



THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

Vol. 148 No. 48

# I Believe . . . that the seventh day is the Sabbath

By LEONA G. RUNNING

While walking to Emmaus with the two despairing disciples on the day of His resurrection, He likewise opened to their understanding "the passages which referred to himself in every part of the scriptures"

"He is the image of the invisible God; his is the primacy over all created things. In him everything in heaven and on earth was created, not only things visible but also the invisible orders of thrones, sovereignties, authorities, and powers: the whole universe has been created through him and for him. And he exists before everything, and all things are held together in him" (Col. 1:15-17, N.E.B.).

Turning to the Genesis record of Creation, with the New Testament understanding that Jesus was the

(Continued on page 10)

## "This Is No Time to Haul Down Our Colors!"

Los Angeles Airport

Dear Fellow Seventh-day Adventists:

Some time ago one of our medical institutions on the West Coast changed its name. This, of course, in itself was not earth-shaking news. But I was interested. Perhaps you will be also. The former name of the institution was Glendale Sanitarium and Hospital. The new name is Glendale Adventist Hospital.



What pleased me was that in an era when some have been shedding our distinctive church name, or anything that might savor much of our missionary commission, this institution announced to the world that it is an *Adventist* institution. Of course, many other medical and educational centers include "Sponsored by Seventh-day Adventists" on their boards, but

sometimes the lettering is apologetically small.

Now the purpose of this little message is not to create an issue over how we inform the world that our medical and educational services belong to Seventh-day Adventists (although I prefer to let the public know who we are and that we are proud of our church affiliation), but rather to call attention to the name of our church and what it means to us. Note what the servant of the Lord has to say about it:

"We are Seventh-day Adventists. Are we ashamed of our name? We answer, 'No, no! We are not. It is the name the Lord has given us. It points out the truth that is to be the test of the churches.'"—*Selected Messages*, book 2, p. 384.

"The banner of the third angel has inscribed upon it, 'The commandments of God and the faith of Jesus.' Our institutions have taken a name which sets forth the character of our faith, and of this name we are never to be ashamed. I have been shown that this name means much, and in adopting it we have followed the light given us from heaven. . . . The Sabbath is God's memorial of His creative work, and it is a sign that is to be kept before the world."—*Ibid.*

There was a time when some evangelists felt it was not best to apprise the world that they were Seventh-day Adventists—that this would create a wrong reaction and people would not attend the meetings. In some parts of the world this was true and there was no point in knowingly keeping people away. There was a time when the sponsor of our radio programs was not conspicuously announced.

I am glad this is no longer true. If we ever needed

to somewhat veil our identity, that time is certainly past. Our evangelists announce that their meetings are sponsored by Seventh-day Adventists. Our radio programs identify with no hesitation the church that supports them. This is as it should be. We have nothing of which to be ashamed.

"A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner or sign which makes us a distinctive people should not be held out so strikingly; for they claimed it was not the best policy in securing success to our institutions. This distinctive banner is to be borne through the world to the close of probation. In describing the remnant people of God, John says, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus' (Rev. 14:22). This is the law and the gospel. The world and the churches are uniting in harmony in transgressing the law of God, in tearing away God's memorial, and in exalting a sabbath that bears the signature of the man of sin. But the Sabbath of the Lord thy God is to be a sign to show the difference between the obedient and the disobedient. I saw some reaching out their hands to remove the banner, and to obscure its significance."—*Ibid.*, p. 385.

"I was told that men will employ every policy to make less prominent the difference between the faith of Seventh-day Adventists and those who observe the first day of the week. In this controversy the whole world will be engaged, and the time is short. This is no time to haul down our colors."—*Ibid.*

"Shall anyone then choose to hide his banner, to relax his devotion? Shall the people whom God has honored and blessed and prospered, refuse to bear testimony in behalf of God's memorial at the very time when such a testimony should be borne? Shall not the commandments of God be more highly esteemed when men pour contempt upon the law of God?"—*Ibid.*

I am proud in the right sense of the word to be a Seventh-day Adventist! I am proud of our institutions. They are witnessing mightily for this truth. Let us never be ashamed of them or of the fact that they bear the name chosen by our pioneers under God's providential guidance.

"We are Seventh-day Adventists, and of this name we are never to be ashamed."—*Ibid.*, p. 384.

"This distinctive banner is to be borne through the world to the close of probation."

"This is no time to haul down our colors."

Yours for keeping our colors flying!

President, General Conference

# This Week...

The name **Leona Running** is synonymous with scholarship. Since 1955 she has taught at the Seventh-day Adventist Theological Seminary, starting with the title "instructor," and now holding a full professorship. This week Dr. Running continues The Adventist Confession of Faith series with her cover article, "I Believe in the Seventh-Day Sabbath."

Dr. Running entered denominational work as a teacher at Laurelwood Academy in 1937, the same year she graduated from Emmanuel Missionary College. She was there until 1942 when she became a secretary at the Pacific Union Conference office in Glendale, California. In 1944 she moved across town to the Voice of Prophecy.

During her tenure at the Voice, she worked specifically with the foreign-language students of the correspondence school. She began the German correspondence school after the war by sending lessons to names she already had and continued to receive until schools were opened in the various countries to handle the volume of work that rapidly built up. In addition to the German, she worked in Spanish, Portuguese, Italian, and French.

She left the Voice of Prophecy in 1948 and worked for the Carolina Conference for about a year prior to moving to Washington, D.C., where she became an editorial secretary in the General Conference Ministerial Association.

While in Washington she began attending school again and received her Master's from the SDA Theological Seminary. In 1955 she joined the Seminary faculty. Mrs. Running has facility with languages and concentrated on the ancient languages of the Bible times when she continued her studies at Johns Hopkins University in Baltimore, Maryland. She received her doctorate in 1964.

While studying there she became acquainted with the late Dr. W. F. Albright, and eventually she was granted a

one-year leave of absence from the Seminary to serve as his research and editorial assistant.

With her special abilities in the ancient languages—especially Biblical Hebrew and Greek, Egyptian hieroglyph, Akkadian cuneiform, and Syriac—it is not surprising that she has spent quite a bit of time in the Middle East on various scholarly studies.

Dr. Running has written two published books, and she holds membership in several learned societies.

**Raoul Dederen** reports this week on a recent meeting of the Faith and Order Commission (page 4), which is sponsored by the World Council of Churches. While the Seventh-day Adventist Church is not a member of the World Council, it is invited to attend various meetings in an observer capacity.

A native Belgian, Dr. Dederen holds both his Master's and his Ph.D. from the University of Geneva, Switzerland. He was ordained in Brussels in 1954.

He began working as an assistant pastor in Brussels immediately after graduating from *Seminaire Adventiste du Salève* (Collonges) in 1947. In 1950 he became a pastor-evangelist in Liège where he worked for a little more than four years before returning to Collonges as professor of religion. He taught for ten years, the last four of which he was chairman of the department of religion. From 1958 to 1960 he was an assistant professor of modern history at the University of Geneva, a position he held simultaneously with his work at Collonges.

In 1964 he went to Andrews University Theological Seminary as a visiting professor and served in that capacity until 1966, when he became chairman of the Department of Theology.

Dr. Dederen has authored two books in French.

In this issue appears the revised *Amateur Radio Log* for 1971 (page 18). Some may wonder why we give so much space to an activity engaged in by relatively few Adventists. The reason is that ama-

teur radio is playing a larger and increasingly important role in the life of the church. Before we explain this role we should describe what amateur radio is.

The governments of most of the countries of the world grant licenses to qualified applicants to operate radio stations for two-way communication on specified high-frequency and ultra-high-frequency bands. The purpose is to provide a means for operators to gain personal skill in the fascinating art of electronics and to communicate with fellow amateurs in all parts of the world.

Because Seventh-day Adventists conduct an extensive mission program, amateur radio has become a means of keeping missionaries in touch with one another and with their families. One of our editors, Don F. Neufeld, is an amateur radio operator who has frequently used his station to put missionaries in contact with their homeland. Sometimes he handles emergency traffic, as in the case of the Peru earthquake. A short time ago, when a sudden death occurred in South America, a missionary operating amateur radio equipment got in touch with him to notify the family of the deceased and the General Conference headquarters.

The log shows an increasing number of our missionaries now being licensed in their respective countries. It should be pointed out that amateur radio communication is not to take the place of commercial communications. But the type of communication that can be handled—permitting traveling General Conference officials to keep in touch with their families in the homeland, missionaries to keep in touch with one another and to talk with their relatives in the homeland—has proved to be of incalculable worth in mitigating the loneliness of service in fields far away.

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

**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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# The Louvain Meeting of the Faith and Order Commission

By RAOUL DEDEREN



**I**N HIS welcome to the Faith and Order Commission of the World Council of Churches, meeting at Louvain, Belgium, Dr. Eugene Carson Blake, general secretary of the WCC, referred in his inaugural address to "the importance, for the ecumenical movement and for the World Council of Churches as a whole," of the work its members would be doing. Then he went on: "I am asking you as a commission to throw light upon the whole life and program of the World Council of Churches which can shine only out of the kind of academic and theological competence which you pos-

sess. I believe I speak for the whole constituency . . . when I ask you to take this task very seriously."

Such was indeed the intent of more than 150 theologians, church executives, and ministers from Orthodox, Protestant, Anglican, and Roman Catholic traditions who came together for their quadrennial meeting from August 2 through 13 for the stated purpose of discussing the basic theological doctrines and liturgical practices that divide their churches by giving primary attention to the study of "The Unity of the Church and the Unity of Mankind."

The Faith and Order Movement of the World Council of Churches was created in order to lead churches out of isolation into conversation. Member churches were to encounter one another, to examine more carefully the positions on which they differ, and to learn to understand one another. The aim was unity. The topics of discussion were, of course, the differences that divided them. The Faith and Order Movement has devoted itself to this task for some 50 years. This department of the World Council of Churches works in conjunction with a Commission on Faith and Order, which is responsible for convening (normally every three years, this time after four) a world conference on some major aspect of the unity question. With great patience, differences in doctrine, in church order, in worship, and in spiritual life have been examined, rethought, and reinterpreted. But disappointment has followed the great expectations.

In ecumenical circles there is a growing conviction that the unity of the church can no longer be achieved by dealing exclusively with the theological issues or by throwing

light upon them. The Faith and Order Movement no longer regards this exclusively as its task. This is why the Faith and Order Commission decided to devote its central study to the theme "The Unity of the Church and the Unity of Mankind."

**T**HE choice of this particular theme is a department in the history of the Faith and Order Commission, whose studies were traditionally concerned with the differences of doctrine and order that stand between the churches. In the course of recent years, however, the Commission has been led increasingly to investigate the church's calling and mission in the contemporary world. And this is understood not so much as a new task, but as a different aspect of the same one. This explains the choice of the main theme of the Louvain meeting.

Some have reacted, strongly at times, against this shift of emphasis, a shift described as a move "from God to man," or from "theology to anthropology." Referring to an all-too-existent fear among the constituency of the World Council that they had set a new course away from an essential interest in faith in God and unity of the church toward an overpreoccupation with ethical action programs in the world, Dr. Blake retorted that "it is wrong to impale the Council on the horns of this false dilemma." "The World Council of Churches," said he, "refuses to choose between academic study with systematic theological reflection on the one hand, and activist programs on the other. We have agreed that action without sufficient theological reflection leads to frustration and that academic theology which does

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*Raoul Dederen is professor of historical theology at the Theological Seminary, Andrews University.*

not give light and stimulus for action leads to futility."

The discussion in Louvain clearly showed both the urgency of the new questions and the persistence of the old differences. It was obvious also that the Commission had taken a definite decision: It plans to give priority in its future work to the great controversies of today. Thus, at the August meeting a few selected issues in contemporary life were examined in the light of the constitutional purpose of the Faith and Order Commission, and conversely, the question was asked how our common understanding of the unity of the church could be illuminated, sharpened, and challenged by our experience of situations where human individuals are divided on such bases as social commitment, race, and cultural differences.

**M**ORE specifically, these issues were: the struggle for justice in society, the encounter with non-Christian religions, racism, the handicapped in society, and differences in culture. The Working Committee, which chose "The Unity of the Church and the Unity of Mankind" as the main theme of the Louvain meeting, also decided that sufficient time would be reserved to consider the reports of the studies that have been carried out under the auspices of the Faith and Order Commission since its last meeting in Bristol in 1967.

Gathered around more traditional questions of faith, order, and worship, these studies dealt, among other things, with the authority of the Bible, baptism, intercommunion, worship, proselytism, and church-union negotiations. What was expected from each group—for here

again the Commission broke into several study groups—was less a detailed critique of each report than a general evaluation of the work which had been accomplished in each specific area.

**T**HE Commission was particularly interested in an attempt, by each group, to assess the consequences for the ecumenical movement of the topic under study. Had it led to any results opening new perspectives for the future course of the Faith and Order Movement? These issues were not pursued very far, but the continuation of each study is anticipated. In fact, it will be the task of the Faith and Order Working Committee "to perfect the terms of reference" of all reports, comments, and suggestions adopted by the Commission, and "to establish priorities" among them.

A number of important insights, and also frustrations, emerged from the Louvain meeting. The section concerned with the encounter between Christianity and non-Christian religions, while agreeing that dialog contributes to our understanding of the Christian gospel, met with great difficulties in finding agreement on the nature and content of dialog itself. Some insisted on defining it in terms of evangelism, of proclaiming the gospel. Others—the majority, it seemed—suspicious that such a concept might in fact express a will to dominate others, or to bolster one's point of view at the expense of someone else, held that "dialog," as a genuine expression of the spirit of the gospel itself, refuses in fact to manipulate an encounter in order to proclaim one particular faith.

The study group dealing with the authority of the Bible emphasized

the point that the authority of the Bible rests not alone on the events that it reports, but on these events and their interpretation by the Biblical writers. There exists an indissoluble connection between event and interpretation, a connection that is not to be broken on either side. The question immediately arose, of course, whether the process of contemporary interpretation could not be seen as the prolongation of the interpretative process initiated by the Biblical prophets, and therefore as valid as theirs. On this question the group arrived at no agreed finding.

**O**NE document, probably more than any other, received extensive attention. It was the report on the main activities of the Faith and Order Commission since the Bristol meeting in 1967 given by its director, Dr. Lukas Vischer. It contained an account of the widening contacts with both Roman Catholic and Protestant churches that are not members of the World Council.

Depicting the future work of the Commission, Dr. Vischer reported that at a time when the Christian churches are being confronted by new questions, and have seen their confessional identity profoundly shaken, demands for dialog and ecumenical decisions have become more concrete. A greater urgency, therefore, attaches to the question of what we really mean by the unity of the church. "Has the time not come for the Commission," he asked, "to turn more resolutely to the task of clarifying the fundamental affirmations of the Christian faith," "to try to formulate together the faith in Christ which binds us together?" With this purpose in mind, one of the study re-

ports mailed by the Secretariat of the Commission on Faith and Order had already suggested that the Commission concentrate on an attempt to formulate "a common statement of faith."

Although the proposal was appealing to a large segment of the Commission, it met with the irreducible opposition of an outspoken minority, among which the Orthodox representatives were most articulate.

The Faith and Order Commission's special task within the World Council of Churches has been to throw light on the barriers that obviously separate the churches. I heard it expressed numerous times and in different forms at Louvain, that it no longer regards differences in doctrine and in church order as exclusively its task. Its task is broader. The universal spread of technological civilization, to be sure, confronts the present Christian churches with common spiritual, human, social, and political problems, springing from accelerating change at every level. Through this struggle churches are being brought together, and confessional differences have had a tendency to

lose their importance. It is often said today that the differences no longer lie between the churches, but cut across denominational lines. There is some truth in this. But at the same time it is also false. It underestimates the continuing force of the historical differences. Controversial doctrinal questions of the past still have a decisive influence on the churches. They form part of the past that has molded us, and as long as they are not overcome there will be divisions in Christianity. To fail to resolve these issues would be to neglect the lesson of history—that unresolved issues that for a time drop out of view have a way of returning in new forms to plague the church as it confronts new situations.

No Christian can fail to be impressed by the seriousness and Christian commitment of the men engaged in the ecumenical goal of the Faith and Order Commission. But the depth of the cleavage that continues among the major traditions of Christianity after several decades of consultations was continually apparent in the discussions of the Commission, not to mention the lack of fellow-

ship in the celebration of the Lord's Supper. Tired, probably, of its reputation as "a highly segregated club of hair-splitting professors, detached from the real needs of men," the Commission is shifting its emphasis toward man, and plans to give priority in its future work to the great controversies of today.

For John Meyendorff, the Commission's president, "the fact that we are called to deal with an 'anthropic' theme gives us, as Faith and Order, a new opportunity, which comes just at the right time, to salvage the ecumenical movement in a period of acute crisis." How will this mission be fulfilled? How will this "restructuring effort," to quote Dr. Eugene Blake, be oriented? The World Council of Churches today is passing through a time of challenging experiences, and in the years to come it is likely to experience great changes. Along with other Christians, Seventh-day Adventists will be deeply interested in the development of this new direction of Faith and Order, which cannot but have a determinant influence on the future of the whole ecumenical movement. ♦♦

## When You're YOUNG

By Miriam Wood

**ANOTHER CASE OF GAPOSIS** "People are absolutely too much!" This was Jerry's opening remark when we happened to meet on the parking lot. Since he's usually a rather placid human being, as well as a mannerly one, and since he'd skipped even the rudimentary amenities—the "Hello, how are you?—Nice to see you" kind of thing—I wondered what could possibly have triggered such a strong reaction.

Curious, I murmured an encouraging, "Well, you won't get an argument from me on *that*," and waited for the story.

"This is my first year of teaching, you know," Jerry began. I had known that he had worked very hard for his education; no financial help had ever come his way, and when he graduated, with the job market so overcrowded, I'd been afraid he'd have a crushing disappointment. I'd been very glad it hadn't turned out like that.

"Maybe I'm taking my job too seriously, and later on I'll learn to be more relaxed," he admitted, with the faintest trace of a smile around his mouth. "But at present I'm caught up in the whole idea of teaching and so determined that my students will learn, I lie awake nights!"

Mentally I applauded him.

"Not all the kids want to learn, of course, and I'm not such a starry-eyed idealist that I didn't know that would be the case. However, they're in their early teens, and aren't really old enough to realize the importance of education. So I feel it's up to me to create an optimum learning opportunity."

As the story progressed, Jerry described one girl in his class who was a real problem—not just to herself, but to others. "I don't think she *ever* stops talking even when she's asleep," he declared ruefully. He'd gone through the standard procedures—several conferences with her, disciplinary measures, all of it—but nothing helped. Since he felt that the learning of the rest of the class was being hindered he decided to telephone Ailene's mother.

This, he said, is how the conversation went:

Jerry: This is Ailene's science teacher. May I speak to Mrs. Blank?

Male Voice: Not here.

Jerry: Is this Mr. Blank?

Male Voice: (Grudgingly) Yeah.

Jerry: May I speak to you, then?

Male Voice: Make it brief. I'm a very busy man.

Jerry: I feel that you would want to know some of Ailene's problems at school . . .

Mr. Blank: (Abruptly) Get to the point.

Jerry: (Nettled) Your daughter is habitually inattentive and . . .

Mr. Blank: What am I supposed to do?

And so on and on—unbelievably. Before Jerry finished, Mr. Blank interrupted, growling that he'd "tell her mother." Then he hung up. No goodbye, no thanks, just the slamming of a receiver.

As Jerry finished, I was puzzled. "But discourteous people aren't exactly rare," I remarked.

"True! But you haven't heard the whole story. I was so stung I inquired at my school office as to Mr. Blank's occupation. You're not going to believe this. He's the director of the local branch of an organization that teaches adults how to be more charming, how to be more successful, and how to be more socially acceptable!"

I was glad Jerry is such a completely truthful person. Were he not, I'd have found the incident pretty farfetched. I suppose, though, it's a rather bizarre case of gaposis—the gap between preaching and practicing.

In the secular world this kind of thing is serious. In the sacred world it's tragic.

**H**OW are things in the music world today, really? One fact is that Satan will use this universal medium to destroy an individual's devotion to and interest in the things of God. He will use it to "hold the largest numbers in a pleasing infatuation, while they are paralyzed by his power" (*Testimonies*, vol. 1, p. 506). How does he accomplish these goals?

Any activity that interferes with the worship of God breaks the first commandment. It is possible for music to become a god. For some, the great masterworks created by the musical giants of history become so important that God is dethroned in their lives. This type of person may stay within the church while greatly regretting the low-brow aesthetic environment. Others may choose to leave the church and seek the society of those who appreciate their tastes in music. In all fairness it must be admitted that this is a small group, its size relating directly to the small proportion of the populace that has taken the time to become truly conversant with art music. No doubt few, if any, would discover any casual relationship between this loss of devotion to God and the intrinsic quality of the music itself. Ellen White says, "When abused, it [music] leads the unconsecrated to pride, vanity, and folly."—*Ibid.*, p. 506.

Some of the dangers facing the serious student of music are pride, vanity, and an urge of supremacy. Such study does not often lead to an outward renunciation of faith, but un-Christlike characteristics are not uncommon. Satan is content to use any method that produces results. The arrogant, vain performer of great music is no doubt all too common. The ability of such a person to witness for Christ is seriously impaired.

Remembering that Satan likes to work through "the strongest means to hold the largest numbers in a pleasing infatuation," it becomes necessary to look further for his main weapon. Commercial interests certainly know where the mass markets are and quickly respond to the public's demands. The past decade has seen an unprecedented relationship between the type of music indulged in and the quality of life exhibited by some 40 million American youth between ages 14 and 25. Rock-and-roll music has been called the prime factor in the development of the whole counter-culture that has been and still is characterized by sex,

# ROCK MUSIC ANALYZED

By HAROLD LICKEY

drugs, and revolution. The music of this culture is central in the lives of millions of youth, including a large proportion of the Christian body. It is obligatory that the concerned Christian examine this phenomenon for signs of the devil at work, always remembering that "music was made to serve a holy purpose, to lift the thoughts to that which is pure, noble, and elevating, and to awaken in the soul devotion and gratitude to God."—*Patriarchs and Prophets*, p. 594.

## Explicit Objectives

Fortunately, many of the creators of rock-and-roll music have been explicit in describing their objectives and methods. Mick Jagger of the Rolling Stones says that "pop music is sex and you have to hit them in the face with it. I entice my audience. What I do is very much the same as a girl's strip tease dance." Frank Zappa of the Mothers of Invention adds that "sometimes the audience thinks some of the gestures are obscene. They're right!" Jim Morrison of the Doors says, "Think of us as erotic politicians. I'm interested in anything about revolt, disorder, chaos, especially activity that has no meaning." Marty Balin of the Jefferson Airplane in describing the group's activity says, "The stage is our bed, and the audience is our broad. We're not entertaining; we're making love."

