1895, Thomson, Ill.; d. Sept. 21, 1970, Kansas City, Mo. Survivors are his wife, Emma; one son, Lloyd P.; and two daughters, Joan Burvill and Kathryn Camaron.

EROH, Mary C.—b. Aug. 17, 1886, Weatherly, Pa.; d. Sept. 26, 1970, Hazleton, Pa. Survivors are her husband, Ralph A.; two sons, Edwin W. and Mark; and four daughters, Agnes R., Alice Stewart, Cleo Vaughn, and Mary Rawson.

ESZTON, George—b. Feb. 6, 1890, Hungary; d. Aug. 25, 1970, Miramar, Fla. Survivors are his wife, Susan; and son, Joseph.

FIELD, Clarence Stewart—b. Nov. 21, 1899, Mt. Vernon, Ohio; d. Sept. 26, 1970, Mesa, Ariz. His denominational service began in 1923 as a teacher in our academies and colleges. His last years of full service were at Berrien Springs, Mich. His wife, Veva, survives.

FISCHER, Jacob Kari—b. Sept. 5, 1886, Odessa, Russia; d. Sept. 16, 1970, Loma Linda, Calif. Survivors are his wife, Marie; daughter, Delma; sister, Katherine Neuharth; and brother, Philip.

GILSTRAP, Pearl M.—b. Jan. 2, 1889 in Alabama; d. Sept. 23, 1970, Miami, Fla. One son, John W., survives.

GUNN, Norma LeClaire—d. Aug. 31, 1970, Madison, Wis. at the age of 81. Survivors are two sons, Norman F. and John Marshall; and four daughters, Edith Mae Pophal, Ruth Marie Kuna, Kathleen Arany, and Dorothy Allison.

HANKINS, David Herbert—b. Feb. 22, 1900, Glenwood, Ark.; d. July 27, 1970. Survivors are his wife, Jessie; two sons, David E. and Lonnie; and four daughters, Mrs. A. J. Owens, Mrs. George A. Bronson, Gwendalyn German, and Darla Jean Inman.

HAYES, Claude—b. Aug. 17, 1899, Rensselaer, Ind.; d. Sept. 1, 1970, Kettering, Ohio. A daughter, Marjorie Hilderbrandt, survives.

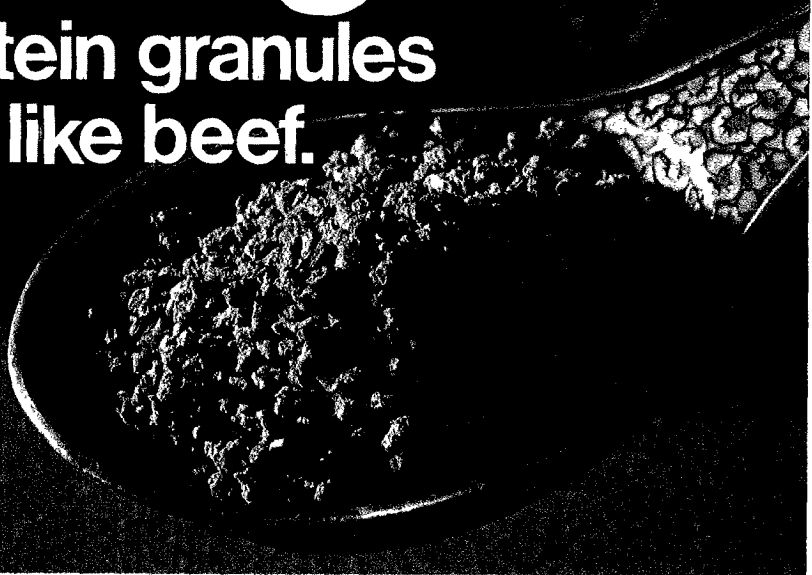
HEILMAN, Don A.—b. Nov. 21, 1895; d. Aug. 2, 1970. Survivors are his wife, Alma; and daughter, Donna Jean Nickum.

HORN, Jeanne Hillegonda—b. Oct. 28, 1905, Delft, Netherlands; d. July 28, 1970, Haifa, Israel. After her training as a nurse, she married Siegfried H. Horn in Djakarta in 1933. The Horns were missionaries to the Netherlands East Indies at the outbreak of World War II, and she endured the lack of communication and almost complete uncertainty of the six and one-half years of her husband's internment in Sumatra and India. This summer after a visit with relatives in the Netherlands, she continued on to Israel to join her husband. She died suddenly midway on her first tour of the Holy Land, and interment was in Haifa, Israel.

