

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION



A QUILT a Dream and a PRAYER

By ELISABETH LOCKE

THE telephone rang again and I kept on rolling out piecrust. Let it ring, I thought, tightening my grip on the rolling pin and reproaching the horde of callers who had disrupted my day. My husband, the pastor, away from the telephone that Friday, didn't know when he'd left in early morn that a torrent of calls would not only scuttle my plans but also wear my patience right down to a painful stub.

The telephone rang three times and there was, I knew, only one way to shut it off. I snatched the receiver, took a deep breath to retrieve my minister's-wife voice, and managed an almost friendly Hello. I recognized the voice at once. It came over the wire all shrill and trembly at the same time.

"Yes, Mrs. Bryant," I answered, wiping my hands. "Elder Richards will speak tomorrow morning in the East High School Auditorium."

"I got t' see him." Excitement mounted in her voice. "I sold 'nother quilt this week!"

Listening then, and picking piecrust off the telephone,

Elisabeth Locke is the wife of O. F. Locke, a pastor in Chula Vista, California.

I forgot about the apple slices turning brown and the untidy floor underfoot. Instead, I pictured the little lady, Della Bryant, clutching the telephone with gnarled fingers as she lay on her narrow bed. Within easy reach would be her walker, an ungainly orthopedic contraption made of chrome, a wooden bookcase with bulging, disorderly shelves, and beside her on the bed, a work basket spilling over with colorful bits of fabric.

"M'quilt," she went on proudly, "brought me twenty dollars!"

"Wonderful!" I shared her happiness, remembering that *quilt money* always went to Elder Richards for his Voice of Prophecy radio broadcast.

"Not goin' to mail the money this time," she explained, "becuz I want'a give t' Elder Richards m'self."

"Wouldn't that be lovely!" I empathized. "But, dear, you know that Elder Richards has a very full weekend, and I'm afraid he won't have time to come to see you . . ."

"I listen t' him every Sunday," she pressed, "but I ain't never *seen* him."

"Um-m . . . I know, Mrs. Bryant. But of course there are many people in Denver who would enjoy a visit as much as you. He just won't have time to see them all."

"But," the trembly voice persisted, (To page 8)

Men With Conviction for the Final Crisis

SCENE ONE: A noisy, unruly crowd jostles its way through the narrow, winding streets of old Jerusalem. At the head of the crowd, being pushed, tormented, and humiliated, is Jesus. Betrayed by Judas in Gethsemane the previous night; taken captive by the captains of the Temple, the elders, and the priests; denied three times by His disciple Peter; and hurried through a farcical trial, the sinless One is now being taken before the Roman procurator, Pilate.

As the crowd stumbles into Pilate's presence, one person after another steps forward to accuse the Prisoner. In essence, the charge is, "We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King" (Luke 23:2).

The charge is serious. It also is false. Nothing that Christ ever did or said would pervert a nation. Never did He deny the right of civil governments to collect taxes. Not once did He assume the role of an earthly king.

Pilate listens respectfully though he is sure the charge is false. It is his duty to listen, to get the facts. It also is his duty to render a judgment in accordance with the facts. He must maintain his personal integrity. He must stand for right even if to do so is overwhelmingly unpopular.

Pilate questions Jesus perfunctorily. "Art thou the King of the Jews?" The crowd is buzzing and becoming increasingly impatient. Jesus replies, "Thou sayest it." Hardly the response of an insurrectionist. Hardly the response of a power-hungry, irresponsible revolutionary.

With the perception and judgment born of long experience in dealing with criminals, Pilate recognizes at once that Jesus is innocent. He turns to the chief priests and people, and announces, "I find no fault in this man."

But the people reject this judgment. Determined to obtain a conviction, they begin to apply pressure. With angry shouts and threatening gestures, they scream, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place." Pilate is shaken by the ferocity of the mob. He has the authority to release Christ. He has the authority to have his troops disperse the crowd. But this might make the people even angrier. Should a leader take a position that is unpopular with those whom he is leading?

Pilate thinks he sees a way out. He will shift the responsibility of decision-making to someone else. Learning that Jesus is a Galilean, and knowing that Herod, the tetrarch of Galilee, is in Jerusalem, Pilate sends Jesus to him.

SCENE TWO: Jesus stands before Herod. Herod is delighted with this opportunity to see Jesus. He has heard much about this Miracle Worker, and has been eager to witness a command performance. Bloated with a sense of his own importance, Herod begins to question Jesus. First he tries the subtle,

disarming, confidential approach. Jesus answers nothing. Then he tries the threatening, bullying, shouting approach. Still Jesus answers nothing. The chief priests and scribes hurl insults at Jesus, and accuse Him of heinous crimes. Herod and his soldiers join in. They place around Him a gorgeous robe, declaring with biting sarcasm that the garb is appropriate for one who is so obviously a king.

On and on proceeds the humiliation. How proud of yourself you must be, Herod. You are in a position of responsibility, but you are not acting responsibly. You know that Jesus has done nothing for which to be condemned, but you are not willing to stand up and be counted. You are letting yourself yield to public pressure. And you are even playing politics. You are following Pilate's lead in using this situation to improve the rapport between you and the procurator.

SCENE THREE: Once more Jesus stands before Pilate. Obviously He is innocent. But neither Pilate nor Herod has had the courage to free Him.

Pilate tries again. He reviews the case before the priests, rulers, and the mob, then declares, "I have found no fault in this man. Nor has Herod. So I think I'll merely scourge him and release him. The only alternative is to release Barabbas, and I know you don't want that."

But they do want that. Like the shriek of an approaching storm, the mob howls, "Release Barabbas. Crucify Jesus!" Appalled by this turn of events and the thought that he might be responsible for the death of Jesus (especially since his wife had appealed, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him"), Pilate lamely counters, "What evil hath he done?" But the people are in no mood to be influenced by reason. Repeatedly, in unison they chant, "Crucify him!"

The pressure is successful. Pilate buckles under it. He proves that he is too weak to be a leader. Calling for a basin of water, he washes his hands publicly, declaring with transparent insincerity, "I am innocent of the blood of this just person: see ye to it."

FOR MEDITATION: The experience of Pilate is only one of many—though certainly the most tragic—recorded in the Bible to show what a serious mistake it is for leaders to vacillate, reveal timidity, and be untrue to their convictions. From Aaron at Sinai to Pilate at Jerusalem, cases are presented that prove how disastrous are the results when leaders sacrifice their integrity and yield their convictions on matters of principle, merely because they are outnumbered or desire popular approval. Times of crisis call for men of courage and principle, men who will sooner lose their positions of leadership—even life itself—than weakly yield to pressure. Such men will be needed increasingly, on all levels, in every institution and conference, as the church enters the final crisis.

K. H. W.

**DRUG ABUSE IN THE ARMY
 TOP JOB FOR THE CHAPLAIN**

WASHINGTON, D.C.—“It’s really the chaplain who must solve the problem of drug abuse” in the Army, according to Chaplain Brig. Gen. Gerhardt W. Hyatt, who became Army chief of chaplains on August 1.

Chaplain Hyatt continued, “It’s up to the chaplain to open the man up spiritually and find out what’s bothering him, and then apply the Word of God and the gospel, or his message and his ‘spiritual therapy’ to heal the man’s spiritual wounds that cause drug abuse.”

**IRWIN’S WIFE MISSES MOONWALK
 TO TEACH ADVENTIST CLASSES**

NASSAU BAY, TEXAS—Mrs. Mary Ellen Irwin missed seeing a portion of her husband’s moonwalk because she was teaching classes at a Seventh-day Adventist church here.

The wife of Apollo 15 Astronaut Jim Irwin said that she prepared for the moon mission “with a lot of faith in God and many prayers.”

Mrs. Irwin said that she knew “absolutely” her husband’s moon landing would be a perfect one. Commenting on the fact that she would miss part of the television transmission from the moon because of her Sabbath-morning teaching chores, Mrs. Irwin stated, “Jim is committed to his mission, and I am committed to mine.”

**COUNCIL OF CHRISTIAN EDUCATION
 TO BE MERGED INTO WCC**

LIMA, PERU—The World Council of Christian Education (WCC), which traces its origins to 1889, voted here to merge its activities into the World Council of Churches.

Dr. Eugene Carson Blake, World Council of Churches general secretary, and other World Council officials welcomed the WCCE.

The eight-day quadrennial assembly brought together 400 participants—Protestant, Roman Catholic, and Orthodox—from 77 countries to consider how the churches can respond, particularly through education, to the world’s crises.

**GIDEONS INTERNATIONAL SET
 MANY RECORDS DURING 1970**

MONTREAL, QUEBEC—The Gideons distributed a record 7.8 million Bibles throughout the world in 1970, an increase of 8.3 per cent over the previous year, F. C. Aldridge, president of Gideons International, told the seventy-second annual convention here.

Of the 1970 total, 51 per cent went overseas, he said, noting that for the first time more than half of the organization’s funds and Scriptures are being sent abroad. West Pakistan and Cambodia were added to the “Gideon countries” in the past year.

He announced that one of the “most significant events” in Gideon history is coming up: The 100 millionth Scripture is expected to be placed this month.

The Gideons hope to make the unique presentation to President Nixon, he added. “It took us 22 years to place our first million Bibles. Now we are placing Bibles and Testaments at the rate of one million every 46 days,” he said.

**LIVING BIBLE HAS ADVANCE
 SALE OF 500,000**

WHEATON, ILL.—*The Living Bible*, a paraphrase of the Scriptures in modern English, has been completed and is available in a one-volume edition.

More than 500,000 copies of the Bible edition were sold before the presses rolled. Official publication date is September 1.

Kenneth N. Taylor launched the project in 1955, primarily to make passages in the King James Version (K.J.V.) more understandable to his ten children during family devotions.

This Week...

If asked to name the longest poetic verse written, at least one person on our staff would bypass the works of men like Milton, Pope, and Shakespeare and would name instead Richards—H. M. S. Richards. The title of the verse? “Have Faith in God,” the poem to which Elder Richards adds another four lines every week. And the poem may never be finished partly because the very subject of faith cannot be all-encompassed.

The story on the cover this week is a story of faith—a circle of faith. The faith of Elder Richards in the development and progress of the Voice of Prophecy has been inspiring. And because of his great faith, his work is supported by those whose faith he has sparked. But often we do not hear of those people except in vague generalities.

Elisabeth Locke, a pastor’s wife in Chula Vista, California, tells of one such person, Della Bryant, who made and sold quilts in order to have money to send to the Voice of Prophecy. The story of Della who had a “faith as bright as tomorrow’s sunrise,” will capture imaginations as readers picture an old lady who knew no problems, only a giant-sized love for God and His work—a work she herself was so much a part of.

Another story of faith appears on page 9. Those discouraged with Christian living should take heart from the story of Maria, whose worth was “Far Above Rubies.”

Occasionally a reader wants to know where we get the questions that are used in the Homemakers’ Exchange. We get them from readers themselves. Those who would like to suggest topics for discussion in this monthly feature should address their questions to Homemakers’ Exchange, The Review and Herald, Takoma Park, Washington, D.C. 20012.

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◆ **Advent Review and Sabbath Herald** ◆

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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 events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the Review. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but 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 for “Letters to the Editor” cannot be acknowledged. Address all materials to: Editor, *ADVENT REVIEW AND SABBATH HERALD*, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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Have You a Flight PLAN?

By R. E. FINNEY, JR.

The Apollo 15 astronauts could not have made their textbook landing on the moon without a flight plan. They landed within seconds of the timetable.



CAN you imagine an accomplishment such as a successful flight to, landing on, and return from, the moon taking place with *no flight plan*? Ridiculous, you say, and you are right. You have read in the press that everything on all the flights thus far undertaken was planned to the last detail, and that the timetable included the exact minute when the landing was due on the moon. That landing was no accident. The return trip to the splashdown was on schedule within seconds of the timetable! It could have happened in no other way than with a flight plan.

Yet, in spite of all this we find people who apparently have the idea that God runs the universe without a flight plan or any necessary rules. It is certain that none of the astronauts would buy this idea, for they live by the laws of the universe, and if they did not live by them, they would die because of ignoring them.

Could it be possible, I hear someone say, that you mean *doctrine* is a set of rules that we must abide by? Yes, that is exactly what I mean. "But," he responds, "this sort of thing is so confining and narrow. Why not

just talk about the love of God and the mercy of Jesus and leave legality out of it?"

Have you ever heard anyone talk about religion as follows? "I was a member of the Seventh-day Adventist Church for years, and now for the first time I have really met Christ." "Herb Hippy was converted, and he showed me Jesus for the first time. Of course, he does not belong to any church; in fact, he does not believe in churches, but he knows Jesus."

