

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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Shoreline Prayer

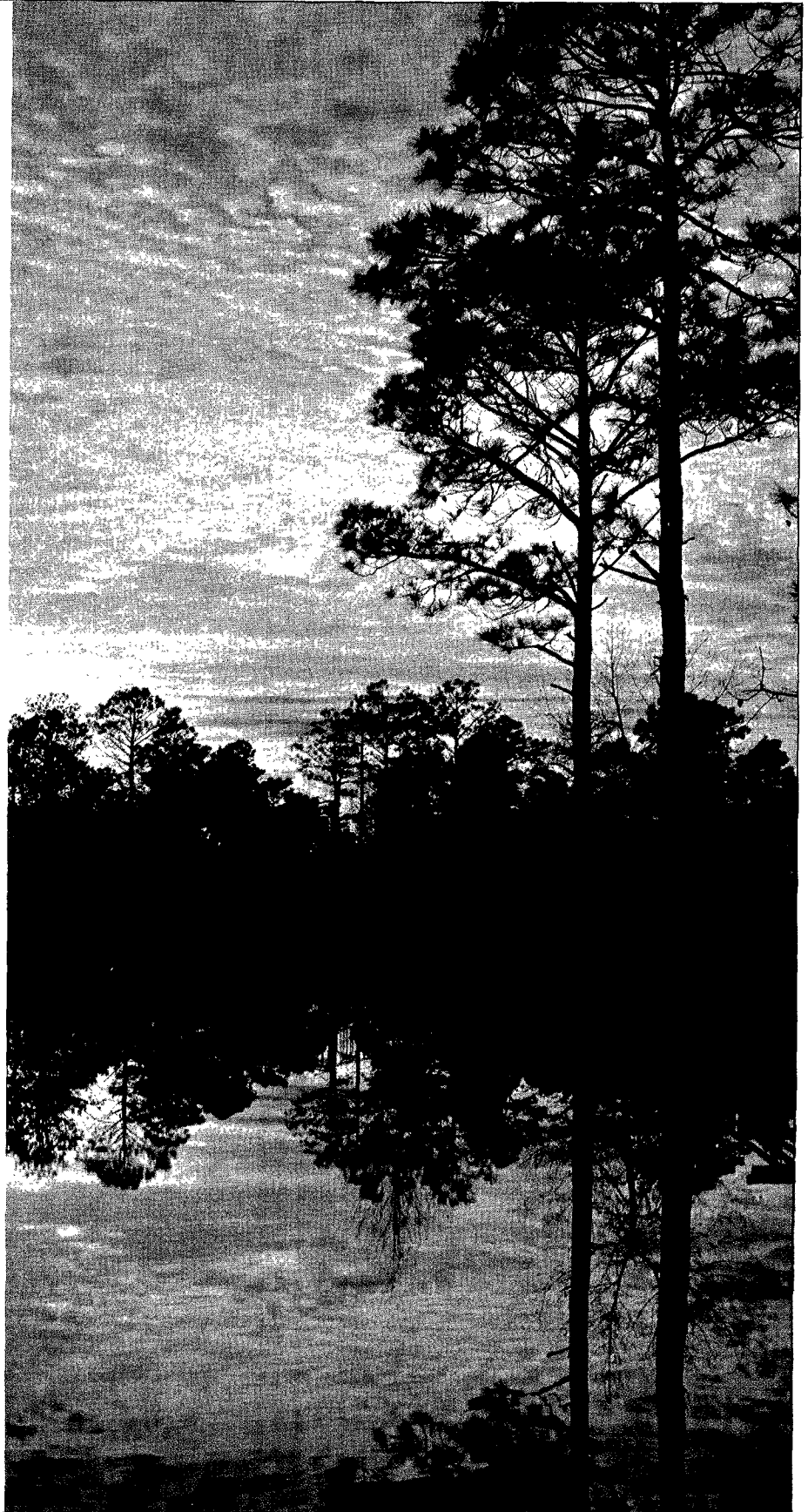
By Kit Watts

Lord, is it the cool
of Your touch
that whispers through these pines?

Is it Your entourage
sweeping fire-gold
across the sky?

Or Your brush dipping colors
from this palette
at my feet?

Isn't that Your voice—the one
still and small?
I'm sure I overheard You
speaking
just now . . .



"We Sorrow Not As Others"

Salisbury, Rhodesia

Dear Brethren and Sisters in Christ Jesus:

This world of ours is so filled with heartache and tears! Scarcely is there a newspaper column that does not report a sad story of accident or tragedy bringing sorrow to some hearts. For the Christian there is a balm in Gilead!

Thank God, we "sorrow not, even as others which have no hope" (1 Thess. 4:13).

Our hearts rejoice—a deliverer has been provided! One stands ready with the keys of the grave to deliver us from the clutches of our great enemy. "I am he that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death" (Rev. 1:18).

Centuries before Jesus went down into Satan's prison house of death to rescue man, Isaiah foretold this monumental deliverance: "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it" (Isa. 25:8).

Three times during His earthly ministry the Saviour spoiled the realm of the enemy and brought back trophies of His power. Jairus' daughter, the son of the widow of Nain, and Lazarus all heard the voice of the great Lifegiver.

But a still greater proof of Christ's power over death is His own resurrection. Sinful hands could bind Him, unjust lips could condemn Him, wicked men could crucify Him, the grave could receive Him, but death could not hold Him.

With divinity flashing through humanity Christ defied the grave to retain Him, as He said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again" (John 10:17, 18).

Job, given a vision of Christ's victory over death, exclaimed, "I know that my redeemer liveth" (Job 19:25). This is our faith. Peter Marshall expressed his faith in the resurrection in these words:

"Is there anything incongruous in believing that He who one day walked up to a funeral cortege coming out of the city of Nain . . . stopped it in the street . . . and brought back from death a widow's son, should bring Himself back? Is there anything incongruous in believing that the One who brought back out of a festering grave the body of Lazarus should be able to come out of the grave Himself? If He brought others out of the tomb, He surely knew the way out. . . .

"And He who Himself rose from the dead . . . can also raise us, even as He has promised. We know more gloriously than ever . . . with a surer certainty . . . and a deeper joy . . . that Jesus meant it when He said, time after time, 'I will raise him up at the last day.'"

On the resurrection morning the dead shall

awake. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth" (John 5:28, 29).

What a joyful homecoming! What a glorious day of reunion! Paul describes the splendor of this incomparable occasion: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

This is God's picture, not man's! It cannot, will not, fail! What a glorious day—loved ones long parted united by the voice of the Lifegiver. Caught up together to meet the Lord in the air, the redeemed shall join the jubilant throng as they sweep heavenward. I commend these comforting certainties to all who mourn.

"For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them: . . . and he bare them, and carried them all the days of old" (Isa. 63:8, 9).

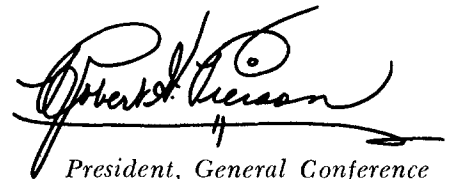
"Our heavenly Father is never unmindful of those whom sorrow has touched. . . . To every stricken one, Jesus comes with the ministry of healing.

"God would not have us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up and behold His dear face of love. The blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands, to have us look to Him in simple faith, permitting Him to guide us. His heart is open to our griefs, our sorrows, and our trials."—*Thoughts From the Mount of Blessing*, pp. 11, 12.

Soon there will be no more headaches, backaches, parched lips, no more diseases and twisted limbs, no more fevered breath, fast breath, last breath. How precious is the assurance that all our days of mourning will soon be over.

Our words of comfort last for a moment, but when God wipes away the tears it will be for eternity! There will be no more scalding tears and aching hearts, no more following six strong men out to the silent city of the dead. Never again will the heavy stone of grief crush the broken heart, for "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4).

Yours in the blessed hope,



Robert A. Peterson
President, General Conference

RABBI OPPOSES DIALOG WITH CHRISTIANS

JERUSALEM—The chief rabbi of Tel Aviv, a candidate for the post of Chief Rabbi of Israel, has rejected strongly any religious dialog between rabbis and Christian clergymen.

"We have had more than enough of such discussions in the Middle Ages," said Rabbi Shlomo Goren in a speech here. "We are not interested in influencing them [Christians], and we certainly don't want to be influenced by them."

He said that the only possibility for dialog with Christians is in the political realm—aimed at convincing Christians to "atone for their past wrongs towards the Jews" by recognizing the rights of Jews.

MIXED SWIMMING FORBIDDEN IN GREECE

FLORINA, GREECE—Metropolitan Augustinos, the Greek Orthodox prelate in Florina, has added mixed swimming of men and women in the twin lakes of Prespa, near the Yugoslavian border, to the list of "vile and corrupt" practices the faithful must avoid. Over the years the metropolitan has attacked motion pictures, modern dance, long hair on men, women in slacks, and a number of other contemporary forms of entertainment and style.

MORMONS REPORT MAJOR GAINS IN LATIN AMERICA

MEXICO CITY—Nearly 16,000 members of the Church of Jesus Christ of Latter-day Saints (Mormon) gathered here for the church's first regional conference in Latin America.

The conference was held to "give recognition and to commend the wonderful

labors of the many who have been instrumental in bringing about the tremendous growth of the church in these countries," said Harold B. Lee, president of the church, in an address.

The president's first counselor, N. Eldon Tanner, of Alberta, Canada, reported that while the church as a whole had grown by 94 per cent since 1960, in Mexico it had five times as many members as in 1960, in Central America almost ten times as many, and in South America almost 11 times as many. Total membership of the church is about 3 million.

Mexico, with some 82,000 members, has more Mormons than any other country except the United States.

WEST INDIAN DR. BLAKE IN WORLD COUNCIL POST

UTRECHT, the NETHERLANDS—Philip A. Potter, a West Indian Methodist minister, Biblical scholar, and mission specialist, was elected here as the third general secretary of the World Council of Churches.

He succeeds Eugene Carson Blake, a United Presbyterian in the U.S., in the world's top Protestant-Orthodox ecumenical post. Dr. Blake expects to retire in October.

Although Dr. Potter has spent most of his adult life on the World Council staff, he is the first black to hold the general secretary's post, the first Methodist, the first Third World worker, and the first from the mission side of the ecumenical movement.

DECLINING BIRTH RATE AFFECTS CATHOLIC SCHOOLS

MILWAUKEE, Wis.—A decline in the birth rate has had a significant effect on declining enrollment in Catholic schools in the Milwaukee archdiocese.

The Rev. Leslie A. Darnieder, archdiocesan deputy superintendent of schools, said there had been a 30 per cent drop in the number of births in the ten counties of the archdiocese, from 1960 to 1971.

"What this means obviously is that fewer youngsters are available for elementary schools."

This Week...

Kit Watts, author of the poem on the cover this week, is an assistant book editor at the Review and Herald Publishing Association. A 1966 graduate of Union College, Miss Watts took advanced work at Walla Walla College.

As an author and poet, she has been published in the *Review*, *Insight*, *MV Kit*, and *Guide*.

In 1848 Ellen White said to her husband, James, "You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world."—*Life Sketches*, p. 125. Many pages have come off the presses since those words were said.

This week we learn about some of the present pleasures, problems, and plans in the publishing work. As we continue the series of interviews with General Conference department heads, D. A. McAdams, secretary of the Publishing Department, tells of growth in the field of Adventist literature (page 6).

About two weeks ago members in the North American Division ended a 13-week series of Sabbath school lessons about the Sabbath. In thinking of some of the lessons taught, we present a rather sentimental article in the Family Living pages. "My Golden Sabbath" (page 13) reminds us again that families can be bound closer together in the joy of Sabbathkeeping.

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◆ **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.

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By MARGARITA MERRIMAN

OSING unto the Lord a new song."¹ Whether we interpret this as referring to a song newly created or one that though hoary with the dust of centuries is new to us, certainly the psalmist is suggesting that we praise our God with music that brings the excitement of freshness.

The predictability of too much religious music has caused many young people to clamor for more variety and spontaneity. The tremendous success of the folk opera *Jesus Christ Superstar* has pointed up vividly the lack of communication between the churches and today's youth. *Newsweek* magazine likened the religious controversy inspired by the work to a "terrier yapping at a charging rhino."²

Association or Principle?

The attacks from the critics of *Superstar* have dealt primarily with the text or the staging, but what about the music? Is there anything inherently good or evil in music, or is it merely a victim of associations? Is the electronic bass of rock and roll more evil than the pedal notes of an electronic organ?

We smile when Plato attaches moral implications to the scales in use in his day.³ That the same scales were accorded different moral values by Boethius eight centuries later seems to prove that both the Greeks and the early Christians were influenced by extramusical associations.⁴ But neither Plato nor Boethius was accused of talking nonsense by his contemporaries. It is possible that ears in an age when music had only melodic significance were more acutely tuned than ours, which have been numbed by the addition of rhythm and harmony. It is of interest to observe that the scales corresponding to our major and minor were the two banned for centuries by the church because of their secular connotation. They were not officially recognized as suitable for sacred composition until 1547.⁵

When judged on the basis of association music becomes good or evil according to the background of the listener. This is why one style of organ playing reminds us of church, another of the dance hall. Organists who confuse the two are considered

naive. If one has heard the guitar played primarily in a raucous, popular idiom, he finds it hard to assume a worshipful attitude even when that instrument is played sensitively. A male quartet brings to mind Sabbath afternoons spent listening to Voice of Prophecy records to some, barber-shop sentimentalism to others.

Are there then no absolute values we can assign to music? The essence of rock and roll, the beat, is a primitive thing. It is characteristic of devil-possession dances the world over. A throbbing, recurrent rhythm repeated long enough will lead to hypnosis in varying degrees. When combined with syncopation, the body reacts by supplying the missing beat with sensual motions.

The Devil's Medium

Bob Larson, who spent five years as a rock writer, performer, and disc jockey before his conversion, writes: "I am not alone in my experimental knowledge of the influence of demonic powers present in rock music. One of the most uncanny stories I have ever heard was related to me by a close friend of mine who works among the hippies. For several weeks he dealt with a sixteen-year-old boy who by his own admission communed with evil spirits. One day he asked my friend to turn on the radio to a rock and roll station. As they listened, this teen-ager would relate, just prior to the time the singer on the recording would sing them, the words to songs he had never heard before. When asked how he could do this the sixteen-year-old replied that the same demon spirits that he was acquainted with had inspired the songs. Also, he explained, that while on acid trips he could hear demons sing some of the very songs he would later hear recorded by psychedelic rock groups.

"Many 'heavy' rock groups write their songs while under the influence of drugs. Some of them admit to receiving the inspiration for songs from a power that seems to control them. In 1968 Ginger Baker, the drummer of The Cream, was interviewed concerning his emotional feelings while he performed. He replied, 'It happens to us quite often—it feels as though I'm not playing my instrument, something else is playing it and that same thing is playing all three of our instruments [referring to the rest of the group]. That's what I mean when I say it's frightening sometimes. Maybe we'll all play the same phrase out of nowhere. It happens very often with us.'"⁶

Writing about the resurgence of

Margarita Merriman is on the music department faculty at Atlantic Union College.

ATTENTION AUS NEW

Satanism in America since 1966, Arthur Lyons describes the Sabbat, an annual festival of the Middle Ages honoring Satan, thus: "The dancing was wild and sensual, often obscene, and served to work the dancers up into an orgiastic frenzy. The dancing was an important part of the ceremony, the particular dances performed likely being those of the local peasantry. When a fever pitch had been reached, the orgy began." Four chapters later Lyons continues, "The Sabbats of the old days have come to life in a new form—the outdoor rock festival. . . . At the concerts, as at the Sabbats, there is a throbbing, hypnotic music, widespread use of hallucinogenic drugs by the celebrants, and escape into animality through orgiastic dancing."⁷

Twin Dangers

There is a danger, on the one hand, that we may fail to recognize the devilish potential of music in our popularity seeking. We may attempt to link the divine with what is intrinsically satanic.

On the other hand, it is possible to refuse to make any concession to popular taste, ignoring the fact that much of our traditional religious music fails to communicate with the present generation. Musicians can decry the low level of musical taste and hope that by exposing the public to great masterworks the situation can be improved. Unfortunately, too often the public shuns the service or concert and thus fails to discover whether the music has anything to communicate.

There needs to be a certain amount of adaptability. A mother must scale down her vocabulary and ideas to communicate with her two-year-old. But she need not resort to baby talk. As the child grows she introduces new words and concepts as he can grasp them.

Adventist musicians have become concerned about the tendency of persons responsible for religious services to select a style of music chosen for its appeal to the unregenerate masses rather than its suitability to communicate religious concepts. Music with a beat and instrumentation suggestive of grossly unchristian activities that even a decade ago college deans were attempting to purge from their dormitories, now seems to have been baptized by the addition of religious words and given special recognition during weeks of religious emphasis on our campuses and occasions where the Holy Spirit is expected to be poured out.

But let us not forget that on the

continent where these rhythms originated devil worship is still practiced. We are in grave danger of attributing to the Holy Spirit that which is Satan inspired.

Mrs. White comments on an Indiana camp meeting as follows: "The things you have described as taking place in Indiana, the Lord has shown me would take place just before the close of probation. Every uncouth thing will be demonstrated. There will be shouting, with drums, music, and dancing. The senses of rational beings will become so confused that they cannot be trusted to make right decisions. And this is called the moving of the Holy Spirit.

"The Holy Spirit never reveals itself in such methods, in such a bedlam of noise. This is an invention of Satan to cover up his ingenious methods for making of none effect the pure, sincere, elevating, ennobling, sanctifying truth for this time. Better never have the worship of God blended with music than to use musical instruments to do the work which last January was represented to me would be brought into our camp meetings. The truth for this time needs nothing of this kind in its work of converting souls. A bedlam of noise shocks the senses and perverts that which if conducted aright might be a blessing. The powers of satanic agencies blend with the din and noise, to have a carnival, and this is termed the Holy Spirit's working."⁸

We are not given specific instruction about what constitutes suitable religious music in terms of scales, rhythms, instrumentation, or degree of complexity. But we are told that "music should have beauty, pathos, and power."⁹ Writing to the Ephesians and again to the Colossians, Paul speaks of spiritual songs as an activity of Christians contrasting with their former works of the flesh.

Musician's Role

Musicians are sometimes accused of showmanship when their display of talent or training demands more musical sophistication than their listeners possess. But is the guitar-strumming vocalist any less of a showman? Do the resounding "Amens" that follow a semi-religious song crooned in night-club style indicate that the Holy Spirit is working or that the audience has had its musical taste dictated by hours of TV viewing?

The dedicated musicians of the denomination who have devoted their lives to acquiring taste in musical matters wonder whether their

training has been for nought when their services are bypassed and people of limited musical background are called upon to provide entertainment that has no element of reverence and awe.

Some seem to feel that musical entertainment is better suited to evangelism than the more worshipful type of music those educated in the art would provide. But does our evangelistic music really convey a true impression about our denomination? Does it not too often class us with those sects whose stress is chiefly on emotion? Does it tend to repel the educated classes?

Not all religious music need be worshipful. But it must be reverent. It need not be addressed to God. But it must elevate the thoughts of the congregation to God. It may speak of personal experience. But it must focus attention on the Saviour rather than the sinner.

Who are better able to assess the suitability of music than those who have devoted their lives to a study of enduring musical masterpieces? If we believe that "singing is as much an act of worship as is prayer,"¹⁰ some guide lines on music for worship and witness should be prepared. I would suggest a General Conference commission on music.

While eschewing excessively secular idioms, we need not look entirely to the past for our musical fare. There are twentieth-century composers of solid music within our denomination and without. Their output would be much greater if they felt there was a demand for what they have to offer. The gap typical of the early twentieth century between the serious composer and his audience is closing. Our Adventist composers would like to make a significant contribution to the church and to evangelism.

Certainly, it is time to remove our heads from the sand and assess the state of music and its place in worship and witness. We may all need to show Christian tolerance for other tastes. But let us make certain that the musical offering we bring to God is a worthy one, one that represents the best we have to give. ✠✠

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- ² *Newsweek*, October 25, 1971, p. 84.
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- ⁴ Boethius, *De institutione musica*, Bk. I, Introduction.
- ⁵ E. Bjorn, editor, *Grove's Dictionary of Music and Musicians*, 5th ed., Vol. V, p. 803.
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- ⁷ A. Lyons, *The Second Coming*, pp. 54-55, 124.
- ⁸ Ellen G. White, *Selected Messages*, book 2, p. 36.
- ⁹ ———, *Testimonies*, vol. 4, p. 71.
- ¹⁰ Ellen G. White, *Education*, p. 168.