HOWARD, Jerry D.—b. Aug. 7, 1942, Kansas City, Mo.; d. Oct. 10, 1970, Independence, Mo. Survivors are his wife, Linda Easter; son, Brian; parents, Mr. and Mrs. Robert Howard; sister, Mrs. Floyd Luker; and grandparents, Mr. and Mrs. Emil Suppenbach and Mrs. Olivia Howard.

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HYDE, Annie—b. Feb. 13, 1904, Brunswick, Ga.; d. Sept. 17, 1970, Riverview, Fla. Survivors are two sons, Louis Lee, Jr., and Eugene R.; her mother, Estella Sauerbier; and two brothers, Charles and Henry Gordon.

JACOBSEN, Ora Lucretia—b. April 12, 1879, Georgetown, Wis.; d. Sept. 30, 1970, Glendora, Calif. She served as a Bible instructor for the Iowa, Nebraska, Wyoming, and South Dakota conferences, and later as a literature evangelist in the Iowa Conference. Survivors are three daughters, Elva Estelle, Florence Viola Cotte, and Edith Lenore Reich; and two sons, Leland Talbert and Alvin Clair Jacobsen.

KIESZ, Katherine—b. April 15, 1861 in South Russia; d. Oct. 2, 1970, Lodi, Calif. Survivors are six sons, Elder John, Elder Arthur, Philip, Walter, Harley Elmer, and Fred; and one brother, Pete Wagner.

KINCHEN, Carl Clemons—b. April 1, 1888, Kaufman, Texas; d. Sept. 17, 1970, Athens, Texas. One daughter survives.

KINCHEN, Sula John Hermanson—b. June 11, 1896, Malakoff, Texas; d. Sept. 17, 1970, Athens, Texas. Survivors are four nieces and one nephew.

KING, Stephenia M.—b. Nov. 6, 1892, Port Smith, Ohio; d. Oct. 17, 1970, St. Helena, Calif. Survivors are her husband, John; and daughters, Sylvia Barker and Martha Wight.

KISTLER, Silvia May—b. May 9, 1914, Newton Falls, Ohio; d. Aug. 17, 1970, Ravenna, Ohio. Survivors are her husband, Raymond E.; son, Dallas; and mother, Mrs. Lavinda Powell.

KLEIN, Jacob Henry—b. Dec. 15, 1893; d. Oct. 1, 1970. He was connected with Walla Walla College for a number of years, retired from Harris Pine Mills in 1964, at which time he became head custodian of the new Walla Walla College church. Survivors are his wife, Rose Ruth; a son, Carroll Paul; and three daughters, Myrlene Finch, Miriam Strobel, and Audrey Klein.

LAMBERT, Ina Louise Stanfield—b. Feb. 17, 1915, Versailles, Mo.; d. Oct. 15, 1970, Kansas City, Mo. Survivors are her husband, Paul; and two sons, Louis Brunson and Robin Brunson.

LARSON, Ellis Wayne—b. April 13, 1921, in Missouri; d. Sept. 6, 1970. Two sons, Lawrence and Ralph, survive.

LENTZ, Samuel U.—b. Nov. 10, 1891, Barron Hill, Pa.; d. Oct. 15, 1970, Bridgeton, N.J. Survivors are his wife, Louise; two sons, Robert A. and Samuel, Jr.; two daughters, Dorothy Manyuld and Mrs. Francis Born; two stepdaughters and one stepson.

MEAGER, Fannie A.—b. July 25, 1895, Mechanicsville, Ohio; d. July 24, 1970, Wadsworth, Ohio. Survivors are her husband, Clarence; son, Elder Norman Meager; and daughters, Maxine Roberts and Leona Mills.

MELTON, Lucy—b. April 23, 1868, Unionville, Mo.; d. Sept. 17, 1970, Kansas City, Mo. Survivors are a son, Clarence; two daughters, Ethel Short and Orba Ferguson; and a brother, John L. McGee.

METZGER, Harry Lawrence—b. Dec. 4, 1894, Rochester, Ind.; d. Sept. 18, 1970, Battle Creek, Mich. Survivors are his wife, Evelyn; one son, Richard A.; a stepson, Dr. Glen Purdham; a stepdaughter, Mrs. Donald Warren; a sister, Anna Wright; and brother, Irving.

MILLER, Vernon John, M.D.—b. March 15, 1918, Milwaukee, Wis.; d. Oct. 4, 1970, Riverside, Calif. Survivors are his wife, Nina; a son, Ted; two daughters, Mimi Miller and Ilda Krenmler; his father and mother, John T. and Wilhelmina Miller.

MONDICS, Harold Dietrich—b. April 7, 1914, Bronx, N.Y.; d. Sept. 30, 1970. He and his wife taught church school in the Potomac Conference for several years. In 1962 he moved to Eaton Rapids, Michigan, and served as custodian of Storybook Acres. Survivors are his wife, Margaret; three daughters, Maretha Hambrick, Susan Willis, and Nancy Hardy; three brothers, his father, stepmother, and two step-sisters.

