

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

August 17, 1972

Vol. 149 No. 33



WHY GOD CAN'T REACH SKIP

SKIP

By RUBY RATZLAFF

SKIP IS NOT a real boy. At least not in the sense of being a specific boy in a specific church, attending a certain church school. No, in that sense, Skip is not real at all. Nor is he patterned after a real boy.

But in another sense Skip is real—all too real. For there are Skips in perhaps all our church schools and academies. There are, I fear, Skips in every Adventist church round the world. There may even be a Skip living near you.

God has a special plan for (Continued on page 8)

Ruby Ratzlaff, who has been a teacher in India and Lebanon, is now in San Jose, California.

Tithe and Social Security

HOW to pay an honest tithe is somewhat of a problem for many Christians. Conscience wrestles with whether some types of income are "increase," and hence "tithable," or whether they are "reimbursed expenses"; whether they are "salary," or whether they are "allowances"; whether they are "business expenses," or whether they are "personal expenses." And in a constantly changing economy, where the government is so much involved with the life of the individual, new problems ever arise.

REVIEW readers frequently write to the editorial offices asking whether the church has counsel on how to relate to these new situations. Typical of letters that involve Social Security questions is the following:

"Since my husband retired we have paid tithe on his full Social Security check. Now some fellow members say that we should pay tithe only on half. They say that we always paid tithe on my husband's full salary when he worked, so we should pay tithe only on the half that his employer paid for.

"I'm confused about this. We want to do the right thing, and never want to rob God."

Now, we have no desire to be conscience for anyone. In the matter of tithe paying, no one can decide for another what he should do. However, about two years ago, because of numerous questions from the field, the General Conference officers took a look at the matter of tithing Social Security benefits, and agreed that in their view tithe may be paid in any one of three ways:

1. "Payment of tithe on the full amount of salary before deducting payments made for government Social Security coverage, and upon receiving Social Security benefits tithe the total amount of the retirement benefits received."

This is the method followed by the writer of the letter quoted above. It is the simplest way, and can hardly be faulted. It may result in an overpayment of tithe, but it will never result in an underpayment.

2. "Payment of tithe on the amount of the salary check in full before deducting payments made for government Social Security coverage, and upon receiving Social Security benefits begin to tithe the benefits after the total amount of payments made for Social Security coverage tithed in previous years has been recovered."

If this method is followed, at retirement one should obtain from the Social Security office a statement as to the amount of funds paid in. He should then begin to keep a record of the monthly Social Security checks paid to him, and when the total of these checks equals the amount paid in, he should begin to tithe. Thus, if over a period of years a person's Social Security deductions amount to \$15,000, he would "draw" that amount during retirement before beginning to pay tithe.

3. Payment of tithe on the amount of the salary check after deduction of payments made for govern-

ment Social Security coverage, and upon receiving Social Security benefits begin to tithe the benefits immediately on the total amount of the retirement benefits received.

"Payment made for government Social Security coverage during the years accumulates earnings credit to the individual, determining future disability and retirement benefits, and is not to be compared with income tax and other forms of taxation."

In our view, Number 3 is the least satisfactory of the alternatives, because of the uncertainty of life. No one has the assurance that he will live long enough to receive the benefits of Social Security. If he does not tithe his total income during his earning years, this money is lost to the cause. We feel that it is always better to keep current with God.

The method of tithe paying one selects will depend, in part, on the kind of person one is. Some people habitually "overpay" on their tithe. Whenever they write a tithe check, they add a few extra dollars "just to be sure." They prefer to be "on the safe side" with their tithe rather than to use these extra dollars to increase their offerings. Other people, equally generous with the Lord, pay a strict tithe, but give more offerings. Some people habitually keep meticulous records, not merely in their relationships with God but with department stores, utility companies, government, et cetera. These people find it no chore to keep the kind of careful records that will enable them to pay a faithful tithe when they begin drawing Social Security benefits. Other people find record keeping onerous. They are honest, but they handle financial matters in the easiest way possible.

The philosophy one has regarding Social Security also will determine, in part, the method of tithing he adopts. Some people look upon the money that is withheld for Social Security as a kind of premium on an insurance plan, or as an investment. Those who feel this way will pay tithe on the entire Social Security check, just as one tithes dividends on an investment, or interest on a savings account. There is something to be said for this idea inasmuch as the benefits one receives from Social Security are only partially determined by the length of time one is on the plan and the amount of money he pays in. Some people pay in for only a few years, yet receive benefits for many years after retirement. Others pay in for many years, yet receive no more benefits than those who pay a shorter time. Still others pay in throughout their years of employment, but die before receiving any benefits.

Obviously, more than mere honesty and mathematics is involved in how one pays tithe. Personality and philosophy also are factors. This is why no one can be conscience for another—or judge another—in the matter of accountability to God. Each must look to God for himself. And God will give wisdom, as He has promised (James 1:5).

K. H. W.

**DECISION CIRCULATION
 TOPS 4.5 MILLION**

MINNEAPOLIS—*Decision*, the magazine of the Billy Graham Evangelistic Association, passed the 4.5-million circulation mark in June and is projected to reach 5.2 million in October or November.

The 4.5-million circulation total includes only the edition for the United States and Canada. The magazine also is published in six foreign editions. Their current circulations are: England, 35,000; Australia, 40,000; Spanish (Latin America and Spain), 125,000; French, 30,000; German, 45,000; and Japanese, 42,000.

**HEAVY ANGLICAN LOSSES
 REPORTED IN BURUNDI**

LONDON—The Anglican Church in Burundi has lost at least one third of its pastors in the strife that beset the East African state, according to reports received here.

Many male nurses, male teachers, and evangelists working in outlying districts have also been "taken." Some have been shot; many more have been driven off in trucks and are not expected to be seen again, the reports said.

The victims are among the educated Hutu tribe, the majority peasant people of Burundi, who have been the object of reprisals since an uprising at the end of April against the ruling Tutsi minority.

**MORMONS TOLD PEACE
 STEMS FROM OBEDIENCE**

SALT LAKE CITY—Young men of the Church of Jesus Christ of Latter-day Saints (Mormon) were told here that "peace of mind and freedom from despair can only come through obedience to God's commandments."

Speaking at the closing session of the seventy-third annual conference of the Church's Mutual Improvement Association (MIA), Mormon President Joseph Fielding Smith (recently deceased) asserted, "The despair that chokes so many hearts in a time of turmoil should not threaten those who have committed their lives to the service of God."

**SMOKING HELD VIOLATION
 OF A JEWISH LAW**

NEW YORK—Dr. Fred Rosner, chief of the hematology division of the Queens Hospital Center, affiliated with the Long Island Jewish-Hillside Medical Center, calls on the Jewish community "to marshall its forces in an attack on the promotional activities of the tobacco industry" in *Modern Medicine and Jewish Law*, a collection of essays.

"In light of the overwhelming medical evidence proving the causal relationship of cigarette smoking to cancer of the lung, heart disease and chronic bronchitis," Dr. Rosner writes, "Jewish law absolutely prohibits this practice."

As evidence of how Jewish law forbids such a custom, he cites Deuteronomy 4:9, which forbids placing oneself in danger intentionally, and passages from "The Laws of the Murderer" of Maimonides' work, Mishneh Tora, and Joseph Karo's Yoreh Deah, a later code of Jewish law.

**CATHOLICS SEEN IN NEW
 DISCOVERY**

EL CAJON, CALIF.—Declaring that the Catholic Church is in "a state of new discovery," Cardinal Leo-Joseph Suenens of Belgium pointed to the growing charismatic movement as an example of "the Holy Spirit leading us back to the reality of Christ."

The well-known progressive Archbishop of Malines-Brussels said, "We are on the eve of something very big and important in the Church. . . . While the Church has not yet reached the fullness of a Spring in May, it has reached something like a Spring in February."

This Week...

Ruby Ratzlaff presents a serious indictment of the adult scene in her cover article, "Why God Can't Reach Skip." A schoolteacher for a number of years, Miss Ratzlaff knows the parents' sorrow when their children don't turn out the way they had hoped. She places the blame on unwitting adults and suggests reasons why young people become disinterested in spiritual things. It's a revealing article—one every adult who has even the most casual acquaintance with children and young people should take seriously.

"Jill's Falcon" (page 12) is a special sort of story. Not because it is unique, but because so many people will be able to identify with it. The young girl who decides to go colportaging; the old car; the discouragement; the joy; and the growing up. O. E. Torkelson, principal of Cedar Lake Academy, puts it all together while polishing the old car and getting it ready to sell.

The "healing arts"—that's an omnibus term we often use to include all the professions dealing with man's physical restoration. Clark McCall, however, would include many more people than medical scientists as healing artists.

In his article, "The Healing Power of Love" (page 10), he discusses the need of people for other people—loving people, caring people. In his position as chaplain in a community hospital, he has seen where science has limitations that only love can go beyond. Elder McCall knows that anyone who binds the emotional bruises and covers the tatters of another's wounded ego is indeed a practitioner of the "healing arts."

The wise man knew what was needed centuries ago when he wrote, "A merry heart doeth good like a medicine: but a broken spirit drieth the bones" (Prov. 17:22).

ART AND PHOTO CREDITS: Cover, Gert Busch; pp. 17, 18, courtesy of the respective authors.

◆ **Advent Review and Sabbath Herald** ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ◆ 122D YEAR OF CONTINUOUS PUBLICATION

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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.

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.65. When changing address, give both old and new address, allowing 30 to 60 days for change. When writing about your subscription, or requesting change of address, please enclose the address label from one of your current issues. Address all correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012.

A quarterly edition of the Review in Braille is published by the Christian Record Braille Foundation, P.O. Box 6097, Lincoln, Nebraska 68506. Braille Reviews are available free to the blind.

Published by the Seventh-day Adventist Church and printed every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1972, Review and Herald Publishing Association. Volume 149, Number 33.

THE WORD—NOT FEELING

[In part one of this series we found ourselves in the living room at Elmshaven in November, 1908, before the open fireplace with Ralph Mackin and his wife interviewing Ellen G. White concerning their experience in which they felt the Holy Spirit had been bestowed upon them in special power leading to the speaking in tongues, prophesying, et cetera. They had come to the point in their interview where they were discussing Mrs. Mackin's singing under the power of the Holy Spirit.]

Ellen G. White: What place was this that you speak of, where this singing was?

R. Mackin: Mansfield, Ohio, at the camp meeting.

Ellen G. White: Our people—Sabbathkeeping people?

R. Mackin: Yes, our own people.

W. C. White: Was that verse that Mrs. Mackin sang last night extemporaneous or a known hymn? [At the prayer meeting in the sanitarium chapel Brother Mackin had given his testimony in the praise service and was followed by Mrs. Mackin, who sang.]

Mrs. R. Mackin: Oh, that was one of our published hymns. It is in the new *Christ in Song*.

R. Mackin: From hearing that you could scarcely gain an idea of her singing when the words are given to her by the Holy Spirit. The most wonderful thing is when she sings "Glory!" She says when she sings it she seems to be in the presence of Jesus, with the angels. She repeats the word "Glory!" over and over again. She has been tested with the piano, and musicians say it is a freak—the lowness and the highness with which she does it. She cannot do it only as she prays in the Spirit and special power comes upon her.

Mrs. Mackin: We don't have this power, only as we seek Jesus.

R. Mackin: The Lord has given us power, Sister White, to cast out demons. Many people are possessed with demons. I remember a statement you wrote a few years ago that many were possessed with demons as verily as they were in the days of Christ. When we are in a meeting, and these demons are in a meeting,

they may cause people to do queer things. I noticed in the Bible when Jesus was in the Temple that demons at once came out. "Hold thy peace, and come out of him." The Lord instructs us to lay the people down, lest the demons throw them when they come out. We found in the beginning that when we begin to rebuke these demons they oftentimes close the eyes of these people, and will sometimes cause them to bark like a dog, and stick out their tongue; but as we continue to rebuke them, why, the eyes open and they become calm, and the demons—

Now it is through the gift of the Spirit that the Lord tells us when the demons are gone, that they are all gone. One lady in particular had six demons, and she said she just felt them when they came out—it just seemed to pull her in every part of the body.

But our brethren say that they can't be in the last days; but we find that it coincides with just what the Saviour said in the last chapter of Mark, in that great commission: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;" and so on.

Mrs. Mackin: We did not get this all at once, either.

R. Mackin: Read the remaining verses of Mark: "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen." Our experience, so far as we are able to discern, corroborates with the Bible. Here is something that I would like to read [here Brother Mackin read

extracts, including the following, from an article in the *Review and Herald*, by Sister White, published in the issue for April 11, 1899, and entitled, "The Newcastle Camp-Meeting"]:

"During the night of the first Sabbath of the Newcastle meeting, I seemed to be in meeting, presenting the necessity and importance of our receiving the Spirit. This was the burden of my labor—the opening of our hearts to the Holy Spirit."

[No record was made by the stenographer as to the exact place where Brother Mackin began reading this article, and where he ceased reading; but at least a considerable portion was read.]

What Is the Evidence?

R. Mackin: In connection with the receiving of power from on high there is a question, it seems to me, just as pertinent now as in the days of the apostles—What is the evidence? If we receive it, will it not have the same physiological effect on us as it did back there? It can be expected that we shall speak as the Spirit gives us utterance.

Ellen G. White: In the future we shall have special tokens of the influence of the Spirit of God—especially at times when our enemies are the strongest against us. The time will come when we shall see some strange things; but just in what way—whether similar to some of the experiences of the disciples after they received the Holy Spirit following the ascension of Christ—I cannot say.

R. Mackin: We will continually pray to the Lord about this, and ask Him to give you light in regard to it. So I leave you our address, and if you have anything for us after this, we shall be glad to receive it.

W. C. White: You will probably spend a few days here, will you not?

R. Mackin: If the Holy Spirit tells us that our work is done now, we will go; if He tells us to tarry, we will tarry. It leads us. As I have presented this message to different con-

Arthur L. White is secretary of the Ellen G. White Estate.

gregations the Spirit of God has witnessed to it, and many weep, and they say, "Oh, we need power, we need help, and this is the power promised, and let us seek God."

Mrs. Mackin: The real test is love—1 Corinthians 13.

R. Mackin: Satan wants to hinder this work. We are sealed by the Holy Spirit of promise. I present it from *Early Writings* when the angels are about to loose the four winds, Jesus gazes in pity on the remnant, and with uplifted hands cries, "My blood, Father, My blood, My blood, My blood!" He repeats it four times; for His people are still unsealed. He commissions an angel to fly swiftly to the four angels holding the four winds, with the message, "Hold! Hold! Hold! Hold! until the servants of God are sealed in their foreheads." And as I bring these things before the congregation it is the most earnest and devoted ones that it seems to affect, mostly.

Sister White then began talking, and continued for about half an hour. She told incident after incident connected with her early labors shortly after the passing of the time in 1844. Her experiences with unusual forms of error in those days in later years led her to be fearful of anything savoring of a spirit of fanaticism.

As Sister White continued, she told of some who had strange exercisings of the body and of others who were governed largely by their own impressions. Some thought it wrong to work. Still others believed that the righteous dead had been raised to eternal life. A few sought to cultivate a spirit of humility by creeping on the floor, like little children. Some would dance, and sing "Glory, glory, glory, glory, glory, glory," over and over again. Sometimes a person would jump up and down on the floor, with hands uplifted, praising God; and this would be kept up for as long as half an hour at a time.