Elder McAdams, as we think of the history of the Seventh-day Adventist Church, we see the publishing work, begun by James White, as one of the first and most successful ventures of the Church. What part would you say publishing plays in the work of the Adventist Church today?

Your question leads me to think in terms of priorities. In this respect the publishing work is certainly near the top in the Adventist Church. In fact, whatever venture we enter upon has to be supported by literature. Think of our Sabbath school supplies, church paper, missionary literature, including tracts, magazines, and books, the array of trade literature for members, and the beautiful selection of subscription literature for non-Adventists. Certainly, as the servant of the Lord has said, "The publishing branch of our cause has much to do with our power."

This is the age of radio, of television. What's happening to book readers?

Interestingly enough, more books are being produced now than at any previous time in the history of the world. In 1970, in the United States, more than 36,000 new titles were published, an increase of well over 6,000 over the previous year. A similar situation is found in other lands. Last year in Japan, more than 26,000 new titles were produced; Russia produced 43,000; Germany 37,000; England 29,000. When television was first introduced, reading dropped off temporarily, but it picked up again. Perhaps some of the programs that have been shown on TV sent people back to books.

What about Seventh-day Adventist publishing houses? Are they producing more literature?

Yes, in 1970 our sales amounted to almost \$50 million. We have made gains every year for practically our whole history.

Inflation is a problem for everyone these days. And inflation has pushed up the price of our publications as it has pushed up the price of practically all commodities everywhere. Today, how do Adventist publications compare in cost with those of other publishing concerns?

Inflation has had a definite effect on the cost of our publications because we buy ink, paper, and machinery, the price of which continues to rise. And we have to pay a living wage to the workers who prepare our literature. But,

A LOOK AT THE Adventist

**An Interview With
D. A. MC ADAMS**

Secretary, General Conference Publishing Department



actually, the cost of our publications compares favorably with the cost of publications of comparable quality by other publishers. In fact, in a number of instances, our own publications are cheaper than similar books in bookstores. The books sold by literature evangelists are naturally more expensive than trade literature, but interestingly enough our literature evangelists find less opposition to the price than might be expected. Those who know the value of quality printing and illustrations are impressed with the value of our literature. And the price has not been a serious deterrent.

Which Adventist books are the best-sellers?

The books that have been in print the longest are often the ones that have the largest circulation. **Steps to Christ** has been printed in 100 languages, with a circulation of some 14 million. In North America at the present time **The Bible Story** books are having wide circulation.

Do Seventh-day Adventist church members buy many books?

In overseas fields the largest percentage of the sale of our publications is to non-Seventh-day Adventists. In North America the

sales to church members amount to almost as much as to nonmembers. Of course, we produce trade books primarily for our church members. Subscription books are for nonmembers as well as our own members. The special missionary books that are prepared for our church members to use in their missionary endeavors have proved highly successful, and millions of these have been distributed.

How many literature evangelists do we have working around the world?

In the world field we have approximately 7,000 literature evangelists. North America has about 1,200. They are some of the church's most valued workers. You see, they are out on the front lines, visiting more non-Adventists per



Publishing Program

week than any other group of workers in the church. They are sowing the seed and reaching interests where no one else is able to go, and they are doing an outstanding work. They pray in many homes and distribute much free literature to those who do not buy.

In many countries of the world where Adventists now have a flourishing work, the first Adventist there was a colporteur. Do we have bookmen working today in countries where we have no other workers?

In many places in North America where we have what we call dark counties, the literature evangelist is often the pioneer worker, preparing the way for an evangelist to conduct meetings. This same condition exists in many overseas fields. The literature evangelists are often the people who spearhead in new territory. They blaze the trail that others might follow. Yes, there are countries where literature evangelists are the front runners of the message even today.

What about the soul-winning side of the publishing work?

Soul winning is what the whole program is about. We are certain that our publications are now molding the minds of millions of people so that someday there will be a great harvest of souls. We are now witnessing some remarkable results. More than 10,000 people are baptized in our world field each year as the result of literature evangelists' contacts and the reading of our literature. For instance, from Inter-America comes the report of the equivalent of a church of 180 members being formed each month as the result of the work of the literature evangelists. We are discovering that when literature evangelists meet interested persons, if they are followed up properly, there can be very encouraging results. And more and more of this type of work is being done.



Recently, I heard about a successful new soul-winning method that has been developed for the literature evangelist to follow up his contacts. Could you tell us something about this?

Our bookmen are continually experimenting with new ways of developing interests and following up their own interests. Some bookmen are returning a few weeks after the books have been bought to make what they call a service call. This provides opportunity to answer questions and to detect if there is a real interest. In other places, select individuals have been employed to call on all paid-up accounts where the literature evangelists have sold books. This is proving very successful also. Group-canvassing campaigns are being conducted immediately preceding evangelistic meetings. These are proving very successful. Increasing numbers of literature evangelists are giving Bible studies themselves. We have recently learned of a number of literature evangelists who have reported excellent results from their Bible studies. One man reported eight persons baptized the first three months of this year, another reported seven baptized on one Sabbath in April, another had six baptized during the first five months of the year.

Our publishing leaders are recognizing the need of finding every means possible to reach people through our literature. What is now being done to circulate our books to the public through channels other than our Adventist Book Centers and literature evangelists?

Our publishing houses and the leaders are interested in every means possible to give our literature a wider distribution. Recently exhibits have been held at the Christian Book Sellers' Convention, and our publications are being made available to these outlets on an experimental basis. The results thus far have not been too encouraging, but the experiment continues, and we are hoping to find new and better ways to see that our literature has a much wider exposure.

As you look at the program now, how do you feel about the future of the publishing work for the church?

We feel that the possibilities are unlimited. Our 48 publishing houses around the world are better equipped now to produce attractive literature economically than ever before. We had a publishing house and a publishing program before we had the name Seventh-day Adventist, and the same inspired source that told us to begin publishing explained that in a large measure the message would be completed through the printed page.

Some years ago people were reluctant to buy literature if they knew it was published by Seventh-day Adventists. Now, in many areas of the world, the people know that it is Adventist literature, and in many instances they are buying it **because** it is Adventist literature. New methods of selling are proving helpful. Attractive literature has its appeal. A very effective program of advertising is reaching many. This, combined with a new interest on the part of the church to use missionary literature, tells us that the best days of the publishing work are ahead. ♦♦



Let's Talk About **HEALTH**

By **Ralph F. Waddell, M.D.**

CONSTIPATION IS PREVENTABLE

One of the oldest principles in the physiology of digestion is that "substances act only when dissolved." Protein must be broken down to amino acids, starches to sugar, and oils to fatty acids and glycerin before they can be used by the body. This breaking-down process is accomplished largely by enzymes or ferments, the secretions of special digestive glands, and lastly by bacteria.

Most easily digestible food elements are absorbed in the small intestine. All remaining material passes from the small intestine into the cecum, the first portion of the large bowel. The digestive juices have done all they can to prepare for body usage what has been eaten, but still much remains. The bulk of what remains is a form of carbohydrate but a type that cannot be digested by the body's glandular secretions. It is known as cellulose, a substance manufactured by plants, composed of sugars and starches, built into a material to protect the softer structures of the plant from a hostile environment. Cellulose may be in the form of bark on a tree, a shell about the kernel of a nut, the skin of an apple, and the bran about a seed embryo such as wheat or rice.

Man and his digestive juices are powerless to break down cellulose. Billions of bacteria live in the large bowel, and through putrefaction they carry on a kind of digestion. The nutritive value of digestion in the large bowel is probably minimal.

Bacterial digestion takes place in the large bowel, beginning with the cecum. Food residue is further processed, nutritious elements are absorbed, water is removed, and the bulk is thickened. Waste products formed in the body are also secreted into the large bowel. The large intestine secretes limited substances regardless of ingested food.

The final phase of man's digestive process presents him with one of his greatest problems. This process—which should be a normal, natural process—has been tampered with and subjected to more trauma than almost any other bodily function.

Inadequate elimination of bowel wastes is known as constipation. There is no generally accepted norm as to the frequency of bowel actions. One person may be perfectly normal with several passages a day, whereas another may have but one in several days. Constipation is a condition in which thickened

bowel wastes are carried for an unnecessary length of time either because of too-infrequent passages or because of inadequate evacuations. Normally, a healthy colon will have approximately four fifths of its material to be evacuated in the rectum when a person goes to stool. If more than one fifth remains in the bowel after evacuation, the person is constipated, regardless of the frequency of visits to the stool.

Constipation is preventable. Its prevention does not rest on the use of laxatives. It has been estimated that around the world more money is spent on laxatives and regulators than on any other single category of nostrum. We will consider some of nature's preventive measures and also the results of ignoring the regulatory mechanisms designed by our Creator. Probably one of the best ways of avoiding constipation is by training the intestines for regular habits of evacuation. Desirably, this should be done in early childhood, but even though adults are unable to turn back the clock they can retrain a process that vitally affects their well-being. Evacuation results from voluntary and involuntary action of muscles. Routines should be established. Every morning, preferably after breakfast, going to stool should become habitual.

Fluids Are Essential

Digestion, as well as other body processes, takes place in a fluid state. Fluids are essential to proper and adequate bowel action. A minimum of six to eight glasses of water each day should be taken. Most of the water you drink is absorbed from the small intestine, with some spilling over into the large bowel. If insufficient water or fluid is consumed, the large bowel content becomes hard and dry. Constipation is the result.

Exercise is one of nature's preventive measures, an excellent method of promoting adequate elimination. Patients confined to their beds frequently suffer from constipation because of lack of exercise. Walking is excellent exercise. Bicycling, gardening, and even housework help to promote normal bowel habits. The so-called sit-ups and push-ups do wonders for strengthening the abdominal muscles and thus facilitating proper evacuation.

Appropriate exercise, sufficient fluids, and bowel training in early childhood may be inadequate in avoiding constipation if dietary means are neglected.

Roughage and particularly cellulose is extremely important for a number of reasons. First of all, the bulk of bowel content is closely related to intestinal transit time. Researchers in Africa have emphasized the marked contrast between the short intestinal transit time in Africans on a high roughage diet and the prolonged time in Europeans on a refined diet.

Western dietary habits—utilizing increased amounts of refined foods, sugar, and meat at the expense of coarser foods with higher cellulose and fiber content—have produced an ever-expanding list of intestinal problems. Constipation is only a beginning of what follows. One authority has shown that diets low in cellulose and high in sugar produce increased intraluminal pressure, which tends to produce diverticulosis (presence of many diverticula; that is, pouches, or sacs, in the intestine). He further states that bran relieved or abolished abdominal pain, aching, and distention in more than 80 per cent of people suffering from diverticular disease.

It has been shown that those who adhere to traditional diets that contain much roughage and few refined products have a very low incidence of polyps of the colon, colon cancer, and ulcerative colitis; there is also decreased incidence of gall-bladder disease, duodenal ulcer, appendicitis, and diabetes mellitus.

One researcher reported the rarity of appendicitis in rural Romania before World War I in contrast to its high frequency in urban Romania. Romanian peasants were found to subsist on a diet almost wholly vegetarian, whereas for city dwellers an animal diet was the rule.

For 15 years prior to World War II there was in Britain a marked annual increase in deaths from diverticular disease. Significantly, this increase came to a halt with the onset of war and the strict rationing of white bread and refined sugar, only to be resumed when controls were lifted. Constipation and diverticular disease may be considered deficiency diseases. They are avoidable.

Normal bowel function should not be dependent upon laxatives. Laxatives are habit forming, and they produce a crippled bowel. Normal evacuation may be expected through such simple measures as:

1. Proper bowel habits.
2. Adequate fluid intake, including six to eight glasses of water daily.
3. The inclusion of adequate roughage, such as cellulose and fiber, as found in whole grains, fruit, and vegetables. The reduction of refined foods.

Mothers Have Needs Too

Re "The Young Child and School" [July 6, 13, 20]: There is no doubt in my mind that what Ellen G. White says about parents being the only teachers of their children until 8 or 10 years of age is God's ideal for His children. Until this ideal is met the church has a responsibility to help parents supplement the training they give their children. This training may include not only the weekly Sabbath school program but also day care and other school programs up to the age of 8 or 10.

Two points in the article must be clarified. The concept of maternal deprivation cannot be applied to a situation where the child receives consistent warm mothering. The mother who enjoys her child, gives him the warmth and security he needs, but also needs or enjoys working part or full days is *not* guilty of inflicting maternal deprivation on her child. The important factor is the mother's attitude about whatever she is doing. If she feels guilty about working and wishes she were home, or if she is dissatisfied with staying at home and

wishes she could be working, the children will react negatively. The important key is the attitude of the mother.

Another important consideration is the type of care a mother is able to find for her children. This care must be consistent and of the type outlined by Ellen G. White. Every working parent knows how hard it is to find this type of care within another mother's home. Favoritism is often shown, and there is little control over the type of program and attention the child receives. This is why many parents choose a good day-care center and why the church should assume some responsibility in providing this type of care.

The second point I would like to clarify has to do with the report of the California Task Force on Early Childhood Education. The plan is to completely reorganize the school system for children between four and eight years of age primarily because educators realize that not all children are ready to read by six and one-half years of age. The plan is to remove all grades and

allow children to proceed at their own pace so that all children by the age of eight will have the fundamental knowledge in reading and computation without fear of failure.

This reorganization is a step closer to Mrs. White's plan than many of our present SDA schools. It is true that a child's intelligence can be exploited in any school situation, but this is not the intent of the California plan. School attendance at age four for every child will NOT be compulsory. If this type of public schooling is to be available, it must not discriminate against any child. Anyone who has been involved in the selection process for children attending a Head Start program will admit that income level is a poor criterion for eligibility. Who can say that the child who's family gets \$200 more a year wouldn't benefit just as much or more than the child whose family income is lower?

I agree that teaching parents how to be better parents and teachers of their children is the ideal, and funds are going toward this end. However, in many cases this is not enough, and group day care and schooling is an alternative that must not be neglected even by the SDA Church.

KAY J. KUZMA
Loma Linda, California

FOR THE YOUNGER SET

The Pitcairn and Grace's Nickel

By MARYANE MYERS

GRACE BAHLER looked at the nickel in her hand. One had been given to each child in the room by the teacher. It would be thrilling to watch the nickel grow into enough money to help build the first Seventh-day Adventist mission ship, which was to sail to Pitcairn Island. Teacher had explained about how the people came to be on the island. It was an exciting story of another ship, the *Bounty*. There had been mutiny aboard, and in 1790 the mutineers had settled on the island. They married women from another island. Their descendants were the only inhabitants on that speck of land in the Pacific Ocean.

Grace glanced at the boys sitting nearby. It would be easy for them to make their nickels grow. They could work at grocery stores, do yard work, shovel coal, and many other things that girls could not do.

"What can a girl do?" one boy teased.

"I'll do my best, she promised herself without answering him.

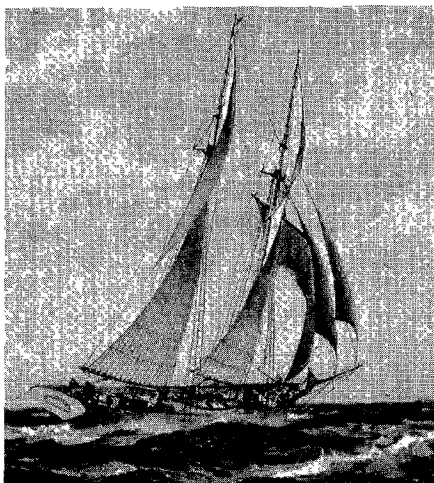
It didn't take long for Grace to discover that women liked the pretty silk, lace-trimmed pincushions she had learned to make.

One day a woman invited her into the living room while she went upstairs to get money for the pincushion she wanted. Grace noticed a beautiful

little pearl-handled knife on a table.

"Why don't you take it?" an evil voice seemed to whisper. "No one will ever know."

Grace had always wanted a pretty knife. But she quickly put her hands behind her back. I'm out working for the Lord, trying to raise money to help build a mission ship, she thought. If I steal, Christ will not bless my efforts. The people on Pitcairn Island need



Grace was happy that she and her mother had helped to earn money for the Pitcairn.

missionaries. They can't go unless I do my part. She backed away from the knife.

After that Grace sold so many pincushions, she soon had \$25.00.

Months later she stood on a pier in Oakland, California, and looked past the crowd gathered there to see the white sails of the new ship gleaming against the cloudless sky. In a little while the *Pitcairn* would be towed out of San Francisco Bay on its first voyage to the South Pacific.

Her mother was called to the platform to read a poem she had written for the occasion. Grace went with her.

"You have been chosen to ride out of Golden Gate Harbor as the ship sails through for the first time," the captain said to mother. "There will be eight of us. Your daughter may accompany you."

Grace's heart pounded with joy. I'm glad I didn't take that little knife, she said to herself. I wouldn't dare go aboard if I had.

Later, she stood looking over the bow of the ship into the gray, rolling water. A salty breeze fanned her cheeks.

In a little while I'll be going back in the towboat with the others, Grace thought. But right now I'm a missionary on my first voyage.

I'll always be a missionary and give my best to Jesus, she pledged. Someday He may send me to a foreign land to work for Him because I want to go and tell others that Jesus is coming back again.

And He did, for later she became a missionary teacher in Central America.

MY GOLDEN SABBATH

By ROSEMARY BRADLEY

SABBATHS in my memory are as round and golden as the sun that marked their entrances and exits. With 52 of them a year they spin around and tangle one with another so that often I can't be sure whether we went to our own church 11 times on Sabbath the year I was seven, or whether it was the other way around and we went only seven times the year I was 11. Those were the days when Daddy was a Bible teacher at an academy in California's San Joaquin Valley. And that meant that he was also preacher at the small surrounding churches.

But Sabbath memories begin long before that.

I suppose if I were to sift through and find the earliest memory of a specific Sabbath, it would have to be one that happened when I was just a little girl in Africa. With Daddy as the missionary we traveled a lot from school to school and small church to small church. But I remember one Friday evening—and I have no idea where we were—going out to the rock outcroppings where my younger brother and I played during the week. We climbed to the top and watched the sun go down. As a child I was amazed that it was possible to see the sun move, but that evening I saw it. And somehow a magic overtook me as I realized that one moment was mine and the next moment belonged to God. It was Sabbath, a very special time.

When we came back to the States, Sabbaths began to begin on Thursday night. That was grocery shopping night and the whole family went. Mom had the Sabbath menu well in mind, and when we got home she put the beans on to soak overnight and cooked the potatoes. Then we began to get the house "presentable," as my mother always

said. On Thursday night, that meant mostly putting things away.

On Friday afternoon getting things "presentable" meant that I dusted, my brother emptied the trash, Daddy vacuumed the rug and mopped the kitchen floor, and Mom did everything else.

Then it was into the bathtub for the Friday bath. And along with clean pajamas—and later, clean sheets—Friday meant that we got bath powder. It was wonderful.

Soup for supper had been simmering on the back of the stove all afternoon. Often there were homemade rolls. But always there was cake and ice cream. Sabbath was the only time of the whole week that we had dessert. Mom had baked the cake on Friday morning before she fixed breakfast. And it got frosted Friday afternoon when we all came home from school. With both parents teaching church school, it was no wonder that our house had to run with computer precision.

But there was no precision at our house on Friday night. All of us were in our night clothes, relaxed and easy. We enjoyed our musical instruments. The rest of the week my brother and I dodged practice, but Friday night playing was pleasure. Mom and I played the piano. Dad and my brother played the trombone. My brother and I both played the accordion. We alternated the instruments, and all of us sang. Then it was time for a romp. Daddy would be on the floor with us and what a wonderful frolic we had. He would tickle us until we'd beg for mercy. And we would tickle him until he thought he had had enough. We looked forward to Friday night when all the schoolbooks, the grade books, the bulletin board ideas, were put away, and Mom and Daddy shared their time with us.

Sometimes the phone would ring. And when it rang on Friday night, there was always an air of mystery. So many times a small church would suddenly need a pinch-hitting

preacher. And Daddy always said Yes.

That meant something good. We would be invited out to dinner at someone's house. Maybe they would have children our age. Maybe they would live on a farm and have some baby animals. Our minds were full of excited "maybes." And the potatoes that had been boiled on Thursday night would come out of the refrigerator and become potato salad. And by this time the beans had been baked and were ready for almost any eventuality. Mother wouldn't think of going to a small church without enough food to go potluck.

Happy Sabbath Mornings

Sabbath mornings we children awoke to the familiar strains of the King's Heralds and Del Delker singing on our well-worn 78 rpm records. Often my brother and I ran and got in bed with Mom and Daddy. We'd talk or sing along with the records. We were happy and looked forward to getting dressed in our best clothes for Sabbath. And if we were going to another church that day, it was so much the better.