MONTGOMERY, Nellie Mable—b. April 21, 1888, Phillipsburg, Kans.; d. Aug. 22, 1970, Ardmore, Okla. She served with her husband, Elder Roy P. Montgomery, in Borneo and later in the West Indies. Following their return to the States Elder Montgomery served for 18 years as president of a number of conferences, pastor in Dallas, Mineral Wells, and Cleburne, Texas. Survivors are one son, Dr. Marvin; and two daughters, Phyllis Simmons and Leora Rankin.

MOONEY, Sarah Janet Wood—b. June 28, 1880, New York, N.Y.; d. Sept. 28, 1970, New York, N.Y. Survivors are five daughters and two sons.

MOORE, Bessie White—b. Oct. 28, 1881, Sutton, Vt.; d. Aug. 22, 1970, Loma Linda, Calif. Survivors are four sons, Leon A., Lawrence W., Austin E., and Ralph C.; and two daughters, Blanche Alexander and Esther Luehr.

PARKS, Mary Della—b. Oct. 4, 1877, Ellisville, Miss.; d. June 28, 1970, Laurel, Miss. Survivors are three daughters, Laura P. Barnes, Mrs. J. B. Creel, and Mrs. S. F. Smith; and three sons, Joseph C., W. E., and Dan W.

PHILLIPS, Inez—b. March 21, 1880; d. Sept. 5, 1970, Mount Vernon, Ohio.

RAMEY, Rebecca Susan Bishop—b. Feb. 28, 1881, Lawrence County, Ky.; d. Sept. 8, 1970, Columbus, Ohio. Survivors are five sons, Dr. Leonard, Logan, Lawton, Oly, and Lesta; one sister and two brothers.

RAY, Hobart—b. June 30, 1898, in Illinois; d. Sept. 16, 1970, Flint, Mich. Survivors are three brothers, Willard, Maurice, and Morton.

RIZZO, Frank Anthony—b. April 5, 1891, Armentea, Italy; d. Oct. 13, 1970, Brooklyn, New York. He was a successful literature evangelist for six years. Survivors are his wife, Elvira; daughter, Frances DeLillo; and sons, Daniel and Richard.

SHANKELTON, Jennie M.—b. April 29, 1892; d. Sept. 22, 1970. Her husband, Roy, survives.

SHARP, Arzelia—b. Feb. 21, 1888, Monroe County, Mo.; d. Sept. 26, 1970, Trenton, Mo. Two sons, Delmar and John, survive.

SHAW, Mattie J.—b. Oct. 13, 1893, Ripley, Ohio; d. Aug. 12, 1970, Homestead, Fla. Survivors are her husband, Floyd; son, Howard; and daughter, Ruth Strange.

SILVESTRI, Frances—b. Aug. 10, 1902, in Italy; d. Oct. 3, 1970, Glendale, Calif. Survivors are two sons, Vincent and Samuel; and a daughter, Dolores Guzman.

SLUSSER, John George—b. Feb. 3, 1893, Navarre, Ohio; d. Sept. 29, 1970, Torrance, Calif. Survivors are his wife, Lola; two sons, Gale and James; and a daughter, Janis Blackburn.

SNELL, Rex C.—b. April 1, 1901, Muncie, Ind.; d. Oct. 2, 1970, Miami, Fla. Survivors are his wife, June; a son, Robert; and a daughter, Cindy Farculis.

SOYK, Lorraine Ann—b. March 17, 1946, Anchorage, Alaska; d. Oct. 14, 1970, Madison, Wis. For the past three years she served as an office secretary in the Wisconsin Conference. Survivors are her parents, Mr. and Mrs. Jack Freese; and brother, Mark Soyk.

STEVENS, Pearlce C.—d. Aug. 14, 1970, Benton Harbor, Mich., at the age of 78. Survivors are her husband, Pierce; and three children.

STEWART, Clara Ruth—b. May 15, 1893, Florence, Ind.; d. Aug. 28, 1970. Survivors are two sisters, Mary E. Todd and Naomi Murrell.

TOMERASSEN, Theron L.—b. April 12, 1898, Mable, Minn.; d. Sept. 18, 1970, Vienna, Austria. Survivors are his wife, Jeannette; three sons, Theron, Warren, and David; and one daughter, Ardith N. Hanson.

