

# Review®

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## SDA Church Faces Challenge of the Middle Sea

By ALLEN R. STEELE

I DIDN'T WANT to arrive in Malta this way, by airplane. Except for the storm and shipwreck, I would much rather have traveled by boat, like the prisoner Paul, to find this isle, a haven of welcome from the raging world around it. But as people today are governed by the clock, my preference had no chance of being entertained.

After crossing Sicily by air one sees nothing but blue Mediterranean Sea until a small dot of *terra* appears to beckon the weary traveler. When the island first came into view I was tempted to gasp, "Malta!" But too soon. It was really Gozo, Malta's small sister island. The larger island lies just beyond Gozo, separated from the former by a mere strip of blue.

The red-white-and-blue Air Malta jets lined up at the airport gave the only color to an otherwise brown landscape. Several camouflaged

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Top: Adventist World Radio broadcasts began on August 1 from this 250,000-watt shortwave station at Delimara Point, Malta. Bottom: Steep step-streets are common in Malta's capital city, Valletta. Windows, encased in balconies of wood, identify Maltese architecture.

### Journey Into History

It was almost a fabled day, one of those beautiful New England days when white, puffy clouds float across the sky like sailboats on a deep-blue ocean. The sun was warm, but the temperature in the shade was pleasant.

The place was Washington, New Hampshire. The date was August 16, a Sabbath about two months ago. The occasion was the annual gathering of Adventists from all over New England, with a few visitors from distant places in North America and overseas. It was my privilege to be guest speaker for the all-day services that are held once each year in this historic little church, where in 1844 the Sabbath truth first took root in an Adventist congregation.

My wife and I had visited the church a number of times before. The first time we were tourists, perhaps 25 or 30 years ago, when our daughters were small. As a family, all alone, we had walked reverently among the tombstones in the small graveyard that adjoins the church, and before leaving had knelt together in prayer on the soft carpet of pine needles, thanking God for His revelations of truth, for the sturdy pioneers of the Advent Movement, and for the privilege of helping to carry the three angels' messages to the entire world in this generation.

The recent visit was different in at least two respects. First, as we approached the little village of Washington (the first town in the New World to be named for George Washington, in 1776) we noted, with pleasure, the historical marker on Highway 31 that, owing to the good offices of Lincoln Millet, of South Lancaster, Massachusetts, had been erected about a year ago by the New Hampshire State Historical Commission. The sign is entitled "Birthplace of the Seventh-day Adventist Church." It closes with the suggestion, "Take second left, opposite the Common, 2.5 miles on Millen Pond Road to the site of this building."

And so we followed the instructions and took the road to the little church that for more than a century has stood silently in the woods by the lake, keeping watch over the sleeping pioneers while their sons and daughters, grandchildren, and great-grandchildren have pushed out into the busy centers of commerce and population to proclaim the Sabbath truth and other Bible doctrines in the context of the three angels' messages.

The second respect in which this visit was different from our first one years earlier was in the activity. The first time we were alone. This time cars were everywhere—on the road, in parking areas concealed by the heavy woods, in the churchyard. And people were milling around the grounds.

Soon the church was full, and the services began. I sat on the platform, looking around at the congregation and gazing out of the open windows at the rugged, rustic beauty of the churchyard, but my mind was picturing an event that took place in that little church many years before—early in 1844. Frederick Wheeler, the Methodist-

Adventist preacher, was conducting the service. It was communion day, and the preacher was emphasizing the necessity of obeying all God's commandments, lest one eat and drink "unworthily" of the emblems of Christ's broken body and spilt blood.

In the audience that Sunday, sitting in the Daniel Farnsworth pew, was a widow named Rachel Oakes, a Seventh Day Baptist. As Frederick Wheeler stood by the communion table, Mrs. Oakes almost leaped to her feet to rebuke him. She restrained herself, but after the meeting she eyed him sharply and stated bluntly: "When you said to us that all who would partake of the emblems of the Lord's Supper should obey every one of His commandments, I almost rose and told you that you would better put the cloth over them and set the table back until you were ready to obey them all."

This was Frederick Wheeler's introduction to the Sabbath truth. Tactful it wasn't. Effective it was. Wheeler examined the Bible evidences for keeping the seventh day of the week as God's holy day, and not long afterward kept his first Sabbath. He not only kept it but he preached a sermon on it. And by espousing the Sabbath truth he became the first Sabbathkeeping Adventist minister. This was in March, 1844, many months before the great Disappointment.