Among those who took part in these extraordinary forms of fanat-

icism were some who had once been faithful, God-fearing brethren and sisters. The strange exercisings of body and mind were carried to such lengths that in a few places the officers of the law felt compelled to restrain them by casting them into prison. The cause of God was thus brought into disrepute and it took years to outlive the influence that these exhibitions of fanaticism had upon the general public.

Sister White further told of how she was called upon repeatedly to meet this fanaticism squarely and to rebuke it sternly in the name of the Lord. She emphasized the fact that we have a great work to do in the world, that our strength with the people lies in the power that accompanies a clear presentation of the Word of the living God. The law of Jehovah is to be exalted and made honorable; and the various features of the third angel's message are to be plainly outlined before the people that all may have an opportunity to hear the truth for this time and to decide whether to obey God rather than man.

If we as a church were to give place to any form of fanaticism, the minds of unbelievers would be diverted from the living Word to the doings of mortal men, and there would appear more of the human than the divine. Besides, many would be disgusted by that which to their minds seemed unnatural and bordering on the fanatical. Thus the proclamation of the message for this time would be sadly hindered. The Holy Spirit works in a manner that commends itself to the good judgment of the people.

In the midst of Sister White's account of her early experiences with fanaticism Brother Mackin made the following proposal:

R. Mackin: If we would now have the spirit of prayer, and this power would come upon my wife, would you be able to discern whether this was of the Lord or not?

Ellen G. White: I could not tell

you anything about it. But I am telling you these experiences in order that you may know what we have passed through. We tried in every way possible to rid the church of this evil. We declared in the name of the Lord God of Israel that God does not work through His children in a way that brings the truth into disrepute, and that unnecessarily creates deep-seated prejudice and bitter opposition. In our work we must take a straightforward course and seek to reach the people where they are.

Rebuking Fanaticism

R. Mackin: I remember reading very much of this in volume I of *Testimonies for the Church*—your experience in rebuking fanaticism, and of the cause in the East when they set the time, in 1855, I believe.

Ellen G. White: Some would dance up and down, singing, "Glory, glory, glory, glory, glory." Sometimes I would sit still until they got through, and then I would rise and say: This is not the way the Lord works. He does not make impressions in this way. We must direct the minds of the people to the Word as the foundation of our faith.

I was but a mere child at that time; and yet I had to bear my testimony repeatedly against these strange workings. And ever since that time I have sought to be very, very careful lest something of this sort should come in again among our people. Any manifestation of fanaticism takes the mind away from the evidence of truth—the Word itself.

You might take a consistent course, but those who would be influenced by you might take a very inconsistent course, and as a result we should very soon have our hands full of something that would make it almost impossible to give unbelievers the right impression of our message and work. We must go to the people with the solid Word of God; and when they receive that Word, the Holy Spirit may come, but it always comes, as I have stated before, in a way that

commends itself to the judgment of the people. In our speaking, our singing, and in all our spiritual exercises, we are to reveal that calmness and dignity and godly fear that actuates every true child of God.

There is constant danger of allowing something to come into our midst that we may regard as the working of the Holy Spirit, but that in reality is the fruit of a spirit of fanaticism. So long as we allow the enemy of truth to lead us into a wrong way we cannot hope to reach the honest in heart with the third angel's message. We are to be sanctified through obedience to the truth.

I am afraid of anything that would have a tendency to turn the mind away from the solid evidences of the truth as revealed in God's Word. I am afraid of it; I am afraid of it. We must bring our minds within the

bounds of reason, lest the enemy so come in as to set everything in a disorderly way. There are persons of an excitable temperament who are easily led into fanaticism; and should we allow anything to come into our churches that would lead such persons into error we would soon see these errors carried to extreme lengths; and then because of the course of these disorderly elements a stigma would rest upon the whole body of Seventh-day Adventists.

I have been studying how to get some of these early experiences into print again, so that more of our people may be informed; for I have long known that fanaticism will be manifest again, in different ways. We are to strengthen our position by dwelling on the Word, and by avoiding all oddities and strange exercises that some would be very quick

to catch up and practice. If we were to allow confusion to come into our ranks, we could not bind off our work as we should. We are trying to bind it off now, in every way possible.

I thought I must relate these things to you.

R. Mackin: Well, now, that which you have stated does not correspond with our experience. We have been very cautious in this matter, and we find that the experience through which we have passed, and which we have endeavored to outline briefly to you this morning, tallies exactly with the experience of God's servants of old as given in the Word.

Ellen G. White: During the years of Christ's ministry on earth godly women assisted in the work that the Saviour and His disciples were carrying forward. If those who were opposing this work could have found

When You're YOUNG

By Miriam Wood

MIRRORS AND LAWS

Every so often one hears a story that makes such a profound impression on him that he finds himself thinking of it many times. It may not be possible to vouch for the accuracy of the story, but that really makes no great difference, granted that the general outlines are plausible and possible. With this introduction I want to share a story that seems to me to have several important implications for Christian living.

During the early days of the settling of the United States when the push was westward, a family started out in a covered wagon for that Shangri-La of so many imaginations—California. The trip proved to be much more arduous than they had anticipated. Beset by illness and bad luck, they finally had to relinquish their dream. On the dusty central plains of—well, I hadn't better mention a specific State—they managed to construct something resembling a house, using the meager materials at their disposal, such as the wooden portions of their wagon, prairie sod, et cetera. During one of their earlier hazardous river crossings they'd lost most of their possessions, including their one and only mirror, this latter circumstance being a real heartache to the lady of the family. But her husband and four sons didn't mind so much and there were no daughters to share her discomfort.

The struggle for mere existence was all-consuming. Neighbors there were none in the ordinary sense. They were too many arduous miles away for the remaining horse to travel in addition to his full-time job of pulling the plow. They were completely self-contained, with the parents trying to provide for the sons whatever meager education they could muster.

Joey, the youngest, was the bold one—always into something, always attracted by danger, always ready to take a chance. Sometimes people of this temperament live a lifetime unscathed; more often they acquire scars, mute testimonies to their life-style. And so it was with Joey. Running backwards across the yard one autumn day (It's more fun to run backwards!), he tripped and fell into the large bonfire of stumps that had been smoldering all day. As he twisted in unbearable pain his face became literally buried in the hot coals. His anguished screams brought help, but not soon enough.

Lovingly cared for by the rest of the close-knit family, his monstrous burns finally healed. Miraculously his eyesight was

undamaged. But his face was so frightful in its deformity that he hardly resembled a human being.

But not one member of the family ever mentioned his disfigurement. And he had no way of seeing himself. So he continued his work-filled, happy days. The family at last became a little more prosperous, to the point where the husband who'd been saving pennies through the years, was finally able to order, through Wells Fargo, an object that represented the love and understanding he had for his wife.

One fine day, after a grueling overnight ride to the nearest "town," he brought home a little mirror. Speechless with delight, the mother looked at herself for the first time in all those long years. Then they all solemnly took turns, chuckling, sobered, amused, and intrigued.

Joey was last. After one glance he gave a heart-wrenching sob. He whirled to face his family, tears coursing down his scarred cheeks.

"How can you bear to look at me—how have you endured me all these years?" And as his despair reached a new crescendo, he sobbed the final question. "How can you love me?"

Quietly the mother and father put their arms around him until the emotional storm had quieted somewhat. Then his father spoke.

"Joey," he said tenderly, "what you look like doesn't matter. You're our son. Our love will never change. It isn't based on your appearance."

And that's where the story ended. But I keep thinking of it in relation to God's law. Until we look into the mirror of His standard for us, we don't realize the tragic, sinful condition we're in. When realization dawns, then our reaction may well be like Joey's.

"Lord, how can You love me?"

The answer is certain and sure.

"I love you because you're My child. I gave My God-Son to die for you. You will always be My greatly loved child, if you choose to be."

Had it been possible, Joey's earthly parents would have transformed and restored him to his former normalcy. But they couldn't. Our God, though, is not limited. He can, and will, transform every scarred life to one of beauty.

"Though your sins be as scarlet, they shall be as white as snow."

anything out of the regular order in the conduct of these women, it would have closed the work at once. But while women were laboring with Christ and the apostles, the entire work was conducted on so high a plane as to be above the shadow of a suspicion. No occasion for any accusation could be found. The minds of all were directed to the Scriptures rather than to individuals. The truth was proclaimed intelligently, and so plainly that all could understand.

Now I am afraid to have anything of a fanatical nature brought in among our people. There are many, many who must be sanctified; but they are to be sanctified through obedience to the message of truth. I am writing on this subject today. In this message there is a beautiful consistency that appeals to the judgment. We cannot allow excitable elements among us to display themselves in a way that would destroy our influence with those whom we wish to reach with the truth. It took us years to outlive the unfavorable impression that unbelievers gained of Adventists through their knowledge of the strange and wicked workings of fanatical elements among us during the early years of our existence as a separate people.

R. Mackin: Well, now, this that you are giving us, would this be considered testimony under the Spirit, or is it simply counsel—of relating your experience?

Ellen G. White: I am giving you history.

R. Mackin: But you do not say that that applies to our case now, until you have further light on it?

Ellen G. White: I could not say; but it appears to be along that line, as I am afraid of it. It appears to be along that line that I have met again and again.

W. C. White: It is now twelve o'clock. Would you not like to rest before dinner?

Ellen G. White: Well, I could not let you go before I had said what I have said. I would say: Be guarded. Do not let anything appear that savors of fanaticism, and that others would act out. There are some who are eager to make a show, and they will act out whatever you may do—whether it be of the same tenor or not. I have been very careful not to stir up anything like strangeness among our people.

R. Mackin: But it is true that when the Holy Spirit does come, as is stated in your works, that many will turn against it, and declare that it is fanaticism?

Ellen G. White: Of course they

will; and for this reason we ought to be very guarded. It is through the *Word*—not feeling, not excitement—that we want to influence the people to obey the truth. On the platform of God's Word we can stand with safety. The living Word is replete with evidence, and a wonderful power accompanies its proclamation in our world.

R. Mackin: Well, we must not tire you.

Mrs. Mackin: Praise the Lord!

Ellen G. White (rising, and shaking hands): I want the Spirit of the Lord to be with you, and you, and me. We are to be just like God's

little children. The power of His grace must not be misunderstood. We must have it in all meekness and humility and lowliness of mind, that God may make the impression Himself upon the minds of the people. I hope the Lord will bless you and give you a solid foundation, which foundation is the Word of the living God.

And thus the interview ended. But this is not the end of the story. On Thursday night, December 11, a vision was given to Ellen White that clearly defined the Mackin experience. ♦♦

(To be continued)

Fellowship of Prayer

SON AND WIFE BAPTIZED

Several years ago I requested prayer for my son. He and his wife were baptized recently and are actively engaged in the work of the church. We have so much to be thankful for, and we praise the Lord for His goodness to us. Thank you for your interest and prayers.

Please continue to keep our daughter's name on your list. She seems cold and indifferent.—Mrs. N., of California.

DAD JOINS FAMILY

About three years ago I wrote to you requesting prayer that my father would surrender his life to Christ and put away his drinking. Last December he was baptized into the Seventh-day Adventist Church. Thank you very much for an interest in your prayers.

And now I have two more prayer requests: First, for the healing of my mother, who has cancer, and for a problem in my marriage.—Mrs. W., of Colorado.

PRAYERS FOR SONS

A number of years ago I asked you to pray with me for my sons. Approximately two years ago the younger son returned to the church, was baptized, and married a good Christian girl. The older son has not yet returned to the church. He has had a nervous breakdown and is in the hospital, unable to work. Please pray for him and his family. I love them and want to see them all together in the new earth.—Mrs. G., of California.

HOME DIVIDED

Nearly nine years ago I requested prayer for my husband and my son and his family. I am happy to report that my husband was baptized three years later and is now the

first elder of our church. I am requesting prayer again for our son, who has since married. During a series of meetings at our church last winter he was baptized along with his wife, yet it seems as if Satan is working overtime to break up their home. Our son is sincere in trying to live for the Lord, and he says that nothing can make him return to his former life; but his wife has decided to leave the church and wants him to join her. Please pray for them, and for our two sons-in-law, who are not church members.—Mrs. M., of Iowa.

SIGHT FAILING

I had a special prayer request answered through the Fellowship of Prayer some years ago when my husband came into the church. My request now is for our daughter who is blind in one eye and sight is failing in the other. I believe with all my heart that God can heal her.—Mrs. R., of Indiana.

SON RETURNS

I do enjoy the Fellowship of Prayer letters in the REVIEW and wish they were published more often. They are so encouraging. About two years ago I requested prayer for my 16-year-old son. Several months ago he gave his heart to the Lord and is planning to do some kind of lay missionary work. I praise God for his conversion and for the good influence he now has on our family.—Mrs. H., of Oregon.

GRANDDAUGHTER STRAYS

Several years ago I requested prayer for my husband. He has returned to the church and is now a faithful worker. I thank God for answering my prayer.

Now I desire prayer for a granddaughter who has gone astray and has been sentenced by the court.—Mrs. G., of Idaho.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.



WHY GOD CAN'T REACH SKIP

(Continued from cover)

Skip—a plan formed 'way back in eternity. And God, thinking of His plan for Skip, looks down from heaven. He sees Skip going to school, sitting in earliten Sabbath school, playing softball after school. God sees Skip building model cars and laughing. Skip doesn't know God yet—doesn't really know Him—but God knows Skip, and is looking forward to the special relationship He and Skip are going to enjoy once He reaches him by His Holy Spirit, once He is able to show Skip that Christianity is not the dull, joy-killing thing he has somehow gotten the idea it is.

As for getting through to Skip, God has several ways to reach him, several channels through which His Spirit can speak to the heart of an adolescent boy.

Skip's parents, Mr. and Mrs. Henderson, are channels for God's Spirit. They have been Adventists since childhood. Mr. Henderson is lay-activities leader in the local church. Last year he was an elder. The year before that, MV leader. Skip's mother has been a teacher in the primary Sabbath school for ten years. Family worship, Sabbath school attendance, involvement in the church's activities—Mr. and Mrs. Henderson have made these a way of life for Skip. Yes, they are channels through whom God might reach Skip.

Another channel is Elder Wiggins, pastor of the Hendersons' church. Elder Wiggins was converted when he was about Skip's age. He remembers the difference conversion meant during his teen years. And Elder Wiggins consciously plans many of his sermons to reach Skip and others like him.

Mr. Mettler, Skip's eighth-grade teacher, is a channel. So is Miss Chase, the earliten Sabbath school leader. And Chuck Trammell, the Pathfinder director. All these people care deeply as they watch Skip

beginning to act just a little rebellious whenever they mention God—as they see a certain hardening of his attitude toward all things religious.

And now it is Thursday evening—Pathfinder night.

Skip listens as Chuck leads out in a brief devotional. "Fellows and girls," Chuck says, "I haven't been a Christian very long. But knowing Christ is the most tremendous thing that ever happened to me."

Yeah, thinks Skip, it's just like dad said after he walked into Pathfinder meeting when things were a bit wild during crafts that time. Dad said, "Whoever put that Chuck in as Pathfinder leader doesn't know what it takes to lead a bunch of kids. Sure, Chuck is enthusiastic, and likes kids, and is determined to make Christians out of them. And that's fine. But we need a Pathfinder leader who has a little maturity, one who knows something about maintaining discipline—not just one who can preach tidy little sermonets." Well, guess this is just one more tidy little sermonet to endure.

So God isn't able to reach Skip through his Pathfinder leader.