WELLMAN, Lee E.—b. July 16, 1877; d. Aug. 28, 1970, Brooksville, Fla. He served in Jamaica as a missionary, was ordained in 1906, and soon became vice-president of the East Caribbean Conference. After returning from the mission field he served as a pastor in Wisconsin and Michigan, and later became Sabbath school and home missionary secretary of the Carolina Conference, Bible teacher at Madison College, and then principal of Grayville Academy. He retired from the ministry because of poor health, studied optometry, and for 22 years practiced optometry. Survivors are his wife, Amber; and three sons, Edwin, Clarence, and Wallace.

WELTY, Clifford Franklin—b. Aug. 17, 1903, Gordon, Texas; d. Aug. 27, 1970, Pine Bluff, Ark. Survivors are his wife, Amelia; a son, Zane; a daughter, Melba Faye Arnold; a stepson, Herbert, Jr.; and a stepdaughter, Mrs. Wendell O. Olson.

WILKES, Delana Louise—b. July 28, 1968, Hollywood, Fla.; d. Aug. 31, 1970, Hollywood, Fla. Survivors are her mother, Louise Wilkes; two brothers, Michael and Patrick; and three sisters, Angela and Lynn Wilkes and Julia Wlodzyga.

WILKINSON, Zona Loucer Cox—b. Oct. 24, 1915, Russell, Iowa; d. Oct. 2, 1970, Forsyth, Mo. She was in charge of a section of the bindery at Pacific Union College for 16 years. Survivors are her husband, Lyle; one daughter, Mrs. Ray Woolever; her parents, Mr. and Mrs. Earl Cox; and a brother, Hollis Cox.

WILLIAMS, Carrie Lavon—b. March 30, 1901, Heaven, Okla.; d. July 18, 1970. Survivors are her husband, Tommie Lee Loyd; a son, Eugene; and a daughter, Helen Birth.

WINTER, Mary—b. Feb. 19, 1891, Marion, Kans.; d. July 17, 1970, Oklahoma City, Okla. A son, Marvin, survives.

WYNN, Joseph J.—b. July 22, 1893, Olean, N.Y.; d. Oct. 18, 1970, Sonora, Calif. Survivors are his wife, Lela; two stepsons, Earl and Herman Mold; and two stepdaughters, Dorothy Wano and Madeline Mier.

YOST, Nancy Colver, M.D.—b. April 8, 1917, Battle Creek, Mich.; d. Oct. 26, 1970, Los Angeles, Calif. Survivors are four daughters, Cheryl Hathaway, Kathryn, Josephine, Brenda; and a son, Benton.

ZOLBER, Arthur R.—b. April 8, 1890, Newaygo, Mich.; d. June 5, 1970, Craigmont, Idaho. Survivors are his wife, Mary Alice; a daughter, Nina Aldrich; and a stepson, Donald Dustin.

WANTED for shipment to missions: books, Bibles, magazines, quarterlies, pictures, tracts, and other missionary material by James Allen, Rt. 2, Box 264, Kingstree, S.C. 29556.

Send in a continuous supply of *Review, Insight, Guide*, to Mountain View College Library, P.O. Box 87, Iligan City, P.I.

WANTED: A continuous supply of *Modern Views to Health, Behold the Man, Alone With God, God's Commandment-keeping Church Today, The Faith of Jesus, hymnal, Counsels on Diet and Foods, The Ministry of Healing, I Became a Seventh-day Adventist, I'd Like to Ask Sister White, Reflections on Love and Marriage*, tracts, Bibles by Pastor Peter Amoaeng, SDA Mission; P.O. Box 22, Kintampo B/A, Ghana, West Africa.

T. Khual Khan Khup, H. No. Regd 140, Lawi Bual Qr., P.O. Tiddim, Falam District, C.S.D., Burma, needs memory verse pictures in a continuous supply. U. Tun Maung, SDA Mission, 469 Bayintnaung Road, Toungoo, Burma, desires *Review, Guide*, and *Signs*.

Send German and Arabic tracts as well as English literature in a continuous supply to Irvine D. Sabido, Guinea Grass, Orange Walk, British Honduras. Youth literature especially desired.

WANTED: A continuous supply of Christian Home Calendar, *Signs, Listen, Liberty, Life and Health, These Times, Message, Review, Good News for You, Your Bible and You*, and other denominational books, by Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo B/A, Ghana, West Africa.

Send a continuous supply of old Bibles to Idamea Melendy, *Review* and *Herald*, Washington, D.C. 20012.

WANTED: Missionary literature in a continuous supply to the following: Severiano M. Tubia, Mayo, Mati, Davao Or., P.I.; Leila Durias, West Visayan Mission, Box 241, Iloilo City, P.I.; Pastor P. S. Manatad, East Visayan Mission, P.O. Box 68, Tacloban City 1-246, P.I.; Osias Telin, Ketcharaw, Agusan del Norte, P.I.; S. J. Balansag, Northeastern Mindanao Mission, Butuan City, P.I.; Emmanuel Adjepong, Seventh-day Adventist, Old Tuabeni, Ashanti, Ghana, West Africa; B. S. K. Amoako, SDA Mission, Techimantis, Ghana, West Africa.