We need not quarrel with the accuracy of these statements, but if we believe that the Christian life is really a part of the journey to God and the kingdom of God, how are we going to make that journey without knowing the direction we are to take? Even an automobile trip of any distance at all is seldom made successfully without the use of a road map. God did not put doctrine in the Bible by accident, but as a "flight plan" to follow if the journey to the kingdom is to be made successfully. Personally, I do not like to travel in unfamiliar territory by car without plenty of road maps and a compass; and I am reminded of a recent trip in Malaysia during which I could have saved about 40 miles of driving if I had just taken time to check the compass.

Jesus' famed Sermon on the Mount is filled with doc-

R. E. Finney, Jr., is head of the Bible and religion department of Southeast Asia Union College, Singapore.

trine. Some of it is startling: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13, 14).

Did Jesus really say that? Yes, and more in the same sermon: "Therefore whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock" (verse 24). The whole sermon is worth pondering, especially the closing verses. This is the voice of the Saviour of love speaking, and it is speaking for our joy and salvation. "My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (John 7:16, 17).

Of course, if Christ did not mean what He said, if He did not live by His own teaching, we would need pay no attention to Him or His words. But the record does not leave us in doubt in regard to this.

The people who listened to Jesus knew what He was talking about. This is apparent from the record. "And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (Matt. 7:28, 29). The record makes it plain that there is more than one kind of doctrine. The Jewish leaders of Christ's day taught doctrine, but it was a doctrine based on works. It was dry, sterile, and discouraging to those who heard it. Jesus did not abolish doctrine; He preached and taught it in its proper spiritual relationship to God.

Paul Emphasizes Doctrines

When Paul began to preach, after witnessing first to the transformation that had come about in his own life, he showed that this had come about according to the teachings (doctrines) of the Bible. In so doing, he followed the example of the other disciples. Prosecuting their case against the new church the enemies of the early church declared, "Did we not straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us" (Acts 5:28).

What was it that the preaching of Peter and the other apostles emphasized that alarmed the Jewish leaders? Doctrine. It was the basing of the Messiahship of Jesus squarely upon prophecy that foretold His life, death, and resurrection. In addition there was the personal example of these transformed, fearless men. As a result of their ministry, there were thousands of converts to Christianity. No wonder the Jewish leaders were alarmed. It could not have been any other way.

Attentive to doctrine, Paul used the same approach that had been set up as an example by the disciples. As he was nearing the end of his ministry, writing to Timothy, he admonished the young apostle, "Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (chap. 5:17). It might be well to underscore that word "especially" in the latter text.

But let us go further and consider the witness of the disciple whose name is synonymous with the love of Christ. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9).

One of the things that surprise many people about church history is the fact again and again evident from the record that very early in its history the church found people advocating and teaching false doctrine. As the Bible makes plain, the apostles, especially Paul, warned of this as he saw the encroachment of Satan beginning in his day. Satan was so successful in this work of corruption that within a period of probably not more than 300 years almost every false doctrine the Christian world has heard was being advocated by someone, somewhere, within the church.

Early Introduction of False Doctrines

How did this happen? "In their desire for something *novel* and *startling* they attempted to introduce new phases of doctrine, more pleasing to many minds, but not in harmony with the fundamental principles of the gospel. . . . The masses that might have been convicted and converted by a faithful presentation of the truth were left unwarned. Piety was rapidly waning, and Satan seemed about to gain the ascendancy over those who claimed to be followers of Christ."—*The Acts of the Apostles*, pp. 580, 581. (Italics supplied.)

Genuine Christianity is built upon the teachings of the Bible. The past generation or two have demonstrated the devastating effects of preaching that demeans or ignores doctrine. The churches are powerless, and many of them are empty today, not because their ministers preached doctrine but because they failed to preach Christ-centered doctrine with power and conviction.

"All genuine experience in religious doctrines will bear the impress of Jehovah. All should see the necessity of understanding the truth for themselves individually. We must understand the doctrines that have been studied out carefully and prayerfully."—*Evangelism*, p. 363.

Her words may sound narrow and even egocentric to some, but with regard to the positions held by early Adventists the servant of God had no doubts. "It is a fact that we have the truth, and we must hold with tenacity to the positions that cannot be shaken."—*Counsels to Writers and Editors*, p. 33. "I know that the sanctuary question stands in righteousness and truth, *just as we have held it* for so many years. It is the enemy that leads minds off on sidetracks."—*Ibid.*, p. 54. (Italics supplied.)

Let us not forget the path our forefathers trod. In one of his volumes Will Durant, author of the monumental series of books on the history of civilization, observes, "Not all our ancestors were fools." Seventh-day Adventists can take comfort and assurance from the fact that God did not entrust His truth to His servant Ellen G. White and leave her to expose her human ignorance and frailty, but He made her His instrument for the preservation and propagation of the everlasting truth. "Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and false delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ."—*The Great Controversy*, p. 46.

Have we a flight plan? Let us not be indifferent to our need of one. ♦♦

Christ and the Commandments

By VARNER J. JOHNS

We must never forget that the plan of salvation centers in the Lord Jesus Christ and that all Scripture, from Genesis to Revelation, is a revelation of Him.

KEEP close to the law," said the eminent John Wesley, "if thou wilt keep close to Christ; hold it fast; let it not go. Let this continually lead thee to the atoning blood, continually confirm thy hope, till all the 'righteousness of the law is fulfilled in thee,' and thou art 'filled with all the fulness of God.'"—*Sermons of John Wesley*, vol. 1, pp. 314, 315.

There is the closest possible connection between Christ and the Commandments. "If ye love me," said Jesus, "keep my commandments." Love finds expression in loyal obedience to the word of the Lord. "Obey . . . and . . . live," said the Lord to Israel. Disobedience brought darkness, degradation, and death into the world, but God in His infinite love and mercy gave to Adam and Eve—and to us—through the atoning blood, the way to life. That way is through the One who said, "I am the way." The glorious gospel of the grace of God brings us into covenant relationship with our Saviour and into harmony with His commanded covenant. Thus "the righteousness of the law" is "fulfilled in us, who walk not after the flesh, but after the Spirit."

We must never forget that the plan of salvation centers in the Lord Jesus Christ and that all Scripture, from Genesis to Revelation, is a revelation of Him. It was "the Spirit of Christ which was in them [the prophets] . . . when it testified beforehand the sufferings of Christ, and the glory that should follow." Christ was co-Creator with the Father. The Counsel of Peace was between them both. Christ was the Angel of His presence who communed with Abraham and other patriarchs. He was the great I AM who appeared unto Moses and commissioned him as the deliverer from Egyptian bondage. It was Christ who led Israel through the Red Sea, through the wilderness wandering, and into the Promised Land. It was Christ of whom it is written: "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them thy holy sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant: and gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst." "They

Varner J. Johns is probably best known to Adventists for his religious liberty work.

drank of that spiritual Rock that followed them: and that Rock was Christ" (Neh. 9:13-15; 1 Cor. 10:1-4).

It is deeply significant that while all the commandments, statutes, and judgments given to Israel originated with Christ it was only the ten precepts of the moral law that were written with His own finger upon the tables of stone. "Now this law," says John Wesley, "is an incorruptible picture of the high and holy One that inhabiteth eternity. . . . It is the face of God unveiled. . . . It is the heart of God disclosed to man. Yea, in some sense, we may apply to this law, what the apostle says of his Son, it is . . . the streaming forth [or out-beaming] of his glory, the express image of his person."—*Sermons of John Wesley*, vol. 1, p. 309. It is this law, which is a reflection of the righteousness of our Lord, that is written in the mind of man when Christ abides within. It is this law that was enshrined within the ark of the covenant.

Under Theocratic Rule

We must not minimize the importance of other Biblical laws. Some of these were temporary, but all were "right judgments" and "true laws." Israel was for a time a theocracy. Religion was inextricably woven together with the civil in government. For willful disobedience or daring impiety against God the penalty was death. In such cases the counsel of God was sought. When a man blasphemed the name of the Lord, "they put him in ward, that the mind of the Lord might be shewed them." The Lord directed the death penalty. After the passing of the theocracy, civil laws were still supported by penalties, some of which were severe, in maintaining the relationships of man to man. But the penalty for sin, as a violation of the law of God, is not meted out until the judgment. The wages for sins not repented of and forgiven is still death. Even this is not an arbitrary sentence on the part of God, for sin is self-destructive. There are times, however, such as it was in the days before the Flood and with the cities of Sodom and Gomorrah, when wickedness is so great and widespread as to be a threat to the very continuance of righteousness. The destruction at such times is but a prelude to the destruction of all the wicked in the final judgment.

The sanitary laws given to Israel are revealed by modern discoveries to be a marvel of God's grace and love for man. If the world had not forgotten the laws of quarantine, the

decimation of entire cities during the Middle Ages might have been avoided or minimized.

All the ceremonial laws with their minute instruction for the offering of sacrifices, the ministry of the priests, the building of the tabernacle, expired by limitation at the cross of Calvary. The "one sacrifice for sins for ever" had been offered when Jesus, "the Lamb of God,

which taketh away the sin of the world," shed His precious blood on our behalf. In the heavenly sanctuary He ministers as our great High Priest.

There is a studied attempt on the part of the enemy to downgrade the law of God as expressed in the "ten words." Some would have us believe that the Ten Commandments were nailed to the cross and that grace frees us from obedience to law. Oth-

ers tell us that there are no moral absolutes and that each particular situation dictates the rightness or wrongness of an act. Thus man is made the judge of his own actions, sets his own standards, and the "word of the Lord" is trampled under profane feet. Love is made a cover-up for lust, and faith becomes a symbol of presumption. The very expression "thou shalt not" is abhor-

FOR THE YOUNGER SET

Was Uncle Jim Smoking?

By ELLA RUTH ELKINS

JULIE'S family had just finished dinner and was still seated around the table when Mother said, "I have a real surprise for you." She reached into her apron pocket and pulled out a letter. "This letter's from someone very important to all of us. It is from your Uncle Jim at the General Conference in Washington, D.C."

"Read it! Read it!" chimed several voices all at once.

"My dear ones!" began Mother as she read the letter aloud. "I am happy to tell you that my work will bring me out near your home this month, and because of the way my appointments have been scheduled, I plan to spend Friday evening, the nineteenth, Sabbath, and Sunday with you folks."

"Goody! How many days away will that be?" "Whose bed will he sleep in?" "Can he sleep in mine, and can I sleep with Patty?" All the questions came at once.

"It will be just nine days before he gets here. But I don't think he could fit very well in your bed, Julie. Uncle Jim is more than six feet tall, so I think he'd better sleep in your big brother Bud's bed. Bud can sleep in his sleeping bag in brother Mike's room." Mother stood and started to clear the table.

Julie picked up her own dishes and followed Mother to the kitchen. "I was sure hoping Uncle Jim could sleep in my bed, but I guess maybe it would be better to let him have Bud's bed. I wish there was something of mine that Uncle Jim could use while he is visiting us."

Mother filled the dishpan with warm, sudsy water and started putting the glasses into it. "If you really want to give Uncle Jim something of yours to use while he is here, you can give him your service. You have always been my cheerful and willing little helper, and maybe there will be something you can find to do for him. Just keep your eyes open and I am sure something will come up."

"O.K., Mother, I will!"

The days went very slowly for everyone. It seemed Friday would never come. But finally it came. Every room in the house was all shining and ready,

not only for Sabbath but because Uncle Jim was coming. Julie ran into the garden by her playhouse and picked some of the prettiest of each of the different kinds of flowers she had there. She put them into a vase and set them on the desk across from the bed in Bud's room. Uncle Jim would like those, she knew.

At last Uncle Jim came. And after sundown worship that evening he told stories of his visit to Africa and talked about many of the other places he'd been since he had seen them last. Soon it was bedtime, and Julie hoped he'd enjoy the bouquet of flowers she had placed on the desk in his room.

The next morning while everyone was getting ready for Sabbath school, Julie noticed that Uncle Jim was dressed and ready to go. He was just standing in the front room smiling at her as she came over to where he was. "Did you see the flowers I put in your room yesterday?" she asked.

"Indeed I did, thank you so much!"



Julie took Uncle Jim's hand as they went out to see Julie's playhouse and garden.

"Then do you want to come out to my playhouse and see my garden that I planted around it? That's where I got the flowers." She reached for her uncle's hand as the two stepped through the doorway on their way to the garden.

Julie hurried ahead to point out her favorite calla lily and turned to show Uncle Jim. As she did so she got a terrible shock. Uncle Jim was putting a cigarette in his coat pocket. It seemed to her that he had done it quickly to hide it from her. Oh, how utterly awful, she thought! To smoke was a horrid thing to do, and here was her own dear uncle doing the very thing she had learned was so deadly poisonous! What could she do? What *should* she do?

"You can stay here if you like," she said weakly to her uncle, "but I must go now."

Julie ran as fast as she could and burst into her mother's bedroom. "Mamma! Uncle Jim is out in the garden smoking!"

"Oh, he couldn't be! I'm sure you are mistaken."

"No, I'm not. You come see yourself. If he doesn't see you looking, I'm sure you will see him just as I did."