Not Ideal Student

Friday in school Skip is—well, not the ideal student. Not that he does anything really bad. He just doesn't cooperate. He chews gum and whispers and doesn't study until he feels Mr. Mettler's steady stare on him. During the recess ball game he shouts, "You stupid idiot!" at a teammate who strikes out and at another who misses an easy fly. At noon he teases second-grade Timmy until the little boy runs crying to his teacher.

That afternoon while Skip and his classmates are working on an art project Mr. Mettler calls Skip to a quiet corner of the classroom. "Skip," he says, "I'm worried about what you are doing to yourself." Mr. Mettler proceeds to discuss with Skip the life he is leading and the difference that surrendering to Jesus can make.

Skip sits saying little. Sure, Mr. Mettler, he thinks, you might mean well. Why, that's what mom said: "Do you mean to tell me Mr. Mettler really talks about religion in worship, and in Bible class, and in history class, and science, and English, and math? Spending English class talking religion isn't going to hurt you—not with your English grades. But math—you need all the math time you can get! I mean, sure, I want you to have religious training and all that, and I'm sure Mr. Mettler means well, but doesn't he know that preaching all day long isn't the answer?"

Yes, thinks Skip, mom was right. Preaching at me certainly isn't the answer.

He looks up as Mr. Mettler says, "Why don't you give your heart to God?" For a fleeting moment Skip feels something within him almost reach out for a better way. Then he looks down at his fingernails. No, he thinks, I'm not giving in just because he preaches at me.

And God isn't able to reach Skip through his teacher.

The next morning Skip goes to Sabbath school. Not because he likes Sabbath school but because his parents expect him to go.

Yes, he has to go to Sabbath school. But at least he can sit on the back row with Nicky.

One thing about Miss Chase, thinks Skip, at least she doesn't preach at a fellow all the time. And actually her programs aren't all that bad. But imagine putting an old maid in as earliten leader! Dad and mom don't always agree on things, but at least they agreed on that one! You should have heard them at the dinner table the Sabbath the nominating committee gave its report!

"Sometimes I wonder," mom had said, "about nominating committees. I mean, I know they don't have an easy job. But surely—can you imagine putting Marie Chase in as earliten leader?"

"Now, dear," dad had said, "you mustn't be too hard on the nominating committee. You know not many people will accept a job working with the earliten age group. Probably the committee asked half a dozen people to take the job. Miss Chase may have been a last resort. Yes, I agree that earliten need a strong, masculine man, not some weak sister for a leader. But what can a poor nominating committee do?"

Skip sits in the back row and listens as Miss Chase tells a story of how God brought a Christian family in Africa safely through a war that tore their country apart. For a moment he wants that same God to be his Guide.

Then he remembers. This religion business may be O.K. for a weak sister like Miss Chase. But not for a fellow growing into the world of men.

And God can't reach Skip through his Sabbath school leader.

After Sabbath school, Skip goes to church and sits beside his parents. He glances down the program in the church bulletin. Good, he thinks, Elder Wiggins is preaching. That will give me a chance to play the grammar game. Church sure (or rather, surely) is more interesting since mom mentioned Elder Wig-

gins' awful grammar. Wonder how many errors I can catch today?

Skip listens closely to the sermon, keeping score on his fingers as he catches mistakes in Elder Wiggins' grammar. As Elder Wiggins closes his sermon with an appeal, Skip is delighted to catch two mistakes in the appeal itself, bringing the total for the day to 11.

Mom was right, he thinks. Elder Wiggins should go back to grade school and retake seventh-grade English.

And God isn't able to reach Skip through his pastor.

At dinner that day Mrs. Hender-

son says, "Honey, did you see the notice in the church bulletin that William Stone is to be the church school Week of Prayer speaker? Remember Bill Stone from college?"

"Remember him!" says Skip's dad. "How could anybody ever forget Bill, or that talk he gave during Student Week of Prayer? Did you ever in all your life hear anything so emotional?"

"Well, really——" Skip sees mom glance at him, then turn back to dad. "Don't you think emotion has a place in a Week of Prayer?"

"Why, yes—it has its place. But Bill built his whole appeal on noth-

ing but emotion! I don't think that working for a purely emotional response is the way to win people to Christ."

And now it is Friday morning. The Week of Prayer is almost over. Elder Stone asks the students to express their commitment to Christ.

Skip feels his throat muscles tighten, his heartbeat quicken. He wipes his damp hands on his pants legs. This must be what dad meant when he talked about an emotional appeal. Skip listens as Millie, then Doris and Ralph, stand and express their desire to live for Jesus. He rather thought those three would testify. But then Nicky stands—and Skip's mouth drops open. Nicky, his voice husky, tears in his eyes, says, "Today I'm turning my life over to Jesus."

For a moment Skip wants to stand and simply say, "Me, too." But, no; he's not going to give in to any purely emotional appeal.

Elder Stone waits, then quietly asks, "Is there one more who will say a word for his Lord?" And he looks straight at Skip.

Skip is glad, so glad, that dad warned him about Elder Stone's emotional approach. Otherwise he surely would have been taken in, as was Nicky. As it is, he has all he can do to just sit there as Elder Stone pleads with the few remaining students to surrender to God.

And so God is not able to reach Skip through the Week of Prayer speaker.

That afternoon Mr. Henderson meets Elder Stone downtown and asks him whether Skip responded in any way during the Week of Prayer.

That night after Skip has gone to his room Mr. and Mrs. Henderson go to theirs and fall on their knees. "O God," they pray, "why is our Skip so rebellious? We have given him the best training, we've sent him to Sabbath school, to church school, to Pathfinders, and yet he is becoming colder toward religion every day. God, please—do something to reach our boy!" And their voices are choked out by tears.

God in His heaven looks down upon Skip and remembers the plan—the beautiful plan. He and Skip were going to have such good times together. He was going to share with Skip His grace, His love, His companionship. And now——

No, God hasn't given up on Skip. There are still Skip's parents themselves. And Nicky. Through these channels God may reach Skip yet. He will do all He can to answer the anguished appeal of Skip's parents, "God, reach him!"

♦♦

FOR THE YOUNGER SET

Don's Best Vacation—2

By MARYANE MYERS

DON walked along the beach all by himself. He had come to Florida with his parents and expected to have a wonderful time. But this morning Father had work to do, and Mother was busy in the cabin, so he was feeling lonesome.

As he walked along he happened to glance at another cabin. Behind it was a large canvas umbrella. He wondered if anyone was under it. If not, it would be a good place to play. Quietly he walked up and poked his head around an edge.

An elderly man, with a deep suntan and white hair, was sprawled on the sand under its shade.

"Hello!" his friendly voice boomed. "Come under the umbrella and visit with me."

He sat up and shook hands with Don. "My name is Smith."

The boy sank down on the sand. "I'm Don."

The man smiled. "You're a fine boy. What do you want to be when you grow up? A pilot, fireman, or what?"

"A minister!" Don replied. "Like my dad."

The man scratched his white whiskers. "A minister—why?"

"Because I want to tell people that Jesus is coming soon. I want to help them get ready."

Mr. Smith looked surprised. "How can you help people get ready?" he wanted to know.

"By showing them how to give their hearts to Jesus and study the Bible and live good lives," Don said.

The man looked thoughtful for a moment. Then he said: "My mother read the Bible to me when I was a boy. Later I got busy with work. Guess I forgot the things she taught me."

"Would you like to study the Bible with me?" Don surprised himself by asking the man.

His new friend was silent for a few seconds, then nodded. "Why not? We

both have plenty of time it seems."

After their first meeting Don and Mr. Smith had daily Bible studies together.

One afternoon when Don was ready to leave, he said, "My father is beginning some Bible lectures tonight. I wish you'd come and hear him preach."

The old gentleman shrugged. "Can't promise."

"You'd like the sermon tonight—every night. Please try just one," pleaded Don.

"Wouldn't it be all right if I just studied with you?"

The boy shook his head. "I'd like you to meet Dad."

Mr. Smith scratched his whiskers thoughtfully. "Maybe I'll come," he grunted halfheartedly.

That evening Don kept looking over the crowd in the large auditorium where his father was to speak. The music had begun. But he could not see his new friend. He kept wishing that he would come. Then shortly after his dad started talking he saw Mr. Smith come in and sit down. Don had never felt so happy in all his life. He thanked Jesus, then listened quietly while Dad talked of God's great love.

Mr. Smith enjoyed the meeting so much he decided to attend them all. Sabbath morning he went to church with Don and his family.

After the meetings were over and Don's vacation had ended, he shook hands with the elderly man as they parted.

"Hope you'll keep going to Sabbath school and church," Don said.

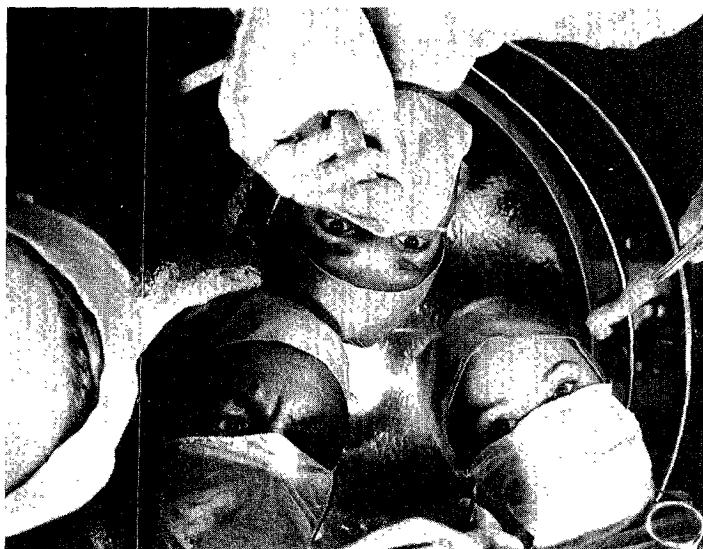
"I'll be there every week," Mr. Smith promised.

All the way home Don felt happy about his new friend's decision.

And the man was happy because a boy was willing to share with him the good news that Jesus is coming again—soon!

(Concluded)

Science can't do everything



The Healing Power of Love

By CLARK B. McCALL

EACH day her life was steadily slipping away. The doctors could find no physical reason. As hospital chaplain I sensed she was suffering from an emotional illness that was slowly extinguishing life's spark.

Mrs. Smith was divorced. Her young son lived with his father in a nearby town. Her married daughter, who lived in a neighboring city, occasionally called but seemed indifferent to her mother's plight.

One day I asked, "Does your son ever come to see you?" Immediately I detected that I had touched a sore spot. With a pained expression she replied, "Surely my son is dead. He would come to see me if he were alive, wouldn't he?"

We began to talk about her son. It was the first subject she had seemed interested in discussing. Could the son hold the key to her struggle for life? Could his love be the medicine that would heal this dying mother?

I promised Mrs. Smith that when she returned home she and I would visit her son. Her improvement during the next few days was amazing.

We didn't tell Bill we were coming, but I watched one afternoon as a husky 15-year-old boy descended the steps of his high school while his mother started up the steps. Then there was a warm embrace I will always remember.

As we drove away I noticed a thrilling transformation. In her reunion with Billy, Mrs. Smith had been healed by love.

Clark B. McCall is pastor of the Kermon, California, church.

"As I look back over the years," says a well-known Christian psychologist, "there is one truth that clearly emerges—the universal need for love." He adds, "Men cannot survive without love. They must have it or perish."

A particular orphanage had an unusually high mortality rate. The children appeared undernourished. A nearby orphanage had a low mortality rate. Its children were radiantly healthy. The health practices in both orphanages seemed excellent. But there was one difference. In the orphanage with the low mortality rate, workers devoted 15 minutes each day to giving the children TLC—tender, loving care. The few moments of affection were as vital as the food that nourished the children's bodies.

The Lost Chord

We live in a world where love is a lost chord in the symphony of most lives. Hostility, selfishness, and fear have driven this supreme virtue from many hearts. Loving one's neighbor often seems an unattainable ideal in man's competitive struggle for survival. Some even within the church ask if genuine Christian charity is possible in our confused civilization.

Reflecting an insight into this dilemma, a professor in a State university said, "Maybe we have lost the ability. Maybe man has passed the stage wherein love is possible. Maybe life will continue to become so terrifyingly complex that man's anxiety about his mere survival will render him too miserly to give of himself in any true relation."

What a tragedy if members of the Adventist Church should become infected by this modern disease of uncaring noninvolvement. Yet it can happen when we realize that man's inhumanity to man is his greatest sin. And the Christian syndrome may well be not so much what we do but what we leave undone.

Alfred Adler, a famous psychiatrist, once stated that from a survey of thousands of cases he concluded that a lack of love was basic to all human failures.

Another authority on the nature of the mind, Erich Fromm, said that whatever symptoms man may reveal, they are all rooted in his inability to love. He stated that the purpose of therapy was to help the patient regain his capacity for compassion.

Ellen White wrote: "Love is the basis of godliness. Whatever the profession, no man has pure love to God unless he has unselfish love for his brother. But we can never come into possession of this spirit by *trying* to love others. What is needed is the love of Christ in the heart. When self is merged in Christ, love springs forth spontaneously. The completeness of Christian character is attained when the impulse to help and bless others springs constantly from within."—*Christ's Object Lessons*, p. 384.

Some years ago a man at the point of despair wondered whether life was worth the effort. He was forsaken by family and friends, burdened down with the weight of worry over debt and the guilt of a life devoted to selfish indulgence.

One day he sought counsel from another whose life had also been filled with heartache and trial, yet had maintained a serene spirit.

The friend suggested, "Every time you are tempted to think that you can't go on, just remind yourself, 'God loves me. God loves me. God loves me!'"

Some weeks later the man awoke with a new sense of peace and purpose in his heart. The realization that God loved him flooded his being.

Yes, God loves you! Not as a unit of protein, but as a distinct person to be cared for.

Never forget, "The relations between God and each soul are as distinct and full as though there were not another soul upon the earth to share His watchcare, not another soul for whom He gave His beloved Son."—*Steps to Christ*, p. 100.

In view of God's special concern, He invites all to cast "all your care upon him; for he careth for you" (1 Peter 5:7).

When I answered the telephone one evening, a woman who refused to identify herself asked, "Chaplain McCall, can you tell me what the Bible says about suicide?"

A Better Way of Escape

I tried to assure my caller that whatever the problem that seemed more than she could bear there was surely a way of escape other than suicide. However, our conversation soon ended with no hint that I had been successful in my persuasion. Pacing and praying, I wondered whether only the millennium would reveal to me the outcome of her struggle. Suddenly the name of a patient who had been in our hospital two years before flashed into my mind. She had undergone her seventh major surgery.

Telephoning her, I felt certain that it was not the same person. The tone of her voice was different. After exchanging the usual pleasantries, I shared my previous conversation.

"How did you know that was I?" she exclaimed.

"I didn't, but God impressed me to call you," I replied.

Across those telephone lines I could almost feel a fresh wave of hope and courage sweep into her troubled heart. For the first time in her life she sensed that she was more than just a statistic amid thousands on our hospital records.

"If God impressed you to call me, then my life must have a meaning after all," she confessed.

Do you feel sometimes that you are but an insignificant speck in a confused and troubled world? Are you among the millions who seem to be unimportant puppets in the cruel hands of fate? Then you may find new hope in the awareness that your life is of priceless value to God.

God says, "I will make a man more precious than fine gold" (Isa. 13:12). The price paid for you can only be understood in a love that God declares to be everlasting. It's not like human affection, which is subject to change.

All the inner hurts, all the frustrations, and all the guilt and fear may be healed by taking time to bask in the warmth of God's compassion. Again we do this by meditation upon His character as revealed in His Word.