Pastor Paul Rambharose, P.O. Box 66, Port-of-Spain, Trinidad, needs *Listen, Smoke Signals, Alert, Activities, The Winner*, and other temperance literature.

Send Chinese, Japanese, and Greek missionary literature to G. Johnson, 2758 Forbes St., Victoria, B.C., Canada.

General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.)

Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Board of Directors will be held at 6:30 p.m. on Tuesday, January 26, 1971, at Riverside, California. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.

CHARLES O. FREDERICK, Secretary

Photographs Wanted

The Oklahoma Conference desires photos of former presidents Chester McReynolds (1899-1932) and Andrew Nelson (1905-1909). The conference wishes to borrow photos of these men only long enough to have copies made for display in the conference building. Conference officers would be grateful if any reader having photos of these men, or knowing someone who does, would contact them, Address 4735 NW. 63d Street, Oklahoma City, Oklahoma 73132.

NOTICES

Literature Requests

[Weight limit for printed matter to the Philippines: 6 lbs. 9 oz. each parcel, tied or open-ended; postage approximately \$2.00].

Send *Guide, Primary Treasure*, and *Little Friend* to Lipa Adventist Elementary School, c/o Miss Naome Bedica, Lipa City, P.I.

Send *Primary Treasure, Guide*, and *Little Friend* to Lopez Adventist Rural School, c/o Miss Soledad Imperio, Lopez, Quezon, P.I.

WANTED: A continuous supply of *Signs, Life and Health, Review, Good News for You, Your Bible and You, God and Evolution, Smoke Signals*, Spirit of Prophecy books, songbooks, Bibles, prophetic charts, filmstrip cassettes, *Primary Treasure, MV Kit*, visual aids, flannelgraphs, *Guide*, and other materials by T. J. Osorio, Bambang, Nueva Vizcaya A-704, P.I.

The Sunny Hill School, P.O. Box 441, Kuching, Sarawak, East Malaysia, is urgently in need of Bibles for student use, and of Bible textbooks and religious books.

Church Calendar

Ingathering Campaign	November 14, 1970-
	January 2, 1971
Thirteenth Sabbath Offering (Inter-American Division)	December 19
	1971
Soul-winning Commitment	January 2
Church Lay Activities Offering	January 23
Liberty Magazine Campaign	January 16-23
Religious Liberty Offering	January 23
GO Emphasis	January 30
Gift Bible Evangelism	February 6
Church Lay Activities Offering	February 6
Faith for Today Offering	February 13
Christian Home and Family Altar Day	February 20
Christian Home Week	February 20-27
Listen Campaign	February 27
Tract Evangelism	March 6
Church Lay Activities Offering	March 6
Sabbath School Visitors' Day	March 13
Spring Mission Offering	March 13

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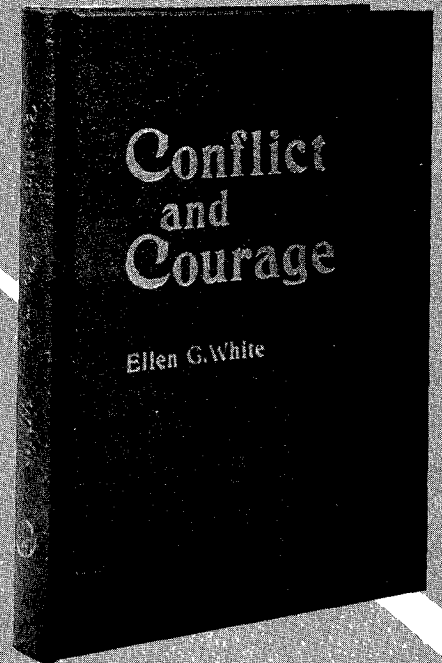
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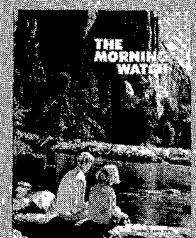


