



Review

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Autumn Council Convenes in Washington

By HERBERT E. DOUGLASS

WHAT an Autumn Council this is going to be!" Reinhold R. Bietz, vice-president of the General Conference, commented as we lunched together one week before the opening of the 1971 Autumn Council on October 7. "Consolidation of divisions and North American unions alone will be a major proposition, and the issues are not settled yet," he continued. "Then there is the coordinated planning for MISSION '72 that requires further study. The world money market has directly affected our mission expenditures and immediate, specific actions must be considered. We have

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plenty to work on in the next two weeks."

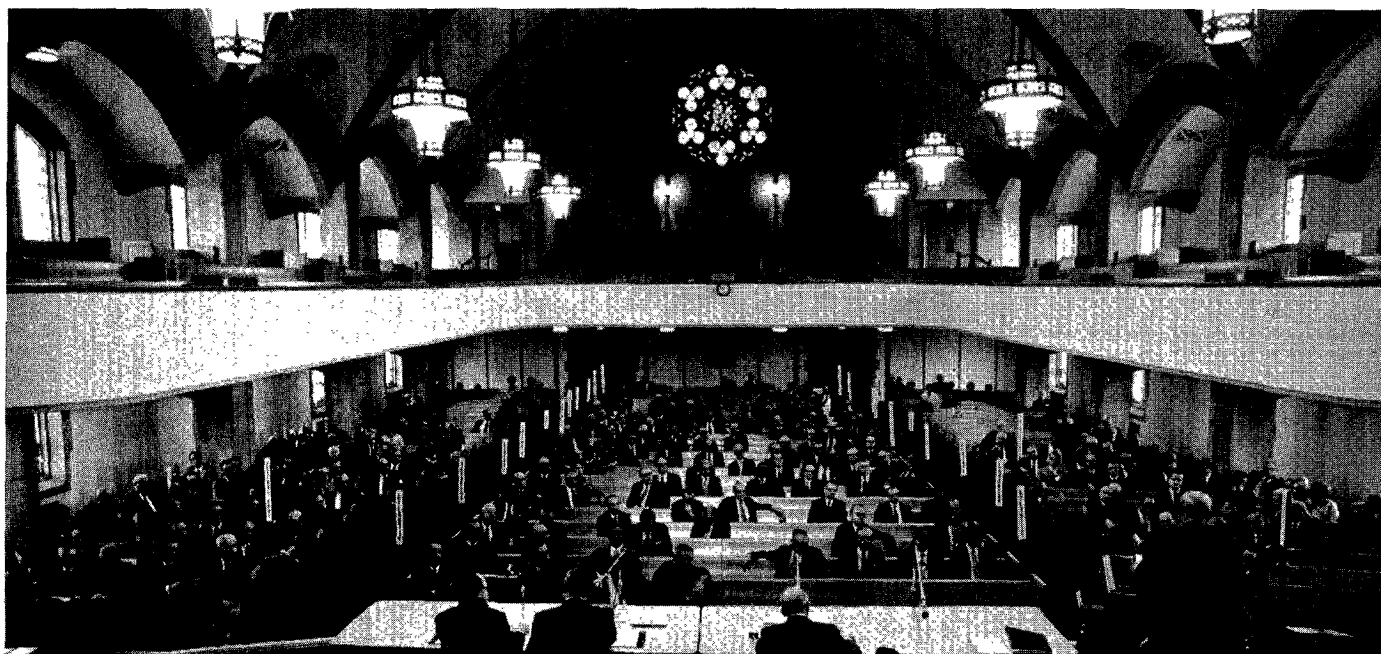
We left early that day because Elder Bietz had to hurry to his next committee meeting. Each day for more than a week before the official gathering of the delegates in the Takoma Park church on the evening of October 7, the committees met from early morning until late into the evening. The committees ranged the world of Adventist interests: South American Division Headquarters, World View of Literature in Major Languages, Terms of Service and Furlough for West Africa, Allowances, Sustentation, Future of Adventist Education, and many more. Long, intensive hours were devoted to sifting, sorting, and refining the recommendations that

would eventually find their way to the floor of the delegates.

Overseas officers poured into Washington from all points of the compass for these presession meetings, bringing with them their plans, problems, and pleas for increased budget allocations. These leaders carry an awesome burden as they see the gospel bringing hope to millions and yet knowing at the same time the limitations of funds and personnel.

One of these leaders, R. R. Frame, president of the Australasian Division, was eager to comment on progress in his vast field down under. He talked about the surge of Bible studies given by church members. "Take one layman, for example. A few

(Continued on page 4)



World leaders convene at Autumn Council in the Takoma Park, Maryland, church across from the General Conference headquarters.

Many Are Looking Wistfully to Heaven

Colorado Springs, Colorado

Dear Saints of God in Many Lands:

Recently I was sitting in the Portland, Oregon, airport departure lounge waiting for my flight to Los Angeles to be called. Another passenger came in and sat down next to me. Soon we were engaged in conversation.



"Do you fly much?" he asked.

"Quite a bit," I replied.

"Are you frightened on the plane?" he queried.

"No," I answered truthfully. "I am not uneasy."

My new acquaintance paused a moment, then confessed that he was always uneasy on a plane and asked why I was not frightened.

"In the first place," I explained, "I am a Christian. I believe in the

promises of God's Word. Although He has not promised always to save us from death, He is able to care for us. I also am a Seventh-day Adventist minister."

"Well, I'm sure glad you are on this plane today," he exclaimed. "I am certain the Lord is going to look after you, and maybe He will care for me too because you are on the plane!"

Mr. Top Executive then proceeded to tell me of his Jewish background and of his conversion to Christianity. His recital of the Messianic prophecies and of New Testament scripture convinced me he had been well indoctrinated.

"But I went to university sometime later, and there I lost my faith in everything—completely," he recounted. "Today I am an agnostic."

Soon we were on the plane and shortly after takeoff he left his assigned seat and sat next to me. He plied me with questions.

"Several times through the years since I left off practicing my adopted Christian faith I have come in contact with Christians. Do you think God has been trying to tell me something?"

"I feel sure God has been trying to remind you of His love and appeal to you to return to Him," I explained.

"But will He forgive me when I have refused so many times?" There was a note of anxious concern in Mr. Top Executive's voice.

Taking my Bible, I read several promises, including the parable of the prodigal son. These assurances brought courage to him. He then wanted to know how I had become a Christian. I told him of my conversion. Then he turned to Neal Wilson sitting beside me. "How did you become a Christian?" he queried. Elder Wilson told his story.

All of the way to Los Angeles we visited, always

about our relationship to Christ and His Word. I wove in those truths held mutually by those of the Jewish faith and by Seventh-day Adventists. He was impressed. Over and over he said, "I am sure God put me on this plane with you men today. I was scheduled to leave Portland on the six-thirty flight, but I felt a strange urge to come at four-thirty instead. God must have planned it that way!"

Just before the captain announced that we were beginning our descent into Los Angeles I turned to Mr. Top Executive and said earnestly, "You have been away from the Lord for a long time—twenty-three years, you say. During this time you have not been too happy. You do not have peace of heart. You are fearful even when you are on an airplane. You haven't been the husband or father you should have been. All this you have told us." I paused and looked him straight in the eyes, "Now, friend, you know what the Lord wants you to do. I have read these precious promises over to you again. They all remind you of His love and forgiveness. Now before this plane lands in Los Angeles, why don't you make your decision to come back to Him and serve Him?"

My friend looked at me a moment then replied seriously, "I have already made that decision. I want to serve the Lord again. I want to be a better husband and father. And I want to come to Washington someday and see you men again. By the way, my Continental is here at the airport. I'll be glad to take you any place in the city you are going."

He handed us his business card—he is a vice-president in a West Coast firm. He now has a copy of *Steps to Christ* and a letter from me. Soon he will have other literature and hopefully a visit from the nearest Seventh-day Adventist pastor.

I pray that the seed sown on the plane recently may someday bring forth fruit for the kingdom. Does not the Lord's messenger say, "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."

"An angel guided Philip to the one who was seeking for light and who was ready to receive the gospel; and today angels will guide the footsteps of those workers who will allow the Holy Spirit to sanctify their tongues and refine and ennoble their hearts."—*The Acts of the Apostles*, p. 109.

Maranatha!

President, General Conference

FATHER, SEVEN SONS ACCUMULATE MORE THAN 300 YEARS IN MINISTRY

ST. LOUIS—Seven sons of the late Paul Schedler have, with their father, accumulated more than 300 years in the parish ministry of the Lutheran Church-Missouri Synod. All of the sons are still actively serving churches.

The Schedler brothers—Arthur, 61; Walter, 63; Edmund, 65; Oscar, 67; Joel, 69; Paul, 71; and Herman, 73—have served more than 40 parishes in Wisconsin, Illinois, Missouri, Nebraska, Georgia, Ohio, Kentucky, British Columbia, and California, since the first brother was ordained nearly 50 years ago.

CONGRESS ON EVANGELISM DISCUSSES POWER OF SPIRIT

AMSTERDAM—The power of the gospel does not lie in the eloquence of the preacher or in his learning, but in the power of the Holy Spirit, the European Congress on Evangelism was told here.

An Anglican clergyman, the Reverend John R. W. Stott, honorary chaplain to Queen Elizabeth, stressed that if the church in Europe is to rediscover its evangelistic zeal and power, it must acknowledge in humility that the work of conversion is the work of the Spirit.

POPE NAMES AN AMERICAN TO HEAD PRESS RELATIONS

NOTRE DAME, IND.—An American Holy Cross priest, named to head press relations for the Vatican in Rome, suggested here that future dealings between the world press and the Vatican will be carried out in a spirit of openness and "full collaboration."

Father Edward L. Heston, C.S.C., who takes over one of the most crucial and influ-

ential "cabinet-level" posts in the Vatican, told a news conference here that the "best approach for the Church is to be open, not insisting on secrecy and confidentiality as in the past."

NEW TESTAMENT TRANSLATED INTO INDIAN LANGUAGES

SANTA ANA, CALIF.—Translations of the New Testament into two dialects of the Mexican Zapotec Indians have been completed by the Wycliffe Bible Translators. The translations will be dedicated in public ceremonies in the Mexican state of Oaxaca.

PRO FOOTBALL PLAYER CITES CHALLENGE TO LAYMEN

MIAMI—What the church needs even more than ministers is dedicated laymen, according to Norman Evans, lineman on offense for the Miami Dolphins football team and founder of the team's chapel group. "More doors are open to laymen than to ministers," he said in a cover story by Adon Taft appearing in the September issue of *Christian Life* magazine.

Mr. Evans, who was voted the Dolphins' best offensive lineman in two of the past five years, pointed out that "people expect preachers to talk about Jesus, but they don't expect truck line people or pro ball players to tell what difference Christ makes in your life."

The rugged tackle said he considered entering the ministry several years ago, but was led to believe "the Lord has given me the opportunity to share my faith through playing football."

PENNSYLVANIA'S GOVERNOR WOULD END "BLUE LAWS"

HARRISBURG, PA.—Gov. Milton J. Shapp says he favors elimination of Pennsylvania "blue laws" that ban business activity on Sunday except as "essential service" firms.

The governor said he favors a six-day week for business, with each establishment determining which day to close for religious observance.

This Week...

This week we feature the Fall Council, which is in process as we make up this issue. Normally we do not have an article that runs as long as this particular feature does, but we present it in the interest of informing church members of the actions affecting them at the earliest possible moment.

What child has not suddenly improved his behavior when told that his beloved story hour was in jeopardy? And where is an adult that can't tell of a lesson that has lasted his lifetime because of a story heard in his childhood?

The Family Living pages this week have an article that discusses "Story Hour Power" (page 14). Supported by authorities, author June Miles tells the importance of teaching children by telling them stories. And to her article we add the following suggestion from the American theologian, Tryon Edwards:

"Always have a book at hand, in the parlor, on the table, for the family; a book of condensed thought and striking anecdote, of sound maxims and truthful apothegms. It will impress on your own mind a thousand valuable suggestions, and teach your children a thousand lessons of truth and duty. Such a book is a casket of jewels for your household."

Leo Ranzolin's article about youth in the Inter-American Division (page 18) had some statistics that made us curious to know more. And we followed through with the curious bent because we thought readers might also like to know.

Elder Ranzolin states: "It [the Inter-American Division] ranks second in its army of Pathfinders among world divisions and third in number of clubs." We learned that in its "army of Pathfinders," the North American Division leads the world as it does in number of clubs. Second in clubs is the Far Eastern Division.

PHOTO CREDITS: H. Armstrong Roberts, page 14.

◆ **Advent Review and Sabbath Herald** ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS + 121ST YEAR OF CONTINUOUS PUBLICATION

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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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Approximately 279 official delegates, in addition to hundreds of interested church members, gathered on Thursday evening, October 7.

Autumn Council

(Continued from cover)

years ago this man was an atheist, deeply immersed in the evil influences of the world. A dramatic change came into his life as Christ was revealed to him. An associate of hippies, he now sought to enlighten their lives and opened the Word of God to them. Result: five baptized and another ten preparing for baptism. Of the five, perhaps the greatest victory was that of Lindy, a girl who helped to 'hook' 100 others on drugs. She now says she cannot live without Christ. Her friend David, not many weeks before baptism, stood in court to face an earlier charge of possessing marijuana. His tremendous testimony that he had given his life to Christ and that drugs were a thing of the past brought an acquittal. David is now a literature evangelist, and on entering this work he sold \$500 worth of literature in one afternoon."

Although there is dispatch and earnestness in all the pre-session committee meetings, something almost indescribable electrifies the delegation as the hour to begin the formal session arrives. Only those who have participated in previous Fall Councils will understand.

On Thursday evening, October 7, the main floor of the Takoma Park church, across the street from the Review and Herald Publishing Association and the General Conference headquarters, was filled with people and expectation as the world leaders of the Seventh-day Adventist Church took their places on the platform. Joining with the speaker, Robert H. Pierson, General Conference president; were C. O. Franz, secretary; K. H. Emmerson, treasurer; and vice-presidents R. R. Bietz, F. L. Bland, T. Carcich, W. J. Hackett, M. S. Nigri, and N. C. Wilson.

With Corinne Wilkinson at the organ and Mrs. W. W. Fordham at the piano, C. H. Lauda led the eager delegates in singing the opening song, "We Would See Jesus," an emphasis that immediately set the tone for the evening's meeting and for the days that followed.

F. C. Webster's prayer reminded us again that only the Spirit of Jesus could draw together so many people from so many different places on this distressed earth and that He alone will keep the walls of the church from either eroding or collapsing.

Quietly, forcefully, Elder Pierson developed his message out of Paul's words in Romans 10:9 (R.S.V.): "Because, if you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."

He emphasized that church members around the world are looking for leaders who have made Jesus Lord of their lives. The church and the world do not especially need more dynamism but more leaders who have made full surrender.

Hope in Jesus

Although full surrender to Jesus may open a person's life to social ostracism, perhaps economic hardship, and even misunderstanding with fellow church members, for the church leader there is no other way to be an undershepherd. "When the dark hours come, and they will," Elder Pierson reminded all, "we may be tempted to see ourselves as unredeemable. But there is hope in Christ. The past is cared for. The present is being cared for, and the future will be cared for."

As he closed his meditation he held out his arms to his co-workers, inviting us to join him in a fresh commitment of full surrender to our Lord Jesus. Like a breeze blowing over a summer lake, a rippling moved across the sanctuary as husbands and wives together moved forward in a quiet, determined move to commit their lives again to their Lord. R. R. Bietz's prayer of commitment moved with feeling and urgency.

Dismissed until Friday morning at 8:00 A.M., the delegates slowly made their way through groups busy with "catch-up" conversation with old friends. Moments were spent with B. E. Leach, president of the Southwestern Union, who commented on the continuing discussion of consolidation among the confer-

ence organizations of North America.

Weather in Takoma Park during October is almost perfect. Bright, deep-blue skies, a wisp of crispness in the air, chrysanthemums bursting and blazing from well-kept yards, green grass recovering from summer heat—all sweeten the tight, busy schedules that the delegates keep during the session. Friday was no exception as we gathered to hear H. M. S. Richards, Jr., deliver the morning devotional, "Mistaken Identity." If one closed his eyes, the transformation would be complete—the voice of the father comes through loud and clear.

Reminding all of us that to be unrecognized is a traumatic experience, Elder Richards recalled visiting a town in Wyoming where he was met at the small airport by the pastor's family, which included a small girl. The girl looked puzzled for some time and then said, "You are nothing like I expected."

"What did you expect, dear?"

"Well, I expected you to be short, fat, and with long, curly hair."

The supreme tragedy in life is to be mistaken about Jesus. Some of the Jews thought He was John the Baptist, others, Elijah. But to Peter, He was the Son of the living God. With feeling, Elder Richards appealed: "For us, there must be no mistaken identity about who Jesus is. Only when we know who He is will we ever know who we are. Thousands travel the earth trying to find meaning in life and to understand who they are as persons. Only when we make Him Lord of our life will we ever see ourselves as needy persons who have found the only source of help for our problems."

Promptly at 9:00 A.M. Elder Pierson opened the business session but deferred the microphone to R. A. Wilcox, president of the South American Division, who had just received a telegram from his office: "5534 young people baptized in the South American Division on September 25." Praise God!

Before C. O. Franz delivered the secretary's report, he introduced the special invitees. Included among the 29 were six college presidents; six hospital administrators; three union

education department secretaries; five young pastors, Robert Connor, T. J. Mostert, Jr., John C. Leach, Russell Johnson, and H. M. Wright; and three laymen, R. S. Hamilton, W. H. Rucker, and Mrs. O. R. Johnson.

Elder Franz noted that God's marching orders to the church provide no place for retreat or defeat. The reports that continue to pour into his office are reasons for cheer and gratitude. In 1970, 470 new workers were sent from their homelands to mission service; 490 missionaries on furlough returned to their field of labor. In addition, 28 national workers returned to their home division after advanced study.

Evangelistic reports from every continent indicate that there are steady advances, in many places by leaps and giant strides. Plans for MISSION '72 are being refined, and all signs foretell a mighty coordination of laymen and workers as Adventists alert the world with the judgment-hour message.

A letter from a young medical technologist in the Adventist Volunteer Service Corps, serving in Hong Kong, was read, summarizing the aspirations of both young and old. After describing the urgent needs of her field, she said: "When are we as a remnant people to wake out of our sleep? Are there no more 'men of old' among us to stir us up for the final victory that will bring the city of God down to take us home? . . . We appear, at times, to be similar to people of the world that just want to hear of the good that they have done in foreign fields but 'don't bother us with the needs.' I realize that my years are few, only 23, but I'm growing so homesick—yes, for my parents but most of all for my heavenly Parent. I want to see Him NOW, sir, but I cannot do the work alone. Aren't there others that are homesick for heaven?"

"One of the many Chinese sayings I have learned here is: 'If a tree grows among its own kind it will lean on them, but if it is among trees that are different, it will grow independently and with strength.'

"May God help us not to find the cushioned seats of our chapel or church too comfortable."

With his usual enthusiasm, Theodore Carcich bounced to the floor microphone at the conclusion of Elder Franz's report to emphasize the growing dimensions of MISSION '72. He noted that, as of now, 53 General Conference workers will be fanning out across North America to hold two- and three-week evangelistic meetings, beginning with the

president of the General Conference who will be working in Boise, Idaho.

K. H. Emmerson, treasurer of the General Conference, presented a discriminating analysis of the current money crisis that affects not only every country of the world, but also any organization that has world responsibilities. The Seventh-day Adventist Church with its world program is directly affected by the confusion and uncertainty in the present economic crisis.

No Cut-back in Budget

Even though a number of other church groups have had to curtail their mission appointments and expansion in North America as well as elsewhere, the Seventh-day Adventist Church has not yet been forced to cut back. During the first eight months of 1971, a year when most churches have endured a financial drop, the North American Division (which supports almost 80 per cent of the world program) increased its tithe 9.13 per cent over the same period in 1970. Mission offerings improved 4.67 per cent.

However, Elder Emmerson noted a cause for concern: "For a number of years the increase in mission offerings has not been commensurate with the increase in tithe. In 1923 our people gave 63.5 cents mission offering for every dollar of tithe; in 1935 we received 56.1 cents; in 1952, 32.6 cents; and in 1971, only 22.5 cents mission offering for every dollar of tithe. This trend has had an adverse effect on our world mission program. Open doors cannot be entered;

golden opportunities pass; urgent calls go unheeded.

"This situation is now aggravated by the fact that because of the devaluated dollar, less local currency will be available in many mission lands, which will have drastic effects on their budgets. Unless we can reverse the downward trend in mission giving, our worldwide mission program will suffer."

He noted that management officers everywhere, knowing that the future is uncertain and that continued increases in productivity and profit should not be taken for granted, are focusing their attention on cutting costs. "They are probing into every phase of their operations to find out where they can cut out dead wood, trim corners, consolidate, streamline, eliminate waste and duplications. Being a church, should we not be determined to do the same? or perhaps even be more diligent in evaluating our work and cutting out the dead wood and finding more efficient ways to do our work?"

The report of Jesse Gibson, statistical secretary of the General Conference, is always a high light of the sessions. We learned that during the 12 months ending June 30, 1971, 163,636 persons were baptized, a net increase of 99,981, raising the North American membership to 446,077 and the world membership to 2,087,474. The net increase, however, was 8,849 less than the previous year's gain.

Among the vast sweep of statistics were interesting items such as: The

For seven days delegates listened and contributed to the council's energetic discussions.



ratio of Seventh-day Adventist membership to the world population is now 1 to 1,730. Last year, it was 1 to 1,855.

Ingathering funds increased in 1970, by \$637,870, with a total of \$10,600,000 raised throughout the world.