Such comments could be multiplied ad infinitum, but such cogent, colorful descriptions of purpose and content seem adequate at this point. Further investigation leads to an examination of the lyrical content of the songs themselves. The most obvious subject is that of erotic love, pure animal sex. Such titles as "Sock It to Me, Baby," "I Can't Get No

Satisfaction," and "Why Don't We Do It in the Road?" leave little to the imagination.

Another prominent aspect of the life of the counter-culture to be noted in music is a broad emphasis on drug use. Although included in a subtle double-entendre style, reference to drugs and the marvels of their use is very direct to those in the hip world. Glowing accounts of various kinds of trips are common. Such titles as "Yellow Submarine" and "Rainy Day Woman" are typical along with such direct references as "Straight Shooter." The "mind-expanding" experiences of drug use are promoted and glorified.

Revolutionary activity comes in for attention, too, with such songs as "Street Fighting Man" and the "Ballad of Che Guevara." Additional examples of each of these types with a mixture of any or all of these various elements could easily be assembled.

The ideal medium for transmission and communication of such philosophies was synthesized from the earlier "rhythm and blues" and "gospel" music styles. The considerable increase in intensity of passion and the total removal of any social or moral restraints on individual behavior went hand in glove with the creation of rock-and-roll as an extension of these earlier types. Any music can be analyzed in terms of its essential elements—melody, harmony, and rhythm.

In the great majority of rock pieces, the melodic and harmonic factors have been reduced to primitive dimensions. The major emphasis is placed on rhythm, the element that is most directly related to physical response. Everyone knows that all music must have rhythmic struc-

Harold Lickey is a professor of music at Walla Walla College.



ture. Without it there is no control of the movement. Through the years it has been this aspect of musical style that has been most suspect, no doubt because of its power to affect the physical nature and its direct relationship to different forms of dancing.

If a composer seeks to produce a composite musical structure that is calculated to create in the listener a specific type of response, he will choose certain melodic, harmonic, and rhythmic idioms that experience has proved to be successful. The producers of rock-and-roll have made their intentions clear and have in thousands of experiments demonstrated that they are experts in getting results.

#### FOR THE YOUNGER SET

### A Farmer Learns Forgiveness

By LOIS C. RANDOLPH

MANY years ago in a certain country in Europe a mob attacked a group of people attending an Adventist baptism at a river. Eleven candidates had been baptized. The mob killed one of them, a young widow, and two of her children.

The two other children, a boy aged ten and a girl aged eight, were placed by the government in the home of a man who did not like Adventists.

The first Sabbath in their new home the boy and girl managed to hide away in the haymow before the foster father gave them any jobs for the day. Hidden by the hay, they studied their Sabbath school lesson and their New Testament. In the late afternoon the man discovered their hiding place. He beat them without mercy. Their good conduct during the week he seemed not to remember.

The next Sabbath they hid in the woods with their Bibles to keep the Sabbath as their mother had taught them. The man found them hours later and beat them harder than the first time. "Next time I'll kill you," he threatened.

On the third Sabbath they did not get a chance to stay very long in the woods where they had hidden. The man dragged them home and tied them to a table. His plan was to beat them some more. But watchful neighbors had noticed the cruel treatment and appeared just in time. They notified the police, and the man was arrested because he had beaten the children so badly.

When the case came to court five men appeared as witnesses against the man. The judge was shown the wounds on the bodies of the children. He sentenced the cruel man to be beaten the same way he had beaten the children.

To the anarchic, brute-sexual rhythms and animal-cry melodic and vocal style is added shattering, obliterating volume. To the person seeking a completely mindless, sensuously physical "turned-on" experience, here is the ideal vehicle. Truly, "Satan knows what organs to excite to animate, engross, and charm the mind so that Christ is not desired." —*Testimonies*, vol. 1, p. 497. An inspired description of such musical fare is included in volume four. "Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes, deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions

will be corrupted in principle." —*Ibid.*, vol. 4, p. 653.

Seventh-day Adventist youth are not different biologically from any other group. The teen-age period is for them a time of great appetite for sensual satisfaction. It is also a time for asserting independence from all types of authority—parental, scholastic, religious, and governmental. The rock-and-roll experience provides a perfect release for all of these drives. Complete freedom to express the animal nature of man is found here. Through television, records, and the ever-present radio listeners can imagine themselves as participants in a live performance and realize a high degree of identification. They dream of how utterly "cool" it would be to become directly involved.

Speaking of Adventist youth, Ellen White said, "A view of one such company was presented to me, where were assembled those who profess to believe the truth. One was seated at the instrument of music, and such songs were poured forth as made the watching angels weep. There was mirth, there was coarse laughter, there was abundance of enthusiasm, and a kind of inspiration; but the joy was such as Satan only is able to create. This is an enthusiasm and infatuation of which all who love God will be ashamed. It prepares the participants for unholy thought and action." —*Counsels to Parents and Teachers*, p. 339.

If Christian young people are regularly involved in such activities, Satan is surely being successful in destroying their spiritual longings and their desire for growth in grace. To communicate with a mind that is constantly absorbed in such a sphere is a monumental challenge for those who would seek to redirect the life. In the experience of those whose lives are dominated by the pop world, issues of right and wrong receive only the foggiest consideration.

Those who maintain a reasonably active devotional life obviously will not be taken in by the type of musical experience here described. The nature of the "trip" is so patently incompatible with God's character, the image in which man was created and to which he aspires to return, that he will not willfully expose himself to it. Realizing that Satan has a plan for each situation, what other approaches might he have in operation to reach those who still care about spiritual matters? Rock-and-roll in its pure form holds no temptation for many, but this does not mean that they are impervious to temptations through music.

(Continued next week)



When the judge said that the farmer would be punished, the boy spoke up.



# Zechariah's Eschatology

By RAYMOND F. COTTRELL

ONE of the significant differences between the eschatology of the Old Testament and that of the New is that the Old Testament writers, including Zechariah, make no significant distinction in time between events New Testament writers associate with the second advent of Christ, and those they associate with the first advent. Furthermore, the Old Testament presents God's purpose as being worked out with literal Israel remaining the chosen instrument of His plan, a role the New Testament assigns to the church as spiritual Israel and inheritor of the covenant privileges, promises, and responsibilities.

Like Ezekiel (chaps. 38 and 39), Daniel (chaps. 11:41 to 12:1), Joel (chap. 3), and John (Rev. 16:12-14; 17:14-18; 19:11-21; 20:7-10), the prophet Zechariah envisions a great end-of-time battle in which Israel's foes surround Jerusalem in an attempt to eradicate the people of God from the face of the earth. Like the other Old Testament writers, Zechariah presents this battle in terms of literal Jerusalem, and literal Israel as the covenant people (chaps. 2-14). On major points Zechariah's description is identical with that given to Daniel, though each adds details the other lacks. God gathers the nations together against Jerusalem (chaps. 12:2, 3; 14:1, 3) in order that there He may annihilate all who oppose His purpose to unite the world in righteousness under His chosen people Israel (chaps. 12:8, 9; 14:3).

Among the passages of Zechariah that the New Testament and we today generally acknowledge as having Messianic import, is one that foretells a great reformation among those who are loyal to God: "There shall be a fountain opened to the house of David and to the inhabit-

ants of Jerusalem for sin and for uncleanness" (chap. 13:1). However, a majority in Israel will reject the transforming power of God and oppose His purpose for them as a nation (chaps. 13:8; 14:2). When the nations gather to attack Jerusalem there are thus two factions in the city, one apostate and the other loyal to God. Messiah is present when the siege begins, but the apostate faction, apparently refusing to accept either the cleansing from sin or His plan for defending the city, executes Him as a traitor (chaps. 12:10; 13:6, 7). This is the clearest Old Testament prediction of the circumstances under which Messiah would have died had literal Israel remained the chosen instrument of the divine purpose down to the close of time.

## God's People Delivered

After the execution some begin to realize that they have slain the Messiah, and they mourn bitterly for Him (chap. 12:10, 11). Those who remain loyal to God experience a great time of trouble, but God protects and preserves them (chaps. 13:8, 9; 14:2). God permits the armies of the nations to enter Jerusalem and to slay the apostate Jews, but the faithful remnant are safe under the shadow of His wing (chap. 14:2). At the point when their annihilation appears inevitable, however, the martyred Messiah reappears in His kingly role, delivers His beleaguered people, and destroys their enemies (chaps. 12:9; 14:3). He disposes of His enemies by visiting grievous plagues upon them, and by "a great panic from the Lord" that leads them to slay one another (chap. 14:12-15, 17-19).

From Jerusalem living waters then go forth, symbolic of the restoration of the earth to its Edenic state (chap. 14:8; cf. Eze. 47). Messiah's feet touch the Mount of Olives, forming a great plain (chap. 14:4, 10, 11). He reigns in Jerusalem as King over all the earth,

and all its peoples come to Jerusalem to acknowledge Him as King (verses 9, 16).

Thus far we have considered the message of Zechariah in its original historical setting, with literal Israel as the chosen instrument of the divine purpose during the restoration era, and the closing events of earth's history as they would have come about at the climax of the restoration era had Israel been faithful to her covenant responsibilities. Zechariah's prophecy sets forth what God purposed to do for and with His people if they cooperated with Him. But, eventually, the nation refused to cooperate with God, and when Messiah finally appeared its leaders rejected Him and crucified Him. What message does Zechariah have for the church today?

In a number of respects the situation of literal Israel in the days of Zechariah was similar to that in which the church finds itself today. More than a century ago God began to call His modern remnant people out of spiritual Babylon, and we came out with high hopes that the divine purpose would meet a speedy fulfillment. But there has been an unexpected delay; we are not a little disappointed and, in measure, disquieted. We have believed that the modern restoration era in which we live would witness a restoration of the everlasting gospel to its pristine purity and power, including all the facets of truth that were lost in the dark centuries since our Lord returned to heaven. We have believed that in our day God is preparing a people whose lives are to be a shining witness to His saving grace, and who are to be the instrument of His purpose in the closing days of earth's history (chaps. 3:4; 10:1; 13:1). We have looked for a great ingathering of the nations to the true God, and for a great separation in the church and in the world between those who serve God and those who reject Him (chaps. 8:22,

*Raymond F. Cottrell is book editor for the Review and Herald Publishing Association.*

23; 14:16). In measure, our hopes have been fulfilled, *but our Lord has not come.*

Zechariah speaks to our generation, in that we may learn from the experience of literal Israel in his day, and from the messages of encouragement and hope God sent to them by him. It is also our privilege to study later inspired writers in order to discover how they, by inspiration, have applied the message Zechariah bore to ancient Israel to our own time.

### Success Assured

Mountains of difficulty rise before us, and from a human point of view there seems no reason to expect the imminent fulfillment of God's purpose in the return of Christ to establish His eternal reign of righteousness. Accordingly, the message of Zechariah is fraught with special meaning for the church today. If we heed that message, God's purpose for His people today will go steadily forward to success.

Furthermore, at many points the climax of history as it is to take place in our day, and the transition to Christ's eternal kingdom, parallels the picture Zechariah presents of how things would have worked out in the long ago. Like Jerusalem of old, the church suffers from disloyal citizens within and from foes without, but in due time God will so order affairs that all men everywhere will have an opportunity to choose whether to serve the Lord or not. Then He will bring about a great final confrontation between those who hold fast their allegiance to Him, and those who reject His sovereignty—both within the church and without. He will permit events to reach a crisis in which it appears that the forces of evil are about to triumph. At that time He will intervene to deliver His faithful people, to annihilate those who reject His authority, and to establish His eternal, righteous reign over all the earth.

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing scenes of the great day of atonement. The remnant church will then be brought into great trial and distress. . . . As he influenced the heathen nations to destroy Israel, so in the near future he will stir up the wicked powers of earth to destroy the people of God."—*Prophets and Kings*, p. 587.

"At times the Lord may seem to have forgotten the perils of His church and the injury done her by

her enemies. But God has not forgotten. Nothing in this world is so dear to the heart of God as His church."—*Ibid.*, p. 590.

"There will be a series of events revealing that God is master of the situation. . . . Through most wonderful workings of divine providence, mountains of difficulty will be removed and cast into the sea. . . . Onward and still onward the work will advance until the whole earth shall have been warned, and then shall the end come."—*Testimonies*, vol. 9, p. 96.

Because of the transition from literal to spiritual Israel, and from literal Jerusalem to the church and the heavenly Jerusalem, many details of Zechariah's prophecy that were to have been fulfilled literally within the covenant context of ancient Israel do not apply today. But on major points and principles we can learn much from the prophet to help us understand the situation that confronts us, and the means by which God will yet accomplish His eternal purpose. Upon the authority of later inspired writers we can know how with certainty to understand Zechariah in terms of our own historical situation. Such an application is made by the New Testament writers, who quote Zechariah more than 40 times, and by God's chosen messenger to the church today (see especially *Prophets and Kings*, pp. 580-597). Beyond this, we shall be wise not to attempt to press details in Zechariah not specifically reapplied by these later inspired writers to our historical situation, as if they were applicable to the closing events of earth's history.

### Postscript

The divine purpose for the restoration of all things that might have taken place in the long ago, is to become a reality in our day: "Not by might, nor by power, but by my spirit, says the Lord of hosts" (chap. 4:6). It is our happy privilege to heed Zechariah's call to the "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (chap. 13:1), to accept the "rich apparel" of character the Angel offered Joshua the high priest (chap. 3:4), and to "diligently obey the voice of the Lord" in all things (chap. 6:15). If we rise to meet the high destiny God holds out to our generation, He will work mightily on our behalf, and soon, very soon, the great climactic scenes toward which the prophet's gaze was directed in the long ago can meet their fulfillment in history.



## I Believe

(Continued from page 1)

Creator, let us review how He made the Sabbath in the beginning: "Thus heaven and earth were completed with all their array. On the seventh day God completed the work he had been doing. He rested [ceased] on the seventh day after all the work he had been doing. God blessed the seventh day and made it holy, because on that day he had rested [ceased] after all his work of creating" (Gen. 2:1-3, Jerusalem Bible).

The N.E.B. here follows, instead of the Hebrew text, the Greek Septuagint version, which influenced the Syriac version, by reading in verse 2: "On the *sixth* day God completed all the work he had been doing, and on the seventh day he ceased from all his work." Apparently that word bothered the early translators of the Hebrew text; did God have some tag ends of work left over, to finish up on Sabbath morning? That could not be! So they thought the number must be *sixth* instead of *seventh*. However, there are other ways to understand this passage.

One is that He ended His creative work by making the Sabbath, which He could do only on the seventh day. Also, the verbal form in the Hebrew text (a piel form) can well be translated, with E. A. Speiser in the Anchor Bible *Genesis*, "On the seventh day God brought to a close the work that he had been doing, and he ceased on the seventh day from all the work that he had undertaken," or, "And on the seventh day God declared His work finished which He had made," with A. Heidel *The Babylonian Genesis*, p. 127—again the *declarative* usage of the piel form. (Italics supplied in the above quotations.)

No wonder that Jesus, conscious of who He was, stated: "The Sabbath was made for the sake of man and not man for the Sabbath: therefore the Son of Man is sovereign even over the Sabbath" (Mark 2:27, 28, N.E.B.)—after all, He had made it!

### How He Kept the Sabbath

As Lord or Master or Sovereign of the Sabbath, He gave mankind numerous examples of how to keep it holy. When He made it He "hal-lowed" or "sanctified" it, or "made it holy" or "declared it holy" (the verb form again is piel), setting it apart for holy use. His "resting" at the end of the six days of Creation

was literally "cessation" because the work was completed, and the word *Sabbath* is a noun derived from that verb meaning "to cease."

The Jews on returning from the Babylonian Exile had become firmly convinced of what the prophets had tried to tell them earlier—that as punishment for their sins, including Sabbathbreaking, they had been driven from their land. Now they would make such a hedge around the Sabbath law (which, by reminding them of the Creator, helped them avoid idolatry) that never again would they be guilty of bringing such catastrophe upon themselves! They developed more than 1,500 rules for proper Sabbathkeeping! It became a terrible burden upon the people even to learn what was necessary, let alone to carry it all out.

### Pharisaical Extremism

The strict Pharisees were extremely provoked that this young Teacher and Healer was bypassing all their precise safeguards and letting His disciples *thresh grain* as they passed through a wheat field (Matt. 12:1-7), and that He even went so far as to *heal sick people* on that day, right in church, too—such as a man with a withered hand, who had been that way for many years and surely could have waited until after sunset or the next day to be healed! Furthermore, on that occasion (Mark 3:1-6) Jesus had come right out and challenged them, "Is it permitted to do good or to do evil on the Sabbath, to save life or to kill?" (verse 4, N.E.B.).

In the Matthean account of this event Jesus reminded them that if they had one sheep which had fallen into a pit or ditch on the Sabbath, any one of them would lift it out, in order not to suffer economic loss of an animal; "And surely a man is worth far more than a sheep! It is therefore permitted to do good on the Sabbath" (Matt. 12:11, 12, N.E.B.). Challenged and embarrassed, the Pharisees reacted by beginning to plot His death. But He was trying to show mankind how they should keep the day He had made for man.

We usually refer to the Sabbath commandment in the moral law of Ten Commandments in the form found in Exodus 20:8-11, one of God's "Remembers," where the reason for the command is given in the words "for in six days the Lord made heaven and earth, the sea, and all that is in them, and on the seventh day he rested. Therefore the Lord blessed the sabbath day

and declared it holy" (N.E.B.). In the repetition of the law in Deuteronomy 5 another reason is added, pertaining to the experience of Israel: "Remember that you were slaves in Egypt and the Lord your God brought you out with a strong hand and an outstretched arm, and for that reason the Lord your God commanded you to keep the sabbath day" (verse 15, N.E.B.). Ezekiel gives still another reason for keeping the seventh-day Sabbath: "I gave them my sabbaths as a sign between us, so that they should know that I, the Lord, was hallowing them for myself" (Eze. 20:12, N.E.B.).

Is the Sabbath, then, merely a Jewish commemoration? No, for Creation is to be commemorated by it as stated in Exodus 20, and something in the very experience of Israel showed that it was already known long before the giving of the law (by Jesus the Creator) in mighty thunderings on Mount Sinai: the miracle of the manna daily and weekly brought back to their minds the proper keeping of God's holy day, the seventh-day Sabbath given at Creation (Ex. 16:4-31). They had this object lesson in their daily lives for many years, and it began before the formal giving of the law that tied it to Creation.

So the Sabbath is for mankind. It was observed for centuries before Jews existed, and it, like the rest of the moral law, is for all others as well as Jews, as long as mankind lives on this earth and needs to remember his Creator (and this includes life on the new earth). Jesus evidently expected that His followers would still be keeping it in the stressful conditions of the destruction of the Temple and the fall of Jerusalem, which occurred four decades after His crucifixion and resurrection ("Pray that it may not be winter when you have to make your


escape, or Sabbath," Matt. 24:20, N.E.B.).

A secondary application of Isaiah's closing vision sees Sabbath-keeping in the new earth ("And month by month at the new moon, week by week on the sabbath, all mankind shall come to bow down before me, says the Lord," Isa. 66:23, N.E.B.). "The Sabbath is an eternal institution. It would have been rightly honored in the restored Jewish state, and in the new earth to come it will be observed by all (see DA 283). All will observe the Sabbath in eternal recognition of Christ as the Creator of the world in its Edenic bliss, and as the re-Creator of the new heavens and the new earth of righteousness and holiness."—*The SDA Bible Commentary*, on Isa. 66:23.

### The Sabbath Today

How should one fill the time of that period of cessation from ordinary work? Principles are suggested in an admonition and a promise made to ancient Israel, which are valid for God's people today: "If you cease to tread the sabbath underfoot, and keep my holy day free from your own affairs, if you call the sabbath a day of joy and the Lord's holy day a day to be honoured, if you honour it by not plying your trade, not seeking your own interest, or attending to your own affairs, then you shall find your joy in the Lord, and I will set you riding on the heights of the earth, and your father Jacob's patrimony shall be yours to enjoy; the Lord himself has spoken it" (Isa. 58:13, 14, N.E.B.).

The true Sabbath sign of sanctification (Eze. 20:12) is very important to bear in the last days, for it will mark those who truly accept Christ as their Creator and Redeemer and reject every counterfeit (Rev. 14:6-12). ♦♦



## The Gift Supreme

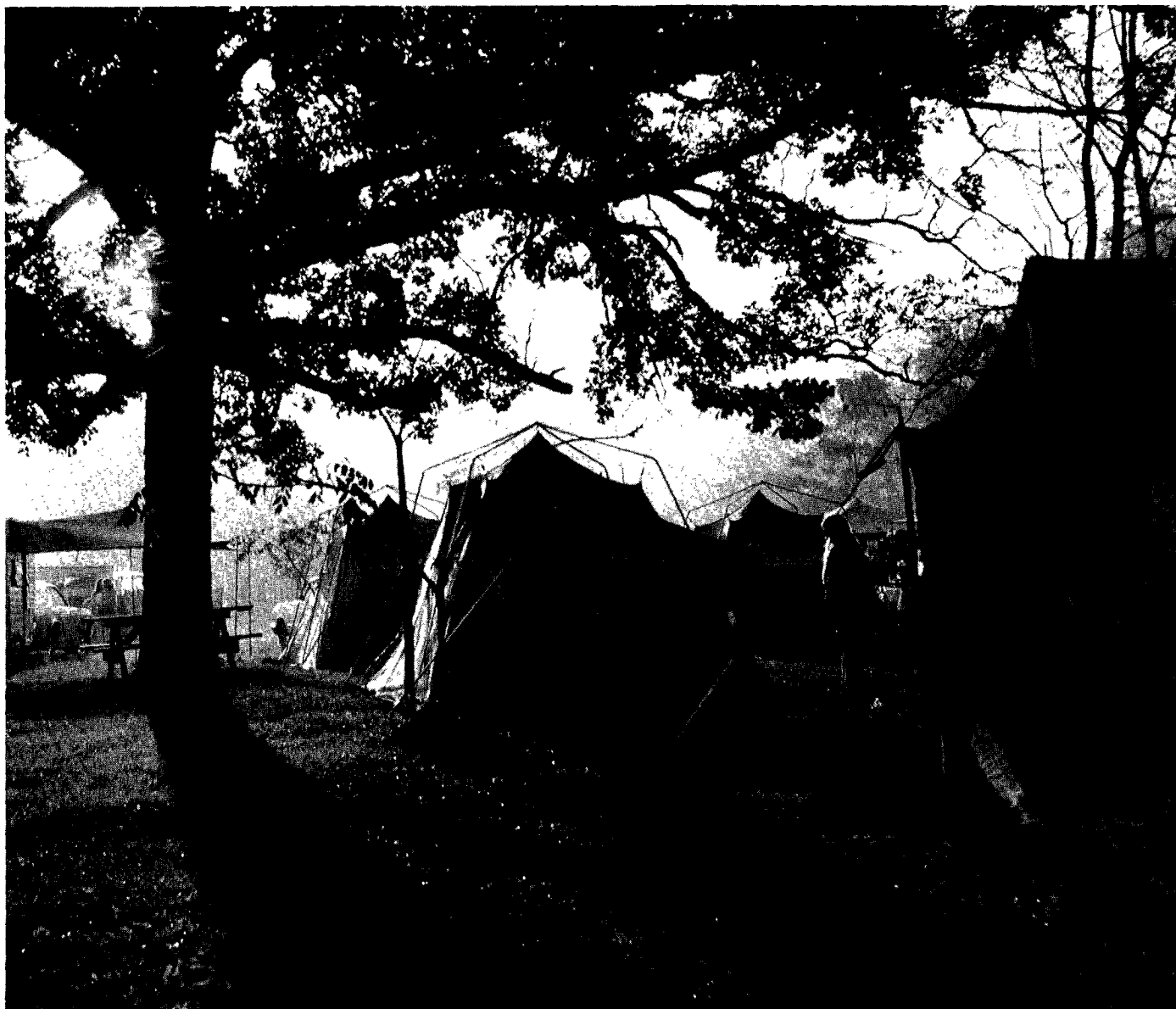
By ESTHER PALMER NUERNBERGER

God gave His Son, His only Son,  
To die upon the tree.  
For there was One and only One,  
Who could a ransom be.