#### The Effect of the Preaching

In memory I continued to follow the historic events that had taken place in the little Washington, New Hampshire, church. The preaching and personal example of Frederick Wheeler had a mighty effect on his congregation. One Sunday William Farnsworth stood to his feet and declared that henceforth he would keep the seventh-day Sabbath. He was joined by his 20-year-old younger brother Cyrus. Then their father and mother, Daniel and Patty Farnsworth, took their stand. Others followed—Newell Mead and Willis Huntley. Fifteen or 18 out of the small company committed themselves. They had already accepted one unpopular truth—the second advent of Christ. Now they courageously took their stand for another—the Sabbath.

These were the admirable people of whom the early Advent Movement was made—individualists, students of the Bible, conscientious followers of God's commandments. I thought of them all as I sat on the platform observing the audience crowded together in the pews of the old church. I thought of the terrible trauma it must have produced as close friends went their separate ways.

I thought, too, of Joseph Bates, who in 1845 had traveled to Washington, New Hampshire, from his home in New Bedford, Massachusetts, and had there learned the Sabbath truth. A great man he was, a man to whom we owe much. Of him we shall write next week.

The Sabbath hours spent in the old church passed too quickly, but the memories awakened there have remained vivid in my mind. Like Bethlehem in the land of Israel (Micah 5:2), Washington, New Hampshire, is small, but out of it came something great. For this it will always be remembered.

K. H. W.

*Continued next week*

# This Week

Since publication of the recent article about young Adventist musicians who performed for United States' President Gerald Ford and Poland's Premier Geirek (see REVIEW, September 11, pp. 8 and 9) the author, Virginia-Gene Rittenhouse, has written that she received a personal letter of thanks from President Ford and a picture taken by the White House photographer. She has received reports that the young people's conduct, dress, and performance impressed these world leaders and did much to create good will through music.

Dr. Rittenhouse continues in her letter, "We can only say that it seems that God has truly used the young people in a remarkable way as a continuing witness, and it gives us great inspiration and courage to go on with this work as a result of this wonderful response from these world figures."

Adventist World Radio's (AWR) new transmitting site on the island of Malta (cover story) was visited recently by Allen R. Steele, manager of AWR in Europe.



**Gerald Ford, President of the United States, congratulated the New England Youth Ensemble, directed by Dr. Virginia-Gene Rittenhouse, and the Takoma Academy Chorale, directed by Francisco de Araujo, after their musical program. The groups performed for President Ford and Poland's Premier Geirek.**

He writes, "From Malta we have the possibility of reaching all the countries of the Mediterranean basin. In some of these countries Adventists have no

work at all . . . or are struggling to hold ground. . . . In other countries, such as Spain, France, Italy, and Egypt, radio programs from Malta would be a definite

lift to our work in these traditionally difficult areas."

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## Letters

[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 presented do not necessarily represent those of the editors or of the denomination.]

### Meaningfulness

Re "Meaningless Meaningfulness—2" (Sept. 4). With all due respect to all other writers and my respect for them, this article is superb. It is packed with just what we need in view of the trend in our day.

OKAY HILL  
Spokane, Washington

### In Every Girls' Dorm

I have been a reader of the REVIEW for more than 60 years so you see I am far from young. But I have always enjoyed Mrs. Wood's "When You're Young."

Although the article was not original with her, I think the one about the mirror and the length of skirts should be enlarged and framed (or at least framed) and hung on the walls of every girls' dormitory in all our academies and colleges in North America.

ISABEL E. LOVELL  
Lincoln, Nebraska

### Heart-Cry

The article "Heart-Cry" (Sept. 4) was of special interest to our family. We just had our first baby. Because of need, we considered a job for my wife, but finally reached the decision that the training of our little son was far more important than social status or any other consideration. The next day I was sent on an out-of-town job at three times my normal income. This strengthened our faith that our decision was right. I sincerely believe that if we "Seek . . . first the kingdom of God," then "all these things" (such as a sufficient income to make ends meet) "will be added unto" us (Matt. 6:33).