From 9:00 A.M. until 12:15 P.M., a pattern that was followed each session day, a number of recommendations were considered by the delegates. Always there are the revisions, some deletions, a few postponements; each delegate feels the freedom to speak candidly, and for some, often. Among the first items were the dates and places for future sessions. Spring Council is to be held in Washington, D. C., on April 4-6, 1972; Mexico City will host the mid-term Autumn Council, October 14-22; and the next General Conference, including the precessions, will convene in Vienna, Austria, July 7-19, 1975.

A significant resolution relating to the work in West Africa was voted: The West African Union Mission, because of its vast area (2,000 miles from west to east) and rapid growth, was reorganized into two union missions. The new West African Union Mission will have a church membership of 26,000, the new Nigerian Union Mission, 22,000.

One of the most important actions taken during the entire session occurred Friday morning when a new division was born. Named the Euro-Africa Division, this new organizational unit will greatly facilitate the expansion of our work in this vast area.

As usual each day, the delegates are released for a short lunch prior to the afternoon schedule of special committee meetings and formal meetings of the Plans, Finance, and Budget committees where recommendations are discussed at length. Those recommendations remaining after committee refinement find their way to the council in session where they will be scrutinized again by the entire delegation. Persuasion, countersuggestions, wit, patience—all this lies behind every resolution that finally becomes church policy.

On Sabbath, the area churches heard guest speakers. Merle Mills, president of the Trans-Africa Division, spoke at the Sligo church, of which he had once been pastor. Speaking of the question, "What hath God wrought?" Elder Mills briefly summarized the current distress in the world. He emphasized the promise to the Jews anciently "Turn you to the strong hold, ye prisoners of hope: even to day do I declare that I

will render double unto thee" (Zech. 9:12). We, too, are prisoners, shackled by our own nature, often by life's circumstances; yet, we, too, are prisoners of hope, even amidst a world of sin. But our hope is more—we hope to leave this world of sin, once and for all.

We left in the middle of Elder Mills's sermon to hear Takoma Park's guest preacher, M. E. Lind, president of the Afro-Mideast Division. It was hard to believe, but it seemed that we were hearing the last half of the sermon we heard at Sligo. Elder Lind was moving with power and feeling on the same subject of hope for God's people. "How many times must this church be told of the blessed hope before we believe it?" he asked. After relating personal experiences with the wealthy, the educated, and the disadvantaged, all of whom carried the words, "No hope," on their lips, he emphasized that of all people, Adventists face the world as no others can—we have hope. Yet, as in all ages, hope is often realized only after much pain, even suffering. Whatever the route, God has His way of ultimately fulfilling our hopes in Him.

Indelible Impressions

Rain fell through the night but at 8:00 A.M. Sunday the delegates were singing their opening song, preparing for C. J. Nagele's message. Already that morning several committees had met, and the day was off to a fast start.

Elder Nagele had recently returned from a three-month itinerary in Africa. His memory was sharp and his heart full. "Indelible impressions," as he called them, would affect his messages forevermore as well as his own life habits. What Africa and the world needs today, Elder Nagele emphasized, is to hear again the same words Jesus gave us 2,000 years ago, except that He would speak with even greater urgency because of the lateness of the hour.

"Too little, too late" are dreary words any time; they are tragic words in the cause of God. Almost an overcomer, nearly won one, too soon, too late, not enough—these are words that even workers may be forced to say some day. Yet, each one of us can redeem the time left and use opportunities with new urgency as long as God gives us breath.

At 9:00 A.M. the session chaired by W. J. Hackett, general vice-president, entered its second day of business.

A discussion regarding the printing of Ellen G. White's books by

nondenominational facilities opened an issue that has many sensitive aspects. A full discussion was deferred until later in the week.

Working policy statements were amended and revised in areas such as denominational subsidies for physicians and dentists doing residencies and graduate work, furlough details for missionaries doing graduate study, terms of service for West Africa fields, preschool education, worker home-base status, and conference constitutions.

Returning to the Takoma Park church at 5:00 P.M. from the Plans, Finance, and Nominating committees, the delegates assembled in full session to discuss the recommendations that are now beginning to generate from these committees.

The nominating committee presented a partial report that was approved by the delegates: J. J. Aitken, general field secretary of the General Conference with the specific assignment as liaison officer with the United States Congress and the United Nations; C. D. Brooks, field secretary of the General Conference with a special interest in religious commitment on our college campuses.

Plans were laid for an even greater emphasis on the quality of family life in the Adventist Church when 1973 was designated as Youth/Family Life Year. Guidelines and resource materials are being prepared for Youth/Family Life workshops on all levels of denominational activity, beginning with the local church.

Although many of our institutions and office buildings have been clearly identified as Seventh-day Adventist, there are many yet that lose this valuable, yet free, publicity; their community impact is proportionately diminished. Hence, it was voted that all divisions give study to a program of clearly and attractively identifying all Seventh-day Adventist institutions, except where restrictions make identification inappropriate.

Although there was no formal session after supper, several committees discussed important and complicated issues long into the evening. The pillow and a friendly bed were welcome friends for a few hours between evening meetings and the morning worship hour.

Monday's devotional was presented by a layman, Walter Ost, a practicing physician from the Florida Conference. Preceding and concluding the message, Goele Settembrini, assistant director of Americans United for Separation of

Church and State, sang in rich baritone, "He's Real" and "I'll Walk With God."

Developing the story of Gideon in Judges 6, Dr. Ost compared the longing of the Adventist people for Christ's return with Gideon's longing for the deliverance of his people from the Midianites.

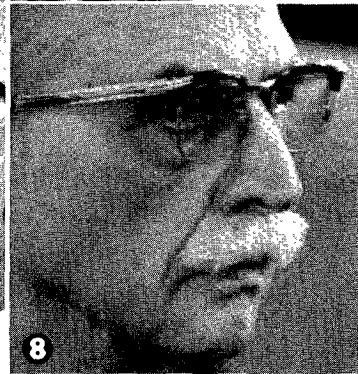
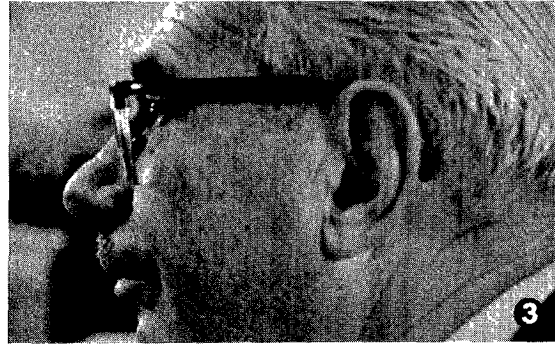
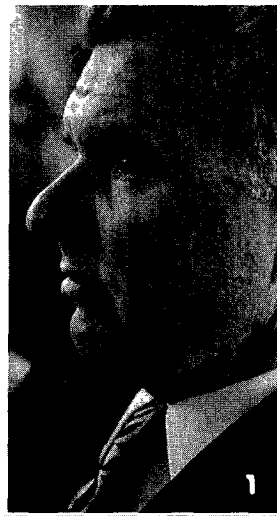
"Yet, there was a delay in the deliverance of Israel, and in this interim Gideon had to suffer with the impenitent. We must realize individually that the delay in Christ's second coming may not be due, necessarily, to personal sins or we could get spiritual neurosis. Yet, we must remain in this world of sin."

Dr. Ost emphasized that while personal dedication and commitment are fundamental, "it is also necessary that the relation of the corporate church be such that He can use it to accomplish His work."

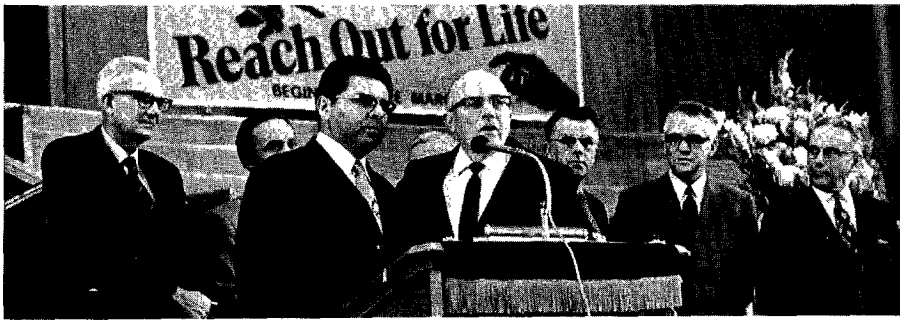
He compared Israel's plight of an almost finished work with that of the Adventist's challenge in the twentieth century. He quoted Ellen White: "The Lord assured them that they must dispossess the land of those who . . . would be thorns in their side. . . . Their possessions were to enlarge, and they were to become a great and powerful people. *But they stopped halfway. . . .* But today it is in a few places only that means are expended and advantages provided. The Lord would have the means and advantages more equally distributed. He would have provision made for many places that are now unworked." (MS 126, 1899) *The SDA Bible Commentary*, vol. 2, page 998. (Italics supplied.)

"Today, what is the corporate sin of the church? The same sin that kept Israel from deliverance before Gideon took God at His word. It is not what has been done, but what is left undone that constitutes our problem. When there are cities in this world of more than 800,000 people that have not heard the three angels' messages, where there is not a single Seventh-day Adventist in these cities, I feel strongly condemned corporately that we are not seeing or carrying out the responsibility that God has given us.

"Gideon was in a great battle for the Lord. Do you know that you and I have not only the privilege of being in a great battle for the Lord but the privilege of being in the final battle for the Lord. This battle, every saint and martyr has longed to be in; a battle in which the angels of glory would gladly take part. Your courage may be faint at times, but remember that this is the battle for the Lord. Just as the



1. J. Hildebrandt, president, South German Union; 2. Hugo Moeschinger, president, Swiss Union; 3. L. F. Bohner, general manager, Pacific Press; 4. R. J. Radcliffe, GC auditor; 5. David Dennis, auditor, Far Eastern Division; 6. W. W. Fordham, associate secretary, GC Regional Department; 7. Charles Thomas, School of Health, Loma Linda U.; 8. M. V. Campbell, retired administrator; 9. B. L. Archbold, president, Inter-American Division.



Robert H. Pierson, GC president, introduces the newly elected leaders of the Euro-Africa Division. At the pulpit, Oldrich Sladek, field secretary; rear, from left: Stanley Folkenberg, undertreasurer; E. Amelung, treasurer; O. Bremer, associate secretary (hidden); J. Zurcher, secretary; H. Vogel, vice-president; C. L. Powers, president.

shout of the battle, 'The sword of the Lord and of Gideon,' gave Gideon's 300 courage, so should our shout, 'The message of the three angels and the world,' give God's people of the last generation great courage."

A stirring way to begin a day of deliberation as plans for uniting and leading a church forward are made!

Among the items discussed in the morning business session were recommendations concerning sustenance policies, the basis for computing the Thirteenth Sabbath Offering overflow, identification of each offering taken in the Sabbath schools, and Ingathering procedures. Ten tours sponsored by North American colleges were authorized for the summer 1972, allowing for balance and eliminating duplication.

A recommendation that attracted considerable attention involved the kindergarten program now required in some States in the United States. Recognizing that Adventist educational policy teaches that every child should receive home education with parental instruction wherever possible and as long as possible, the plight of organizing a program for preschool years runs contrary to Adventist habit and thought. Yet, because of the requirements in some States, the church has no choice but to work out a program that will best serve Adventist ideals.

Monday afternoon the delegates were surprised to learn that the world budget was ready for distribution. The anticipation was dramatic. Nothing could take precedence, and all private committee meetings in and out of the sanctuary came to a quick halt. The hopes and prayers of thousands of workers for fiscal year 1972 hung on the availability of funds reported in the 22-page document.

K. H. Emmerson, General Con-

ference treasurer, electrified the audience by stating that, in spite of cutbacks and reductions now current in the budgets of other denominations, the 1972 budget of \$54.5 million reflected a \$5 million gain over 1971, an increase of almost 10 per cent. Such evidence of faithfulness on the part of God's people evoked gasps of relief and gratitude.

Martin Kemmerer, undertreasurer, read the report, noting that we were witnessing another miracle in the march of missions. An interesting item buried among the statistics was a \$350,000 donation specifically assigned to hospital work outside of North America. This fund, with more to come, was set aside in the will of a non-Adventist woman who was greatly impressed with the loving care she received while attending one of our hospitals in a foreign land.

A Solemn Moment

In analyzing the appropriations, 53.19 per cent was allotted to overseas divisions, 20.84 per cent to needs in North America, 25.97 per cent for general items, including General Conference institutions such as Loma Linda University, An-

draws University, Geoscience Research Institute, Oakwood College, Faith for Today, Voice of Prophecy, and Riverside Sanitarium.

Elder Kemmerer compared the budget of 1972 with that for 1922, noting that the total requests 50 years ago amounted to \$4.5 million with only \$3 million available for distribution. Yet, the spirit of our leaders 50 years ago was reflected in their deliberations as they also carried the burden of global needs.

A moving response of gratitude was made by M. E. Lind, president of the Afro-Mideast Division, who said that "this budget warms, encourages, and cheers our hearts as we return to our fields of labor."

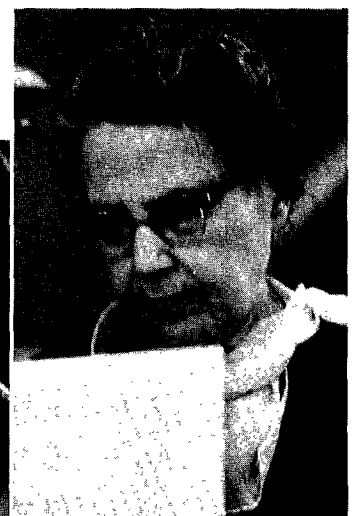
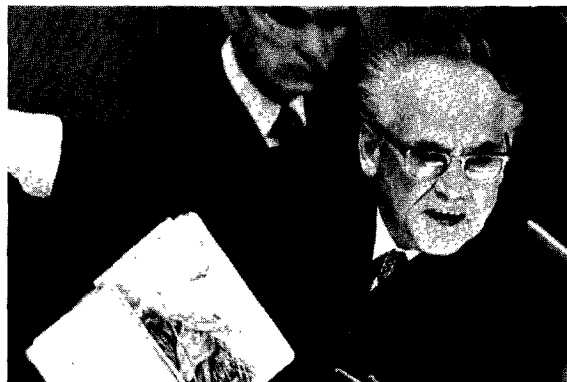
The chairman, M. S. Nigri, general vice-president of the General Conference, voiced the sentiments of everyone when he said that "this is a solemn moment for our church around the world. What better response can we make than to sing, 'Praise God from whom all blessings flow, Praise Him all creatures here below.'" And sing we did, with feeling and not a few moist eyes.

Back at the Takoma Park church at 7:15 p.m., the delegates gathered in special session for an evening that none would forget. For 30 minutes musical selections rendered by young men from the First Seventh-day Adventist church, Washington, D.C., relaxed and inspired weary delegates. Viola selections by Robert Walters, department of music, Columbia Union College, added to the emotional and spiritual lift.

Neal Wilson, vice-president of the General Conference for the North American Division, led the assembly in recognizing the significance of October 11 to the delegates from Canada. As our Canadian friends stood we acknowledged their national Thanksgiving Day. We also

Katie Farney, right, records the council minutes.

Walter R. Beach, GC field secretary, emphasizes a point in his devotional.



learned that our friends from the north had feasted earlier at the L. L. Bock home.

The featured guest, Lawrence Appley, chairman of the board, American Management Association, is a distinguished platform speaker, as well as an internationally recognized authority in management. For more than an hour he held the audience spellbound as he succinctly summarized the open secrets of a successful leader. His simple principle is that when a man has a great mission to attain he must

move with a conscious, orderly, human approach and not leave anything to chance.

A successful leader must have a mental image of (1) the nature of management (how to make things happen); (2) the process of management (how to make things happen through other people); (3) the character of management (how to make a difference between a mediocre manager and an inspiring leader).

Mr. Appley concluded his talk by observing that a genuine leader of

men must have a meaningful philosophy of life, involving his relationship to a Supreme Being, to his own stewardship of work, and to his responsibility as a person in a group.

Tuesday's worship message, "The Power of a Spirit-filled Life," was delivered by Leo Ranzolin, associate secretary of the Missionary Volunteer Department of the General Conference. He recently came to headquarters from Brazil, where he was a union MV leader.

(Continued on page 44)

When You're YOUNG

By Miriam Wood

ONLY A JOKE It was Saturday night—celebration night by tradition, given over to high spirits, fun, and sleeplessness. In the emergency room of a city hospital it was a sleepless night also—but one of strenuous work, of ambulances discharging their broken and bleeding cargoes, of tears and frantic questions.

The emergency room was even busier than usual on this particular Saturday night. It was a holiday weekend. There were demonstrators in town protesting. And there were protesters protesting the demonstrators. Violence hovered in the wings, ready to occupy center stage at a whispered cue.

The young doctor on duty had worked steadily hour after hour, without food, as had the nurses. No break. No stopping point in the succession of emergencies. As the secretary stood at the receptionist's window, recording facts, assembling data, trying to keep things flowing as smoothly as possible, a young man lurched to the window. He seemed dazed, uncertain. The routine words sprang to her lips. "May I help you?"

In a low, husky voice he replied thickly. "I hope so. I'm going to need a doctor——" he broke off as a spasm of pain crossed his face.

"Yes?" she probed gently.

He gazed at her with haggard, bloodshot eyes. "I'm an engineer at a hotel downtown," he named a famous hotel, a rendezvous for the jet set, "and I work the night shift. A fellow who works with me—well, he's known as a great practical joker. He gets his kicks thinking up new jokes."

He clenched his fist as it lay on the counter. Then he went on. "He and I have gotten into the habit of taking a drink now and then to break the monotony of the long night. About two o'clock this morning he handed me a glass of what he said was vodka."

As he relived the scene, his face flushed; he became agitated. "I gulped it down in a few quick swallows. Then I realized something was wrong. It wasn't vodka. I set the glass down and whirled to find my buddy doubled over with laughter. It was a real 'gas,' he said, to watch me down that stuff."

As the young man's voice trailed off again, the secretary inquired, "Well, what was in the glass?"

"My buddy said this was the best practical joke he'd ever played. He could hardly stop laughing long enough to tell me that the stuff was carbon tetrachloride."

Schooled in control, the secretary did not let her face mirror the horror she felt. Instead, she quickly obtained the rest of the story.

He had gone home soon, he said, feeling very ill, and had fallen into bed. Before long his outraged stomach had registered several vigorous protests. After each attack of retching, he felt weaker.

"Why didn't you come to the hospital immediately?" the secretary asked, unable to understand his apparent inability to grasp the seriousness of his plight.

Shamefacedly, he confessed that he'd started drinking—bona fide liquor this time—immediately after the incident, to steady both his nerves and his stomach. After each attack of nausea, he'd drunk more, until finally he'd fallen into a restless, fitful sleep. He'd lain on his bed, dazed, throughout the day. When the liquor had worn off, he'd come to the emergency room for help. Living alone, and with no relatives in the vicinity, he had no one to call on in his plight.

By now all the necessary information was on the record sheet. The computer age is relentless in its demands that tragedy be well documented.

Quickly the secretary made the doctor aware of the story. The latter, instantly decisive, issued crisp orders.

"Bring him in at once. Never mind the others who are ahead of him. He's the most critical. Call Dr. —— at once," and all the marvelous machinery of modern medical science swung into action. The young man was examined, laboratory tests were made "stat" (immediately), and consultations were held.

At one point during the process of arranging for the young man to be admitted to the hospital, the doctor stopped at the desk to write orders.

"Well?" the secretary whispered.

He hesitated.

"Nearly every case of carbon tet poisoning I've seen proved fatal. The only hope for this young man is that he vomited not too long after swallowing it. You see, there's really no antidote. But we'll do all we can."

As he straightened up and wearily rubbed his forehead, he burst out, "Just think—this was a *joke!* A life may be sacrificed needlessly because of someone's perverted sense of humor!"

The Lord was kind to the young engineer, even though during ensuing weeks he told hospital personnel that he'd never had any religious convictions or any religious training. He was able to fight off the deadly poison through a long period of hospitalization.

Of course, the whole incident was "only a joke." But a joke is supposed to be funny. Death isn't funny. Suffering isn't funny.

Fortunately, few people have such low regard for human life that they will give fellow humans carbon tetrachloride. But other kinds of "jokes" have pretty deadly consequences also. Friendships, reputations, careers, love—these are sometimes destroyed by a "joke."

"Was I not in jest?" doesn't stand up too well as an excuse.

Radioactive Dating of Inorganic Material

By R. H. BROWN

RADIOACTIVE carbon dating, which was discussed last week, relates to the history of life on this planet by direct measurement on remains of living organisms. Radioisotope ages based on uranium, thorium, and radioactive forms of rhenium, rubidium, and potassium provide information concerning the history of inorganic material and have been used in attempts to set limits on the burial time for some fossils. It is the purpose of this article to discuss the interpretation of inorganic radioisotope ages in accord with the specifications given by inspired testimony concerning the nature and time of the events that took place during the Creation week of Genesis.

An inorganic radioisotope age involves measurement of the quantity of parent radioactive material in the sample and measurement of the associated quantity of daughter* material produced by spontaneous transformation of the parent. The associated quantity of daughter material is the amount of this material in excess of that which would be expected if the radioactive parent were not present. The radioisotope age for the sample is simply the time that would have been required for the parent material to build up the associated quantity of daughter material, on the assumptions that during this time there has been no exchange of parent or daughter ma-

terial between the sample and its surroundings and that the basic processes of nature have continued without significant change.