Yes, He was Heaven's gift supreme;  
No angel could atone,  
And sinful men could not redeem.  
God's Son must die alone.

They nailed Him to the cruel tree;  
His hands were pierced through.  
He wore a crown of thorns for me;  
His blood was spilled for you.

He prayed in dark Gethsemane,  
No human comfort near.  
He prayed alone for you and me  
Where only God could hear.



## CAMP MEETING'71

By JANET FAYE MINESINGER

**C**AMP MEETING this year was more than just a ten-day experience for me; its memories and spirit have lingered with me ever since. Let me recapture for you some of the high lights of Camp Meeting, 1971.

I remember the reaction of my two little boys—it was their first camp meeting. Each day after their afternoon meeting they raced from their sweltering tent across the lawn

to show me the treasures they had painstakingly made. Candy baskets fashioned from paper plates and lacy doilies. Pussy willow pictures. Paper rabbits with fluffy cotton-ball tails.

And then there was the snack bar with its appealing food and aroma. Our hunger pangs became more intense as we neared the window containing delicious French fries and VegeBurgers. For dessert, slices of red watermelon. And some boysenberry drink, which had been bubbling frostily in the cooler.

There was much to see and hear

*Janet Faye Minesinger is a homemaker and teacher in Berrien Springs, Michigan.*

as we ate our snacks under the weeping-willow trees. Over in one field a baseball game and the shouts of the players drifting toward us. "Hit it, Jeff." Down by the duck pond a group of boys fishing with safety pins tied on strings—the bait a tiny bit of discarded sandwich roll.

One evening as we were eating, two small barefoot children emerged from the woods. They were dressed in ill-fitting clothes and incredible smiles—smiles enhanced and enlarged by the wild mulberry stains around their mouths. In a mountain drawl they eagerly told us about a very special bush they had found.

What a good time we had in the primary tent—crafts, stories, quizzes. I remember the children enthusiastically singing, "Only a boy named David, only a little sling . . ." And ten bright-eyed, active children and I seriously studied the Ten Commandments each morning. On the last day of camp meeting we all felt sad when we said good-by. We had shared so many experiences.

On one rainy afternoon, between the crack of thunder and the flash of lightning, the primary children were lustily singing "The Wise Man

and the Foolish Man." The tent flaps blew, and rain poured through the tent-pole holes as they continued singing, "The rains came down and the floods came up, the rains came down and the floods came up." The storm slackened and the sun came out. The children burst into "Heavenly Sunshine."

### Faithful Attendance

I remember a very old man who shuffled unsteadily to the early-morning meeting every day. Each step was slow, and taken with great difficulty. He lived clear on the opposite side of the campground from the auditorium, but he didn't miss a morning. And each night I watched him take his halting steps as he returned home. I wondered how many camp meetings he had been to, and how many more he would be able to attend.

Memories of the youth tent. I remember Friday night when many of the young people stayed late, crowding the aisles to participate in conversational prayer. And the Sabbath sermon preached by the young pastor, the quiet audience, and the nearness of God in that very hot tent.

The boys and I visited the Book and Bible House several times. It was always crowded with shoppers selecting from the many camp meeting specials. The air was filled with the delightful smell of new books and with the sound of the record-of-the-day.

The Sabbath school workshop met each day, and eager women learned how to become better Vacation Bible School and Sabbath school leaders. They created many pleasing effects using paints and chalk as they changed white felt patterns to rainbow colors.

I remember the variety of people that came to camp meeting. People from the city, the mountains, farms, and villages, representing many diverse cultures and backgrounds. But all blending for ten days of worship together.

As camp meeting ended I reread what Ellen White said about camp meeting. "It is important that the members of our churches should attend our camp meetings. . . . You cannot afford to lose one such privilege."

She was right. It was a privilege. I'm already thinking about next summer. ♦♦

## Especially FOR WOMEN

By Betty Holbrook

**HALOS AND HAIR** It had been one of those almost flawless Sabbath services—an inspiring Sabbath school and a beautiful communion service. The Sabbath school lesson emphasized the role and importance of the home. "Fathers, provoke not your children to wrath," Mother is queen of the household and also the heart of the home, and children are not only to honor and obey their parents but parents are to "remember that children have rights which must be respected. . . . There is danger of too severely criticizing small things."—*The Adventist Home*, pp. 306, 308.

The meditation thoughts given by the pastor were equally appealing and thought provoking. "Pride lies at the base of all sin," he said. We left the church feeling spiritually nourished and with some new ideas to enrich our thinking.

And then, as so often happens, someone chose to mar the beauty of the morning. I was waiting for my favorite "chauffeur" to pick me up, when two couples chanced to meet. The conversation went something like this:

"Oh, yes, I remember you from Centerville. That was many years ago when you were a student there."

"Yes, of course, I remember you too. How nice to see you again." And after a few more bits of small talk one couple's son walked up.

"And this is your son?" asked one.

"Yes, this is Greg. Greg, this is Mr. and Mrs. Ramsey."

"Well, he doesn't look like his father with that long hair," blurted Mrs. Ramsey.

And Dad, trying to pass the remark off lightly said, "That's only because I can't grow mine that long!"

"I'm certainly glad you can't," Mrs. Ramsey retorted. "I don't like long hair like that. You can see I believe in being frank."

With that the Ramseys turned and left, and as he retreated hurriedly I could see that Mr. Ramsey's ears were tinged with red. Behind them they left a bewildered threesome. Fortunately, Greg managed to smile valiantly through it all.

Frank? Brutally frank. Or would rude describe it better?

I cast a second hurried look at Mrs. Ramsey. The wind had seemingly coiffed her hair, and could there be any virtue in her not-too-tidy clothing?

Then, for a quick reappraisal, I

turned again to Greg, a young man in his early twenties. He was impeccably dressed—a conservative, dark, pin-stripe suit, white shirt, and subdued wide tie.

His hair almost touched the top of his collar. His friends would have called it short. But supposing Greg had had even longer hair? Would it have been any better for Mrs. Ramsey to "take him down a peg" as she seemed bent on doing?

Why is it that many adults feel that young people can be talked down to or made fun of just because they're younger? How can we teach them self-respect when we don't show them respect? And is it possible that we confuse inflexibility and resistance to change with principle? I'm not excusing the dress codes of some of the younger generation, but will we ever gain anything by sarcastic jibes and constant nagging?

Not many of us would purposely set out to hurt anyone's feelings. At least we certainly wouldn't admit to that—even to ourselves. We wrap our words in what we regard as a shining halo—frankness, helpfulness, setting someone "straight." But do others catch a glimpse of that shimmering symbol of righteousness? Or do they hear only the harsh grating of self-righteousness?

### CANCER AND A MEAT DIET

A few days ago, speaking before the fifty-seventh annual clinical congress of the American College of Surgeons at Atlantic City, N.J., Dr. Robert A. Good, chairman of the pathology department of the University of Minnesota, said that he has been able to induce resistance to some forms of cancer in animals by limiting the protein intake in the diet.

At the same time, the world-noted immunologist warned that too great a protein reduction could produce a susceptibility to cancer in the experimental animals.

The more-limited protein diet inhibits the production in the body of blocking antibody, a substance that interferes with the body's normal cancer-fighting mechanism.

Because of these observations, Dr. Good and his associates are expanding their research into the role of dietary effects on the body's immunological system. Officials of the World Health Organization are assisting in the project and have set up a task force to study the relationship between diets in various countries and the individual's natural defense mechanisms against disease.

#### A Summons to Adventists

This is a clear summons to the Seventh-day Adventist Church. For more than a century we have declared to the world that man's diet has much to do with his general health and moral well-being. Writing in 1866, Ellen White said: "God has formed laws which govern our constitutions, and these laws which He has placed in our being are divine, and for every transgression there is affixed a penalty, which must sooner or later be realized. The majority of diseases which the human family have been and still are suffering under, they have created by ignorance of their own organic laws. They seem indifferent in regard to the matter of health, and work perseveringly to tear themselves to pieces, and when broken down and debilitated in body and mind, send for the doctor and drug themselves to death."—*Counsels on Diet and Foods*, p. 19.

After several generations of clear light on the relationship of diet and health, can Seventh-day Adventists present themselves as an exhibit to world researchers who are searching for the truth about diet and health? Would the records demonstrate that there is a decided correlation between a moderate protein diet of a non-meat eater and the low incidence of cancer? Of course many Seventh-day Adventists join the church after many years of meat eating and this factor may seriously affect the research. But there are many tens of thousands of church members who are second and third generation Adventists. What an opportunity such a controlled experiment with live human beings (rather than mice in a cage) would offer eminent immunologists!

Adventists as a group have made significant contributions as research scientists have correlated the nonsmoking pattern of Adventists with their low incidence of lung cancer and other negative effects of smoking. Might this moment be propitious for our Adventist immunologists to work up a research program to determine the correlation between the non-meat-eating pattern of Adventists and the low incidence of cancer?

The light that has come to this people has been clear, self-validating, and corroborated by the advancing knowledge of scientific research. Who is unwise enough to ignore Ellen White's counsel: "Cancers, tumors, and all inflammatory diseases are largely caused by meat eating. From the light God has given me, the prevalence of cancer

and tumors is largely due to gross living on dead flesh."—*Ibid.*, p. 388.

Must some wait until these statements are proved true in the laboratory before they decide to eliminate meat from their diet? If we had several lives to live, such caution might appear reasonable. But we have only one time around. The diet of yesterday is carried in our body organs today. We will be tomorrow what we eat today and no amount of concern and weeping will alter the consequences of natural law. "The effects of a flesh diet may not be immediately realized; but this is no evidence that it is not harmful. Few can be made to believe that it is the meat they have eaten which has poisoned their blood and caused their suffering."—*Ibid.*, p. 391.

Meat eating, however, is more than a matter of high susceptibility to cancer and other physical diseases. For example, "It is impossible for those who make free use of flesh meats to have an unclouded brain and an active intellect. . . . I was instructed that the use of flesh meat has a tendency to animalize the nature, and to rob men and women of the love and sympathy which they should feel for every one. . . . The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities. We say to you, dear brother and sister, your safest course is to let meat alone."—*Ibid.*, pp. 389-391.

The kind of people who will make up the last generation will not balk at any expression of the will of God. Rebels are not to inhabit the new earth. They will rejoice at the light that pierces the darkness of worldly custom and lifelong habits. They themselves will become exhibits of a better way of life, pointing the way to a loving Lord who desires that all men should be saved from that which curses and destroys.

H. E. D.

### ADVENTIST SCHOLARS READ PAPERS AT SOCIETY'S ANNUAL MEETING

Recently we attended the annual meeting of the Society of Biblical Literature, which this year was held in the Regency Hyatt House in Atlanta, Georgia. The annual meeting of the American Academy of Religion ran concurrently with that of the society's meeting. Scholars could choose lectures in either group, depending on their interests.

The object of the Society of Biblical Literature, founded in 1880, is "to stimulate the critical investigation of the classical biblical literatures, together with other related literature, by the exchange of scholarly research both in published form and in public forum."

Among the nearly 3,000 members are a number of Seventh-day Adventist scholars. This year some 17 Seventh-day Adventists were present for the three-day meetings of the two groups. From time to time Seventh-day Adventist scholars have read papers before these professional societies. This year four were read, all by professors of Andrews University.

Siegfried H. Horn reported on the 1971 season of the Heshbon archeological expedition, illustrating his lecture with color slides. (Dr. Horn will report this expedition for readers of the *REVIEW* in a series of articles to begin soon.) Later at a luncheon meeting of the American Schools of Oriental Research, Dr. Horn told of his work in Amman, where for some months he directed the work



of the Amman Center for Oriental Research and taught courses in archeology in the University of Jordan.

Gottfried Oosterwal read a paper entitled "Male and Female in Soromaja Religion" before a group belonging to the American Academy of Religion. Gerhard F. Hasel read a paper entitled, "Basic Problems in the Current State of Old Testament Theology," to which two scholars, who had previously been appointed, responded. Finally, Leona G. Running read a paper on "Seminary Hebrew: How Much, How, and Why?" for the National Association of Professors of Hebrew.

The contributions the church's scholars made were, in general, well received. Of course, it is understandable that the church's conservative approach would be challenged at many points by liberal scholars. But much of

Biblical study falls in areas where conflict is at a minimum, and it is in areas such as these that significant contributions can be made.

It is gratifying to observe that Seventh-day Adventist scholars are being respected and that their work is being appreciated. The church is privileged to list under its membership scholars of competence who can hold their own in their respective fields. It is essential for a church that hopes to operate successfully in the world and in the Christian community to be informed as to the currents of thought that occupy the attention of those who operate in the realm of Biblical literature. It is for this reason that we attend the meetings of the Society of Biblical Literature.

D. F. N.

## LETTERS ... to the Editor

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

### NOONTIME EVANGELISM

What would be the spiritual and evangelistic impact of thousands of Seventh-day Adventists leading out in noontime Bible-reading groups? Why not partake of spiritual food, as well as physical food, during the lunch period?

For several years I have been part of a lunchtime Bible-reading group. We have systematically read the Bible through twice. A classroom, office, car, or camper can be a convenient meeting place. There are some good reasons for following such a plan:

1. Time that is often spent in chitchat can be spent more profitably listening to the Word of God.

2. Christ has promised, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

3. Generally those who are the most interested in the Bible will attend such a noontime fellowship.

4. The Lord declares, "My word . . . shall not return unto me void" (Isa. 55:11).

A Huntsville radio station has given our group donated time for 60 gospel broadcasts. Series on such topics as "The Lord Our Righteousness," "The Cross and Its Shadow," and "The Second Coming of Christ" have been presented.

The noontime Bible-reading plan is a simple means that the Lord in His providence could more widely use to help finish the work of God!

CHARLES P. HILL

Athens, Alabama

### NO MORE TUG OF WAR

When are we going to quit swinging back and forth on the pendulum about preaching Christ or preaching the law? It is not an either/or choice. If we're not teaching both, we're not really teaching either.

Most of us who are burdened on this subject agree that it is a matter of emphasis

and not that one or the other has been completely left out. Some say, "Christ is in all the doctrines automatically, and when I teach doctrines I am teaching Christ." But beginners, babes in the Word, just don't get this point "automatically." The Son of God uplifted on the cross "is to be the foundation of every discourse given by our ministers" (*Gospel Workers*, p. 315). And I don't think that means leaving it to the listeners to figure out how the sermon ties in with the cross. Even those mature in the Word are not always able to get points they really need by implication or inference.

When we give the grace of God and the cross of Christ prominence in all our teaching and preaching we effectively disarm many of our critics. Besides, there is no other way to understand, appreciate, and powerfully present the law (and every other truth in the Bible) than "in the light that streams from the cross of Calvary" (*ibid.*).

DIANE FORSYTH

College Place, Washington

### A NEW COMMENTARY SOUGHT

I think most of our readers will agree that nowhere in the world is there a more perfect blend of science and religion than in the writings of the Spirit of Prophecy. Undoubtedly one of the main reasons God gave His people such a balanced and varied blend of writings is that they might have great power to appeal to the maximum number of people with the everlasting gospel.

We have a message that will appeal to the mind as well as to the emotions, and perhaps it is time to make a greater appeal to the scientific, the intellectual, and the philosophic. I'm suggesting that it is time to at least begin the admittedly vast task of compiling a commentary on science, the Bible, and the Spirit of Prophecy. Wouldn't these volumes be immensely helpful in winning souls within the scientific community?

However skeptical (and this can be good as well as bad) and self-sufficient scientists and intellectuals are noted to be, surely there are many among them waiting for our message if we can put it into their language.

With the Spirit-filled volumes written by Ellen White in our possession, who are better fitted than Seventh-day Adventists to write a philosophy of science, to warn of Spiritism, ESP, et cetera coming into the

experimental laboratories of scientists? Who are better able than Seventh-day Adventists to answer questions posed by the latest book on Albert Einstein by Ronald Clark, questions such as "Does God play dice with the universe?" "What is the proper relationship between causality and indeterminacy, between finite and infinite knowledge?" "What is the close relationship between natural and moral law, between the first Bible and the second Bible of nature?"

BURNEY L. DICK

Ooltewah, Tennessee

### WHEN IS SABBATH NIGHT?

More and more our papers and church bulletins are announcing that there will be a recreation game on "Sabbath night." Surely we would not play any secular game on Sabbath. They mean, of course, Saturday night, but Saturday night is no part of the Sabbath. Friday evening is Sabbath evening just as the night before Christmas is Christmas Eve. Friday evening is sacred time, but Saturday night after sundown is not sacred, and can be devoted to secular activities.

CHARLES L. NICHOLAS

Escondido, California

### 18 YOUNG YEARS

Thanks for the beautiful magazine you publish each week. I have grown up with it, right from the time that my parents would read me the story for the younger set, till now [about 18—Ebs.] when I enjoy all the articles for myself. There must be thousands like me, who have never written in before, and I would like to say a great big thank you for all of them.

LEONA CRUMP

Oshawa, Ontario

### NOT SO LONELY

The REVIEW helps me to see that I am not alone as I struggle along trying hard to keep to the narrow path. I must admit that there were times when it seemed to me that Satan was taking over the church. But when the REVIEW arrives with its enlightened pages I see that God is not allowing Satan to head the church, and I praise the Lord.

MRS. PEARL KESALER

Sidney, British Columbia





A group of delegates attending a biennial session in the Colombia-Venezuela Union.

*The Work in Progress in Inter-America—2*

## Adventism in Vibrant Colombia

By M. S. NIGRI

**I**VO MUÑOZ HERNANDEZ works as a stonemason in Bogotá, the capital of Colombia. When Carlos Aeschlimann, the executive secretary and evangelist of the Mexican Union, began a series of evangelistic meetings in Bogotá, Hernandez was a devout Roman Catholic. One day a Protestant friend met him on the street and gave him an invitation to attend the meetings. As he did so, he said, "Ivo, you know I am a Protestant, and these meetings are not sponsored by my church. But they are very good, and I know you will enjoy them." Mr. Hernandez went with his wife and daughter. When the time came to make a decision concerning the Sabbath, he said he was willing to lose his job as a mason in order to be loyal to God and keep the Sabbath.

In Bogotá, on Sabbath, August 14, we attended the baptism of the three-hundred-eightieth candidate to join the Adventist Church as a result of that series of meetings conducted by our evangelist, Carlos Aeschlimann, and his team. After baptizing the last 30 persons that Sabbath, Elder Aeschlimann asked how many would like to prepare themselves for the next baptism. Nearly 100 persons came to the front.

Each of the 380 persons who were won there (and the goal is 500) and the three new churches that were begun in the city are triumphs of faith.

In January, 1971, a young Colombian woman who lives in Los Angeles, California, and works in a bank there, learned of the Adventist truth and was baptized. In her eagerness to share her newfound faith, she remembered her

two brothers—one, a priest, lived in New York and the other in Bogotá, Colombia. She went to New York and preached the gospel to her priest-brother and left a Bible with him. Upon her return to Los Angeles, she wondered how she could bring her newfound faith to her brother in Bogotá. She asked one of our pastors if he knew of an Adventist in Bogotá whom she could ask to work with her brother. He suggested that she contact a layman, Fernando Tapia. When Tapia received this young woman's letter, he felt the responsibility of this request because the man in question was an influential man and a good Catholic.

In her letter the woman suggested that Mr. Tapia first write a letter to her architect brother, giving him some details of the purpose of his proposed visit with him. This would require a lot of tact.

Fernando Tapia and his wife prayed, then he wrote a carefully phrased letter, informing the man he had a very important matter from his sister that he would like to take up with him.

The next morning he went to the post office to post the letter. As he was about to do so, he noticed a man opening a mailbox that had the number the woman in California had given him as her brother's. Mr. Tapia asked him if he was the architect, then handed him the letter he had written.

At 3:00 P.M. the architect phoned Mr. Tapia. "This is the first time I have received such a letter," he said. "I urgently want you to come."

Mr. Tapia suggested that he could call at his home at 8:00 P.M. However, the architect had another appointment then. So they arranged to meet in Mr.

Tapia's home at 6:00 P.M. When Mr. Tapia finally told the architect of his sister's desire that he become an Adventist, he said: "Mr. Tapia, I want to open my heart to you. As you know, my entire family is Catholic, very Catholic. However, I am disappointed in my church." The visit lasted until 10:00 P.M. in spite of the eight o'clock appointment.

Mr. Tapia invited the man to attend Elder Aeschlimann's meetings. The next evening when Mr. Tapia approached the evangelistic hall he met the architect at the entrance. The second night he brought his wife. On May 20 the architect and his wife were baptized.

### A Large Door Open

A large door is open to us in Colombia, a land that has been watered with the blood of those who were persecuted, mistreated, and killed for their faith. The seed is producing abundant fruitage.

The biennial meetings and workers' meetings of the Alto Magdalena Conference were held in Bogotá.

The Alto Magdalena Conference, which is the largest in the Colombia-Venezuela Union, has 17,000 members, but only 28 ordained and licensed ministers. Even so, during the past four years the conference baptized 5,615 new members. In the past three years the central district of Bogotá alone baptized 1,000 new members.

The delegates at the biennial session elected Henry Niemann as president, Joel Manosalva as executive secretary, and Jaime Acosta as treasurer. J. G. Nikkels, who has given 15 fruitful years of service to the union, gave up the presidency in order to return to the United States of America. The brethren gave heartfelt homage to him and his family.