Mother was standing at the kitchen window by this time. A slow smile spread across her face as she looked at Uncle Jim. "Uncle Jim isn't smoking. What you saw was not a cigarette, but an inhaler. An inhaler is a little round white plastic container that has menthol or eucalyptus oil in it. Uncle Jim caught cold on the way out here, and his nose is stuffy. When he smells the inhaler, it clears his nose so it isn't stuffy anymore. I think he had just used it and was returning it to his pocket when you saw him. Uncle Jim is to speak in church this morning, and I'm sure he is using that inhaler every chance he gets so he will be able to speak as clearly as possible when he gives the sermon. Now, run back out and show him the rest of your garden. It would be impolite to take him out there and then leave him all by himself. Hurry now, before he begins to wonder."

A much-relieved but embarrassed little girl ran out quickly to finish the garden tour with her much-loved uncle. How happy she was that she really had not seen what she thought she had seen. And how fortunate it was that she had quickly told her wise mother before telling anyone else.

rent to unregenerate modern man. The first prohibitory command was given in the Garden of Eden. It was a divine command, a test of loyalty, a call to obedience. Disobedience opened the gateway into the dark valley of degradation and death—and that gate has not yet been closed. Christ holds the key that opens the gate to life eternal, but He cannot open it to the disobedient. "Obey . . . and . . . live" is still the command of

God to man. Because of His infinite love God tells us how to obey, how to live now and forever. This is the good news, the gospel of Christ.

Those who love the Lord with all their heart and mind and strength and whose delight is in the law of the Lord and in that law do meditate day and night echo the words of the psalmist:

"The law of the Lord is perfect, converting the soul:

The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever: The judgments of the Lord are true and righteous altogether" (Ps. 19:7-9). ♦♦
(Concluded next week)

A QUILT, A DREAM, AND A PRAYER

(Continued from page 1)

"all them others ain't old and crippled lak me . . ."

I had to agree.

"An' them other people ain't got quilt money t' give him."

"You're right." I smiled to myself and remembered too, that over the years Della had sent hundreds of dollars in quilt money to the Voice of Prophecy, and that we never stopped wondering how she managed such generous contributions to the church each month.

But then Della Bryant was no namby-pamby little old lady. Her life-style had been carved from pioneer beginnings at the turn of the century. She and her husband had traveled west from Ohio with a baby daughter, and settled in Denver, a frontier town at the foot of the Rockies beleaguered then, and bedazzled too, with silver mining. Della had weathered many storms as the years piled up, and now with a broken hip that refused to mend, she lived alone in the old home place and managed to keep body and soul together. She wouldn't consider or discuss moving in with relatives or living in a nursing home. "I kin take care of m'self," she always said, her chin taut, "an' m' Father helps."

At age 90, her glowing faith amazed everyone. Her hard-bitten courage, her downright pluckiness, just never seemed to need recharging.

I heard her voice still pushing hard in my ear. "Elder Richards kin come after he preaches, and then I kin give the money t' him."

She sounded a little out of breath now and for the first time I caught a pleading note in her voice. At least *something* I heard quite suddenly made me realize that I had become Della's partner. There had to be some way to make Della's dream come true. Friday afternoon or no, nothing was so important as Della Bryant and her quilt money.

I'll never forget that Sabbath afternoon in August as we drove down Della's street enjoying the cool shade from large trees on either side. We'd snatched a few minutes between services at the high school, and there'd been no time to let Della know. As we parked in front of her house, Della's pastor, my husband, said, "I'll go first and prepare the lady for guests."

He found her outdoors moving along with her walker, admiring her roses. He walked toward her and as soon as she spied him, her eyes brightened.

A Happy Meeting

"You brought *him*—you brought Elder Richards t' see me," she beamed. "*I know*, becuz I asked m' Father," and she began moving joyously toward the gate.

When they met I could see that the Voice was no stranger to Della, for its sound had come to her over the radio for years. Now as the Voice came alive in the person of H. M. S. Richards, the happiness that shone in Della's wrinkled face eclipsed the delicate beauty of the roses at her side.

She clasped Elder Richards' hand and came right to the point. "I got somethin' fer you," she smiled, moving toward the house and beckoning for us all to follow. In slow motion we stepped over the weathered front porch nearly covered over with cascading vines, and entered her tiny living room.

"I lived here 41 years," Della pointed us to much-used, faded chairs.

Then as if to savor her joy, she sat quietly a moment and just looked at Elder Richards. No one said a word or moved a hair. At last she gathered up her Bible and slipped out two crisp ten-dollar bills from between the pages.

"Fer you," she glowed and laid

her gift in Elder Richards' hands. I knew then that Della's moment, glorious and unblemished, had come.

As Elder Richards took the gift from Della's knurly hands, my throat tightened like a puckered old prune and a line of verse flashed in my brain:

Have faith, dear friend, in God.

And I thought, *This is faith in motion.* Right here in this room!

This dear man whose faith has removed mountains and has received all manner of treasure and sacrificial gifts, just now receives this precious offering from this widow because *his faith has nourished her faith!*

And this very old woman whose faith has become a way of life, gives her gift because *her faith supports his faith!*

I struggled with the immensity of the scene and then I heard the Voice in prayer. The room filled with the eloquence of his benediction: "The Lord bless thee and keep thee . . . and be gracious unto thee . . . and give thee peace."

"Amen," Della's whisper seemed to underscore the prayer's end.

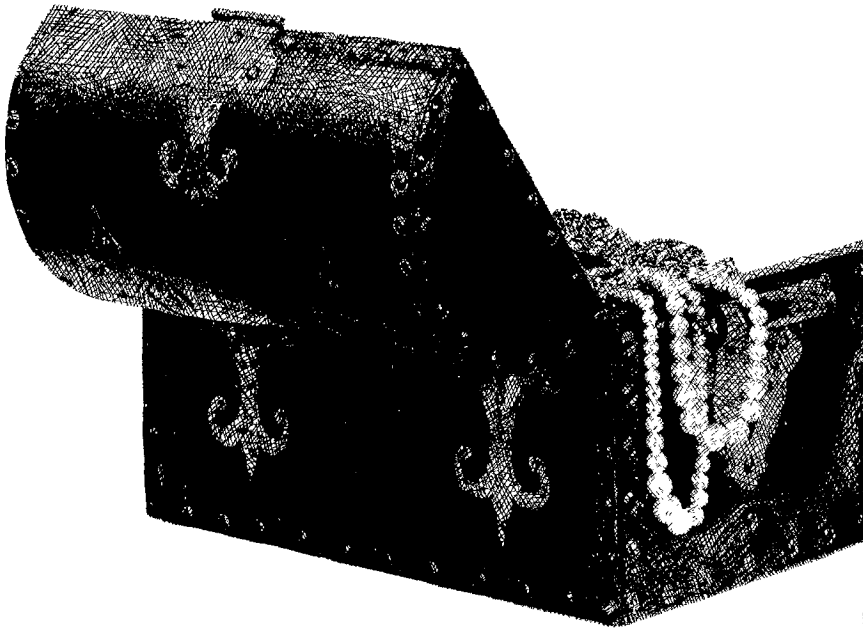
Outside in the garden she held out her hand. She looked from Elder Richards' eyes to blue, blue sky and without a trace of doubt in her face, her trembling, arthritic finger pointed upward, she said, "I'll see you in the homeland up there."

"Our blessed hope," Elder Richards nodded, his voice husky.

A tear or two melted into the garden path, but not one fell from Della's eyes. Joy just seemed to overflow her whole person. Opening the gate and walking into warm sunlight, we knew we'd never forget this moment of quiet blessing. A holy Presence had hallowed Della's garden and rested on us all.

Della doesn't make quilts anymore. We laid her to rest a few months before her ninety-third birthday and we miss her. She fell asleep with an unfinished quilt in her basket, a few dollars hidden in her Bible, and a faith as bright as tomorrow's sunrise. ♦♦

FAR ABOVE RUBIES



By HELEN SPALDING

THIS was the first time that Tony Berg had come home so late. As he crawled quietly into bed so as not to awaken Maria, he decided he would not tell her that he had come home at four in the morning.

How he wished that he could be a successful gambler like his father was. Tonight he had wanted to recover his losses before leaving the machine, but at three-thirty he had gotten a little sleepy, something that seldom happened to him when he was excited about gambling. In bed he fell asleep almost immediately, then later, partially awake, he felt for Maria. But her side of the bed was empty. He peered into the dark-

Helen Spalding is a nurse working with her doctor-minister husband in Bacolod City, Philippines.

ness with a feeling of dread. But as he looked into the far corner, in the dim light from the street he could see her kneeling form. He heard a faint sound and recognized his name.

Dear Maria. She was praying for him. How different she was from the wives that his brothers had married. He was glad that his little Marie and Antonio did not have a mother who smoked or drank. But Maria needed her sleep, for all day she ran after little Antonio and was often up in the night with Baby Marie.

"Please come to bed, dear," he said. And she crawled in beside him.

Then one night Tony could not sleep, for he was very ill. Even after the doctor came and gave him medication, he still could keep nothing on his stomach and he continued

passing blood. "You must go to the hospital," the doctor said.

"Shall I call the elders to come and pray for you?" Maria asked. Anything to get over this sickness, Tony thought as he consented.

R. R. Figuhr and R. S. Watts came and talked to him. "Yes, I want to do what is right," he said. Then the ministers prayed most earnestly for his healing. Their prayers were answered promptly and Tony was thankful to be well.

"Now won't you resign your job and keep the Sabbath?" Maria asked.

"Yes, Maria, I will," Tony answered.

"And your tithe—won't you start to pay tithe too?"

"Honey, you can start paying tithe on your allowance anytime," was his evasive answer.

Happy Friends

Everyone was happy to see Tony back at work, and he just could not persuade himself to go to his boss and resign. He loved his work; it was his life. How had he ever thought that he could leave it? However, his conscience did hurt a little as he sat beside the gambling machine that evening. He even had a drink and smoked a few cigarettes.

Maria looked sad when he came in just past midnight, but she kissed him and asked no questions. Somehow it annoyed Tony to realize that she had been praying for him. He knew what he ought to do, but he just did not want to do it. He loved the world, he loved his youth, and his health was good. Perhaps sometime when he was old he would think of religion, but the present, he argued, was for him to enjoy.

But in three months' time Tony was back in the hospital and more ill than he had ever been in his life before. No treatment helped, leading him to conclude that God was punishing him for breaking his promise. Surely he was going to die, he thought, and he knew he was not ready.

"I'll ask the ministers to come again," said Maria, who never left his side.

"Oh, yes. Please do," he groaned.

Again the ministers came, but this time they talked to him longer than the first time before they prayed for him.

"Brother Berg (they always called him brother and this time it sounded good to Tony)," they said,

"we cannot pray for you again unless you promise faithfully that if God sees fit to heal you once more you will serve Him and change your life completely."

"Oh, I will, I really will," a chastened Tony answered. And this time he meant it too.

Once more God graciously answered and Tony was healed. Now his heart was overflowing with gratitude to God for His healing, and he wanted to do everything that he could to prove his love. He felt that it would be pure joy to serve the Lord forever.

Without delay he went to the company with his resignation. "Are you crazy?" the boss almost shouted. "You have a fine thing here. You are advancing in your work. And what's more, you will get a raise in pay."

Then the manner of the boss changed. "Tony, you know that all the big ships come in on Saturday and we must have you here then." Then he added, "Tony, you know that you can never keep Saturday and support your family." Seeing that Tony was determined, he added, "But if you ever get hungry and need a job there will always be one here for you."

Tony's Victory

Tony sighed with relief as he walked into the open air. It was good to have that over with, but really, what was he going to do? Jobs were almost impossible to find. But Maria was not a bit concerned. "God provided for us when you didn't serve Him, and He surely will now," she calmly stated.

Knowing about their problem, Elder Figuhr soon was at their door with a friendly greeting. "I can use your talents in my office," he stated. "Would you work for me?"

What a privilege it was to be with this man of God each day! There was so much to learn, and Tony was an ardent pupil. There was also much for him to unlearn. It was hard for him to give up alcohol for he had learned to depend on it. Giving up cigarettes was even harder. But hardest of all, he found, was to give up gambling. One day the longing came over him so strong that it seemed he could not resist. And soon he found himself beside his favorite gambling machine, feeding it his money.

Then suddenly there were his friends from the office. They spoke pleasantly to him and just watched him. Then they spoke of happenings at the office. It was no fun to play with them watching, and Tony was through. They took him home and then prayed for him and his family.

In the morning Tony felt a bit ashamed, but his friends did not mention the happenings of the day before. Never would he do such a thing again. But as time went on, a great longing came over him to try his luck again. Once more he was at the machine and this time his friends would never know. But as before, here they came. They were friendly and just watched. It made him feel as if Jesus Himself were watching. This he would never do again, and when his friends prayed after taking him home, he prayed too. He knew that God had given

him the victory. Never again was he tempted to enter a gambling place.