A sample may have several radioisotope ages—at least one for each parent-daughter combination that it contains. These ages may not be in agreement, since heat and chemical action to which the sample may have been subjected would not affect all parent and daughter elements alike, and it is not always possible to determine correctly the “associated quantity” of daughter material. As many as six independent radioisotope ages for physically and chemically diverse components of a single rock specimen or formation are often in essential agreement (e.g., 1.4 to 1.7 billion years for pegmatite from Keystone, South Dakota, 1.2 to 1.6 billion years for the Idaho Springs formation near Eldora, Colorado, and 0.9 to 1.1 billion years for granite from Llano, Texas.)

Fission Tracks

The products formed by radioactive transformation are released from the parent nucleus with sufficient energy to damage crystal structure over an extensive distance from their point of origin. In transparent crystals these damage paths may be made visible under a microscope and are described as fission tracks, alpha-particle tracks, and pleochroic halos (combinations of many tracks from a common source point). The number of these damage paths usually agrees with the

amount that would be expected to have been produced during a time equal to the radioisotope age for the crystal.

From these observations it is evident that radioisotope ages must express a deliberate purpose of the Creator. We have been given no insights as to why God may have chosen to make it appear that the meteoroids, for example, and portions of the moon have been in existence as solid material for 4.5 billion years, or that portions of Earth's crust have been in chemically undisturbed solid form for 3.4 billion years—as firmly indicated by radioisotope dating investigations. It certainly is within God's power and prerogative to do this. The capability that covered the earth with complex plant and animal life within parts of three 24-hour days, as described in the first chapter of Genesis, could also call into existence the relatively simple mineral components of a planet or a solar system with any radioisotope characteristics that we might observe.

The revelation that “In the formation of our world, God was not indebted to pre-existing matter” (*Testimonies*, vol. 8, p. 258) leaves unanswered questions as to whether the planet now contains matter that it possessed in consequence of previous creative activity. It has been clearly affirmed by Ellen G. White that God brought elementary matter into existence during the creative episode described in the first chapter of Genesis, and that in His creative activities He is not dependent upon pre-existing matter, of His own making, or from another source.

One of the first questions I shall want to ask when I have opportunity in heaven concerns the carbon and potassium in the wine Christ created at the wedding feast in Cana, the bread and fish with which He fed the multitudes, the restored body that He gave Lazarus, and the legs that He gave to the man who begged from Peter and John at the Temple gate—did they have radioactive components normal to matter already in existence at that time? We can expect that this planet will acquire freshly formed matter (probably a small amount in proportion to the total volume of the planet) during the final creative episode that produces the new heaven and the new earth described in the last two chapters of Revelation.

Our planet may be unique in the

* A term used to describe inorganic material that is the result of the “decay” of a given “parent” element; e.g., radon, from radium.

universe for the number of times it will have been subject to special creative activity. In addition to the final creation noted above there has been the major episode described in the first chapter of Genesis. The involvement of creative activity in terminating the Flood and restoring the planet to a condition suitable for its repopulation was pointed out in the first of these articles. The end of the millennium may work a fourth creative episode in which the eternally lost will be resurrected and the planet equipped for their maintenance until the final destruction of evil. Inorganic radioisotope age data suggest the possibility of a primeval fifth creative episode in which God brought into existence a large amount of matter that became involved in His later creative activity in the solar systems.

Geological Time Scale

Inorganic radioisotope ages do present a problem when they are used to establish the time when fossil material was buried in sediments, buried under volcanic material, or became associated with igneous intrusions. The assumption that radioactive time clocks were set to zero (previous associated quantity of daughter material removed) in these processes is a basis for the evolutionary geological time scale, and places the beginning of complex life on this planet 570 million years ago. The requirements of inspired testimony contradict this assumption.

The radioisotope ages for some of the material released in recent volcanic eruptions are zero, in accord with the "zero set" expectation (for example, feldspars from historic lava flows in Alaska, Italy, and New Guinea; plagioclase from Surtsey, Iceland). But in the past few years there have appeared an increasing number of reports that suggest that the "zero set" hypothesis is not reliable. Volcanic material from Rangitoto Island in New Zealand that has potassium-argon ages ranging from 146,000 to 465,000 years overlies destroyed trees with a radiocarbon age of only 225 years. The A.D. 1801 eruption of Hualalai in Hawaii produced lava that has a potassium-argon age of 1.1 million years and contains components with potassium-argon ages exceeding a billion years. Granitic components in tuff from the A.D. 1912 eruption of Katmai Volcano in Alaska have potassium-argon ages of about 4 million years. Submarine lavas produced by recent eruptions of Kilauea Volcano in Hawaii have potassium-argon ages as great as 43 million years. Nu-

merous additional examples could be cited.

It is evident that minerals formed in sedimentary, volcanic, and intrusive events frequently carry radioactive daughter products acquired during the previous history of the material involved. Radioisotope ages for such minerals do not date the time at which they may have become associated with fossils; these ages only provide limited information concerning the previous history of the mineral components.

Radioisotope ages tend to increase regularly the deeper one goes into the geological column. This observation, together with the magnitudes of the radioisotope ages involved, gives apparent support to evolutionary viewpoints that are not in agreement with the inspired testimony. Since the sedimentary and volcanic deposits involved were laid

down during the Flood and the readjustments that followed, it may be that during these events conditions were progressively more favorable to the setting of radioactive time clocks toward zero, or that the radioactive material brought to the surface contained progressively less daughter products. Further research may resolve this problem. Satisfactory clarification may not be obtained until we talk with beings who witnessed the events involved.

The study of radioisotope dating can sharpen one's concept of the scale of time for the universe and broaden one's comprehension of the power and wisdom of God. It is also necessary for an effective witness on behalf of God's love and purposes to individuals who have been educated by means of false science to mistrust the Bible. ♦♦

(Concluded)

FOR THE YOUNGER SET

The Day Baby Susan Went to School

By LOIS C. RANDOLPH

SEVEN-YEAR-OLD Harold had a dread of being late for school. While he attended kindergarten, he was absent only one day and never once tardy. When he started the first grade, Miss Marriott, the teacher, promised a present for the pupils who succeeded in being present and on time each school day.

To himself Harold said, "I'll be one who wins a prize." And when May 5 came, Harold was still one of four—two boys and two girls—who had no absent or tardy marks against their names.

Then came a morning when Harold almost lost his perfect record. Strange to say, it was mother's fault, not his. Mrs. Larkin had gone across the street at eight-fifteen to borrow some sugar for her cookie baking. Four-month-old Susan Joy played happily in her crib, and mother asked big brother to watch her for a few moments.

Mrs. Drake started telling Mrs. Larkin about their recent trip to Yosemite and their experiences with bears. Interested in her family's making a similar trip soon, Harold's mom temporarily forgot about her schoolboy.

Anxiously Harold watched the hands of the clock. Ten minutes before the last bell would ring at the school half a block away, Harold saw that he must act quickly or lose his perfect attendance record. Never for one moment did it occur to him that he could leave Baby Susan home alone.

Only one solution came to Harold's mind; he must take his little sister along with him. So he wrapped Susan up in a blanket and ran with her to school. He ignored all the strange looks

the pupils gave him and, marching straight to his teacher's desk, laid the baby down. "Is this our latest pupil?" asked Miss Marriott, her eyes twinkling.

"Mother went across the street to a neighbor's. She couldn't hear me when I called that I had to go to school, but I couldn't be late and miss the prize. When mom comes home and finds us both gone, she is sure to look here for Susan."

The teacher did not open school as usual that morning. By turns she let all the children come up around her desk to admire Baby Susan and her smiles. Then she asked two little girls who said they had babies at their homes to keep the little one from falling off the desk. On the board Miss Marriott wrote some sentences:

BABY SUSAN IS HERE.

HER BROTHER IS HERE TOO.

SUSAN IS A GOOD BABY.

A VERY GOOD BABY IS SUSAN.

THE BABY CAN SMILE.

Their reading lesson was much more fun with a really truly baby at school. After ten minutes, in walked Susan's mother, much embarrassed. "I'm sorry my son had to bring the baby. It's all my fault, but it won't happen again."

The teacher was gracious. "We're delighted to have Susan with us. She has been a help in our reading lesson. Do you suppose we might borrow her again? Could you come too?"

Harold's mother promised that her daughter might come again, and she did, a week later. Harold was glad that everyone understood why he had to bring Baby Susan to school. How would you have solved his problem?

I Believe...

in the necessity of the new birth

By GEOFFREY E. GARNE

A TWELVE-YEAR-OLD was chatting with her pastor about her wish to be baptized. Desirous of ascertaining exactly how much she understood about the solemnity of the step she intended to take, the man of God asked his youthful parishioner, "Mary, have you been born again?"

"Yes, Pastor, I have," she replied without hesitation.

"Mary, before you were born again, were you a sinner?"

"Yes, indeed I was," she answered with equal lack of hesitation.

"And Mary, now that you've been born again, are you no longer a sinner?"

This time she was thoughtful for a few moments. She knew that she often made mistakes, she did and said things she wished she hadn't and had weaknesses in her life that she longed to overcome. Finally she said with admirable candor, "Pastor, I'm still a sinner!"

"Well, now, Mary," asked the minister, "what is the difference? You say you were a sinner. Then you were born again. Now you're still a sinner?"

Then Mary gave a reply that was the most eloquent sermon on the new birth he had ever heard:

"You see, Pastor, it's like this. Before I was born again I was a sinner running *after* sin. Now I'm a sinner running *away from* sin."

That child had a simple yet profound understanding of a profound, yet simple, truth.

The inclination of the natural heart is toward sin. The heart of man in its regenerate state does not incline toward God and holiness. It tends toward evil and selfishness. The direction of the unconverted life is ever downward, never upward. Leave a man to himself from babyhood to follow throughout his life the course dictated to him by

his natural inclinations, and his course will lead him—but for the intervening hand of God—to destruction! Unless something supernatural arrests and reverses the downward tendency of his life, he will plunge to destruction as assuredly as an object that is left to its own resources in mid-air falls toward the earth. This gravitational downward pull of sin is something that has been experienced by mankind ever since the fall of our first parents.

Referring to sin's power, David declares in his penitential prayer: "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Ps. 51:5).

Describing graphically the universal condition of the human heart, the prophet Isaiah exclaims: "The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment" (Isa. 1:5, 6).

The prophet Jeremiah adds his verdict in that well-known passage recorded in verse 9 of chapter 17 of his prophecy; "The heart is deceitful above all things, and desperately wicked: who can know it?"

In anguish of spirit Paul cried out: "For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. . . . Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. . . . But I see another law in my members, warring against the law of my mind, and

bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7:15, 17-21, 23, 24).

We find then that just as it is a *physical* law that a stone in mid-air will come hurtling to the ground if left to itself, so it is a *spiritual* law that man in his fallen condition, if left to himself, will be drawn downward to perdition. And here we come to the heart of the story. God hasn't left man to himself! Paul's pathetic plea recorded above, doesn't end with the cry of despair: "O wretched man that I am! who shall deliver me from the body of this death?" In the following verse he goes on to exclaim triumphantly: "I thank God through Jesus Christ our Lord" (verse 25).

Counteractive Divine Agencies

Through the coming of Jesus Christ into the world to be our Saviour, God has set in operation spiritual forces to counteract the "spiritual law of gravity" in the lives of all who will respond to these counteractive divine agencies. The reason why this response is a necessity is that without it as a factor in human salvation, all men would automatically be arrested in their downward plunge, and the direction of their lives turned heavenward, whether they desired it or not! Can you imagine what a miserable penitentiary heaven would be if it were filled with people going around with long faces and complaining, "I didn't want to be here! I had no option. I was enjoying the pleasures of sin. Then all of a sudden my downward journey was halted, and I was shunted into reverse gear by a supernatural agency I couldn't resist—and here I am with a bunch of goody-goodies and becoming more bored each passing day!"

So God releases into a lost world superhuman forces capable of reversing the downward pull in the

Geoffrey E. Garne is house editor at Sentinel Publishing Association in Cape Town, South Africa.

lives of every one of its 3,000 million people, and of the untold billions who have lived before, and could live afterwards. Not one soul is left outside the pale of their influence. "The true light . . . lighteth every man that cometh into the world" (John 1:9). "Whosoever believeth in him should not perish but have everlasting life" (John 3:16). "Whosoever will, let him take the water of life freely" (Rev. 22:17).

What is the nature of superhuman direction-reversing forces that God has made available to the human race?

These forces enable man to gain the victory over the sins he had renounced. First of all, he must have one debt of past transgression cancelled. Even if man's direction could be changed from an earthward to a heavenward one, he would carry along with him the accumulated debt of his past transgressions. So God gave His Son to pay the price and cancel the debt of confessed sin. "Who his own self bare our sins in his own body on the tree . . . by whose stripes ye were healed" (1 Peter 2:24).

Outside Power Needed

We have already established that man possesses no such power within himself. He needs a power to possess him from outside of himself. This power is that of the Holy Spirit. Much is said and rightly so, about the resources that Jesus Christ our Saviour released for our atonement. But more needs to be said about the heavenly resources that He released by His ascension for our regeneration, sanctification, and victory. By coming to earth to die as a criminal He bestowed pardon. By ascending to heaven as a conquering king, He bestowed power. The gift of the Holy Spirit was shed abroad in special measure in the world because of the glorification of our resurrected and ascended Lord as verily as was forgiveness shed abroad because of the humiliation of our crucified Saviour. This truth needs to be more fully emphasized.

The new birth is essentially the work of the Holy Spirit in the life. "Except a man be born of water and of the Spirit" Jesus said, "he cannot enter into the kingdom of God" (John 3:5). This work of the Holy Spirit is wrought in the life of the person who sincerely accepts Jesus Christ as his personal Lord and Saviour from sin.

The divine resources then, which God has made available to make the turnabout of a lost man possible are

pardon through Jesus Christ, and power through the Holy Spirit: pardon to cancel out man's past as an enemy of God, and power to ensure man's future as a son of God.

Three Aspects of the New Birth

Having examined the provisions God has made available to accomplish this miracle of thwarting man's downward plunge and reversing it into an upward thrust, let us return to little Mary and her magnificent confession of faith. She had the facts squared up on three important aspects of the new birth: (1) The nature of the new birth; (2) the result of the new birth; and (3) the evidence of the new birth.

These are very closely related. It would be well, however, to briefly examine each of them separately:

1. As to the nature of the new birth, Mary recognized that she was still a sinner, even after conversion. This concept is important if the believer would safeguard himself against the dangerous delusion that conversion and baptism render him immune to temptation and to the possibility of falling into sin. What regeneration does is to place within a man's soul the innermost, compelling desire to do God's will and to please Him whatever the cost. This longing to do right and please God becomes the most important consideration of his life, disregarding all personal desires and inclinations. But it does not mean that his personal inclinations and desires will not at times challenge this new motivating force that has taken possession of his soul. The clamorings of his old self may, in fact, at times become so overwhelming as to cause him deep distress of spirit. He may even be tempted to question the genuineness of his conversion. "Why," he will ask of himself, "do these old cravings and inclinations continue to dog my steps when I have renounced my old sinful life? Was I sincere in the surrender I made of my life to Christ?"

Let me invite any such despairing pilgrim to step into the garden and stand with me by the lemon tree. We taste the fruit, which is so sour that it makes us grate our teeth. We decide that this tree has long enough borne sour lemons and that we want it from now on to produce sweet oranges. So we take a garden saw and saw off the lemon-producing members at the base of the trunk. Then into the trunk we graft a little orange shoot. After a few years my friend comes to visit me again; we go out into the garden to harvest the fruit. To his amazement

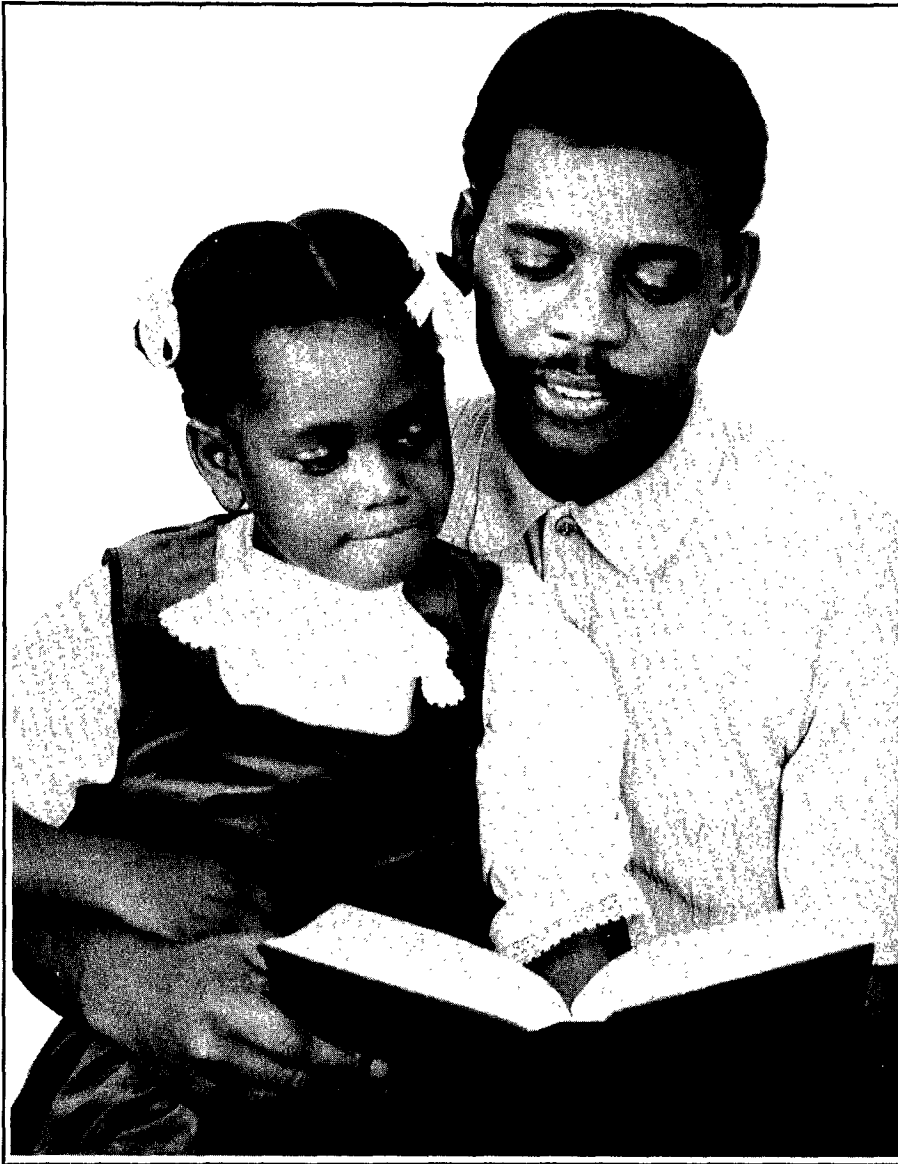
we pick not sour lemons, but the most delicious sweet oranges.

What has happened is an analogy of the new birth. The old roots were not dug out. Basically the same tree that previously bore lemons is now growing oranges. So God takes a man as he is. He does not give him a new body, a new brain, a new heritage and background, but implants into the soul a new principle, a new dynamic, a new life—Christ's life, by means of the operation of the Holy Spirit. The tree is still a lemon tree, but a new strain has been implanted within it that bears fruit that is contrary to the nature of the original tree! So we still continue to be sinners by nature, but the divine principle that is implanted within us results in fruit being borne that is contrary to our sinful natures, even the fruit of the Holy Spirit (Gal. 5:22, 23).

Does some reader protest, "No, that isn't true! The new tree isn't a lemon tree; it's an orange." Let me prove my point. On a certain day we come again to admire our "new" tree, when lo and behold all around the base we find that little shoots have sprung up. *They are lemon shoots.* The "old nature" is seeking to reassert itself. The original "lemon life" is challenging the newly implanted "orange life." If left to grow, these lemon shoots would eventually crush out and destroy the orange tree. But we are not alarmed. We simply take our garden shears and cut the lemon shoots so that the orange life can prevail.

2. The results of the new birth. Mary indicated what all who experience the new birth discover: her attitude toward sin was changed. Although still prone to succumb to human weakness, she could testify that sin had lost its fascination for her. Still a sinner by nature, because a child of flesh and blood, she was no longer a sinner by choice, because she was now a child of God. She had settled the question of her allegiance.

3. The evidence of the new birth. Not ecstasy, but this change of attitude toward sin, is what constitutes the practical evidence of the new birth in the life. What we loved before, we now hate. What we hated before, we now love. What was previously important, is now unimportant. What was unimportant, now assumes tremendous importance. Life has a new set of standards, a new sense of values, a new norm of priorities. We have a new direction, a new, even an eternal, destination, a new Master. ♦♦



STORY HOUR POWER

By JUNE MILES

I AWOKE full of fear at the deafening crashes and the brilliant flashes that illuminated the dark corners of my small room. Thunder at any time roars loudly in the ears of a five-year-old. But when it crashes in the middle of the night it's positively terrifying.

In childish confusion I was sure the end of the world had come. Despite all the Sabbath school stories about the glorious appearing of my friend Jesus, I wasn't too happy at

what I thought to be His scary midnight arrival.

I ran to my parents' bedroom and sought the security of my father's protective arms. It didn't take him long to explain the dreadful noises and frightful flashes, and as the thunderstorm subsided, he began to tell me of the night on the Sea of Galilee when Jesus had calmed an angry storm. As I remember the incident now, I had never heard the story before then (although I am

sure I must have), and I haven't forgotten it since then. In my mind that night and that story are indelibly linked together.