Following the Alto Magdalena Conference meetings, we went to Cali, the headquarters of the Pacific Colombia Mission, to attend its biennial and workers' meetings. The meetings were well organized by its president, Felix Fernandez, and his secretary-treasurer, Cristobal Torres. This mission has 5,470 members. More than 1,500 new members have been baptized during the past four years.

From Cali we headed for meetings in Barranquilla, where the headquarters of the Atlantic Colombia Mission is situated. This mission has 6,033 members, 1,136 of whom were baptized during the past four years. Severo Gelvis is president and Felix Archbold is secretary-treasurer.

At all of the meetings I attended I saw a spirit of faith and unity among workers and laymen and a genuine desire to finish the work. The wise leadership of the two union officers who attended the meetings, Gabriel Castro, the president of the Colombia-Venezuela Union Mission, and J. C. de Armas, the secretary-treasurer, will greatly help these fields.

*M. S. Nigri is a general vice-president of the General Conference.*

Credit is also due to J. H. Figueroa and Alfredo Aeschlimann, the Inter-American Division secretary and Ministerial secretary, respectively, for the urgency and evangelistic thrust they brought to our people during the meetings both in Colombia and the Antilles.

#### **A City of Many Adventists**

The largest Adventist church in the South and Central Americas is in Colombia. It is the 2,000-member Central church in the city of Bucaramanga, some 450 kilometers north of Bogotá. However, in that same city we have 2,000 other members in 34 other churches and groups. Bucaramanga has only 250,000 inhabitants. With 4,000 of these Seventh-day Adventists, this means that one of every 62 inhabitants is an Adventist.

Nevertheless, we need in that area many more workers for more evangelism and larger and more representative church buildings. Cultured and challenging, Bogotá, the "Athens of the South," is in urgent need of a new sanctuary for its Central church members. This perhaps is one of the most urgent needs in the capital. For, following the religious fanaticism prevailing for a time in Colombia, the country now stands with open arms to receive Adventists with their last message of mercy. Our people, loyal and zealous, love this message and are making a sacrifice in order to maintain the flame of truth burning.

In Barranquilla, "The Golden Gate of Colombia," the city to which the message came first in this great nation, thousands have become acquainted with the Advent truth. In one family alone, the Escandons, there are 42 Adventists, of whom five brothers, two brothers-in-law, and two nephews are ordained ministers. These ministers are now spread over several parts of the world.

Colombia is a country vibrant with life. Its cities, towns, and villages are filled with men and women who must hear our message. We believe that thousands will come to Jesus in this country through the active evangelism of laymen and workers in 1972.

Now is the opportunity for Colombia!

#### **NORWAY:**

### **Skogli Sanitarium Celebrates Anniversary**

A large group of people gathered at the Skogli Sanitarium, Lillehammer, Norway, September 19, to celebrate the institution's twenty-fifth anniversary.

The sanitarium was begun in 1946 with the purchase of an estate with a hotel valued at about half a million Norwegian kroner. At its inception it had facilities for 25 patients. At present the sanitarium has 124 beds and

has a value of more than five million kroner.

During the first year of the sanitarium's operation it had 9,424 patients. In 1970 it had 42,184. The original staff numbered 15. The present staff is 85.

The sanitarium's program is concerned mostly with the rehabilitation of arthritic and other handicapped persons. Two doctors, Drs. Willy Jordahl and Harold Lie, have given medical leadership to the institution, each of whom has spent more than 20 years conducting the clinical work. Dr. Jordahl is a specialist in physical medicine and rehabilitation. Dr. Lie is a specialist in physical and internal medicine.

A strong spiritual work has been carried on at the institution through the years, and about 35 persons have been baptized.

The anniversary celebration was attended by the district governor, Nils Handal, and Dr. J. Wayne McFarland of the Health Department of the General Conference.

J. D. HENRIKSEN, M. D.  
*Health Department Secretary  
Northern Europe-West  
Africa Division*

#### **RWANDA:**

### **More Than 1,600 Baptized in One Day**

More than 1,600 people were baptized in the South Rwanda Field in one day recently, 934 of whom were youth baptized near Gitwe College.

The baptism near Gitwe was conducted in a lake 16 miles from the college. Thousands of visitors and church members came to the lake to witness the scene as 27 pastors performed the ceremony.

P. G. Werner, president of the Central African Union, preached a message for the special occasion.

The South Rwanda Field has more than 34,000 members with 75,000 in Sabbath school.

E. R. WEISSER  
*Secretary-Treasurer  
Central African Union*

#### **CEYLON:**

### **Laymen, Workers Win 113 in Seven Months**

The Ceylon Union camp meeting was held at the Lakpahana Training School, August 24 to 28. During the meetings we heard many stories illustrating the faithfulness of our people in working for God.

One of our pastors told of a family of five taking Bible studies. This family was threatened by the owner of the estate where they worked with the loss of their job and cottage if they continued with their studies. Also, three men threatened bodily harm to our worker if he continued to study with them.

Within a month lightning struck on the estate and burned 20 coconut trees. One of the men who threatened our worker went mad, the second lost his business and his wife left him, and the father of the third man suddenly collapsed and died. It was believed that this was a manifestation of God's displeasure at their opposition to His truth. The owner of the estate himself said, "This is God's warning because we have been against Him."

Many of our members are active in branch Sabbath school work. One sister sold an old gold bangle kept as a memento and used the money for a shelter for a school. A recently baptized husband and wife also erected a place for a branch Sabbath school, which has an attendance of 15. The staff and students of our training school are operating 13 branch Sabbath schools with an enrollment of 135.

As a result of the combined efforts of our workers and laymen, we have baptized 113 as of the end of August. We are working to baptize an equal number before the end of the current year.

Guest speakers for the camp meeting were C. B. Guild and A. J. Johanson, secretary and field secretary, respectively, of the Southern Asia Division, and John Wilmott, an evangelist from the South India Union.

B. F. PINGHO  
*President, Ceylon Union*

**Columns of youth march to their baptism near Gitwe College, where 934 were baptized.**



# Adventist Amateur Radio Log

## United States

K1ANN—Dennis T. Anderson, P.O. Box 5, South Lancaster, Mass. 01561  
 WA1BXD—Syd Tymeson, Box 48, Newberry, N.H. 03225  
 WA1EYK—George Muller, South Lancaster, Mass. 01561  
 WA1FHW—Philip R. Mills, 5808 Green St., Philadelphia, Pa. 19144  
 WA1HTE—Marshall A. Shaw, 1368 Park St., Attleboro, Mass. 02703  
 WA1JQ—Don Cantrell, Atlantic Union College, South Lancaster, Mass. 01561  
 K1IKC—Charles Mitchell, 226 Conklin St., Farmingdale, N.Y. 11735  
 W1JCW—Roy McCoy, Box 757, South Lancaster, Mass. 01561  
 K1JEP—Cecil Harris, Ponakin Rd., Lancaster, Mass. 01523  
 WN1JMD—Nelson Barron, Cross St., Plainville, Mass. 02760  
 K1KHK—Fred Donnenberger, 74 School St., Albion R.I. 02802  
 WN1KPC—Stephen E. Bradford, R.F.D., New Sharon, Maine 04955  
 WA1NYT—Vernon Carlson, RFD—Kingsway Ave. Ext., Rockwell, Conn. 06066  
 WA1OET—Russell R. Adams, 1012 Smithfield Ave., Lincoln, R.I. 02865  
 W1QCG—Horace W. Crandall, 4 Hillside Way, Wilmington, Mass. 01887  
 W1QMS—Werner Maurer, 4 High Meadow Rd., Trumbull, Conn. 06611  
 W1RKBVE3—Al Johnson, Box 296, Owen Sound, Ontario, Canada  
 K1T1Z—R. G. Gadway, D.O., 80 S. Windsor St., South Royalton, Vermont 05068  
 W1WTL/6—Glenn Toppenberg, M.D., Wilton Medical Center, Wilton, N.H. 03086  
 WB2ATM—Edward R. Ingenlath, P.O. Box 99, Starke, Fla. 32091  
 K2B1H—Fred Nicholas, 38 Groshen Ave., Yonkers, N.Y. 10701  
 W2CSB—Wally Franke, 16 Pine St., Baldwinville, N.Y. 13027  
 WB2DMU—Karl J. Miller, P.O. Box 37, Burt, N.Y. 14028  
 WB2EKY—Phyllis Kellogg Winkler, 380 Forest Ave., Woodmere, L.I., N.Y. 11598  
 W2FOS—Sherman Clark, R.D. 2, Box 189 A, Corinth, N.Y. 12822  
 W2GYZ—Godfrey Beckett, R.F.D. 2, Box 33, Wash., N.J. 07882  
 WB2ICE—Oran Freeman, R.F.D. 1, Kirkville, N.Y. 13082  
 WB2LEZ—Chuck Smith, 270 Howard Ave., NE, Jamestown, N.Y. 14701  
 W2ODY—George B. Suhrie, 67 Glenwood Dr., N. Haledon, N.J. 07058  
 WB2OE—Vernon Hill, 44 Overidge Rd., Latham, N.Y. 12110  
 WA2PBX—Raymond C. Newman, 44 Hunter Pl., Croton-on-Hudson, N.Y. 10520  
 W2QID—Don R. Bainbridge, West Lake St., Marietta, N.Y. 13110  
 WN2RYE—Roy Wesson, 405 Fay Rd., Syracuse, N.Y. 13219  
 WN2RYG—Dr. Ray Vreeland, 24 Carol Dr., Camillus, N.Y. 13031  
 WA2WON—James E. Wells, 193 Woodworth Ave., Yonkers, N.Y. 10701  
 WB2WRB—Harold T. Washburn, Box 230-A, Wellsburg, New York 14894  
 W2ZHL—Stan Farnham, 2800 Hunterdon Dr., Cinnaminson, N.J. 08077  
 W3AEZ—Bud Holderbaum, Box 4288, Takoma Park, Md. 20012  
 W3AGS—Julius Jacko, R.F.D. 2, Fayetteville, Pa. 17222  
 K3ANA—John M. Bokoles, 12406 Rustic Hill Dr., Bowie, Md. 20715  
 WA3ANF—John Nevins Andrewa Elem. School, 117 Elm Ave., Takoma Park, Md. 20012  
 W3AYV—Russell Eversole, R.D. 2, Box 692, Cumberland, Md. 21502  
 W3BHK—J. William Bennett, 16100 Batson Rd., Spencer-ville, Md. 20868  
 W3BY—Bill Kuning, 209 Piping Rock Dr., Silver Spring, Md. 20904  
 K3CFQ—Tom Peters, 109 Tomstock Circle, Norristown, Pa. 19401  
 W3FL—Syd W. Tymeson, 8118 Flower Ave., Takoma Park, Md. 20012  
 K3FQL—W. A. Howe, 11 Parkside Rd., Silver Spring, Md. 20910  
 W3FVX—Gerald White, 7908 Holstein Ave., Takoma Park, Md. 20012  
 WA3GCG—John Gank, 6216 20th Ave., Hyattsville, Md. 20782  
 WA3GMN—Margaret Sayre, 1501 E. Grandview Blvd., Erie, Pa. 16510

K3GUE—Virginia Saxon, Rt. 2, Green Bridge Rd., Dayton, Md. 21036  
 K3GUM—Jackson Saxon, M.D., Rt. 2, Green Bridge Rd., Dayton, Md. 21036  
 WA3ILY—James W. Cox, 4215 Marne Place, N.E., Washington, D.C. 20019  
 W3IUJ—Howard Rogers, 800 Jackson Ave., Takoma Park, Md. 20012  
 WA3JGE—Francis (Dean) Saunders, Rt. 1, Box 273, Canton, Pa. 17724  
 WA3LFU—Jim Price, Millington, Md. 21651  
 K3LJN—W. C. Dorn, D.D.S., 8901 Flower Ave., Silver Spring, Md. 20901  
 K3LJP—Edmund M. Peterson, 1210 Prospect St., Takoma Park, Md. 20012  
 W3LMV—George Costa, Box 4, Brinklow, Md. 20727  
 WA3LZF—Floyd A. Krause, Box 41, Collegeville, Pa. 19426  
 WA3MFK—Robert Blitz, Rt. 6, Carlisle, Pa. 17013  
 WA3MKD—Spencer Burrows, 5-9 Cedarville, Mobile Home Park, R.D. 4, Brandywine, Md. 20613  
 WA3MVT—James Krause, 8101 Chester St., Takoma Park, Md. 20012  
 WN3NYU—Thomas Allen Morgan, 1312 Elson Pl., Takoma Park, Md. 20012  
 K3OAH—Allen Judefind, 13910 Keymar Way, Montgomery Village, Gaithersburg, Md. 20760  
 W3OEA—Fred L. Lawrence, 2504 Newton St., Silver Spring, Md. 20901  
 WA3OJK—Dan Toms, Route 2, Box 1160, Mohnton, Pa. 19540  
 K3OUD—Bernard Marsh, 3120 Thornfield Rd., Baltimore, Md. 21207  
 WA3QBW—Wayne Martin, 4724 Cardinal Ave., Beltsville, Md. 20705  
 K3QGS—Robert Laubach, Box 205, Thompsonstown, Pa. 17094  
 WA3RJY—Richard P. Rizzo, Blue Mountain Academy, Hamburg, Pa. 19526  
 W3TNE—Don Jones, 8317 Flower Ave., Takoma Park, Md. 20012  
 W3TSA—Takoma Amateur Radio Club, Columbia Union College, Takoma Park, Md. 20012  
 W3UYC—George Messenger, 809 Davis Ave., Takoma Park, Md. 20012  
 K3ZDY—Lawson Holverstott, 8106 17th Pl., Adelphi, Md. 20783  
 W3ZS—Don Neufeld, 705 Langley Dr., Silver Spring, Md. 20901  
 K4ANP—Eleanor L. Lyon, 340 East Columbia St., Lake Alfred, Fla. 33850  
 K4ANQ—Wilma R. Lyon, 340 East Columbia St., Lake Alfred, Fla. 33850  
 WA4APN—Ralph Nobrega, 3423 Miami Dr., Tallahassee, Fla. 32301  
 WB4ATA—Alfred L. Watt, Box 123, Collegedale, Tenn. 37315  
 WA4ATE—C. N. Mc Larty, 3240 Seminole, Memphis, Tenn. 38111  
 WA4AXO—Phil Morrison, M.D., 1724 Overhill Rd., Bristol, Va. 24201  
 WA4AZU—Clayton Schlenker, 3701 Romania Dr., Louisville, Ky. 40216  
 WB4BSV—Dean Andersen, 200 Rockmont Rd., Greenville, S.C. 29607  
 WA4BUV—Marguerite J. Dempsey, 1513 West Bagwell Ave., Hixon, Tenn. 37348  
 WB4CNN—Jack R. Quick, Box 811, High Springs, Fla. 32643  
 WB4CSD—William Dodge III, 300 Wayneridge Rd., Waynesboro, Va. 22980  
 WA4CSK—Forest C. Port, D.D.S., Route 2, Box 33, Fletcher, N.C. 28732  
 WA4CSL—F. Clifford Port, 1204 Bankhead Hwy., SW., Apt. 7-E, Mableton, Ga. 30059  
 K4DAR—Robert C. Newberry, 112 Colonial Dr., Hendersonville, Tenn. 37075  
 WB4DTT—Carl N. Pederson, Southern Missionary College, Collegedale, Tenn. 37315  
 W4DVQ—Dale DeLong, Route 2, Box 43, Fletcher, N.C. 28732  
 WA4DZA—Paul M. Jenkins, 2555 W. Via Hararre, Merritt Island, Fla. 32952  
 WB4EKO—Roger Englebert, Mountain Sanitarium, Fletcher, N.C. 28732  
 W4EKY—John Vest, Route 2, Box 43, Fletcher, N.C. 28732  
 WA4ETO—Herbert C. McClure, M.D., 107 North Ann St., Mobile, Ala. 36604  
 WA4EVZ—John H. Rauch, 675 Windsor Circle, Longwood, Fla. 32750  
 WN4FAJ—Ted Noel, 1007 Cardinal Ave., Madison, Ala. 35758  
 WA4GES—O. E. Olsen, M.D., 2108 N Orange Ave., Orlando, Fla. 32804  
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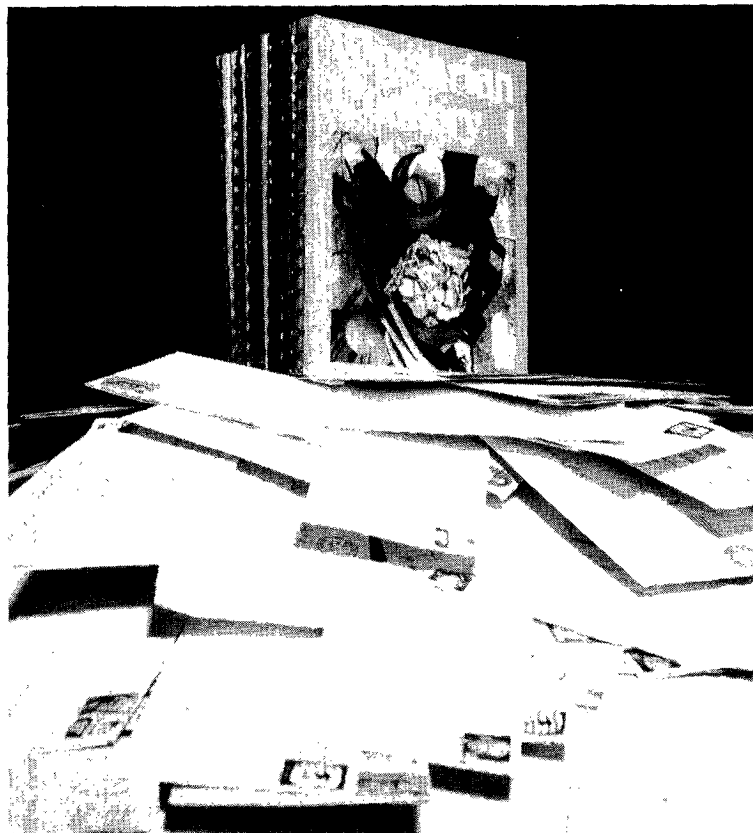
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 WN4KAC—Larry Howard, 9 Thyme Ct., Louisville, Ky. 40258  
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 W4KEG—Forrest L. Pride, 701 Sunset Blvd., Greenville, Tenn. 37743  
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 WA4LTW—Shenandoah Valley Academy Amateur Radio Club, New Market, Va. 22844  
 WB4LVI—Leon O. Smith, 3222 Helay Dr., Nashville, Tenn. 37207  
 WB4MRG—Francis M. Northrop, 135 Sycamore Dr., Summerville, S.C. 29483  
 K4MUO—Del Anderson, Mountain Sanitarium and Hospital, Howard Gap Rd., Fletcher, N.C. 28732  
 WA4MUQ—John H. Linn, Jr., Box 278, Collegedale, Tenn. 37315  
 WN4MUT—Tulio Haylock, Box 760, Coral Gables, Fla. 33134  
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 W4OLU—Joseph A. Bennett, 15 Clarendon Pl., Avondale Estate, Clarendon, Ga. 30002  
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 WA4RPH—Kenneth J. Indart, 11417 Fairfax Station Rd., Fairfax Station, Va. 22039  
 K4RTO—Wilton B. White, Shenandoah Valley Academy, New Market, Va. 22844  
 WA4SAH—Raymond C. Russell, 200 Beaufort, Greenville, S.C. 29607  
 K4SCP—Herschel U. Martin, M.D., 1034 E. Lakeshore Dr., Dalton, Ga. 30720  
 WN4SNP—Marcella McLarty, 1361 Vinton Ave., Memphis, Tenn. 38104  
 K4STD—Edward E. Mayers, 3003 Overton Rd., Richmond, Va. 23228  
 W4STU—Barney E. McLarty, M.D., 1361 Vinton Ave., Memphis, Tenn. 38104  
 WA4TAT—Darryl Council, 2533 Goldsprings Dr., Pensacola, Fla. 32504  
 K4TCO—Bert M. Williams, 504 Hibiscus Trail, Melbourne Beach, Fla. 32901  
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 WB4XKH—James Davidian, 558 Winyah Dr., Orlando, Fla. 32803  
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 K4YFO—Austin Regal, 6309 Linneal Beach Dr., Orlando, Fla. 32810  
 K4YMN—William Asbury, P.O. Box 68, Malabar, Fla. 32950  
 K4YNB—Cecil F. Edwards, 1924 Stadium Ct., Kingsport, Tenn. 37664  
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 WB5BSV—Tom Bates, Route 2, Box 50, San Marcos, Tex. 78666  
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 WA5EQW—Jim Baay, 2100 Connie Dr., Oklahoma City, Okla. 73115