Sabbaths when we did stay home and go to our own church and eat our own food were also special. Often as soon as dinner was over Daddy would say, "Who wants to see if we can get lost?" And that meant we were going for a ride somewhere on the back roads, sometimes to places we had never been before. We sang as we drove, stopping the car whenever we saw something interesting to look at. Daddy would break open rocks to see what was inside, reminding us that we were the very first to ever see that piece of nature. It was like a real discovery.

He taught us to collect and properly press wildflowers. He knew the trees and helped us to identify them. And he was a wonderful detective as he sorted the tracks left

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by little animals that drank by quiet water. Birds refused to stay still and so did we, so we never learned much about them. But their songs provided a counterpoint for the wind as we poked around on Sabbath afternoons. And no matter how long we were gone or where we went, we never really got lost.

Sometimes on Sabbath afternoon friends would drop in. By Sabbath night we had a whole houseful of company, and then we had worship. What a lot of singing we did. Daddy used to say we would make the rafters ring. But since I didn't know what a rafter was in those days, I couldn't say for sure. But I did know that the music was about the most beautiful I had ever heard. Then came the part of family worship that I liked most.

If we had friends who had never been with us for Sabbath worship before, Daddy would explain the tradition. But if everyone knew what was coming, he would simply say, "What did you enjoy that was

beautiful today?" And we were never hurried as we went all the way around the circle, each person telling about a lovely moment during the Sabbath hours.

Always a Tradition

No one really remembers when that part of our worship tradition began; it was always there. But whenever we had first-time visitors, Daddy reminded us again of the Why. Because Sabbath is a memorial of Creation and because God created all things beautiful, Sabbath is a time to remember again the loveliness that God intends His people to enjoy. And the world is full of loveliness that can be forgotten the other six days of the week. Each Sabbath is a time to look forward to God's re-creation in the new earth when perfection will be restored.

When I was 13 we moved away from the valley, and that changed our Sabbaths. Daddy didn't go away to preach very often and we went

to a big church instead of a small one. But on Sabbath afternoons we still wandered around in out-of-the-way places. And we still had many friends for Sabbath evening worship. Through academy and college my school friends were welcome by the carload to share Sabbaths at our house.

Once a good friend said to me, "I like Sabbath with your family. We never did anything special at home for Sabbath—just went to church and slept all afternoon." I remember thinking, Special? We don't do anything special for Sabbath. We always do the same thing.

But now at a distance of several years and a whole continent between my family and me, I remember how special those Sabbaths at home were. And Friday evening after the sun has set, as the scent of bath powder is lingering in the bathroom and the King's Heralds are singing on my stereo, I slide into the clean sheets then reach for the phone to call home. ♦♦

Especially FOR WOMEN

By **Berry Holbrook**

IS IT A VIRUS? "What's happening? Homes everywhere are falling apart.

Even among my friends there have been several divorces, and I see the same thing repeated wherever I look." Then in a serious, concerned tone she said, "I'm not even sure that our marriage will last."

It's true that separation and divorce are becoming an epidemic. By beholding we become changed, and what we're beholding in the world today is changing even some in the church. They are beginning to feel that maybe this is the answer to the puzzles and hurts and disappointments that are inevitable in marriage.

Not many marriages can boast the fact that they have never been in trouble, perhaps even serious trouble. And even more disturbing is the thought that fewer yet may be able to claim that they have solved those problems. It's sobering to realize, though, how many men spend hours, days, and months thinking up solutions to problems in their business, or creative ideas to promote whatever work they are doing, or even hours trying to solve someone else's problems (that's the challenge of their work), and then shrug off their own marriage difficulties with a resigned, "I'm certainly sorry, but it can't be helped."

This isn't aimed at men; the same may be true of women. Some of us spend hours planning how to decorate or redecorate our homes, working out the details of a dinner party, or in carrying on work outside the home—even church work—and yet refuse to spend an equal amount of time in thinking and talking out our real problems and creatively and imaginatively searching for answers. Why not look at our marriages as an exciting challenge as well?

Couples drift apart so imperceptibly. There may be nagging little fears or well-coated and protected bitternesses lurking somewhere in the shadows, but it sometimes takes a bolt of lightning to let the marriage partners see where they are and what they're doing to their lives, their marriages. One couple who had their outward serenity shattered just like that stopped, looked, and learned to communicate all over again.

"I have had the feeling that you really haven't been listening to me for years," she said. "But now I feel that I'm getting through, that you're hearing me for the first time."

"I listen to those whom I think are important," he answered almost glibly. And then suddenly it dawned on them both that what had so unexpectedly jolted them in the first place had made them realize how much they needed each other and had forced them to willingly listen as well as talk.

How different from the little lady who lamented that she couldn't under-

stand why her husband couldn't see the "truth." She had impressed it on his mind, of that there was no doubt. He knew all the arguments (often heated and warmed over), but he never knew the touch of a loving hand, or the warmth of love fully expressed. It was only after he died that she realized what might have been.

At times, marriage counseling may help. When a trained Christian counselor is available he can offer insights into problems that those in difficulty can no longer look at objectively or fairly. But beware of the counselor who emphasizes the current psychological lingo, the passing counseling fads, that everything must be solved on a one-to-one basis between husband and wife. It sounds perfectly logical and good. But marriage is a triangle—a healthy triangle—where God is given His central place in the relationship. The devil would have us believe, of course, that if God dominates the picture all the fun would go out of our marriage. Everything in this world of high-pressure advertising and popularized journalism seems aimed at making us believe this. But, in fact, as our love for God grows deeper, our love for each other does the same. It's a deep, satisfying love that no glitter or tinsel can outshine, no doubts or fears can destroy. It's worth every humbling, agonizing, and delightful effort to destroy the virus that is destroying Christian homes.

So what lies ahead? Why not a warm revival of that "first love"—toward God and toward our husbands and homes?

HOW SERIOUS ARE EMENDATIONS?

What does a Bible translator do when he is unable to understand the meaning of a passage in the original languages? Does he simply attempt to translate the words, which then would be equally unclear in the receptor language, or does he guess at the meaning of the passage and then convey in clear language his conjectured meaning?

Some translators follow the first procedure, others the second.

Not all Bible readers are aware of the situation, but there are a number of passages, particularly in the Hebrew, that are unclear. This is readily understandable. The earliest writings go back some 3,500 years. Over such a long period words change their meaning or are dropped from usage. Although through the centuries the Hebrew Scriptures continued to be read and studied, for a time Hebrew was almost a dead language. Today it has been revived.

At random we selected 20 pages of the Psalms in *The New English Bible* and tabulated certain recurring expressions in the footnotes. Six times we found the expression "Heb. obscure," meaning that the Hebrew in the passages indicated is unclear; three times appeared the expression "Heb. unintelligible," meaning that in the passages referred to the Hebrew cannot be understood; and 45 times appeared the expression "prob. rdg.," meaning probable reading, indicating that the translators doubted that the original writer's words had been correctly preserved. In other words, they believed that the passages involved represented copyists' errors or intentional changes on the part of editors or others during the period of the text's transmission.

Text of Bible Remarkably Preserved

Lest anyone draw the conclusion from what we have said that there is a surprising amount of uncertainty as to what the Bible writers said or meant by what they said, we hasten to assert that the situation is not at all serious. No essential truth has been lost. God has given His revelation through many men, in varied forms and at various times, so that if the meaning is unclear in one text, it comes out clearly in another. So far as copyists' errors are concerned, what surprises students of Bible manuscripts is the fact that, considering the antiquity of the original writing and the possibility of human error, the text of the Bible writers has been so well preserved.

However, to close one's eyes to the fact that some changes have occurred in the transmission of the Bible would be unrealistic. Ellen White says, "I saw that God had especially guarded the Bible; yet when copies of it were few, learned men had in some instances changed the words, thinking that they were making it more plain, when in reality they were mystifying that which was plain, by causing it to lean to their established views, which were governed by tradition. But I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another."—*Early Writings*, pp. 220, 221.

Ellen White also speaks of the "possibility or probability" of "some mistake in the copyist or in the translators" (*Selected Messages*, book 1, p. 16). But again she assures us that this should not be a concern to us.

Why then do we call attention to the situation? Simply by way of caution. We wish to point out that many of the new translators resort to what are known as emendations when they come across an obscure passage in the

Hebrew or one that in their minds does not fit the context well or the general tenor of the passage.

An emendation is a so-called correction or alteration. For example, in the Old Testament it involves changing the letters of the Hebrew text. Sometimes by changing one letter in one word the passage seems to be more understandable.

In an earlier editorial (Sept. 3, 1970) we pointed out an emendation in a verse frequently used by Seventh-day Adventists, Daniel 12:4. By changing one letter, the word for "knowledge" becomes the word for "evil," or "troubles." Thus for Daniel 12:4 *The New English Bible* reads, "many will be at their wits' end, and punishment will be heavy." The "wits' end" is a possible reading of the unpointed Hebrew. It so happens that in the case of this Daniel text, the Septuagint, the Greek translation of the Old Testament made shortly before the time of Christ, reads "evil," so it is concluded that the Hebrew text from which the Septuagint translators were translating had the word for evil.

But not all emendations are based on the ancient versions. In our estimation some scholars and translators resort to emendations altogether too readily. This is the opinion also of the professor under whom we studied Hebrew at Johns Hopkins University in Baltimore, Maryland. His rule was no emendations at all; make sense of the Hebrew as it reads. While on the basis of Ellen White's statements cited above and on the basis of the ancient versions we would allow an occasional possible emendation, we would present such emendations as only conjectures and suggest them only in the rarest of instances.

In the section of the Psalms to which we referred above running roughly from Psalm 55 to Psalm 76, if we add together the six "Heb. obscure," the seven "Heb. unintelligible," and the 45 "prob. rdg.," we get some 58 instances in some 20 psalms in which changes have been made to give us what is supposedly a reading more like what was in the psalmists' autographs.

Again, our point is that the reader of versions ought to be aware of the methodology of the translators. He ought to check before he uses a passage didactically to see whether some of what seems to come through so clearly may simply be the result of the translator's emendation. If so, he should check further as to the validity of the emendation.

Despite all the alterations by some of the modern translators, the truth still comes through, perhaps not in every verse, but when the Bible is taken as a whole. Then, again, there are times when through improved knowledge of antiquity, including the ancient languages, the newer versions have correctly cleared up obscure passages.

D. F. N.

(Continued next week)

TWELVE MINUTES TO MIDNIGHT

The well-known clock on the cover of *Science and Public Affairs, the Bulletin of the Atomic Scientists*, shows 12 minutes to midnight on the June, 1972, issue. It was set at that position as a result of the limited arms agreement signed in Moscow in May by Russia's Premier Brezhnev and U.S. President Nixon. The agreement was euphorically termed by one writer, "the greatest step towards world peace since the Sermon on the Mount."

The representation of a clock appeared first on the bulletin in December, 1947. Its purpose was to symbolize the approach of mankind to nuclear catastrophe. At that

time it showed seven minutes to midnight. It was set at that position because of the first use of atomic weapons by the United States during World War II.

The hand has been reset a number of times since the clock first appeared on the magazine. In 1949 it was moved to four minutes to 12 when Russia exploded its first nuclear bomb. In 1952 it was placed at a tense two minutes before midnight following the development of hydrogen bombs by both the United States and Russia. This was its closest approach to the midnight hour. It has stood variously at five, seven, ten, and 12 minutes to the symbolic hour of doom until the present position was set.

Man Uncertain of His Future

The varying forward or backward positions of the hands on the clock face on the *Science and Public Affairs* magazine suggest to us man's uncertainty with respect to the future of his world. They suggest that the destiny of the world is decided by the changing and oft-times fickle conditions on this globe—by the tension of the finger of world politics upon the trigger of the atomic or hydrogen gun, by the ecological balance, by population trends, by racial tensions, and the vagaries of sundry other elements around man, some of which he can partially control, some over which he has no control.

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.]

GOD USES MEN

Re "An Argentine Hero of the Adventist Faith" [June 1]: General Racedo, who issued the order freeing Adventist inductees from Sabbath service in the Argentine Army, was a neighbor of our Argentine school and sanitarium, and he owned more than one hundred thousand acres of agricultural land to our east.

At the turn of the century a group of Adventist wheat farmers were lessees of an extensive acreage of his property. With no medical services nearer than thirty miles' distance at the capital of the province, the general was interested in health services for his many tenants and other thousands for whom no other medical service was available. When all efforts by our first medical missionary, Dr. R. H. Habenicht, to obtain recognition in the Argentine failed, General Racedo was instrumental in obtaining authorization for him to practice medicine in the rural areas outside the capital and Diamante, the department seat.

At the time Pedro Kalbermatter was inducted General Racedo was the highest ranking officer in the Argentine Army. When he was at his *estancia* [cattle ranch or large estate], officers of the regiment twelve miles west were seen riding past our school on their way to tender their respects to the general. No doubt the Pedro Kalbermatter case came up for discussion, and possibly he influenced what was considered a very light sentence of one year by the

Under these circumstances it is comforting to remember the familiar, reassuring words of *Prophets and Kings*, page 536. Referring to Ezekiel's vision of the wheels within the wheels, Ellen White writes, "As the wheellike complications were under the guidance of the hand beneath the wings of the cherubim, so the complicated play of human events is under divine control. Amidst the strife and tumult of nations He that sitteth above the cherubim still guides the affairs of this earth."

Apparently the only thing on earth that can affect the time of Jesus' coming is His church. "By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*The Desire of Ages*, pp. 633, 634.

It is awesome to realize that while the seemingly tremendous destructive powers of sinful men cannot hasten or hinder the closing of human history by a single day, it has been in the power of the church to bring the world's sad story to an end long ago.

Today the church is you and I. What have we done, today, to hasten Christ's coming?

T. A. D.

court-martial. Then when he became minister of war he issued the order favorable to Adventist inductees. Thus the faithful witness of dedicated Adventist laymen and medical workers prepared the way for a favorable solution not only to the problem of a dedicated and courageous young Adventist but also for all Adventist young men in the Argentine.

A. L. WESTPHAL

Modesto, California

TRUE TO LIFE

As you can imagine, I was quite interested in the adverse criticism the REVIEW received regarding the March 16 cover.

Because here in Jamaica the issues are very late in arriving, comments in turn do not reach you very early.

The drawing of Jesus on this cover, I think, is very lifelike. Reading such criticism as you published reveals the startling extent to which most folks have been influenced by artists. We have had enough of the totally uninspiring representations showing Jesus as pale and effeminate. It is absurd to call your cover hippie art. It is a true-to-life sketch of an outdoor man tired and thirsty.

REINHOLD KLINGBEIL

Kingston, Jamaica

UPDATING THE HYMNAL

Our church hymnal was compiled more than 30 years ago, and I am glad to hear it may be updated. We are told Isaac Watts took Psalm 96:1 to heart when it said, "O sing unto the Lord a new song," and upset the church of his day with new songs.

Our hymnal has many songs that haven't caught on in 30 years. Dutiful song leaders try some of them over and over—but they seem to fall dead to the ground. Let's give

up on the ones no one sings and replace them with some of the popular hymns of praise of the past 30 years. Singing is to be a joyful time—not a tiresome duty.

Let's remember our minorities too when we make up a new hymnal—not only "red and yellow, black and white," but also the farmers and the cowboys. The present hymnal has more than 700 hymns. If you sang three different ones each Sabbath it would take more than four years to sing each one once. So give the musically learned majority 500 hymns, but let's give the minorities a few hundred, too.

G. H. HOEHN

San Gabriel, California

MODEST UNDERSTATEMENT

Vigorous applause to the author of "Christian Women Should Stand Up and Be Counted" [July 27].

Her sympathy for pastors who are on the spot is understandable. And her statement that "a true Christian gentleman . . . is rather embarrassed that a girl should choose to display her body like that" we take as a modest understatement.

LEON D. WATERS

Fresno, California

A GOOD FIGHT

I was pleased to read "I'm for the 'Adventist Ring'" [Aug. 24].

Many, many in our church would do well to take another look at the words that Paul wrote when he came to die. "I have fought a good fight." Not simply a fight. I dare say that unless we fight a good fight Christ will "spue [thee] out" of His mouth.

What awful remorse to lose out ourselves and drag others down by our negative influence.

ALBERT LINCOLN

Banning, California



How to Be

1st in the Awards Ceremony

By JUDY SAVOY

DOUG REYNOLDS leaned back in the cushioned seat and looked out the window as the jet he had just boarded sped down the runway. Soon the plane was airborne, the Fasten Your Seat Belt and No Smoking signs off. Doug scanned the retreating California landscape below until all he could see were blue sky and scattered clouds.

Turning to talk to his seatmate, Doug found a young serviceman already dozing. Across the aisle, a middle-aged woman in a plain gray suit and a nonglamorous hairdo sat leafing through the airline's magazine. Beside her, two nuns conversed quietly. The bald man directly in front of Doug was not a very distinguished old man. The man's seatmate, a Puerto Rican in a bright sports jacket, had his nose in a college textbook. Not finding anyone of his caliber to chat with, Doug sighed, "What could you expect traveling tourist?" Ordinarily, Doug flew first class. But changing his ticket at the last minute for an earlier flight, he had had to settle for the tourist section this time.

The reason for the change in flights was that Doug wanted to arrive in Washington, D.C., as early as possible before the special awards ceremony that evening. Last year he had received only minor recognition, but this year he was a special guest and would receive multiple honors. Doug had raised more money, both in the United States and overseas, than any other fund raiser in world missions.

Doug pulled his reading glasses from his inner pocket and reached into his brief case for his book *Favorite Appeals of Fund Raisers*. He read a few paragraphs. But the sound of the engines, although muffled by modern soundproofing, lulled him into a stupor. Doug slipped both the book and his glasses into the brief case, intending to use them again as soon as his drowsiness passed. Then he leaned back in the reclining seat and shut his eyes.

"Attention, passengers. This is your captain speaking.

Judy Savoy is a homemaker and free-lance writer in Springfield, Massachusetts.

There has been a slight change in our flight schedule. It seems that a being from out of space—some say it's Jesus Himself—is hovering over Washington, D.C., with a large group of what some are calling 'angels.'"

Doug sat upright while the pilot paused for breath. The faces of the other passengers showed apprehension, but Doug was glad he worked for the spreading of the gospel. He had no fear of Jesus' arrival.

"Because the D.C. area is mobbed, we are ordered to land at Chicago where you will each be assigned new flight plans and tickets," the pilot continued. "In the meantime, television cameras are moving in on the Washington area so everyone will be able to see this sight for himself."

No more dozing among the passengers now. The woman in the gray suit bit worriedly at her nails, the nuns whispered. The serviceman next to Doug seemed to be praying silently. In front of Doug, the bald gentleman brushed off his clothes and went through his suit pockets. The Puerto Rican youth, the forgotten textbook open on his lap, examined his knuckles and then took out a pocket knife and began cleaning under his nails.

Televised Advent

It seemed no time at all before they were landing at Chicago International Airport. As soon as Doug left the jetliner he saw people milling around a television set that was being rolled down a ramp for installation outdoors.

Then Doug saw four portable doorways being erected side by side on the runway. Men in bright, white robes (whom Doug surmised to be angels) carrying pads attached to clipboards, herded the disembarking passengers into the lines that were forming at each of the doorways. As a person reached the front of the line, the attending angel handed him a card. These cards apparently contained the flight instructions and tickets, for Doug saw a group of happy card receivers waiting patiently by an empty airliner.

Doug walked closer to see which line he should join. Over the first doorway was written, "I clothed the poor

and fed the hungry." Doug was tempted to fall in here because of his missions work, but his conscience pricked him. He remembered the student pastor whose overcoat was threadbare. Doug had driven his young friend to several meetings on blustery winter nights in Michigan and had seen him shiver uncomfortably. Yet Doug, with three overcoats in his closet, had not offered one to his traveling companion. No, Doug decided, he'd find a more suitable line. After all, he was a great worker.

The sign over the next doorway read, "I sacrificed for the Lord's cause." This would be the line for a fund raiser, thought Doug. Then the realization came to him that although he had persuaded others to give, he had never dug very deeply into his own pockets. And neither had he helped his nephew, Billy, when the boy had wanted to attend a Christian school to prepare for the ministry. Billy's folks had scarcely been able to pay the tuition, and Billy—a hard worker—had suffered several illnesses while at college. Doug shuddered to think that while they knew of Billy's financial problem, he and his wife had squandered their savings on an elegant new automobile they hadn't really needed. As he pondered the sign, Doug also realized with a pang that he hadn't even sacrificed on his business trips. It was always first class for him.