The right story at the right time can have a lasting effect. I'm glad that my father didn't limit his storytelling to a specified story hour, although I knew that every Friday night I could count on his stories before going to my own bed. I knew that I could lie for a few minutes in the dark between my parents and listen to Noah-and-the-animals or some other Bible story, or a when-you-were-a-little-boy-Daddy story. In this warm and memorable way mother and dad assured me of their love and of God's protective watch-care. I knew when I went to bed that all was right with the world—at least as far as my childish vision could comprehend.

Quieting stories at bedtime help to relax a child's tensions, and sleep soon comes. An established story custom helps a child to feel secure in the home and the hearts of his parents, for the dialog that stories generate establishes a loving relationship between parent and child. Bedtime is not the time to tell exciting adventure stories or ones that contain violence that might make the youngster tense and keep him awake. Exciting, suspense-filled stories of courage or danger are better saved for telling at playtime or during some other part of the day. Nor should the child hear stories that arouse fears of losing his parents.

Sleep Inducing Lullabies

Some parents who find that their children have a particularly difficult time going to sleep end their story-time with singing and rhymes. In an article appearing in *Today's Health* (Sept. 1971, p. 33), Dr. Harvey Karvitz makes the observation that the soothing rhythms of lullabies are measured at approximately the speed the human heart beats, thereby providing a physical reaction conducive to rest.

On Sabbath afternoons or during the week mother was the storyteller. She seemed never to tire of reading "just one more." And she didn't stop when I learned to read for myself; she must have understood the pleasure a child gets from being read to. In fact, even teenagers and adults enjoy being read to.

As an academy teacher, I discovered that my pupils—freshmen to seniors—always enjoyed the days I set aside the regular lessons and

read to them. And the mother of one of the biggest and most manly seniors in my class confided to me that her football-playing son still asks her to read to him.

Some Adventist families set aside time after supper as a period for stories and worship. This is a particularly good time to use character-building stories about children who are similar in age, sex, and physical features to the young listeners. Such similarities help the child to identify with and learn from the experiences of the story. However, the worship and storytime must not be used as a punishment period.

It is unwise to tell a child a story "that points out his own faults or errors of the day. Telling him stories about its being wrong to mistreat animals is all right, but certainly not on the day you punished him for pulling his own pet's tail. Then the story would be punishment disguised as pleasure."—*Ibid.*

Ellen White gives similar guidance: "The hours of morning and evening worship should be the

sweetest and most helpful of the day. Let it be understood that into these hours no troubled, unkind thoughts are to intrude."—*Education*, p. 186. Mrs. White further suggests that the children be "sometimes permitted to select the reading" and that parents "question them upon it [the story], and let them ask questions."—*Ibid.*

The one-to-one contact between child and storyteller can serve as a good catalyst in arousing curiosity and inspiring joint activities. The observant parent recognizes and anticipates the questioning of the child. He does not thwart interruptions; on the contrary, he encourages dialog as an opportunity to teach and motivate.

Parents who appraise a storybook by its vocabulary level rather than the appeal and value of the story need to realize the stretching and learning that can result when a child listens to stories with "big words." Nearly every Sabbath mother shared with me the stories of the *Youth's Instructor* and "adult"

books. I learned much about faraway places, strange animals that I had never seen, and concepts that were yet foreign to me.

Through stories about real people in real situations my mother instilled lessons of courtesy, kindness, and integrity. No TV ghost or witch bewitched my fanciful imagination, nor did I come to expect that unpleasantness would resolve itself according to the dictates of a childish unreality.

Mother made clear to me the great principles of God's law through the simple stories of human experience. She knew that "the beautiful lessons of the Bible stories and parables, the pure, simple instruction of God's Holy Word" were "spiritual food" for me (*Child Guidance*, p. 506). In this way she followed faithfully in a tradition honored by Jochebed, Hannah, Eunice, and Mary. No doubt a large measure of the victories that men such as Moses, Samuel, Timothy, and Jesus achieved was founded in the story hour. ♦♦

Especially FOR WOMEN

By Betty Holbrook

SUFFER THE LITTLE ONES . . . I can see her yet—

face taut and distorted—as I stood in the church lobby. By her side little Timmy persistently pulling back, was jerked along to his place in the pew. In the rush of incoming worshipers I later forgot about Timmy and his mother. But suddenly the foyer doors opened with almost an explosion. Mother's face was white with rage, and Timmy got a pommeling and shaking that made us wince with hurt and embarrassment.

His face was sullen and stormy as they found their way back to their pew, proof of the statement that to shake a child is to shake two evil spirits in while shaking one out. Maybe in Sabbath school he had been singing, "Sabbath is a happy day" that same morning. Happy? Something to look forward to? He wasn't very old, hardly able to do much philosophizing, but he was old enough to know he had come to God's house. I wondered what his concept of God was that day, and whether he would ever want to come back and visit God in His house again?

In contrast, I watched Maryanne walk into church last Sabbath. Her face was serene and radiant as she led her little one down the aisle. I was

fascinated as they took their places near the front—no fuss, no flurry, and I waited to see how long this miniature human dynamo would sit still. He made it almost through the sermon, mother and dad quietly keeping him busy. Finally, though, he had had enough, and they slipped out almost unnoticed, Maryanne still smiling.

What makes the difference? And what difference does it make?

Most of us respond to serenity. It's true that we have a duty to keep our children quiet in church, for their own good and for that of others who have come to worship; but I like the thought that "Duty, stern duty, has a twin sister, which is kindness."—*Testimonies*, vol. 3, p. 108. Then this thought is reversed: "Love has a twin sister, which is duty."—*Ibid.*, p. 195. Twins are, as a rule, notably close. There seems to be a special bond that links them—an apt comparison between love (kindness) and duty.

Churchgoing should be a pleasant experience, one to which to look forward, but sometimes it's a dismal disappointment. Why is it that some do and some do not maintain the serenity of Maryanne? It's more than just personality, isn't it? There's an unlimited Source of strength for the committed Christian. A Japanese proverb declares that it is easier to rule a kingdom than a family. We can dutifully *drive* our children to church and hover over them with irritated No's, or worse. It may get them to church for a time, keep

them quiet for an hour or so, but what happens when we can no longer physically force them? There's nothing so helpless, you know, as a 5'2" mother looking up at a 6' son—her knees too small, her paddles too weak. But aside from that, will this method ever give a true picture of God and why we worship Him?

Preparation, of course, is the key—both physical and mental. We need to make sure we have ourselves under control first, that we're eagerly anticipating the worship services, and show it. Enthusiasm is contagious. Naturally some Sabbath services are better than others, and we leave feeling that we've had a real spiritual banquet, but there's always something good we can find about every meeting.

Probably most of our short tempers come from simply not being ready on time. We get up later than we should, eat a hurried breakfast, race with time to rinse and stack the dishes, only to find that a suit was left unpressed, shoes unpolished, or something vital misplaced. Not a very good start for the day. Add to that the fact that maybe Sabbath school lessons haven't been studied as carefully as they should have been, no time for morning worship before leaving; the sum is frustration and tensions that explode in church.

Jesus said, "Suffer the little children to come unto me, and forbid them not." That's a challenge, sometimes a problem. Can't we show our Timmys that God is really a God of love and joy?

A LEADING BIBLICAL ARCHEOLOGIST DIES

Dr. William Foxwell Albright, a leading Biblical scholar and archeologist, died September 19 in Baltimore, Maryland, at the age of 80.

According to E. T. Salmon, who wrote the foreword to one of Dr. Albright's recent publications, Dr. Albright "can fairly be regarded as the doyen of Biblical archeologists, a world-famous savant whose writings are perused and pondered wherever the history of the Holy Land is studied. . . . His facility with languages, both modern and ancient, and the depth and versatility of his learning equip him admirably to deal with all aspects of Biblical studies."—*New Horizons in Biblical Research*, p. vi.

Dr. Albright has directed numerous archeological expeditions in Palestine and the Near East and has helped to locate many Biblical sites. He is known for his development of a dating yardstick using pottery, a system now universally accepted and employed.

When the Dead Sea Scrolls were discovered near the northern end of the Dead Sea in 1947, Dr. Albright was the first outside scholar of note to declare the scrolls genuine.

Since 1956 he has been senior editor of the Anchor Bible series, of whose seventeenth volume, "The Book of Matthew," he was coauthor. In all he is the author of more than 800 books and other publications, and he has received more than 20 honorary degrees.

Dr. Albright's activities span a period of archeological research rich in confirmation of the historicity of the Bible. He himself experienced a strong shift toward conservatism as his spade continued to unearth evidences affirming the authenticity of the Old Testament.

In 1929 Dr. Albright joined Johns Hopkins as W. W. Spence Professor of Semitic Languages and became chairman of its Oriental Seminary. It was while he held this post that several Seventh-day Adventist scholars studied at the university under his tutelage and obtained their degrees. In his later years he employed one of these, Dr. Leona Running, of Andrews University, to assist him in getting his materials ready for publication.

Adventist Interest in Archeology

Since early in their history, Seventh-day Adventists have shown an interest in archeological research. For them archeology does not prove the Bible to be true; they have already accepted the Bible's authenticity; it simply reaffirms their faith in it. They hope that the new evidences, which have kept pouring in during the past 100 years, many of them the result of Dr. Albright's work, will lead skeptical souls to faith.

As early as 1857 the REVIEW AND HERALD carried occasional articles and notes of archeological news. It also carried reprints of articles by prominent scholars.

The earliest Adventist book on the subject of archeology was W. W. Prescott's 216-page *The Spade and the Bible*, published in 1933.

Three years after the SDA Theological Seminary was founded in 1934, Dr. Lynn H. Wood was listed in its catalog as "Professor [of] Eastern Antiquities and Archeology." In 1944 a regular department of archeology and history of antiquity was founded, of which Siegfried H. Horn became chairman in 1951.

In 1968 the denomination took a giant leap forward in the field of archeology when through its eastern university (Andrews) it conducted its own dig (with the collaboration of the American Schools of Oriental Re-

search) in Bible lands on the tell of Heshbon in Jordan. Dr. Horn was the director of the expedition. An account of the first season's operations appeared in the REVIEW in five successive issues beginning January 2, 1969.

The second season's work, conducted in the summer of 1971, will be reported within the next few months. Hopefully further work will be done, for many sections of the tell remain unexplored.

All Biblical archeologists are indebted to the ground-work laid and methods developed by Dr. Albright. The whole area of Biblical archeology has been greatly enriched as a result of the prodigious work of this dean of Biblical archeology.

D. F. N.

A TOE OVER THE FOUL LINE

A popular American newscaster recently took to task a widely read news magazine for what he considered to be a deliberate and subtle effort on the part of the magazine to give a top government figure a bad image.

It appears that the dignitary in question was photographed bowling in a bowling alley by a photographer of that particular magazine. The news commentator complained that of the many photographs the photographer must have taken, the magazine used one that showed the official with the toe of one of his shoes across the foul line.

We do not bowl, and consequently know almost nothing of the rules of the game. But we know that to have a toe across the foul line is something like starting off in a race a moment before the gun goes off, or a child peeking over the top of his blindfold during a game of blindman's buff. It is cheating.

By using that particular photograph, the broadcaster suggested, the magazine was making a sly implication to its readers regarding the character of the man.

A Subtle Defamation

It is certainly probable that the government figure in question was unaware of his mistake while rolling the ball. And it is possible that the magazine editors did not notice the toe over the foul line when it chose the photograph. In any case, we are not discussing the character or motives of either the bowler or the magazine editors. What we are interested in is realizing, as the broadcaster's words suggest, that there are many subtle methods some people use to defame a person's character or downgrade his best efforts.

For example, each individual has his little foibles, each makes little slips and commits little oversights. It is a simple matter to find one of these, to take it out of context, if necessary, and to blow it up out of proportion, and to make the person concerned appear to be a rascal, or a fool, or something else.

Again, one may, by a smile, a curve of the lip, a raising of the eyebrow, a shrug, a double entendre, suggest volumes that might do inestimable harm to a person. A leader of a nation, a business, or a church may be damaged by practices such as these.

There are groups and movements in the world who purpose to destroy in ways such as those suggested and by such other methods as guilt by association. But such methods are not for Christians. The Christian will be on guard against even unintentionally giving an impression that would damage the reputation of another.

T. A. D.

LETTERS

...to the Editor

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

BRAINS WERE MADE TO BE USED

The writer of the letter "Seeing the Whole Picture" [Sept. 16] proffers the aged and persistent error, passing as a kind of folk-wisdom, that the uneducated are more pious and less easily fooled than the educated. If this is true, then certainly the safest, most logical and economical thing to do would be to abolish the denominational school system. The Spirit of Prophecy and our own observation tells us that the masses are superstitious and ignorant, are manipulated in every way, and, blinded and deceived, multitudes of them will be lost.

Learning may be dangerous, depending upon the use to which it is put, but how can one glorify ignorance as either virtuous or "safe"?

Had God not wished men and women to have and to exercise reason, to make all possible use of the intelligence He gave them, Adam and Eve would have been created as three-toed sloths.

WALTER C. UTT

Angwin, California

SECONDHAND NOT GOOD ENOUGH

How much we need articles like "How Serious Is Your Respect for Life?" [Aug. 12], especially for our new members! I am 92 years old and still able to care for myself. I have been a strict vegetarian for years. The thought of eating a piece of dead animal is nauseating. God made man out of the dust of the earth, and it takes what comes out of the dust of the earth to sustain him. The minerals and vitamins of which our bodies are composed are found in vegetables, fruits, grains, and nuts. There is no *one* item of food that contains *all* of them. That is why we should eat a mixed diet. Whenever I am asked, "Where do you get your protein?" I reply, "I get mine the same way cattle get theirs. We don't need to get protein secondhand." I believe if we would heed the messages God sent to us about eating flesh and highly spiced foods, eating between meals, et cetera, that we would live many years beyond "three score years and ten."

DORA ROGERS MARTIN

Evansville, Indiana

CLEARING UP THE MESSAGE

"Is All the Data In?" [Sept. 2] reminded me of my experience in World War I. I was a signaler and had to know the codes-and-ciphers and "buzzer" alphabets. The beginner cannot read the message as rapidly as the instructor chooses to send it; he always misses some letters. The instructor told us something then that I have never forgotten: "Write down all the letters you *can* get and leave a blank where you missed a letter. When the message is complete [all the data in], look at what

you did pick up and then you will be able to fill in where you have missed."

Yes, events may seem difficult to understand and even go contrary to our expectations. Place a dash there and wait till all the message (data) is in. What a thrill to find at last that what you *did* receive harmonizes with the total message! Some things now dark will then be cleared.

PAUL MAYER

Milton, Wisconsin

YOUNG MOTHERS HELPED

As a young mother I *appreciate* any practical articles on raising small children, such as "Is Spanking Necessary?" [July 22].

ROSALIE WAINWRIGHT

Dial, Georgia

INVITING BABYLON OUT

We greatly appreciate the warnings in regard to the inroads of the "world" into the church, and we know the counsel is indeed timely.

When some of our dear members come on the rostrum of our sanctuary to render a special song such as "I Walked Today Where Jesus Walked," we are often reminded of the incident in the country of Gadara, where Jesus cleansed the demoniac. After his encounter with Jesus, we read of him "sitting, and clothed, and in his right mind" (Mark 5:15).

Some ministers say they are not going to say anything about clothing styles for fear it will drive the young people from the church. However, at this time when we are to invite God's true people to separate from "Babylon" (Rev. 18), might it not be well to invite a little of the Babylon out of the true church, that those responding from the popular churches will feel more at home in God's remnant church?

OSCAR WOESNER

Deer Park, California

MUCH NEEDED EMPHASIS

Re "To Whom Shall We Deliver Our Children?" [Aug. 5]. How full of truth and much needed today! The REVIEW gets better every week; I read it from cover to cover.

LORICE HANSON

Denver, Colorado

BOARDING YOUNG STUDENTS

Letters are still coming in regarding sending children to church school and academy [July 15]. I was out of the country at the time and did not see the story and the reactions to it in the "Letters to the Editor" till several weeks ago. However, as I looked over this material, I did not see what has always been, to me, the only sensible solution.

There is no doubt in most Adventist minds that our children should be in our schools. Our elementary system is fast becoming, in most areas of the country, the best available system by any standard, and most young families on the move can locate near such a system. Improved highway systems and buses can make up the difference.

When academy time comes, it is a com-

pletely new problem. To put a freshman boy or girl in an academy dormitory hundreds of miles away is a serious mistake. Their junior year is soon enough for this kind of an experience. But sending them to public school is not a solution to the problem.

The answer is the good solid Adventist home in the academy community. Parents with such a problem should go to the local pastor in the academy area and find a good Adventist home in which to place their freshman boy or girl till their junior year. Then place them in a dormitory. The local conference could even organize such a program around academies and our ten-grade junior high schools.

Having gone to an academy myself and graduated three children from an academy, I could fill up many pages with the problems, weaknesses, and advantages of our system, but a good Adventist home is still the strongest bastion of defense that we have for our children.

ROBERT M. LITTLE

Berrien Springs, Michigan

I watched with some interest the various solutions that have been offered in this column concerning the mother who has an "immature" 13-year-old who must either go away to boarding academy or attend a nearby public school [July 15].

To my surprise, none suggested what is to me one of the most obvious points to be made: If the parents of this boy had not sent him to first grade until he was 7 years old, or nearly so, he would not have reached academy age at an "immature" 13 years. Instead, he would have been 15 years old. Possibly these parents were not Seventh-day Adventists at the time their son began his formal education and were therefore not aware of the Spirit of Prophecy guidance in this matter.

It would be well for all Seventh-day Adventist parents of preschool children today to read prayerfully Sister White's counsel on this subject (chapter 51, *Child Guidance*). I know that our principals and school boards are constantly being petitioned each new school year by well-meaning parents who insist that their little Suzie or Johnny is so "bright" that he or she *must* enter first grade, even though the sixth birthday has not been reached.

In disregarding Sister White's guidance, we do indeed sow seeds that reap problems years later, as this couple with the immature boy have found.

MRS. GAIL SCHOONOVER

Columbia, Maryland

A BETTER PLACE FOR GENERAL CONFERENCE

I'd love to attend the General Conference in Vienna, Austria. When I was a child, if one could not get something in his hometown we used to say, "You have to go to Vienna to get it."

If there is a change and the meeting will be held in New Jerusalem that would be better yet.

Yes, we always take the REVIEW. It seems we should have two so my husband and I could read it at the same time.

MRS. FRANK COOPER

Berkeley Springs, West Virginia

Adventist Youth on the March in Inter-America

By LEO RANZOLIN

YOUTH marching with Christ, responding to the appeals of their leaders, carrying responsibilities and accepting the great challenge of "Upreach-Outreach"—the evangelistic thrust for the quinquennium. Youth zealous, dedicated, and eager to see the message of Jesus' coming witnessed to more fervently by the almost 300,000 Seventh-day Adventists in the Inter-American Division. This is Adventist youth in Inter-America.

The spirit and enthusiasm of the youth of Inter-America is reflected in the words of one young woman: "I saw a car coming down the street. I stopped it and asked the driver, 'Sir, do you know the five spiritual facts?' 'No!' he replied. 'Well, if you will let me I'll give you the first one—God loves you. Did you know that? He has made a plan for you.'"

Whether it is a girl sharing her faith with a driver right in the streets of Basse Terre, Guadeloupe, or a young man from Medellin, Colombia, receiving the MV Gold Award for his physical fitness and endurance tests—everything I saw and heard confirms the fact that our Inter-American youth are on fire for their church and its program. If you were in the National Park of Guyana and saw 20 Pathfinder Clubs parade, and as a climax, a group of Indians from the interior of Guyana, performing, drilling, and marching with great precision, you would agree with the crowd who gave them the first-place cup.

George Brown, MV secretary of the Inter-American Division, and I began our trip in the city of Guatemala, in a country of volcanoes, beautiful scenery, and friendly people. There three church departments—the Sabbath school, lay activities, and MV—met for an advisory council and set the pace for a great impact for MISSION '72, which comes during the fiftieth anniversary of the division. The MV department voted to have six months of One to One and follow it up with six months of Voice of Youth. During the council the leaders discussed the problems of youth with a new perspective and pledged themselves for greater achievements.

Eleven Thousand Pathfinders

With almost 11,000 Pathfinder members in the Inter-American Division, it ranks second in the army of Pathfinders among world divisions and third in number of clubs, with 331 clubs. Responding to the appeal for 1974 as the

Leo Ranzolin is an associate secretary of the General Conference MV Department.

year to celebrate the Silver Anniversary of Pathfinders (1950-1975), these youth pledged themselves to double their membership and number of clubs.

The Colombia-Venezuela Union Youth Congress, conducted in Medellin, Colombia, was outstanding. Directed by C. Henriquez, the union's MV secretary, it opened with a parade of Pathfinders. High lights of the congress: almost 400 made decisions to win others for Christ; 30 commitments for baptism; and the first four MV Gold Awards in the division. These awards are made in the area of physical fitness, MV Honors, wilderness living, church activities, and cultural improvement.

In Guyana the Pathfinders marched through the streets of Georgetown with their leader G. Beresford, accompanied by bands. They were viewed by the Minister of Education, Adventist leaders, and 3,000 people. Also, there were booths prepared by the Pathfinders, with displays of arts and crafts.

One club, comprised of Acaawid Amerindians—Indians from the interior of Guyana—stole the show and won the first-place cup.

In Port of Spain, Trinidad, Pathfinders led out in a youth rally in the Stanmore Avenue church. The program was organized by the young people under the supervision of C. Manoram, MV secretary of the South Caribbean Conference, and H. Lee, of the Caribbean Union.

Arriving in Fort-de-France, Martinique, just in time for the youth congress for the area, we did not realize the surprise that was waiting for us. We hurried to the auditorium to find a great army of Pathfinders lined up waiting for the command to begin an Investiture of 215 young people.