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**K6VUO—Robert L. Hilliard**, 10625 Mountain View Ave., Route 2, Redlands, Calif. 92373  
**WB6VYA—Wilbur S. James**, 2401 Beta, National City, Calif. 92050  
**K6VZI—Paul Saccon, M.D.**, 408 W. 17th, San Bernardino, Calif. 92405  
**WB6WHI—Fred Alcorn**, 768 Florence St., Imperial Beach, Calif. 92032  
**WA6WPI—C. E. Thompson**, 621-30th St., Bakersfield, Calif. 93301  
**W6WRA/KH6—Mack Stephenson**, 1367 Hookano St., Pearl City, Hawaii 96782  
**WB6WTC—Tom Moravitz**, 5834 Oakbrook St., Long Beach, Calif. 90815  
**W6WWT—Don Pearson, USFS**, North Fork, Calif. 93643  
**K6YBK—Howard Swenson**, 1705 Timothy Ave., Modesto, Calif. 95350  
**W6YFF—Elle Hauck**, 1140 Busch Garden Ct., Pasadena, Calif. 91105  
**W6YFT—Dale L. Hauck, M.D.**, 1140 Busch Garden Ct., Pasadena, Calif. 91105  
**WN6YOF—Marcille L. Rolle**, 11545 Anacapa Place, Apt. 2, Riverside, Calif. 92505  
**WB6YTF—Dan Engeberg**, 2425 W. College, Visalia, Calif. 93277  
**K6ZGL—Asa A. Cree**, 5290 Golden Ave., Riverside, Calif. 92505  
**WB6ZPU—Norman Farley**, 4847 Tono Way, Sacramento, Calif. 95841  
**WB6ZQD—George Nelson**, 12 Ocotello Dr., Palm Desert, Calif. 92260  
**W6ZRK—Robert E. Moncrieff**, 24545 Stewart St., Loma Linda, Calif. 92354  
**WB6ZTC—Malcolm Hill, M.D.**, 12149 Indiana St., 60, Riverside, Calif. 92563  
**W6ZTY—Guy B. Welsh**, 500 N. Hall Ave., Visalia, Calif. 93277  
**K7A FV—Carlton E. Cross**, 626 SE., 4th St., College Pl., Wash. 99324  
**K7ATX—Ivan Whitehouse**, 16911 SE., Foster Rd., Portland, Oreg. 97236  
**W7AXQ—C. L. Witzel**, 3536 Academy Dr., Auburn, Wash. 98002  
**K7AZD—Dave Claridge**, Box E, N. Bend, Wash. 98045  
**WA7BTK/6—Don Wilson**, White Memorial Medical Center, 1720 Brooklyn Ave., Los Angeles, Calif. 90033  
**W7CFM—Melvin H. Crick**, 3328 E. Brunside St., Portland, Oreg. 97214  
**K7CIS—K. Eugene Syfert**, Route 2, Box 124, Gresham, Oreg. 97030  
**WA7CLI—Jim Forsyth**, 1409 4th St., Bremerton, Wash. 98310  
**K7CPA—Edmund Jones**, P.O. Box 580, San Jose, Calif. 95106  
**W7CZB—Arthur J. Peterson**, 610 N. Ely Pl., Apt. 8-D, Kennewick, Wash. 99336  
**K7DLK—Larry G. Lambeth**, Route 2, Box 15Q, Pentleton, Oreg. 98701  
**W7DLJ—S. R. Butterfield**, 2224 SE., 50th Ave., Portland, Oreg. 97215  
**K7DNE—Vernon P. Mohr**, 5053 Stacey Ave., Las Vegas, Nev. 89108  
**K7DUE—Clarence Conn**, 12440 SE., Lincoln St., Portland, Oreg. 97233  
**WA7EIQ—Paul M. Coleman**, Route 2, Box 121, Gaston, Oreg. 97119  
**WA7EXM—Ken E. Kyle**, Route 1, Box 45, Hamilton, Mont. 59840  
**W7EXT—George White Allen, M.D.**, 6101 SE., Belmont, Portland, Oreg. 97214  
**W7FHD—Charles Summers**, P.O. Box 864, Ephrata, Wash. 98823  
**W7FPM/2—Jerry Gilbert**, P.O. Box 2, Eatontown, N.J. 07724  
**WA7GCT—Marvin W. Clark**, 11833 SE., Grant Portland, Oreg. 97216  
**WA7GDD/6—Erwin M. Cowan**, 1601 Holden St., Oildale, Calif. 93308  
**WA7GDH—Tim E. McCormick**, 2104 E. Lemon St., Tempe, Ariz. 85281  
**W7GEA—D. W. Shephard**, 31812 S. 59th St., Auburn, Wash. 98002  
**K7GHX—Walt Bolinger**, 5001 West Tierra Buena Lane, Glendale, Ariz. 85301  
**K7GLA—Warren Watson**, Wilhoit Star Route, Kirkland, Ariz. 86332  
**K7GOL—Lee C. Barnes**, 803 SW., Grandview, College Place, Wash. 99324  
**WA7GOP—Lt. Roger Kopitzke**, G.P.O. Box 613, Pisonuloke Rd., Bangkok, Thailand  
**WA7GQP—C. Norman Wilson**, Route 1, Box 399-W, Albany, Oreg. 97321  
**W7GSV—Bill G. Orock**, 3325 19th St., SE., Auburn, Wash. 98002  
**W7GT1—John R. Lewis**, 517 S. College Ave., College Place, Wash. 99324  
**WA7GUN—Jack A. Stout**, 2028 11th St., Bremerton, Wash. 98310  
**W7GXX—Walter M. Bolinger**, 5001 West Tierra Buena Lane, Glendale, Ariz. 85301  
**WA7GYL—James E. Kyle**, Route 1, Box 45, Hamilton, Mont. 59840  
**WN7HCZ—Frank Burden**, 2607 First Ave., N., Seattle, Wash. 98109  
**K7HHQ—Robert Hamilton**, Box 997, Conrad, Mont. 59425  
**K7HJU—Bob Reiber**, 1025 West Indiana, Spokane, Wash. 99205  
**W7HQC—Lloyd H. Smith, M.D.**, Route 2, Box 2263, Wenatchee, Wash. 98801  
**W711B—Harry C. Lloyd**, Thunderbird Academy, 13401 N. Scottsdale Rd., Scottsdale, Ariz. 85254  
**WN71J—Bonita C. Wilson**, Gem State Academy, Route 4, Caldwell, Idaho 83605  
**K71MQ—Douglas E. Mulloy**, Nav. Comm. St., Box 10, Dorm H., Seattle, Wash. 98791  
**W71TE—Gregory Large**, Route 2, Box 127, Florence, Oreg. 97439  
**WA7IXZ—Bernie F. Sperley**, 1803 SE. 100th Ave., Portland, Oreg. 97216  
**WA7JCR—Ray Knapp**, Route 1, Box 239, Walla Walla, Wash. 99362  
**W71JCS—Stan Christensen**, Milo Academy, Box 278, Milo, Oreg. 97455  
**WA7JCT—Dave Corson**, 226 West Whitman Dr., College Pl., Wash. 99324  
**W71JCU—Alvin Corson**, 226 West Whitman Dr., College Pl., Wash. 99324  
**W71JCW—Dennis Vories**, 529 SE. Date, College Pl., Wash. 99324  
**W71JH—Ruth Ramsdell Parker**, Route 2, Box 656, Estacada, Oreg. 97023  
**W71JL—Wm. Lee Parker**, Route 2, Box 656, Estacada, Oreg. 97023  
**WN71HO—William O. Wilson**, Gem State Academy, Route 4, Caldwell, Idaho 83605  
**WN71JL—M. Fecic**, Route 1, Box 370, Boring, Oreg. 97009  
**K71JO—Ken Daughters**, Box 245, Steilacoom, Wash. 98388  
**K71KT—Paul Morrison**, 1205 Poplar Ave., Hermiston, Oreg. 97838  
**WN71JNN—Larry Wilson**, 897 74th Ave., SE., Salem, Oreg. 97301  
**WN71JO—Nancy Wilson**, 897 74th Ave., SE., Salem, Oreg. 97301  
**WN71JG—Virgil Wilson**, 897 74th Ave., SE., Salem, Oreg. 97301  
**WA71JG—Orn Wiggle**, Box 907, Moab, Utah 84532  
**W71JVW/4—Lorna Jones**, Box 1145, Cleveland, Tenn. 37311  
**WN71JX—Howard W. Farnsworth**, 106 NE. A Street, College Pl., Wash. 99324  
**WN71JY—Don Quackenbush**, 213 Hussey St., College Place, Wash. 99324  
**WA7KAV—Phil Shigley**, Sabanilla, Chiapas, Mexico  
**WA7KCL—W. Duane Rembold**, 509 SE. 5th St., College Place, Wash. 53925  
**K7KGC—Ralph E. Jacobus**, P.O. Box 515, Glendale, Oreg. 97442  
**WA7KNR—Edwin L. Liske**, 621 SW. Second Pl. College Place, Wash. 99324  
**K7KPB—John E. Schoengart**, 3818 Sundown Dr., Bremerton, Wash. 98310  
**W7KSC—Stanley W. Pugh, M.D.**, 2521 N. Proctor, Tacoma, Wash. 98406  
**WA7KUR—Larry Wilson**, 897 74th Ave., SE., Salem, Oreg. 97301  
**K7LEE—Reo Clyde**, SDA Mission APO, San Francisco, Calif. 96307  
**WA7LRW—Curtis A. Rosson**, Gem State Academy, Caldwell, Idaho 83605  
**K7LTB/6—Ken Hart**, Loma Linda University, Loma Linda, Calif. 92354  
**K7MCL—Wilmer Radke**, 3002 Engle Ave., Bremerton, Wash. 98310  
**K7NHL—Bruce Henderson**, Star Route, Box 1, Leavenworth, Wash. 98826  
**K7NHR—Donald L. Starkey**, 6302 W. Sweetwater Rd., Glendale, Ariz. 85301  
**K7NJM/7—Howard Radke**, Route 2, Box 208, Boring, Oreg. 97009  
**K7NOK/3—Gabe Romero**, Washington Sanitarium, Tacoma Park, Md. 20012  
**WA7NPW—T. M. Cole**, 721 S. College Ave., College Place, Wash. 99324  
**W7NVE—Robert Stahlnecker**, 125 NE. Cedar Ave., College Place, Wash. 99324  
**K7NZF—Thunderbird Academy Amateur Radio Club**, 13401 North Scottsdale Rd., Scottsdale, Ariz. 85251  
**K7OEX—Steven Packard**, 4320 Dumas Street, Bellingham, Wash. 99324  
**WA7OLA—Robert K. Jones**, 15207 SE. Bevington St., Milwaukie, Oreg. 97222  
**K7OPQ—Upper Columbia Academy Radio Club**, Spangle, Wash. 99031  
**WA7OQH—Robert M. Jones**, 15207 SE. Bevington St., Milwaukie, Oreg. 97222  
**K7OVN—Fred L. Mason**, 4611 Stone Avenue N., Apt. 3, Seattle, Wash. 98103  
**K7OXV—F. H. Packard**, 4320 Dumas St., Bellingham, Wash. 99324  
**W7OYR—Roan Wilson**, Route 1, Box 1170, Sandy, Oreg. 97055  
**W7OYU—Everett E. Wilson**, Route 1, Box 1170, Sandy, Oreg. 97055  
**WN7PIK—Paul Cole**, 721 S. College Ave., College Place, Wash. 99324  
**WA7PPB—Dick Raley**, P.O. Box 397, Holbrook, Ariz. 86025  
**WN7PRR—Maye E. North**, 629 SW. Davis St., College Place, Wash. 99324  
**K7QBA—William E. Mehling**, 7932 SE. Grant St., Portland, Oreg. 97215  
**WN7QGf—Charles Drory**, Walla Walla College, College Place, Wash. 99324  
**K7RDO—Brace H. North, General Delivery**, Star Route East, Othello, Wash. 99344  
**W7RDU—Eugene E. Taft**, Box 112, Ocean Park, Wash. 98640  
**K7RIB—Aaron W. Leon**, 810 Seventh St. S., Kirkland, Wash. 98033  
**W7ROC—George Fiedler**, R.F.D. 1, Box 411 D, Port Orchard, Wash. 98366  
**W7RPD—C. T. Chuljian, D.M.D.**, Box 573, 1305 Washington St., Port Townsend, Wash. 98368  
**WN7RSN—Curtis Bailey**, P.O. Box 172, Apache Jct., Ariz. 85640  
**K7RVY—John Pasillos**, 1821 Ivory St., Klamath Falls, Oreg. 97601  
**K7SCI—Clair Nystrom**, P.O. Box 487, Havre, Mont. 59501  
**K7SYE—Auburn Academy Club Station**, Auburn Academy, Auburn, Wash. 98002  
**W7SZF—Michael James Perry**, 335 NW. 202d St., Seattle, Wash. 98177  
**W7TPE—Dave Martin**, 9247 South Sheridan Ave., Tacoma, Wash. 98444  
**W7TPY—Harold G. Steen**, Oregon Sky Ranch, Route 3, Box 5, Milton-Freewater, Oreg. 97862  
**K7UEB—Walla Walla College Amateur Radio Club**, Box 458, College Place, Wash. 99324  
**K7UIO—Victor D. Goll**, 2272 Corona, Medford, Oreg. 97501  
**W7VAF—Lloyd Meade, M.D.**, 1511 SE. 122d Ave., Portland, Oreg. 97233  
**W7VAQ—Stephen Lee**, 4607 S. 164th St., Seattle, Wash. 98188  
**K7VCF—W. L. Parker**, 5111 Enumclaw Hwy., Auburn, Wash. 98002  
**W7VDR—Dr. Warren W. Bacon**, 1306 N. 175th St., Suite 110, Seattle, Wash. 98133  
**W7VUD—Mary Youker**, 29616 66th St., Auburn, Wash. 98002  
**K7WIF—John Spent**, 108 21st St. SE., Auburn, Wash. 98002  
**K7WKY—Alfred L. Ross, Jr.**, 6202 West Fairmont Ave., Phoenix, Ariz. 85035  
**K7WXD—James Weinand**, 758 Larch St., Sandpoint, Idaho 83864  
**W7ZDU—Don Myers**, 2813 Littler Way, Vancouver, Wash. 98662  
**K7ZFO—Olin J. Peach**, Upper Columbia Academy, Spangle, Wash. 99031  
**W8ALF—Ray Nymstra**, 32865 Coventry Place, Warren, Mich. 48093  
**WB8AWZ—Gwendolyn Howell**, Route 2, Onaway, Mich. 49765  
**WA8AZA—Carl A. Ward**, Route 2, Box 93, Freesoil, Mich. 49411  
**WA8AZB—George E. Ward**, Route 2, Box 93, Freesoil, Mich. 49411  
**WN8BAO—Dan Wohlers**, 16354 Fish Lake Rd., Holly, Mich. 48442  
**WN8BRW—Allen Smith**, 771 E. Sprague Rd., Cleveland, Ohio 44131  
**W8BZT—Virgil J. Stegner**, 410 Kennison Dr., New Carlisle, Ohio 45344  
**WB8CCT—George Oom**, 31 Colfax, NE., Grand Rapids, Mich. 49505  
**WB8CIV—Ronald McDermott**, 3882 W. 136 St., Cleveland, Ohio 44111  
**WN8CUR—Charlene Patterson**, 332 North Dr., Mount Morris, Mich. 48458  
**WN8CWN—Bruce Delashmutt**, 1442 Fairlane SE., Canton, Ohio 44710  
**WN8CXM—John Shafferman**, Route 5, Box 196, Grafton, W. Va. 26354  
**W8CZS—Everett H. Jackson, Jr.**, 2448 Clarendon Ave., Zanesville, Ohio 43701  
**WN8DCA—Ray Hoffer**, Route 1, Box 44, Carney, Mich. 49812  
**W8DDW—Carlyle B. Shultz**, 306 S. Main St., Box 271, Jackson Center, Ohio 45334  
**W8DEJ—Raymond F. Brooks**, 2816 Willa Dr., St. Josephs, Mich. 49085  
**WB8DNG—Lyndon DeWitt**, 9 Carmen Ave., Corner Brook, Newfoundland, Canada  
**WN8DTR—Wally Welch**, Route 1, Mount Vernon, Ohio 43050  
**WN8DTS—Steven Welch**, Route 1, Mount Vernon, Ohio 43050  
**WN8DXI—Emerald Oxley**, P.O. Box 13, Andrews Univ. Station, Berrien Springs, Mich. 49104  
**WN8DXJ—Herschel Wilson**, 109 Greenfield Dr., Berrien Springs, Mich. 49103  
**WB8DXK—Allen Simpson**, R.F.D. 1, Box 5, Berrien Center, Mich. 49102  
**WN8DXL—Leo Raunio**, 202 University Blvd., Berrien Springs, Mich. 49104  
**WB8DXM—Johanna Simpson**, R.F.D. 1, Box 5, Berrien Center, Mich. 49102  
**WN8EBP—Kenneth Berry**, 295 Hickory Lane, Delaware, Ohio 43015  
**WB8EKV—Jerry Fletcher**, Box 186, Shadow Lake, Mason, Ohio 45040  
**WN8ELL—Betty Cross**, Box 254, Andrews University Station, Berrien Springs, Mich. 49103  
**WN8ELW—Mrs. Carolyn Wilson**, 109 Greenfield Dr., Berrien Springs, Mich. 49103  
**W8ENX—Raymond O. Swenson**, 395 Grove St., Berrien Springs, Mich. 49103  
**WB8ERG—Conrad A. Reichert**, 332 Hillcrest Dr., Berrien Springs, Mich. 49103  
**W8EOV—Robert A. Cox**, 59 E. Riverglen Dr., Worthington, Ohio 43085  
**W8FEM—Dick Sowler**, P.O. Box 153, Berrien Springs, Mich. 49103  
**WN8FKG—Lucas Diaz**, 205 S. George St., Regency Apts. Berrien Springs, Mich. 49103  
**W8FNW—James A. Ashton**, 161 Main Rd., Delaware, Ohio 43015  
**W8FSF—Richard Schultz**, Route 2, Chesaning, Mich. 48616  
**WN8FZT—Everett Edminstir**, R.F.D. 2, Box 46, Rangeline Rd., Berrien Springs, Mich. 49103  
**WN8GBS—Dan Berry**, 295 Hickory Lane, Delaware, Ohio 43015  
**WN8GCA—James Ware**, 27 Maple St., Berrien Springs, Mich. 49103  
**K8GJS—Mike Rousch**, 17861 Jubana St., E., Detroit, Mich. 48201  
**K8GOO—Dennis Snider**, 1827 Argentina Dr., Grand Rapids,



Mich. 49506  
W8GOT—Mrs. Winona Aastrup, 1239 E. Centerville Station Rd., Centerville, Ohio 45459  
W8GOX—Alfred Aastrup, greater Boston Acad., 20 Woodland Rd., Stoneham, Mass. 02180  
W8GS—William H. Wood, 705 Niles Ave., Berrien Springs, Mich. 49103  
WN8GTD—G. C. Sowler, 111 Mansfield Ave., Mount Vernon, Ohio 43050  
W8HDI—Russel Knudsen, 354 E. Washington, Berrien Springs, Mich. 49103  
WN8HIP—Don Baker, 257 GC and P Rd., Wheeling, W. Va. 26003  
W8HSB—Maitland L. Perkins, 4179 E. Wheeler Rd., Bay City, Mich. 48707  
W8HTC—Robert P. Swisher, 2162 Hyatts Rd., Delaware, Ohio 43015  
W8HGT—Roy M. Nickless, 2719 Madison, SE., Grand Rapids, Mich. 49507  
W8NIP—Richard Maxham, Sugar Grove R.D., Sugar Grove, W. Va. 26815  
W8IRE—Fred Swartz, P.O. Box 164, Lake Milton, Ohio 44429  
W8IUS—Merlin Patterson, 332 North Dr., Mount Morris, Mich. 48458  
WN8IXH—Scott Bucklew, Box 23, Burnsville, W. Va. 26335  
W8JUC—Frank Croley, 215 College, Berrien Springs, Mich. 49104  
WN8KVD—Gerald A. Haun, 85 Quinby Lane, Dayton, Ohio 45432  
W8LKI—Andrews University, Amateur Radio Club, Andrews University, Berrien Springs, Mich. 49104  
W8LPT—Ron Oxley, 24 Maple St., Berrien Springs, Mich. 49103  
W8LTW—Harold Skeels, 5333 Columbus Pike, Delaware, Ohio 43015  
W8MWP—Hal Rutherford, 4056 Ravenswood Rd., Port Huron, Mich. 48060  
W8OLW—Clyde O. Holobaugh, Route 3, Box 46, Johnston, Ohio 43031  
W8OVB—Milford F. Dinner, 18240 Heyden, Detroit, Mich. 48219  
W8PAB—Denny Hare, 101 N. Maplewood Dr., Berrien Springs, Mich. 49103  
W8PHU—Erwin L. Bishop, 640 Cherry Blossom Dr., West Carrollton, Ohio 45449  
W8PIV—Don Baseham, 213 Maplewood Dr., Berrien Springs, Mich. 49103  
W8PQL—Fred Herford, Grove Ave., Berrien Springs, Mich. 49103  
W8RVG—Philip Dunson, 1446 Friar Lane, Columbus, Ohio 43221  
W8RKS—Steve Kaiser, 109 South George Ave., Berrien Springs, Mich. 49103  
W8SAF—Chris Christiansen, M.D., 2300 Rancho Dr., Suite 106, Las Vegas, Nev. 89102  
W8SFN—Ross L. Christoff, 57173 North Park Ave., Warren, Ohio 44481  
W8SS—Kenneth E. Stecker, 3536 Brewster Rd., Dearborn, Mich. 48120  
W8TBL—Marvin Budd, 640 Grove Ave., Berrien Springs, Mich. 49103  
W8TCE—Russell Wall, 4762 Hill Ave., Toledo, Ohio 43615  
W8TER—Paul Gates, P.O. Box 4151, Flint, Mich. 48504  
W8TOZ—F. Norman Pottle, 6450 Westwood, Detroit, Mich. 48228  
W8TTQ—W. C. Earle, Box 207, Petoski, Mich. 49770  
K8UAZ—Jess W. Conlon, 3221 Badger St., SW, Wyoming, Mich. 49509  
W8UFM—Lynn Stolz, 4698 Wing Rd., Mechanicsburg, Ohio 43044  
W8VFT—William B. Randolph, 582 Redbud Lane, Xenia, Ohio 45385  
W8VVS—Burl Sizemore, 2660 River Park Dr., Columbus, Ohio 43221  
W8WNO—Marla Kay Gates, P.O. Box 4151, Flint, Mich. 48504  
W8WNX—Allen Haughey, 440 W. Ferry St., Berrien Springs, Mich. 49103  
W8YFZ—Kimber Schneider, Box 642, Loma Linda, Calif. 92354  
W8ZBN—Dennis Howell, Route 2, Onaway, Mich. 49765  
W8ZT—Burgess R. Bills, 5332 Flanders Rd., Toledo, Ohio 43623  
W8ZYD—Roy Schaeffer, Route 1, Box 89 M-40 N., North Gobles, Mich. 49055  
W9AMC—Oscar H. Pearson, 1451 E. Wilson Ave., Glendale, Calif. 91206  
WN9BLI—C. D. Ash, 1108 W. Church St., Urbana, Ill. 61801  
WN9CXX—Adriel Chilson, Box 367, Wautoma, Wis. 54982  
WN9DOW—Frank Williams, 1306 W. Reservoir Ave., Milwaukee, Wis. 53205  
W9ECS—Elmer Fehnel, R.D. 5, Eau Claire, Wis. 54701  
WN9EFU—Duane M. Gustrowski, 201 E. Huisache A-27, San Antonio, Tex. 78212  
W9GHI—Vernon W. Rice, M.D., 817 Angier Dr., Storm Lake, Iowa 50588  
K9GPG—Cloyce J. Walls, Star Route, Doans, Ind. 47428  
W9HFO—Gilberto Harper, Box 7, Broadview Academy, Lafox, Ill. 60147  
K9JFX—Frank Walls, Star Route, Doans, Ind. 47428  
K9JPZ—Bob Johnson, Box 154, Withee, Wis. 54498  
W9KNV—Martin Carlson, 9122 W. 30th St., Brookfield, Ill. 60513  
WA9NP6—Bob Chilson, 25569 Lane St., Loma Linda, Calif. 92354  
K9ORV—William Haper, 2614 Krum St., Ahon, Ill. 62002  
W9ODU—Loren E. Leffler, 707 Poplar St., Waukegan, Ill. 60085  
WA9PBU—Ned A. Westman, Route 4, Box 78, Warsaw, Wis. 54401  
WA9PDZ—Roger Huisman, 802 E. Gorham, Box 512, Madison, Wis. 53701  
K9RWA—Ronald L. Myers, 504 East H St., Ontario, Calif. 91762  
WA9TFL—Jim Bollinger, 400 Illini Dr., East Peoria, Ill. 61611  
WA9WIS—Club Station, Wisconsin Academy, Columbus, Wis. 53955