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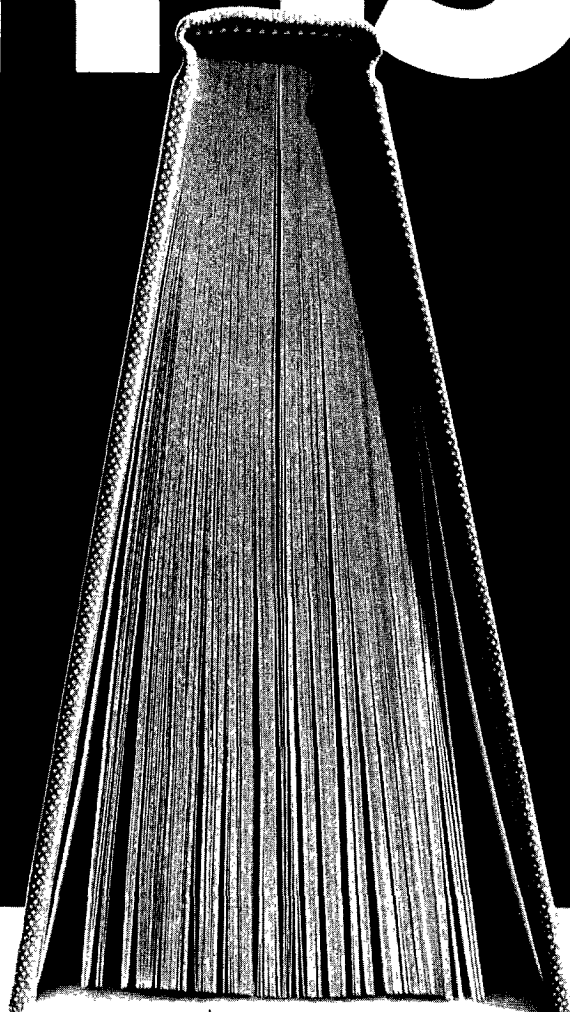
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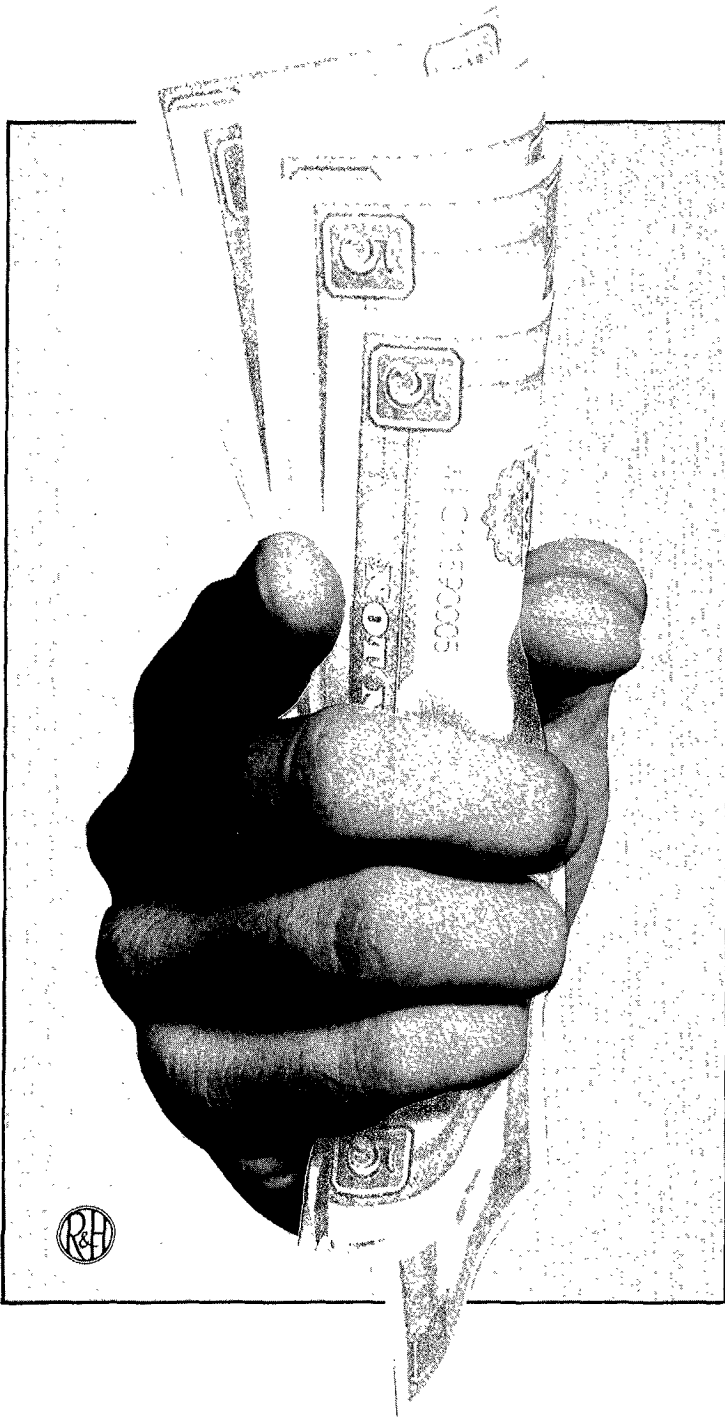


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P.S. A big Thank you to the thousands already using the LIFE AND HEALTH Investment plan.