Ten Master Guides commanded by G. Valleray, the new director in the

Franco-Haitian Union, and Miss M. Chantili, the acting MV secretary in Martinique, performed in the Investiture program with precision. A program of MV federations followed the Investiture. Four cups were awarded to the best federations for their work in Bible study. These groups will retain the cups for one year. Next year they must compete again to qualify to keep the cup in their church for another year.

In Port-au-Prince, Haiti, a Pathfinder parade was followed by hundreds of people as they marched with their band and leaders into the auditorium where we held the meetings. Their leader, G. Thamas, directed the Investiture, which ended the activities.

In Mayaguez, Puerto Rico, and Kingston, Jamaica, we had two more Investitures. In Puerto Rico seven ministers received their Master Guide pins as part of a new college program.

Camps for Youth

As one looks at the beautiful camp in Puerto Rico, he can only stop and think of the many things that our young people enjoy in our camps. During my itinerary through the Inter-American Division I visited some of our youth camps. In Puerto Rico we have a well-situated camp in the West Puerto Rican Conference that has served the East Puerto Rican Conference also. Plans are now afoot for the East Conference to own its own camp.

In Guadeloupe, Martinique, and Haiti, our leaders are buying new camp sites to accommodate the needs of our young people in those areas. In Guadeloupe the government has offered to give half the necessary funds to finance the whole project. Our leaders have raised 25 per cent and are working toward raising the whole sum needed. In Haiti our campsite is situated 70 kilometers outside Port-au-Prince beside a beautiful lake. Coconuts and mangoes are some of the fine things to be enjoyed there.

Unfortunately we could not see the other permanent campsites such as the ones in the Caribbean, Central American, Colombia-Venezuela, and Mexican unions.

The West Indies has a beautiful camp by a beach, with rustic cabins and a new auditorium on the top of a hill. The camp belongs to the East Jamaica Conference. West Jamaica is already looking for a good spot to build its camp.

The strongest program carried on in Inter-America is in the area of evangelism, which is what is to be expected. The young people participate with enthusiasm in One to One and Voice of Youth programs and have gone out to share their faith. Elder Brown is promoting especially the One to One program.

We conducted workshops, training programs, congresses, and practical demonstrations of these activities in six unions. In Colombia, Martinique, Guadeloupe, and Haiti, where our

Californian Reaches One Hundred Second Year



Mrs. Selma Larsen, of Riverside, California, celebrated her 102d birthday on September 1. She is a member of the La Sierra church and has been a Seventh-day Adventist for 55 years.

Mrs. Larsen is in good health and lives alone in her own home. She has made more than 100 afghans, some of which have been sold and the proceeds sent to the Voice of Prophecy.

ESTHER HAGEN

young people responded to the call to be ready for Christ's second coming, then went out into the streets to share their faith with others, it was an electrifying experience to see lines and lines of youth eager to get to the platform to tell their experiences. In many cases the lines were too long, and we had to cut them short or go until midnight.

"God Loves You"

In Port-au-Prince, the night Elder Brown presented the One to One program, the youth went out at 9:00 P.M. to present just the first of their five truths—God loves you. (The other four are: We are separated from God; Christ died for our sins; Receive Christ as your Saviour; You can now live a new life in Him.) In 30 minutes they returned, hundreds of them, beaming with joy—with 50 non-Adventists. One girl had approached a woman sitting on a bench. The woman was very sad with troubles in her home. When she heard that God loved her, she accepted the invitation to come to the auditorium. What a thrilling experience it was for me to pray with her and six others.

In Martinique a young man 16 years old went out to share his faith. His colleagues laughed—his French was not too good. But he had decided to share his faith. He did. On his way home from the meeting that night he was hit by a car. He died at two o'clock the next afternoon, but I am sure he died in Christ.

ENGLAND:

AU Holds Extension School at Newbold

More than 50 pastoral and educational workers from the Northern Europe-West Africa, Central European, and Trans-Mediterranean divisions attended an Andrews University combined seminar and graduate-school extension summer session, held June 15 to August 18, at Newbold College, England.

During the first five-week term S. Douglas Waterhouse, of Andrews University, and E. W. Marter, of Newbold College, offered courses in Old Testament and in apocalyptic interpretation, respectively. During the second five-week term Mercedes Dyer, of Andrews University, gave instruction in counseling techniques and in administration of school homes, and Kenneth Strand, of Andrews, lectured on aspects of early and Reformation church history.

B. B. Beach, educational secretary of the Northern Europe-West Africa Division, and E. E. White, educational secretary of the Trans-Mediterranean Division, provided a special lecture series for the school. Other participants included Roy Graham, president of Newbold College and director of the Andrews extension center at Newbold;



Five Ordained in Poland During Celebration

An ordination service was conducted in Warsaw, Poland, on September 4, during the celebration of the fiftieth year of the founding of the Polish Union. Ordained were W. Polok, principal of the Polish Spiritual Seminary; Jan Jankiewicz, a Polish Union departmental secretary; E. Pollok, B. Maciejewski, and T. Wisniewski, from South, East, and West Polish conferences, respectively.

Robert H. Pierson, General Conference of Seventh-day Adventists president, and W. Duncan Eva, Northern Europe-West Africa Division president, and the writer officiated in the service.

S. DABROWSKI

President, Polish Union Conference

E. H. Foster, president of the British Union Conference; and J. A. McMillan, a former president, now retired.

DAVID BAUER

PR Officer, Andrews University

PHILIPPINES:

Far East Sales Council Plans New Approaches

Thirty-two publishing leaders of the Far Eastern Division met in Pagsanjan, Luzon, Philippines, August 23 to 26, for a division publishing advisory sales-development committee. The group was composed of union publishing secretaries, managers of publishing houses, and editors. Delegates came from Indonesia, Japan, Korea, Taiwan, Singapore, Malaysia, Vietnam, and Thailand. Many new plans and procedures were discussed and recommended.

During the council it was reported

that in Vietnam the Roman Catholic Church and other church groups have their printing done by our Vietnam Signs Press "because they do the best work." It was also reported that some months ago the Philippine Publishing House placed an advertisement of a health and cook book in the Asian edition of *The Reader's Digest*. As a result, 11,000 coupons were returned. Ninety-five per cent of the follow-up made by the literature evangelists resulted in purchases of at least one book or a magazine subscription.

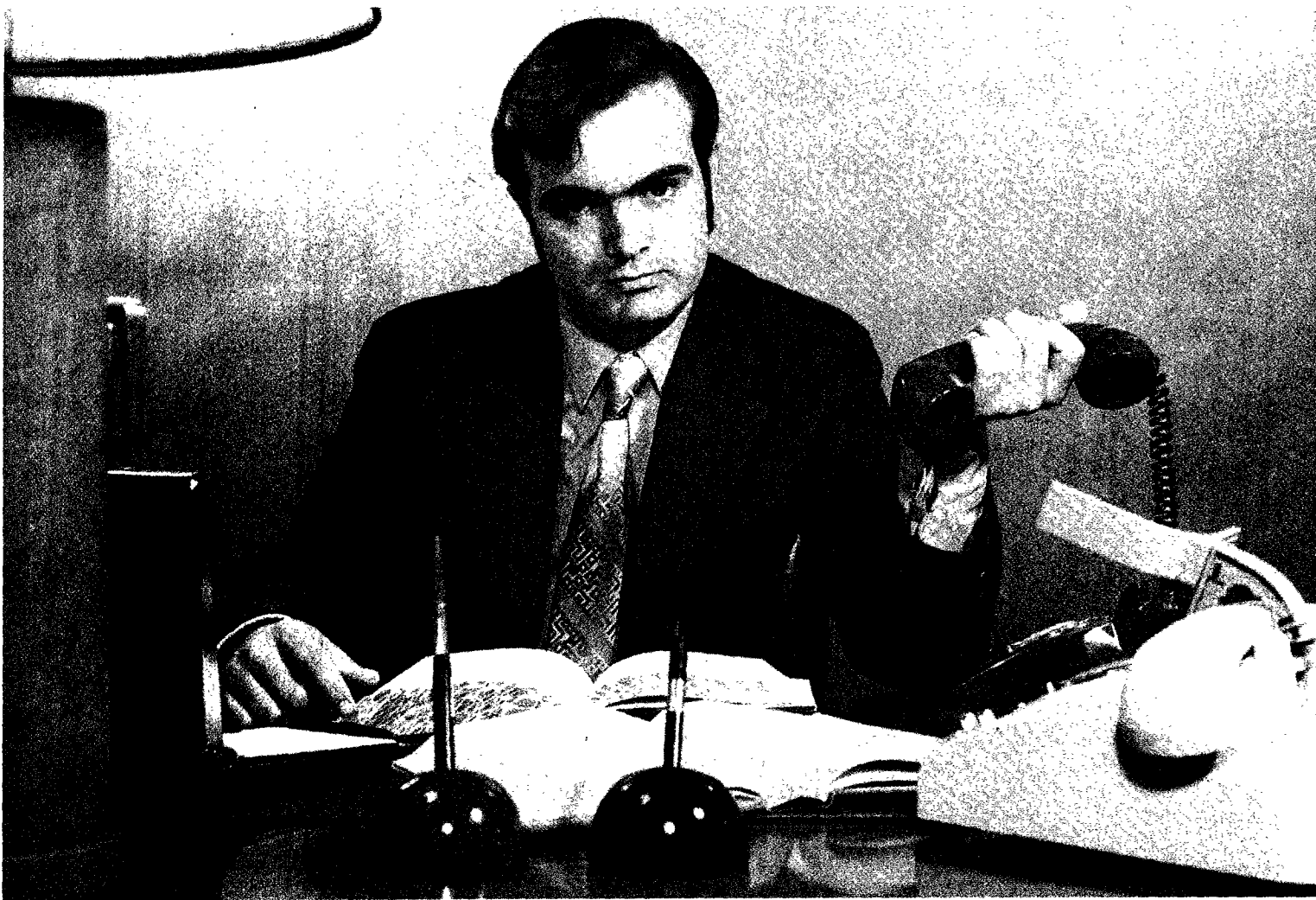
The meetings were chaired by M. R. Lyons and S. D. Pangborn, Far Eastern Division publishing secretary and assistant publishing secretary, respectively. Devotionals were given by H. W. Bedwell, Far Eastern Division field secretary, and E. L. Villanueva, acting manager of the Philippine Publishing House.

SALVADOR G. MIRAFLORES

Acting Editor

Philippine Publishing House

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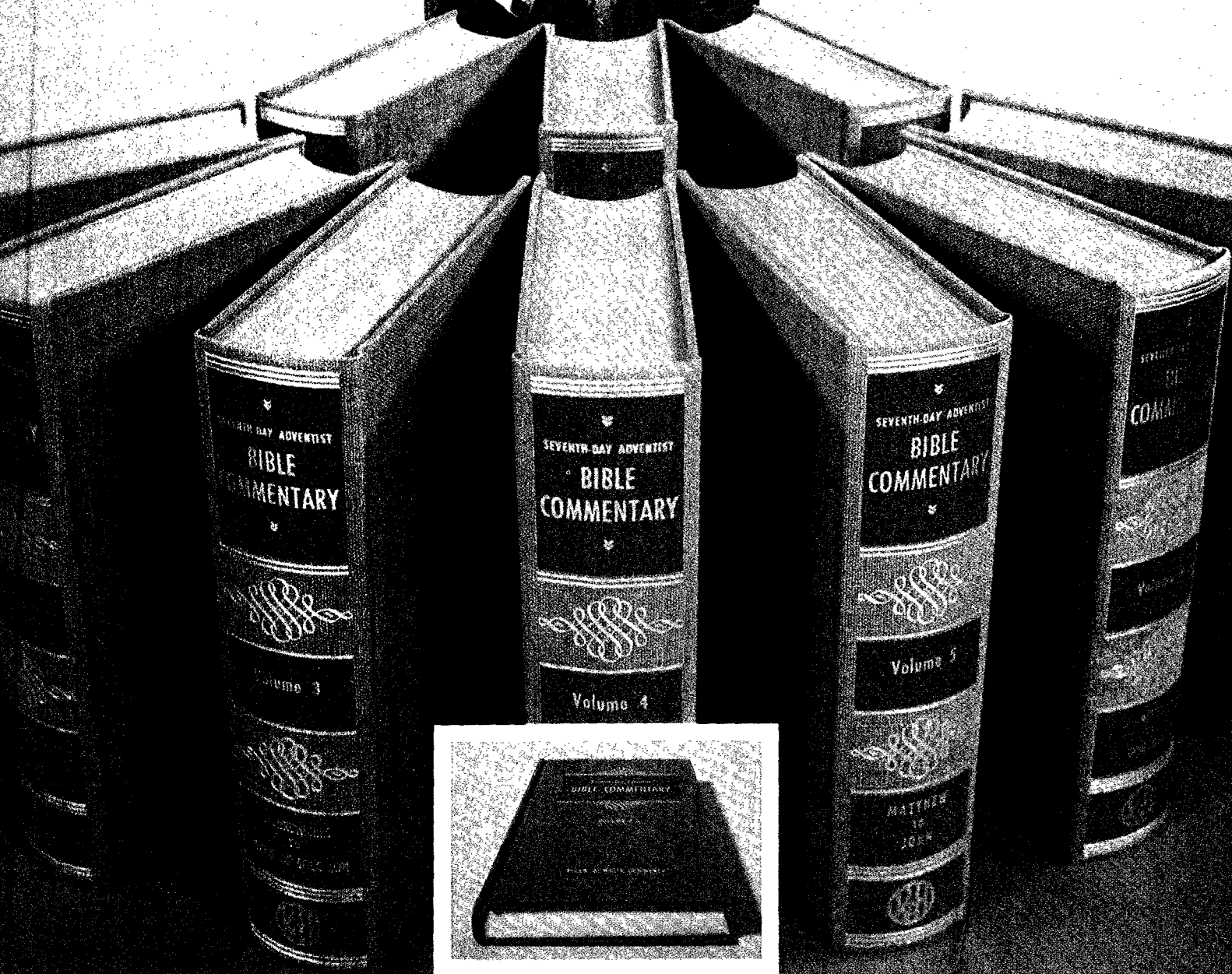


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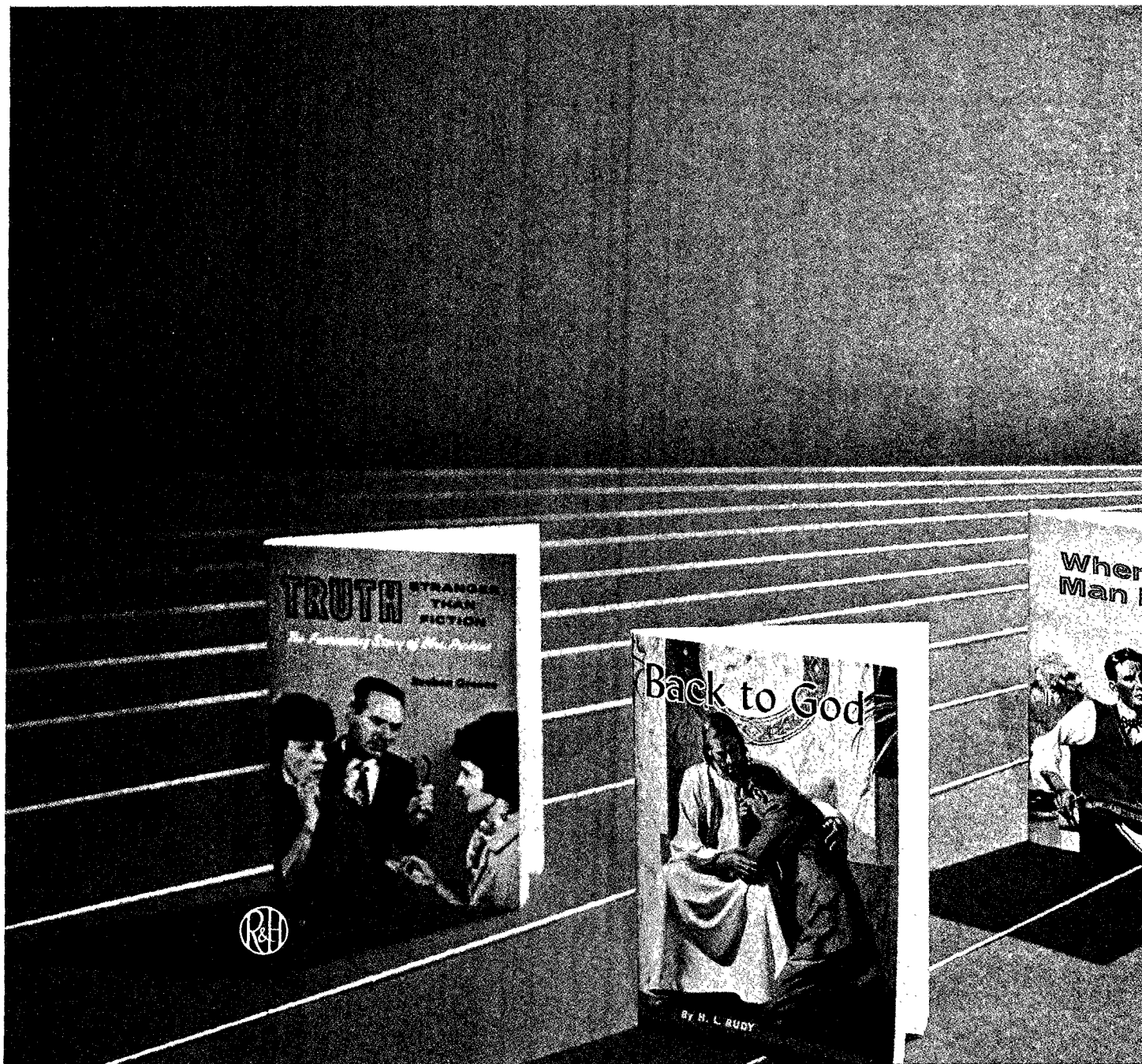
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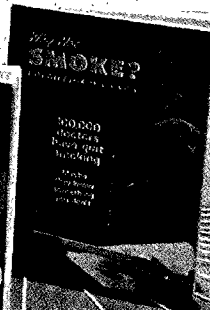
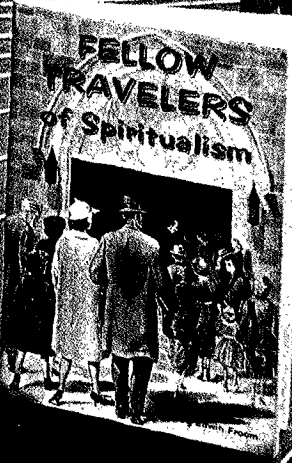
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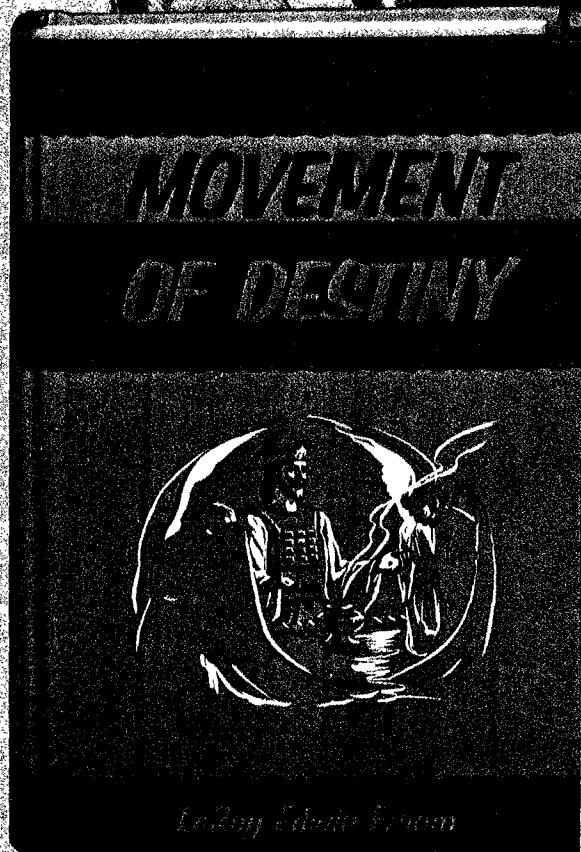