Doug approached the next line cautiously. Surely there was a line for traveling workers somewhere. But this signpost read, "I cheered the sick. I visited outcasts." Doug searched his memory. He hadn't sat with a sick person or cheered anyone lately. In fact, not in the past ten years. He'd been too busy raising money for new institutions—some medical, some educational, but *all* religious and dedicated to proclaiming the soon return of Jesus. He shrugged his shoulders. Nurses and ladies were better suited to help sick people. And social workers and trained elders were better trained for making house or prison calls.

Only One Line Left

There was only one line left. Doug's heart sank when he read the inscription: "I saved a life. I won a soul." It wasn't fair, he thought, beginning to feel resentful. Winning souls was the work of pastors and evangelists. And to save a life, a person must be in the right spot at the right time.

"Haven't found your place yet?" It was one of the men in white robes. He was checking names on the pad attached to his clipboard.

"There's a miscellaneous line over by that terminal. Fall in there and wait till your name is called. We're only on the F's."

Then Doug noticed a fifth line farther over on the runway. He was surprised he hadn't noticed it sooner as it was much longer than the four other lines. As he joined the formation, he strained to read the illuminated red sign over the doorpost. But the sign was too far away to see without the glasses that he had left in his brief case.

In the line, the Puerto Rican youth stood in front of Doug. He turned and smiled shyly, recognizing a fellow passenger. To make conversation, Doug asked whether he was a college student.

"I was, but I had to drop out."

Another dropout, Doug thought to himself. Probably couldn't support his drug habit and lost interest in schoolwork.

"Bonditto? Clifford Bonditto?" An angel with a clipboard asked.

"Yes," the youth replied. "I am he."

"The Clifford Bonditto who saved four little boys from drowning at a skating party?"

"Why, yes, I did save some lives. How did you know?"

"You belong in line four for saving lives."

"But I didn't do it on purpose. I mean, uh, I only did what anyone else would have done."

"Not everyone," the angel responded pleasantly. "Besides, didn't you miss your midterm exams because you had to be hospitalized after the episode?"

"Yes, that's true."

"It's that line there," said the angel, pointing so there'd be no mistake.

"Lucky fellow," sighed Doug. "Why couldn't I have been in the right place at the right time? I'd have saved some lives too."

But even as he said it, Doug remembered the girl by the roadside last night. Her hair and clothing were in disarray and she had obviously been trying to flee from her companion. He saw the girl's distressed look, the empty bottle by the car door, and the man's forceful manner as he tried to persuade her to get back into the car. Doug had driven by without stopping. He hadn't wanted to get involved.

"Sisters Josephine and Joan Francis?"

The recording angel was back for the two nuns. Doug, who was close by, heard all that was said.

Cheering the Sick

"Why aren't you in the 'I cheered the sick' line?"

"Well, you see, we *are* nurses," the first one said kindly, "but we aren't sure we deserve the honor. One of us entered the convent to get out of an unhappy home situation, and the other became a nurse for selfish reasons."

"True," the angel remarked, checking over the notes on his sheet. "But once you got into the business neither of you was ever too busy to hold a sick child's hand or to cheer a worried patient."

The two nuns sighed in relief. Then they locked arms and walked away, falling gracefully into their line. Doug clenched his fists, frustrated, remembering the time he hired a woman to sit with his mother in her last illness so he wouldn't have to miss work, even though he had saved up plenty of vacation time. Doug knew his mother would have preferred her son's company and not a stranger's, but he had always felt tongue-tied around sickbeds.

The line was getting shorter as other angels came and called other people out. Soon Doug would be near enough to read the bright-red overhead sign. Now he was behind his seatmate, the serviceman who had recently become a Christian.

"I was in the trenches when I found God," he confided. "I really don't know what they'll do with me. I haven't had time to do anything special."

"Jess Juzinski?" The angel was back.

"Yes, that's right."

"You were converted on the battlefield and testified about God's goodness?"

"Why, yes, I did. But everyone ridiculed me."

"At the time, yes," the angel agreed. "But as a result of your witnessing several other servicemen have now placed their trust in the Lord. You belong in the soul-winning line."

"That's wonderful!" exclaimed the young man. He shook the angel's hand, clipboard and all.

Doug enviously watched the serviceman walk to his line, recalling the numerous times he'd been tempted to speak of God's goodness. But in a social setting where outspoken Christians were considered old-fashioned and a little bit strange, Doug had always bitten his tongue and refrained from speaking.

Now Doug was in back of the woman in the plain gray suit, who confided her fears to Doug.

"We never had the money for missions or for helping the poor. And I was so busy caring for my seven children that I didn't have time to give Bible studies or to visit the shut-ins. I'm afraid I don't fit into any of the four categories."

She pointed to the lines where new cards were being issued.

"Ruth Paquette?"

"Yes." The woman looked downhearted and could hardly face the angel.

"The Ruth Paquette who raised six sons and a daughter, of whom two sons became missionaries, two teachers, two physicians, and the daughter a nurse?"

"Yes, but . . ."

"Quite an accomplishment in the times you lived in. Not one of them has grown to be self-serving or a drain on society."

"We were strict with our children," the woman explained, partly to Doug and partly to the angel. "But," she added quickly, "we always gave them lots of love and played with them often."

Sacrifice for God's Cause

"You should be in line three, because you sacrificed a career, fancy clothes, and carefree pleasure for the responsibility of raising your children to be honest, God fearing, and concerned about others. That was your sacrifice for His cause."

Doug watched the joyful woman join the group in the third line. He thought about his own two sons. The younger one was going through a rebellious stage right now, but Doug was pretty sure he'd outgrow it. The older son had him a little worried, though. He was attending a secular college and had become a strong advocate of evolution. Doug feared his son was losing any Christian experience he might have had.

For these defects in his two sons, Doug blamed his wife. Being home all day, he often told her she should have supervised them better. His wife, on the other hand, had often begged Doug to spend more time with the family. She claimed the boys needed a father's presence too. But Doug had preferred being on the road. Now that it was too late, Doug hoped his wife had been wrong.

Just ahead of him now was the bald man.

"They should have some line for believers who trusted in Jesus for salvation," Doug complained.

"Naturally Jesus saves us," the bald man agreed. "But how can you love the Lord without showing it in some way?"

"Pastor Ulrich?" The angel spoke to the bald man.

"Right."

"You gave clothes to men you picked up off the street."

"That was nothing! They *needed* the clothes."

"You went without eating on Sabbaths so you could help the missions."

"But I felt so sorry for missionaries. They didn't have all the comforts of my parsonage."

"You prayed with sick people and visited jails."

"They had no one else."

"You weren't ashamed to preach the gospel."

"How could I be, when Christ wasn't ashamed to die for me?"

"Take the line of your choice," the angel said. "You fit them all."

Doug Reynolds was thinking pastors had all the luck when he suddenly realized the preacher's name had begun with a U. Ulrich, wasn't it? What had happened to the R's? Had they passed him by? Confused, and gripped with apprehension, Doug scanned the line ahead of him for a familiar face, hoping there'd been a mistake. The line had so dwindled that there were only about ten people in front of him now, but he didn't recognize any of them. The sign was almost close enough for him to read. Another step—and to his astonishment, it read "Exit."

Just then the stewardess spoke his name, touching him gently on the shoulder. "You slept all the way," she said kindly. "We're landing at Washington, D.C., now. Please fasten your seat belt."

Amazed, Doug watched the stewardess work her way down the aisle telling passengers to prepare for the landing. Minutes later, Doug stepped out into the bright sunlight. He squinted, strode briskly down the ramp, relieved that he had had only a horrible dream. By the time Doug had hailed a taxi, he was concentrating on the speech he would deliver that evening at the awards ceremony. ♦♦



Fall Journey

By DOLLY KIMBEL

She seemed more beautiful than usual
As she made her appearance in quietude,
And even though she didn't speak,
You could feel her presence.

Her perfume was different, but pleasant,
And made you want to reach out
For a touch of her loveliness
That pervaded all around her.

We knew she was coming again,
But there was work we should have done
And things we wanted to do
Before she slipped in on us unannounced.

But she was only fulfilling her responsibility
And doing what was expected of her,
As she gently went about
Pursuing another fall journey.

Philippine Union College Students Hold Two-Week Evangelistic Series

By JOSELITO COO

Nineteen Philippine Union College students determined to become involved in a Reach Out program. They chose as their place of activity the Pine City of Baguio, the Philippines summer capital, nestled on the cool highlands of northern Luzon, 250 kilometers from Manila. The two weeks between the close of the second semester of school and the opening of the summer session, when many people from the lowlands seek her refuge to flee the heat of the April sun, seemed most appropriate.

The students, who were young Indonesians (Rudy Martono, Teddy Viriya, Jim and Henry Waworoendeng), a Malaysian (Donna Kwang), Singaporeans (Francis Chuang and Matthew Hutabarat), and Filipinos (Delmer Gensolin, Felix de la Cruz, Ike Alabata, Monching Bobila, Eldine Alinsod, Erline Fernandez, Jeannie Reyes, Lors Pimentel, Marvie Cabansag, Arlene and Lu Santiago), concerned themselves with the form and content of their witness. Henry Waworoendeng with his guitar led out in rehearsing religious folk songs and gospel hymns. A musical feature was the *angklung*, an Indonesian percussion instrument made of bamboo of varying sizes, each one used for a different note. E. A. Gutierrez and I coached the young people on making personal testimonies, giving Bible messages, and leading out in open discussions. Jim, Henry's elder brother, coordinated all the activities and presided at the meetings.

As the date for our departure approached, we increasingly worried about being able to raise enough money to support ourselves. Having put together all the amount we'd raised selling magazine subscriptions, from blood donations (all the fellows offered a pint each of their own blood at 40 pesos), \$50 from Filipino alumni in the United States, and some money from the secretary of the Southeast Asia Union, we were still short 1,500 pesos. Our transportation to and from Baguio had already been paid out of a special evangelism fund kept at the college business office.

Jim sought the group's advice the night before we expected to leave. "Look," he said, his eyes on the floor. "We can either go ahead and stay up there until our money runs out, possibly for less than a week. Or, we can postpone the trip for a few days while we pray for more money to come in."

All the others stared at him. We searched for alternatives. There weren't any. After some deliberations, we opted to go as planned, choosing to give God

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

a chance to do something special for us.

Although our financial problems had just begun, so did the solutions. First, our host reduced the apartment rent to less than 50 per cent of the original price. Then, and without soliciting them, church members in Baguio provided us transportation money, fresh fruits and vegetables picked from their own gardens, as well as invitations to eat in their homes. School buses and private cars, money, and food were also offered us by those we visited. The Lord did come to our rescue.

Aside from financial matters, other more important things happened. The students conducted Vacation Bible Schools and personally visited interested people in the morning, and conversed with young people who came to our apartment at dinnertime and early afternoon. The rest of the day we spent singing and witnessing to anyone who would listen, from an audience of one to as many as a hundred and more on the street, in the park, homes, schools, hospitals, an army camp, and a Protestant church. Often we missed supper

hopping from one appointment to another, from midafternoon till almost midnight. We talked to people wherever we found them; we gave out all the literature we had brought. Because there was no money in the budget to buy a supply of Bibles, the students doled out their personal copies.

Whether we saw the young people puff marijuana and swallow drugs or listened to them delve into the mysteries of Oriental and syncretistic religions, they all told of emptiness, confusion, and anxieties choking their lives. We saw life as it really is for thousands today.

"Ah," sighed a pale-skinned, dark-haired youth whom I learned had served in Vietnam with the United States Army, "what else can I do? I can't spend the whole day posted on Session Road staring at people. If I didn't take drugs or smoke grass, I would only stay at home to drink booze. Well, at least I can go to sleep and not bother anybody!"

To be sure, we also met them well-groomed, clean-shaven, properly disciplined, seemingly unperturbed and outwardly contented; for example, the youthful cadets and officers of the Philippine Military Academy, and also that elderly couple from Columbus, Ohio, whom we met one night in Burnham Park. (We saw them again in town the next day, and they asked for our address and they also gave theirs, promising to send us their contribution, although we explained we weren't soliciting. The woman's deceased mother was an Ad-



Adventist Amateur Radio Operators Meet in California

Forty-three Seventh-day Adventist hams met for the annual Adventist Amateur Radio Operators' meeting at Monterey Bay Academy, Watsonville, California, over the July 4 weekend. They were joined by other members of their families, for a total of 112 people in attendance.

The Sabbath sermon was preached by Charles H. Seitz, Chico, California, pastor. Frank Trumble, of Lancaster, California, chaired the committee that planned the program.

B. W. MATTISON
Departmental Secretary
Central California Conference

ventist.) But whoever they were or wherever we found them, all were warmly receptive to our show of interest and concern. And they listened to us with rapt attention and came to us crying acceptance and sympathy.

During our last Sabbath in the city a student nurse came to our church along with several others whom we'd been seeing the past two weeks. We asked her to go up with us to the platform to speak to the brethren. "I'm a Roman Catholic," she began distinctly. "I don't belong to your church. But I want to tell you that what they [the students] told me I just have to believe. I realize how selfish I have been, wanting only to receive and receive. Your young people are different. They think only of giving and giving. As I talked to them, I knew they really meant what they said."

As she sat down, a physician stood up and begged to be allowed the opportunity to say something. It had been a long time since he had seen the inside of a Seventh-day Adventist church. Haltingly he related the loneliness and hopelessness that flooded his life while he drifted for 12 uneasy years away from the church. He longed for past associations, but hadn't had the strength to submit to fellow church members who came to visit him from time to time. Then we came singing and communicating Jesus' and our own concern. That was just too much for him. He yielded to God and allowed Him once again to take possession of his life and his family. That same evening he came with his wife to our apartment and handed us an envelope containing 100 pesos, which he hoped we'd use to continue the good work.

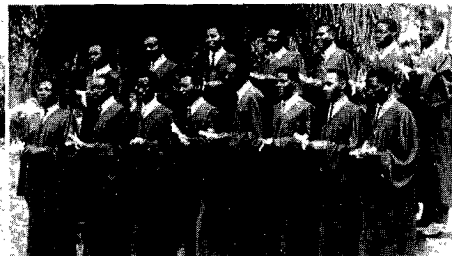
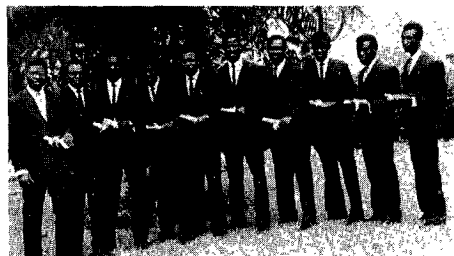
Those two short weeks went by much too quickly. N. R. Arit, youth leader of the North Philippine Union Mission, and O. Zamora, secretary-treasurer of the Mountain Provinces Mission, both of whom had been to many of our encounters with the young people in Baguio, told us: "You students are reaching out to people whom we ministers will never, never be able to reach, not in our lifetime."

CENTRAL AFRICAN UNION:

Graduations Mark New Day in Rwanda

The first graduates from a full secondary school program at Gitwe, Rwanda, received their diplomas on June 25, 1972. Ten students were awarded their teaching diplomas, and 15, the French ministerial course diplomas. These new ministers with their 12 years of schooling are qualified to preach in the cities, which in the past has been done mostly by overseas personnel.

The first school in Rwanda was opened at Gitwe 51 years ago by D. E. Delhove. Here most of our Central African workers have received their ministerial and teaching preparation. Because of the



Top left: On June 25, ten students received teaching diplomas at Gitwe College, Rwanda. Lower left: A classroom block at Gitwe nears completion. Top right: Fifteen students received ministerial course diplomas June 25. Lower right: Eleven male nurses are the first to complete the four-year nursing course at Mugonero Hospital, Rwanda.

shortage of French-speaking teachers and finances generally, the school had not been upgraded to its full 12-year program until the recent administration of M. S. Graham, who has served six years without a furlough.

Although work had begun on the administration and science classroom unit before the special Thirteenth Sabbath Offering overflow, September, 1972, this special help, in addition to the services of Louis E. Thayer, a volunteer builder, made it possible for great leaps to be made in construction. When Principal Graham finally saw the roof being placed, he returned to Canada for his long-overdue furlough.

Graduation exercises at the Mugonero Hospital overlooking beautiful Lake Kivu on July 2 also marked a first, when 11 male nurses were the first to complete the four-year nursing course. Because there were no girls with sufficient academic preparation to be admitted into this first nursing program, only boys had been enrolled; seven girls are now included in the second class.

The Minister of Public Health addressed the large audience gathered in the open air. Many missionaries from the surrounding Catholic and Protestant missions attended and listened to the writer develop the concept that Christian education develops the body, mind, and soul for the one purpose of serving God and man.

Joy was not complete for Central Africa Union, because graduation exercises could not be conducted at our school in Kivoga. Recent tribal wars forced many to flee for their lives, and not all were successful. Although 19 students attended our first Government-recognized teacher-training course, only eight of the candidates received the teacher's diploma.

E. R. WEISSER
Secretary, Central African Union

INDIA:

Family Become First Adventists in Goa

A Goan family have become Seventh-day Adventists. They are the first people in Goa to join the Adventist Church.

The work of Seventh-day Adventists in Goa did not start until 1962 when an Adventist minister began to work in that former Portuguese colony after it was incorporated with India the year before. For many centuries prior to that, only Catholicism was permitted to be taught there.

Goa, on the western coast of India, 300 miles south of Bombay, has only 60 miles of coastline, but it is a flourishing enclave that is still referred to as "the Rome of the East."

Soon after Goa's incorporation, Seventh-day Adventists began a first as far as non-Catholic Christians are concerned, by sending N. G. Mookerjee to Goa. The enclave has been difficult territory in which to work, but seeds of truth have been sown.

The Adventist Church was also the first Protestant denomination after in-



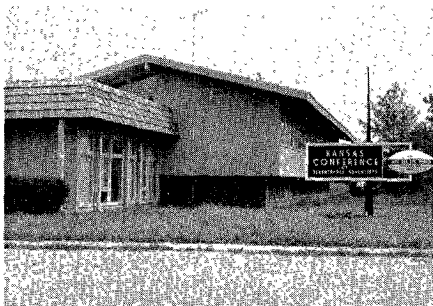
The Almeida family are the first people in Goa to become Seventh-day Adventists.

corporation to own mission property in Goa. Our building in Panjim, where we conduct evangelistic meetings and have a recreation and reading room, is old and in need of complete renovation. However, it is ideally situated.

In the year 1971 we opened a school in the port town of Vasco da Gama. The enrollment on opening day was about 30. It had been suggested that it was foolish to open a school when there were so many good Roman Catholic schools. But we realized that if we were going to win people to our church a school was a must. When the school opened for the 1972 period we admitted more than 100 pupils before we had to stop enrolling. This school is the first non-Catholic church school in the enclave.

Another first occurred when Mr. and Mrs. Almeida and their two children, Angel and Alan, became Seventh-day Adventists recently. This is the first Roman Catholic Goan family to accept the Advent message. Mr. Almeida has now become another first, for he is the first Goan literature evangelist, and the first permanent colporteur to work in Goa.

L. R. BURNS
*Evangelist
Goa, India*



Kansas Conference Has New Headquarters

The headquarters of the Kansas Conference, Topeka, Kansas, has been moved to its new offices at 3330 Urish Road. The building, which was built about nine years ago, was bought by the conference and extensively remodeled.

The old office building, which had been serving the conference for about 20 years, was sold. The new building is on three acres of land and has 12,000 square feet of floor space. In addition to the headquarters building, there is another office building on this new property, which is rented to another organization.

One wing of the office building is assigned to the Adventist Book Center, which now has more space for display purposes, in addition to storage in the basement area. There is a large room that may be used for workers' meetings and other types of meetings, as well as for recreation.

S. S. WILL
President, Kansas Conference

Dateline WASHINGTON

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

MISSION '73. One day late in August, MISSION '73 church leaders in Washington were hosts to Eastern United States MISSION '73 planners, who gathered to put into motion arrangements for the greatest evangelistic outreach that has ever been planned in North America.

With MISSION '72 follow-up still in full swing, church leaders are building MISSION '73 on the basis of important lessons learned in this year's outreach. Since the opening thrust of MISSION '72 on March 4, church leaders have been critically observing strong and weak points and in general analyzing this year's evangelistic endeavors so far, in order to lay the groundwork for a more effective and more expanded thrust in 1973.

E. E. Cleveland, coordinator of MISSION '73, has been working for several months with a group of departmental leaders and church administrators structuring the 1973 thrust.