This Week...

The REVIEW publishes good news on the cover this week: Sweden's publishing house has a new building.

The Adventist work in Sweden had its beginnings through the publishing work. In 1873 James Sawyer visited Battle Creek and urged that because there were many Swedish immigrants in the United States, a Seventh-day Adventist magazine should be translated into their language and made available to them. His suggestion bore fruit in the form of *Svensk Advent Härold*, a monthly magazine that began in 1874.

Twenty-six years earlier, Ellen White had received a vision regarding the publishing work of the church. She said then to her husband, James, "You must begin to print a little paper and send it out to the people. . . . From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches*, p. 125.

And the little lights from *Svensk Advent Härold* began to go around the world as Swedish readers in the United States sent their magazine to loved ones left in Sweden. In 1880 the first Seventh-day Adventist church in Sweden was organized with a membership of 45.

The Swedish Publishing House (Skandinaviska Bokförlaget) was founded in 1886 as a Book and Bible House in Stock-

holm when Sweden had only 250 members, seven of whom were colporteurs.

One of the last direct contacts we in the REVIEW office had with Arthur S. Maxwell (see his life sketch on page 6) was an incident that seemed to typify his whole approach to life. It was at General Conference in the makeshift office above the platform in Atlantic City. Elder Maxwell, who was in and out of the office working on his *Story of the Day*, suddenly burst in the door, and savoring every word, he enthused, "Oh, I have just heard the most delicious story! You just must hear it!"

Charmed, we listened and enjoyed it more because through the years of our childhood we knew that when "Uncle Arthur" began to speak, he always had a "delicious story."

Surrounded by his grandchildren, he posed for this picture in 1969.



AMERICAN BAPTISTS MAKE CHANGES

VALLEY FORGE, PENNSYLVANIA.—A study committee of the American Baptist Convention has proposed that the denomination change its name to "American Baptist Church," and that it become less congregational and more connectional in its polity.

The traditional congregational polity of Baptists emphasizes the independence of local churches, whereas a connectional polity would give more authority to regional and national bodies.

BRITISH FILM CENSOR SEES WORLD "GETTING SICKER"

LONDON—The world is getting sicker, at least in the realm of movies, the London Baptist Men's Club was told here by Sir John Trevelyan, secretary of the official British Board of Film Censors.

"I could not begin to describe some of the films we have to see," he said. "And I am not thinking of those which find their way into the theaters specializing in X (for adults) films, but of those which are being shown in private cinema clubs.

"I find myself depressed at the situation. In the words of an eminent film producer I spoke with recently, 'The world is getting sicker and sicker.'

"Much of it is frightful muck," Sir John said. He added that with many of the big film companies in real financial difficulties the temptation comes when producers look at the sex and obscene films and conclude that that is where the money is.

"DOME OF THE ROCK," MOSQUE OPENED TO NON-MOSLEMS

JERUSALEM—The Supreme Moslem Council of Jerusalem has decided to reopen the Dome of the Rock and the Al Aqsa Mosque to Christians and Jews.

The mosque has been closed to non-Moslems ever since it was set afire by Denis Michael Rohan, an Australian Christian fundamentalist, in August, 1969.

The council's action was seen by some as a sign of improved relations between Arabs and Jews in the Holy Land.

PRELATE SAYS MANY ROMANS FAIL TO BELIEVE "IN HEAVEN OR HELL"

ROME—Angelo Cardinal Dell'Acqua, papal vicar for Rome, reported here that many Catholics in the diocese of Rome do not believe in heaven or hell or "even in eternal life."

The information was included in findings of a survey being conducted by the Social Research Center of Jesuit-maintained Gregorian University.

Cardinal Dell'Acqua said that such disbelief or skepticism was due in part to the fact "that priests themselves did not talk about such doctrines."

Review and Herald

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

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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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ORDER TODAY FROM YOUR BOOK AND BIBLE HOUSE

Adventist Relief Aids East Pakistan

By C. E. GUENTHER

Information received from O. W. Lange, president of the Pakistan Union, and Jamile Jacobs, president of the East Pakistan Section, indicates that no Adventists and few Christians were living in the area of East Pakistan struck by the typhoon of November 13. A previous, less-destructive storm, which lashed another area of East Pakistan on October 23 caused severe damage to homes and crop loss to many of our members.

Relief operations by the government and relief agencies for the November 13 storm began slowly but have accelerated. The Seventh-day Adventist Welfare Service (SAWS) provided funds to purchase cloth, food, medicines, and other supplies, and to arrange for transportation of materials. A 25-ton-capacity launch was chartered to carry relief supplies and teams.