Tony was baptized and continued his work in the office for eight years, and at the end of this time he was ordained to the ministry. Then he was given the same work in the union conference. Later he was made president of a small newly organized conference.

At present Pastor Berg is heading five departments in a union office. He is working as hard as a younger man, and says that he never wishes to retire. His enthusiasm proves that he means it. He has also taken a great interest in visiting men in prison.

A Happy, Working Family

And Maria? She is still tiny and quick, and her five children are all in the Lord's work. Only the younger son, Mark, lives near them. A few years ago while he was interning in one of our hospitals, he fell in love with the mother of one of his small patients, a widow whose son was in the hospital for care. She was pretty and sweet, and as Mark got better acquainted with her he felt he could not live without her. When he told his mother that he wished to marry a non-Adventist girl she did not panic, but asked to meet her.

Gloria, who was from a prominent, well-to-do home, soon felt the warmth of this other home. It was not long until she became interested in a new way of life and began Bible studies. She quickly finished the lessons with the help of Mark's mother, and Mark's father had the joy of baptizing her and later of performing the wedding ceremony. Gloria loves the message and hopes to bring her family to a knowledge of God's truth for this time. She is learning more daily as she assists her husband at a mission hospital. And patients know and love her for her sweet smile and pleasant ways.

At present Maria helps her husband with welfare work, sorting and mailing clothing to needy places, and visiting those in need of help. On Sabbath afternoons you will find her at the large women's prison leading out in giving a message of hope to the unfortunate ones there. The inmates are giving up cigarettes and asking for Bibles. Their sin-hardened faces now reflect hope rather than despondency.

Surely it can be said of Maria, "Her price is far above rubies. . . . The heart of her husband doth safely trust in her" (Prov. 31:10, 11). ★★

Before My Day Begins

By JUNE ALLEN BECKETT

I lie awake, yet not awake.
A sense of dawn has touched my soul.

Somewhere
Out there
Dawn's lighted clouds
Are wiping out the night.

So many things to do
And say
And find
This day.

Standing in my open door, I stop and bide
my time.
"My eyes are searching, Lord, for help
To do
My busy day."

I find my prayer
In line
And tone
Of His new morning sky.

Homemakers' Exchange



Our daughter has just become engaged to a young man who is a good Christian but not a Seventh-day Adventist. He is active in his church and he does not oppose our daughter's faith. We love him like a son, but we also know the dangers of marrying nonbelievers. How should we advise; what should we do?

► You have allowed your daughter to become involved with a nonbeliever contrary to God's Word, even knowing the danger. Now you seek advice and counsel. Go to the Lord on your knees for advice, asking forgiveness and wisdom. Then go to your daughter and potential son-in-law explaining your sad mistake and give them the Lord's counsel on such marriages.

See that the young man is given Bible studies and sincerely pray for him to be converted to the truth. Never go against the known will of God. This marriage should not take place unless he is loving and walking in the light of God's truth. Compromise never works.

Virgilene Earley

Apopka, Florida

► Try to involve qualified persons from both faiths in counseling with the couple. This approach may have limited value, however, since your daughter is doubtless cognizant of the reasons for your concern.

Pray. And hope that his parents are also praying. They are probably sharing your concern. Continue to pray if the marriage takes place, and take solace in the knowledge that although an interfaith marriage is unwise, it does not necessarily have to preclude happiness.

Mr. and Mrs. Stephen Riehle

Santa Maria, California

► If the simple rule—never go with a non-Adventist and you will never marry one—had been followed, this dilemma would have been prevented.

But it is not too late to break the engagement. We have this counsel: "If you have made a promise contrary to the Scriptures, by all means retract it without delay, and in humility before God repent of the infatuation that led you to make so rash a pledge."—*The Adventist Home*, p. 48.

We have even been told what words to say in this sad situation. "I am a conscientious Christian. I believe the seventh day of the week to be the Sabbath of the Bible. Our faith and principles are such that they lead in opposite directions. . . . When your views shall change, . . . then our relationship may be renewed."—*Ibid.*, p. 68.

Helen Frazee

Wildwood, Georgia

► It seems the parents are asking for advice a little late, after the engagement has taken place. When a young woman becomes interested in a young man of another denomination, the parents should try to study the Bible with the young man. If he consents to study and accepts our teachings, there is no problem about a possible engagement. If he is not willing to accept the Bible teachings as ex-

plained by our church, the young woman should discontinue going with him.

Although the young woman has become engaged, it is not too late to try to teach her fiancé the truths of the Bible, and postpone the wedding.

Remember the will of the young woman has to be enlisted on the right side of the question. One cannot deal with her by force. The final decision has to be hers.

Malinda Rodenberg

Richmond, Indiana

► Where the girl finds he loves her enough to go to her church functions before marriage and she reciprocates by going to his, he will soon give preference to hers, and a definite interest will arise in him for our message. Then it is only a matter of time until a new Seventh-day Adventist joins the church.

But if he constantly refuses to show any interest in pleasing her by going to her church, he definitely does not love her as much as he claims. The chances are that she will step into a lifetime of heartaches and agonizing prayers or she will take the easy road and drift away from the truth, using him for an excuse.

There have been cases where eventually after marriage the young man is won over, but the only way to avoid all this mental suffering is to get it settled before the wedding. If this cannot be done, you cannot do anything but terminate this friendship in a Christianlike manner.

Earl D. Williams

Clearlake Oaks, California

► God's revealed will in the matter of Seventh-day Adventists choosing marriage partners is expressed in guidelines so detailed, so specific, so definite, that it is presumptuous to question, or make exception, or try to explain them away.

Cecil Guyot

Pensacola, Florida

► Read "Marriage With Unbelievers," *Testimonies*, volume 5, page 361. Then if in spite of your directives, prayers, and kind admonitions your daughter continues to carry out her plans for marriage with this young man, pray much. For now is the critical period for you as well. Pray that you will not offend your daughter or her future husband by word or act. For if you do, it will most likely alienate both of them from you, thereby closing the door of communication between you and possibly even between them and the church.

My sister married "out of the church" 30 years ago. And just today I received a letter saying her husband has asked to join the church. A friend was married four years to her Adventist husband before his way of living converted her. So it

does happen, though the percentage is low and preceded sometimes by years of anguish and heartache.

Earnestly and lovingly lift them both in prayer several times a day, claiming the promise: "I will contend with him that contendeth with thee, and I will save thy children" (Isa. 49:25).

We should do all in our power to counsel our young people and provide every opportunity for them to form Seventh-day Adventist friendships from which they can select a converted lifetime partner.

If the son or daughter decides contrary to our wishes to marry a non-SDA who is a good Christian, we should fully accept and love this person into our home, our hearts, and hopefully into our church. To do otherwise would alienate the daughter and perhaps hinder the husband from ever becoming a Seventh-day Adventist.

Another point to consider is which is better—a truly converted non-SDA or an unconverted SDA as a lifetime companion.

It was because of the acceptance, prayers, and love of my wife and her family that after a few years I was willing to study and become a member of the SDA Church.

Leo J. Poirier, Jr.

Stoneham, Massachusetts

► State your position clearly and kindly, giving your own reasons as well as Bible and Spirit of Prophecy references. Whenever your daughter wishes to talk to you about anything, take time to listen and be interested; encourage communication. Put aside all minor differences and concentrate on making home the happiest place on earth for your daughter. Begin a prayer campaign for your daughter.

Ruth A. Kuester

Loma Linda, California

NEXT QUESTION

My husband is a brilliant man and a success in whatever he does. Our son, however, seems to have average capabilities. When he was younger he was diligent and got above-average grades. My husband has no patience with anything but top grades, and now the boy doesn't even try because he says he can't make it anyway. He is failing most of his classes, which frustrates my husband even further. I fear family alienation by the time our son gets to his academy years. What can I do to help them both?

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

Lessons From the Apostles—7

THE PECULIAR TEMPTATION OF SUCCESSFUL PEOPLE

The life of Peter is a warning to men who talk before they think; the example of John, to those who have quick tempers. But the life of Judas is a warning to every successful man, whether in the business, academic, or professional world.

The peculiar temptation of a successful man is that he may assume an inordinately high opinion of his own abilities; he finds it easy to consider inferior the judgment and ability of others. Perhaps consciously, but more often imperceptibly, he may attribute his success to personal skill, and God becomes less and less needed. He thinks he honors God by not bothering Him with the everyday decisions that have to be made, that God is needed more by those people who haven't much natural ability to work with.

There was a time when Judas wanted his keen mind to be molded by Jesus. He recognized the greatness of his Master and the superiority of His teachings. But Judas never fully surrendered himself to Jesus as his Lord. He was willing to be a disciple but not a Christian. He was willing to be a scholar in the school of Christ, but not a saint in the family of Christ.

Judas did not give up his worldly ambition nor his love for money. "He felt that he could retain his own judgment and opinions, and he cultivated a disposition to criticize and accuse."—*The Desire of Ages*, p. 717.

He prostituted his intelligence, becoming a maverick instead of a responsible thinker. He was more often negative than positive. He enjoyed inciting disaffection among fellow workers. These danger flags point down a fearful path from which there is scarcely any turning.

Judas was not always blind to these weaknesses. But sin confuses the mind so that reason, instead of functioning as the handmaid of faith, becomes the agent of self-deceit. Self-serving reason eventually led Judas to think that betraying God was not a crime.

One year before the crucifixion, Jesus had said, "One of you is a devil" (John 6:70). The leaven of self-importance and greed was working. Jesus tried to break through Judas' hardening mental set on this and many other occasions but Judas always thought that Jesus meant someone else.

Veiled Motives

Judas made no overt move to oppose the wishes of Jesus before the feast at Simon's house. Even in his underhanded fomenting of disaffection, the disciples never saw through Judas' veiled motives. In the beginning he never planned to betray Jesus; he would have shuddered at the thought if he could have seen the end from the beginning. No one becomes utterly base and feckless in a moment.

This is the sad tale of many men and women, young and old. An innocent friendship leads to more time together, longer hours, then later hours; seemingly innocent liberties are allowed and then, caught in the sweep of furies pent up beneath the best intentions, they sell their bodies and often their future for a short moment of passion.

No one can afford to feel confident with even the hidden and the smallest of sinful thoughts. It is dangerous to borrow from the treasury, even once, regardless of one's expectations to replace the funds immediately.

It is foolhardy to spread disaffection in the family, among co-workers, or within the church, because no man can call back the consequences of an ill-founded allegation or suspicion. It is frightfully dangerous to do anything that may have fateful consequences, even though one recoils at the thought of getting in any deeper, even though he sets the limits beforehand beyond which he plans not to go.

Still Time for Judas

At the last supper with the 12 disciples, Jesus repeated His mournful announcement, "Truly, truly, I say to you, one of you will betray me" (John 13:21, R.S.V.). Even at this late hour, so far into the night for Judas, there was still time to catch himself and fling himself at the feet of his Master for help.

The astounding fact is that each of the 11 disciples considered himself a possible traitor. Each one of these men, excepting Judas, revealed a growing humility and awareness of himself as a sinner who needed help. Pathetic it is, that after three years with God Himself, honest men would wonder if they might not be vile enough to forsake and betray their Lord. But they were unconsciously manifesting a wisdom that had been born during those three years.

Eleven of those men had learned to look within themselves and with every passing day they grew less confident. They saw wells of passion and weakness that could become sudden explosions. Like the hillsides of Vesuvius, beautiful with richly laden vines and olive groves, men so often are. But underneath are the volcanic depths, the fires of unknown consequences, slumbering under the green fields—waiting only for certain combinations of compromising conditions. The explosion is inevitable!

No one fathoms the depth of evil his own heart is capable of committing. The wise man, however, never overlooks such possibilities; he constantly seeks the companionship of Christ in order to control and ultimately cleanse these deeps. For aught we know any one of us might become a Judas. "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). The very fear of falling will be a help against falling.

But Judas weighed himself on different scales. He came to the place where he actually thought that he could use God in his climb to the top. The volcano broke, and for Judas evil seemed now to be so right. In fact, urgency in perpetrating his grand design to make Jesus, Incorporated, all that it ought to be before the eyes of men, even though it meant a crucifixion, became the supreme virtue.

H. E. D.

(To be concluded September 30)

THE MOON'S GLOW OF GOLD

The spectacular success of Apollo 15, not only in terms of a textbook landing on, and return from, the moon but in terms of its scientific contribution to our knowledge about the moon's geology, solicits our admiration.

As this is being written, scientists have just begun to examine the lunar rocks and core samples, and the photographs by the Scott-Worden-Irwin astronaut team from the moon's Apennine Mountain foothills. Earth's geologists have been delighted in the finds and believe their study will greatly advance man's knowledge of the moon's geology.