CAL SHROCK  
Cathlamet, Washington

### Definition of Spirit

I believe the editorial "What Is the Soul?" (July 10) clears up a weakness in our presentation of the state of the dead to our non-Adventist neighbors and friends. It has always been difficult to explain Ecclesiastes 3:21, and 12:7 in terms of the spirit's being merely the breath of life. But

with this additional light on the subject, I believe we now can give a more logical position on the state of the dead.

As I have done some further research, I have found many references in the Scriptures that indicate that the spirit of man is more than the breath of life. Romans 8:16 and 1 Corinthians 2:11 show that man's spirit has intelligence. And Hebrews 12:23 speaks of the "spirits of just men" being in heaven, though they have no consciousness separated from the body.

Also in the Spirit of Prophecy there are references to the body as being the habitation of the soul or spirit. In the book *In Heavenly Places*, page 192, Ellen G. White warns the self-indulgent not to be "reckless of the house they live in." Also, there is a sentence from *Testimonies to Ministers*, page 456, which says, "The very flesh in which the soul tabernacles and through which it works is the Lord's."

Perhaps one of the most interesting passages in the Spirit of Prophecy is found in *The SDA Bible Commentary*, volume 5, page 1150, where it states: "The spirit of Jesus slept in the tomb

with His body, and did not wing its way to heaven, there to maintain a separate existence, and to look down upon the mourning disciples embalming the body from which it had taken flight. All that comprised the life and intelligence of Jesus remained with His body in the sepulcher."

Evidently the spirit of Jesus did not go to heaven because He was going to receive it back very soon. But this passage does show that the spirit is more than what we have usually thought it to be. I think your definition of the spirit as man's character and personal identity is the most logical position. Ecclesiastes 3:19 says that both man and beast have "all one breath." So there would be no personal identity as far as the breath of life was concerned. And as was mentioned in your articles, how would we know we are ourselves in the resurrection, if we have a new body without something that is a continuation of our personality, which we had upon this earth?

I'm looking forward to the next installment on this topic in the REVIEW. Thank you for writing it.

FLOYD SAYLER  
Kelowna, British Columbia



# One Year to Live

The story of Mamma

Adonis is a  
modern-day Dorcas story.

Adventist Community Services workers worldwide bring much needed relief to many.

By IVY VAN DIEMAN

HEADS SWIVELED. ADRIAN HAD STOOD UP to answer the chairman of the nominating committee. This was the first time anyone had ever objected to a nominee appointment, and everyone was stunned and curious.

"My mother doesn't have the strength to take on this responsibility. You know she has a heart condition! She is not able to lead out in the welfare department. This job will kill her."

Adrian sat down, obviously angry, and his mother stood up.

"I have considered the matter and I wish to accept the office. If the Lord asks it of me, then I want to do the work."

Again Adrian's distraught voice burst through the hushed church.

"The doctors have said Mother has only a year to live. The family feels entitled to that time. We don't want her tied up in other activities, and it's unfair of the church to ask it of her."

Old Sister Grey shrugged. "The welfare department doesn't do anything anyway. It's been years since it functioned. She won't have much of anything to do, so I wouldn't worry about 'tying up' her time."

It was true. The welfare department was made up of eight or ten elderly ladies for whom the meetings were social gatherings. They did their best to accomplish something practical, but none of the younger members of the church wanted to be associated with them, not even the active ones.

General laxness had begun to characterize all the departments of the Athlone church in Cape Town, Republic of South Africa. We had degenerated slowly from a state of warm enthusiasm to one of cold indifference.

But when Priscilla Adonis took over her new responsibilities, it soon became evident that a change was coming. She intended to make her commitment meaningful. With the start of the new year, she shook the rest of us out of our complacency.

Sister Adonis began by reorganizing the welfare depart-

ment. She asked for speaking time during the Home Missionary period and outlined her plans. In the new order of things every member was to become a welfare worker. She divided the church into constituents, with each person included in the areas nearest his or her home. No one was left out. Everyone looked around curiously, wondering what the members' response would be. The general hubbub, as the groups made plans after church, was evidence of renewed interest.

"I think we better get started as soon as possible," said Doris Masters.

"Yes," responded Maria Human. "Sister Ivy, may we meet in your home? You have no small children to disturb us."

"You're very welcome," I replied. "What day shall we get together, and what time suits both of you best?"

"I'm willing to come tomorrow afternoon. Will four o'clock be O.K.? We can decide then how often we have to meet, depending upon what Sister Adonis has for us to do."