An urchin from the slums of New York City was invited to spend a little time with a farm family so that he could see the creation of God for the first time.

Spoil the Fun

He arrived about the time of a church picnic. The members were reluctant to include him because they feared he would spoil the fun. Yet they also feared leaving him at home. He was finally taken to the picnic.

The boys had made a raft and while they were sailing it one of them fell into the water. The people on shore heard his cries and rushed to his rescue, but in the meantime the slum urchin plunged into the water and saved the boy.

It was late in the fall and the weather had turned cold. The rescued boy was quickly wrapped in blankets and smothered with affection. Meanwhile on the edge of the crowd the rescuer shivered without attention.

Finally, someone proposed taking up a collection for the brave boy. The Sunday school superintendent was selected to make the presentation. Walking over to where the boy

was shaking with the cold, he said, "My little man, we want to give this to you as a token of our appreciation."

The young boy looked at the money and then up into the face of the superintendent. Then he said, "I don't want yer money, but if ya want to do somethin' fer me, mister, won't ya please send someone ta love me?"

Most people would not be so honest in expressing their need. However, the same deception that existed in that congregation is in some degree present in many other churches today.

One of our self-delusions as Laodiceans is that we have learned to substitute many other things for genuine love in our relationships within and without the church. It's so easy to substitute etiquette and social clichés for a sincere interest in another's welfare.

The philosopher Mencius said, "To feed men and not to love them is to treat them as if they were barnyard cattle."

It's altogether possible for a church member to be wrapped up in all the external *status quos* of church responsibility and respectability and yet possess a soul destitute of the Christlike compassion that will heal the wounds in lonely, discouraged, neglected, and misunderstood hearts.

It's not difficult to substitute outward conformity to rules for a spiritual devotion born of the heart. Human nature can readily conceive of sinning against two cold tables of stone rather than a warm heart that can be hurt and grieved. A church member may easily substitute religious observances for a full surrender of selfish human nature.

As Jesus looks down upon His remnant people, He would have us remove the deceptive images we have of ourselves. He would say in the patient tones of One who remembers we are dust, "Love one another." ♦♦

The Path to Glory

We can't escape this world, its pain and sorrow,
To reach God's Paradise tomorrow.
We must receive the cross before the crown
If we'd be truly heaven-bound.
The path to glory lies through sword and fire,
Affliction and satanic ire.
It is the way our Lord blazed out for us,
As surely as for Paul and Huss.
Those bloodstained footprints on the sands of time
Have marked the trail to Eden's clime.
To reach the glory of our God
We must endure the way He trod.

By CLIFFORD B. HOWE

Jill's Falcon

By
O. E. TORKELSON

One job seemed logically hers—literature evangelism.

Jill had her driver's license, the '62 Falcon, plenty of territory within 15 miles, the message, and the books.

Jill saw the need. She felt that with God's help she could meet the people, help many of them, and also help herself. However, I could see that she was apprehensive about it. What if she wasn't successful? What about questions she couldn't answer? Would there be car trouble? It would be hot, and it would be more fun to stay home and sew or swim. She knew her dad would foot her college bill somehow. Would it be hard keeping her records and reports?

Jill decided to go canvassing. What a wonderful decision! I thank God for what the colporteur work did for her. She grew up that summer.

Jill learned much about how to trust God. She went the first week or ten days without selling any set—just a few single small books. She complained that she wasn't making enough to pay for the gas!

"Jill," I said, "there are many people wanting to know the meaning of our mixed-up world. If you go to enough homes and talk to enough folk, people will buy those books whether or not you know how to sell them."

Jill, the Salesman

I can still see my 98-pound daughter with her 25-pound brief case getting into the Falcon. Tears pressed their way to the front of her eyes. I saw her brush them away. She started the six-cylinder motor, and away she went down the road for another day of meeting strangers and talking to them about books they didn't want to buy.

But she met one here and there who was interested, who bought, and who told of sisters and cousins who would want the books too. Before many weeks had passed, she was having quite an experience keeping track of call-backs and telephone numbers and addresses of people wanting to see those books.

"I wish I were a family counselor," she blurted out one evening. "As soon as a woman learns that I am a Christian worker she starts telling me about her husband or children or a neighbor."

Jill saw that the world is full of people wanting Christian advice. She realized it would be fun to improve her talents to help those weary of the sin-cursed world. She visited the homes and saw firsthand the results of hasty marriages, liquor, poor home management, lust, and ignorance.

She talked with ministers and teachers and social workers. She saw for herself a career—a career of helping people. She knew why she was going to college.

Jill learned to keep records. She kept track of the orders and hours and down payments and receipts. It wasn't her nature to be so detailed. "Dad, you give me a check for \$37, and I'll give you this money. I must send this amount to the Book and Bible House." Her plan worked beautifully. She needed the business experience. She finished the summer with a \$600 scholarship, which far exceeded what most girls of her age and background could earn in a summer.

Jill enjoyed college. She kept right on with her work of talking to people about their problems and suggesting a Bible solution. She had learned that if she tried long enough to accomplish some good purpose that eventually the situation changed for the good. She had learned the value of working with people who enjoy good things.

Jill found many good friends who loved life as she loved it. Her mother and I enjoyed the friends she brought home. They were wholesome young people who also enjoyed the college community projects of helping underprivileged children nearby.

Jill and one of the young men who also was helping the underprivileged youngsters found it natural to work together. He, too, had been a colporteur. I thought I would choke up as I stood waiting to escort my daughter to the altar, but I didn't. There was nothing to choke up about. She was beaming as she walked down the aisle with her Christmas bouquet. Life looked good to her. Her husband-to-be was a man who loved God and who loved to promote God's love. Everything was meaningful, beautiful, and natural! After he finishes at the Seminary he will work as a minister.

Shortly after they were married they gave back the '62 Falcon and got a better car. Now I am selling it—the car that carried the books and my daughter into the world of meaningful experiences. As I waxed it and cleaned out the trunk, I found a roll of pretty Bible pictures that she planned to give away as premiums.

I shall always have a special place in my heart for the Falcon that kept on running, but especially for literature evangelism. It taught my daughter many things that every young person who wants to be happy and successful must learn one way or another. ♦♦

FALCON '62 with bucket seats, \$125—427-5161." I telephoned the advertisement to the Edmore newspaper. I felt I hardly had a right to sell that car. It seemed like it was really Jill's car.

My daughter Jill was 18 and had received her academy diploma in June. She accepted plans for college as naturally as she thought of being a wife someday. She needed to earn some money, and she didn't want to spend the summer casually. She wanted to do something that would bring experiences. She wanted to do something that would be worth while. She wanted to do something that she could talk about.

There were no openings for a three-month employee in any so-called dignified place—no nursing home, no hospital, no business office.

O. E. Torkelson, an academy principal, is on study leave from the Michigan Conference.

Homemakers' Exchange



My mother has assumed the stereotype of an unpleasant mother-in-law. She nags her married children about the way they run their homes so persistently that my wife and I prefer that she not visit us. When my sister had her baby, she chose her mother-in-law to help, confessing that she couldn't stand her own mother's constant put-downs of her student husband. Is there anything that can be done?

► I think God must have had mothers like yours in mind when he gave us the commandment, "Honor thy father and thy mother." He must have known that we sometimes find it hard to understand and appreciate our parents when we are no longer accountable to them. Perhaps that is why the second "great commandment" as defined by Jesus in Matthew 22:34-40 begins with our love for our father and mother. The law doesn't say that we will honor our parents only until we are married.

Neither does it say that we must yield submission to our parents all of our lives. Parents, we are told (*Patriarchs and Prophets*, page 308) stand in place of God to their children during the earlier years of their lives, but there should come a time when honor means "to give them love and tenderness, to lighten their cares, to guard their reputation, and to succor and comfort them in their old age."

Your mother is obviously finding it hard to adjust to her new role, and she needs the prayers and understanding of you and your sister and your respective mates. You can help "guard . . . [her] reputation" by not dwelling on her being the stereotype of the disagreeable mother-in-law. Pray that your mother will realize that the spirit of the fifth commandment includes the thought that parents should conduct themselves so that they are worthy of the honor and respect of their children (Eph. 6:4, Col. 3:21).

C. L. Wilson

Detroit, Michigan

► Our family has been plagued with this problem for the whole of our marriage. As daughter and wife I tried to play the role of peacemaker between my husband and my mother. But it simply didn't work. I dreaded my mother's visits.

Finally I realized that there was no neutral ground; I had to take sides—with my husband, of course. My husband and I talked it over and prayed about it, and then my mother and I "had it out" when he was not around.

It was a difficult thing to tell my mother, who had been the guiding authority for so many years, that she would not be welcome in my home unless she could learn to behave as a guest. Other guests do not enter our home and insult one or the other of us; they do not find fault with our selection of furnishings; they do not question how we spend our money or the way we choose to live. I asked my mother why she thought she had that right. She pointed out that she was only trying to help, which was exactly the answer I had expected.

I firmly told her that the best way she could help would be never to say anything

Questions for
discussion on this page
are welcome.

to us that she would not say to a friend. And until she felt that she could visit us with that ground rule firmly applied, she would not be welcome.

Mother and I discovered that we had some very basic misunderstandings and we began to talk them out. She had not realized that she was coming between my husband and me. So the talk was good. We hope that on her next visit we will see some changes, but I am prepared to remind her of the ground rule.

I am certain, however, that the children—not the in-laws—of the offending parent have got to be the ones to take the stand, otherwise the problem will simply continue and will probably get worse.

Joyce Steale

Los Angeles, California

► "Mother-in-law trouble" seems to be one of the world's most prevalent illnesses, and unless dealt with firmly tends to become chronic. It is best handled within six months after the first symptoms appear, but proper treatment at any stage can normally prevent a marriage fatality.

When two become "one flesh," they draw around themselves a sacred circle that no one has the right to invade except as a welcome guest. If a mother-in-law insists on intruding as a master sergeant, she should be excluded gently but decidedly from that circle until she is willing to play her proper role.

Don Hawley

Silver Spring, Maryland

► Keep alert and let her talk on. Try to do all the nice things you can for her; compliment her as often as possible. Let her know that you still love her, and occasionally give her small gifts.

Love will lick the world. Don't be sparing of saying Thank you with lots of smiles.

Leta Madison

Orland, California

► Yes. There is something you can do for your mother. By helping others we help ourselves. And you, her son, are the one to do it—not your wife. Say nothing about

your mother's meddling in your home management unless compelled to do so.

Encourage her to help out in the welfare center, in other church work, or with the Red Cross. No doubt she means well, but now that her children are married and have flown the nest, she probably finds surplus time on her hands. She needs other interests and friends of her own age.

Should she refuse your suggestions of helping in some outside activities, then you must stand your ground, and in a kind, gentle manner tell her plainly that you and your wife resent her interference with your home life. Tell her that your wife has her own way of keeping house, and while it may not be perfect, still, as your wife it is her privilege to do her work when and how she desires to do it.

One has to speak up sometimes. But it certainly will pay off in having an unperturbed household to come home to and still retain your mother's love and friendship.

Alice T. Starr

Holland, Michigan

► We have the problem in our family with my mother. I will say it takes more than patience—namely prayer, faith, and hope.

There is no changing older folks. Mothers tend to be overbearing with their sons, and some just carry it too far. My mother is always making snide remarks about the way my shirt may be ironed or the way the mending is done. She may ask if my wife isn't up yet to get my breakfast. If it is too irksome I just ignore the question or remark and go home.

We have found that striking back only makes matters worse. I once had a frank discussion with my mother. Sometimes mothers don't realize what they are doing.

Thomas Doherty

British Columbia, Canada

NEXT QUESTION

My husband has a "big mouth." As a result our friends and sometimes even strangers know everything about our family—including children's grades, our income, and even my dress size. At times it has really caused embarrassment. What can I do?

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

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

Modern Moral: Don't Get Caught—3

HOW TO REACT IN THE TWILIGHT OF HONOR

How is it that cheating and stealing have become big business today, not only among the organized hoodlums, high and low, that have always plagued society but also the college trained and the privileged?

1. Probably the underlying reason is found in the sheer weight of numbers, all vying for an academic degree that is supposed to be the key to all of life's treasures. Believing this myth, many young people throw off all restraints to get it. For a few short years in the 1960's the myth seemed true-to-life—the college degree seemed to be the shortest road to a successful life. The phenomenon of the past eight years, especially in the United States, has been the tidal wave of students that hit college campuses as soon as Federal loans of all kinds made it possible for most anyone to attend college somewhere.

Graduating into a surging economy, the flood of college graduates was quickly absorbed into the working force. Graduates were the objects of high bids by competing companies, and fantastic beginning salaries surpassed the annual income of many of the teachers who prepared the students for graduation. This kind of story was not long in getting through to all students coming up the ladder, nor was it lost on their fathers and mothers. But only a materialistically doped society would believe such a myth; parents, grandparents, and educators kept the pressure on until wave after wave of young people believed that the degree was the shortcut to success.

All the student could see was that *not everybody* could or would get the A's and B's and the eventual degree. His seatmate was his competitor, the teacher was lord of his future—his decision must be influenced favorably, one way or the other. The larger the classes grew, the more impersonal became the grading, until the teacher rarely saw the examinations and papers prepared by the student. Graduate students and even fellow students did the grading. The game of school became a contest of sheer ingenuity and a test of wits as to how to get that favorable grade. The spaces available in the graduate schools were limited, the selection process became intensely traumatic, and the future largely hung on the grades awarded.

The pressure of numbers, the noxious air of the degree myth, and an unusual period of economic expansion launched a unique period in education and created an atmosphere where the morally weak capitulated to the short cut of cheating.

The sad result of believing a myth has come crashing home on many. Many able students with their degrees, in despair are learning the law of supply and demand in the market place. Many others intuitively saw the folly of the materialistic myth and dropped out, rejecting the system that was born in high ideals but fell short in human values.

2. Cheating became commonplace in educational circles because the myth of the degree widened the chasm between grades, morality, and truth itself. The connection between grades and moral values becomes conspicuously absent when good grades become the passport to the "promised land"—the key to everything, whether it be a larger allowance, the use of the family car, more dating privileges, the fawning praise from mother or dad, and who knows what else. The grades, instead of an indication of personal maturation and growing competence, tend

to be considered as means to ends very alien to the world of pursuing truth.

Knowledge thus becomes a means of exchange, a commodity to be bartered, in order to satisfy physical comforts rather than a process whereby wholeness and order are developed in the student's life. The absence of wholeness, the misuse of something made to be good if rightly used—all this is another way of describing the state of lost integrity. Integrity means the state of wholeness. A person has integrity when he is trying to see the whole picture, when he is not misusing something valuable or making an end out of what should be respected as a means to an end. Those who cheat have lost their integrity because they have lost wholeness out of their lives; they have resorted to short cuts that never truly arrive.

3. Another major factor in the widespread openness of cheating is that youth are products, largely, of their own age. Our age has been described often as a "moral twilight." For those uncommitted to Christian values two reactions are possible—perhaps in the same student concurrently.

The traditional social code of Christian ethics is replaced by a situational ethic; even some presumed Christians feel little concern for the traditional law of God that has marked out man's moral boundaries. Situational ethics means that a person may violate one element of the moral code and be very respectful of another. Although he may not smoke, drink, take drugs, or be sexually promiscuous, he would cheat for grades if he thought that some good somehow would be thus realized.