Man's knowledge of the moon has increased astronom-

ically since Moses' declaration on the moon's origin in Genesis 1: "And God said, Let there be lights in the firmament of the heaven to divide the day from the night. . . . And God made two great lights; . . . the lesser light to rule the night. . . . And God set them in the firmament of the heaven to give light upon the earth, and to rule over the day and over the night" (verses 14-18).

What has been underscored, further attested, and more completely illustrated by Apollo 15 is that the moon has had a rather active geological history since its creation. Scientists now are convinced that the moon has undergone a series of cataclysmic events. Found by the Apollo 15 astronauts was a crystalline rock believed by geologists to go back to the moon's origin. Crystalline rocks are formed, according to geologists, by molten rock cooling slowly perhaps deep beneath the surface.

Of What Form Were the Created Rocks?

Of course, creationists do not know of what form of rocks the moon originally consisted. Did God make some of the rocks crystalline, others without crystalline texture? Was the center of magma or molten rock, or were there at least concentrations of magma here and there? Intriguing as these questions are, certain answers will have to await the disclosures of the great school of the hereafter.

That there has been volcanic action on the moon has been conjectured before the Apollo flights, but one of the most sensational discoveries on this latest journey was the existence of a series of layers on Mount Hadley and also on the walls of Hadley Rille, a long, winding 1,200-foot deep ravine. These layers show that there must have been a succession of lava flows.

On Mount Hadley the layers sloped in one direction on one side, and in the other direction on the other, showing that at some time after the successive lava flows had occurred, the mountain had been pushed up. On the vertical wall of the rill, the layers were horizontal.

Awestruck by the wonders of the heavens and breaking out in a paean of praise, the psalmist anciently used the phrase, "When I consider . . . the moon" (Ps. 8:3). After "considering" the moon at close range, Astronaut Scott exclaimed enthusiastically, "I hesitate to use words like *bare* and *desolate* in talking about the moon, because to the three of us it was dynamic, it was beautiful, and it had character. It was a fascinating place." Speaking of the moon's color, Astronaut Irwin, whose wife while he was exploring the moon during the Sabbath hours on July 31 was teaching a Sabbath school class, reported that the moon is not gray or brown, but in the early morning sun has "a glow of gold." The mountains near the landing site, the astronauts reported, were not jagged, as are many of earth's mountains, but appeared as if a giant hand had rubbed them smooth with sandpaper.

The exploration of the moon has added a new dimension for our study of God through His created works. Vicariously through the EVA's (extra-vehicular activities) of fearless astronauts by foot and by lunar rover and through the help of television's eye, we have traversed new and fascinating terrain, this time not in some remote and exotic land on earth, but on a celestial body. Let us not forget that the laws by which men navigated to this far-off satellite, the electromagnetic waves by which they communicated by voice and picture, were phenomena that the Creator Himself originated.

D. F. N.

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.]

ADVENTISTS IN PUBLIC SCHOOLS

Though the question concerning whether or not to send a 13-year-old to academy has already received a number of replies [July 15], seeing it through the eyes of one who is an Adventist teaching in public high school may be of added help.

My heart cries at the thought of a child in a public school, especially at the crucial age of adolescence. It is almost impossible for an Adventist teen-ager to pursue a normal life in a public high school because about 90 per cent of all social functions occur during Sabbath hours.

The teen-ager has to make a decision between two choices: either becoming a loner or of getting involved. This is not a fair decision for a child in his immature, formative years to have to make. It makes it almost impossible for an Adventist to develop leadership abilities without jeopardizing his standards. In three years I have seen two students from separate Adventist backgrounds give in to peer pressures and make the second choice. One became the

president of both his junior and senior classes; the other a cheerleader captain. Both good kids, but no longer Adventists.

There are also other considerations such as the vulgar language a child is continually exposed to. Or the secular philosophies of too many of his teachers. To be a part of an "in group" a child is continually confronted with drinking, smoking, or blowing grass. And it cannot be forgotten that the teen-ager is usually more concerned with pleasing peer groups than parents. This may be because he is just learning that there are philosophies other than those of his parents, but he doesn't yet have the maturity or experience needed to choose which is best without the guidance of a *complete* Christian atmosphere.

SHEREEN SCHEUNEMAN

Berrien Springs, Michigan

SEEING THE WHOLE PICTURE

Why must we wait for human science or philosophy to verify all our facts before we can believe them? Have we not had overwhelming evidence that human wisdom is folly compared with the Creator's omniscience? Why are mostly the highly educated fooled by the fallacies of evolution? A magician made this clear when they asked him what kind of an audience he preferred. "The highly educated," he said. "Because they are trained to concentrate I can direct their attention to a narrow line, and then I can lead their attention where I want it. But the common people see things as a whole, especially the

children on the front row who begin to laugh at me as they discover the trick." It was the common people who heard Christ gladly, especially the children.

HENRY SKADSHEIM

Covelo, California

ANGELS TELL STORY

If I had the money I would like to display in gold on every church building the three angels of Revelation 14 in the form in which they appear on the outside of the REVIEW. Then when people ask what they signify, we could tell them.

GRACE HANSCON

Gardiner, Maine

TV V. PERSONAL GROWTH

A few months ago we sold our TV because of the many precious hours we wasted in front of it. Shortly afterwards I began to read the *Testimonies* and was surprised to find how interesting and inspiring they are. I could not read Mrs. White's writings without being convicted of sinful traits in my character and changes that needed to be made. Time is too short to be spent inordinately gratifying our own wishes and doing our own pleasures. How sad it must make Jesus as He sees us spending so much time before the TV and other time-consuming pleasures when we could be studying our Bibles and the Spirit of Prophecy books.

MRS. KEITH WESTERBECK

Portland, Oregon

A Journey Through the South American Division



Carlos Velasquez (left), teacher at Adventist Floating School, talks to the author about the publicity the school has received.

By E. WILLMORE TARR

MY RECENT South American Division itinerary began in the shimmering heat of Guayaquil, Ecuador, on the Pacific Ocean, and ended in torrid Belém, Brazil, in the delta of the Amazon River on the Atlantic Ocean. Between these two places were journeys through snow-clad, glacier-filled mountains to the cold Altiplano of Peru, 13,500 feet above sea level, and down through the long, narrow Republic of Chile to the lake region and the antarctic frost, then across the peaks of jagged mountains to the endless variety of scenery and climate that is Argentina. To use the overworked cliché "land of contrasts" seems rather prosaic, yet if ever a land deserved this title, surely it must be South America.

During my nine weeks of traveling in South America in company with the division's public relations director, Hector J. Peverini, it was my privilege to meet with many thousands of church members, students, and denominationally employed personnel in more than a hundred speaking appointments. Besides this we met with editors, journalists, governors, and city mayors, and service and professional clubs in several South American countries.

Though greatly impressed by the magnificent scenery—the ruins of the ancient Inca civilization at Cuzco and Machupicchu, the awe-inspiring cathe-

E. Willmore Tarr is the secretary of the General Conference Bureau of Public Relations.

drals, the futuristic architecture of Brasilia, the mighty two-and-a-half-mile-wide Iguassu Falls, the vast and mysterious Amazon, colossal Buenos Aires, and skyscraper-filled São Paulo—it is not these to which my thoughts turn, but to the more than 1,000 churches and more than a quarter of a million members that make up the division. These return to me in mental pictures of capable and qualified leaders in all levels of church work—administrative, departmental, and institutional; of schools and colleges, hospitals and clinics dedicated to service for God and their fellow men. A mere cross section of these recollections can be given here.

Approximately one fourth of the members of the South American Division are found in the Inca Union. As we met with leaders and members in Lima, Peru's great city and headquarters of numerous Adventist activities, we sensed a spirit of progress. This feeling was confirmed as Arturo Weisheim, public relations director of the Inca Union, outlined for us plans and activities in the forward thrust of evangelism.

Lake Titicaca, in the Inca Union, is well known to Seventh-day Adventists, first through the pioneering work of Ferdinand A. Stahl and more recently through publicity given the Adventist school serving the Uro Indians of the floating islands. A motorboat trip of about two hours from Puno, Peru, brought us to the school on the first of a number of islands made by lashing bundles of reeds to-

gether on which primitive dwellings were constructed. Some 55 students come to school in reed canoes.

Lake Titicaca's Floating School

These floating islands were made even more famous this spring when the *National Geographic* magazine referred to them, the Adventist school, and its teacher, Carlos Velasquez. We were informed that this and other publicity is bringing daily visitors to the islands—sometimes as many as 50 or more. As funds become available it is planned to build the school on a newly constructed island in clear water a short distance away from its present muddy location.

When one thinks of Chile, he tends to do so in terms of superlatives. This is true not only of the country but also of the work of the Seventh-day Adventist Church there. Problems abound, and there are frequent discouragements, but optimism and trust in God prevail. Chile Union Mission public relations secretary Werner Mayr had organized a program that not only brought us in touch with workers and church members but included daily interviews with newsmen at leading newspaper offices. Consequently, in each city news stories called attention to our visit and the work of Seventh-day Adventists in Chile and throughout the world.

River Plate College and River Plate Sanitarium and Hospital in the Entre Rios Province, Argentina, are a short flight north from the immense cosmopolitan city of Buenos Aires with its



Left: Canoe-making at the floating island school. Below: Workers and local elders from all across Brazil meet together in Rio de Janeiro for an evangelistic council.



many Adventist institutions. In spite of continuous speaking appointments at the two institutions, I was able to observe at firsthand the training ground for so many of the Seventh-day Adventist workers—union and local conference presidents, doctors, administrators, and many others we had seen throughout the division.

Diamante, in the Province of Entre Rios, was the place where the first Seventh-day Adventists in Argentina lived. In 1890 Jorge Riffel, a German Adventist who had previously lived in Argentina, and some other people living in Kansas, decided to go to Argentina. At Diamante they were met by Reinhardt Hetze, a German colonist and one of the first Sabbathkeepers in South America.

Some of the descendants of these early Adventist families still live on their family farms, and the first Seventh-day Adventist church in South America still stands beside a new and larger church. The old church building provides space for children's Sabbath school classes.

From Argentina we stopped off in Asunción, Paraguay, and found ourselves among the friendliest of people. Though the Paraguay Mission has fewer than 1,000 members, the Seventh-day Adventist Church appeared to be well known and respected. This reputation doubtless was enhanced by the small but up-to-date Paraguay Adventist Sanitarium and Hospital. This hospital is located on a busy street and is under the direction of Dr. Ira Bailie.

Crossing into Brazil, the greeting *Bom dia* ("Good-morning") instead of *Buenos días* reminded us that we were now in another language area, Portuguese. Pastor Peverini, whose native language is Spanish, could fortunately speak what Brazilians indulgently call *Portulhano*, a cross between Portuguese and Spanish. We were in a giant country, larger than the United States, excluding Alaska, with a population of 95 million. The United States of Brazil is divided into 22 States, three territories, and a federal district.

No matter what you may expect of São Paulo, in Brazil, it is an exciting experience to arrive in this dynamic, pulsating city of towering skyscrapers and roaring traffic. It is Brazil's fastest growing city with a metropolitan population exceeding six million. The auto factories alone turn out nearly half a million cars a year, and everything else seems to be in the same huge proportions. This is no less true of the work of the church in the city, which has mushroomed into 120 churches with more than 18,000 members.

Arturo Valle, public relations director for the South Brazil Union, reported an average of two Adventist releases a day appearing in São Paulo newspapers. With 250 newspapers in South Brazil alone, pastors and press relations secretaries find a ready outlet for well-planned news stories. Situated in the São Paulo area are several of the leading Adventist institutions of Brazil—the publishing house, the Brazil food factory, and the Brazil College. The Brazil College, with 1,000 students, 200 of whom are college level,

is the leading Seventh-day Adventist educational institution in all of Brazil.

Penfigo Adventist Hospital near Campo Grande in the State of Mato Grosso is unique. Under the direction of Dr. Gunter Hans, this institution is moving from the treatment of savage fire alone to a strong program of research. Well-known in the city of Campo Grande both as a physician and a medical lecturer at the university, Dr. Hans is arousing much interest in medical and sociological circles as the new research organization begins its investigation.