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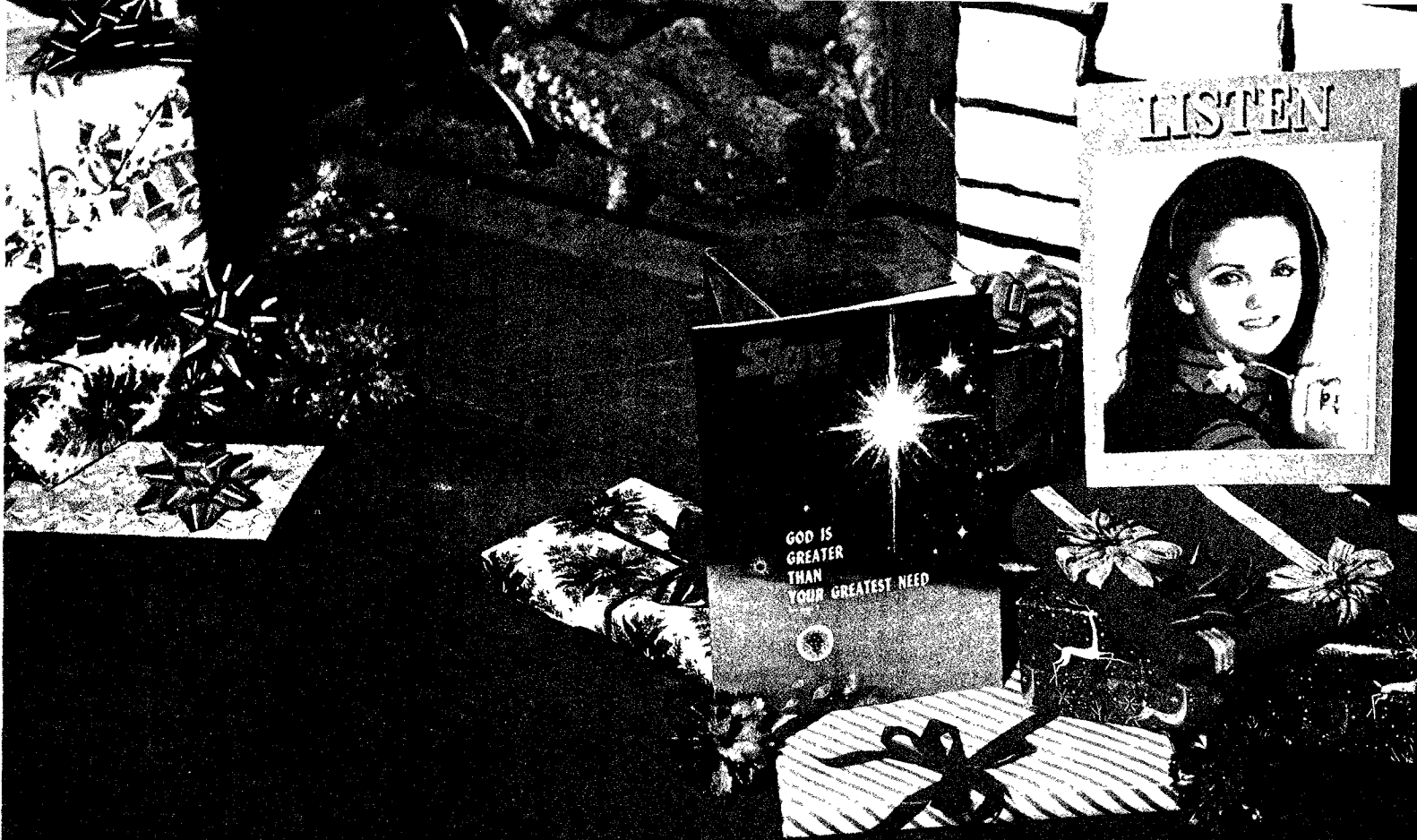
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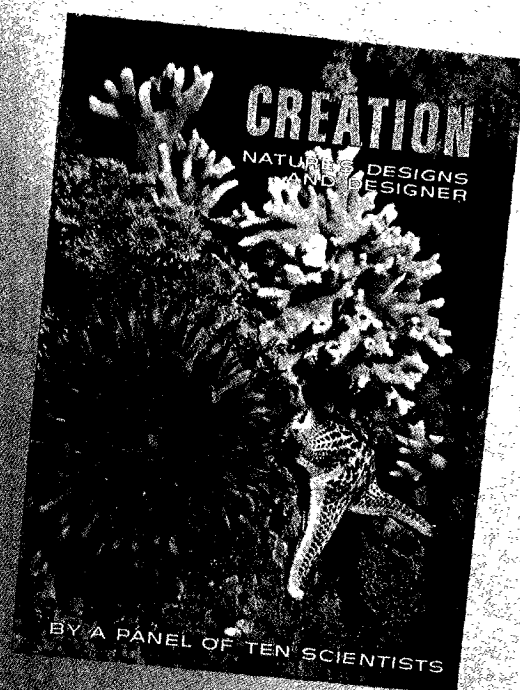
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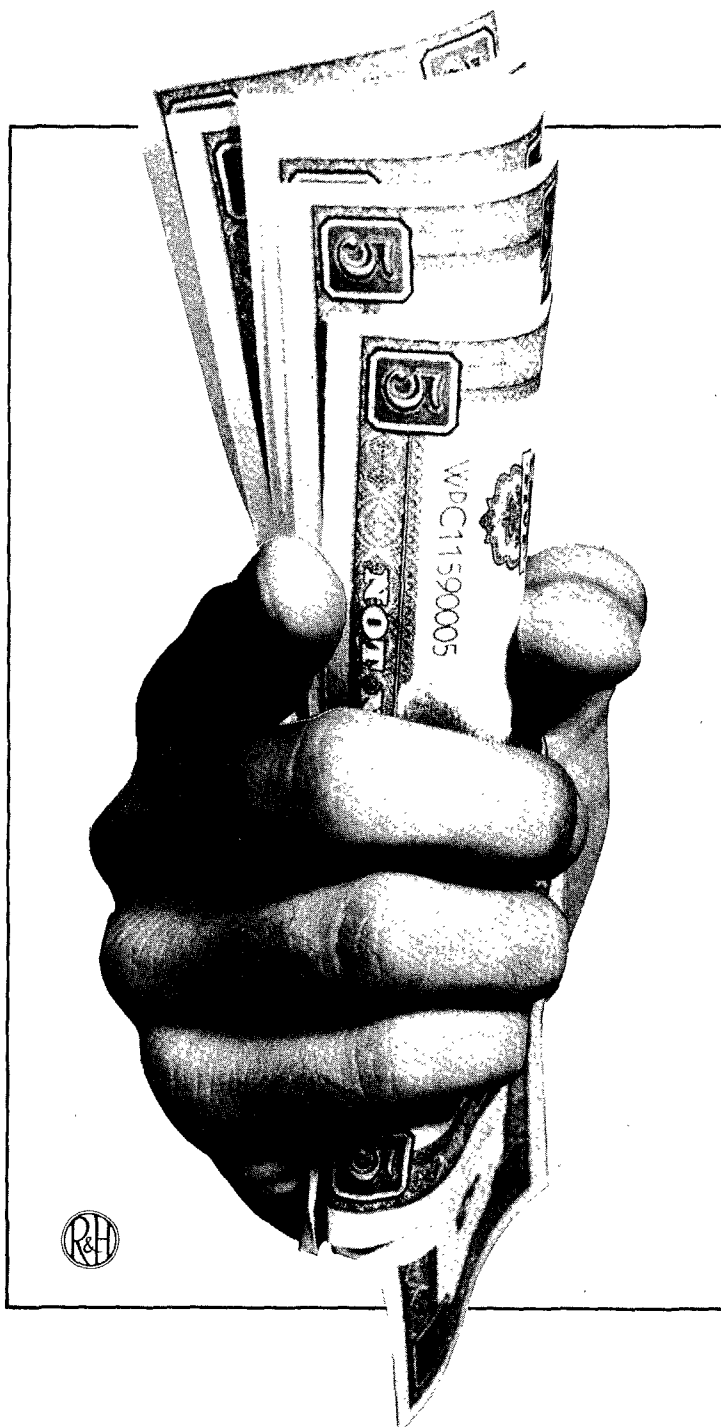
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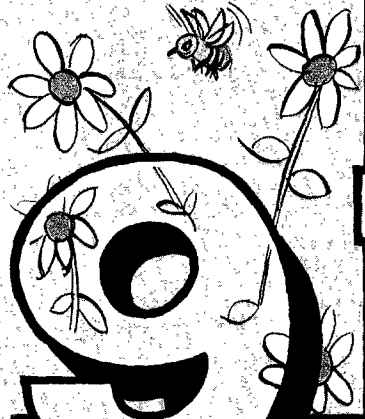
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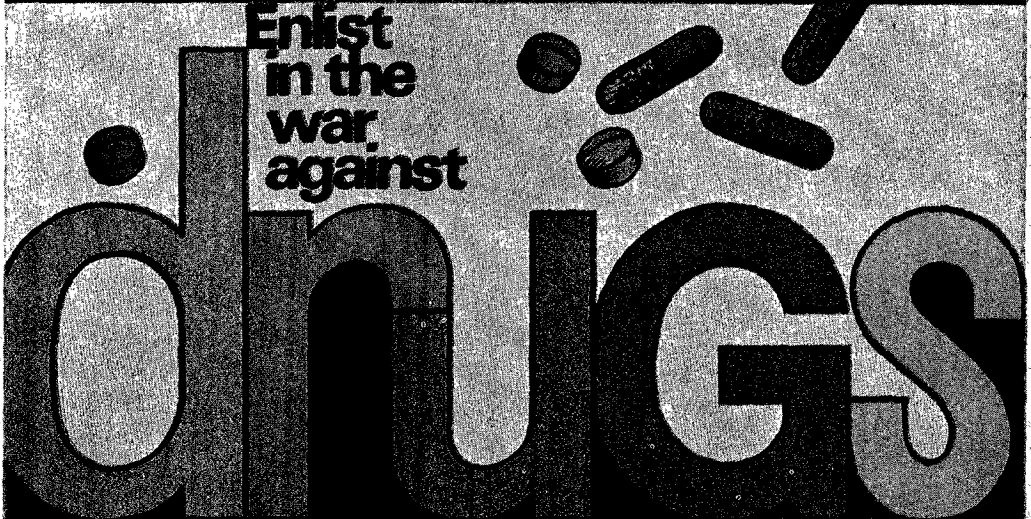
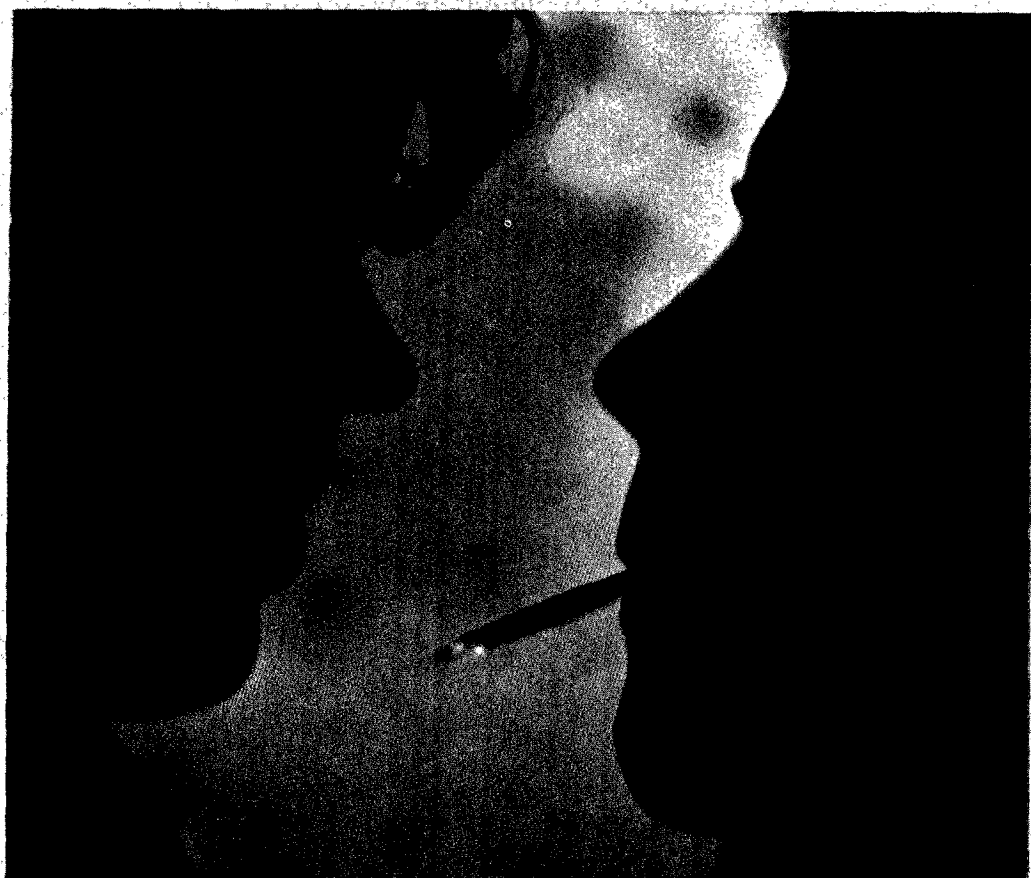
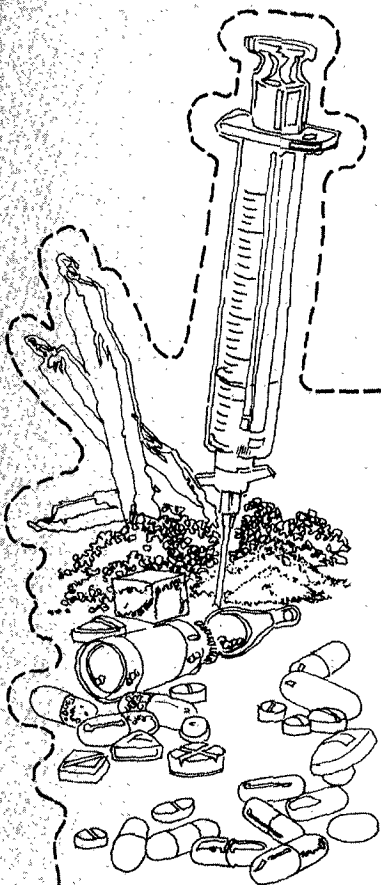
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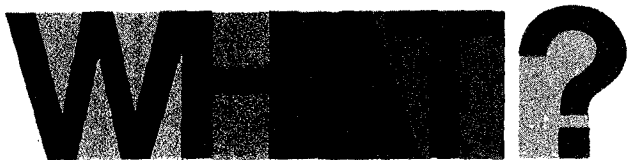
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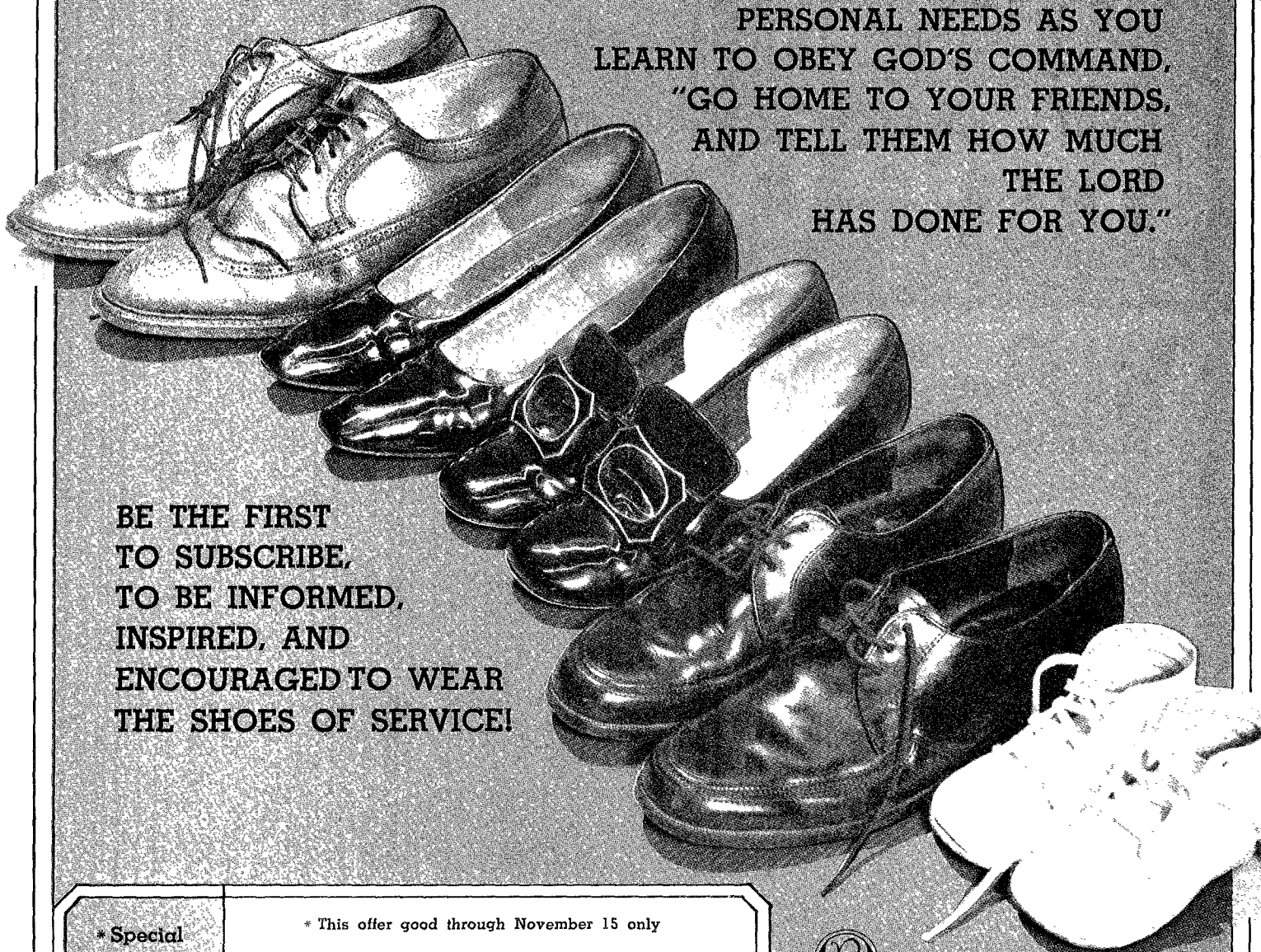
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World Divisions

FAR EASTERN DIVISION

- ✦ The Japan English Language School is now operated in Osaka, Kobe, Hiroshima, and Sapporo. The program is coordinated by Bruce Bauer, with headquarters in Osaka.
- ✦ A public relations seminar was conducted at Philippine Union College in mid-October sponsored by the North Philippine Union Mission. Guest instructors at the seminar were E. W. Tarr, secretary of the General Conference Bureau of Public Relations, and D. A. Roth, public relations director of the Far Eastern Division.

✦ Twenty-nine students were baptized at the close of the recently held Week of Prayer at Philippine Union College. J. H. Zachary, head of the Bible department of Mountain View College, led out in this Spiritual Emphasis Week.
D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

- ✦ Dr. Zildomar Deucher, medical director of the Belém Adventist Hospital, was awarded the First of July honorary title, Citizen of Pará, at a state ceremony during a full session of the legislative assembly.
- ✦ The first Seventh-day Adventist university student council held in North Brazil was conducted at the Gran Pará Institute auditorium in Belém from July 21-25. Some 200 people enrolled in the institute that was under the auspices of the North Brazil Union. Newspaper coverage of this event amounted to 153 column inches in Belém dailies.
H. J. PEVERINI, *Correspondent*

Atlantic Union

- ✦ A special program put on some weeks ago by the women of the Southampton church, Bermuda, raised \$1,000 for an eye operation for a young girl who had lost most of her sight. The recipient has had one operation and has recovered to a large degree. A second operation is pending.
- ✦ The Southampton church in Bermuda has set aside the first Sabbath of each month since the beginning of this year as a day of prayer and fasting for a spiritual revival.
- ✦ Three persons have been baptized; 21 enrolled in the regular Sabbath school; 27 enrolled in Bible courses; 42 parents have shown an interest in our message; five children are in an Adventist church school; 57 non-Adventist

children have attended MV and Opportunity camps; eight Bible Story Hours have been organized with 250 children enrolled; two Neighborhood Bible clubs are in progress with 30 enrolled; two Five-Day Plans have been conducted; and four non-Adventist VBS helpers are attending the SDA church. All of this resulted from the 21 Vacation Bible Schools conducted in the Greater New York Conference this year, according to Gilbert E. Andersen, Sabbath school secretary for the Greater New York Conference.

EMMA KIRK, *Correspondent*

Canadian Union

- ✦ A branch Sabbath school with 30 in attendance has been started in Deer Lake, Newfoundland, as a result of evangelistic meetings conducted there. Sixteen were baptized during the meetings, and others are preparing for baptism. Plans are now under way for the construction of a church building.
- ✦ Radio station CKXL of Calgary, Alberta, provided new shoes, blue jeans, and shirts for all of the 63 non-Adventist children who attended Alberta's third friendship camp for underprivileged children.
- ✦ Sixty church members in Woodstock, Ontario, with Brian Juriansz, their pastor, are building their own church. The congregation purchased a church of another denomination in another town, tore down a section of it, moved the part they wanted to Woodstock, and are rebuilding it on a four-acre site. Completion is expected soon.
- ✦ Mrs. Kathleen Piper, wife of an Adventist doctor in Victoria, British Columbia, is teaching a course on health food diet and preparation at Camosun College in Victoria.
THEDA KUESTER, *Correspondent*

Central Union

- ✦ R. Jere Wallack, pastor of the Loveland, Colorado, SDA church, was presented with the Pastor's Script Service by W. R. L. Scragg, associate secretary of the General Conference Radio-TV Department, at the Colorado workers' meeting recently. Elder Wallack is the first pastor in the denomination to obtain radio time for the program in the script service.
- ✦ Porter Memorial Hospital in Denver, Colorado, graduated 23 licensed practical nurses, September 9. The program was held in the Denver South church. C. E. Bishop, pastor of the Denver Central church, gave the graduation address.
CLARA ANDERSON, *Correspondent*

Columbia Union

- ✦ Evelyn Delafield, Washington Sanitarium and Hospital's woman chaplain, is taking a leave-of-absence to accompany her husband, D. A. Delafield, associate secretary of the Ellen G. White Estate, who is going to Europe for a one-year appointment. Myrtle Webb is the hospital's new woman chaplain.
- ✦ The 125-seat Logan, West Virginia, church in North Mitchell Heights was dedicated recently. Participants in the dedication services included Richard D. Fearing, president of Mountain View Conference, and Cree Sandefur, president of the Columbia Union Conference.
- ✦ Eight new members have been added to the Leesburg, Virginia, church as a result of a summer evangelistic series conducted in Leesburg by Robert Clarke, Missouri Conference evangelist. Bible workers were Becky Singer Maxwell and Lucy Gattis.
MORTEN JUBERG, *Correspondent*

Lake Union

- ✦ Students at Broadview Academy solicited more than \$3,300 on their Ingathering day September 20.
- ✦ Richard Barron, newly elected medical and temperance secretary of the Lake Union Conference, joined the office staff last month following a summer of study in the School of Health at Loma Linda University. Barron plans to merge the medical and temperance fields into a program of information and education for the masses, as well as for church members.
- ✦ Approximately 380 teachers from elementary and junior high schools in the Lake Union met at Andrews University last month for a convention. The convention, which meets every four years, offers professional enrichment, in-service training, a general exchange of professional information, and an opportunity for social interchange.
GORDON ENGEN, *Correspondent*

North Pacific Union

- ✦ Wesley Jaster, pastor of the Mount Vernon and Sedro Woolley churches, was ordained to the ministry on the last Thursday of the 1971 Washington Conference camp meeting.
- ✦ Installation of a minicomputer has been completed at Walla Walla College. The computer is expected to save the college many thousands of dollars over



Starting a Fire Without Matches in New Guinea

Using dry fuel, a stick, and a vine, New Guinea nationals demonstrate to missionaries how to start a fire without matches. (1) Preparing the fuel. (2) Arranging the fuel under the stick. (3) Making heat by friction. (4) The fire is burning. The whole process takes about one minute.