WA9ZQD—H. L. Nielsen, Route 2, Hancock, Wis. 54943  
WA9AGY—Harry B. Moon, 775 Union Ave., Boulder, Colo. 80302  
WB9AJQ—Mike Porter, 537 6th St., Nevada, Iowa 50201  
W9ALG—W. H. Kelley, Route 1 Box 295A, Maple Plain, Minn. 55359  
W9ATU—Marshall B. Davis, 715 West 10, North Platte, Nebr. 69101  
W9BCM—Jon Redding, 13825 Wyandotte Dr., Black Forest, Colorado Springs, Colo. 80908  
WB9BS—Clifford F. Black, 2616 Belle St., St. Joseph, Mo. 64503  
WB9BLX—Henry Jeffries, Route 1 Box 213A, Cedaredge, Colo. 81413  
W9BTU/3—Carlos W. McDonald, 7728 Maple Ave., Takoma Park, Md. 20012  
WB9CYC—Terry Brain, Route 1, Ranson Rd., Greenwood, Mo. 64034  
WN9DNJ—Melva L. Johnson, 5125 Linden St., Lincoln, Nebr. 68516  
W9EYE—Donald Hilliard, Box 563, Boulder, Colo. 80301  
WA9FAH—Clifford Redding, 13825 Wyandotte Dr., Black Forest, Colorado Springs, Colo. 80908  
K9GHW—Bonnie Meeker, 4420 Sherman, Lincoln, Nebr. 68506  
K9GHX—Marvin Meeker, 4420 Sherman, Lincoln, Nebr. 68506  
W9GLP—Raymond T. Stephens, 715 N. Third St., Clear Lake, Iowa 50428  
K9LIA—Union College Megacycle Club, Union College, Lincoln, Nebr. 68506  
WA9JRR—Earl M. Dewey, Cedaredge, Colo. 81413  
W9KGC—Melvin C. Baker, 5301 Spruce, Lincoln, Nebr. 68516  
W9LHS—Jim Gilbert, 4845 Cresthaven Dr., Lincoln, Nebr. 68516  
W9LSW—Jim Kalebaugh, 9083 Arapahoe, Boulder, Colo. 80302  
K9LXU—Henry D. Darrell, 2506 N. 64th St., Kansas City, Kans. 66104  
W9MEV—Harry C. Lloyd, 411B East Oak St., Lafayette, Colo. 80026  
W9MWH—R. A. Armbruster, 507 19th Ave., Charles City, Iowa 50616  
WN9MZH/1—Carl Teale, Walla Walla College, College Place, Wash. 99324  
WA9NEQ—Edwin Rivinius, Box 558, Mobridge, S. Dak. 57601  
W9NFS—Jerry Rivinius, Ridgeview, S. Dak. 57652  
W9NNMT—Leonard A. Westmeyer, Lodi Academy, 1230 S. Central Ave., Lodi, Calif. 95240  
W9NUA—Don Learned, 192 Sunset Dr., S., Minnetonka, Minn. 55343  
W9OPF—E. W. Thompson, 919 Lincoln Pl., Boulder, Colo. 80302  
W9OSV—Larry Amold, 3396 S. Downing, Englewood, Colo. 80110  
W9QHG—Muriel Beltz, Wahpeton Clinic, Wahpeton, N. Dak. 58075  
W9QHH—M. E. Beltz, Wahpeton Clinic, 1310 4th St., Wahpeton, N. Dak. 58075  
W9QHS—Muriel Beltz, Wahpeton Clinic, 1310 4th St., Wahpeton, N. Dak. 58075  
W9QJJ—Roger Johnson, 5125 Linden, Lincoln, Nebr. 68515  
W9RDF—Leo Herter, M.D., 109 La Bru Ave. S., Thief River Falls, Minn. 56701  
WN9ULK—John Hagensicker, 6210 E. 56th St., Kansas City, Mo. 64129  
W9WHL/4—Doris Irish, Southern Missionary College, Collegeedale, Tenn. 37315  
W9WRO—L. Carlton Dyer, Kansas Conference, Box 1557, Topeka, Kans. 66601  
W9WTK—Donald Lunt, 116-3 Summit, Minot AFB, Minot, N. Dak. 58701  
WN9YL—Howard Cash, 4700 Linden St., Lincoln, Nebr. 68516  
K96ASO—Robert Stahlnecker, P.O. Box 1475, Agana, Guam  
K96JA—Keith Hassinger, Guam Mission P.O. Box EA, Agana, Guam 96910  
K96AS—Jerry Wiggle, P.O. Box EA, Agana, Guam 96910  
K96JAP—Paul W. Nelson, P.O. Box EA, Agana, Guam 96910  
K96DZS—Ed Stewart, Box 421, Honolulu, Hawaii 96810  
K96EKQ—Lavern Peterson, 45-323 Mahali Pl., Kaneohe, Hawaii 96744  
K96MT—Wayne Lee, P.O. Box 421, Honolulu, Hawaii 96817

KH6FAL/6—Verner Leggett, 11027 Sandra Dr., Beaumont, Calif. 92223  
KH6GIX—M. M. Millner, Box 421, Hawaii Mission Academy, Honolulu, Hawaii 96809  
KL7QCR/6—Glenn Murphy, 1113 E. 38th, Spokane, Wash. 99203  
KL7CYQ—Ted C. Walters, 238 Bryant St., Ketchikan, Alaska 99901  
KL7EMA—Ted Abbott, P.O. Box 101, Sitka, Alaska 99835  
KL7ESI—E. S. Ray, M.D., 277 Douglas Highway, Juneau, Alaska 99801  
KL7FHE—Bill Crowe, Aleknagik, Alaska 99555  
KL7FJE—Blaine Kenny, Bristol Bay Mission School, Aleknagik, Alaska 99555  
KL7FSP—Marvin Krause, 415 Illinois, Fairbanks, Alaska 99701  
KL7GFL/7—Randy Terwilliger, 112 SW. Davis, College Place, Wash. 99324  
KL7GHW—Dean Whybark, Pilot Point, Alaska 99649  
KL7GSW—R. H. Forrester, P.O. Box 143, Dillingham, Alaska 99576  
WP4DDN—Thurlo Harper, Tudor FF-29, Villa Contessa, Bavanon, Puerto Rico 00619

## Other Countries

AX9KY—Ken Young, P.O. Box 31, Cocoa (Keelling) Island, Indian Ocean Via Perth, Australia  
CE1DG—Pedro Lopez, Casilla 1260, Antofagasta, Chile  
CE3AGG/4—Manuel Munoz, Casilla 39, Constitucion, Chile  
CE3AJE—Orval Scully, Casilla 2317, Santiago, Chile  
CE4CS—Italo Angel Foppiano, Casilla 7D, Chillan, Chile  
CE4LZ—Edgar Mayr, Casilla 7D, Chillan, Chile  
CE5IO—Alberto Foppiano, Casilla 1847, Concepcion, Chile  
CP1CM—Ernesto Lorini P., Casilla Correo 355, La Paz, Bolivia  
CP1DW—Dr. Dale Duerksen, Casilla 355, La Paz, Bolivia  
CP1DY—Paul Cole, Casilla 355, La Paz, Bolivia  
CP1EH—Cesar Sanchez, Hospital Adventista Chulumani, Casilla 355, La Paz, Bolivia  
CP1ET—Juan Carlos Silva, Casilla 355, La Paz, Bolivia  
CP1HJ—Albert R. Parker, Casilla 355, La Paz, Bolivia  
CP5AZ—George Burgdorff, Casilla 528, Cochabamba, Bolivia  
CP8AI—Richard M. Gates, SDA Air Base-Pto Adventista, Santa Ana del Yacuma, Bolivia  
CP8AQ—Alfredo Lopez, Casilla 35, La Paz, Bolivia  
CR6AC—Antonio Mauricio, P.O. Box 3, Longonjo, Angola, Africa  
CR6IH—Dave Parsons, CP 2, Longonjo, Angola, Africa  
CR6IT—Robert Parsons, M.D., CP 2, Longonjo, Angola, Africa  
CR6JB—Jose Botelho, P.O. Box 2, Longonjo, Angola, Africa  
CR6MV—C. A. Esteves, Missao Adventista de Cuale, Cuale via Malange, Angola, Africa  
CX1VA—Agapito López, Florencio Sánchez 570, Melo, Uruguay, S.A.  
CX30Z—Luis Travieso, Uruguay 141, Tacuarembó, Uruguay  
CX4IV—Ema K. de Rodriguez, Casilla 20, Pasamdu, Uruguay  
CX5AH—Jim Hoffer, Casilla 512, Montevideo, Uruguay  
CX7AL—Grover Barker, Casilla 286, Montevideo, Uruguay  
CX9DC—Ricardo E. Waing, Instituto Adventista Uruguay, Italia 2360, Montevideo, Uruguay  
DJ6SM—Siegfried Morgenroth, Porchester 3, 3180, Wolfsburg, Germany  
DL8JA—Wolfgang Eisert, 3 Hannover, Limmerstrabe, 3/5 Germany  
DU1FB—A. T. Aristorenas, Manila Sanitarium and Hospital, P.O. Box 1592, Manila, Philippines  
DU6TJ—Tirso Jamandree, Jr., La. Paz, Iloilo, Philippines  
DU7BS—B. Oplias, J. Tanamal, and A. Tanamal, Bacold Sanitarium and Hospital, P.O. Box 309, Bacold City, K-Sol, Philippines  
DU9KB—Bien E. Capule, Mountain View College, Malaybalay, Bukidnon, Philippines  
DU9MVC—Job Tanamal, Mountain View College, Malaybalay, Bukidnon, Philippines  
G3CDE—Dr. Tony Jackson, 12 Oak Tree Close, Burpham, Guilford, Surrey, England  
G8BAH—Steven Rhodes, The Clive, Croft Rd., Neacroft, Bransgore, Hampshire, England  
HC2EJ—Bert Elkins, Casilla 1140, Guayaquil, Ecuador  
HC2GZ—Grover Rose, Ecuador Academy, Casilla 36, Santa Domingo de Los Colorados, Ecuador  
HK6BMO—Ramon Chow, San Andes Island, 910 Jackson Ave., Takoma Park, Md. 20012  
HR2BAV—Bertha Aileen Youngberg, Apartado 191, San Pedro Sula, Honduras  
HR2BD—Bertha Dewitt, Centro Educacional Adventista, Peña Blanca, Honduras  
HR2SV—Stephen A. Youngberg, Apartado 191, San Pedro Sula, Honduras  
HR2VY—Verlene Dewitt Youngberg, Apartado 191, San Pedro Sula, Honduras  
HR3AA—Arthur Alvarado, P.O. Box 35, La Ceiba, Honduras  
HS1ABP—Roger Kopitzke, P.O. Box 613, Bangkok, Thailand  
HS1ABQ—Jack Seeley, 430 Patsanloke, Bangkok, Thailand  
JA1ZUC—Japan Missionary College, Sodeguara-Machi, Chiba-Ken, Japan  
KA2AW—Larry Drayton, Tokyo, Japan  
KP4ALA—Fernando Cardona, Box 20455, Rio Piedros, Puerto Rico 00928  
KP4BLI—Ray M. Nelson, M.D., P.O. Box 659, Mayaguez, Puerto Rico 00709  
KP4DAE—Ruben Ocasio Ferrer, R.F.D. 1, Box 47T, San Juan, Puerto Rico 00914  
KP4DHF—Teddy Snyder, P.O. Box 1750, Hospital Bella Vista, Mayaguez, Puerto Rico 00709  
KR6GV—John and Linda Kizzlar, CPO Box 148, Naha, Okinawa  
LU1DIT—Edmundo D. Briggan, Baribaldi 379, San Nicolas, Buenos Aires, Argentina  
LU2IZ—Esmer Benaventano, Casilla 6, Alem Misiones, Argentina  
LU7FB—Gustavo Meier, Humboldt, Prov. Santa Fe, Argentina  
LU7JBC—Dr. Rene Weis, Sanatorio Adventista del Plata, Puigargi, Entre Rios, Argentina  
LU7JC—Juan Carlos Nisen, Av. San Martin 4625, Florida, Buenos Aires, Argentina

## The Preview

By CATHY J. ANDERSON

Sinuous dazzling sunrise  
Slinks stealthily through my room.  
Threatens to steal my slumber,  
And nightmarish dreams consume.

Laughing exalted I view  
Felicitous dawn and dew.  
Morn is our preview of heaven  
That God sends each day anew.



LU8DGM—**Roberto Rojas**, Caronti 265, Bahia Blanca, Argentina  
 LU8JAQ—**Ing. Roland A. Itin**, Colegio Adventista del Plata, Puigari, Entre Rios, Argentina  
 LU8JAU—**Roberto G. Bernhardt**, Mariano Moreno 1750, Crespo, Entre Rios, Argentina  
 LU8JR—**Ivan Presset**, River Plate College, C.C. 105 Paraná, Entre Rios, Argentina  
 LU9DRC—**Mrs. Juan Carol Nisen**, Av. San Martin 4625, Florida, Buenos Aires, Argentina  
 LU9JQ—**René R. Heffel**, Colegio Adventista del Plata, Casilla 22, Juliaca, Peru  
 OA4ACZ—**Cline Johnson**, Casilla 61, San Ramon, Chanchamayo, Peru  
 OA4AEN—**F. C. Port**, 4724 Cardinal Ave., Beltsville, Md. 20705  
 OA4SD—**Eleodoro Rodriguez**, Casilla 1002, Lima, Peru  
 OA4TP—**Emilio Casas**, Colegio Union, Casilla 4896, Lima, Peru  
 OA7AF—**Saloman Huayllara**, Casilla 1003, Lima, Peru  
 OA7AO—**Eleodoro Alayza, M.D.**, Clinica Americana, Casilla 22, Juliaca, Peru  
 OA7AP—**Berta Alayza**, Clinica Americana, Casilla 22, Juliaca, Peru  
 OA7BW14—**Al Denslow**, Casilla 1003 Lima, Peru  
 PY1CLU—**John Batista**, R. Maestro FCO Braga, 175 Apt. 110, Rio Guanabara, Brazil  
 PY2DLG—**Plinio Rabello**, P.O. Box 648, São Paulo, Brazil  
 PY4ZAA—**Robert Leonard Heister**, Caixa Postal 1326, Belo Horizonte, Brazil  
 PY8DD—**Admilson F. De Silveira**, Passagem Virgilio 51, Belém, PA, Brazil  
 SP2BRY—**Zygmunt Matusiak**, Bydgoszcz, Ul Kaszubska, Minska 84/1, Poland  
 TG9ED—**Arthur L. Edeburn**, Central American Union Mission, Apartado 770, Guatemala City, Guatemala  
 TG9LE/HRI—**Prof. Estenban Lopez Porras**, Comay A Gya, Honduras  
 TI5CVA—**Carlos Ayala**, Box 138 Alajuela, Costa Rica  
 VE1AMT—**Alan Arthur Reeves**, 912 Cleveland Ave., River-view Heights, Moncton, New Brunswick, Canada  
 VE1WE—**William T. Moores**, P.O. Box 1300, North Sydney, Nova Scotia, Canada  
 VE1YR—**Enos R. Ash**, 2 York St., Sydney Mines, Nova Scotia, Canada  
 VEGAEW—**John Bidulock**, Canadian Union College, College Heights, Alberta, Canada  
 VEGAFO—**Kenneth Oelke**, 2724-10 Ave. SE., Calgary, Alberta, Canada  
 VEGAHB—**Art Arndt**, P.O. Box 1363, Lacombe, Alberta, Canada  
 VEGASM—**Ken Proud**, Box 69, Foremost, Alberta, Canada  
 VE6EJ—**Howard J. Cross**, 8512-73d Ave., Edmonton 82, Alberta, Canada  
 VE6MK—**Ivan S. Combest**, Ershine, Alberta, Canada  
 VE7AKS—**Vern Ganz**, Box 36, Parksville, British Columbia, Canada  
 VE7AYJ—**Wesley Olfert**, Adventist Cultural Center, 11 Haley Rd., New Delhi, India  
 VE7BUC—**Glenn F. Hudkins**, Box 433, Parksville, British Columbia, Canada  
 VE7CO—**Algie Bunting**, R.R. 5, Kelowna, British Columbia, Canada  
 VE7FN—**Roy Guild**, General Delivery, Nanoose Bay, British Columbia, Canada  
 VE7UN—**Victor Loo**, 1879 W. 12th Ave., Vancouver 9, British Columbia, Canada  
 VK2AZ1—**Ellis Gibbons**, 135 Bulli Rd., Wentworthville, New South Wales, Australia  
 VK2AZY—**B. A. Taylor**, 5 Uralba Pl., Dundas 2117, New South Wales, Australia  
 VK3UZ—**Ed Parow**, Box 64, Stawell, Victoria, Australia  
 VK4FR—**Graham Flodine**, Lahey's Rd., Tamborine Mountain 4272, Queensland, Australia  
 VK6CL—**L. E. Gooding**, Ionespheric Prediction Service, Darkan, W. Australia  
 VK9EP—**Edmund A. Parker**, SDA Mission, Rakamanda, Wabag, New Guinea  
 VK9JA—**John G. Anderson**, Mission Road, Norfolk Island, South West Pacific  
 VK9OM—**Oliver D. F. McCutcheon**, Coral Sea Union Mission, P.O. Box 86, Lae, New Guinea  
 VK9SE—**R. M. Ellison**, Western Australia College, Carmel 6076, Western Australia  
 VPIBJ—**Jim Birchur**, Adventist Vocational College, Box 3, Carozal Town, British Honduras C.A.  
 VPIJB—**Jim Bechtel**, Adventist Vocational College, Box 3, Carozal Town, British Honduras C.A.  
 VPISDA—**British Honduras Mission**, P.O. Box 90, Belize, British Honduras  
 VR6TC—**Tom Christian**, Pitcairn Island, South Pacific  
 VU2WO—**Wesley Olfert**, 11 Haley Rd., New Delhi 1, India  
 WV6AAE—**Clifford Tym, D.D.S.**, Box 1377, Immisfail, Alberta, Canada  
 XE1VVR—**V. M. Lee**, Apartado Postal 18995, Mexico 18, D.F.  
 XE2KI—**Luis Carlos Ramirez**, Box 16, Montemorelos, N.L., Mexico  
 XE2MP—**Paul and Lorna Allred**, Colegio del Pacifico, Apartado 134, Navojua Sonora, Mexico  
 XE3RV—**Colegio Linda Vista**, Apartado 1, Pueblo, Nueve Selietchuacan, Chiapas, Mexico  
 XW8EG—**Ted Greenlaw**, Laos  
 XN8FM—**Fred Moor, Enrique Garbutt, Vern Sparks**, Hospital Adventist, La Trinidad, Nicaragua  
 YV5CMZ—**Lucas Diaz**, Andrews University, Berrien Springs, Mich 49104  
 ZE7JC—**Mervyn Thomas**, P.O. Box 1650, Ndola, Zambia  
 ZF1GC—**Frank Scotland**, Boddentown, Grand Cayman, B.W.I.  
 ZL1AKL—**Earle H. Eagle**, 26 Gordon Rd., Western Heights, Rotorua, New Zealand  
 ZL1APU—**Tom Read**, Carter's Road, Oratia, New Zealand  
 ZL1VQ—**Basil Ludwig**, 137 Richmond St., Thames, New Zealand  
 ZL2AUZ—**Russell L. Blair**, 12 Cleland St., Palmerston North, New Zealand  
 ZL2SR—**Bernard Taylor**, 506 St. Aubyn St., Hastings, New Zealand  
 ZL2TW—**Oliver D. F. McCutcheon**, 70 Auckland Rd., Greenmeadows, via Hapier, New Zealand

ZL2ZKT—**K. A. Thompson**, Avondale College, Cooranbong, New South Wales, Australia  
 ZL31R—**A. F. Benson**, 63 Wharenu Rd., Riccarton, Christ Church, New Zealand  
 ZP5JK—**Dr. Wensell**, Sanitorio Adventista Del Paraguay, Petitrossi 372, Asunción, Paraguay  
 ZP5JN—**Joseph Nazaki, M.D.**, Sanitorio Adventista Del Paraguay Petitrossi 372, Asunción, Paraguay  
 ZS1HRC—**Helderberg College Radio Club**, P.O. Box 22, Somerset West, Cape, South Africa  
 ZS1JG—**J. G. L. Foster**, 12 Longacres, Sane Soni Rd., Cape-town, South Africa  
 ZS1NQ—**Gwen E. Smith**, P.O. Box 61, Orange Grove, Johannesburg, Transvaal, South Africa  
 ZS1WN—**John Webster**, P.O. Box 22, Somerset West, Cape, South Africa  
 ZS1WW—**J. Webster**, P.O. Box 22, Somerset West, Cape, South Africa  
 ZS41V—**Frikkie Buekes**, 55 Bredell St., Pareys, Orange Free State, South Africa  
 ZS5AD—**Brain Peckham**, P.O. Box 148, Port Sheepstown, Natal, South Africa

ZS5UY—**George Molony**, 18 Worlds View Rd., Doonside, South Coast, Natal, South Africa  
 ZS6ACL—**H. E. Howard**, P.O. Newington, Via Komatiport, East Transvaal, South Africa  
 ZS6AUK—**Peter Drew**, 15 Ruther Rd., Evans Park, Johannesburg, South Africa  
 ZS6NQ—**Gwen E. Smith**, P.O. Box 61, Orange Grove, Johannesburg, Transvaal, South Africa  
 5Z4LD—**Norman Potlie**, P.O. Box 2276, Nairobi, Kenya, East Africa  
 7Q7BN—**Dr. Ben Nelson**, P.O. Box 51, Blantyre, Malawi, Africa  
 9J2MT—**Mervyn Thomas**, P.O. Box 300, Ndola, Zambia  
 9J2RF—**Ray Foster**, Mwami Hospital, P.O. Box 169, Chipalu, Zambia  
 9Q5DM—**Dr. Donald M. Ross**, Songa Hospital D/S Camina, Katanga Province, Democratic Republic of Congo, Africa  
 9V1QG—**Ebby Lucas**, Youngberg Memorial Hospital, 309 Upper Serangoon Rd., Singapore, 13 Republic of Singapore  
 9Y4HR—**W. S. Jensen**, Port of Spain Community Hospital, P.O. Box 767, Port of Spain, Trinidad, W.I.

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SOUTHERN PUBLISHING ASSOCIATION

## World Divisions

### FAR EASTERN DIVISION

✦ Ernesto Gutierrez, Bible teacher at Philippine Union College, was ordained to the gospel ministry during the recent union ministerial institute held at the college.