The Washington meeting was the first of four that brought together conference presidents and conference evangelism coordinators to perfect details and put in motion an adventure in faith that will include the whole church.

Attending the Washington meeting were leaders from the Atlantic, Columbia, and Southern unions and from the eastern part of the Canadian Union. Meetings followed in Kansas City, Missouri, September 6; Glendale, California, September 7; and Portland, Oregon, September 19 and 20.

RETIREMENT. The presidential staff honored Mrs. Garnette Higgins with a buffet-style dinner in the executive dining room of the North Building on the occasion of her retirement at the end of August. Mrs. Higgins has been serving as secretary in the General Conference since 1954, during which time she has served Vice-President W. B. Ochs and more recently Theodore Carcich. She is the wife of William Higgins, associate secretary of the G.C. Publishing Department.

REORGANIZATION. During the summer months various task forces assigned to special research and planning on reorganization have been meeting. In late September the findings of these committees were reported to the full committee on reorganization, which had been set up earlier. This committee has been asked to explore all possibilities

of making improvements in the organization of the church so that it might be more effective in accomplishing its world mission.

MANPOWER AND PERSONNEL. Several months ago a committee was set up by the General Conference to study matters pertaining to a more efficient use of manpower within our church. Dr. Robert Moon, one of the resident members of the committee, presented an illustrated report of the committee's activities to the General Conference officers early in September. As the committee began its work its members were concerned particularly with the question of manpower. But as they became more involved in the study, it became evident that the whole matter of personnel training should form part of their report. It is planned that this committee shall give a report either to the officers prior to the Autumn Council or during the Autumn Council session, which is being held this month in Mexico City.

VISITORS. Visiting Washington recently were Elder and Mrs. R. L. Jacobs, of Beirut, Lebanon. Elder Jacobs is the Afro-Mideast Division secretary.

Dr. and Mrs. Daniel Walther, longtime missionaries and educators who have served the church in three divisions, were in Washington recently. Dr. Walther retired officially recently, but he will continue his ministry as counselor of the Adventist Colleges Abroad program. During the 1972-1973 school year the Walthers will be in Europe. Mrs. Walther is a sister to Mrs. Arthur Roth and Yvonne Olsen, secretaries in the General Conference.

Elder and Mrs. Julio Huayllara visited Washington after he received his degree at Andrews University at the end of the summer quarter. They were accompanied by a brother and sister of Elder Huayllara. The three of them are children of Elder Mariano Huayllara, who served in the Lake Titicaca Mission during the time of Elder Fernando Stahl's ministry in that area.

Drs. Clarence and Isabel Ing, of California, stopped in Washington recently after having completed their latest term of relief service in Hong Kong. On several occasions these missionary-minded doctors have given valuable relief service in overseas areas. After a brief stay in the United States, they will return to Hong Kong for another year of ministry there.

ORDINATIONS



Left: Sergio Ortiz, J. K. Herman, Jr., and Wallace R. Brown were ordained in the Arkansas-Louisiana Conference, June 21. E. Frank Sherrill (left, rear) and P. I. Nosworthy, president and secretary-treasurer, respectively, of the conference, welcomed them to the ministry. Right: Elder Sherrill welcomes (from left) ordinees C. H. Evans, Jr., J. Thurmon, and M. Chambers to the ministry.

P. A. KOSTENKO
PR Secretary
Arkansas-Louisiana Conference

From left: A. Schleif, Carl Acker, and P. Wilson were ordained on May 27 during the Alabama-Mississippi Conference camp meeting conducted at Bass Memorial Academy, Lumberton, Mississippi.

R. A. TYSON
PR Secretary
Alabama-Mississippi Conference



Martin Feldbush (third from left, with wife), Elton L. Dessain, and David Rosenberg (with wife) were ordained in the Illinois Conference, June 9. Participating in the service were (from left) J. O. Iversen, production consultant, General Conference Audio-Visual Services; F. W. Wernick, Lake Union Conference president; and (from right) J. L. Hayward and P. M. Matacio, president and Ministerial secretary, respectively, Illinois Conference.

J. O. IYERSEN
Audio-Visual Services
General Conference



From left: R. Edward Turner, Buddy L. Kruger, Richard Dena, Edward Boyatt, and Eugene S. Amey were ordained on June 17 during the Upper Columbia Conference camp meeting conducted at College Place, Washington.

R. E. ECKERMAN
PR Secretary
Upper Columbia Conference



A. D. Stern (third from left) was ordained on June 7 at the Nebraska Conference camp meeting. Participating in the ceremony were Reuben H. Nightingale and B. L. Hassenpflug, president and Ministerial secretary, respectively, of the Central Union Conference, and G. W. Morgan (right), Nebraska Conference president.

O. L. MCLEAN
PR Secretary
Nebraska Conference

Visiting a School That Faith Will Build

By JOAQUIM A. MORGADO

WE HAVE our plans prepared for a school we need greatly in South Angola. With confidence in our Adventist brothers and sisters around the world, we are looking forward to the moment when the walls will begin to rise, the roof will be placed on, and when several hundred pupils, ready to be formed by the sweet influence of the gospel, will sit at the desks of that school.

What will that school be like? Let us take an imaginary trip into the future and visit it. The first rays of the sun are tinting the sky when the day's activities begin. A teacher rises, goes outside his house to where an iron bar is hanging from a post. He strikes it with another piece of iron. Its penetrating voice awakens the sleeping boys and girls in their respective dormitories. Some of the young people come outside, still covered with their blankets, for a cool morning breeze is blowing, and wash themselves in the running water.

Next, they go to the chapel and participate in morning worship. As we enter they are singing lustily. After the study of the Sabbath school lesson the students pray together, then return to their dormitories. In a few moments a bell sounds. Those who have morning classes gather up their books and make their way to the classrooms. The first class is Bible. The rest of the class periods are used for instruction for state examinations.

The other students go out to the fields, where they prepare the ground for the planting of corn, manioc, and beans. Beside the vegetables are rows of carefully tended fruit trees.

By now you will be asking, "But what about breakfast?" The Africans normally eat two meals a day, the first at noon and the other in the evening. At noon, the hungry pupils run toward the kitchen with their plates. Generally, their diet consists of corn-meal or manioc porridge, with a relish of cooked dried beans and perhaps some vegetable. It would surprise you to see the quantity of food on each plate, but it disappears quickly.

A Balanced School Program

The afternoon program is the same as in the morning, except that those who worked in the morning go to

Joaquim A. Morgado is lay activities, Sabbath school, MV, and radio-TV secretary of Angola Union Mission.

school and those who studied in the morning go to work in the fields.

Several small industries have been organized to bring financial help to the school.

After supper the students gather once more in the chapel for evening worship.

Saturday is a special day. Clothes are neat, and books are laid aside. Sabbath school, the worship service, young people's meeting, and missionary outings fill the day, and there are always many young people in the baptismal class.

Sunday afternoon the pupils play games in the open air.

It is village schools such as this that will help our African youth to be strong in their beliefs and to be faithful to God. But many of them cannot attend these schools, because there simply are not enough schools for all. Thus, too large a percentage of our youth are lost when they go to the cities to work or study. The temptations there are so great that many of them cannot resist.

A few months ago I had the opportunity of visiting a region where we have no schools. There I found a group of young men waiting for a ride to a mission school. But the car was already full, and we were unable to take them even though they had saved their tuition and were packed and ready. At the time of registration I saw these same three boys at the school among the hundreds of other students. I learned they had walked 200 kilometers (125 miles), sleeping in villages along the way, preparing their own food or eating with the villagers at whose homes they spent the night. It took them a little more than four days to make the journey.

What joy we saw in their faces as they registered. They had been absolutely sure that there would be a place for them. They could now attend their very first classes.

It is with confidence that our eyes turn to our brethren around the world, for we are sure that they will help us build a school comprising a school building with two classrooms, a boys' dormitory, a girls' dormitory, and two homes for teachers.

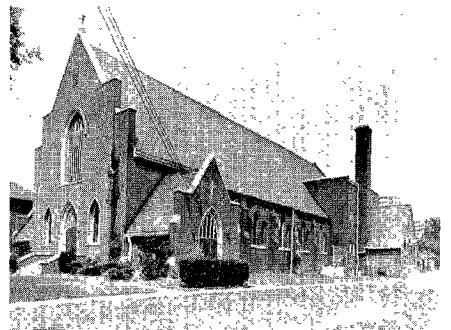
Wouldn't you, Adventist reader, like to bring joy to other young people who have no school in their villages? Our faith leads us to believe that you will give liberally toward a Thirteenth Sabbath Offering overflow the fourth quarter of this year, that our plans for a school and a mission station in south Angola will become a reality.



Notice Board Identifies Lake View Mission

Situated on the highway between the new capital of Malawi, Lilongwe, and Blantyre is the Lake View Mission. The youth and publishing secretary of the Central Lake Field, M. N. Nkosi, stands in front of this blue-and-white sign.

DESMOND B. HILLS
Departmental Secretary
Trans-Africa Division



Toronto Church Officially Opened

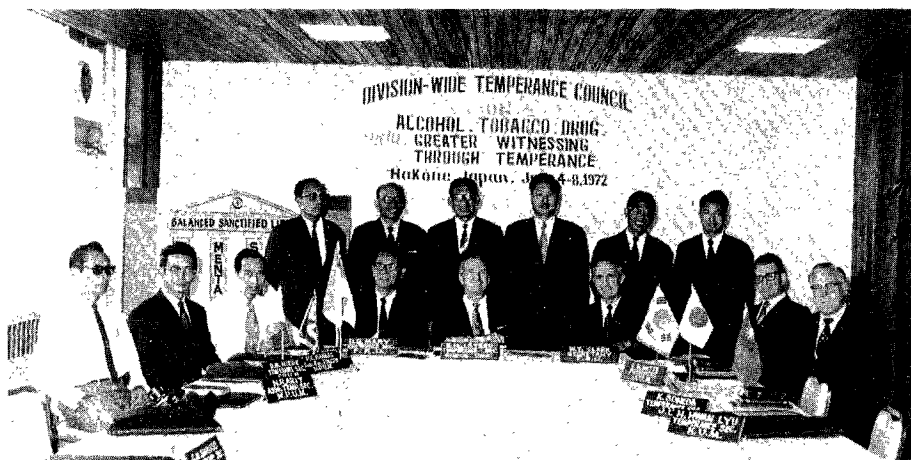
All-day services for the official opening of the Toronto East church in Toronto, Ontario, Canada, were conducted June 17, with H. D. Singleton, secretary of the Regional Department of the General Conference, speaker for the three o'clock service. Phillip Moores, president of the Ontario Conference, spoke at the morning service. A musical program was given by the Heritage Singers.

Among those present for this service were True Davidson, mayor of Toronto East, and Arthur Mean, Q.C., Member of Provincial Parliament.

Following the singing of Handel's "Hallelujah Chorus" by the combined East Toronto and Perth Avenue choirs, Mayor Davidson remarked, "I have heard the 'Hallelujah Chorus' a good many times, but never have the words reached my heart as they did today."

This former Anglican church, with a seating capacity of 450, was purchased recently by the 206 members, who had outgrown their former church facilities. Roy Adams is the pastor.

THEDA KUESTER
Correspondent
Canadian Union Conference



The first Far Eastern Division temperance council was held in Tokyo recently. It was attended by GC, division, and union leaders and union temperance secretaries.

JAPAN:

First FED Temperance Council Held in Tokyo

Significant progress has been made in the Far Eastern Division with the holding of the first division temperance council, July 4 to 8, in Japan. Union temperance leaders met at the foot of Mount Fuji, overlooking one of the many beautiful lakes, under the direction of B. G. Mary, division temperance secretary.

W. T. Clark, division secretary, and Japan Union president C. B. Watts challenged us with spiritual messages during the devotional periods.

Lectures and planning sessions helped to devise new methods for outlining the principles of temperance and its role within and without the church. The spiritual principles of temperance, providing the foundation for practical Christian witnessing and the sanctified life, were applied to the presentations of the Five-Day Plan to Stop Smoking,

the Four Dimensional Key to the Cause of Alcoholism, and the Home Help Visitation Plan for church members.

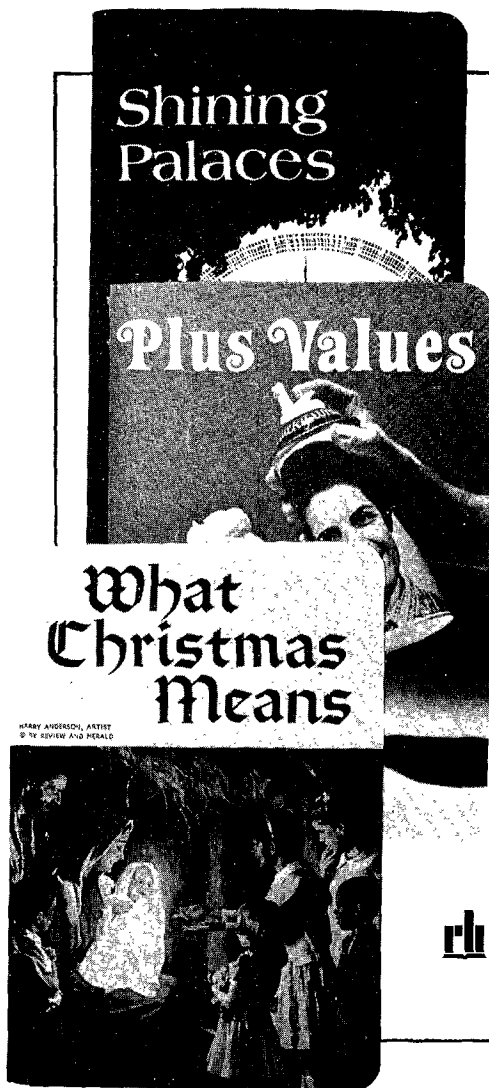
With every form of intemperance growing in intensity in the Far East, as elsewhere, these church leaders are ready to embark on a new wave of service presenting temperance as the solution to the problem rather than simply condemning the problem.

"There is no question about it, temperance department programs are making a real contribution to our division," said W. T. Clark. "B. G. Mary, appointed temperance secretary at the past General Conference session to this full-time ministry, is applying the know-how of his past success in the Philippines with devotion and fervor throughout the division."

Visits will be made to each union with Pastor Mary to conduct union temperance councils, to visit national leaders, and to participate in conferences on the prevention of alcoholism for public school teachers, give radio talks, TV appearances, and take church services at Adventist temperance functions over the next month.

ERNEST H. J. STEED
Secretary

GC Temperance Department



THE NEWEST IN Pocket Companion Books

Shining Palaces

by Caroline E. Keeler

Beauty and faith in her everyday life are described by Caroline in this collection of her short inspirational writings and poems. In this book and the companion volume, *Plus Values*, she also presents thoughts on letter writing, the town dump, family togetherness, and other topics.

Paper, \$3.30

Plus Values

Caroline E. Keeler

As a companion book to *Shining Palaces*, Caroline Keeler describes the rewards and pleasures of everyday life—even in such common things as perfect days, chickadees, favorite houses, and many other things.

Paper, \$3.30

What Christmas Means

by Adlai Albert Esteb

Everyone is subjected to a commercialized Christmas in this modern world. A return to the spirit of Christ and His love and generosity, is what can bring true significance to your Christmas.

Paper, \$3.30



At Your Bible House

For postage please add 10c for the first book and 5c for each additional book mailed to the same address. Please add State Sales tax where necessary.

World Divisions

FAR EASTERN DIVISION

✦ A Vacation Bible School was conducted at Philippine Military Academy, Baguio, Philippines, this past summer. Fifty children of officers and enlisted men attended. Arrangements were made for the school to be held at the academy by Lt. Lucio Ibanez, who with his wife was baptized by N. R. Arit, North Philippine Union Mission MV secretary, one year ago. This VBS was the fourth held by the Baguio church this year.

✦ Edward Heppenstall, formerly professor of theology at Andrews and Loma Linda universities, conducted a Loma Linda University extension class at Singapore August 7 to 24. The seminar, which was on the theme Righteousness by Faith, was attended by 52 students from Malaysia, Singapore, and Thailand. The class was held at Southeast Asia Union College.

✦ Seven hundred and nine new members were added to the East Visayan Mission as of August of this year. This is 357 more than had been baptized at the end of the first eight months of 1971. Mission workers have set a goal of 1,000 baptisms for the year.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ When the Inter-American Division was organized 50 years ago, in 1922, the membership was 7,369. The division, therefore, set that number as a goal for a baptism to be held on June 18 to celebrate its fiftieth anniversary. The actual number baptized on that date was 7,484.

✦ Nineteen people were baptized at Corozal, British Honduras, recently as a result of evangelistic meetings conducted by A. H. Riffel, Inter-American Division lay activities secretary, and H. Jurado of the Central American Union.

✦ The West Indies Union baptized some 7,000 persons in one day, October 1. Robert H. Pierson, General Conference president, was in Jamaica for the event.

✦ For the first six months of this year the North Haiti Mission reported eight centurions, one double centurion, and one triple centurion. The triple centurion is Fenelon Destin, who baptized 348 people during that period.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

✦ Graduation exercises were held on August 29 for eight graduates of the



Texas Camp Meeting Sparks Evangelism

Under the words, "This Same Jesus," the theme for the 1972 Texas camp meeting held at Keene, June 9-17, Charles Dart, conference president, interviewed members who had participated in the New Testament witnessing visitation program during camp meeting week. More than 50 teams of pastors and laymen visited homes in the Dallas-Fort Worth area four evenings during the session, presenting the gospel story and calling for commitments to Christian living. Many doors were opened for future Bible studies. Members and pastors are working in teams of threes as they enter neighboring homes.

DON CHRISTMAN
Departmental Secretary
Texas Conference



Philippine Display Boxes Effective in Book Sales

The folding display boxes produced through the initiation of the Philippine Publishing House demonstrated their worth at a recent book display of the Central Luzon Mission Book and Periodical Agency. This display, made at a national convention of 1,000 home-economics teachers at St. Joseph's College, an exclusive Catholic school for women in Quezon City, made possible sales of more than P8,000 in a period of three days, June 19 to 21. To put up display boxes for 1,000 books takes only about 15 minutes. The literature evangelists in charge of this display registered about 500 future sales prospects. One thousand *Signs of the Times* were also distributed by the literature evangelists during the convention.

F. B. CONOPIO
Assistant Editor
Philippine Publishing House

School of Medical Technology, New England Memorial Hospital, Stoneham, Massachusetts. Guest speaker was Eugene Gascay, academic dean of Atlantic Union College, South Lancaster, Massachusetts.

✦ Susan M. Willoughby, who completed her Ed.D. degree work at Harvard University in June, has been named assistant professor of behavioral science at Atlantic Union College. Dr. Willoughby's special emphasis is on urban education in the area of health.

✦ S. W. Stovall has been appointed secretary of the Northeastern Conference. He fills the vacancy created when the former secretary, Robert Carter, accepted a mission appointment.

EMMA KIRK, *Correspondent*

Canadian Union

✦ With a membership of 76, the South River, Ontario, church is operating a church school for the first time.

✦ O. E. Gordon, pastor of the Hanson Place, New York City, church, was guest speaker at a Visitors' Day program held at the West Toronto, Ontario, church September 9.

✦ Philip Moores, president of the Ontario Conference, was guest speaker at the Harvest Festival service for the Perth Avenue church in Toronto, Ontario, on August 27.

THEDA KUESTER, *Correspondent*

Central Union

✦ The teachers and ministers of the Colorado Conference met for a minister-elementary school teacher convention at the conference's youth camp held September 5 and 6.

✦ A Bible conference for the Central States Conference was held at Camp Shady Hill recently. MV Federation president John Lucas, Sr., led in the organization of the conference.

CLARA W. ANDERSON, *Correspondent*

Columbia Union

✦ The annual offering for evangelism in the Chesapeake Conference totaled \$90,000. As a result of previous evangelism activities new congregations have been organized in Middletown, Delaware, and Easton, Maryland. Baptisms in the conference during the first six months of 1972 totaled 300.

✦ Charles Sandefur has been named

campus chaplain for Columbia Union College, Takoma Park, Maryland. He will serve under M. Dale Hannah, pastor of Sligo church, and will develop a ministry to college students independent of the college administration. Sandefur previously served as pastor of the Massas and Warrenton congregations in Virginia.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ The Loma Linda School of Health testing group attended two of the camp meetings in the Lake Union this summer—Illinois and Michigan. In Michigan, 937 people took advantage of the test, and in Illinois 581 persons were tested.

✦ Camp meeting at Little Grassy Lake in southern Illinois was attended by the largest number of people in the history of this four-day meeting. More and more people with campers have taken advantage of the facilities.