The second reaction to the modern twilight of honor is cynicism and even hostility. In varying degrees many young people are angry at the system of life in general. Thinking that most everything done anywhere is corrupt and competition is always stiff, why not cheat? Is there another way to the top? Rarely does the daily newspaper miss some fresh exposé of cheating found in elected officials in high offices or on the judicial bench or within the plush walls of big business or big labor. The cheater seems to be at work everywhere. The only lesson that seems necessary is to learn well how not to get caught.

The committed Christian, however, knows that his future is not in the hands of greedy, power-hungry men, that cheating is ultimately a self-defeating short cut. He also knows that in a world of self-serving men and women, cheating will always be a common occurrence; he is not surprised or demoralized because others cheat. Integrity, wholeness of view, is still *the means and the end* of the life worth living, even though such commitment may cost him some temporary disadvantage in a world of cheaters.

H. E. D.

(Concluded)

GOD, MAN, AND WORSHIP

Men have found and worshiped God under every conceivable circumstance and in every conceivable place—high in the mountains, deep in the sea, in desert and jungle, in cavern and cathedral, in prison and palace.

In his worship man sometimes needs to be alone. He needs the intimate communication with God that often only quiet solitude can bring. The Christian who does not have his hours alone with God in meditation and silent communication is lacking an essential element in his experience, and is spiritually much the weaker and poorer for it.

But man also needs at times to be with others in his worship. He needs the fellowship of the church family. There is a growing, a developing, a balancing of one's spiritual life that comes only as the Christian unites in a common fellowship with others who believe and feel as he does about God.

During our years as a pastor we had opportunity to visit a few Christians who did not think it necessary to attend church regularly. We found that their attitudes and their religious ideas and beliefs were unbalanced. We believe that their failure to fellowship with others in worship was in part responsible for this social and spiritual imbalance.

Spirituality and Togetherness

Assembling together is certainly necessary, even to retain one's Christian experience. Separately, embers die out; together, they blaze.

"We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His Word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by their sancti-

fying influence, and we decline in spirituality."—*Steps to Christ*, p. 101. "Never entertain the thought that you can be Christians and yet withdraw within yourselves. Each one is a part of the great web of humanity, and the nature and quality of your experience will be largely determined by the experiences of those with whom you associate. . . . Then let us not forsake the assembling of ourselves together, as the manner of some is; but exhort one another; and so much the more, as we see the day approaching."—*Testimonies*, vol. 7, p. 190.

Linked with our assembling together is the idea of learning to witness. The genuine Christian does not go to church merely to benefit himself. He goes that he may get something by which he can bless and teach others. And, of course, in order to teach, he must be taught. In order to heal others spiritually, we must ourselves be healed.

Part of the purpose of the Sabbath school and church service is to give this training, and to bring this healing to those who attend, so that they may teach others and cooperate with God in their spiritual healing.

T. A. D.

(To be continued)

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.]

FALLS INTO PLACE

I am a 16-year-old baptized church member. I have been looking through back issues of the REVIEW, and it bothers me to see in the Letters column and in other places, statements by our people who are concerned about such things as hair length, dress length, and REVIEW covers.

Shouldn't we be concerned about more important things, such as judgment, mercy, and faith. I sincerely believe that until we are truly converted and learn to show Jesus' love more instead of being concerned about superficial matters, we will not be ready for heaven and Jesus will not come.

We need to go to Jesus and learn of His meek and lowly spirit (Matt. 11:28-30). Then everything else will fall into place.

CAROL JAY TANNER

Daus, Tennessee

RACIAL INTERMARRIAGE

It seemed strange to me that in discussing the question in Homemakers' Exchange [June 15] regarding dating between boys and girls of differing races and cultures, no one referred to the statements in *Selected Messages*, book 2, pages 343, 344. While the question asked does not refer to marriage between races, specifically, dating certainly in many cases leads to marriage.

Referring to the question of intermarriage, Ellen White said, "The light given me of the Lord was that this step should not be taken; for it is sure to create controversy and confusion."—*Ibid.*

VIRLE R. NEALL

East Randolph, New York

AVERSION THERAPY RE-EXAMINED

I was surprised, to say the least, to read in the Andrews University section of Brief News [May 25] that a psychology professor is using a new approach called aversion therapy to help people stop smoking.

First, this is not a new approach. This approach to behavior management has been around since the 1920's and 1930's.

Second, it was stated that the therapy will be in the form of mild electric shock to the fingers. However, the fingers do not cause smoking behavior, it is the learned desire. Thus, it would be more advantageous to deal with this directly.

Third, even Prof. B. F. Skinner of Harvard University, who is the foremost proponent of the behavioristic approach, has rejected negative reinforcement of the punishment type as a viable means of behavior control. Punishment techniques have been shown to induce many reactions such as anxiety, fear, and lethargy, which effectively block any further progress of the experiment. It would be better to withhold positive reinforcement upon undesirable behavior and administer positive reinforcement contingent upon desirable behavior.

Finally, the behavioristic approach to behavior control is inconsistent with the principles concerning the nature of man derived from the Bible and the writings of Mrs. White. The philosophy of behaviorism holds that man is what his environment makes him. Thus all personal responsibility for morality is shed onto the environment. Also, adherence to behavioristic psychology necessitates disbelief in a *free will* and, ultimately, disbelief in God.

ANDREW LEONIE III

Macomb, Illinois

AFTER 22 YEARS

After 22 years of being a baptized member of the church I just realized that I've never written to express how I feel about the REVIEW, though I've thought to do it many times.

Thank you for keeping it the spiritual paper that it has always been.

It provides so much food for this sometimes weary soul and has oftentimes added just the right supplement to my spiritual diet to keep me from developing malnutrition or at least deficiencies.

Continue to give us the present truth through inspiration, correction, and guidance.

BETTY KOSSICK

Canal Fulton, Ohio

RURAL JUNIOR ACADEMIES

There may be some parents who do not think their children are mature enough to leave home at age 14 and who wish to move from larger populated areas to the country. For these parents rural ten-grade church schools are the answer. For example, Bourbon, Missouri, with a population of less than 1,000, has a ten-grade church school staffed with one part-time and three full-time teachers. Not many parents know that rural schools like this exist or where to find them. Perhaps the Education Department of the General Conference could make available a list of rural areas that have ten-grade church schools.

MRS. JOHN DODD

Bourbon, Missouri

GREEN LIGHT OF SUBMISSION

"Sin on the Moon" [March 23] strengthened my determination to not let my stubborn will at any time prevent Jesus from eradicating sin from my life. Heaven will provide "the doing" if we will provide "the letting." God is waiting for us to flash a continuous undistorted green light of submission to His will. When He sees this light in its clearest hue, He will see to it that MISSION '72 will be right on target. If MISSION '72 does not hit dead center, the reason will be that God has not seen enough of the green light He rightfully expects to see.

EDWARD DIRKSEN

Lucerne Valley, California

The Adventist Mission to the Chinese in the Far Eastern Division

By JOSELITO COO

Although the Seventh-day Adventist Church's ministry in the Far Eastern Division is restricted in certain areas because of political conditions, nevertheless it eagerly reaches out into every free country that lies within the geographical boundaries of the East and Southeast Asian territory.

However, in spite of the burgeoning progress and continued expansion of our work, by and large we have overlooked one important segment. This is a people who, although they live within the geographical borders of our division territory and are not politically confined, and are therefore not beyond our reach, have been more or less overlooked, albeit unintentionally. They are the 21 million overseas Chinese who live among us. They are a veritable nation without a homeland, except Southeast Asia itself, and without a unified government except the different forms of government

Joselito Coo is in the department of religion, Philippine Union College.

in the various countries where they reside.

Of the nine union missions and one detached mission of the Far Eastern Division, only the South China Island Union and Southeast Asia Union missions, so far as I know, provide any systematic and organized ministry for these "remarkably resilient, industrious people," as a recent magazine article described them. The same article, while mildly apologizing in its concluding summary for the maintenance of closed ethnic ties by the Chinese of Southeast Asia, nevertheless submits that they have proved themselves to be both "loyal citizens" and "tremendous stimulants" to the region's economy. "And it's hard to see," the article offers as a finale, "how Southeast Asia could do without them."

The point of the present article is: It's hard to see how the Seventh-day Adventist Church in the Far Eastern Division can continue without doing more for them. Yet, save for the exceptions already mentioned, we have not

worked systematically to win them to the Advent truth. The conversion of a Chinese in our union missions, except in the South China Island Union Mission and Southeast Asia Union Mission, comes more by accident than by serious intent.

Take, for example, the work among the overseas Chinese living in the Philippines. The lone Seventh-day Adventist Chinese church, organized by Tan Nai Se, a worker who came with his family from the mainland in 1934, today stands at a shaky membership of 14. From the time he left the care of the faithful group of believers to a Chinese colporteur, who was also doubling as a hospital chaplain, the tiny church has not enjoyed the luxury of a full-time pastor. A succession of Filipino pastors who served them from time to time, with an inevitably high turnover rate, did what they could to serve the flock's spiritual needs despite the serious handicap of language and culture differences. Occasionally one or two overseas Chinese students from Southeast Asia Union come to finish their degrees at Philippine Union College and take enough interest to use precious time from their tight school schedules to assist in the Sabbath services. They offer temporary relief but no permanent cure.

The pertinent question is, How long shall we leave the evangelization of our overseas Chinese brethren to mere happenstance?

Chinese Generosity

We lose much by denying them a just measure of our attention and interest. Looking at it merely from a financial point of view, we lose much by not benefiting from their economic affluence. And what about their intellectual and spiritual resources? One need but go into any one of our five Adventist hospitals in the Philippines and look at the plaques hung on the walls of the medical units to notice the number of Chinese surnames crowding the list of donors. I am sure the same can be suggested for the other hospitals and institutions we operate in Southeast Asia.

I think this phenomenon cannot be cited as merely accidental because Dr. Harry Miller happened to be the chief solicitor. The overseas Chinese are a numerical minority everywhere except in Singapore and Hong Kong. They are also so often harassed with all sorts of business strictures and day-to-day political pressures that when approached for donations they complain of myriad ills and countless intimidations. Nevertheless, they give even during Ingathering usually many times more than their national counterparts donate. With this in mind, think of the tithes and mission offerings Adventist Chinese would contribute.

I believe it is time Seventh-day Adventists awoken to the realization that we stand to gain by promoting a better guided and more concerted approach to win these Chinese to the Advent truth. Can we long afford to deny them their spiritual food? We look misty-

REACHING THE CHINESE OF SOUTHEAST ASIA

The presence of many Chinese in every Oriental country, and particularly in the countries of Southeast Asia, is an ethnic phenomenon. Many of them are second- and third-generation residents who consider themselves citizens of the countries where they reside. Nevertheless, they form a distinct cultural group that never loses its ties with the language, traditions, and religious backgrounds of China.

These overseas Chinese present a unique challenge to the work of Seventh-day Adventists. The accompanying article is both an eloquent description of this challenge and an appeal for increased effort to find solutions to the problems involved.

Some progress has been made. We have flourishing Chinese churches in many cities of Southeast Asia. In other areas, such as Indonesia, a large number of our churches have chosen Chinese members for positions of leadership and influence.

But much more must be done. Our colleges in Singapore, Hong Kong, and Taipei must be strengthened so that they can turn out a steady stream of well-trained Chinese workers. We must also discover some way to hold them in the Orient and to encourage them to work for their own people. Since the overseas Chinese have backgrounds in various parts of China, the Christian worker who seeks to reach them must speak the dialect they understand.

Certainly God has a way in His plan for giving the gospel to these many millions of people. We know our members around the world will join us in praying for wisdom and skill in finding solutions to our problems to reach these Chinese and to discover the methods that will be successful.

PAUL H. ELDRIDGE
President, Far Eastern Division

eyed at the closed borders of mainland China, praying that current diplomatic overtures might open her big doors for the long-hoped-for evangelization of the Chinese and the possible re-establishment of our institutions in their homeland. But when the opportunity arrives will we be able to plunge headlong into such a bold venture simply by drawing from whatever trained workers the combined South China Island and Southeast Asia Union missions can muster? Of course, we can send American, European, Australian, Filipino, Indonesian, Korean, and Japanese missionaries.

But our people in these latter countries are not now supporting any systematic and organized witness for the Chinese who live in their midst. Could they intelligently and successfully evangelize those who reside on the mainland?

The more reasonable approach—and the most practical—is to get workers from among the ranks of the overseas Chinese brothers who are not of our spiritual fellowship but who, once won, would provide an intelligent and capable work force that could readily strike with a formidable show of manpower when the hour comes. Of course, they can already serve us even now anywhere in the Far Eastern Division.

A Suggested Approach

Since our leaders in the various unions in the division have apparently noted that such an enormous enterprise to win these Chinese, if pursued separately, could prove impractical and expensive, one possible solution would be for the division to set up a specialized agency. Such an agency could be given the status of a detached mission or a regional department. Or the South China Island Union Mission and Southeast Asia Union Mission could join forces in this work, since they already have the necessary equipment and agree on a common policy.

To date, the few Chinese converts we have made in the Far Eastern Division by happenstance and the mercies of God are gradually moving to the countries of the West. These are children of affluent parents who have been reared in their respective adopted countries, but who are presently seeking opportunities abroad, for they have not found sufficient opportunities and goals here to give them reason to remain.

Adventist Chinese workers who remain find themselves laboring alongside national leaders whose natural burden is the promotion of the work among fellow nationals. Hence, the overseas Chinese worker is, with all his spiritual, intellectual, and financial resources, funneled into national goals. Occasionally he meets another overseas Chinese whose acquaintance momentarily brightens the spark of hope that somehow, someday, they both might devote their God-given talents to bring their own people, whether the ones overseas or those on the mainland, to the saving knowledge of Jesus Christ and to the hope of our Lord's soon return.

LUXEMBOURG:

Work Advances Amid Difficulties

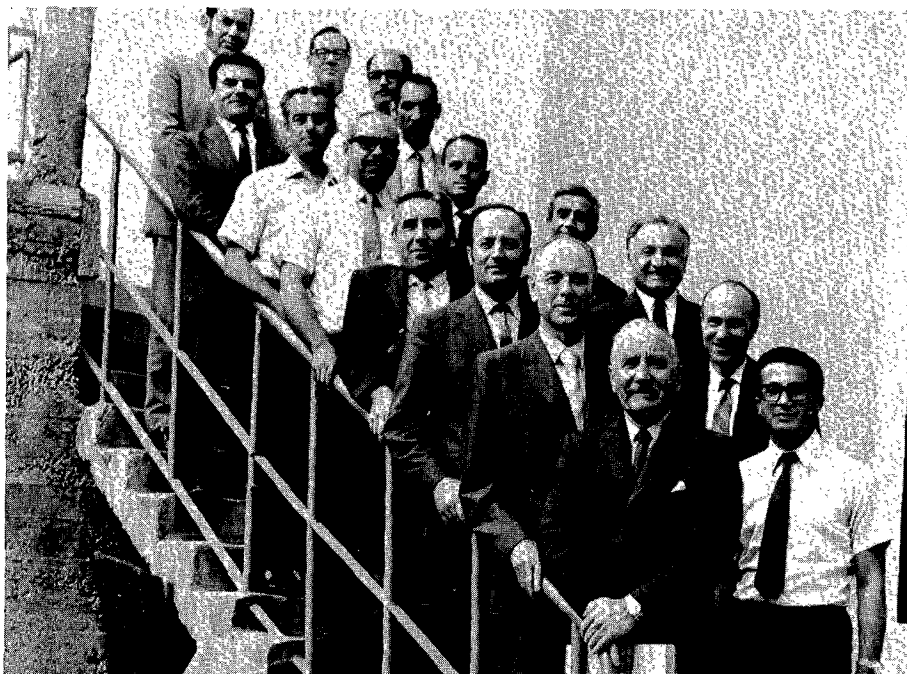
Bordered by France, Belgium, and Germany lies peaceful Luxembourg with its 338,500 inhabitants—the gateway to Europe for many tourists annually.