Treating for Savage Fire

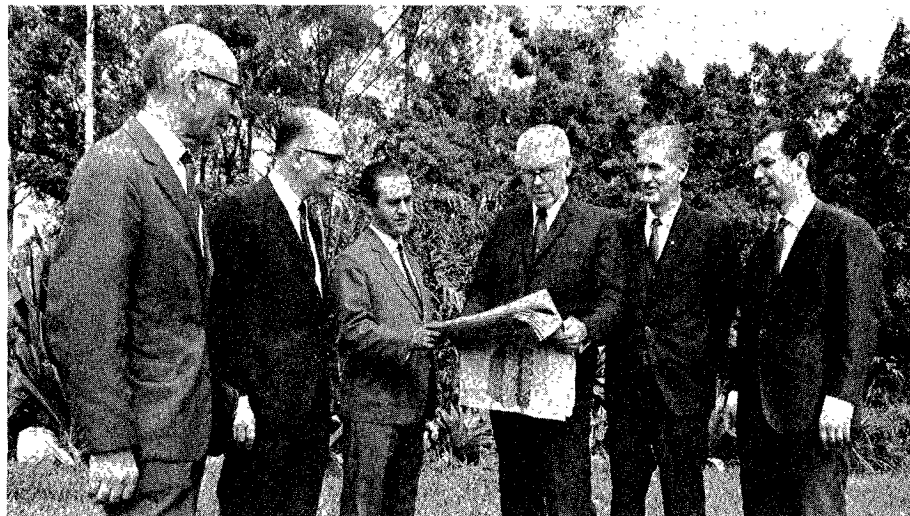
The research center, which opened its doors on April 25 in the old hospital now remodeled and air conditioned, is the first research center for pemphigus in Brazil and perhaps in the world. The new Penfigo Adventist Hospital accommodates 70 patients. The present treatment makes use of cortisone and lasts from four to six months. The old treatment lasted a number of years.

The hospital also has a new church and school complex. The church seats 168, and the services are transmitted by radio to bedridden patients. The school has an enrollment of 75 children.

Brazil's Rio de Janeiro, a sparkling city, third in size in South America, is well known as one of the show places of the world. W. J. Streithorst, president of the East Brazil Union, and Roberto Azevedo, public relations director, had organized for us a busy program of meetings both departmental and evangelistic. But in between they helped us to squeeze in visits to such places of scenic interest as majestic Sugarloaf with its incomparable views, Corcovado with its famed statue of Christ overlooking the city and bay from a half-mile high, and some of the beautiful beaches.

While in the area we met R. M. Rabello, director of the Brazil Voice of Prophecy, who was busy preparing new radio programs. The Voice of Prophecy

Some of the public relations directors in the South American Division meet with the author (third from right) on the campus of Brazil College, São Paulo, Brazil.



studios are at the rear of a fine evangelistic center and auditorium.

A two-hour flight from Rio brought us to Salvador, commonly known as Bahia. The headquarters of the Bahia-Sergipe Mission with its more than 11,000 church members is in Salvador. We found the city to be rich in historical treasures, churches, homes, and palaces.

Sister Cities

Several hours' journey by car brought us to Itaquari and Jequié. The first is well known for its agricultural co-operative project begun under the direction of the mission several years ago. The second was of interest to me because Jequié is sister city to Takoma Park, site of the headquarters of the General Conference. J. R. Shaw of the United States is agronomist and adviser for the agricultural project. R. A. George, pilot nurse, lives here and has his hangar at the project.

At Itaquari poor families assigned a tract of land are given expert guidance and are encouraged to look toward gaining ownership of the property. A church and a school have been established, and many of those benefiting by the project have been baptized. This is a philanthropic program that is watched with great interest by government officials, and the church is to be commended for the tangible leadership and help it is extending to many families here.

The city of Jequié welcomed us by a reception organized by the Lions Club, at which I gave an account of the circumstances leading to the affiliation between Jequié and Takoma Park, an affiliation of which I had been one of the chief engineers. Students are regularly exchanged between the two cities, and two young women are at present enjoying this cultural experience.

Following a night mainly of travel, we reached the Amazonas State capital of Manaus, 1,000 miles up the Amazon River. Once the rubber capital of the world, Manaus seems to be recovering from a long slump following its boom days. Three busy days in the city enabled me to hold evening meetings in some of the churches and to visit institutions, interview distinguished personalities, and make contact with the news media by day.

An interview with Col. Joao Walter, newly appointed governor of the State of Amazonas, proved delightfully informal. It was of interest to note that the governor was well aware of Adventist activities in Amazonas and was able to recall the pioneer work of the Leo Halliwells and the award conferred upon them by the Brazilian Government in honor of their philanthropic achievements. The mayor of Manaus, Dr. Paulo Pinto Nery, appeared to be equally interested and cooperative and invited us to visit some of the welfare developments in his city.

Of special interest was a visit to the Seventh-day Adventist agricultural

school set in a clearing deep in the Amazon jungle. On land given to the mission by the government, a model agricultural school has been developed under the direction of R. H. Habenicht and M. E. Glantz. Through prodigious effort a large clearing has been made and set out in numerous fruits and vegetables. At the time of our visit luscious tomatoes were finding a ready market in Manaus. Fifty-five students are working and learning under the direction of instructors who are convinced that this is indeed a worthwhile approach to learning.

The *Luzeiro V*

A flight down the Negro and Amazon rivers in a small amphibious aircraft piloted by Daniel Walter brought us to the mission boat *Luzeiro V*, captained by A. A. C. Pittau. The Pittaus, a young couple from Argentina, are devoted to their work. A tour of their stretch of the Amazon River may last from six to nine months. It takes 300 hours of travel on the Solimões and Juruá rivers to reach the westernmost point of giving aid to the needy and visiting the 200 members in their jurisdiction. Watching Elder Pittau conduct a dental clinic for lepers, who live hopelessly in makeshift homes at the water's edge against the day when they might gain entrance to the government's overfull leper colony, was a revelation of the kind of dedication that helps to make our mission work worth while.

Belém, the great port of the Amazon delta, is also headquarters for our work in the Amazon region. Here is located the headquarters of the North Brazil Union, the Lower Amazon Mission, as well as the Belém Adventist Hospital, the Para Day Academy, and headquarters for units of the Amazon medical launch fleet. Belém was my last stop in the South American Division. Here, as in other areas of Brazil, we found a team of strong leaders dedicated to the main objective of the church—evangelism.

It would be difficult to find better organized plans for our visit than those conceived by the North Brazil Union public relations director, I. B. Andrade. During our four-day visit activities centered in meetings for church members, for church leaders, and a special afternoon with union and mission leaders and local pastors.

The heterogeneous character of Belém was reflected in the make-up of the audience to which I spoke Sabbath morning. There were university professors with doctoral degrees, physicians, teachers, school principals, 30 university students, ordinary people and very poor people.

In Belém, as in Manaus, we made contact with several State and city dignitaries, including the vice-governor of the State of Para, Col. Newton Barreira, and the mayor, Col. Nelio Dacier Lobato, as well as editors and reporters of the leading newspapers. Coverage was excellent, and my last speaking appointment, an address to the members of the Brazilian Public Relations Association, held in the university auditorium, was fully covered in a half-page resumé in one of the city newspapers.

The Belém Hospital, with Dr. Zildomar Deucher as medical director, is situated beside the busy divided highway leading to the airport. It is in itself a remarkable public relations venture for the church. Clearly identified as an Adventist institution, it and its dedicated staff are highly respected. Its recent spectacular growth and development have not been unobserved by passers-by and others.

The union and local mission leaders were all at the airport Sunday noon to bid me farewell as I left to return to the General Conference headquarters. I came away with deep appreciation for the many talented people who lead the work of the church in the South American Division, and with the impression that we will be hearing of still greater things from South America in the days to come.

Two Ordained at South Central Camp Meeting

Willie S. Lee, Jr., and Sylister J. Jackson (front row, left and right, respectively), were ordained at the South Central Conference camp meeting, which was held at Oakwood College, June 11 to 19. With them are their wives and ministers and administrators who participated in the service.

C. E. DUDLEY

President, South Central Conference



Andrews University Seminary Extension School Conducted at Mountain View College

By ARTHUR L. WHITE
Secretary, *Ellen G. White Estate, Inc.*

Once in five years an Andrews University Seminary Extension School is held in the Far Eastern Division. Two such schools have been held at Philippine Union College in Manila, one in 1956 and the other in 1961. Another was held in the Philippines early this summer—this time at Mountain View College on the island of Mindanao.

This particular school was the largest Seminary Extension School held to date. This is understandable when we consider the rapidly growing work in the Philippine Islands. Church membership in these islands is presently 133,000.

The major number of the 257 who enrolled in the Extension School were workers from the three unions in the Philippines. But there were also representatives from all major countries that make up the Far Eastern Division.

Because it is not feasible for many of our workers making up our forces in the far-flung world division to come to the United States for special study, work that will upgrade their ministry is taken to them. This is done by members of the Andrews University staff and others who are called to assist in teaching.

The Philippine Islands are now a home base sending out workers to other parts of the Far Eastern Division and to other divisions. This is possible in part because of the strong educational program carried on in the Philippines. The many church schools and academies give strong support to our two colleges.

The campus of Mountain View College, which normally provides for 700 college students, is at an elevation of about 2,000 feet, well inland and in the mountainous region of the island of Mindanao. For beauty and comfort it stands high on the list of Seventh-day Adventist college campuses. It provided a most fitting setting for the Extension School.

The staff for the school was drawn from several centers. Dr. W. G. C. Murdoch, dean of the Theological Seminary, was the director of the Extension School. He gave special attention to ministers and field workers and taught a class in Christology. His wife, Dr. Ruth Murdoch, representing the Andrews University Graduate School, led out in the educational field, teaching a class in psychology of learning. The Far Eastern Division sent three of its workers to form a part of the staff. Evangelist Bruce Johnston gave instructions in evangelism; Mrs. Marion Simmons, supervisor of elementary education, taught a class in improving instruction;

and Royce Williams, division Ministerial Association secretary, coordinated the whole Extension School program. I was sent to teach prophetic guidance to both the ministerial and educational groups.

The classroom facilities of the college were strained with the large classes of from 90 to 135 each. All united in the daily chapel exercises, which were very practical in their content. Final examinations terminated the six weeks of intensive work. A total of 189 students sat for the examination in prophetic guidance. Only the dining room of the cafeteria was adequate for such a mass examination—perhaps the largest given in Seminary history.

We were moved as we observed the hunger for Spirit of Prophecy books, the eagerness in the question-and-answer periods, the faithfulness in class and worship attendance. It speaks well for the solid experience of our workers in the Far Eastern Division.

After all the tests were given and the final classes held, we all joined in closing exercises in which 257 marched across the platform to receive certificates and to bid farewell to the teaching staff. The work of the church will be stronger and firmer in the Far East because of study and fellowship at this Extension School at Mountain View College.

CALIFORNIA:

SDA Conductor Directs Music Institute

The First International Institute of Orchestral Conducting and Symphonic Performance sponsored by Loma Linda University concluded Sunday, July 18, with a concert in the Riverside Municipal Auditorium. The ten-day institute was under the directorship of the internationally-known Swedish Seventh-day Adventist conductor, Herbert Blomstedt.

Mr. Blomstedt is conductor of the Danish Radio Symphony and has studied with Jean Morel, Leonard Bernstein, and other well-known conductors. For several years he taught the master class in conducting at the Royal Academy of Music in Sweden. Mr. Blomstedt's father is an Adventist minister in Sweden.

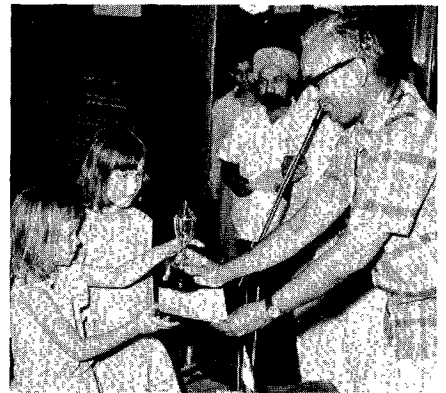
Conductors from throughout the United States participated in the six-hour daily sessions of the institute. The participants included several music teachers as well as some professional conductors.



SDA Swedish conductor Herbert Blomstedt leads an orchestra during the music institute sponsored by Loma Linda University.

The concluding concert featured works that the students had practiced daily under the guidance of Mr. Blomstedt and included works by Mozart, Beethoven, and Danish composer Carl Nielsen. The institute is one of the very few in the world where a novice conductor is able to work daily with a competent orchestra.

J. K. IVERSEN
Public Information Officer, LLU



SDA Girls Win Prize in Devotional Song Contest

Two Seventh-day Adventist girls, Brigit and Claudia Werner, eight and five, respectively, won a special prize at a devotional music song contest conducted recently in Jullundur, Punjab, North India.

Most of the contestants were adult professional artists from the All India Radio, Jullundur, and art schools and colleges in neighboring towns. The songs were mostly about the Hindu and Sikh religions, sung in the Hindi, Punjabi, and Urdu dialects. Brigit and Claudia, accompanied by their father, sang some Christian songs.

G. T. WERNER, M.D.
Medical Director
Ruby Nelson Memorial Hospital

CHILE:

Adventists Relieve Quake Sufferers

On Thursday, July 8, Chile was shaken by an earthquake that reportedly killed 90, injured 250, and left 15,000 homeless. The quake, the epicenter of which was about 150 miles north and west of Santiago, where our Chile Union Mission headquarters is situated, struck at 11:03 P.M.