Elder Jacobs is in charge of our relief efforts at Dacca, and N. D. Roy, lay activities secretary of the East Pakistan Section, is heading the relief teams. Our teams are equipped to treat up to 5,000 persons and serve food to 3,000. They have been asked to serve as agents in distributing supplies for the Church World Service.

In counsel with government officials, medical teams have been organized by our Gopalganj Hospital in East Pakistan to

give immunizations and other medical services.

It is expected that relief will be extended over many weeks and months, and more help will be needed. Millions who were desperately poor before the storm have suffered the loss of crops, homes, and cattle.

The following divisions have voted substantial cash appropriations for relief in East Pakistan: Australia, Central Europe, Inter-America, Northern Europe, Southern Asia. A number of individuals have mailed checks to SAWS, Washington.

This latest and probably greatest disaster of this century, along with five others occurring almost simultaneously, has emptied the Seventh-day Adventist Welfare Service treasury. Consequently, the General Conference is depending upon our North American membership to help by making special gifts to SAWS during December. These gifts may be placed in tithe envelopes and marked "Disaster."

Elder Jacobs states that the Pakistani people marvel at the spontaneous and liberal contributions being made by foreign countries, most of whom are Christian. He wishes to express appreciation to all Seventh-day Adventists for the help provided.

ment of Philippine Union College, reports the following: "Aside from the damage and the added burden of reconstruction, the spirit of the people remains good and they are full of thanksgiving."

We are thankful to be able to report that God's hand of protection has been over His workers during this catastrophe in Manila.

BERNARD E. SETON

Health Series Being Aired in Pakistan, Afghanistan

The first English program of a radio health series entitled "Modern Ways to Health" was received in Pakistan on November 1 over the international short-wave facilities of the Far East Broadcasting Association, situated on the Seychelles Islands, according to Adrian M. Peterson, radio-TV secretary of the Pakistan Union.

The FEBA has also agreed to release the program in Urdu beginning in May, 1971.

The Pakistan national broadcasting service is already broadcasting the health series in English over three stations. This is being done as a public service.

The series has also been translated into the Deri and Peshoo languages used in Afghanistan, and is being aired over powerful stations in Kabul.

WALTER R. L. SCRAGG

N. A. Ingathering Report—3

As of November 28: \$3,026,490.96. The total raised during the week of November 22-28 was \$543,328.70. This is a per capita of \$7.03, and is \$2,032.61 more than was reported for the same week of 1969.

South American Division Aims for 500,000 Members

The South American Division committee, which met in Montevideo, Uruguay, recently, set its goal for 500,000 members to be reached by the next General Conference session, in 1975. As of September 30 its membership was 264,693.

Plans were also projected for the conducting of 5,000 lay evangelistic campaigns, and the distribution of 150,000 Bibles, and 3 million pieces of literature, annually.

DUANE S. JOHNSON

Bookmen Win New Members, Enter New Territory

Fifty-one people have been baptized in East Venezuela, 31 in the Mexican Union, and 25 in the Antillian Union thus far this year, all of whom were first contacted by literature evangelists, according to a report from Nicolas Chaij, publishing secretary of the Inter-American Division. One literature evangelist has won 13 persons to Christ this year, another seven, and six people were won by a student colporteur.

In Panama a former Pentecostal pastor who was introduced to Adventism by a literature evangelist is now himself a lit-

erature evangelist. In July he sold \$850 worth of denominational literature.

A report from A. I. John, publishing secretary of the Western India Union, informs us that recently religious books were sold by our literature evangelists in Catholic Goa for the first time.

D. A. McADAMS

Buildings Damaged, Members Safe in Philippines Storm

The following cable was received on November 23 from T. C. Murdoch, president of the North Philippine Union, Manila:

EXTENSIVE TYPHOON DAMAGE TO UNION OFFICE, PRESS, COLLEGE. WORKERS SAFE. SOME CASUALTIES AMONG MEMBERS.

On November 24, D. A. Roth, assistant secretary of the Far Eastern Division, sent this further report:

"We have received word that the roof of the Pasay English church was partially ripped off, and the old section of the union office roof was torn off. There was flooding, electricity was cut off, and very little water was available for household use. It was the worst typhoon in the Manila area since 1882. I am sure there will be a tremendous loss of life and property as a result of this catastrophe."

A letter written on November 22 by J. J. Blanco, teacher in the Bible depart-

IN BRIEF

✦ Southwestern Union College was granted full accreditation as a senior college by the Southern Association of Colleges and Schools at its annual meeting in Atlanta, Georgia, December 2.

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