✦ Chuck Knorr, Olympic diving competitor, demonstrated various diving techniques for the young people at the Little Grassy Lake camp meeting. He uses these opportunities to give his testimony for Christ and bring out spiritual lessons and then makes an appeal for his spectators to accept Jesus as their Saviour.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ A new school is under construction in the Upper Columbia Conference. The school will serve the needs of the church in Lewiston, Idaho, and Clarkston, Washington.

✦ Mrs. Mildred Gaslin, of Grants Pass, Oregon, recently passed the century mark.

CECIL COFFEY, *Correspondent*

Northern Union

✦ A three-week evangelistic series is being conducted in Pierre, South Dakota, by Union Evangelist H. G. Crowson.

✦ Extensive flooding this past summer in Minnesota in the area of Mora, Brainerd, Aitkin, Little Falls, Randall, Long Prairie, and Clarissa left many people homeless. The Minnesota disaster van was taken into a number of these towns and dozens of stricken families were given new bedding.

L. H. NETTEBURG, *Correspondent*



Pastor Is Ordained in Welsh Mission

Stuart L. Ware was ordained at the Welsh Mission constituency meeting held at Cardiff recently. He and his wife are working in the Ebbw Vale and Tredegar Valley of South Wales. Participating in the ordination service were P. Cieslar, lay activities secretary of the Northern Europe-West Africa Division; E. H. Foster, president, British Union; V. C. J. Benefield, district pastor; and the writer.

P. H. STEARMAN
President, Welsh Mission



South American Division Holds Health Council

The first South American Division health council assembled June 12 to 15 at River Plate Sanitarium and Hospital, Entre Ríos, Argentina. In attendance were R. F. Waddell of the General Conference Health Department, the three division administrators and the South American Division health department secretary, presidents and treasurers of the six unions, directors and managers from the 14 sanitariums and hospitals in the division, the chaplains, directors of the schools of nursing at university level, and some especially invited people. Pictured, left to right, are Daniel Nestares, division medical secretary; R. A. Wilcox, division president; L. D. Wood, division treasurer; and J. G. Clouzet, president, Chile Union Mission.

H. J. PEVERINI
*Public Affairs Secretary
South American Division*

Pacific Union

✦ The 140-member congregation of the Carson Spanish church recently held open house for their new 90-by-125-foot stucco church building.

✦ The Youth Assistant Program of the Southeastern California Conference employed 16 college students this past summer as youth pastors, counselors, and Bible instructors. Each received a \$600 scholarship in addition to room and board provided by the church members in the area where they worked. The YA program is an experimental effort to provide trained leadership for churches with large concentrations of youth.

DAVE ROTH, *PR Intern*

Southern Union

✦ Ten people were baptized recently in Sharon, South Carolina, following evangelistic meetings conducted by W. H. Waters, Jr., pastor of the Clinton, South Carolina, district.

✦ A new Adventist medical-dental mobile clinic was utilized by more than 300 persons at the Spring City, Tennessee, rural fair. Free tests for urinalysis and blood pressure were administered by Dr. L. F. Littell and his staff from Dayton, Tennessee.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ More than 300 Spanish-speaking members in Texas and Louisiana met at the Lone Star MV Camp near Athens, Texas, for the five-day camp meeting, August 23-27. Guest speakers were M. S. Nigri, a general vice-president of the General Conference; Leo Ranzolin, a General Conference MV associate secretary; and Carlos Aeschlimann, secretary of the Mexican Union Mission. Mrs. Nigri conducted a child-evangelism workshop during the session.

✦ Sabbath school evangelism was the principal subject discussed at the annual Texas Conference summer workers' fellowship. Fernon Retzer, secretary of the General Conference Sabbath School Department, and L. D. Jaecks, pastor of the Hinsdale, Illinois, church, were guest speakers for this meeting.

✦ Texas Conference leaders joined the Texas Laymen's Advisory Council in a weekend retreat at the Lone Star MV Camp, Athens, Texas, August 11-13.

J. N. MORGAN, *Correspondent*

Try this delicious main dish...

with Versatile VEDELONA

Quick Vegedona-Lima Casserole

- 1 1-lb. can Lima Beans
- 2 C. Liquid from beans/Milk
- 1 Pkg. Loma Linda Country Style Gravy Quik
- 1 Pkg. Loma Linda Smoky Bits Gravy Quik
- 1/2 14-oz. can Vegedona, grated
- 1 Tbsp. Green Onions, minced
- 1/2 C. Ruskets Flakes, crushed

Combine both gravies and liquid as on package. Add Vegedona and onions. Layer sauce and beans in oiled baking dish, top with Ruskets. Bake 20 minutes at 350°F. Serves 4.

Super French Sandwich

- 1 loaf French Bread
- 1 14-oz. can Vegedona, thinly sliced
- 1 can Turkey-like Slices
- Sandwich Relish

Slice bread, but not quite through at bottom. Put relish, Vegedona, and Turkey-like Slices in every other cut. Wrap in foil and bake 20 minutes at 300°F. Cut off sandwiches and serve with lettuce and tomatoes. Serves 6.



with VEDELONA

1. Dip strips in breading meal and brown. Serve with rice or noodles.
2. Top baked beans with slices and pineapple rings.
3. Chop and add to potato hash.
4. Alternate cubes with tomato, green pepper, and pineapple chunks on party picks.

or Nutritious NUTEENA

Nuteena-Cashew Loaf

- 1/2 C. each: Onions, Celery, Mushrooms — all finely chopped and sauteed in oil
- 1 14-oz. can Nuteena, mashed
- 1 C. Cashews, chopped
- 1/4 C. Parsley, chopped
- 1 tsp. each: Accent, Sweet Basil, Food Yeast (Torumel or Brewers)
- Salt to Taste
- 6 Tbsp. Hot Water
- 1/2 tsp. Savorex
- 4 Tbsp. Soyagen Powder, dry

Dissolve Savorex in hot water. Combine all ingredients. Bake in oiled casserole 45 minutes at 350°F. Serves 6.

Nuteena-Avocado Dip

- 3/4 C. Nuteena, mashed
 - 1/2 C. Avocado, mashed
 - 2 tsp. Loma Linda Onion Gravy Quik, dry
 - 2 tsp. Lemon Juice
 - 1/8 tsp. Garlic Powder
 - Salt to Taste
 - 2 Tbsp. Mayonnaise
- Mix together and chill well.



with NUTEENA

1. Cover slices with Loma Linda Spaghetti Sauce and bake.
2. Use toasted cubes in tossed salads.
3. Mash with finely chopped celery, pickles, onion, and mayonnaise for sandwich spread.
4. Use as Vegedona on party picks.

or Popular PROTEENA

Proteena-Yam Bake

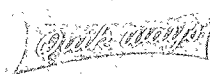
- 1 14-oz. can Proteena, sliced
- 1 1-lb. can Yams and liquid
- 1 C. Crushed Pineapple
- 3 Tbsp. Cornstarch
- 2 Tbsp. Margarine

Brown Proteena in hot oil. Drain yams and dissolve cornstarch in liquid. Add pineapple and margarine and cook until thickened. Pour over Proteena and yams in oiled baking dish. Bake 20 minutes at 350°F. Serves 4.

Proteena Italiano

- 1 14-oz. Can Proteena, sliced
- 1 medium Eggplant, peeled and sliced
- 1/2 C. each: Celery, Green Pepper, Onion — all finely chopped
- 1 Recipe Loma Linda Spaghetti Sauce, prepared as on package
- Salt to Taste
- Fresh Mushroom Slices for Garnish

Brown eggplant and Proteena lightly on both sides under broiler. Saute Vegetables and add to sauce. Arrange eggplant topped with Proteena in oiled baking dish. Cover with sauce and mushrooms on top. Bake 30 minutes at 350°F. Serves 6-8.



with PROTEENA

1. Make your favorite stew with Proteena.
2. Add cubes to macaroni and cheese.



QUALITY FOODS SINCE 1906



Newly Published

PACIFIC PRESS PUBLISHING ASSOCIATION

Books

Outrider of the Apocalypse: Life and Times of Joseph Bates, by Godfrey T. Anderson (144 pages, \$2.25). A fresh interpretation of the Bible, presented by the controversial William Miller, inspired a vigorous ship captain at the height of his career to abandon the sea and spend the rest of his life telling anyone who would listen that Jesus Christ was coming soon. Author Anderson has researched the facts of the superb biography of this Adventist pioneer with the utmost care and the most precise documentation. Dr. Anderson obtained his Ph.D. in American history, concentrating on a period important in the life of Joseph Bates and in his home State, Massachusetts. Dr. Anderson served as the ninth president of Loma Linda University and is listed in several important directories such as *Who's Who in America* and the *Directory of American Scholars*.

Huck Finn Goes to Church, by Merikay (64 pages, 50 cents). In this collection of stories, parables, and essays Merikay deals with such issues as prejudice, selfishness, drugs, and the second coming of Jesus. Looking beneath the veneer of "common Christianity," she seeks to identify the Christ-centered approach to living. The book is written for young people in the age range of late teens and early twenties. Many of the pieces have already been published in *Insight*.

Flee Middle Garden, by Norma Youngberg (122 pages, \$1.95). This is the story of a 14-year-old girl's decision to leave Islam for Christianity. Ayesha escapes from her home in Middle Garden only to be chased and hunted by angry relatives. But always God keeps Ayesha safe. This story was previously published in hardback under the title *Ayesha*. Panda Series.

Lost in the Desert and Other Stories (64 pages, 50 cents). This compilation is about children who had to make decisions. The choice is not always simple—to obey or disobey; to be kind or unkind. Sometimes the choice is difficult—to be able to say No when all the other young people are saying Yes. The stories in this book were taken from the pages of *Primary Treasure* and are for that age group.

Give Your Guilt Away, by J. L. Shuler (64 pages, 50 cents). A short examination of sin, sanctification, and salvation made in the Shuler style. This booklet tells the good news of salvation. After covering the inadequate solutions people try in an attempt to solve the problems sin causes, the author reveals the only real solution—Jesus Christ.

In Search of the Cross, by Robert J. Wieland (121 pages, \$2.25). In this volume Robert Wieland rediscovers a deeper meaning of the cross. He identifies vast untapped resources of spiritual energy in the cross. He reveals that most of us are making our faith into a toilsome and agonizing ordeal,

when we could experience the cross's power to change us. This is a penetrating search into the divine mysteries of the cross of Jesus Christ.

Why God Allows Trials and Disappointments, by Gerald R. Nash (32 pages, 30 cents). Another in the always popular Up-look Series. Bible-based answers, solutions, and assurances.

REVIEW AND HERALD PUBLISHING ASSOCIATION

Books

By His Spirit, by William L. Barclay (375 pages, \$3.25). In the 1973 senior devotional, enhanced by a four-color cover, the author emphasizes what makes the real difference between a follower of God and other people—the Holy Spirit. Barclay speaks of how the Spirit's power has led in the lives of many Biblical characters and how it can lead Christians today. Born in Scotland and educated in the United States, the author has spent a number of years in the West Indies and India. He draws on this rich background of experience for illustrations in the devotional book.

Start Here, by Roselyn Edwards (367 pages, \$3.75). Drugs, school, family-relations, money, Sabbathkeeping—things that spell some of the big questions for teens and juniors today—are brought into perspective in the 1973 junior devotional. The author, a teacher and mother of five children, is well aware of the wide range of problems young people face in the now generation. Texts are illuminated with contemporary illustrations.

If I Had One Sermon to Preach, edited by Herbert E. Douglass (190 pages, \$2.75). Seventeen Seventh-day Adventist ministers contribute to this first volume of the Review and Herald Sermon Library Series. H. E. Douglass introduces the volume in an essay defining and describing the essence of preaching as it is presented in the New Testament. Each of the contributors chose his selection on the basis of what sermon he would preach on a given topic if he could select only one.

At Any Price, by Steve Radoycich (128 pages, \$2.25). A personal story of a warm-hearted, sensitive Yugoslavian youth whose life was shaped by the upheavals in the Balkans during and immediately following World War II. He faced life's most important questions and made his decisions, knowing that he might have to pay a high price. A story highlighted by risk and adventure.

SOUTHERN PUBLISHING ASSOCIATION

Books

Your Church and You, by Kenneth J. Mittelreider (61 pages, 50 cents). Written especially for the new Seventh-day Adventist, this book reviews the church's fundamental doctrines and introduces the reader to the

privileges, opportunities, and responsibilities of church membership. Covers steps in conversion, the inspiration of Scripture, the Trinity, the nature of man, secrets of spiritual growth, and many other fundamental Bible truths. The author, who is president of the Wisconsin Conference, clearly and simply describes Adventist belief and practice.

Bessie Bee, by Irene Lefter (106 pages, \$1.95). Have you ever wondered what life would be like in a beehive? You can find out as you follow the daily life of Bessie Bee, a resident of Bee City. You will learn about the jobs bees do, how they make wax and honey, and how they give one another messages through special dances. Bee life is more than hard work; it has moments of excitement and high drama. A bear attacks, looking for honey. The wax moth, an archenemy, sneaks into the hive and lays its eggs. Children will be fascinated by this unusual story.

The Secret of Happiness, by Robert H. Pierson (96 pages, 50 cents). This abridged edition of the General Conference president's popular book has been designed especially for the Better Living series of books, used in the doctor's-book-rack program. The appeal of Elder Pierson's writing lies largely in his use of unusual anecdotes to bring home his point, and he is at his best in this attractive little book. Ideal for use in all types of personal evangelistic work.

James Jays Takes a Case, by Elizabeth Wakefield (64 pages, 50 cents). James Jays, agnostic attorney, meets his match in Douglas Ritter, the new pastor in town. Jays challenges the divinity of Jesus during a pastoral call from Ritter. Ritter replies, "I'll consider your charge against Him. Every citizen has a right to appeal to the courts to prove his innocence when an accusation is brought against him, doesn't he?" The ensuing "trial" over Jesus' divinity presents Jesus and His work as the divine realization of both the law and the prophets.

Obituaries

[This listing includes all obituaries received up to two and one half weeks before press time.]

AAGAARD, Fay Shepard—b. May 21, 1894, Mansfield, Pa.; d. Jan. 2, 1972, San Francisco, Calif. Survivors include a son, Carl Aagaard, M.D., and a daughter, Jean Aagaard.

ABBOTT, Edith Anna—b. Feb. 5, 1893, Cleveland, Ohio; d. July 28, 1972, Loma Linda, Calif. Survivors include a daughter, LaVonne Maffei; a brother, John Steele; and four sisters, Rebecca Lauanders, Clara Darby, Grace Hein, and Ruth Cavanagh.

ANDREWS, John Maitland—b. Sept. 14, 1882, Beloit, Kans.; d. Aug. 16, 1972, Orlando, Fla. A sister, Myrtle Thiel, survives.

ASTLEFORD, Lunney—d. June 28, 1972, Abbotsford, B.C., Canada. Survivors include his wife, Bessie; a daughter, Mrs. Hardy Allen Roberts; and three sons, F. M. Astleford, D. R. Astleford, a missionary in East Africa, and J. A. Astleford.

AUGUST, N. Jeune—b. Jan. 15, 1924, Alturas, Calif.; d. Aug. 28, 1972, Chico, Calif. Survivors include her husband, Frank; a son, Philip Perry; father, Bert Spicer; stepfather and mother, Mr. and Mrs. O. A. Dale; and a brother, Bert Spicer.

AVERY, Cloyd Leslie—b. Oct. 10, 1910, Cedar Lake,

(Continued on page 30)



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WAY UP NORTH Douglas Cooper
Way up north is where you will find angry bears, a sunken taxi, illegal hunts, and Big George. These are Alaskan tales of a bold, cold way of life.

MIGHTY MARY Virgil Robinson
In the spirit of David Livingstone, Mary Slessor gave herself fully to the people of Africa. She schemed, worked, fell in love, and prayed a lot.

UNCLE ARTHUR'S STORYTIME #3 Arthur S. Maxwell
Read about the money Joe lost, the windows Gordon broke, and the crabs Kevin found. Another book comes to you in Uncle Arthur's unforgettable style.

DESTINATION GREEN HELL Betty Buhler Cott
Green Hell, for the Cotts, was the jungle home of the Davis Indians in Guyana, South America. This almost inaccessible region was their destination.

AFRICA'S FLOATING LOGS Grace Duffield Shaffer
Brian Wilson sees a hungry lion in his back yard, meets African termites, rides an ostrich, and tries to cross the river on logs that weren't logs.

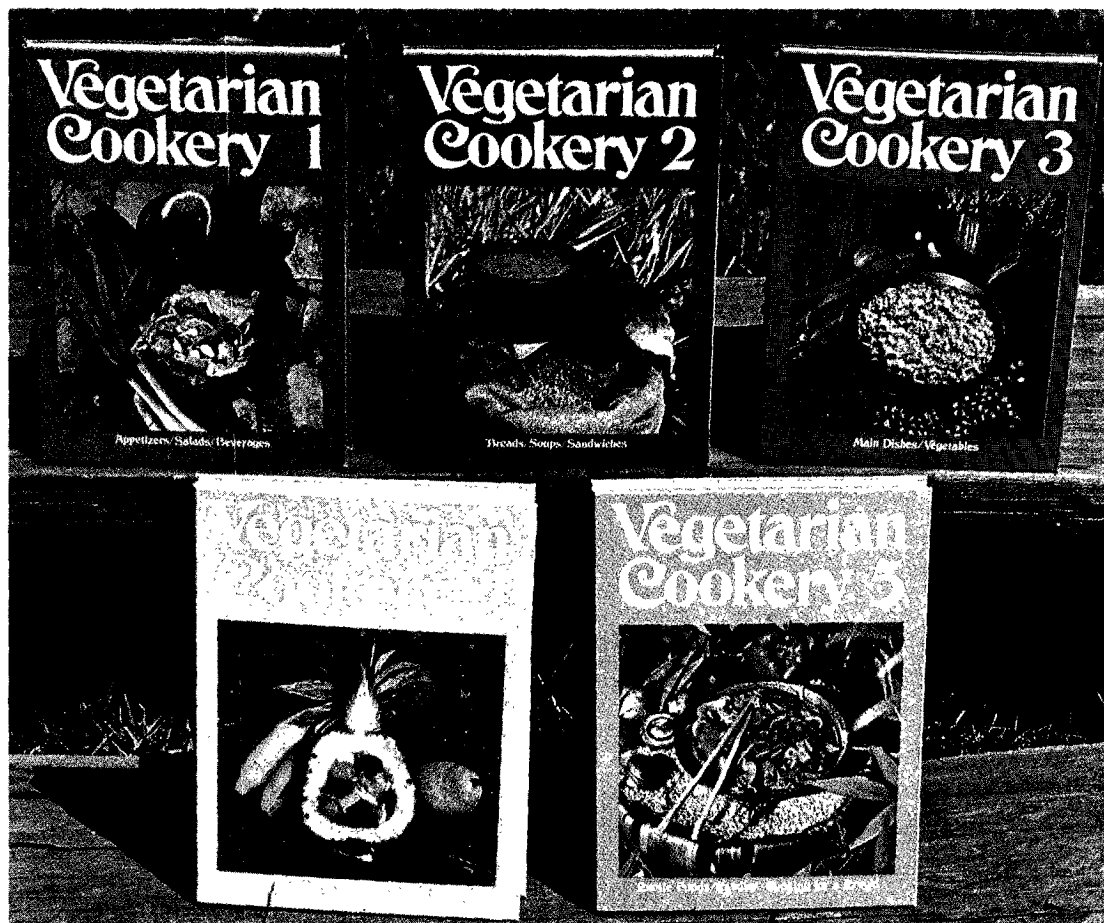
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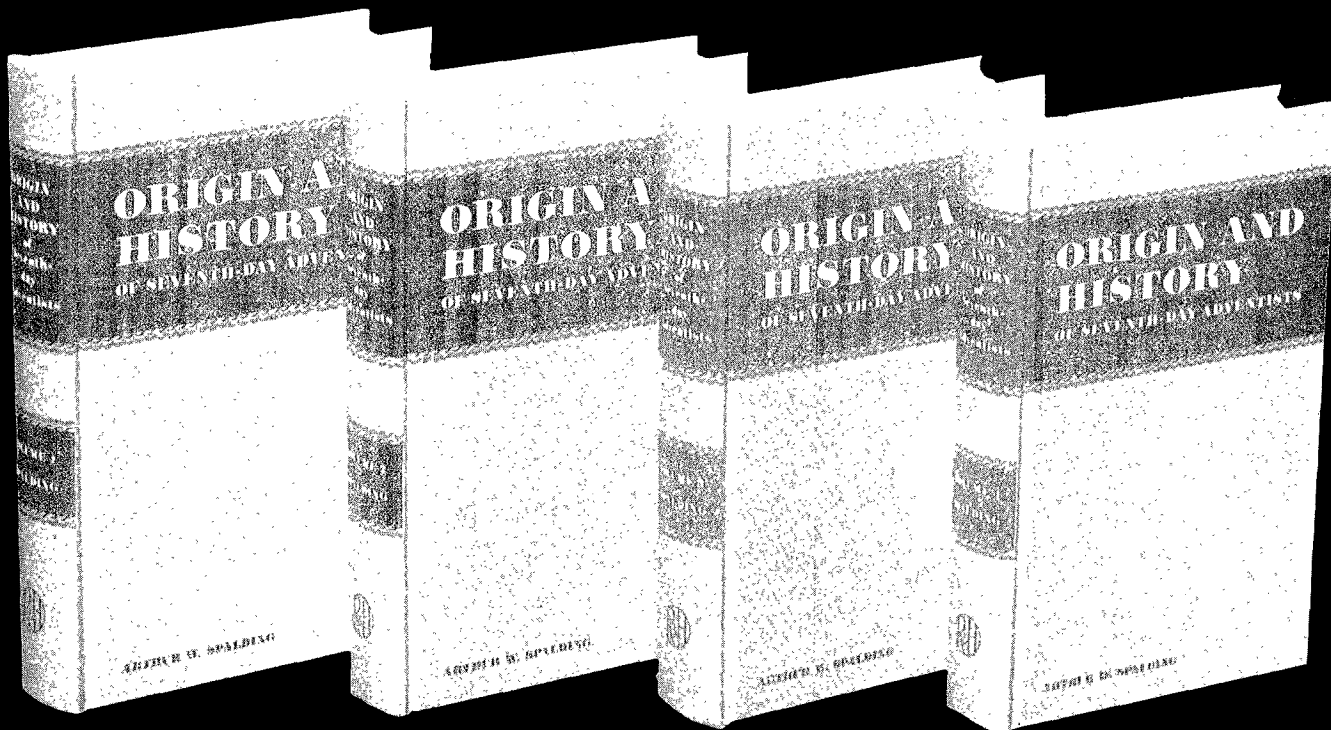
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Obituaries

(Continued from page 26)

MICH., d. July 19, 1972, Berkeley, Calif. For some time he taught in the Los Angeles, Lynwood, and Phoenix academies. Survivors include his wife, Hazel; a daughter, Bethene; and two grandsons.