The Adventist work entered Luxembourg in 1924 when Charles Kamm, a minister from Alsace, eastern France, was assigned here to work under the direction of the Belgian Conference. A small group of converts were baptized in 1926 and others later, but the new

members were never organized into a church.

Over the years evangelistic work has been difficult in this predominantly Roman Catholic land. Lay members have tried to hold meetings but permission has not been granted. Colporteur work is also forbidden as well as other forms of religious dissemination that are not Roman Catholic.

In 1971 after a five-year term of service in the Cameroon we were assigned to Luxembourg as its first permanently based workers. In our first public meetings eight non-Adventists attended, with six continuing until the last night.



Middle East Union Holds First Public Relations Seminar

The Middle East Union Conference held its first public relations seminar for their conference leaders May 22 to June 2 in Beirut, Lebanon.

Headed by Robert Darnell, president of the union, in cooperation with officers of the Afro-Mideast Division, the seminar attracted 20 participants from the staffs of the Afro-Mideast Division, the Middle East Union, Middle East College, and the Lebanon Section of the Middle East Union.

Guest speakers included M. E. Lind, president of the Afro-Mideast Division; Mrs. Maxwell, an independent public relations consultant from Beirut; the editor of the English-language newspaper of Beirut; O. Chr. Bjerkan, president of Middle East College; Ignatius Yacoub, academic dean of Middle East College; Dr. Darnell; R. D. Pifer, president of East Mediterranean field; and Marvin H. Reeder, associate secretary of the General Conference Bureau of Public Relations.

The focus of the seminar was on the basic principles of public relations and ways of adapting them to cultures of the Middle East. Study was given to the theory of public relations, but much of the time was devoted to practical how-to-do-it studies.

Participating in the seminar were (left row, from bottom): M. E. Lind; Marvin H. Reeder; I. Yacoub; R. Issa, treasurer, Middle East Union; A. Gayed, pastor, Bawshriya church; P. Srour, director, Voice of Prophecy School, Middle East Union; and G. Khoury, department secretary, Middle East Union; (right row) S. Aboujauda, departmental secretary, Middle East Union; Robert Darnell; M. Nazirian, secretary, Middle East Union; S. Majeed, evangelist, Middle East evangelistic team; R. D. Pifer, president, East Mediterranean Field; H. Banna, accountant, Middle East Union; M. Benzatyian, evangelist, Middle East evangelistic team; K. Oster, director, Middle East evangelistic team; B. Ghazal, treasurer, Middle East Press.

MARVIN H. REEDER

Associate Secretary

GC Bureau of Public Relations

We turned to a more direct approach in reaching people with the Bible-in-Every-Home program. We cannot sell religious literature, but we can lend it or give it away.

We have a membership of 18, but we are without a convenient room for our Sabbath meetings. Each Sabbath we conduct worship services in the Hotel International. However, the room rented to us is also a restaurant. Occasionally a waiter rushes in to prepare the tables while we are praying or singing. At times we are told on Friday afternoon that the restaurant will be used for other purposes, and our arrangements are canceled.

The Lord has a plan for the honest-hearted people in Luxembourg, and our little church wants to be His instrument of grace wherever He leads.

M. D. COOLS
Pastor-Evangelist

ONTARIO:

Public Instruction for Meatless Meals Given

Since December, 1971, the North York Branson Hospital Dietetic Services has conducted vegetarian nutrition work-



An audience of 235 people, 95 per cent non-Adventist, is shown with Dr. M. M. Abbott who spoke at a nutrition class.

shops for dietitians, food directors, and the general public in the Toronto area.

For the latest general public workshop, slogans and posters were placed in strategic places of the hospital area. The beginning attendance was 142, 95 per cent of whom were non-Adventists. Each night more people attended, and the course ended with an attendance of nearly 300 non-Adventists.

Printed information, demonstrations, and teaching were crowded into the four-night course. Among those attending were restaurant owners, dietitians from several hospitals, high school home economics teachers, physicians' wives, businessmen, a health-food-store owner, a representative from the Vegetarian Society, and wives and mothers searching for facts, methods, and means to provide their families with healthful well-balanced meals.

This course is a new venture in that the approach is based on teaching nutrition rather than conducting the usual cooking class.

The response has been outstanding. Requests are coming in for further courses. There has been numerous telephone calls almost every day from people who have participated in these courses. They exclaim, "We have changed our way of eating. We appreciate this different way of eating. Our health is better, and we believe that this knowledge is beneficial. We would appreciate having more of this type of instruction."

ELSIE SOKOL
*Food Services Director
North York Branson Hospital*

CALIFORNIA:

Faith for Today Relocates in Temporary Quarters

Faith for Today has moved from New York to a temporary location at 1000 Lawrence Drive, Newbury Park, California, just a few hundred yards from Newbury Park Academy. The various departments, although some are crowded, are now established and endeavoring to keep pace with the ever-increasing flow of work.

The filming department, first to move to the West Coast, is presently filming an array of telecasts for the new season, which begins in October. This department has utilized the wealth of technical knowledge available in the Los Angeles area. It is now able to film on a year-round basis, without costly weather delays. A film studio is being constructed in the rear of the Lawrence Drive building.

Because of lack of space, the printing department had to be located in Oxnard, about 17 miles northwest of the main offices. However, all of the quarters are

on a temporary basis until new facilities are constructed on a nearby recently-purchased 19-acre parcel of land. It is expected they will be completed within two years.

DONALD W. MCKAY
*Associate Director
PR Department, Faith for Today*



Associate Review Editor Receives Doctorate

Richard Hammill, president of Andrews University, confers for the university, an honorary Doctor of Divinity degree on Don F. Neufeld, an associate editor of the *Review and Herald*. Rear, is Ethel Young, associate secretary of the General Conference Department of Education, who was given an honorary Doctor of Humane Letters degree by the university.

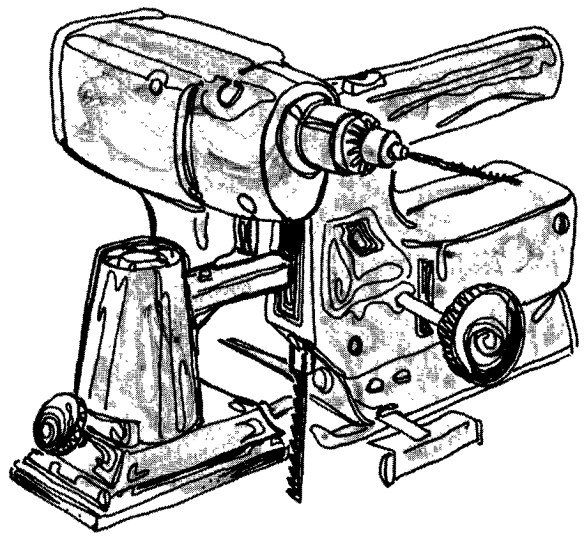
OPAL YOUNG
*PR Officer
Andrews University*



Finnish Bookmen Meet for Institute

Seventy-five Finnish literature evangelists met recently in the town of Jyväskylä, central Finland, for their annual institute. Unto Hongisto, publishing secretary of the Finland Union, reports that the publishing leaders and the literature evangelists in Finland have laid plans for placing an increased number of Adventist books and magazines in Finnish homes.

D. A. MC ADAMS
GC Publishing Department Secretary



Power Tools for Mission '72

Evangelism Handbook is the most complete manual published by the church on how to conduct an evangelistic series.

Written for both the beginner and the experienced church worker, this handbook outlines step by step how to organize, conduct, and follow up a series.

Laymen who want to participate actively in MISSION '72 (and '73, et cetera) will find the ideas and techniques suggested in this manual valuable. Principles are outlined that will enable any church congregation to conduct successful meetings.

Experienced evangelists will appreciate the sections dealing with specific problems such as finances, advertising, sermon illustrations, and hard-to-reach people.

These are your tools for successful evangelism.

Evangelism Handbook

Raymond H. Woolsey \$3.95 each

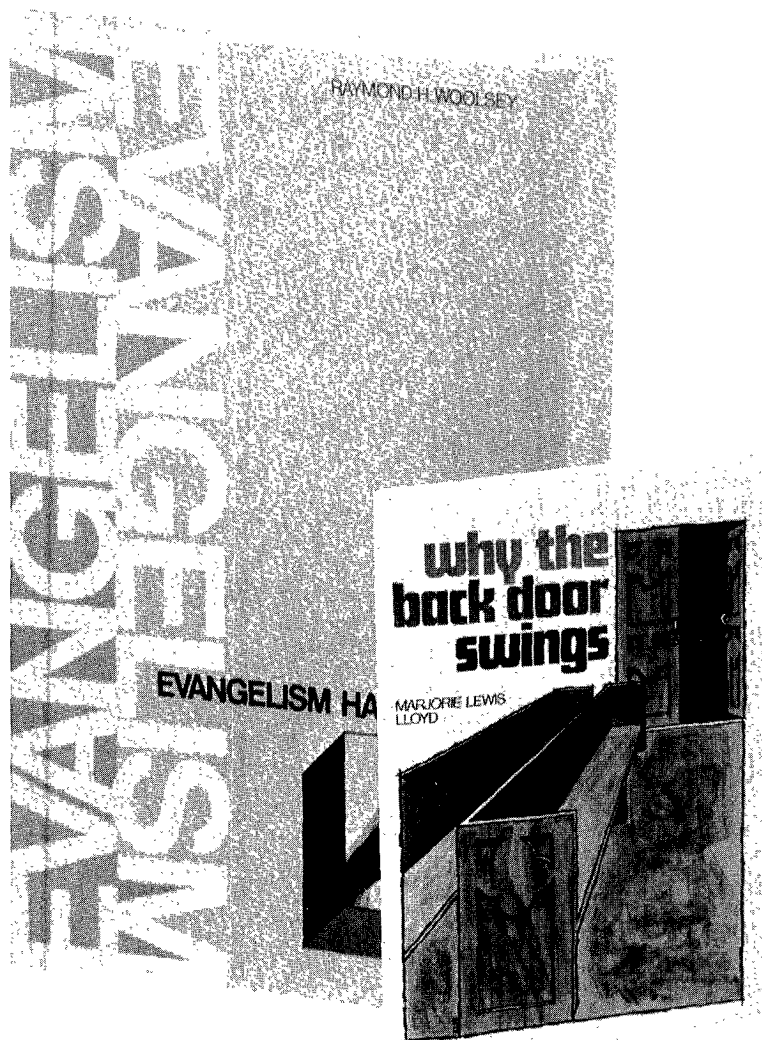
Why the Back Door Swings

Marjorie Lewis Lloyd 50 cents each

People come to Christ because of deep conviction, but later they may slip away from His church. *Why the Back Door Swings* shows how men can slip away and how they can return. Only Christ is able to keep man's faith alive.

ORDER FROM YOUR BOOK AND BIBLE HOUSE

For postage add 25 cents for the first book and 10 cents for each additional book. Include State tax where required. Prices are subject to change without notice.



World Divisions

AUSTRALASIAN DIVISION

✦ Because of a shift in emphasis from sea to air travel in our union mission fields, the Adventist Marine Maintenance Service at Rugen Harbour, New Britain, is to be discontinued. Our diminished mission fleet will in the future receive their service maintenance at slipways owned by other organizations.

✦ K. J. Gray, currently serving as president of the Cook Islands Mission in the Central Pacific Union, will be retiring on October 1 after 40 years of service, 36 of which have been spent in our island mission fields. The president-elect for the Cook Islands Mission is George C. Porter, at present a district director in the Fiji Mission.

M. G. TOWNEND, *Correspondent*

EURO-AFRICA DIVISION

✦ In the German Democratic Republic, 30 per cent of Bible-course graduates later become baptized members of the church. No expensive propaganda is used to advertise the courses, for all contacts are made individually.

✦ The African Seminary at Nanga Eboko, Cameroon, graduated 14 Bible instructors and seven ministers. These 21 represented the countries of Cameroon, Equatorial Guinea, Senegal, and Zaire.

✦ A new chapel, with auxiliary rooms for Sabbath school and Dorcas, was dedicated at Dammarie-les-Lys, near Paris, to serve the needs of the Adventist community at and near the French Publishing House. The opening of this new place of worship coincided with the fiftieth anniversary of the establishment of our printing press in France.

✦ From the French Adventist Seminary in Collonges one graduate is doing further study, whereas the remaining 23 will be taking up ministerial duties in Italy, France, Belgium, Yugoslavia, and Spain.

EDWARD E. WHITE, *Correspondent*

INTER-AMERICAN DIVISION

✦ On Sunday, July 2, a new church was dedicated at Rivière Salée, Martinique. The mayor of the town cut the ribbon and made a speech of appreciation for the work our church is doing. G. M. Ellstrom, president of Franco-Haitian Union, preached the sermon, and the dedication prayer was offered by E. Berle.

✦ As a result of EVANGELISM '72, during the weekend of June 17 and 18 7,484 persons were baptized in Inter-America, and during the first six months of the year 23,070 joined the church. This number almost doubles that of the same period last year.

L. MARCEL ABEL, *Correspondent*

TRANS-AFRICA DIVISION

✦ The first Seventh-day Adventist operated vegetarian restaurant in the Republic of South Africa was recently opened in the fast-growing suburb of Claremont, Cape Town. The business is being financed and run by the B. Mattison family as an independently operated business.

✦ George Wilson, the new publishing secretary of the South-East Africa Union, has already conducted a union publishing department institute and led out in assisting local colporteurs with helpful suggestions.

✦ The Sedaven High School in the Transvaal, South Africa, is celebrating its twenty-first birthday this year. Many of its graduates have gone to Helderberg College and eventually into positions of leadership in various capacities throughout the Trans-Africa Division. W. du Plessis, the retiring principal, is being replaced by H. F. Steenberg, recently returned from Andrews University.

DESMOND B. HILLS, *Correspondent*

Atlantic Union

✦ Mrs. Harry Enfujian, of Stoneham, Massachusetts, was selected as the Volunteer of the Year recently at the New England Memorial Hospital. Mrs. Enfujian received this honor on the basis of her active participation, her efficiency and dependability, and her pleasant personality and appearance. She was presented with a ten-inch silver Revere bowl, inscribed with her name, the occasion, and the date she was named Volunteer of the Year.

✦ Walter Kloss, director of the Five-Day Plan to Stop Smoking clinic at the New England Memorial Hospital, Stoneham, Massachusetts, recently helped to conduct a clinic in Taunton, Massachusetts. Sixty-four persons attended the Five-Day Plan, and 55 per cent of them quit smoking.

✦ Twenty-five graduates successfully completed the Family Bible Plan program held at the Calvary church in Bridgeport, Connecticut. Henry Wilson, church lay activities leader, led out in this program. So successful was the course that several relatives and friends who attended the graduation ceremony expressed a desire to participate in the next program.

✦ Every Sunday morning, Mary Martin and Corrine Sharpe of the Gordon Heights, New York, church conduct a branch Sabbath school. Mary Martin makes several trips in her car to pick up all the children who attend. Though the school has been in operation only three months, the attendance has grown to 30. Fifteen of these youngsters now attend Sabbath school at Gordon Heights.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Recent baptisms, as the result of MISSION '72 in the Maritime Conference, have taken place at Moncton, New Glasgow, Centerville, Dartmouth, Digby, and North Sydney. When Jesse O. Gibson, of the General Conference, himself a rock hound, held meetings in Digby, Nova Scotia, he visited all the rock hounds of the city. As a result, an 86-year-old man, a rock hound who had never heard of Seventh-day Adventists, has come into the church by profession of faith.