A. A. SMITH

Director, Maprik District

a ten-year period, according to R. Dale McCune, vice-president for academic affairs.

✦ George L. Caviness, formerly president of Newbold College, has joined the Walla Walla College faculty as chairman of the modern-language department. Dr. Caviness has a background in both French and German languages.

✦ During the summer of 1972 three Walla Walla College departments—modern languages, music, and art—will conduct study tours in Europe.

CECIL COFFEY, *Correspondent*

Northern Union

✦ David E. Bordeaux, district pastor in the Huron, Redfield, and Watertown, South Dakota, area, was elected president of the Spink County Ministerial Association recently.

✦ This past summer 40 underprivileged children attended the first Adventist opportunity camp ever held in North Dakota. The campers were selected by county welfare directors, and transportation was furnished by the various counties participating. Clifford Hoffman, conference MV and educational secretary, was camp director.

✦ Halle Crowson, Northern Union Conference evangelist, is conducting a series of meetings in the American Legion Hall in Spearfish, South Dakota. He is assisted by S. J. Elie and Weldon Treat.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Manager Ed Baber and his staff from the San Jose Adventist Book Center set a new record in sales for Bible houses everywhere. During the recent Central California 10-day camp meeting, more than \$103,000 worth of books and records was sold.

✦ Henry T. Bergh, formerly assistant administrator at St. Helena Hospital and Health Center, has joined the trust department of the Northern California Conference staff.

✦ Sonoma church members, interested in helping the Voice of Prophecy Way-out program, saved their dimes for a month—contributing a total of \$90.

✦ Pathfinder director of the White Memorial church, Jesus Melendez, received a plaque of appreciation from the church for helping the Pathfinders conduct a successful evangelistic outreach

program and the Picnic Story Hour, which brought more than 1,000 children in contact with the story of Jesus over a six-month period.

✦ Construction will soon be under way for two new student residence halls on the campus of Thunderbird Academy in Arizona.

✦ The Witness is the name of a youth team that has been organized at Rio Lindo Academy, Healdsburg, California. Pastor Gordon Bietz and Dean Curtis Church are advisers to the group.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ More than \$40,000 raised for evangelism this year in the South Atlantic Conference has helped to finance 18 evangelistic efforts, six of which have been held by laymen.

✦ The Panama City, Florida, Junior Academy celebrated its fortieth year by dedicating a new addition of three classrooms.

✦ Fletcher Elementary School at Fletcher, North Carolina, and Tri-City Junior Academy in the area of Greensboro, High Point, and Winston-Salem, North Carolina, are two new school plants operating in the Carolina Conference.

✦ Forest Lake church, Maitland, Florida, is sponsoring a new Bible question-and-answer radio program called Insight on station WWQS. G. Brian Tarr, Forest Lake church pastor, is the moderator.

✦ Alabama-Mississippi Conference reports that 15 schools are operating in the conference, with a total enrollment of 594 students.

✦ Dale Hannah, pastor of the Sligo church in Takoma Park, Maryland, conducted the Southern Missionary College fall Week of Spiritual Emphasis recently.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Thirty-one persons were baptized recently as a result of an evangelistic series conducted in the Tulsa Seventh-day Adventist church. The meetings were under the direction of Don Houghton and Gary Grimes.

✦ Southwestern Union College began the fall quarter with an enrollment exceeding 540 students. Dormitories are filled to capacity, and a new apartment complex has been utilized for housing a number of the young men.

J. N. MORGAN, *Correspondent*

Autumn Council

(Continued from page 9)

Choosing as his text Acts 1:8, he explained that the Greek word *dunamis*, translated "power," is the same word from which the English word *dynamite* comes. "This is the promised power to change, to transform, to proclaim, to witness, and to lead others to our Lord Jesus Christ!"

Although some would stress money, or more skillful campaigns, more attractive church buildings, more youth involvement, as the church's greatest needs, Elder Ranzolin noted, the greatest need of the church is "the power of a Spirit-filled life."

Christian Dynamos

"The Spirit-filled life will dynamite self out of the life, as well as sin, and make each church member a Christian dynamo," said Elder Ranzolin. "It will change the life that has been hooked on religious addiction. Many people today are turning to religion for a momentary relief from tensions, anxiety, pressure, and problems. Many Seventh-day Adventists, who in reality are merely Adventists of the seventh-day, go to church on Sabbaths to get momentary relief. They slip into a church for a few moments, just like those who run for dope or alcohol to escape from reality. They seek a religious injection while running away from the real responsibilities of a power-filled Christian. The shot in the arm subdues their troubled conscience for a while. But it soon wears off because on Monday morning the religious guise is taken off."

He concluded with a moving peroration: "There is great power in the life of Spirit-filled Christians! Power that will erase self forever and will empty man of all his pretense and hypocrisies; power that will destroy the rubble of sin in our hearts and will clear up the way for a new life, for new constructions, for new highways, for new seedling, to bear the fruits of the Spirit; power that will close the generation gaps with love, joy, peace, all the other fruits of the Spirit, enabling us to live together and plan for the life, way beyond the sun!"

Much of the morning was devoted to MISSION '72. The scope and coordination of the program was ably explained by Neal Wilson, vice-president of the General Conference for North America. Elder Wilson challenged his co-workers: "Never before have Seventh-day Adventists had such an opportunity in North America. Yet 25,000-30,000 baptisms each year hardly reflects the fact that our manpower, facilities, and finances are all at an all-time high. The Lord expects more from us."

Dale Brussett, evangelist for the Florida Conference, was invited to share the burden of his heart. Having baptized hundreds of grateful persons

within the year, Elder Brussett spoke out of experience when he asked, "Why is it that more than half our conferences are fighting losing battles for membership in 1971? Why are there so many dark counties that never change? Why no new faces for decades in many of our churches, other than a few of the children of members who are baptized? Why aren't we reaping?"

The Florida evangelist gave a few suggestions that have been helpful to him, urging each worker to make our youth and other church members co-laborers in evangelism. Yet, he urged, no significant advance will be made by merely sending young ministerial interns, the youth from our colleges, or their fathers and mothers out on their own to do missionary work. They all need training by someone who can show them how the work is done successfully. "Take them with you when you give Bible studies. Take them with you as you knock on doors for new interests. Take the fear out of their minds as they see the work done successfully," he pleaded.

The month of March, 1972, has been set aside by the entire North American Division to be devoted to intensive evangelistic programs. No meetings of any other nature are being scheduled, so that all personnel may be permitted undivided attention to their evangelistic assignments. Elder Wilson said that he will be spending three weeks in St. Johns, Newfoundland.

The day was full of earnest discussion regarding many items, including policies relating to the increasing number of clergymen from other denominations who are joining the Seventh-day Adventist Church, credentials and licenses for workers with special assignments, the teaching of literature in Adventist schools, and various items relating to the North American Division Board of Higher Education.

I spied energetic Larry Davidson, newly elected president of the Hawaiian Mission, across the aisle and asked him what his impressions were of his first Autumn Council.

"No Rubber-stampers"

"I have followed closely the Autumn Councils for years, through the REVIEWS. Never did I dream that it would be my privilege to be here as a delegate," said this new conference president. "My greatest impression, among many, is the concern that the delegates have for clarity and conciseness in the resolutions they adopt. If anyone thinks that matters are cut and dried around here, they are terribly mistaken. There are no rubber-stampers here.

"Another impression that can be appreciated only when observed is the keen interest all delegates have for the work of the whole church, regardless of their field of labor. In this day of tension and suspicion everywhere in the world, it is truly marvelous to watch men with divergent opinions and

strong feelings work out solutions to common problems in a good spirit, subordinating everything personal to the good of the church as a whole."

Walter R. Beach, for 16 years secretary of the General Conference and now field secretary, delivered Wednesday's devotional in his inimitable style. He emphasized that the Seventh-day Adventist Church would never have traveled very far if it had not early put its thoughts into print and continued to do so.

He cited many instances as to the role of the printed page in the establishment of Seventh-day Adventist churches around the world. In 1933 a faithful colporteur-evangelist worked from house to house on the island of Réunion—a little dot of land off Madagascar's shores. No evangelical Christian church had ever been able to establish a work in Réunion.

Message to Réunion

One colporteur-evangelist, a national from the neighboring island of Mauritius, was able to remain on Réunion a few weeks in 1933, and in the course of his hurried campaign sold a limited number of *Vers Jésus (Steps to Christ)*. A young public school teacher became the possessor of one of these books. She felt that the contents were wonderful and she turned her copy over to the head mistress for devotional reading.

The head mistress read the little book from cover to cover. She was impressed with the message and with the beautiful color illustrations. Not knowing where to get a copy of the book for herself, she purchased a strongly bound notebook and set herself to the task of copying *Steps to Christ* from cover to cover, including every illustration.

The day she finished her work and was preparing to return the original copy to its owner, she had the visit of the parish priest. When his eye caught the title, *Steps to Christ*, he took the book from the table and insisted that the school principal throw it into the kitchen fire. This was done, and the last view the teacher had of the book was of the burning, tortured Good Shepherd reaching across the precipice through thorn and thistle to rescue the one lost sheep. She never forgot that picture—nor the message in the book.

Months later our missionary, Paul Girard, of France, held meetings in the Port City. Quite a furor was raised by church officials against Brother Girard's work. He was quoted and misquoted, and a final attack was made to drive this "Seventh-day Adventist witch doctor," this "agent of the devil" from the island. Through curiosity the two school teachers attended one of Paul Girard's meetings. They wanted to see just what a Seventh-day Adventist witch doctor might look like.

Arriving at the meeting hall, the first thing they noticed was a table with a stack of books on it. They looked more

closely, and there was the book called *Vers Jésus*. They knew that a man with this book could only be a good man with a good message.

That was the start of the Seventh-day Adventist work on the island of Réunion. The little port church still exists, and seven other beautiful church buildings have been erected on the island of Réunion. A school is operated and a helpful medical work sustains the program. Seventh-day Adventists are still the only Protestant church on the island, and their membership has grown to approximately 500 baptized adults.

Elder Beach's talk was a fitting preamble for the day's chief items for discussion. Most of Wednesday was devoted to new plans and current problems in the publishing work.

The consolidation of the radio and television programs sponsored by the General Conference was further implemented when the session voted a structural plan for the new Radio, Television, and Film Center. Many items such as placement of facilities during the transition phase, personnel, and how best to coordinate activities were left to the new board of trustees.

One face I have looked for each Autumn Council over the years is M. V. Campbell who has been to every Council since 1926 (excepting 1954 and 1955 when he was on General Conference assignment in Europe). Noted for his administrative humaneness and clear thinking he always adds to our assemblies. He observed that this session could have been as significant as 1931 when solid advances were made in administrative consolidation but that more time apparently may yet be required before further actions can be made.

George Akers, president of Columbia Union College, presented Thursday's meditation. He noted that today's young person is one of a new breed, looking for a mission to be caught up in, seeking a life style that "puts it all together."

"Our task," he said, "as administrators and board members is to provide a campus climate wherein the complete helplessness of man and the all-sufficiency of God is proclaimed in a thousand different ways. Liberal arts is dead, dead, dead, because it was grounded on the outworn premise that man is perfectible. The Christian school is, above all else, a house of faith. The Bible is the lens through which we read history or study physics; anything less is pure secularism. The real tragedy of this church is that the world tends to place its mold on our teachers. The issue before us is a crisis in faith: Shall we follow God as our leader, or the gods of this world?"

Dr. Akers concluded with a quotation from *Counsels to Teachers*, p. 255: "Our people are now being tested as to whether they will obtain their wisdom from the greatest Teacher the world ever knew, or seek to the god of Ekron. Let us determine that we will not be tied by so much as a thread to the educational policies of those who do not discern the voice of God, and who will not hearken to His commandments."

Board of Higher Education

Discussions relating to the North American Board of Higher Education, independent publishing, and consolidation of organizational units continued through Thursday.

The delegates were thrilled and grateful Friday morning for the exciting pictorial presentation, "Prosper and Be in Health," by Charles Thomas, School of Health, Loma Linda University. As the talk progressed, all were convinced that we were listening to an apostle of good health thoroughly schooled in his subject.

"The seal placed in the foreheads of the last generation Adventists emphasizes a very basic fact," Dr. Thomas said. "The portion of the brain, behind the forehead, is the area where discernment and moral decision-making takes place. The making of a character that reflects Jesus requires the

powers of will and self-control and when the frontal lobe is distracted by sensual overstimulation or debilitated by improper health habits, Satan has fulfilled his task. There is no character development without a healthy operation of the frontal lobe."

He demonstrated how alcohol, even that in certain cough syrups, significantly affects brain cells; caffeine (50 tons consumed every 24 hours in the U.S.) temporarily stimulates, but it tends to increase mistakes and lowers avoidance responses. "The shock value of truth is diminished to the extent that people drink coffee, indulge themselves with tranquilizers and other sedatives (4 tons of tranquilizers and other sedatives used every 24 hours in U.S.), and abuse their physical health in many other more publicized habits," he said.

He emphasized that Christ began His work of redeeming men and women by cleaning up their physical habits. "There is a world of difference between health education and health evangelism. The audience can tell the difference and only the committed can speak with conviction." Among his concluding statements was a quote from *Counsels on Health*, p. 575: "If Seventh-day Adventists practiced what they profess to believe, if they were sincere health reformers, they would indeed be a spectacle to the world, to angels, and to men. And they would show a far greater zeal for the salvation of those who are ignorant of the truth. Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ."

Fall Councils have a way of ending with so much left to be said—so much more to do. Plane connections and weekend schedules became pressing on all as Friday noon came quickly. But significant strides for the world church were taken in Takoma Park this October. The results will be evident as the days go by; full results will be known only when we gather together at the feet of Jesus when the kingdom we labor for is set up forever and ever.

Division presidents stand on steps of GC headquarters. From left, front row: C. L. Powers, Euro-Africa; M. E. Lind, Afro-Mid-east; B. L. Archbold, Inter-American; middle: W. Duncan Eva, Northern European; P. H. Eldridge, Far Eastern; R. S. Lowry, Southern Asia; rear: R. A. Wilcox, South American; R. R. Frame, Australasian; Neal Wilson, North American; Merle L. Mills, Trans-Africa.

North American union presidents meet with Neal Wilson, vice-president of the GC for N.A., top left. From left, front row: H. H. Schmidt, Southern; Arthur Kiesz, Northern; J. W. Bothe, Canadian; J. L. Dittberner, Atlantic; middle: R. H. Nightingale, Central; E. R. Walde, North Pacific; B. E. Leach, Southwestern; rear: W. J. Blacker, Pacific; F. W. Wernick, Lake; Cree Sandefur, Columbia.



New Division Formed During Autumn Council

By ROBERT H. PIERSON

THE Autumn Council has approved the organization of a new division—the Euro-Africa Division—composed of all the component parts of the former Trans-Mediterranean and Central European divisions. Fifty-six countries are included in the new organization, 28 in Europe and 28 in Africa. The new division, which had 183,122 members in 2,574 churches at the close of the second quarter of 1971, will officially commence operations January 1, 1972.

REPORT TO THE CHURCH

C. L. Powers, former president of the Trans-Mediterranean Division, has been elected president of the new division, whose headquarters will be in Berne, Switzerland. Other elected officers include: H. Vogel, vice-president; Jean Zurcher, secretary; E. Amelung, treasurer; O. Bremer, associate secretary; and Stanley Folkenberg, undertreasurer. In addition a strong departmental staff has been elected, which assures us that the new field comes into being with strong leadership at headquarters.

Two years ago W. R. Beach, at that time secretary of the General Conference, and the writer were asked to visit Europe and Africa to study basic problems and prospects for a possible reorganization of our work on these two continents. It has been felt that Europe should be a strong home base for the world work of the church, supporting the program around the world both with more sons and daughters and increased funds. The development of our work in Africa points to the necessity to organize separate divisions on that great continent where we have many thousands of believers. National leadership in the countries of Africa must be developed and given greater responsibilities in administering the work in their homelands. The French-language areas need more specialized attention.

Since these organizational surveys on the two continents were made, there have been continuing discussions, formal and informal, on different levels, looking forward to some reorganization in both Europe and Africa.

At the time of the 1970 General Conference session the first step in reorganization was taken in the establishment of the Afro-Mideast Division.

Robert H. Pierson is the president of the General Conference.

This new field has been operating more than a year and is moving ahead in a most encouraging manner.

This past August five General Conference officers, in Europe for other important appointments, were also commissioned to study with leaders of the three European divisions the possibility of consolidating two divisions, thus reducing overhead operating costs and at the same time strengthening the overall church program.

Recommendations for Consolidation

Meeting in Jönköping, Sweden, representatives of the Trans-Mediterranean, Northern Europe-West Africa, and Central European divisions finally decided to recommend the consolidation of the Trans-Mediterranean and the Central European divisions into one new division of the General Conference. After this decision was taken, the General Conference officers met with the leaders of the two divisions for many hours, working out details.

The next step was taken when the Trans-Mediterranean and Central European division committees met with the General Conference officers in Salzburg, Austria, September 1 and 2, to consider the Jönköping recommendations. This very important meeting brought together representatives from 13 different nations, and the whole procedure was carried on in the French, German, and English languages. A spirit of brotherly love and fellowship prevailed at all times as vital issues were discussed carefully and finally a consensus reached.

Present at the time the Autumn Council action was taken were the three officers from each of the two European divisions concerned, the president of the Northern Europe-West Africa Division, four union presidents from the Trans-Mediterranean Division, and three union presidents from the Central European Division. This assured an appropriate representation on the nominating committee for the divisions involved.

On September 1, 1939, the second world war broke out in Europe, leaving destruction and suspicion in its wake. It dealt a severe blow to European unity. But the Spirit of God in the hearts of Christian leaders overcame some of the natural obstacles to Seventh-day Adventist unity in Europe, and on September 1, 32 years after the outbreak of World War II, the Seventh-day Adventist leaders in Europe voted to unite in this large new division that should prove a strength and

blessing to the work in Europe and Africa.

Plans are under way to continue re-organizational plans for Africa that, hopefully, will be completed before or at the time of the General Conference session in July, 1975.

In the meantime our workers and lay members in both Europe and Africa are moving ahead with the greatest program of evangelism the church has ever known on these two continents. Our brethren there want to finish the work and see Jesus come in our generation.

Further Statement on Brinsmead Conversations

A short statement concerning recent informal conversations between a number of administrators and theologians of the North American and Australasian divisions and representatives of the Brinsmead group was published in the September 23, 1971, REVIEW AND HERALD. As a result of the statement several questions have arisen that call for comment.

As indicated in the agreed statement that appeared in the REVIEW article, these conversations were marked by a spirit of graciousness and goodwill, but doctrinal and interpretational differences remain, as do problems of relationship to church order, leadership, and authority. It was recognized, for example, that independent publishing and the convening of independent meetings create inevitable problems of church order and discipline. These problems were frankly discussed, and those who participated expressed the hope that there might ultimately be a willingness to remove all barriers to unity.

The leaders of the church have not accepted the distinctive views of the Brinsmead group as expressed in their literature, nor have they seen these views as a legitimate part of the spectrum of historic and settled Adventist theology. It should be noted also that the church has not found an acceptable balance in some of the unique Brinsmead emphases given to certain fundamental Christian doctrines.

A further question raised since the conversations involves the church membership of those active in the Brinsmead group. In general it can be said that when the condition or experience that led to the disciplining of a church member no longer obtains, then that member becomes a candidate for restoration to the fellowship of the church. Generally the restoration should be to the congregation that administered the disciplinary action. Each individual case is considered on its own merits. (See *Church Manual*, pp. 222-242.)

We urge our people everywhere to work and pray for the true unity of the church, for this is one of the conditions that prepares the way for the outpouring of the Holy Spirit.

W. J. HACKETT
General Vice-President
General Conference

Obituaries

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

ANDERSON, Mable T.—b. Feb. 20, 1907, Corsicana, Texas; d. Aug. 29, 1971, Lodi, Calif. A sister, Mrs. Dan Mertz, survives.

ARNETT, Stella A.—b. Sept. 30, 1890, Marquette, Kans.; d. Aug. 21, 1971, San Jose, Calif.

ARTLEY, Harry Francis—b. Jan. 19, 1915, Savannah, Ga.; d. Aug. 30, 1971, Martinez, Calif. Survivors include his wife, Mabel; one son, Harry E.; two brothers, William H. and James; and two sisters, Margaret Woodruff and Laura Schroeder.