BACHMAN, Ethel Gertrude—b. Dec. 3, 1882, Kansas; d. May 22, 1972, Loomis, Calif. Survivors include her husband, Joseph S.; sisters, Fern Casebeer, Daisy Mascher, Inez Wrenn; nephews, J. Wade Row, Jack, Ted, and Reg Casebeer; nieces, Marie East, Dr. Margaret Rhinehart; and a sister-in-law, Mattie Row.

BALTZER, Lydia K.—b. July 2, 1892, Russia; d. April 2, 1972, Tacoma, Wash. Survivors include two daughters, Evelyn Magnusson and Eileen Ritz; a son, Irvin; nine grandchildren; five great-grandchildren; and a sister, Bertha Fairchild.

BRADY, Virgil C.—b. March 13, 1897, Wilkinson, Wash.; d. July 20, 1972, National City, Calif. In 1924 he graduated from Walla Walla College. The following three years he taught at Columbia Academy. In 1928 he was ordained to the ministry. After a pastorate at Oregon City, Oregon, he became Bible teacher at Laurelwood Academy and pastor of the church. Subsequently he served at Medford, Oregon, and College Place, Washington. He taught at Walla Walla College and received a Master's degree in religion from the Advanced Bible School. For five years he was pastor and chaplain of the Paradise Valley Sanitarium. He also served pastorates at Lodi and Arcata, California. Survivors include his wife, Verda Burg; two daughters, Marilyn and Margaret; and two sons, Theodore and Robert.

BOYD, Thomas Anthony—b. Sept. 27, 1915, Jersey City, N.J.; d. May 7, 1972, Hanford, Calif. Survivors include his wife, Jeanette; a son, Thomas; four daughters, Bonnie Beech, Eileen Keffer, Margaret Boyd, Dawn Marie Boyd; four grandchildren; his mother; and a sister.

BRADY, Bethel B.—b. July 22, 1925, Worthington, Minn.; d. Feb. 25, 1972, San Jose, Calif. Survivors include her husband, Walter; two sons, Patrick and Jeffrey; three daughters, Kathleen, Kelly, and Debra; four brothers; and three sisters.

BROWN, John Lewis—b. Sept. 7, 1888, Pasadena, Calif.; d. Aug. 8, 1972, Deer Park, Calif. At the age of 15 he heard Ellen G. White speak at camp meeting. He studied at San Fernando Academy and assisted his brothers and sisters to obtain an education by canvassing. In 1908 he pioneered literature evangelism in Mexico. There he met Esther Alma Gregory, whom he married in Switzerland while on his next assignment pioneering the colporteur work in Spain. In 1915 they became pioneers in El Salvador, and in 1918 they went to Chile, where they served five years. He was appointed superintendent of the East Minas Gerais Mission. In 1927 they were called to the Amazon basin. For more than 12 years he held departmental positions in the South American Division. He was president of South Brazil Union; then of East Brazil Union. Later he was departmental secretary in the Inter-American Division; then president of the Central American Union. For the last seven and a half of his 51 years of service he headed the welfare work on the West Coast. Survivors include his wife; son, Walton, who is an associate secretary of the General Conference Department of Education; grandson, John; granddaughter, Betty Alvarez; three pastor brothers, Henry F., Harold C., and Gearhardt G.; another brother, Daniel; and three sisters, Sue, Esther, and Leah.

BROWNLEE, Elva Smith—b. Oct. 10, 1886, Iowa; d. Aug. 11, 1972, Fletcher, N.C. She attended Union College and was a Bible instructor in the Louisiana-Mississippi Conference. Later, with her husband, Matthew Brownlee, she served at Pigeon Industrial Institute. In 1942 they moved to Henderson County, North Carolina, where they have helped in the construction of churches, schools, and hospitals. Survivors include her husband; a sister, Hazel Smith Pierson; and nieces and nephews.

BURGDORFF, Edward J.—b. Feb. 8, 1905, California; d. Jan. 27, 1972, Santa Cruz, Calif. Survivors include his wife, Claire; three daughters, Arlene Cox, Shirley Withrow, and Beverly Collyer; and his mother, Mary Burgdorff.

BURGREN, Josephine—b. Feb. 8, 1889; d. April 24, 1972, Hayward, Calif.

CLARK, Erma Emilene Wallace—b. Feb. 1, 1890, East Otto, N.Y.; d. Aug. 27, 1972, Tempe, Ariz. Survivors include her husband, Clair Burton Clark; three sons, Robert Wallace, M.D., Stanley Gordon, and Ralph Russell; a daughter, Madeleine Jeanice Kirby; 13 grandchildren; and two great-grandchildren.

CLEMMER, Elizabeth Schweder—b. July 30, 1910, Germany; d. July 20, 1971, St. Petersburg, Fla., as the result of an automobile accident. Survivors include her husband, Henry; her parents, Mr. and Mrs. Richard Schweder; and a brother.

COLE, Mattie B.—b. March 30, 1885, Tower City, Pa.; d. April 26, 1972, Fleetwood, Pa. Survivors include a foster son, Wallace Miller, Jr.; a foster daughter, Alice Miller; three grandchildren; three great-grandchildren; two great-great-grandchildren; and a brother, Serenus Warfield.

COOPER, Robert K.—b. Jan. 25, 1894, Marys County, Mo.; d. July 8, 1972, Keene, Tex. Survivors include his wife, Irma Wagner Cooper; a son, Robert G.; two grandchildren; five sisters, Mrs. Clarence Ruth, Mrs. Joe Maier, Mrs. Betty Pyle, Mrs. Hal Couson, and Mrs. Paul Harvey; two nieces; and one nephew.

DALTON, Maggie Jane—b. Jan. 8, 1886, Cabol, Mo.; d. March 23, 1972, Porterville, Calif. Survivors include two sons, Chalmers and Romy; two daughters, Juanita Campbell and Maxine Swisher; 23 grandchildren; 43 great-grandchildren; several great-great-grandchildren; two brothers, Levi

and Clarence Bradshaw; and three sisters, Mary Allington, Ethel Cloke, and Caroline Furmin.

DAMMEN, Anna Rose—b. Aug. 16, 1898, Chicago, Ill.; d. July 17, 1972, Minneapolis, Minn. For a time she and her husband, Charles, were employed by the North Dakota Conference and by the Brookfield Press. Survivors include her husband, Charles; two sons, Calvin R. and Charles L.; four grandchildren; a brother, Andrew; and three sisters, Mrs. Ida Axelson, Mrs. David Thompson, and Bertha Christianson; and her father, Andrew Christianson.

DAVIE, Rose Ellen—b. March 22, 1888, Fresno, Calif.; d. April 14, 1972, Loma Linda, Calif. Survivors include three sisters, Ida Sands, Dorothy Lee, and Saphia Lee; and three brothers, Lester, Wesley, and Robert Lee.

DAVIES, Clinton O'dell—b. March 14, 1972, San Jose, Calif.; d. April 28, 1972, Palo Alto, Calif. Survivors include his parents, Mr. and Mrs. Gerald Davies; a sister, Tami; and grandparents, Mr. and Mrs. Tim Wood and Mr. and Mrs. William Dair.

DE BORD, Grace Baker—b. April 16, 1894, Enid, Okla.; d. March 27, 1972, Dinuba, Calif. Survivors include a brother, Elder Isaac Baker; a sister, Nettie Phillips; and several nieces and nephews.

DE BORD, James E.—b. March 17, 1892, Tennessee; d. March 24, 1972, Visalia, Calif. His wife died three days after his death. A brother and two sisters survive.

DOLLAR, Nanie Catherine—b. Sept. 24, 1884, Arkansas; d. March 22, 1972, Reedley, Calif.

EASLEY, Joe H.—d. June 29, 1972, Riverside, Calif., aged 83. Survivors include a brother, Bill; and a niece, Elaine Easley.

EDWARDS, Carl A.—b. Feb. 22, 1898, L'sala, Sweden; d. Sept. 2, 1972, Tryon, N.C. In 1927 he married Ida Gees. After graduating from Emmanuel Missionary College in 1932 he began denominational work in North Dakota. Later he was publishing secretary in Iowa. He was called to literature ministry in Trinidad, and in 1938 was ordained to the ministry. His labor continued in Canada, Northern European Division, and Northern Union. He retired from denominational service in 1963. Survivors include his wife and three sisters.

FEE, Maye—b. May 24, 1913, Peterborough, Ont., Canada; d. July 21, 1972, Poona, India. She served in the British Columbia Conference office and then accepted a call to the division office in Poona, India, in 1960.

FERGUSON, Charles E.—b. Feb. 24, 1897; d. July 10, 1972, Muskegon, Mich. Survivors include his wife, Helen; six children, Dorothy Eriksen, Helen Burns, Kathleen Erb, Rosemary Blanche, Lester J., and Charles; 14 grandchildren; and a niece.

FOLSOM, Dorothy Jane—b. March 22, 1923, Littleton, Colo.; d. March 27, 1972, Bakersfield, Calif. She was employed between 1952 and 1962 by the Southern California Conference and by the Pacific Union Conference. Survivors include her husband, Robert; two sons, Robert and Larry; her mother, Ruth Norlie; and a sister, Louise Wellman.

FORSBERG, Arthur T.—b. December, 1892, Alameda, Calif.; d. April 4, 1972, Modesto, Calif. Survivors include his wife, Jessie; a daughter, Dorothy Brown; a son, Arthur T., Jr.; two grandchildren; two great-grandchildren; and a sister, Ethel Mansfield.

FRANKLIN, Jerry—b. Aug. 9, 1946, Oklahoma; d. April 10, 1972, Stockton, Calif. Survivors include his mother, Lela Franklin; a sister; and four brothers.

FRASER, Elizabeth Regina—b. 1883, Ann Arbor, Mich.; d. July 16, 1972. Survivors include two children, Earnest and Esther.

FRIEND, Violet Margaret—b. June 22, 1887, Nebraska; d. July 7, 1972, Hesperia, Calif. Survivors include her husband, D. L.; four daughters, Ellanor Fontes, Hazel Medici, Viola Jamieson, and Iola Merrick; a son, Russell; a number of grandchildren and great-grandchildren; and a sister, Lillie Hill.

FURR, Edward Clarence—b. Dec. 26, 1884, Russellville, Ark.; d. July 17, 1972, Mineral Wells, Tex. Survivors include four sons, Willie, James, Clarence, and Elder Dorsey Furr of Riverside, Calif.; 16 grandchildren; and 26 great-grandchildren.

GENSTLER, Mary—b. Dec. 23, 1885, Stetin, Germany; d. July 26, 1972, Michigan. Survivors include six children, Bertha, Alice, Lotto, Earl, Albert, and Paul, a physician in Singapore.

GESCHKE, Frieda Marie—b. Dec. 3, 1908, College View, Neb.; d. May 6, 1972, Fresno, Calif. She and her husband were missionaries in Indo-China. They pioneered the medical work in Bhuket, Thailand, from 1938 until they were evacuated in 1941. Survivors include her husband, Arthur E. Geschke, M.D.; a son, Wilfred Geschke, M.D.; two grandchildren; and a brother, Cal E. Willers, M.D.

GIDDINGS, John B.—b. Sept. 4, 1886, Missouri; d. May 8, 1972, Oakland, Calif. In 1913 he married Gertrude Hildebrand. For seven years he was manager of the Canadian Book and Bible House. His wife died in 1951, and the following year he married Maude Nixon. Survivors include his wife; a daughter, Patricia Emmerson; and two grandchildren.

GILCREASE, Ollie—b. Oct. 2, 1901, Arkansas; d. June 9, 1972, Fresno, Calif. A daughter, Caroline Pentz, survives.

GRANT, Bessie L.—d. July 22, 1972, Newport News, Va., aged 82. Survivors include three daughters, Mrs. A. B. Willis, Jr., Mrs. Evelyn Willis Fisher, and Mrs. Berram Hawkes; a son, J. C. Grant, Sr.; 11 grandchildren; 22 great-grandchildren; a sister, Irene McLamb; and a brother, James E. McLamb.

HACKLER, Elvis Gerome—b. Sept. 27, 1903, Warrensburg, Mo.; d. May 22, 1972, Modesto, Calif. Survivors include his wife, Cecile; a brother, Lennis Hackler; and several nieces and nephews.

HAMANN, Oscar R.—d. Aug. 9, 1972, Cape May Court House, N.J., aged 89. Survivors include his children, Raymond, Oscar R., Jr., Walter, Robert, LeRoy, Elva Calhoun, Thelma Gandy, and Dorothy Tomlin.

HANSON, James Hilmer—b. June 29, 1889, Tjonekalv, Sweden; d. Aug. 27, 1972, Mashpee, Mass. Survivors include his wife, Edla; a daughter, Marian Brunken; and a son, James H., Jr., of the Review and Herald Publishing Association.

HANSON, Niels N.—b. July 23, 1874, Morgan, Minn.; d. July 8, 1972, Santa Cruz, Calif. Survivors include his wife, Nellie; two sons, Everett and Adolph; and a daughter, Eleanor Nelson.

HAZELTON, Alice Wentworth—b. Jan. 3, 1920, Stites, Idaho; d. Aug. 1, 1972. She graduated from Walla Walla College in 1942 with a Bachelor of Science degree. She taught in several denominational academies, and in 1949 was married to Lloyd R. Hazelton. In 1965 she received her Nursing Education degree from Walla Walla College, and her Master's degree in Psychiatric Nursing in 1968 from the University of Washington. She taught psychiatric nursing at Walla Walla College. Survivors include her husband; a daughter, Ann; three sons, Lowell, Bill, and Doug; a brother, Frank Wentworth; a sister, Ida May Baerg; and numerous nieces and nephews.

HERRIN, Minnie Elizabeth—d. Aug. 8, 1972, Riverside, Calif., aged 83. Survivors include her husband, James L.; and son, James L., Jr.

HERRING, Margaret Ann—b. July 22, 1893, Little Current, Manitowish Island, Ont., Canada; d. July 8, 1972. Survivors are a daughter and four sons.

HILSCHER, Artine—b. June 21, 1905, Kulm, N. Dak.; d. July 30, 1972, Lodi, Calif. Survivors include her husband, Henry; a daughter, Evelyn Baumbach; three grandchildren; three great-grandchildren; a brother, Johnnie Knopp; and two sisters, Pauline Hilscher and Ida Schweigert.

HOWELL, Myrtle Westcott—b. June 28, 1879, Kingman, Maine; d. July 28, 1972, Riverside, Calif. Survivors include her husband, Everett; two sons, F. Dana and Dr. William; daughters, Ruth Jacobsen and Miriam Turner; 12 grandchildren; and 23 great-grandchildren.

HUENEGARDT, Henry—b. Oct. 2, 1884, Rush County, Kans.; d. Aug. 14, 1972, Loma Linda, Calif. Survivors include a daughter, Myrna; a son, Dr. Howard; four grandchildren; two brothers, Ben and George; and a sister, Sarah Stuyvesant.

HULL, Floyd Eugene—b. Aug. 26, 1883, Aurora, Ill. He became a compositor at the Southern Publishing Association in 1901. In 1911 he was asked to be manager of the Washington Foreign Missionary Press, in Takoma Park, Md. Five years later he began work at the Review and Herald Publishing Association. In 1904 he married Laura Josephine Smith. Survivors include two daughters, Helen Grace Jones and Mary Ruth Sowards.

HUME, Bruce Wallace, Sr., M.D.—b. June 7, 1895, Indiana; d. Aug. 23, 1972, Paradise, Calif. Survivors include his wife, Vera, and a son, Bruce W. Hume, D.D.S.

HURD, Ernest—b. July 6, 1889, Riverside, Mich.; d. July 27, 1972, Riverside, Calif. He served as vocational instructor in Chiootoung, China, for seven years. Survivors include his wife, Florence; a daughter, Vina Linthwaite; and several grandchildren.

ISAC, Marina—b. 1890, Romania; d. July 18, 1972, Michigan. Survivors include a daughter, Mary, and several nieces and nephews.

JENNINGS, Dwight Royal—b. July 20, 1893, Rio, Wis.; d. Aug. 21, 1972, Redding, Calif. His wife, Ethel, survives.

KINNEY, LaVerne Oliver—b. April 2, 1930, Ducor, Calif.; d. May 6, 1972, Palo Alto, Calif. Survivors include his wife, Beate Jane; a son, Robert; a daughter, Janella; four sisters, Julia Smith, Hazel Heagerty, Ruth Dato, and Fern Avilla; and three brothers, Clarence, Floyd, and Fred.

KOOTSEY, Joseph Steven—b. March 21, 1905, Austria; d. March 14, 1972, San Jose, Calif. He was a graduate of the College of Medical Evangelists, class of 1933. From 1951 to 1953 he was administrator of the New England Sanitarium and Hospital. Survivors include his wife, Esther Johnson Kootsey; a son, Dr. J. Mailen Kootsey; two grandchildren; two sisters, Nancy and Carolyn; and two brothers, Dr. Stanley Kootsey and Michael Kootsey.

LAMBERT, Floyd H.—b. March 26, 1904; d. March 8, 1972, San Jose, Calif. Survivors include his wife, Fannie; three sons, James, Kearney, and Thomas; a daughter, Barbara Thompson; nine grandchildren; a brother; and four sisters.

LARSON, Eric Augustus John—b. Feb. 7, 1935, San Jose, Calif.; d. March 15, 1972, San Jose, Calif. Survivors include his wife, Betty Jean; three sons, John, Edwin, and Eric; a daughter, Debbie; his parents, Augustus and Marjorie Larson; and two sisters, Gwen and Lynn.

LE VAN, Lyman Funston—b. Oct. 10, 1898, Coffeetville, Kans.; d. May 31, 1972, Modesto, Calif. Survivors include his wife, Helen; five stepchildren; 11 stepgrandchildren; a brother, Chester; three sisters, Mildred Greaves, Ethel Smith, Mary Alice Cestaro; a niece; and five nephews.

LUCAS, Buhla—b. Sept. 1, 1892, Kansas; d. Aug. 12, 1972, Downey, Calif. Survivors include a daughter, Frances, and a sister, Clara Jameson.

MACKLIN, Sarah M.—b. Dec. 3, 1886, Arcola, Ill.; d. July 3, 1972, Decatur, Ill.