✦ Commencement exercises for the Branson Hospital School of Nursing were conducted July 28-30. Speakers for the weekend were: J. Corban, consecration service; Herbert E. Douglass, baccalaureate; and George Akers, commencement.

THEDA KUESTER, *Correspondent*

Central Union

✦ Six PR secretaries given recognition at the camp meeting were: Mrs. Hazel Austin, of the Cedaredge-Paonia-Delta district in Colorado; Mrs. Glenn Gryte, of Boulder; Dale Luke, of Grand Junction; Ida Metz, of Monte Vista; Mrs. Eleanor Nelson, of Campion; and Mrs. Mavis Beckner, of Loveland.

✦ At the annual summer rally for Kansas literature evangelists on July 7-9, Paul L. Jensen, publishing department secretary, reported \$150,000 in sales, with an 18 per cent increase over last year.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Twenty-five church, school, and parsonage buildings are under construction in Chesapeake.

✦ Jack P. Schleenbaker, administrator of Reading Institute of Rehabilitation, in Pennsylvania, was recently elected a member of the American Academy of Medical Administrators. This honor is conferred upon those whose special qualifications in medical administration merit such recognition. The organization is an independent professional society dedicated to the advancement of medical administration.

✦ Fourteen people were recently baptized by Reginald N. Shires for the Reading Hampden and Fleetwood, Pennsylvania, churches as a result of Reach Out for Life meetings.

✦ Members of the First church, Washington, D.C., recently conducted a Five-Day Plan to Stop Smoking at Howard University's Founders Library. The pro-

gram was directed by Lennox Westney, M.D., temperance secretary for the church, assisted by three physicians and four psychologists. Out of the 32 who registered for the course, 15 attended the complete series and pledged to stop.

✦ Eighteen thousand dollars has been given and pledged for Mountain View Conference laymen's evangelism, a sum that will support the evangelism program and a new lay pastor for one year.

✦ Nancy Thomas, a Williamstown, West Virginia, layman, has been appointed public relations secretary for the Mountain View Conference.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ More than 125 pupils attended the two-week Vacation Bible School held in Madison, Wisconsin. About 75 of the children were from non-Adventist homes, and many of them had attended in previous years.

✦ To date, 50 baptisms have resulted from the joint campaign sponsored by the Gary Glen Park, Valparaiso, Hammond, and Gary Spanish churches in Indiana.

✦ Hinsdale Sanitarium and Hospital recently completed its first summer session of the Five-Day Plan to Stop Smoking. The seventieth session held in the Chicago area was attended by more than 200 people each evening. According to Steve Lehman, director of the hospital's health-education department, an unusually large number of young people attended the meetings.

✦ James T. Richardson, Jr., is the new director of social services at Battle Creek Sanitarium Hospital. A 1970 graduate of Southern Missionary College, Richardson completed his Master's degree at Florida State University. Mrs. Richardson is the hospital's new home-care coordinator.

✦ A rating of superior or above was recently given to 46 of Michigan's 59 welfare centers inspected during the conference's regular biennial inspection tour. Fourteen of the centers earned more than 200 of a possible 220 points listed in the General Conference inspection booklet and were rated as model centers. Twenty more centers were judged as excellent, 12 as superior.

✦ Students of Wilson Junior Academy in Michigan recently raised \$220 for school equipment as a result of a walkathon. Fifth- through eighth-graders walked ten miles from the school to the State forest campground.

✦ Responding to numerous requests from motel managers, members of the Burlington, Michigan, church are active in placing *Your Bible and You* in local motels.

GORDON ENGEN, *Correspondent*

Northern Union

✦ Four people were baptized at the close of meetings conducted in Morgan, Minnesota, by Steve McPherson, conference evangelist, and Cecil Pryor, district pastor.

✦ The Staples, Minnesota, church, which was purchased more than a year ago, was dedicated on Sabbath, May 27. V. W. Emmerson, a native of Staples and now a retired minister, gave the sermon at the worship hour. M. W. Deming, pastor, welcomed the nearly 100 people present and gave a brief history of the church. Staples, with a membership of 43, still has two charter members, Ethel Judd and Jessie Quance. R. C. Schwartz, Minnesota Conference president, gave the dedication sermon. At the close of the day five young people were baptized.

✦ Robert Boggess, Iowa Conference evangelist, and Siegfried Roeske, pastor, led out in a Reach Out for Life series in Cedar Rapids, Iowa, recently that resulted in seven baptisms. Pastor Roeske is studying with at least ten more people and plans another baptism soon.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ MISSION '72 meetings in Reno, Nevada, were conducted by H. L. Haffner, new conference evangelist. Although the church has been without a pastor for nearly a year, laymen had generated interest, and attendance reached 200. Already 28 have been baptized.

✦ Opening services were conducted during June in the new Tucson, Arizona, Desert Valley church. The \$385,000 structure, pastored by Willard G. Zima, is the fourth home of the Tucson congregation, which has swarmed on three previous occasions. Both the Spanish and Sharon churches in Tucson were once part of the former Mountain Avenue church family.

✦ Ukiah, California, high school seniors were graduated in the new Seventh-day Adventist sanctuary. J. Wyland Wood gave the benediction and Dr. Richard Guthrie was organist. All other participants were non-Adventists.

✦ Ground has been broken for the \$318,000 Ukiah Junior Academy, Ukiah, California, a two-level structure. The project includes an 18,000-square-foot gymnasium complex slated for completion October 15.

✦ R. C. Douglass represented the local ministerial association with a commencement address to graduating high school seniors at Colton, California.

✦ Patricia Black, therapeutic dietitian at St. Helena Hospital and Health Cen-

ter, has been named alumna of the year by nutrition and dietetics alumni of Loma Linda University.

✦ An all-girl Catholic high school in Studio City, California, is the most recent recipient of Adventist books from the Southern California Conference.

MYRON WIDMER, *Correspondent*

Southern Union

✦ Twelve persons were baptized as a result of meetings held in Clinton, South Carolina, by Harold Turner and Bill Walters.

✦ The Nashville, Tennessee, chapter of the Philosda Club recently joined employees of Southern Publishing Association in presenting three sets of children's books—*The Bible Story*, *My Bible Friends*, *ABC's of the Bible*—to the Cloverbottom School, a State facility for the retarded.

✦ Bob Cushman, Orlando, Florida, building contractor, received the 1972 Outstanding Layman of the Year award at the Florida camp meeting for his untiring activity in the Voice of Prophecy Wayout program.

✦ Four teachers and seven students from the Fletcher Academy, Fletcher, North Carolina, visited the Waterville, Quebec, church and conducted the Sabbath school and church services. Visitors attended from the Abercorn and South Stukely churches. The latter is the oldest church in Canada.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ LeRoy J. Leiske, president, Southwestern Union College, has appointed a committee to plan and organize the contribution of the college to Texas' bicentennial program commemorating America's 200 years of nationhood.

✦ The Texico Conference reports its highest baptism record, with 200 new members for the first half of 1972.

✦ Abortion, one of the main social issues today, was the topic of a panel discussion before an audience of approximately 100 nurses and guests at the June 11 meeting of ASDAN (Association of Seventh-day Adventist Nurses), held at Keene, Texas. During a brief business meeting Joanne Wood, R.N., was chosen to serve as president during the coming year.

✦ The Oklahoma Conference 1972 camp meeting, well publicized in local news media, attracted many visitors, making it the best-attended camp meeting in the history of the conference.

J. N. MORGAN, *Correspondent*



(Conference names appear in parentheses.)

A Student Missionary Looks at a Bible Conference

By MARSHALL L. MERKLIN

"Happiness is to know the Saviour,
Living a life within His favor,
Having a change in my behavior;
Happiness is the Lord."

After months of eager anticipation and preparation the first youth Bible conference in the history of the British Honduras Mission began with this inspiring theme song. On hand to organize the conference were the MV leaders from the Inter-American Division, the Central American Union, and the British Honduras Mission—Elders Brown, Crane, and Jessie. Only a few weeks previously Aquilino Jessie had accepted the call to be the mission's first MV leader and was ordained during the conference.

Those of us at Adventist Vocational College were delighted when we learned that it was possible for this week-long series of Bible studies and discussions on practical Christian living to be held on campus. Our reasons for being happy were increased by the fact that in this country the educational system depends heavily upon private schools, so a number of our students are not members of our church or not even Christians at all. Our school director, James Bechtel, declared every student a delegate and suspended normal classes for the week.

However, this week was no vacation. The day began in the big tent at 6:00 A.M. with worship, prayer bands, and private devotions. What a thrill it was to hear each day begin with the sound of eager, youthful voices singing: "Happiness is a new creation, Jesus and me in close relation, Having a part in His salvation, Happiness is the Lord."

After breakfast, the first regular meeting began at eight o'clock. For the first part of this two-hour session the youth split up into study groups and in their special places around campus studied the day's portion of the book of Ephesians. Then, at the sound of Elder Brown's whistle, everyone returned to the tent, where he led in an exegetical study of the passages. This type of study was new to most of those attending and, judging from the lively discussions, they regarded it as very worthwhile.

After a 15-minute break, the day's practical Christianity topic was presented by Elder Crane. These topics ranged from prayer and overcoming temptation to perfecting character and developing faith.

After these two presentations, for the one hour before lunch each person

found a quiet place on campus where he worked on the reading and written assignment from the book, *Real Happiness Is*.

Following an hour of rest or study after dinner, two more hours of classes were held. One was a continuation of Elder Brown's exegesis on Ephesians and the other was for discussion on the practical Christianity topic. Then came the recreation period, which several times meant a short ride in AVC's dump truck to the sea for a welcome swim.

Many people from the surrounding villages joined the conference delegates for the evening series on witnessing.

To close the Bible conference, Elder Brown led the group into a field away from campus on Sabbath afternoon. There a very impressive and memorable testimony service was held. As each person gave his testimony he added one rock to a growing altar that would serve as a reminder of the conference, the things learned, and the decisions made. And, while the sun set as the service ended, our minds were impressed with all the things to be remembered: the renewed dedication and zeal afire in each Christian; and the new light shining in the eyes, the voiced decisions, and the changed lives of youth who had not professed to be Christians before.

Many youth were heard wishing that the conference could go on for another week. Although in one way that was not possible, in another it will last longer than that. Here at AVC and in churches all over the country the youth are singing about what they learned: "Happiness is to be forgiven, Living a life that's worth the living, Taking a trip that leads to heaven, Happiness is the Lord!"

CAMP MEETING SCHEDULE

1972

Lake Union

Lake Region	
Cassopolis, Michigan	August 17-26
Michigan	
Grand Ledge	August 17-26

Pacific Union

Hawaiian Mission	
Hawaii	September 1, 2
Kauai	August 25, 26
Mauit	September 8, 9
Molokai	August 18, 19
Oahu	September 15, 16
Northern California -	
Lodi, Sacramento, Paradise	August 13-19
Southeastern California	
Loma Linda	September 16
Orange County	September 23
San Diego	September 30
Southern California	
Lancaster	October 13, 14
Lynwood	September 20-23
Pomona	October 27, 28

Marshall L. Merklin is a student missionary from Walla Walla College.

Stuart J. Freeman, assistant administrator, St. Helena Hospital and Health Center (Northern California), formerly personnel director, White Memorial Medical Center (Southern California).

Rudolph G. Fuss, assistant treasurer (Southeastern California), formerly business manager and treasurer, Montemorelos Vocational and Professional College, Montemorelos, Mexico.

W. Edwin Nelson, principal, Newbury Park Academy (Southern California), formerly principal and business manager, San Diego Academy (Southeastern California).

O. H. Rausch, secretary-treasurer, Southern California Conference Association, formerly treasurer (Carolina).

From Home Base to Front Line

North American Division

Kathryn Ann Ippisch (SMC '72), to be floor-nurse supervisor Bella Vista Hospital, Mayaguez, Puerto Rico, of Collegedale, Tennessee, left Miami, Florida, June 14.

Ellis R. Maas (AU '27; University of Nebraska '58), to be director of OFASA (welfare program), Guatemala Mission, Guatemala City, on basis of sustentation overseas service plan, and Grace Evelyn (née Hartman) Maas (River Plate College Secondary School '24; AU '28; University of Nebraska '51), of South Lancaster, Massachusetts, left Laredo, Texas, by car, June 19.

Robin Dan Riches (Newbold College '60), returning as departmental secretary South India Union, Bangalore, Lamorna Nance (née Rodd) Riches, and daughter, left Los Angeles, California, June 27.

Harlen Irvin Miller (WWC '72), to be instructor in music department Antillian College, Mayaguez, Puerto Rico, and Lorna Jean (née Darnell) Miller (UC '69), of College Place, Washington, left San Francisco, California, July 2.

Charles L. Prowant (UC '65; University of Nebraska '65) returning as dentist in Karachi Hospital, West Pakistan, Mollie Sue (née Halsell) Prowant (Comptometer School '59), and four daughters, left San Francisco, California, July 2.

Grace E. Robinson (Helderberg College 7 years; LSC 1½ years), returning as a teacher in Malamulo College, Makwasa, Malawi, left Washington, D.C., July 4.

Somsak Supunavong, returning as a physician to Thailand, Nurra Supunavong, and two children, recently of Loma Linda, California, left Los Angeles, California, July 4.

Student Missionaries

Arthur M. Slagle (WWC), of College Place, Washington, to teach in Korean Union Mission, Seoul, Korea, left Los Angeles, California, June 19.

Oscar C. Willhite (SWUC), of Keene, Texas, to teach in Korean Union Mission, Seoul, left Los Angeles June 19.

Charles F. Way (WWC), of College

Place, Washington, to teach in Korean Union Mission, Seoul, left Los Angeles June 20.

Walter L. Snyder (AU), of Berrien Springs, Michigan, to teach in Korean Union Mission, Seoul, left Los Angeles, June 20.

Hazel A. Clarneau (WWC), of College Place, Washington, to teach in Korean Union Mission, Seoul, left Los Angeles June 20.

Andrew K. Morita (PUC), of Angwin, California, to teach in Japan Union Mission, Yokohama, left Los Angeles June 20.

Randy Lee and Pamela Gail Bivens (PUC), of Roseville, California, for service in Evangelismos Hospital, Athens, Greece, left New York City, June 20.

Calvin J. Rick (SWUC), of Keene, Texas, to teach in Korean Union Mission, Seoul, left Los Angeles, California, June 22.

Noel C. Gardner (PUC), of Angwin, California, to be health teacher in Heri Hospital, Kigoma, Tanzania, left New York City, June 26.

Ronald E. Skidmore (CUC), of Columbus, Ohio, to teach in Japan Union Mission, Tokyo, left Los Angeles, California, June 27.

Richard D. Dietrich (AUC), of South Lancaster, Massachusetts, to be missionary in Zaire Union, Lubumbashi, Africa, left Boston, Massachusetts, July 5.

Ursula M. Gust (SMC), of Watertown, Wisconsin, to be nurse in Nicaragua Mission, Managua, left Atlanta, Georgia, July 5.

CLYDE O. FRANZ

NOTICES

Literature Requests

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

Africa

North Ghana Mission, Box 74, Tamale, Ghana, West Africa.

Ghana Conference of SDA, Box 480, Kumasi, Ghana, West Africa.