BABCOCK, Emma Judith—b. in Jasper County, Mo.; d. Aug. 22, 1971, Clermont, Fla. at the age of 93. Survivors include a foster daughter, Mrs. August E. Johansen; and a sister, Clara W. Stevens.

BLUME, Bessie Mae Haynes—b. Jan. 5, 1898, Paducah, Ky.; d. Aug. 28, 1971, Evansville, Ind. Survivors include her husband, Harvey; two daughters, Betty Clarkson and Reba Parrish; one son, Jack; and three sisters, Reba Walton, Emma Hearnsum, and Elsa Sionisch.

BOYD, Robert Henry—b. May 24, 1902; d. Aug. 7, 1971. Survivors include his wife, Florence; two sons, Robert and Edward; three daughters, Roberta, Sylvia, and Conchita; and a sister, Emma Connor.

BROCKETT, Mary Ivy—b. Sept. 5, 1876, Enfield, Ill.; d. Aug. 31, 1971, Loma Linda, Calif. Survivors include a daughter, Virginia A. Kiser; two sons, Leonard Brockett and Elder Miller Brockett; and a sister, Joanna Millev.

BROWN, Julia I. Jordan—b. Oct. 6, 1881, in Kansas; d. Sept. 1, 1971, San Bernardino, Calif. Survivors include a daughter, Marie Bowet; two sons, Emil and Robert L. Stockton; and two sisters, Stella Burnaby and Nora Stewart.

BYNUM, Jasper E.—b. Sept. 7, 1919, in California; d. Aug. 18, 1971, Hanford, Calif. Survivors include his wife, Norma; two sons, Michael and John; and three daughters, Judy Marcucio, Patricia and Margaret Bynum.

BYRNS, Gertrude T.—b. Dec. 13, 1887, Bowie, Texas; d. Jan. 11, 1971, Wheat Ridge, Colo. Survivors include her daughter, Florence Yarnell; and two sons, Floyd and Cecil.

CLEVELAND, Edith May—b. April 9, 1895, Morrisonville, Wis.; d. April 19, 1971, San Luis Obispo, Calif. A sister, Lenore Struck, survives.

CONWAY, Florence—b. Oct. 28, 1881, in Ohio; d. July 10, 1971, Hanford, Calif. Survivors include her husband, John W.; and one daughter, Julia Hartwick.

COOKE, Leroy Milner—b. Dec. 21, 1926, San Antonio, Texas; d. July 2, 1971, Klamath Falls, Ore. One son, Larry, survives.

COUCH, Edward B.—b. Aug. 25, 1878, Greenville, Tenn.; d. May 1, 1971, Napa, Calif. Survivors include his wife, Nellie; one daughter, Winona; two sons, Waitman and Glenn; and thirteen grandchildren and fourteen great-grandchildren.

CRAWFORD, Arthur Sullivan, Sr.—b. Sept. 7, 1895, Cox, Ky.; d. Aug. 31, 1971, Fostoria, Ohio. Survivors are his wife, Lena Hannah; and nine children.

CRUMLEY, Clarence V.—b. Jan. 14, 1886, in Texas; d. Sept. 15, 1971, Spokane, Wash. Survivors include his wife, Bernice; one son, George Hughes; one daughter, Janice Mae Murray; and a sister, Mrs. Olin Bell.

DANIELE, Albert P.—b. July 25, 1896, Nice, France; d. May 29, 1971, Sarasota, Fla. His wife, Rose, survives.

DEBUS, Amy Smouk—b. April 18, 1888; d. Sept. 2, 1971, Miami, Fla. Survivors include two sons, Cecil and Harold; a daughter, Maria Bothen; a brother, George G. Smith; and a sister, Grace Dirk.

DIZHICHENKO, Andre—b. Oct. 12, 1878, in Russia; d. June 20, 1971, Santa Clara, Calif. Survivors include his wife, Antonia; and one daughter.

DUFFY, Louise Voelcker—b. June 26, 1888, New Orleans, La.; d. Aug. 22, 1971, Chunksy, Miss.

ELKINS, Lester Harrison—b. in 1894, Westbrook, Maine; d. Sept. 19, 1971, Takoma Park, Md. Survivors include his wife, Hazel; and a daughter, Mrs. Ed Peterson.

EMART, Retena Mable—b. March 10, 1880, in West Virginia; d. July 21, 1971, Oakland, Calif. Survivors include her daughter, Marie Frymire; and a brother, Renzer Robertson.

EMBREE, Kathryn M.—b. Dec. 2, 1877, Racine, Wis.; d. July 2, 1971, Dinuba, Calif. One sister survives.

GIDDINGS, Charles G.—b. June 14, 1890, in New Zealand; d. March 31, 1971, San Diego, Calif. Survivors include his wife, Lela; a son, Dr. C. Mayhew Giddings; and two daughters, Myrna Giddings, and Mrs. Harry C. Mattison.

GRANT, Joseph—b. March 19, 1900, Palermo, Italy; d. Sept. 3, 1971, Sycubenville, Ohio. Survivors include his wife, Nancy Shifflet; a son, Joseph C.; and a daughter, Marie Grant Rindolph.

GUSTO, Larry—b. March 3, 1916; d. Aug. 29, 1971, Banning, Calif. Survivors include his wife, Virginia; and stepdaughter, Dawn.

GUTHRIE, Ray M.—b. in Ohio; d. Aug. 17, 1971, Altamonte Springs, Fla., at the age of 73. Two sisters, Ellen Vancamp and Annabel Elliott, survive.

HALE, Minnie—b. March 12, 1873, in England; d. July 18, 1971, Dinuba, Calif. Survivors include her husband, Hugh; two daughters, Effie Pampaian and Millie Vance; and a sister, Gertrude McDonald.

HALLBERG, Amiel—b. Nov. 14, 1886, Meiers, Mich.; d. Aug. 28, 1971, Riverside, Calif.

HANSEN, Velsora—b. Dec. 14, 1897, Spencer Brook, Minn.; d. Aug. 26, 1971, Paradise, Calif. Survivors include her husband, Edwin; two sons, Leland and Wayne; three daughters, Ardyce Rich, Wilma Rosenfeld and Jean Bell; and a sister, Zula Ahl.

HENNINGTON, Audie—b. Jan. 3, 1896, Gageby, Texas; d. June 18, 1971, Fayetteville, Ark. Survivors include his wife, Lila; three sons, Audie, David and Daniel; and two daughters, Dorothy Reinert and Edna Walhour.

HILL, Lily Anne—b. July 18, 1880, London, England; d. June 18, 1971, Oskdale, Calif. Two brothers, Alfred A. and Ernest F. Beck, survive.

HOWE, Alvena—b. Jan. 30, 1892, Marion, S. Dak.; d. July 8, 1971, Shafter, Calif. Survivors include her husband, C. R. Howe; and one daughter.

HUBBS, Flora Metta—d. Aug. 28, 1971, Corona, Calif. at the age of 83. Survivors include her husband, R. L. Hubbs; two sisters, Ban Johnson and Loretta Montange; and the foster mother of Bennie Johnson.

ISAAC, Linda Joyce—b. Jan. 15, 1941, Sacramento, Calif.; d. July 17, 1971, Stockton, Calif. Survivors include her husband, James; a daughter, Debra; a son, Douglas; her parents, Mr. and Mrs. Randle Strawn; and a brother, Randle Strawn, Jr.

JENSEN, Edward—b. Nov. 25, 1895, Wihner, Minn.; d. July 25, 1971, Bakersfield, Calif. Survivors include his wife, Kate; daughter, Bernice Nightingale; and son, Murlen Jensen.

JENSEN, Frederic B.—b. Oct. 17, 1893, Salt Lake City, Utah; d. May 6, 1971, Santa Ana, Calif. During the course of his ministry, Elder Jensen served as pastor at Laurelwood Academy, as a dean of men at Walla Walla College, and as chairman of the Bible Department at both Pacific Union College and Southern Missionary College. Survivors include his wife, Bernice; a daughter, Elaine Hickman; one son, Dick; a brother, Elder William C.; and one sister, Hilda Roberts.

JONES, Allie Ashley—b. Aug. 6, 1888, Simpson County, Miss.; d. Sept. 5, 1971, Bossier City, La. Survivors include two daughters, Gladys Herrington and Doris Woodard; and a son, James J. Clark.

KEISER, Jessie Mae Boist—b. Nov. 18, 1891, St. Charles, Mich.; d. Aug. 18, 1971. She served with her husband, Elder Clayton V. Keiser, in Indiana, Michigan, Tennessee, and Wisconsin. Survivors include her husband, Clayton V.; a son, Oris Keiser; three daughters, Voy Bassler, Viola Calkins and Neva Davis; and 10 grandchildren.

KEOUGH, George D.—b. April 23, 1882, Crieff, Scotland; d. July 10, 1971, Bangor, Northern Ireland. He entered the ministry in South England in 1905, then in 1908 answered a call to mission service in Egypt. He learned the Arabic language and served for the next 21 years for the Moslems. In 1929 the Keoughs returned to England where he taught Bible at Newbold College. In 1937 he returned for five years' further service in the Arabic-speaking world. When plans were laid for the preparation of missionaries to Islam, he was called to the Theological Seminary in Washington, where he taught Arabic and Bible from 1942 to 1946. The Middle East drew him back once more, and he returned to care for the newly-established Voice of Prophecy organization in Beirut, Lebanon. When he retired in 1955 he went back to Britain, and again taught theology at Newbold. He continued to teach until 1965. Survivors are his wife, children, Arthur, Bible teacher at Columbia Union College; Marjorie Seton; and Robert and Bessie in England.

KINNEY, Amy Ella—b. July 15, 1888, Livermore, Colo.; d. Aug. 19, 1971, Sunnyvale, Calif. Survivors include four daughters, Julia Smith, Hazel Haggerty, Ruth Dato, and Fern Avilla; five sons, Fred, Clarence, Earl, Floyd, and Laverne; and 27 grandchildren and 10 great-grandchildren.

KRIESEL, Minna Maria—b. July 7, 1886, Stillwater, Minn.; d. Aug. 18, 1971, Rolla, Mo. Survivors include three daughters, Mrs. D. P. Lawson, Mrs. N. D. Shell, and Verna Kriesel; and a son, Martin.

LAFFERTY, Mattie—b. Dec. 7, 1884, Plum City, Wis.; d. Sept. 17, 1971, Sonoma, Calif. Survivors include a daughter, Evelyn Wauchope; a son, Arnold; and a sister, Lucille Paulsen.

LE DUC, Benjamin Philip—b. Feb. 19, 1889, Mankato, Minn.; d. Sept. 1, 1971, Auburn, Calif. He went as a missionary to Japan in 1923. He also served in conference work in the Pacific Union and was employed by Loma Linda Foods from 1945-1961. Survivors include his wife, Irma; a son, Dr. Ben A. Le Duc; and two daughters, Beverlee Johnson and Lois Davis.

LOVINGIER, Dorothy E.—b. June 18, 1914, Gallopis, Ohio; d. May 29, 1971, Visalia, Calif. Survivors include her husband, Daniel; three sons, Ronald R. Young, Donald A. Young, and Daniel W. Lovingier; and two daughters, Dorothy Staley and Ruth Lovingier.

MARKS, Milton—b. April 20, 1885, near Tustin, Mich.; d. May 1, 1971, Edmore, Mich. Survivors are his wife, Edna; six children, Howard, Floy, Lila, Meda, Agnes, and Mar-

jory; a sister, Mildred Parker; and five brothers, Harvey, William, Charles, Guy and Richard.

MAYS, Annie—b. Aug. 27, 1874, Lannigan, Mo.; d. July 13, 1971, Angwin, Calif. Survivors include four daughters, Bervie Smith, Lera Caldwell, Rema Ward, and Delma Haff; four sons, Floyd, Burl, Earl, and Bennie; and 41 grandchildren and 147 great and great-grandchildren.

MEAGER, Clarence LeRoy—b. Jan. 25, 1887, Wadsworth, Ohio; d. Aug. 15, 1971, Wadsworth, Ohio. Survivors include two daughters, Maxine Roberts and Lenore Mills; and one son, Elder Norman Meager.

MERRITT, William H.—b. June 10, 1888, Duncan City, Mich.; d. July 16, 1971, Cheboygan, Mich.

MORRIS, Clarence Coate—b. March 29, 1891, in Indiana; d. Sept. 1, 1971, Thousand Oaks, Calif. Elder and Mrs. Morris became missionaries to China in 1916. He served as local mission director, union mission superintendent and China Division treasurer. He was also treasurer of the old Middle East Division. Forty years of service include a period as treasurer of the West Pennsylvania and Ohio Conferences, and principal of Mount Norman Academy. Survivors include his wife, Florence; one daughter, Ruth Chilson; one son, Dr. Robert Morris; and a brother, George Morris.

ORINGERFF, Olin W.—b. Dec. 22, 1904, in Oklahoma; d. Aug. 22, 1971, Mountain View, Calif. Survivors include his wife, Louise; one daughter, Betty Burdick; and a sister, Jessie Becker.

OSBORNE, Harry L.—b. May 5, 1886, in Wyoming; d. Aug. 21, 1971, Peoria, Ill. Survivors include his wife, Julia; one brother, George; and a sister, Katherine Willbarger.

OTIS, Clara—b. April 27, 1891, West Frankfort, Ill.; d. July 21, 1971, Decatur, Ill. Survivors include two daughters; a son; and five grandchildren and 16 great-grandchildren.

PERRIN, Ida Viola—b. Feb. 24, 1895, Dresden, Kans.; d. Aug. 10, 1971, Macon, Mo. Survivors include her husband, Ralph E.; and three daughters, Helen Wright, Gladys Westberg and Fern McClure.

PETERS, Clara O.—b. July 11, 1878, Saginaw, Mich.; d. Aug. 4, 1971, Saginaw, Mich.

PLACE, Irwin—b. in Ceres, N.Y.; d. Aug. 31, 1971, Rockledge, Fla. His wife, Katie, survives.

PUSEY, Marie I.—b. Jan. 14, 1895, in Iowa; d. July 7, 1971, Shelby, Mich. Five children, Daniel Libby, Elaine Kelly, Alson Pusey, Eldon Pusey, and Joanne Crawford, survive.

RICH, Edmund Alonzo—b. Nov. 2, 1896, Gothenburg, Neb.; d. July 30, 1971, Hanford, Calif. Survivors include his wife, Bessie; two daughters, Maria Rabe and Bernice DeLong; and three brothers, C. Homer and J. Walter; and one sister, Carrie Loughead.

RICHARDSON, William—b. April 30, 1897, Pittsburgh, Pa.; d. Aug. 25, 1971, Fresno, Calif. Survivors include his wife, Esther; sons, William E. and Robert R.; a sister, Enola Wolfe; and seven grandchildren and two great-grandchildren.

SCOTT, Jessie Seibel—b. Sept. 26, 1898, Bowdon, N. Dak.; d. Aug. 24, 1971, Lodi, Calif. Survivors include her husband, Clesson; daughter, Audrey Knodel; two sons, Grant Kelm and Dallas Kelm; two sisters, Lucille Frederick and Ruby Armitage; three brothers, Herbert, Jake, and Wesley Seibel; and seven grandchildren, and one great-grandson.

SHEARN, William Stanley—b. Feb. 10, 1894, in Ohio; d. Aug. 29, 1971, Oakhurst, Calif. Survivors include his wife, Luella; two sons, Raymond and Harold; and one daughter, Ruth Osborn.

STOWE, Mary Ellen—b. March 23, 1903, near Davidson, N.C.; d. Aug. 30, 1971, Orlando, Fla. Survivors include a brother, Reuben K. Stowe; and two sisters, Annie Bishop and Ethel Felts.

VOTH, Mary—b. July 3, 1887, Parker, S. Dak.; d. July 10, 1971, Shafter, Calif. Survivors include seven sons and five daughters.

WALSH, Horace E., Sr.—b. March 14, 1888; d. June 28, 1971. Survivors include his wife, Jenny; two sons, Vernon B. and Elder Horace E., Jr.; and three grandchildren, and three great-grandchildren.

Church Calendar

Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13
Ingathering Crusade Launching Day	November 13
Ingathering Crusade Promotion	December 4
Church Lay Activities Offering	December 4
Stewardship Day	December 18
Thirteenth Sabbath Offering (Far Eastern Division)	December 25

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Soul-winning Commitment	January 1
Church Lay Activities Offering	January 1
Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
The Adventist Layman Emphasis	January 29
Gift Bible Evangelism	February 5
Church Lay Activities Offering	February 5
Faith for Today Offering	February 12

East Indonesia Laymen Win 500 in Six Months

Laymen of the North Celebes Mission of the East Indonesia Union Mission were instrumental in the baptism of 500 people during the first six months of this year, according to Clinton Shankel, lay activities secretary of the Far Eastern Division.

After a recent visit to East Indonesia, Elder Shankel wrote: "I have just returned from a two-week itinerary in the East Indonesia Union Mission, where we held a number of lay-activities institutes and rallies in Toradjaland and South Minahassa, in the Ambon and North Celebes missions. During the first half of this year the North Celebes Mission has baptized about 50.

"When I was there 50 evangelistic campaigns were under way. Eight of these were being conducted by pastors and 42 by laymen. I was impressed with the zeal of the workers and laymen in this one mission. The Lord is blessing in the work all around the Far East, and we are happy that our laymen are participating so actively during Laymen's Year."

V. W. SCHOEN

Patriarchs and Prophets Recorded for the Blind

Patriarchs and Prophets, by Mrs. E. G. White, has been recorded on tapes and records as well as being available in Braille. It may be obtained on a loan basis for persons who cannot conveniently read normal-size ink print copies. Write to: Free Lending Library, Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506.

C. G. CROSS

Lay Evangelism Research Group Meets in Denver

The Lay Evangelism Research and Planning Committee met recently in Denver, Colorado, to consider methods of lay evangelism and personal witness. In an effort to provide adequate representation for the committee, the General Conference officers selected a representative group of laymen, pastors, departmental leaders, and administrators to explore and test in the field new ideas, concepts, and more effective methods of lay evangelism and personal witness.

Members of the committee were constantly surprised to discover that techniques that are strikingly similar, and are in harmony with Spirit of Prophecy counsel, have been developed independently of each other and in different areas. One layman was heard to remark, "I received a wonderful education in the way plans are formulated for soul-winning programs of the church and the careful study each recommendation receives before it proceeds down the line to the churches. The programs

we receive in our churches are not just dreamed up by some individual and passed on to be used; they are well-studied plans."

Recommendations, suggestions, and resolutions from the committee will be passed on to the General Conference officers, North American Division Committee on Administration, and the several departmental advisory committees of the General Conference. V. W. Schoen, General Conference Lay Activities secretary, served as chairman of the committee. C. E. BRADFORD

Revised Layman's Journal to Be Published Soon

The Adventist Layman will soon take its place among the fine denominational papers that are proving a blessing to God's people around the world. Actually the appearance of this magazine is a rebirth rather than a birth. Its predecessor *GO* has reached into thousands of homes around the world and brought inspiration and blessing.

Beginning with the January, 1972, issue, this layman's journal, with a new name, *The Adventist Layman*, becomes a brand-new magazine in every respect. With a new format, this challenging and informative soul-winning aid will bring to Seventh-day Adventists the best in witnessing techniques, inspiration, and know-how to finish the work of God.

Every Adventist family, church leader, and layman needs *The Adventist Layman*.

ROBERT H. PIERSON

Pacific Union Sets Outstanding VBS Record

The Pacific Union has conducted more than 300 Vacation Bible Schools in 1971, according to Clarence Kott, Pacific Union Sabbath school secretary. The union has 455 churches, and this percentage of participation (nearly 70 per cent) is unusually high. Northern California alone reports 85 schools.

More than 25,000 boys and girls were enrolled, and approximately 65 per cent were non-Adventist children. Elder Kott reports that many pastors already tell of baptisms in which Vacation Bible School played a prominent part.

BEN J. LIEBELT

Bermuda and the Philippines Benefit From ASI Offering

The temperance work in Bermuda and a radio station in the Philippines will benefit from a \$1,200 offering received at the annual convention of the Association of Privately Owned Seventh-day Adventist Services and Industries (ASI), held recently in Boston, Massachusetts.

A portion of the offering was used to sponsor a 4 DK Plan program to help

alcoholics, which was held in Bermuda following the convention. Approximately 125 ASI members flew to Bermuda to observe and assist in the program directed by E. H. J. Steed, General Conference Temperance Department secretary, and Drs. L. A. Senseman and R. R. Laing.

The remainder of the funds from the offering will help build a radio station at Mountain View College in the south Philippines. The college has had government permission to operate a station, but until now has been unable to establish it due to a lack of funds.

WAYNE A. MARTIN

IN BRIEF

♦ Southern Missionary College and Collegedale Academy have again broken their Ingathering field day record, receiving more than \$19,000 in the one-day effort, according to Frank Knittel, SMC president, and Ronald Barrow, Collegedale Academy principal. This is the fourteenth consecutive year that the college record has been surpassed.

♦ **New Positions:** W. R. L. Scragg, General Conference Radio-Television Department secretary, formerly associate secretary. • R. C. Williams, associate secretary, General Conference Radio-Television Department, formerly Ministerial and radio-television secretary, Far Eastern Division.

♦ **Deaths:** Jessie C. Green, 97, widow of W. H. Green, October 13, 1971, Wilberforce, Ohio. Elder Green was secretary of the first General Conference Regional Department for more than ten years. • Delores Liebold, M.D., 36, October 16, 1971, near Juliaca, Peru. Dr. Liebold, and her husband, Dr. Werner Liebold, with two young children, served as missionaries in Peru. • Edith Johnson, 79, October 11, 1971, Hanford, California. Miss Johnson first went to China in 1920, and served as a missionary nurse for more than 20 years.

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