✦ All of last year's graduates of Philippine Union College School of Nursing passed the Philippine Government board examinations in nursing given several months ago. This is the fourth successive year that every member of the PUC School of Nursing graduating class has passed these examinations.

D. A. ROTH, *Correspondent*

### INTER-AMERICAN DIVISION

✦ Frank L. Baer, manager of Inter-American publications of the Pacific Press Publishing Association, was ordained at the Miami Temple church, November 5. Cree Sandefur, Columbia Union Conference president, preached the ordination sermon; H. S. Walters, West Indies Union president, offered the ordination prayer; B. L. Archbold, Inter-American Division president, gave the charge; and L. F. Bohner, general manager of the Pacific Press Publishing Association, welcomed Elder Baer to the gospel ministry.

✦ In recent months more than 1,000 Voice of Prophecy students have received certificates in the East Puerto Rico Conference as a result of the work of laymen. On October 2 the Gurabo church played host for a graduation of 99.

✦ Fifty-seven Voice of Prophecy students were graduated in San Cristóbal, Táchira, on Sabbath, October 16. Seven of them are inmates of the local jail.

L. MARCEL ABEL, *Correspondent*

### TRANS-MEDITERRANEAN DIVISION

✦ Departmental secretaries elected for the new Southern European Union Mission, which consists of Portugal, Spain, Italy, Greece, and Israel, are Eugenio Rodriguez, lay activities, Sabbath school, temperance; Michele Buonfiglio, education, Missionary Volunteer, radio-TV; Antonio Bueno, Ministerial Association; Luiz Ramirez, publishing. The president, Samuel Monnier, will take the public relations and religious liberty departments; and the treasurer, David Vasco, will handle stewardship.

✦ Seventh-day Adventist French-speaking university students held a weekend convention at the French Adventist Seminary, Collonges, at the end of October. About 100 students attended and entered into discussions with pastors and educational leaders who were present. Grenoble, Montpellier, Toulouse, Paris, LeHavre, Brussels, and Geneva

were represented, together with a group from our own theological seminary at Collonges.

✦ The officers of the Trans-Mediterranean and Central European divisions met at Darmstadt, Germany, on November 1 and 2, to study ways of making a smooth changeover when the two divisions fuse on January 1, 1972. The new Euro-Africa Division will have its headquarters in Berne, Switzerland. Fortunately the present offices are satisfactory for the new arrangement.

EDWARD E. WHITE, *Correspondent*

### CHILE UNION

✦ A Five-Day Plan to Stop Smoking held in Temuco, Chile, was sponsored by the city council and the National Health Board. Some 800 people attended the first night. Six hundred and fifty who participated in the program quit smoking. Gaston Clouzet, Chile Union president, and Jorge Kopeloff, a Uruguayan physician, led out in the program. Wide support was given the program by the news media.

✦ Following the earthquake that hit Chile last July, the Seventh-day Adventist Welfare Service distributed 14 tons of food and several tons of clothing to people affected by the disaster.

WERNER MAYR

PR Secretary

Chile Union Mission

## Atlantic Union

✦ The Southern New England Book and Bible House, South Lancaster, Massachusetts, has had sales of \$202,000 as of the end of September. This is a 30 per cent increase over sales for the comparative period of last year. Frank Jacobs is the manager.

✦ The choir of the Ephesus church, New York City, under the direction of Rosa Lee Jones, has raised more than \$58,000 through concert series for various conference projects during the 15 years it has been organized. In addition, it has sent clothes and other help to various parts of the world.

✦ Literature evangelists attending a publishing department rally at the Hudson, Massachusetts, church in October, spent some time on a Sabbath afternoon making house-to-house calls enrolling people in a Bible correspondence course. Forty-one people enrolled.

✦ A literature-evangelist club was formed recently at Atlantic Union College. Joseph Levay is president; Eunice Paul, vice-president; Clifford Gleason, secretary; and Daniel Zabaleta, public-relations officer. It is hoped that 50 students will be engaged in literature-evangelistic work during the summer of 1972.

EMMA KIRK, *Correspondent*

## Canadian Union

✦ The first full-scale Seventh-day Adventist evangelistic meetings ever to have been conducted in Yellowknife, capital of the Northwest Territories, was held for six weeks in September and October. Monty Jones, evangelist for the Alberta Conference, conducted the meetings. He was assisted by Henry Bartsch, the local pastor.

✦ The British Columbia Conference held a combined ministerial, medical, educational, and literature evangelist four-day convention at the conference campsite in Hope recently. The last three days were spent in lay-evangelism training by George Knowles, Ministerial Association secretary for the Canadian Union. An afternoon survey in a nearby town resulted in 37 homes enrolling for a Bible course. Among other guest speakers and counselors were W. A. Howe, associate secretary of the General Conference Department of Education, and P. W. Manuel, Canadian Union Conference educational secretary.

✦ Forty-four persons were added to the membership of the three Adventist churches in Winnipeg, Manitoba, during the months of September and October, and additional baptisms were scheduled. Evangelistic meetings were conducted in the recently completed Winnipeg English church by George Knowles, Ministerial Association secretary of the Canadian Union. He was assisted by pastors serving the Winnipeg and surrounding areas.

✦ Three churches of the Toronto area joined for a baptismal service recently in which George Emm, pastor of the Scarborough church, baptized 11 people.

THEDA KUESTER, *Correspondent*

## Central Union

✦ A Community Services Center has been opened in Chadron, Nebraska. Mrs. Ralph Urwin is the director. She is assisted by Mrs. William Robinson.

✦ On October 11, 411 students and staff of Union College, Lincoln, Nebraska, participated in the Ingathering field day and raised almost \$40,000. Thirty carloads of students ingathered in the various counties surrounding Lincoln.

✦ Five hundred and twenty-six campers and Pathfinder leaders relived the past under the Central Union Conference camporee theme "In the Footprints of the Pioneers," October 7-10, at Camp Arrowhead, Lexington, Nebraska. Leo Ranzolin, an associate secretary of the General Conference MV Department, was present for the camporee. J. H.



## Two Ordained in West Virginia

Joseph Fialho (left) and Richard L. R. Kelley (right) show their ordination certificates to their wives. The two men were ordained at the West Virginia camp meeting this past summer.

JUNE PARSLEY

PR Secretary, Mountain View Conference

Harris, Central Union Conference youth director, and his associates from the six local conferences directed the camp.

✦ The new wing of the Colorado Conference was opened on the south end of the Colorado Conference building recently. The new area provides for the Book and Bible House and for other departments.

CLARA ANDERSON, Correspondent

## Columbia Union

✦ Three new field secretaries were recently appointed in the Chesapeake Conference to assist in conference administration. Steve Gifford will be responsible for evangelism; Obed Graham, education; William Palmer, health evangelism.

✦ Three new congregations have been organized in the Chesapeake Conference since August: Sykesville and Norrisville, Maryland, and Middletown, Delaware. Eighteen congregations are constructing new church or school buildings, four others are looking for suitable building sites. Four new buildings have been erected at Chesapeake Acres, the conference site for camp meeting, youth camp, and Highland View Academy. Twelve consolidated schools now serve the conference.

✦ Gary Rust has been appointed Chesapeake Conference Pathfinder director, servicemen's secretary, and temperance secretary. He will also direct the conference summer camps. In addition, he will continue his full-time teaching of grades 5 and 6 at the W. C. Moffett School.

MORTEN JUBERG, Correspondent

## Lake Union

✦ The Portage, Wisconsin, church voted in late October to begin construction next spring on an educational wing on acreage purchased last year two miles east of the town.

✦ Forty were baptized as a result of a Faith for Today evangelistic crusade conducted in the Saginaw area recently. Everett E. Duncan, director of the Faith for Today Bible school, was the guest evangelist. Donald J. Donesky, local pastor, was crusade coordinator.

✦ Four persons were baptized recently in Knox, Indiana, as a result of a recent Crusade for Christ series held by Leonard D. McMillan.

✦ The Greenfield, Indiana, church sponsored a booth at the Hancock County Fair recently and passed out more than 2,000 pieces of literature.

GORDON ENGEN, Correspondent

## Pacific Union

✦ Mrs. Flory Ruiz has joined the office staff of Southeastern California as a bilingual clerk, aiding the work for Spanish-American constituents.

✦ Sixteen were baptized following a Search for Truth evangelistic series conducted in the San Diego Broadway church by L. E. Tucker, associate speaker of The Quiet Hour radio broadcast. Laymen and Pastor Stephen Paully assisted.

✦ The San Fernando-Sylmar sanctuary, which was damaged by an earthquake nine months ago, was reopened November 20. More than \$52,000 was spent to restore and strengthen the building.

✦ Five literature evangelists in Arizona have had sales in excess of \$15,000 each this year. In addition, 23 of their contacts have been baptized from their witness and from reading the literature sold to them.

✦ Safford, Arizona, church members, led by Mrs. N. O. Dahlsten, have raised more than \$40 per member for Investment during the first nine months of this year. Their more than \$3,000 total brings the conference total to more than \$17,000, with the project three months ahead of completion.

✦ Samoan members of the Tabernacle church in San Francisco fill their meeting hall weekly for a branch Sabbath school in the Samoan language.

SHIRLEY BURTON, Correspondent

## Southern Union

✦ Three hundred and eighty-two persons who were interested in *The Bible Story* books were registered for a visit by literature evangelists at the Alabama-Mississippi State Fair held October 11-16.

✦ The Duluth, Georgia, church was dedicated on October 16. Former pastors James Hayward, Harold Greer, Everett E. Cumbo, and Roy Caughron attended the services. The present pastor is Arthur Lesko.

✦ Baptisms for the Florida Conference for 1971, up to the close of September, totaled 1,008.

✦ The St. Augustine, Florida, church, built in 1969, was dedicated free of debt on October 2.

✦ Port Charlotte, Florida, church members, organized in 1964, dedicated their sanctuary on September 18. H. H. Schmidt, Southern Union president, was the dedicatory speaker. The present membership is 81. Gordon Retzer is the pastor.

OSCAR L. HEINRICH, Correspondent

## Church Calendar

Ingathering Crusade Promotion	December 4
Church Lay Activities Offering	December 4
Stewardship Day	December 18
Thirteenth Sabbath Offering (Far Eastern Division)	December 25

### 1972

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



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Three metal disks dominated the backdrop for the tridivision publishing council.

## European Publishing Council Gives New Impetus to Work

By D. A. McADAMS

ONE hundred and eighty delegates from the Northern Europe-West Africa, Central European, and Trans-Mediterranean divisions met in Jönköping, Sweden, on August 16 for a European tridivision publishing council. The purpose of the council was to plan for ways of expanding the literature work in the three divisions both for non-Adventists and for our own people.

As the delegates entered the beautiful auditorium in the Sports Hall in Jönköping, where the main meetings were held, their attention was caught by colored lights playing upon three large flat lead disks made of type metal in one of our publishing houses. The three disks represented the three divisions. To the right of the disks was the motto of the Publishing Department of the General Conference, "Light the World With Literature," in four languages—Swedish, English, German, and French. This attractive display formed the background over the platform from which the meetings were directed.

Robert H. Pierson, president of the General Conference, gave the keynote address, challenging the delegates to move forward under God in the increasing of sales and the winning of men and women to Christ through the ministry of the printed page.

D. A. McAdams is secretary of the Publishing Department of the General Conference.

Early in the meetings several important objectives were placed before the delegates. MISSION '72 in North America will become MISSION '73 in Europe. Consequently, strong emphasis was placed upon coordinated evangelism by the entire church, and suggestions were made as to how the publishing department can help in MISSION '73 in Europe. The delegates were urged to establish objectives in baptisms and the selling of more literature to Seventh-day Adventists. The responsible publishing house boards and committees were urged to print more Ellen G. White publications and make them available for church members and for sale by literature evangelists.

### Cooperation and Coordination

Many practical suggestions were made for the recruiting and training of literature evangelists so as to expand the distribution of denominational literature in the European divisions. Better selling tools and advertising methods were brought to the attention of the field leaders. Techniques and concepts that would help the literature evangelist to make his work more successful were also discussed. The idea was expressed by the leaders that during the 1970's more and better ways should be developed for a closer cooperation and coordination among the publishing houses in the three divisions.

After considerable discussion on this

point the delegates voted to request the General Conference to set up a European publications coordinating committee. This committee is to coordinate the publishing program in the European fields to avoid duplication of investment in printing facilities and to utilize more efficiently existing equipment. This will help to conserve denominational funds.

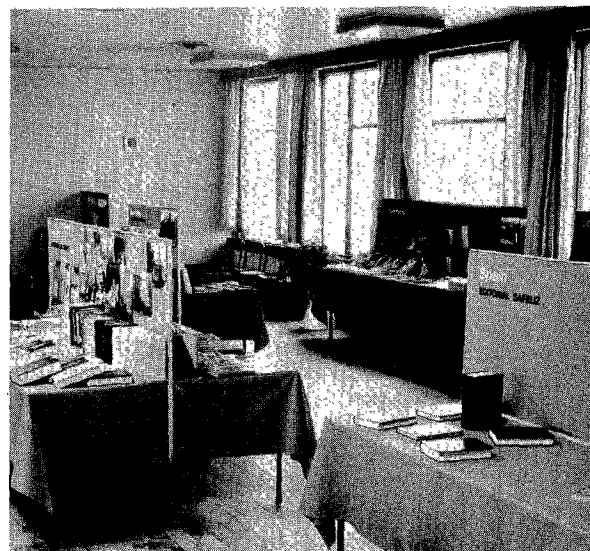
### A New Impetus

Several hours each day during the council, workshops were conducted for the publishing department secretaries, publishing house managers, treasurers, editors, and Book and Bible House managers. Practical plans and forward-looking programs were discussed in the workshops. The effecting of the decisions reached there will promote every area of our publishing work in Europe.

Twenty-three publishing houses were represented at the council. Each publishing house had a display of the books, magazines, and other literature they have produced.

C. O. Franz, secretary of the General Conference, presented a solemn, stirring message on Friday evening. Robert H. Pierson preached during the Sabbath morning service. During his sermon he referred to the rise, growth, and success of the Adventist publishing program around the world.

At the last meeting of the council Theodore Carcich, a general vice-president of the General Conference, challenged all attending the council to deeper consecration and a great dedication to the work of God. In response, the delegates pressed to the front, thus indicating their consecration to the Master for witness and for service. Elder Carcich emphasized the fact that the publishing program in Europe would never be the same after the Jönköping meeting. We are confident that this will be true.



Book displays from the publishing houses within the divisions attracted delegates.





**ARMAGEDDON**—Don F. Neufeld  
Prophecy reveals how the destruction of sin will climax this world's history.

**BACK TO GOD**—H. L. Rudy  
The apostle Paul was an outstanding example of one who found God. The author shows how simple it is to accept salvation.

**BETTER LIVING**—J. Wayne McFarland, M.D.  
Medical facts in everyday language will help you to enjoy the game of keeping well.

**BIBLE FOOTLIGHTS**  
A question-and-answer approach to Bible study, which is a capsule edition of "Bible Readings."

**THE BIBLE: IS IT TRUE?**—Carlyle B. Haynes  
The power of the Bible in changing human lives proves it to be the inspired word of God.

**BRICKS FOR SALE**—Josephine Cunningham Edwards

Your life will be transformed by a better understanding of the second coming of Christ as told in the Bible.

**CELESTIAL VISITORS**—C. G. Bellah  
Accounts of the work of angels in Bible times offer assurances that the messengers of heaven are active in human affairs today.

**CERTAINTY OF MY FAITH**—Francis D. Nichol

A personal testimony reviewing the

distinctive doctrines of the Seventh-day Adventist Church.

**CHRIST AND TOMORROW**—Arthur S. Maxwell

To help you understand the book of Revelation and its application to current events.

**CHRIST FOREVER**—Arthur E. Lickey  
You will enjoy the simple and straightforward descriptions of the doctrines of Christ.

**CRUCIFIED AND RISEN**—Marjorie Lewis Lloyd

Satan's studied plan to destroy the real meaning of the death and resurrection of Christ.

**DAVID DARE**—Earle Albert Rowell  
The true life story and the actual experience of the author, a converted infidel.

**DOCTOR PRESCRIBES, THE**—I. DeWitt Fox, M.D.

The Rx that will help you live longer, look younger, and enjoy happiness.

**EVOLUTION OR SPECIAL CREATION?**—Frank Lewis Marsh

Faith in God and the Bible is a better foundation for belief in Creation than the incomplete evidence of science.

**FAITH FOR TODAY**—Robert Bruce Thurber  
If you have lost your faith and are overcome with doubt, let Christ show you the way

back to the eternal certainties.  
**FELLOW TRAVELERS OF SPIRITUALISM**

LeRoy E. Froom  
Spiritualism is gaining entrance to some Protestant churches, and Christians are warned that these movements are not directed by God.

**FOREVER HEAVEN**—Arthur S. Maxwell  
You too can accept God's invitation to share in the glory and beauties of His eternal home.

**GIFT OF PROPHECY IN THE SDA CHURCH**—W. A. Spicer

The life and work of Mrs. E. G. White, her ministry for the church, and her counsel in times of crisis, show that her call to responsibility in the church was Heaven-sent.

**GOD AND EVOLUTION**—F. D. Nichol  
The author challenges the so-called proof of the evolutionary theory.

**GOD AND I ARE PARTNERS**—D. E. Rebol  
A gripping appeal for every Christian believer to return to God an honest thief.

**GOD AND THE FUTURE**—Arthur S. Maxwell  
The accuracy of Daniel's prophecies and their fulfillment gives boldness to the interpretation of things to come.

**GOD'S HOLY DAY**—M. L. Andreassen  
The history of the Sabbath from Creator to the present, showing how man,

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A royal astronomer of England, a Negro congressman, and a nationally known artist all show that under the blessing of God one may keep the Sabbath.  
**I SHALL BE SATISFIED**—Mary Hunter Moore  
Refreshed and convinced as you get a new meaning of the second coming of Christ.  
**LIGHT OF THE AGES**—J. D. Snider  
The author presents inspirational values in the Bible and discovers the beauty and charm of the King James Version.  
**WORD IS MY SHEPHERD, THE**—Roy L. Smith  
An exposition of Psalm 23 showing how our Chief Shepherd offers love, personality, and power to all.  
**WYDIA, A SELLER OF PURPLE**—Josephine Cunningham Edwards

A Pennsylvania girl not only helped her mother keep the family together after her father died but also preached Christ in a country schoolhouse, where many accepted the Advent faith.

**PEOPLE OF THE BOOK**—Harry M. Tippet  
The author brings into focus Seventh-day Adventists, their beliefs, their institutions, their churches, and their place in the religious world.

**PRAYER FOR THE SICK**—Ellen G. White  
Outlined are the conditions to the fulfillment of the promise, "And the prayer of faith shall save the sick" (James 5:15).

**PROVE ALL THINGS**—M. Leslie Rice  
Deeper meanings of prophecy and gospel messages from the Bible are set in sharp focus against the background of our modern times.

**RECORDS OF THE PAST ILLUMINATE THE BIBLE**—S. H. Horn, Ph.D.  
Archaeological findings regarding ancient civilizations and great men in Bible history help make clear the stories of the Bible and their meaning for today.

**SPIRITUALISM TODAY**—LeRoy E. Froom  
The Bible warns against this occult movement, which is as old as the race but is now arrayed in twentieth-century garb.

**STEPS TO CHRIST**—Ellen G. White  
God's love for man and man's need for God lead to the steps of repentance, confession, consecration, and acceptance of Christ for a better way of life.

**SYMBOLS OF SALVATION**—Merwin R. Thurber  
The sanctuary service is very significant and provides an understanding of the atonement, the judgment, and the second coming of Christ.

**THIS THING CALLED FEAR**—Marjorie Lewis Lloyd  
With a complete trust in God, there is little left in this modern life to frighten us.

**TRUTH STRANGER THAN FICTION**—Reuben Greene  
The true story of how a godly neighbor's influence transformed a life.

**WAY TO CHRIST, THE**—W. H. Branson  
When you fully realize the hopelessness of trying to help yourself, then you will learn how to come to Christ.

**WHEN A MAN DIES**—Carlyle B. Haynes  
Christ died and rose again and speaks with authority of the events following death.

**WHY NOT SMOKE?**—J. DeWitt Fox, M.D.  
You may be trapped by this serious health hazard, but a way of escape is yours if you want to quit.



# Obituaries

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

**AMMONS, May J.**—d. July 22, 1971, Orlando, Fla., at the age of 60. Survivors include her husband, John; a son, Leon Appi; and a daughter, Doris Haymes.

**ANDERSON, Daniel Gustaf.**—b. Oct. 29, 1893; d. Aug. 26, 1971, Soquel, Calif. Survivors include a son, Dr. Gordon Anderson; two sisters, Esther Bolander and Anna Nelson; and four brothers, David, Albert, James, and Elmer Anderson.

**BAITH, Nellie A.**—b. Feb. 5, 1910, in Pennsylvania; d. Aug. 18, 1971. Survivors include her husband, Conan; and three daughters, Dolores Laubach, Carol Waddington, and Cathy Welkev.

**BANKSTON, Harriet Haleaka.**—b. Oct. 9, 1916, Honolulu, Hawaii; d. Sept. 23, 1971, Hawaii. Survivors include her husband, Kenneth T.; two sons, Timothy and Robert; and a daughter, Georgia Gay.

**BRADFORD, Stephen.**—b. Jan. 3, 1954, Laconia, N.H.; d. Sept. 30, 1971, Mt. Vernon, Ohio. Survivors include his parents, Mr. and Mrs. William Bradford; and two sisters, Karen and Janelle.

**BREWSTER, Gaynell H.**—b. Nov. 7, 1885, Barnsville, Ohio; d. Aug. 16, 1971, Miami, Fla. Her daughter, Jessie Malden, survives.

**BROWN, Arthur Ethbert.**—b. June 29, 1878, Cabool, Mo.; d. Sept. 23, 1971, Forest City, Fla. Survivors include two brothers, Lee and Theodore; and a sister, Della Mounts.

**BYINGTON, Preston C.**—d. Aug. 4, 1971, Modesto, Calif., at the age of 79. Dr. Byington was the grandson of the first General Conference president. He was a graduate of Loma Linda University School of Medicine, and practiced medicine in Modesto since 1925. Survivors include his wife, Marguerite; and a son, P. W. Byington.

**CAMP, Wilbur Alton.**—b. June 2, 1912, Carson, N. Dak.; d. Oct. 10, 1971, National City, Calif. Survivors include his wife, Juanita; two sons, James and John; a daughter, Carol Ann Knapp; his mother, Eva Coley; a brother, F. LeRoy Camp; and two sisters, Marjorie Erskine and Lula Birchel.