Pastor Elijah E. Njagi, Central Kenya Field, Box 41352, Nairobi, Kenya, East Africa: D and R prophetic charts (cloth) and other missionary materials.

Charles Keya Ongera, Nyamemiso SDA Church, Box 512, Kisii, Kenya, East Africa: books and magazines.

Lower Gwelo College, P.B. 9002, Gwelo, Rhodesia, Africa: *Guide, Little Friend, Review*, books.

Godwin A. Nwanguma, c/o J. I. Erondu, P.M.B. 1115, Aba, E.C.S., Nigeria, West Africa.

Mrs. Earle Brewer, Inyazura Secondary School, Box 56, Inyazura, Rhodesia, Africa: *Little Friend, Primary Treasure*, books, pictures, magazines, felt aids.

Burma

DISCONTINUE: H. Buanga.

Germany

DISCONTINUE: Edward Koch.

Hong Kong

Hong Kong Adventist Hospital, 40 Stubbs Road, Hong Kong: *Listen, Smoke Signals*.

India

Pastor C. B. Hammond, SDA High School, Roorkee, U.P., India: *Little Friend, Primary Treasure, Guide, Insight, Signs, These Times*, Earliest Quarterly, Junior Quarterly, Bibles.

Grace Kurian, principal, Spicer Elementary School, Ganeshkhind, P.O. Poona 7, India: Readers for grades 1-8, nonfiction books, dictionaries, Bibles, encyclopedias, primary and junior reading-course books.

Pastor J. Daniel, Kannada Section, 8 Spencer Road, Fraser Town, Bangalore 6, South India.

W. F. Storz, Salisbury Park, Box 15, Poona 1, India: colored church bulletins; magazine pictures of fruit, vegetables, flowers, animals, birds, churches; *Workers*.

Indonesia

Wilson Nadeak, Box 85, Indonesia Publishing House, Bandung, Java, Indonesia: Bibles, books, songbooks, magazines, pictures, technique of writing.

William Walean, Box 85, Indonesia Publishing House, Bandung, Java, Indonesia: books, songbooks.

North America

DISCONTINUE: T. Durst, Dora Rogers Martin, Mike T. Adante, 1418 Ashgrove Road, Lethbridge, Alberta, Canada: *Signs, These Times, Listen, Bibles*.

James L. Allen, Rt. 2, Box 264, Kingstree, S.C. 29556: For foreign missions—*Quarterlies, Worker*, Bibles, books, magazines, songbooks, Christmas cards, pictures (from church bulletins, seed and nursery catalogs, of birds, animals, etc.). All items can be of any age.

James Beshires, Box 526, Reidsville, Ga. 30453: *These Times, Signs, Message, Liberty, Life and Health, Listen*, pamphlets, small books.

Robert M. Hartfeil, 656 E. 43d Ave., Vancouver 15, B.C., Canada: English small tracts only.

J. P. Johnson, 135 Cranwell Drive, Hendersonville, Tenn. 47075: *Signs, Liberty, These Times, Listen*.

Idamae Melendy, Review and Herald, Washington, D.C. 20012: New Testaments and Bibles.

George Swanson, 710 53d Ave., N., Minneapolis, Minn. 55430: *Signs, These Times, Listen, Little Friend*, books.

Charlotte Yates, Highway 62 West, Salem, Ark. 72576: *Signs, These Times, Listen, Liberty*.

Pauline Goddard, c/o H. W. Blalock, Rt. 1, Linden, N.C. 28356: Friendship issues of *Review, Steps to Christ*, books, magazines, tracts in English and Spanish.

Philippines

Principal, Southern Mindanao Academy, Digos, Davao del Sur, P.I.: library books, Spirit of Prophecy books, junior and senior reading-course books, encyclopedia, dictionary, Bible, nonfiction books.

Pastor Efenito M. Adap, Southern Luzon Mission, Legaspi City, P.I., G-103: English Bibles, *The Great Controversy, From Sabbath to Sunday, Signs, Guide*, memory verse cards, books, magazines.

Orlando T. Aguirre, Jr., Negro Mission, Box 334, Bacolod City, P.I.: Bibles, tracts, *Review, Little Friend, Signs, Insight, Guide, Listen, Smoke Signals, Liberty, Worker*, booklets, books.

Safe Harbor Church School, Kapatungan, Bunawan, Agusan Sur, P.I.: cutouts, memory-verse cards, Christmas cards, colored magazines.

Pastor Mariano B. Abuyne, Trento, Agusan del Sur, P.I.: Bibles, books, *Hymnals, Insight*, tracts, colored magazines, Christmas cards.

Canuto A. Dumenden, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I.

D. J. Generato, Jr., Mountain View College, Malaybalay, Bukidnon, P.I. L-204: *Review, Signs, Listen, Insight, Guide, Life and Health, Message, These Times*, Bibles, books, tracts, visual aids.

Hami M. Tiano, South-Central Luzon Mission, San Rafael, San Pablo City, P.I.

Pastor E. A. Sinco, Northern Mindanao Mission, Cagayan de Oro City, P.I.

Rachel Cayanong, Lake View Academy, Don Carlos, Bukidnon, P.I.

Efenito S. Layson, Mahaba Mountain Mission School, 846 Atis St., Bayugan, Agusan del Sur, P.I. Pablito Layson, 848 Atis St., Bayugan, Agusan del Sur, P.I.

Ceferino Balasabas, Provident Tree Farm, Talagon, Agusan del Sur, P.I.

Sabbath School and Lay Activities Secretary, West Visayan Mission, Box 241, Iloilo City, P.I.

Pastor S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I.: religious books, magazines, songbooks, child-evangelism devices, youth material.

Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte, P.I. L-109.

Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I.

Adolfo G. Aspe, Southern Luzon Mission, Corner Marquez and L. Rivera Sts., Legaspi City, P.I. G-103: Sabbath school materials, Bibles, songbooks, Christmas cards, *Insight, Guide, Little Friend*,

Primary Treasure, Signs, Liberty, Review, These Times, Life and Health, Ministry, cutouts.

A. G. Corpus, Mountain Province Mission, Box 17, Baguio City, P.I. B-202: *These Times, Signs, Message, Insight, Listen, Liberty*, tracts, *MV Kit*, Chapel records, Bibles, Christmas records.

Nelson Madriaga, East Visayan Academy, Box 167, Cebu City, P.I.: *Insight, MV* books, Destiny books.

Norma Bhady, Matiao Crossing, Pantuban, Davao del Norte, P.I.: dictionary and missionary materials.

H. S. Bugayong, Northern Mindanao Mission, Cagayan de Oro City, P.I.: *Signs, Life and Health, Listen, Liberty*, Spirit of Prophecy books, visual aids.

I. C. Ladia, Southern Mindanao Mission, Gen. Santos City, South Catabato, P.I.

Pastor Gorgonio C. Farinas, Namicuan, Nueva Ecija, P.I.

Pastor T. B. Batulayan, Matalam, North Catabato, P.I. 0-115.

Virgilio C. Catolico, Labu Highway, Gen. Santos City, P.I.

Aurilio B. Cahuela, 1176 Sampaguita St., Gen. Santos City, P.I.

Fred Compay, Magsaysay Memorial Colleges, Gen. Santos City, P.I.

Pastor J. H. Adil, Southern Mindanao Mission, Gen. Santos City, P.I.

Gabriel V. Adil, Marutum View Academy, Acmonan, Tupi, South Catabato, P.I.

Rebecca Centza, Kananga, Leyte, P.I.

William T. Martinez, Southern Luzon Mission, Corner Marquez and L. Rivera Sts., Legaspi City, P.I.: Bibles, Spirit of Prophecy books, *Signs, Insight, Guide, Little Friend, Primary Treasure, Listen, Alert, Smoke Signals*, memory-verse cards.

Roque Tanjay, Tibanban, Gov. Generoso, Davao Oriental, P.I. 0-504.

South America

David Rambharose, Guyana Mission, Box 78, Georgetown, Guyana, South America: *Primary Treasure, Little Friend*, religious books, child-evangelism devices, youth materials, cutouts, periodicals.

South Pacific

DISCONTINUE: L. G. Sibley, Samoa Mission of S.D.A., Upolu District, Box 600, Apia, Western Samoa.

West Indies

Dr. D. Robertson, Port-of-Spain Community Hospital, Box 767, Port-of-Spain, Trinidad, West Indies: tracts, *Signs, Life and Health, Liberty, Listen, Little Friends*, books.

Jenny Lind Joseph, 13 Freeling St., S., San Fernando, Trinidad, W.I.: *Guide, Little Friend, Primary Treasure, Songs for Boys and Girls, Worker, MV Kit*.

Mrs. L. M. Joseph, Los Bajos Village, c/o Los Bajos P.O., Trinidad, W.I.: *Signs, Guide, Insight, Message, Liberty, Review, Little Friend, Primary Treasure*, Bibles, books, Morning Watch books.

Silby H. Coe, Box 436, George Town, Grand Cayman Island, W.I.: pictures of SDA institutions, *Life and Health, Listen, These Times*.

Church Calendar

Bible Correspondence School Evangelism	
	September 2
Church Lay Activities Offering	September 2
Missions Extension Offering	September 9
Review and Herald and Insight Campaign	September 9-October 7
Bible Emphasis Day	September 16
JMV Pathfinder Day	September 23
Thirteenth Sabbath Offering	September 30
(Southern Asia Division)	
Decision Day for Lay Evangelism	October 7
Church Lay Activities Offering	October 7
Health Emphasis Week	October 7-14
Voice of Prophecy Offering	October 14
Sabbath School Visitors' Day	October 21
Community Relations Day	October 21
Temperance Offering	October 28
Church Lay Activities Offering	November 4
Week of Prayer	November 4-11
Annual Sacrifice Offering	November 11
Ingathering Crusade Launching Day	November 18
(Campaign dates Nov. 18, 1972-Jan. 6, 1973)	
Ingathering Crusade	December 2
Church Lay Activities Offering	December 2

Oklahoma Reports \$65,000 Raised for Evangelism

On the last Sabbath of the Oklahoma camp meeting \$65,000 was given for evangelism in response to an appeal by C. W. Skantz, president of the conference. He called on district pastors and members to give sacrificially for evangelism, and more than \$55,000 was reported in the afternoon offering. However, after the service had ended, several large gifts were turned in directly to the president. Before the night meeting the total had reached \$65,000.

Because of the support for evangelism by the constituency, the Oklahoma Conference now has two full-time evangelistic teams in the field. 1971 was a record year for baptisms, but 1972 shows promise of even greater soul-winning returns.

C. E. BRADFORD

ASI Adds a Variety of New Members

The Association of Privately Owned Seventh-day Adventist Services and Industries (ASI) has voted in the following new members: Complete Hitch and Welding Company, Flint, Michigan; Friendly Village, Inc., Rhinelander, Wisconsin; Grandview Home (nursing home), Grass Valley, California; Gresham Nursing Home, Gresham, Oregon; Happy Travl'r Coaches, Inc. (manufacturer of campers), Riverside, California; Hood View Nursing Home, Gresham, Oregon; Hoosier Health House (sales-service), Alexandria, Indiana; Laurelbrook Sanitarium and School, Inc., Dayton, Tennessee; Mike's Arco and Service, Ridgefield, Washington; Nelson's Auto Repair, Vancouver, Washington; North Myrtle Clinic, Myrtle Creek, Oregon; Professional Carpet Service, Portland, Oregon; Roger's Custom Fire Screens and Accessories, Portland, Oregon; S. S. Plastics and Packaging, Inc., Englewood, Colorado; Sunset Terrace Convalescent Center (nursing home), Coeur d'Alene, Idaho; Mable H. Towery (personal), Madison, Tennessee.

We now have a wider variety of classifications in the ASI than formerly. These new members include five nursing homes, four industries, one personal member, one clinic, one school, and four sales-and-service organizations.

C. H. LAUDA

Floods in the Philippines Leave Many Homeless

Some 1.5 million people are homeless in the Philippines as a result of continuous flooding from typhoons Gloring and Rita, that poured their torrential rains atop the waters of the annual monsoons. As farmers are able to return to their farms they find their nipa huts in shambles, their rice fields washed out,

and their carabaos dead. Landslides and burst dikes have added to the disaster, claiming an estimated 400 lives.

On hand to give aid in the way of food, medical supplies, and temporary comforts are the governments of the Philippines, the United States, and Great Britain and the Seventh-day Adventist Welfare Services (SAWS).

The SAWS board at Washington, D.C., responded quickly to the Far Eastern Division's cabled request for financial aid in the amount of \$4,000. An equal amount has been earmarked for Luzon flood relief by the division. The initial grant helps to get the church's relief program in action until further specific needs can be assessed.

Such assistance in major emergencies of this kind is made possible only by the demonstrated concern of individual Adventists who support SAWS financially.

In other action at the same time, SAWS met requests for financial flood relief totaling \$15,000. Recipients were Haiti, Guyana, Uruguay, and Upper Volta, in West Africa. A special SAWS representative has been assigned to Bangladesh to give closer direction to the church's relief work there. He is Orval R. Scully, of Cusick, Washington, who has engaged in similar relief activities for the church in Chile.

M. CAROL HETZELL

Literature Evangelists Meet Increasing Difficulty

As student literature evangelists have entered upon their summer work, the Religious Liberty Department has been called upon to open cities for literature sales in Wisconsin, Wyoming, New Jersey, Pennsylvania, and the District of Columbia. In one week more than 25 students were stopped, escorted out of the city by police, arrested, or jailed.

Various types of city ordinances affect literature sales. There are laws that prohibit all door-to-door sales, laws that require a merchant's license, others that require a registration fee, and still other cities that allow the chief of police to decide who will be permitted to sell. During the past few weeks all of these restrictions have been encountered. In some cases court action is pending. In most instances permission has been granted for our students to carry on their work.

This summer there has been more action, more arrests, more individuals stopped, more jailed, and more finally cleared and allowed to continue their work than in any comparable period in recent memory.

M. E. LOEWEN

North Brazil Crusade Yields 340 Baptisms

As a result of nine weeks of meetings in Sao Luis do Maranhao in April and May by Raimundo Lima, Ministerial secretary of the North Brazil Union, 340 people joined the church. Most of the converts were youth between the ages

of 15 and 25. Six Bible instructors worked with Elder Lima, and the meetings were held in a donated tent from America. Plans are now laid to hold meetings in Fortaleza, where there are 1,500 Voice of Prophecy enrollees.

N. R. DOWER

Doctor of Ministry Degree Approved for AU

Accreditation of a new Doctor of Ministry degree program at the Seventh-day Adventist Theological Seminary has been received from the North Central Association of Colleges and Secondary Schools. The program will begin in June, 1973, under the direction of Wilber Alexander, chairman of the Department of Church and Ministry.

This is the first doctorate to be offered by Andrews University. Not designed as a research-oriented degree, it is intended to be distinctly practical in nature for pastors, relating Biblical knowledge to contemporary issues and problems, and supplementing course work with a number of field-work projects. The curriculum will reflect a concern for spiritual development.

Students will be selected from pastors of large churches, ministers from college campuses, overseas educators of national ministers, evangelists, church administrators, and other persons engaged in specialized ministries. While nothing can take the place of consecration and the power of the Holy Spirit, sound ministerial preparation neither denies nor limits the power obtained from Heaven.

RICHARD HAMMILL

IN BRIEF

✦ **Death:** Jessie E. Henderson, 85, July 12, Mountain View, California. She was the wife of Warren P. Henderson, Sr., and together they served in the publishing work in China for 12 years.

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