We were awakened by the windows rattling and the floor moving up and down as if we were in a ship on the high seas. Since the movements continued more than a few seconds and seemed to be getting stronger, we decided we'd better go downstairs and outside. There we watched as the lights went out and our neighbors came out into the street. The movement stopped in about two minutes, and we went back to bed. We could hear the neighbors start their cars and race off to see how relatives and friends had fared.

On our transistor radio we found one station with auxiliary electricity beginning to broadcast. The announcer was rather incoherent at first but finally became calm and asked for information to be phoned in, especially by amateur radio operators. From this source we learned that several small towns had been greatly affected, with the greatest loss of life being in Valparaiso and surrounding cities.

At worship the next morning our union officers and committee members laid plans to help in the emergency. We contacted the Office of Emergency Planning of the Government's Interior Department and were asked to visit the valley of La Ligua and Petorca, the area with the villages that had been among the worst damaged.

It was not until Sabbath morning that we were authorized to use for this area some of the food kept in our warehouses for emergency situations. To transport the food we requested as many of our workers in the Santiago area as we could contact to bring their station wagons to our warehouse. As a result a caravan of 14 vehicles was loaded with seven tons of flour, corn meal, et cetera, eight bales of used clothing sent by our U.S. Dorcas Societies, and 25 blankets. It was after dark when we arrived at Petorca, nestled in a beautiful valley in the heart of the Andes not far from the Aconcagua, the highest peak in the Western Hemisphere.

We were the first organization to bring in supplies and were well received by the authorities. While probably no one in Petorca was suffering hunger, the fact that they were remembered and visited by someone interested in their welfare was greatly appreciated. Five persons lost their lives in this section—a remarkably low figure since practically every house was damaged and many were destroyed.

Most of the inhabitants were sleeping outside as the earth still shook occasionally, and many of the houses were condemned.

The following Tuesday another caravan was organized, and three and one-half tons of food were taken to La Ligua. Other organizations have given aid and plans are being laid to assist in the rebuilding of the towns.

We have very few members in these mining towns, but as reports have come in, the enormity of the earthquake has been better understood. Many large buildings in Valparaiso and Viña del Mar had to be vacated and are condemned to be torn down, including most of the hospitals. Many of our churches have been cracked and extensive repairs must be made. Only one was actually destroyed—a small chapel in the town of Llat Llat. One member has been reported dead as a result of the earthquake. This was an elderly sister who may have died from shock.

As one sees the large number of

buildings in ruins, it is hard to imagine how the number of killed and injured was not greater. After one official told me of one little old lady who was protected by the beams of her house as she crouched in a corner, I remarked, "Certainly God is good." I was rather surprised at the silence that followed until he told me later that he had been a Communist for 30 years.

The task of rebuilding will take many months, or even years. Meanwhile prefabricated emergency wooden structures are being set up so that those who have no homes can move out of the tents and provisional huts. Rail communications have not yet been reopened into Valparaiso at the time of writing, nor has the water supply been re-established. For the strength and extent of this earthquake and the damage done, it is certainly a marvel that no greater loss of life was sustained.

ORVAL R. SCULLY
Seventh-day Adventist Welfare Service Representative in Chile



Home Health Education Service Sponsors Booth at Catholic Education Convention

J. W. Proctor, Lake Union Conference publishing department secretary, receives a signed card from a Roman Catholic teaching brother, a delegate to the sixty-eighth annual convention and exposition of the National Catholic Educational Association, which convened in Minneapolis, Minnesota. Other delegates look on. The card gives the brother a possible opportunity to receive one of the book gifts.

More than 3,000 delegates to the convention signed the cards, indicating their interest in the cross section of Adventist books and magazines on display at the Home Health Education Service booth. Each of these will be visited by a literature evangelist.

The booth was operated cooperatively by the Lake Union Conference publishing department and the Northern Union Conference publishing department, of which J. D. Ring is the secretary.

Standing inside the booth are Roger Eno, publishing secretary of the Minnesota Conference, and Elder Ring.

D. A. MC ADAMS
Secretary, Publishing Department, General Conference

World Divisions

AFRO-MIDEAST DIVISION

✦ R. H. Henning, division publishing secretary, visited Ethiopia recently. During his stay, book depositories were set up at Gimbie and Asmara and full-time publishing department secretaries were appointed for the West and North fields.

✦ Forty-nine persons graduated from a lay leadership school conducted recently at Ethiopian Adventist College. The school was conducted by A. H. Brandt, lay activities and MV secretary of the Afro-Mideast Division.

✦ Hildur Tobiassen, a former missionary to Ethiopia, visited the Taffari Makonnen Hospital, Dessie, Ethiopia, recently. Upon her return to Norway she was instrumental in the hospital's receiving \$175, which was used to purchase small blankets for children in an orphanage.

R. BURGESS, *PR Secretary*
Ethiopian Union Mission

Atlantic Union

✦ This summer five Greater Boston Academy and Atlantic Union College students from the New England Memorial church, Stoneham, Massachusetts, devoted much of their vacation time to helping other youth. Their work involved stories, crafts, nature activities, telephone conversations, letters, personal visits, and teen-dial. The five students were Susan Greene, Becki Hamm, Orly Nelson, Shirley Rigsby, and Wayne Swanson.

✦ The Harlem Trailblazers Community Service, an organization of the Ephesus, New York, church, includes in its program the helping of area residents to get high school equivalency and giving them remedial education at the junior high level, job training, and job referrals. Mrs. Edythe Karr is the executive director, and Charles Gadsen is the chairman of the board of directors of the group.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Seven hundred and thirty homes were contacted, and 75 people requested the gift-Bible course following home-to-home visits in the village of Hope, British Columbia. The calls were made to climax a lay activities training session conducted on the afternoons of the British Columbia camp meeting by Leon Cornforth, on loan from the lay activities

department of the Upper Columbia Conference.

✦ The Manitoba-Saskatchewan Conference conducted its first conference-wide outdoor education program at Camp Rundle in the Alberta Conference, near Banff, Alberta, recently. The week-long session was attended by 110 youth. The nine professional educators who provided instruction and counseling to the group included Dr. Bernard Lall of the University of Saskatchewan and Professor Welch of the University of Manitoba. Besides the study periods, each day's activities included hiking, swimming in the Banff hot springs, games, and an evening campfire. Directing the program was William Nepjuk, educational secretary of the Manitoba-Saskatchewan Conference.

THEDA KUESTER, *Correspondent*

Central Union

✦ A Voice of Laymen Crusade was held recently in Newcastle, Wyoming, with Robert Archer, Perry Bennett, and Steve Flowers as speakers. A number of non-Adventist families are attending meetings in the Adventist church.

✦ Members of the Wyoming Conference reported almost \$24,000 given for

evangelism at the time of the Wyoming camp meeting. The report was made by a layman and the pastor from each district. Evangelistic plans for the conference for the next 12 months were revealed.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Nelson A. Bliss, stewardship secretary of the Allegheny West Conference, recently presented a series of meetings on the meaning of stewardship at the Shiloh church, Huntington, West Virginia.

✦ The Hagerstown, Maryland, church recently conducted a public auction to raise Investment funds. Six hundred and fifty dollars were raised.

✦ Fourteen individuals were recently baptized in Glen Burnie, Maryland, as a result of an evangelistic crusade conducted by Harold Friesen.

✦ Winton H. Beaven, dean of Kettering College of Medical Arts, Kettering, Ohio, and Charles Bensonhaver, M.D., also of Kettering, were recently invited to become members of the Dayton, Ohio, area Council on Alcoholism and Drug Abuse.

MORTEN JUBERG, *Correspondent*



Greater New York Conference Ordains Three

Three ministers of the Greater New York Conference were ordained July 3 at the annual camp meeting of the conference conducted at Camp Berkshire. With their wives they are, from left: Stephen Doyle, Arthur Schumacher, and James Valentine.

Taking part in the ordination service were C. E. Bradford, an associate secretary of the General Conference; H. K. LaRondelle, of the Theological Seminary, Andrews University; J. L. Dittberner, Atlantic Union Conference president; and L. L. Reile, Greater New York Conference president.

D. T. HAWLEY
PR Secretary, Greater New York Conference



Four Ordained in New York Conference

Four men were ordained on June 26 at the New York Conference camp meeting. From left, with their wives, are: Larry Caviness, new MV secretary of the conference, and B. Edgerton, Larry P. Grahn, and John C. Milton, all district pastors. Taking part in the ordination were John Hancock and C. H. Lauda, General Conference YPMV and ASI secretaries, respectively; J. L. Dittberner, president, Atlantic Union Conference; A. J. Patzer, president, New York Conference; and Mervyn Maxwell, of the Theological Seminary, Andrews University.

A. J. PATZER
President, New York Conference

Lake Union

✦ J. Lynn Martell, Wisconsin Conference evangelist, conducted a series of meetings in Eau Claire, Wisconsin, in conjunction with a field school of evangelism with Seminary students from Andrews University. Eighteen persons have been baptized to date, and several more are preparing for baptism.

✦ Members of the Elgin, Illinois, church met recently for the first time in their new church. The church school occupies the east wing of the church building.

✦ The Mount Pleasant, Michigan, church recently purchased five acres of land for a new church school, sanctuary, and gymnasium.

✦ Wisconsin pastors Stanley Cottrell, of the Clearwater Lake, Crandon, and Rhinelander churches, and Leon Hulse, of Beloit, Janesville, Lake Geneva, and Milton Junction churches, have been selected to sit in as observers at the Wisconsin Conference committee meetings. Each year, two pastors who have not previously served on a conference committee are invited to meet as observers with the committee.

✦ Five men were ordained to the ministry at the Illinois camp meeting this

year. They were Albert Konrad, of the DuQuoin district; William Kromminga, Jr., of the Marion district; Richard Meier, of Mattoon; William Sharpe, of the Alton-East St. Louis district; and R. Williams, of the Centralia district.

✦ Michigan Conference health services director Ernest Wendth has organized a health council of 13 lay members who are professionals in various areas of the field of medicine and health. The purpose of the council is to explore specific areas of health education in which the church might become more active.

✦ Donald James Gettys and Ervin Knud Thomsen were ordained to the ministry during Michigan's 103d annual camp meeting conducted at Grand Ledge.

GORDON ENGEN, Correspondent

North Pacific Union

✦ Arthur Davy, pastor of the Prineville, Oregon, Seventh-day Adventist church, chaired the 1971 annual Crook County heart association's fund drive. During the drive more money was raised for the fund than on any previous occasion. As a result Pastor Davy was given the association's Golden Heart Award.

✦ Curtis Bradford, new evangelist for the Oregon Conference, has been assist-

ing youth evangelism outreach in Roseburg during the summer.

✦ Dr. Lowell D. Kattenhorn of Powell, Wyoming, has accepted appointment as director of the family practice residence program now being developed at Portland Adventist Hospital.

CECIL COFFEY, Correspondent

Pacific Union

✦ Volunteer Service Corps, an organization established in July, 1970, representing civic groups and churches of all denominations, has given more than 5,000 volunteer hours to the Adventist Convalescent Hospital of Glendora.

✦ Forty-two blind campers were present at Christian Record Braille Foundation's Pacific Union camp in early August.

✦ The Voice of Prophecy's outreach to youth, the Wayout, has just received one of its largest non-Adventist orders for supplies from the central chaplain's office in Vietnam. The order, accompanied by a check for \$920, was for nearly 9,000 pieces of Wayout's magazine and fold-outs. Douglas V. Pond, Wayout coordinator, reports that orders for Wayout materials on youth problems and Bible studies are increasing from scores of individuals and groups outside the Seventh-day Adventist denomination.

✦ Two brothers, Drs. Cecil L. and Robert W. Woods, are leaving the classroom and retiring from teaching at Pacific Union College following a total service of 96 years in the educational field. Dr. Cecil has been professor of mathematics and chairman of that department at PUC since 1947. Dr. Robert has been lecturer in physics at the college since 1964.

MYRON WIDMER, Editorial Intern

Southwestern Union

✦ The Arkansas-Louisiana Conference reports 40 evangelistic crusades conducted through the end of July with a total baptism of 285 persons. This is a gain of 102 over the first seven months of 1970.

✦ Kenneth Cox, Oklahoma Conference evangelist, and a team of workers recently completed an evangelistic crusade in Shawnee, Oklahoma. Twenty persons have been baptized to date, and 21 others are preparing for baptism.

✦ Two young boys were baptized in the Minden, Louisiana, church as the result of the Vacation Bible School conducted there. Many Bible studies are being held in the Texico Conference as a follow-up to the Bible school programs.

J. N. MORGAN, Correspondent



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<input type="checkbox"/> Adventist Layman (formerly Go)	3.25	2.95	2.85
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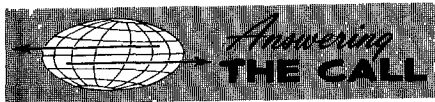
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John N. Amick, Book and Bible House manager (Northern New England), from same position (North Dakota).