MANGOLD, Courtney Walter—b. April 28, 1902, Cicero, Ind.; d. June 17, 1972, Redlands, Calif. He was a literature evangelist and later the publishing secretary of the South-eastern California Conference. He also served as publishing secretary of the Arizona and the Nevada-Utah conferences. Survivors include his wife, Florence; a daughter, Phillipa Ann Macfarlane; and a sister, Frances Reese.

MARKHAM, Sarah Elizabeth—b. Nov. 19, 1872, Missouri; d. June 13, 1972, Porterville, Calif. Survivors include two sons, Walter and Harold; nine grandchildren; 21 great-grandchildren; and a sister, Elsie Mitchell.

MARSCHNER Erna—b. August, 1887, Germany; d. July 4, 1972. Survivors include her husband, Max; two daughters, Helen Karsch and Hilda Lamborn; a son, Max, Jr.; six grandchildren; and two great-grandchildren.

MARTINI, Elsie Agusta—b. Jan. 13, 1894, Bellville, Ill.; d. Aug. 8, 1972, San Bernardino, Calif. Her husband, Carl Frederic, survives.

MARTINSON, Carl J.—b. Stillwater, Minn.; d. July 25, 1972, Wayzata, Minn., aged 84. He graduated from Maplewood Academy in 1909 and received his premedical training at Union College and the University of Minnesota. He taught at Hutchinson Theological Seminary and Broadview College for nine years. Following his graduation from the College of Medical Evangelists in 1925, he served his internship at Los Angeles County General Hospital. He began the practice of medicine and surgery at Wayzata, Minnesota, in 1927. The following year he founded the Minneroka Hospital. Survivors include his wife, Alma; sons, Dr. Arthur J. and Dr. Elmer J.; seven grandchildren; and four great-grandchildren.

MC GAVOCK, Jack—b. Aug. 4, 1904, Cloverport, Ky.; d. April 19, 1972, Chowchilla, Calif., in an automobile accident. Survivors include his wife, Mildred; two daughters, Margaret Marshall and Mildred Woods; nine grandchildren; one great-grandson; two brothers, Richard K. and David H.

MCNAVY, Eugene—d. July 27, 1972, Riverside, Calif., aged 78. His wife, Hazel, survives.

MILLER, Emma Schimke—b. Oct. 20, 1892, Ellensdale, N. Dak.; d. June 21, 1972, Paradise, Calif. Survivors include her husband, Michael; son, Ernest; daughter, Lentina Walker; two grandchildren; three great-grandchildren; and five brothers.

MORRIS, Belva Vance—b. Feb. 10, 1885, Greensboro Township, Ind.; d. July 19, 1972, Wildwood, Ga. She attended Beechwood Academy, Shelbyville, Indiana; Emmanuel Missionary College, Berrien Springs, Michigan; and the Foreign Mission Seminary, Takoma Park, Maryland. She taught in Indiana prior to her marriage to Rembrandt Peale Morris in 1913. In 1914 they were sent as missionaries to India, where they spent 36 years in service. In 1949 they returned to the United States. Survivors include five daughters, Helen Lester, Lenna Wright, Belva George, Joan Kester, and Barbara Jacobson; two sons, R. Paul and John C.; many grand- and great-grandchildren; foster children; and a sister, Lena Plake.

MOSTERT, Thomas J.—b. June 7, 1916, Buffalo, N.Y.; d. Jan. 26, 1972, California, where he was pastor of the Hanford church. He had served previously as pastor in Ceres, California; Shreveport and New Orleans, Louisiana; Birmingham, Alabama; Gainesville and Lake City, Florida. Survivors include his wife, Hildreth; a son, Thomas J., Jr., pastor of the Spencerville, Maryland, church; four daughters, Mrs. Paul Cunningham, Mrs. Virginia Church, Patricia, and Betty.

NIELD, James Davis—b. Hagerstown, Maryland; d. Aug. 16, 1972, Waynesboro, Pa., aged 55. Survivors include his wife, Evelyn; two sons, James and Ronald; one grandchild; two sisters, Fannie Trimmer and Grace Evely; and a brother, William P. Nield.

NOTTELESON, Melvin L.—b. July 16, 1905, Iola, Wis.; d. March 25, 1972, New London, Wis. Survivors include his wife of a second marriage, Marjorie; five children, Gladys, Phyllis, Darrell, Avonne, and Ronald; 11 grandchildren; one great-grandchild; and two sisters, Amanda and Hilda.

OWEN, Mabel Opel—b. May 15, 1904, Owens, Tex.; d. May 10, 1972, Hanford, Calif. Survivors include her husband, Ollie; two daughters, Betty Jane McKee and Esther Deland; two sons, Paul and Byron Reynolds; 15 grandchildren; 17 great-grandchildren; and two brothers, Don and Sanford White.

PARK, Lewis Solomon—b. Oct. 13, 1874, Portland, Oreg.; d. March 22, 1972, Selma, Calif. Survivors include his wife, Nettie; two half-brothers, Glenn and Bert Park; and a niece, Mrs. Jack Ford.

PAULSON, Olga—b. July 19, 1889, Cosmos, Minn.; d. July 27, 1972, Redlands, Calif. Survivors include four sons, Milford, Luther, Orville, and James; one grandson; two great-grandchildren; and two sisters, Karl Johnson and Anna Slinden.

PYLE, Clara C. Hampel—b. Aug. 24, 1875, Ashtabula, Ohio; d. July 14, 1972, Zion, Ill. In 1902 she graduated from nurse's training at Battle Creek Sanitarium. Survivors include her son, Richard Murl; her daughter, Elsie York; four grandchildren; and two great-grandchildren.

RANKIN, Roy Ralph—b. Dec. 3, 1887, Michigan; d. Aug. 23, 1972, Paradise, Calif. His wife, Hazel, survives.

RICE, Margaret—b. Nov. 25, 1912, Elgin, Neb.; d. Jan. 24, 1972, Bakersfield, Calif. Survivors include a daughter, Anna; a sister, Alice Shangstrom; and three brothers, H. J., William, and Maurice Carpenter.

RODMAN, Minnie Viola—b. Nov. 30, 1886, Berne, Ind. Survivors include three sons, Clyde Coppock, Floyd Coppock, and Howard Rodman; three daughters, Marie Heatherly, Nina Rogers, and Hazel Todd; 21 grandchildren; 29 great-grandchildren; two great-great-grandchildren; and a sister, Lucy Kemper.

ROGERS, Pearl Soucey—b. Feb. 8, 1885, Iowa; d. May 8, 1972, Oakdale, Calif. Survivors include a daughter, Lorene V. Riker; a son, Lowell D. Rogers; two grandchildren; four great-grandchildren; and a brother, Austin O. Soucey.

ROTHGEB, Charles Kendall—b. Dec. 15, 1949, Bakersfield, Calif.; d. June 30, 1972, of an accident on Mount Stuart in the Washington Cascades while helping with the MI-PO Program of Walla Walla College. Survivors include his parents, Mr. and Mrs. James Rothgeb; and his sisters, Marlene Griffith and Bonnie Rothgeb.

SAULSBURY, Frank W., Sr.—b. Nov. 25, 1882, Louisa, Ky.; d. Aug. 16, 1972, Orlando, Fla. Survivors include his wife, Lucy; two sons, Frank, Jr., and John; two daughters, Lora Mole and Betty Barber; three sisters, Norma Skeans, Fanny Aslet, and Pearl Peck; and a brother, Fred.

SAXTON, Lottie May—b. Feb. 11, 1893, Bakersfield, Calif.; d. July 28, 1972, Loma Linda, Calif. Survivors include two sons, Carroll and Dale Westermeyer; a daughter, Muriel McHenry; a stepson, William Saxton; a stepdaughter, Myra Kearny; 16 grandchildren; one great-grandchild; two brothers, Ed and Ernest Angell; and a sister, Florence Hudson.

SHELDON, Thomas Henry, Jr.—b. Jan. 24, 1880, Athens, Ohio; d. April 21, 1972, Gilroy, Calif. Survivors include four children, Eunice Curtis, Ines Sanders, Walter Sheldon, and Thomas Sheldon III; nine grandchildren; a sister; and a brother.

SIMKIN, Lloyd Warren—b. Sept. 18, 1889; d. Aug. 22, 1972, New York State. Survivors include his wife, Lida Mae; three daughters; Olive Browning, Cora Lee Nelson, and Irene Frase; a son, Gordon; 15 grandchildren; and three great-grandchildren.

SMART, Dr. Leslie Albert—b. May 8, 1883, Christchurch, New Zealand; d. Aug. 18, 1972, Calimesa, Calif. Survivors include his wife, Gertrude A.; a daughter, Dr. Lois J. Smart; a son, Dr. Leslie A., Jr.; five sisters, Elsie Bartlett, Elder Eggo, Millie Rutter, Eileen McNeill, and Doris Smart; and a brother, Stanley A. Smart.

SOARES, Ruben—b. April 26, 1936, Brazil; d. July 2, 1972, Riverside, Calif. Survivors include his wife, Mathilde; a son, Ruben; three daughters, Beatriz, Elizabeth, and Keilah; and parents, Mr. and Mrs. Manuel Soares.

SPURGEON, Maude Palmer—b. Jan. 17, 1885, Illinois; d. July 29, 1972, Chico, Calif. Survivors include a daughter, Mildred Poncia; four grandchildren; four great-great grandchildren; and two brothers, Upton and Marshal Palmer.

STALLER, Margie Lee—b. Feb. 11, 1896, Virginia; d. Jan. 23, 1972, Santa Cruz, Calif. Survivors include her husband, Elmer, and a son, Lacy Vannoy.

STEVENS, Wilber Curtis—b. 1913, Fresno, Calif.; d. May 14, 1972, Chowchilla, Calif. Survivors include two sisters, Jean and Doris Henning; and a brother, Calvin.

TALTAMUS, Cora Lavina—b. Feb. 24, 1873, Kenosha, Wis.; d. Aug. 21, 1972, Bethesda, Md. Dorothy Spicer Andrews, as a little girl, invited her to attend Sabbath school. She was one of the first to be baptized into the newly formed Takoma Park church, after the move of the denominational headquarters to the Washington, D.C. area in 1903. She enrolled her son, Paul, in the first Sabbath school cradle roll when it was formed by L. Flora Plummer of the General Conference. Survivors include her son, Paul; and a daughter, Naomi Sullivan; a granddaughter; three great-grandchildren; two nieces; and a nephew.

TANNEHILL, Nettie B.—b. June 6, 1906, Pnerville, Mo.; d. July 13, 1972, Springfield, Mo. Survivors include her husband, Finley; two sisters, Marie Kendall and Emma Irwin; and two brothers, Vernon Green and Elder Perry Green of Georgia.

TILLOTSON, Ezra—b. Feb. 25, 1888, Republican City, Neb.; d. June 22, 1972, Portland, Oreg. Survivors include his wife, Grace; three daughters, Genevieve Huggard, Doris Andre, Mildred Ringering; three sons, Carl, Merle, and Vernon; 18 grandchildren; three great-grandchildren; a brother, James; and a sister, Viola Danielson.

VAUGHT, Audrey Nell—b. Jan. 31, 1891, Windgate, Ind.; d. April 19, 1972, Oakdale, Calif. Survivors include two daughters, Alyce Hobbs and Doris Wilkens; six grandchildren; and six great-grandchildren.

WALDO, Charlotte Stimets—b. Jan. 9, 1884, Potsdam, N.Y.; d. Aug. 24, 1972, Forest City, Fla. She spent 52 years in literature evangelism. Survivors include her daughter, Doris Maxwell, and granddaughter, Shirley Hammer.

WANGERIN, Ira Milton—b. June 5, 1900, Milwaukee, Wis.; d. Aug. 10, 1972, Paradise, Calif. Survivors include his wife, Ruth; two daughters, Arlene Squier and Eloise Anderson; three grandchildren; two brothers, Reuben and Arnold; and a sister, Ruth Bacca.

WATTS, Lillian Hatton—b. Feb. 18, 1889, Apleby Magna, Leicestershire, England; d. Aug. 29, 1972, Paradise, Calif.

WEDEL, George J.—b. Jan. 11, 1905, Hooker, Okla.; d. April 9, 1972, Shafter, Calif. Survivors include his wife, Ruth; son, George; two daughters, Donna Anderson and Cecelia Wedel; and a brother, Henry.

WERTZ, Leta Mae—b. Nov. 13, 1907; d. July 26, 1972,

Clearlake Highlands, Calif. Her husband, Chester, survives.

WICKMAN, Hilda Wilhelmina—b. Sept. 3, 1878, Lepplax, Finland; d. Aug. 28, 1972, Glendora, Calif. Survivors include her three sons, Fred, Ellis, and Paul.

WIGGINS, Paul Jeffrey—b. July 10, 1956, Oliver Springs, Tenn.; d. there July 8, 1972, as the result of an automobile accident. Survivors include his parents; two brothers, Danny and Randy; three sisters, Carol, Bonnie Adams, and Jane Moore; one grandmother; three nephews, Jerry, Greg, and Chris.

WILCOX, Essie Laurena—b. Nov. 5, 1908, New Brighton, Pa.; d. April 25, 1972, Modesto, Calif. Survivors include her husband, Eugene; a sister, Marguerite Byington; and a nephew, William Byington.

WILCOX, Harvey Eugene—b. Jan. 16, 1894, Colorado; d. May 7, 1972, Modesto, Calif. Survivors include a nephew, Robert Tupper; two nieces, Loaladene Horning and Macecell Hanson; and a sister-in-law, Marguerite Byington.

WILLS, Dora—b. May 17, 1885, Riverside, Calif.; d. April 29, 1972, San Jose, Calif. Survivors include two sons, Norman E. and John E.; four daughters, Marguerite Tucker, Ethel E. Dye, Virginia Nagelmaker, and Ardis Crouch; 27 grandchildren; 16 great-grandchildren; and three great-great-grandchildren.

WISER, Ethel May—b. Sept. 17, 1898; d. June 28, 1972, Michigan. Survivors are six children, Loyd, Loyall, Cleah, Ethel Marshall, Cleah Herendeen, and Lucille Beckman.

YOUNG, Thomas Lorman, Jr.—b. May 10, 1902, Baltimore, Md.; d. there Aug. 21, 1972.

YOUNGS, Eleanor—b. March 29, 1902, Ripley, Ont., Canada; d. Aug. 20, 1972, Orlando, Fla. Survivors include her husband, Fred E.; three sons, Fred E., Jr., Clayton E., and Donald T.; and two sisters, May McCharles and Jessie Montgomery.



(Conference names appear in parentheses.)

Diane M. Hamilton, chief occupational therapist, New England Memorial Hospital, formerly a consultant to Florida Living Nursing Home, Forest City, Florida.

Richard C. Larson, M.D., internal-medicine staff, New England Memorial Hospital, formerly medical staff, Bella Vista Hospital, Puerto Rico.

W. W. Menshausen, lay activities, Sabbath school, and radio-TV secretary (Indiana), formerly departmental secretary (Northern New England).

From Home Base to Front Line

North American Division

Bernard W. Benn, to be president, Caribbean Union College, Port-of-Spain, Trinidad, Ursula Thilia (nee Prime) Benn, and two children, of Normal, Alabama, left New York City, July 16.

J. Robert Wohlers (LLU '68), to be dentist, Tokyo Sanitarium-Hospital, Tokyo, Japan, Earlene Rose (nee Parmele) Wohlers (WWC), and two children, of Honolulu, Hawaii, left Seattle, Washington, August 11.

CLYDE O. FRANZ

Church Calendar

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)	

More Than 800,000 Join Church in Five Years

The number of persons joining the Adventist Church by baptism and profession of faith during the five-year period ending December 31, 1971, was almost 802,200. This was an increase of more than 200,000 over the previous five years.

As we express joy over this large number who have joined the church, we feel deep concern for the almost 154,500 who left the church during these same years. It would be appropriate for each Seventh-day Adventist to shape his evangelistic outreach to achieve the dual role of sharing his faith with others and binding existing church members close to the church and its mission.

F. C. WEBSTER

S.S. Lesson Writers Meet at Andrews University

A meeting of the writers of the adult Sabbath School lessons was held September 12 and 13 at Andrews University. The purpose of this meeting was to develop the new curriculum authorized by the Adult Sabbath School Lesson Committee in January, 1972. Time was allotted to discuss the means by which the Sabbath School lessons might be made a more effective instrument for enriching the spiritual life of Adventists.

The committee developed a working plan for each quarter's lessons spanning a period of six years beginning with the first quarter of 1975. The new series of lessons deals with God's last message to this world. W. Richard Leshner, editor of the adult Sabbath School lessons, was chairman.

August, 1972, marked 120 years of publication of the Sabbath School lessons. Through the years we have seen changes for the better until today we have lessons not only for the youth and adults but for all age groups.

The heart of the Sabbath School is the study of the Scriptures. It is the purpose of the Sabbath School Department and the chosen writers to make the Sabbath School lessons interesting and informative so that members will feel they are missing something vital if they fail to study their Sabbath School lessons.

FERNON RETZER

Norway Press Emphasizes Ellen G. White Books

"We are now printing a paperback of *The Great Controversy* in the Norwegian language that will be ready for 1973," reports Olaf Vetne, manager of the Norwegian Publishing House in Oslo. "We are also finishing the printing of *Testimony Treasures*, volume 1. *Thoughts From the Mount of Blessing* is now translated, and we will be sending it out on the Norwegian market with

beautiful illustrations taken from an old French Bible. One of our editors, Adrian Krogstad, has started the translation of a worship book from Ellen G. White's writings, *Our High Calling*.

"We have had a busy summer season. Thirty-five students from Newbold College, Middle East College, and various of our schools in Europe have worked here as literature evangelists during vacation time to earn their scholarships. God has richly blessed these young men and women. Their total sales amounted to Nkr. 700,000 (US\$106,870.26)."

D. A. DELAFIELD

SDA College in Philippines to Operate Radio Station

Station DXCR located at Mountain View College in the Philippines will begin broadcasts in January, ahead of the original schedule. One of our retired workers, Walter Bolinger, has been at Mountain View working on installation of equipment.

Nearly three years ago the Philippine government granted a license to Mountain View College to operate a radio station on both medium and short wave.

DXCR has approval to operate from 5:00 A.M. to 12:00 midnight, and a strong evangelistic schedule is being prepared. Initial programming will concentrate on the heavy population in the Malaybalay area around the college. However, large audiences are also expected on the coastal centers of the island such as Cagayan de Oro and Davao City. Ultimately it is hoped to reach further afield through short wave.

J. H. Zachary, who is chairman of the department of religion at Mountain View College, has received enthusiastic support from administration and students alike. He solicits the prayers of our church members for commencement and development of this new broadcast venture.

WALTER R. L. SCRAGG

Wisconsin Camp Meeting Has Large Book Sale

More than \$6,900 worth of books were sold during a special book sale held at the Wisconsin camp meeting this past summer. This is said to be the largest such camp meeting book sale within the entire Review and Herald Publishing Association territory.

For the first time in history every space in the 34-acre Portage campground parking area was filled, and cars spilled over into adjacent streets during weekend meetings. It is estimated that more than 6,000 persons were on the campgrounds for weekend sessions.

"Our greatest reason for rejoicing," the conference president, Kenneth J. Mittleider, reported, "is our membership increase. In 1971 we passed the 5,300 mark. With more than 172 baptisms

recorded before camp meeting, we are quite certain to pass the 5,500 membership mark before the end of this year."

Another first for Wisconsin is their 1971 tithe increase of 13.355 per cent.

MARVIN H. REEDER

U.S. Adventists Urged to Act for Temperance

A number of temperance issues will be on the ballots in some States in connection with the United States election on November 7. We urge our American members in these States to check on proposed questions and to be sure that their vote is cast on the side of temperance and against measures that would give intemperance further impetus.

We would also recommend that each one write a letter *now* to the Civil Aeronautics Board, Washington, D.C. 20428, in favor of restricting smoking on aircraft. The decision regarding this matter will be made on November 3. "The advocates of temperance fail to do their whole duty unless they exert their influence by precept and example—by voice and pen and vote."—*Temperance*, pp. 253, 254.

E. H. J. STEED

Faith for Today Has West- and East-Coast Addresses

Two addresses are now available for correspondence with Faith for Today. Our West Coast mail address is Box 100, Thousand Oaks, California 91360. The telephone number is (805) 498-6661. Our East Coast address is still Box 8, New York, New York 10008. Our telephone number in the New York area is (516) 627-2844.

Films for the new season will continue to carry the mailing address of Box 8, New York, New York 10008. Communications may be sent to either address.

W. R. LAWSON

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