**CASTALDO, Maria.**—b. June 24, 1897, Acerra, Naples, Italy; d. Sept. 9, 1971, Oak Park, Ill. Survivors include two sons, Jerry and Guy Castaldo; and four daughters, Christine Giancesa, Josephine Tsikreis, Bess Briskey, and Antoinette Caporale.

**CHAPMAN, Ollie Olga.**—b. Sept. 5, 1892, in Kentucky; d. July 30, 1971, Orlando, Fla. Survivors include her husband, W. Everett; six sons, Forrest Lee, Emerett, John E., Charles A., Donald O., and Daniel F.; and four daughters, Mrs. Willie A. Stockwell, Ruth Heywood, Lucy Cheurning, and Evelyn Whisenham.

**CHARTER, Edith Andert.**—b. July 16, 1905, in California; d. Sept. 14, 1971, San Diego, Calif. Survivors include a son, George D. Smith; a daughter, Beverly Jean Gosnell; three brothers, John, Walter, and Charles Andert; and four sisters, Helen Peterson, Margaret Yatchononett, Violet Harvey, and Louise Davis.

**CHILDRESS, Elizabeth Cheshire.**—b. Sept. 14, 1897, near Manassas, Va.; d. Sept. 11, 1971, Alexandria, Va. Survivors include her husband, Samuel A. Childress; a daughter, Virginia C. Dombrosky; three sisters, and three brothers.

**CLAYPOOL, Nancy.**—b. Dec. 6, 1886, in Arkansas; d. Oct. 15, 1971, Orlando, Fla. Survivors include four daughters, Thelma Cameron, Jane Colburn, Velma Barnes, and Emma Douglas; and a son, Odra Backes.

**CREWS, Mary Lake.**—d. Sept. 25, 1971, Winston-Salem, N.C., at the age of 81. Survivors include two sons, Norman and Elder Joe Crews; two stepsons, O. R. and Guy Crews; two sisters, Lillie Holleman and Bertha McGee; and a brother, Dewitt McDowell.

**DUNTON, Lymen E.**—b. Oct. 13, 1892; d. April 30, 1971, Healdsburg, Calif. Survivors include his wife, Betty; a daughter, Marie Whittier; a son, Robert Dunton; a stepdaughter, Doris Barker; and a stepson, James Hays.

**EMMER, Kate Scott.**—b. Jan. 7, 1897, Monticello, Ind.; d. Oct. 6, 1971, Walla Walla, Wash. She taught at Mount Ellis Academy, Gem State Academy, Vincent Hill School in India, Broadview Academy, and Atlantic Union College. Survivors include her husband, Eldev Ashley EMMER; and a sister, Mrs. Clark Weed.

**ETHERIDGE, Clifford.**—b. May 3, 1884, Junction, Tenn.; d. Aug. 14, 1971, Tucuman, N. Mex. Two daughters, Dorothy Chokorum and Mrs. Twillwood Shelby, survive.

**FARMER, Richard O.**—b. Feb. 22, 1906, Atlanta, Mo.; d. July 24, 1971, Lubbock, Tex. Survivors include his wife, Bernice; two daughters, Darlene Gall and Lereita Harsany; and a stepson, E. L. Lombard.

**FISHER, Darrel Marion.**—b. Nov. 2, 1913, Wray, Colo.; d. Sept. 15, 1971, St. Helena, Calif. Survivors include his wife, Marie; two daughters, Paulette Morey and Myra Jean Hanson; a son, Merle; two sisters, Leola Trembley and Merna Wong; and two brothers, Owney and Hollis Fisher.

**FISHER, Richard Earl.**—b. Jan. 17, 1909, Bristow, Okla.; d. Oct. 21, 1971, Angwin, Calif. He joined the faculty of Pacific Union College in 1945 as chairman of the industrial

education department and served there until his death. Survivors include his wife, Genevieve W.; and a son, Allan.

**GARDNER, Margaret S.**—b. March 19, 1907, Scranton, Pa.; d. Sept. 11, 1971, Lehighton, Pa. Survivors include her husband, Paul; a son, Joseph Matey; a sister, Eleanor Morris; and a brother, Thomas Samuel.

**GARNER, Nancy Anne.**—b. May 31, 1958, Okolona, Miss.; d. July 31, 1971, Tallahassee, Fla. Survivors are her parents, Mr. and Mrs. Louie F. Garner; two brothers, Gary and Tommy; and a sister, Cathy.

**GIFFORD, Myra Jo.**—b. April 27, 1924, Hefflin, La.; d. Oct. 4, 1971, Shreveport, La. Survivors include her husband, Harvey L., Jr.; a daughter, Betty Jo Jones; her parents, Mr. and Mrs. Archie Wilcox; and a brother, J. E. Wilcox.

**GOLIER, George.**—b. 1882, in Czechoslovakia; d. July 30, 1971, Orlando, Fla. His wife, Marie, survives.

**GORDON, Andrew G.**—b. Oct. 5, 1891, in Ireland; d. May 29, 1971, Tampa, Fla. His cousin, Leroy Morris, survives.

**HANSON, Peter Lewis.**—b. Feb. 13, 1879, Rookville, Minn.; d. April 19, 1971, Lodi, Calif. Survivors include his wife, Ellen; a daughter, Fern Brenlinger; a son, Alvin; and a brother, Nels.

**HARDT, Henry P.**—b. April 14, 1885, Grand Island, Neb.; d. May 30, 1971, Portales, N. Mex. Survivors include three sons, Arthur, Emil, and Ardney; and a daughter, Esther Brown.

**HILDRETH, Lory Marie.**—b. Sept. 19, 1969, High Point, N.C.; d. Oct. 12, 1971, High Point, N.C. Her parents, Mr. and Mrs. Wade Hildreth, survive.

**HODGE, Miriam Bruce.**—b. March 23, 1882, Nanticoke, Pa.; d. July 20, 1971, Takoma Park, Md. Survivors include two sons, Ralph T. and Lester D. Bruce; two daughters, Edythe B. Chambers and Irene L. Gipe; and a sister, Margaret Bailey.

**HOLM, Roger Allen.**—b. June 24, 1951, Bandung, Java, Indonesia; d. Sept. 14, 1971, Klamath Falls, Oreg., as the result of an automobile accident. Survivors include his parents, Dr. and Mrs. Donald N. Holm; two sisters, Karen and Linda; three brothers, Raymond, Edward, and Richard; and grandfather, Dr. Lewis N. Holm.

**HOUSEL, Benjamin O.**—b. July 16, 1884, Akron, Ohio; d. Sept. 30, 1971, Akron, Ohio. Survivors include his wife, Dolly; and a daughter, Mildred Morris.

**HUTTEN, Catherine.**—d. Sept. 20, 1971, Evergreen Park, Ill., at the age of 75.

**JACOBSEN, Edward Claire.**—b. Sept. 18, 1893, Shelby, Iowa; d. Oct. 3, 1971, Riverside, Calif. He was a denominational educator, serving in Puerto Rico, Oakwood College, La Sierra College, Madison College, Montemorelos, Mexico, and Paradise Valley Sanitarium and Hospital. Survivors include his wife, Ruth Westcott; two sons, Robert and Larry Jacobsen; three daughters, Mary Engbertson, Etie Reddig, and Helen Derkach; stepson, David Hansen; and a sister, Winnie Combs.

**JANSEN, John M.**—b. Aug. 24, 1905, New Orleans, La.; d. Oct. 14, 1971, Goodlettsville, Tenn. For approximately 35 years he was employed in denominational service, first as Buok and Bible House manager and later as conference secretary-treasurer. Survivors include his wife, Marie; two daughters, Linda Simmons and Glenda Brown; a son, John Martin; two sisters, Thelma Nelsen and Ruth Byers; and three brothers, Robert, Martin, and Paul.

**JOHNSON, Michael.**—b. Nov. 1, 1885, Oslo, Norway; d. Sept. 20, 1971, Takoma Park, Md. Survivors include his wife, Flora Maxing; one daughter, Carol Jean Ruffcorn; two granddaughters, Susan and Sharon; two brothers, Berger and Lawrentz; and a sister, Larvina.

**JOHNSTON, Sophia.**—b. Nov. 27, 1881, Brentley, Ala.; d. Aug. 13, 1971, Tampa, Fla. Survivors include three sons, Hubert White, William Johnston, and L. T. Johnston; and two sisters, Lea Lister and Mrs. J. M. Lindsey.

**JONES, Lydia Louise.**—b. June 30, 1893, Richmond, Va.; d. March 26, 1971, Takoma Park, Md. Mrs. Jones was the wife of the late William H. Jones, former secretary-treasurer of the Potomac Conference. Survivors include Violet Cousins, Caroline L. Reynolds, and W. Davis Burton.

**KILLEN, Alysse Bates.**—b. June 11, 1895, Knoxville, Tenn.; d. Aug. 15, 1971, High Point, N.C. Survivors include two sons, Alvin C. and E. Francis; four stepdaughters, a stepson, and two sisters.

**KIPP, James Wolcott.**—b. May 14, 1889, Kansas City, Kans.; d. Oct. 15, 1971, Kansas City, Mo. Survivors include his wife, Ida; two sons, Arthur and Raymond; two daughters, Marcene LeTeller and Bernice Dickinson; and a sister, Effie True.

**KLOSE, Ellen Sue.**—b. Nov. 4, 1890, Waumandee, Wis.; d. Sept. 22, 1971, Riverside, Calif. She taught at Andrews University, Columbia Union College, Pacific Union College, and Atlantic Union College. Survivors include two sisters, Amy Klose and Iva Lee; and a brother, Elder John Klose.

**LEIBOLD, Delores Marlene Halenz.**—b. Oct. 20, 1934, Hinsdale, Ill.; d. Oct. 16, 1971, Juliaca, Peru. Dr. Leibold, with her husband, Dr. Werner, served as a missionary at the Clinica Americana in Juliaca, Peru, since December, 1969. Survivors include her husband, Dr. Werner; two sons, Glenn and Mark; her father, Alfred Halenz; and her mother, Gertrude Meyer.

**LIND, Edward Richard.**—b. May 8, 1898, in California; d. Aug. 17, 1971, Lodi, Calif. Survivors include his wife, Lydia; two daughters, Princess Schalo and Vivian Johnson; two

sons, Lloyd and Dr. Andrew; two brothers, Carl and Elder Walter; and a sister, Lena Carlson.

**LINDEMANN, Johanna.**—b. Sept. 15, 1887, Mitchell, S. Dak.; d. Sept. 11, 1971, Lodi, Calif. Survivors include six daughters, Bena Sorenson, Tillie Brimer, Velma Gardener, Alvina Rogers, Marvel Meier, and Adeline Evangelisti; three sons, Fred, Emil, and Edwin; a sister, Rosa Miller; and a brother, Carl Leno.

**MAXON, Merlita Dean.**—b. Sept. 3, 1932, Walla Walla, Wash.; d. Aug. 12, 1971, Portland, Ore. Survivors include his wife, Marian; a son, Jerry; his mother, Grace D. Maxon; and a sister, Ilene Johnston.

**McCLOUGHAN, James C.**—b. Nov. 23, 1905, Elm Grove, Ind.; d. Oct. 6, 1971, Punta Gorda, Fla. Survivors include his wife, Lucy; a son, Bert; and two daughters, Arlene Brown and Joyce Cockran.

**MINA, Mary.**—b. Dec. 10, 1916, in Egypt; d. June 3, 1971, Rochester, N.Y. She served as a full-time literature evangelist in the New York Conference. Survivors are her husband, Ramsey; two daughters, Mona and Samia McManus; three sons, Karmy, Rami, and Sam; and her mother who lives in Alexandria, Egypt.

**MOON, Clarice LaVerne.**—b. July 9, 1926, Bruce, Wis.; d. Oct. 5, 1971, Winthrop Harbor, Ill. Survivors include her husband, Guy; five sons, and a daughter.

**PEARLES, Esther.**—b. Jan. 20, 1929, Escondido, Calif.; d. Sept. 14, 1971, San Diego, Calif. Survivors include her husband, John H.; two sons, Melvin PEARLES and David Sours; two daughters, Cynthia Amato and Melody PEARLES; her mother, Marjorie Riddlesparger; three brothers, Thomas, Leroy, and Melvin Riddlesparger; and three sisters, Dolores Cuning, Thelma Carroll, and Pauline Roberts.

**PENDOLA, Faye.**—b. July 23, 1892, Bellingham, Wash.; d. Sept. 5, 1971, Springfield, Oreg. A graduate of the Portland Sanitarium School of Nursing, she worked most of her life in Seventh-day Adventist hospitals.

**REAVIS, Adren.**—b. June 25, 1902, Bloomfield, Ind.; d. Sept. 2, 1971, Orlando, Fla. Survivors include a daughter, Minola Owen; and a sister, Bessie Sparks.

**RICHARDS, Walter E.**—b. March 13, 1888, Elm Creek, Neb.; d. July 3, 1971, Elm Creek, Neb. Survivors include his wife, Henrietta; a son, Dr. Arthur D. Richards; two stepsons, Dr. Clayton L. Scuka and Philip Scuka; and a brother, Roy Richards.

**RIFFEL, Oleva.**—d. Sept. 6, 1971, Edinburg, Texas, at the age of 67. She was a denominational teacher for 30 years, having taught 27 of those years at the same school, Valley Grande Elementary School in Weslaco, Texas. Survivors include her son, Bill; three sisters, Agnes Oliver, Pearl Plunkett, and Ila Griffin; and a brother, Edgar Atwood.

**ROCKE, Elizabeth.**—d. Sept. 28, 1971, Madison, Tenn., at the age of 96. She married William F. Rocke in Lincoln, Nebraska, and came to Madison in 1909, where they labored for 50 years. He served the college in various capacities, and Mrs. Rocke taught in the home economics department. Her adopted daughter, Wilma Owens, survives.

**ROSS, Evelyn Inez.**—b. June 1, 1912, Macon, Ga.; d. Aug. 5, 1971, Orlando, Fla. Survivors include her husband, Donald; and a daughter, Vashti Cominsky.

**RYAN, Elsie.**—b. July 15, 1898, Prosperity, Ark.; d. Oct. 18, 1971, Smithville, Mo. Survivors include her husband, William Homer; three daughters, Eunice L. Boyd, Reba Mae Lusher, and Ova M. Pennel; and two sons, Eugene R. and Rodney H. Ryan.

**SOLER, Maria Carmen.**—b. Sept. 6, 1904, in Cuba; d. May 21, 1971, Orlando, Fla. Survivors include her husband, José; three daughters and a son.

**STACY, Martha Burkes.**—b. Sept. 18, 1893, Hunt, Va.; d. Oct. 1, 1971, Greensboro, N.C. Survivors include a daughter, Mrs. L. C. Dennis; and two sisters, Mamie Booth and Ruby Leonard.

**STEIN, John Emil.**—b. Dec. 29, 1879, Stockholm, Sweden; d. Oct. 2, 1971, Loma Linda, Calif. His wife, Helma Marie, survives.

**STROUSS, Leslie Alvin.**—b. June 22, 1908, Oregon City, Oreg.; d. Sept. 23, 1971, Deer Park, Calif. Survivors include his wife, Helen Stene; a daughter, Eugenia Voelker; and three sons, Leslie Jan, Joel David, and Stephen Mark.

**STURGES, Harold J.**—b. May 3, 1895, Phoenix, Ariz.; d. Sept. 10, 1971, El Centro, Calif. Survivors include his wife, Goldie; two daughters, Wilma Smith and Rosalyn Telford; and two sons, Harold and Clifford.

**TAFT, M. C.**—b. March 13, 1890, Waltham, Vt.; d. July 16, 1971, Avon Park, Fla. Judge Taft served as legal counselor for the General Conference for 34 years. Survivors include a son, Robert; and a brother, William.

**VANDENBERGHE, Maria Octavia.**—b. June 17, 1893, in Belgium; d. June 28, 1971, Tampa, Fla. Survivors include her husband, Jules; two sons, George and Julian; three brothers, and two sisters.

**WEST, Mary Ashton.**—b. May 1, 1914, Albany, N.Y.; d. Oct. 19, 1971, Sacramento, Calif. Survivors include her husband, Elder Stanley West; and three daughters, Carol Johnson, Jacqueline Peterson, and Margaret Krussow.

**WINDHORST, Elizabeth.**—b. Nov. 12, 1890; d. Oct. 8, 1971, Madison, Tenn. After completing the nurse's course in 1920, she connected with Madison Sanitarium first as a worker in the linen room, then as supervisor of the sanitarium pharmacy for 20 years, and at one time she was head of the physical therapy department. Survivors include two brothers, William and Edwin Windhorst; and a sister, Lillian Andrews.

## Far Eastern Division Appoints National Leaders

Three of the unions in the Far Eastern Division have new national presidents, according to word received from Duane S. Johnson, General Conference associate secretary, who is traveling in the Far East.

New presidents appointed at the recent quadrennial session of the Far Eastern Division are as follows:

Central Philippine Union Mission: F. M. Arrogante; North Philippine Union Mission: M. G. Jereos; and Korean Union Mission: E. Y. Kim.

## Central Africa Baptizes 3,800 in Third Quarter

The Central African Union baptized 3,888 persons in the third quarter of this year, bringing the total accessions for the three quarters to 10,912. The Central African Union now has a membership of more than 95,000.

P. G. Werner, union president, says, "In 1972 we hope to pass the 100,000 church membership mark." Let us pray that this goal will be achieved and surpassed.

N. R. DOWER

## Religious Broadcasts Begin in Ceylon and Africa

A providential broadcast opening in Ceylon and the gift of an interested Christian reveal how God moves events toward His purposes. The day Autumn Council convened, the following cable arrived from W. H. Mattison, radio-television secretary of the Southern Asia Division:

RELIGIOUS BROADCASTS AGAIN PERMITTED ON RADIO CEYLON. HALF HOUR ENGLISH AND TAMIL CONTRACTED. HOW ABOUT DOLLARS TEN THOUSAND FOR HINDI TELEGU URDU MALAYALAM?

Immediately Division President R. S. Lowry contacted the General Conference asking for special help. The Monday after Autumn Council closed, M. E. Kemmerer, General Conference under-treasurer, received a visit from a woman who wanted to give a donation according to the wishes of her deceased husband. The amount? \$10,000.

The possibility of again broadcasting on Radio Ceylon follows a lapse of more than 12 years.

At the same time this news was received, M. L. Mills, Trans-Africa Division president, confirmed that broadcasts will begin in English and Afrikaans to South Africa from a new station in Swaziland, January 1. These will be the first regular broadcasts in Afrikaans and the first effective penetration of Southern Africa through radio. About the same time, broadcasts should also commence from a new station in Malawi, this time in English and Chichewa, a local language.

The addition of these broadcasts means that it is possible for more than 85 per cent of the world's population to hear the third angel's message. New languages in Europe, plus projected languages in Africa and India, will raise the total in use by the denomination in broadcasting to more than 60.

W. R. L. SCRAGG

## 4 DK Program Held at California Hospital

The new scientific, educational community service program called the Four-Dimensional Key to the Cause of Alcoholism (4 DK) was conducted recently at Glendale Adventist Hospital in California.

The developers of the 4 DK, Dr. Laurence A. Senseman, director of Mental Health at Glendale Adventist Hospital, and Ernest H. J. Steed, executive director of the International Commission for the Prevention of Alcoholism, lectured to approximately 85 educators, clergymen, UCLA instructors, AA representatives, and administrators.

The illustrated lectures included animated films and displays of brain specimens. Using scientific data and fundamental principles of life, the presentations unlocked the secrets of the cause and prevention of one of the greatest social and health problems of our age—alcoholism, and instruction was given in the area of rehabilitation.

About 30 of those attending the 4 DK joined the follow-up rehabilitation class; 11 indicated that they were problem drinkers, 13 were social drinkers, and six others asked for further instructions.

GILBERT J. BERTOCHINI

## Inter-American Bookmen Set Outstanding Record

Literature evangelists of Inter-America made some outstanding records during the month of September. They delivered more than \$216,000 worth of literature, and personally gave 8,300 Bible studies. This is an average of eight per week per literature evangelist. One hundred forty persons were baptized during that same month from contacts made by the bookmen.

W. A. HIGGINS

## Hong Kong Hospital Makes Good Progress

The new Hong Kong Adventist Hospital is making progress since it first opened last May, according to word received from D. S. Johnson, General Conference associate secretary. Many of the workers are serving on a volunteer basis until the hospital is on a more secure financial footing. Nurses, technicians, dietitians, and secretaries have paid their own way and are working for a small stipend to assist this new medical missionary facility.

During November the hospital sponsored a Five-Day Plan and two nutrition schools. The American Embassy has contracted for physical examinations and professional care for its 3,000 employees in the area.

D. W. HUNTER

## Manx Radio Broadcasts Bible Story

A 15-minute children's broadcast, based on Uncle Arthur's ten-volume *The Bible Story*, is being aired over Manx Radio, the only commercial radio station presently operating in the United Kingdom. Bernard Kinman, British Union departmental secretary, is the speaker.

So impressed were the station directors with the sample tape, that the transmitter now opens 15 minutes earlier in order to accommodate the broadcast. Furthermore, because of the public service nature of the program, the charge has been reduced 70 per cent.

W. JOHN ARTHUR

## New Jewish Tracts Available

A set of eight four-page tracts entitled "Timely Topics" will soon be available in our Book and Bible Houses. The titles are: "Israel's Most Amazing Book," "Safest Guide to Better Living," "The Colossus With Feet of Clay," "The Messiah—a Person or an Age?" "Israel's Major Literary Gift to the World," "Yom Kippur's Historic Relevance," "Will You Live Again After You Die?" and "I've Got Lung Cancer!"

CARIS H. LAUDA

## IN BRIEF

★ **New Positions:** A. J. Hess, auditor, Atlantic Union Conference, formerly treasurer, Alabama-Mississippi Conference. • R. F. Mattison, radio-television secretary, South American Division (formerly division stewardship secretary, which position he retains). • Sergio Moctezuma, lay activities secretary, South American Division (formerly division Sabbath school secretary, which position he retains). • Jose M. Vianna, MV and temperance secretary, South American Division.

★ **Deaths:** Emil R. Lauda, 91, Loveland, Colorado, November 5, 1971. His wife, Maude, also 91, preceded him in death on April 28. They served in pastoral and evangelistic work in the Lake, Central, Northern, and Pacific unions. • Loren F. Schutt, 75, Loma Linda, California, November 6, 1971. He went to China in 1926, and served in our medical institutions for more than 31 years. • Don C. Ludington, Sr., 83, November 11, 1971, Collegedale, Tennessee. Professor Ludington served the denomination in educational capacities for more than 41 years.



## A time for giving thanks

This is the season to be thankful for all the good things that have come our way... for life, for health, for family, for friends... for everything that has made the past year a pleasant memory.

May your holiday season be filled with joy.

*Loma Linda Foods*