From Home Base to Front Line

North American Division

Ralph R. Starks, Jr., M.D. (CUC '53; LLU '63), to be radiologist in Tokyo Sanitarium-Hospital, Japan, Mrs. Starks, nee Auda Fay Martin (LLU '44), and two children, of Cleburne, Texas, left Washington, D.C., July 4.

Elias deLeon Medina, M.D. (Philippine Union College '58, Philippine Medical Boards), to be relief physician in Davis Memorial Clinic and Hospital, Lodge, Georgetown, Guyana, of Madison, Tennessee, left Miami, Florida, July 14.

Helmer S. A. Heghesan (UC '70), to be MV and radio-television secretary, Central Peru Mission, Lima, Peru, and Mrs. Heghesan, nee Lanetta Marcia Lane, of Centralia, Missouri, left Miami, Florida, July 15.

Evelyn Reiber, to be medical secretary in Hong Kong Adventist Hospital, on basis of sustentee relief worker, of Los Angeles, California, left Los Angeles, July 19.

Allen R. Steele (SMC '67), to be program coordinator Radio Trans-Europe broadcast, Lisbon, Portugal, and Mrs. Steele, nee Andrea Paige Grover (CUC '66), of Takoma Park, Maryland, left New York City, July 25.

Mrs. Elmore J. Shidler, nee Marilyn Ruth Ayres, to join Dr. Shidler, now at the Ishaka Hospital, Uganda, and two children, of Brighton, Colorado, left New York City, July 26.

Vernon L. Small (Columbia University '68; University of Texas '71), to be business manager in Penang Adventist Hospital, Penang, Malaysia, Mrs. Small, nee Margaret Joan Rice (HS&H School of Nursing '58; CUC '60), and two children, of Menard, Texas, left Denver, Colorado, July 31.

Malcolm Keith Dowell (AU '59 and '61), to be registrar and teacher Bugema Adventist College, Kampala, Uganda, and Mrs. Dowell, nee Bonnie Louise Estey, and three children, of Maitland, Florida, left Detroit, Michigan, August 1.

George Kafrouni, M.D. (WWC '57; LLU School of Medicine '61), to give relief service as physician in Thailand Medical Institutions, Southeast Asia, of Los Angeles, California, left Los Angeles, August 1.

Douglas A. Bixel, D.D.S. (LLU School of Dentistry '63), returning as dentist Tokyo Sanitarium-Hospital, Tokyo, Japan, and Mrs. Bixel, nee Judith Rae Altman (LLU School of Nursing '63), and three children, left San Francisco, California, August 4.

Alden Wesley Follett (PUC '48; '71), to teach in Bugema Adventist College, Kampala, Uganda, and Mrs. Follett, nee Margaret Ramona Edwards, of Angwin, California, left Washington, D.C., August 4.

John D. Jacobson, M.D. (WWC '66; LLU School of Medicine '70), to be physician at Adventist Medical Center, Naha, Okinawa, and Mrs. Jacobson, nee Marjorie Alyse Rice (LLU School of Nursing '69), of Spokane, Washington, left Los Angeles, California, August 8.

Student Missionaries

Benita Kathleen Welebir, for nursing service in Bella Vista Hospital, Mayagüez, Puerto Rico, student missionary (LLU), of Loma Linda, California, left Miami, Florida, July 13.

John Roger Wood, to be a teacher in Korean Union Mission, Seoul, student missionary (PUC), of Angwin, California, left San Francisco, July 14.

C. O. FRANZ

NOTICES

Literature Requests

When name and address only are given, send general missionary supplies.

Africa

J. I. Erondu, SDA Church Headquarters, P.M.B. 1115, Aba, East Central State, Nigeria.
Ghana Conference of SDA, Box 480, Kumasi, Ghana, West Africa.
Lower Gwelo College, P.B. 9002, Gwelo Rhodesia—*Guide, Little Friend*, Review, and books.
Robert Nyakundi, c/o Pastor Stephenson Muturi, Box 22, Kisii, Kenya, East Africa.

North America

Mike T. Adante, Canadian Union College, Box 510, College Heights, Alberta, Canada.
James L. Allen, Route 2, Box 264, Kingstree, S.C. 29556.
Veda E. Knapp, Box 36, Pine Grove, Calif. 95665.
Idamae Melendy, Review and Herald, Washington, D.C. 20012—Bibles and New Testaments.
Enrique Moreno, 4415 McClain Lane, Huntsville, Ala. 35810—*Listen, These Times, Liberty, Message, Life and Health*.
Charlotte Yates, Highway 62 West, Salem, Ark. 72576—*Providential Deliverances*, slides, filmstrips, Bible pictures, *Signs, These Times, Listen, Liberty*.

Philippines

Pastor and Mrs. S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.—songbooks, child evangelism devices, Christmas cards, Latin and Spanish Bibles, *Answers to Questions*, new quarters, *Spirit of Prophecy* books, and other supplies.
Paz Bacol and Linda Canesares, Safe Harbor Church School, Kapatungan, Bunawan, Agusan Sur, P.I.—cutouts, Memory Verse Cards, Christmas cards, colored magazines.
Peter Zambales, Sto. Tomas, Loreto, Agusan del Sur, P.I.
Gregorio Bulasito, Binocayan, Loreto, Agusan del Sur, P.I.
Cecil Tugade, La Paz, Agusan del Sur, P.I.
Juanito Banay, Maasin, Veruela, Agusan del Sur, P.I.
Mac Alcantara, Sion, Sta. Josefa, Agusan del Sur, P.I.
Pastor, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.
M. B. Abuyme, Kapatungan, Bunawan, c/o Monkayo, Davao del Norte, P.I.
Pastor G. D. Mostrales, Northern Luzon Mission, Artacho, Sion, Pangasinan C-341, P.I.
Pastor P. S. Manatad, East Visayan Mission, Box 68, Tacloban City 1-246, P.I.
Osias Telia, Ketcharan, Agusan del Norte, P.I.
Bartolome Pilotin, Labu, General Santos, Cotabato, P.I.
Pio Balasbas, MacArthur, Leyte, P.I.
Wenceslao V. Solon, East Visayan Mission, Box 68, Tacloban City 1-246, P.I.

Nelson L. Ornopia, East Visayan Mission, Box 68, Tacloban City 1-246, P.I.
B. Somosot, San Jose, Toboso, Neg. Occ., P.I.
Mrs. N. Ponzalan, San Jose, Toboso, Neg. Occ., P.I.
Cely Lacano, San Jose, Toboso, Neg. Occ., P.I.
Jose A. Espiritu, Koronadal, South Cotabato 0-205, P.I.
Loida E. Estabillo, Bulacan, Makilala, Kidapawan, North Cotabato, P.I.
Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I.
Chaplain Hector V. Cayares, Bacolod Sanitarium and Hospital, Taculing, Bacolod City K-501, P.I.
Pastor Salvador Israel, Bayugan, Agusan del Sur, P.I.—*Spirit of Prophecy* books, songbooks, slide films, and other supplies.
Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte L-109, P.I.
Joel Jondonero, West Visayan Mission, Box 241, Iloilo City, P.I.
Edmundo Mauricio, 9 Cordillera St., Galas, Quezon City D-502, P.I.
Nancy T. Navarro, Padu Grande, Sto. Domingo, Ilocos Sur, P.I.
T. J. Osorio, Bambang, Nueva Vizcaya A-704, P.I.
Benito Pantilo, Bad-as, Placer, Surigao del Norte, P.I.
Pastor Daniel Somoso, Western Mindanao Mission, Box 13, Ozamiz City, P.I.—youth materials.
D. R. Tamares, Negros Mission, P.O. Box 334, Bacolod City K-501, P.I.
Senecio L. Agra, Kabacan, North Cotabato, P.I.

Burma

Kai Za Dal, SDA Bible Seminary, Mosokwin Road, Myaungmya, Burma.
Cin Za Kham, 14 Hospital Road, Kankaung Qr., Lower Mergui, Burma.

South Pacific

L. G. Sibley, Palau Mission Academy, Box 490, Koror, Palau 96940, Western Caroline Islands—children and youth materials.
Samoa Mission of SDA, Upolu District, Box 600, Apia, Western Samoa.
Pastor J. C. Cammack, P.O. Box 176, Pago Pago, American Samoa.

West Indies

Pastor Paul Rambharose, P.O. Box 66, Port of Spain, Trinidad, W.I.—temperance literature.

LEGAL NOTICES

Faith for Today, Incorporated

The annual meeting of Faith for Today, Incorporated, Carle Place, New York, will be held at 10:00 A.M. October 8, 1971, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. In accordance with the bylaws and the laws of the State of New York this meeting is being called for the annual membership, at which time the directors shall be elected.

Wm. R. LAWSON, Secretary

Trans-Ad, Incorporated

The annual meeting of Trans-Ad, Incorporated, Carle Place, New York, will be held at 10:00 A.M. October 8, 1971, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. In accordance with the bylaws of the State of New York this meeting is being called for the annual membership, at which time the directors shall be elected.

Wm. R. LAWSON, Secretary

Church Calendar

Review and Herald Campaign	September 11-October 9
Bible Emphasis Day	September 18
JMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16

Student Missionaries Aid Pakistan School

For two years the Pakistan Union School near Lahore has benefited from the student missionary program.

Debbie Slusarenko, an elementary education major from Loma Linda University, recently arrived at the Pakistan Union School for a year of service as a student missionary. Her assignment at the school includes teaching English for grades ten, eleven, and twelve; sponsoring the MV Society; teaching piano; and tutoring one student in English.

Gerald Reynolds, a student from Pacific Union College who completed his Master's degree in mathematics in the summer of 1970, taught last year at this same institution under the Adventist Volunteer Service Corps program.

Well-qualified, dedicated Adventist youth with a vision are picking up the load in many areas of need.

DUANE S. JOHNSON

Messages to Young People Printed in Greek

Translation of the book *Messages to Young People* into Greek has now been completed and is available in bound mimeograph form.

Euniki Christiforides, daughter of a Greek minister, and Donna Taylor, daughter of an American minister and a former student at Southern Missionary

College, first met in the summer of 1969 at the World Youth Congress in Zurich. After the congress Donna visited Euniki's home in Greece, and their conversation led to the idea of publishing *Messages to Young People* in the Greek language. Most of the book had been translated years ago by Elly Economou, and Euniki volunteered to complete the work. Knowing Greek, German, and English, she was well qualified.

The Greek Mission, with a membership of less than 300, decided to produce 500 copies. Nearly \$400 was raised among the students of Southern Missionary College and the members of the New Market, Virginia, church to help with the project. The General Conference also appropriated \$200 from the Spirit of Prophecy Book Fund.

The non-Adventist bookbinder became so interested in the book as he was working on it that he asked if he might have a copy for his teen-age daughter. Also, literature evangelists are eager to sell it since many parents are seeking guidance in this area.

PAUL A. GORDON

100 Attend Medical Retreat at Camp Mohaven, Ohio

Approximately 100 physicians and dentists of the Ohio Conference met for a retreat at the conference youth camp, Camp Mohaven, August 27 to 29.

The conference officers cooperated

with their doctors to make this annual event an occasion for spiritual as well as physical renewal. Practical suggestions were made for improving communication between lay members and church leaders. Other suggestions were offered for updating policies and procedures of the church as related to recruitment of doctors, mission field assignments, and deferred appointments.

The writer joined with the officers of the Ohio Conference in participating in the devotional meetings and discussions of plans, purposes, and policies of the denomination in its world evangelism thrust.

WILLIS J. HACKETT

Student Missionary of 1959 Appointed to Mission Service

The first student missionary to be sent overseas, K. Marlin Mathiesen, M.D., has been appointed to regular mission service. He went to Mexico in the summer of 1959 under the sponsorship of Columbia Union College.

On August 26 the General Conference Committee voted the appointment of Dr. Mathiesen to serve as an internist on the staff of Bangkok Sanitarium and Hospital in Thailand. Dr. Mathiesen's interest in overseas service for the church was confirmed as a result of his volunteer student missionary work.

JOHN H. HANCOCK



Medical Van Extends Services of Nigeria Hospital

Early this year a medical-ministerial mobile van was put into service at the Adventist Hospital in Ile-Ife, Nigeria. During March and April the van was used in a program to inoculate some 1,000 people against cholera in six small villages near the hospital at the time of a threatened epidemic.

The mobile van, which J. D. Johnson had for some years visualized, was readily accepted and put into service by the hospital medical staff on its completion. J. O. Eregare, the hospital chaplain, accompanied the medical workers to the villages and gave a Bible message following the inoculations.

The van is equipped with visual aids and carries an electric generator, medical cabinets, a water container, and other needed equipment.

JOHNSON ADENIJI
President, West Nigerian Mission

IN BRIEF

† Southern Missionary College has broken its previous enrollment records by registering 1,375 students for the first day of classes, August 30, according to President Frank Knittel. This total is a 5 per cent gain over last year's 1,309 students. Disciplines having the most students include theology and religion, the two nursing programs, and elementary education.

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