The welfare department never had had much money to its credit. Now, counting our assets, we found about ten dollars in the treasury. The following Sabbath Sister Adonis had a new announcement for the church.

"Brothers and sisters, we cannot accomplish anything with the money we have. I suggest that each person raise £1 (about three dollars) by the end of this quarter," announced Sister Adonis. "That will bring our finances to £200."

A visible shock ran through the congregation. We all looked hard at our new leader, as though we were seeing her for the first time. Were we hearing right? £200! All of us welfare members?

Before we had time to recover from the shock, the low-pitched voice continued. "There are boys and girls living right in the shadow of this church and around our homes who are always hungry and have no clothing. Many of them have never slept in a warm bed, or had kind words spoken to them. It is time we demonstrate our Christian love and do something about it. With everyone's cooperation we will conduct a welfare camp during the coming Easter holiday. The Lord will bless us. Let us treat our Master's business as our own business, brothers and sisters. Just think how much pleasure will

*Ivy Van Dieman is a high school home economics teacher in Burlington, Ontario.*

be ours to see one hundred boys and girls enjoying the bounties of life for ten days—a privilege that our children enjoy as a matter of course.”

The weeks that followed were astonishing ones for our little church. One of the church members introduced Sister Adonis to Mr. Summers, the leader of the Rotary Club in Cape Town. This club supplied welfare organizations with remnant materials, blankets, good used clothing, second-hand furniture and toys. They were eager to cooperate with us. With their help we promptly contacted needy families and relieved want and poverty in many areas.

Brother and Sister Adonis were affectionately called Papa and Mamma by the other church members. Their car was continually at the service of the welfare department. As this brother and sister's spirit pervaded the church, many other church members made their cars readily available, as well. We all became aware of and promptly attended to the needs in our respective neighborhoods, both of members of the church and nonmembers. Soup kitchens sprang up wherever there was someone to manage them, and these became life-savers for many people.

The original core of welfare members with a few additional ladies ministered conscientiously to the sick. They went into their homes, cleaned, cooked meals, and gave them bed baths, regularly. By this time the welfare members had adopted the beige uniforms that were becoming so well known around Athlone. Mamma and Papa Adonis were usually the first and last to visit every home of the sick and the infirm, seeing whether further help was needed and making sure that nothing was overlooked.

The housewives of the church organized meetings every Tuesday morning for prayer. They swelled the ranks of those who helped in community affairs. The Maitland Cottage Homes, a welfare orthopedic hospital for children, needed help in making a huge pile of remnant materials into clothing for a fund-raising sale. Our organization responded instantly and came out in force. Some of our members were skilled seamstresses and soon transformed those remnants into beautiful articles of clothing. Our ladies also participated in street collections to swell the funds of the Children's Home.

Under Mamma Adonis' supervision our younger women organized numerous bake sales for local school fund-raising projects. The church soon realized that we needed a public relations officer and, as a result of appointing one, a steady flow of reports on the welfare activities went out to the newspapers. Our reputation as a church spread into every corner of the city and the countryside.

#### **Recognized by Government Authorities**

No longer was Mamma Adonis confronted with shocked and dubious stares when she launched new projects; and when she suggested plans for the children's camp, the church responded enthusiastically. In her characteristic, unassuming way she told us what she wanted done and how we were to proceed. Everyone's cooperation was needed and everyone worked in whichever capacity suited him or her best. We were like a hive of bees, organized and busy. Mamma Adonis made it a point to notice and express appreciation for everyone's contribution, and her encouragement sped the work forward.

In an unbelievably short span of time our group had become so active that the government authorities recognized us as a welfare organization in our own right. They gave us permission to solicit public donations to facilitate our work, and it came just in time to supply the children's camp. Mamma and Papa Adonis approached factory owners and merchants who willingly donated blankets, toys, sweets, towels, and linens,

and provided a large variety of goods at greatly reduced prices. With these provisions we were able to present each child with a blanket, toiletries, and two or three changes of clothing, including underclothing.

By now, of course, the men had become active supporters of the welfare department and its activities, and some of them approached local farmers, grocery stores, bakeries, and dairies for donations. These local people gave generously when they were asked, knowing the nature of the work we were doing and trusting in Mamma Adonis' leadership.

The preparations were finished at last. Almost everyone in the church had helped in one way or another and interest was at a feverish high. Those who could not give of their time gave of their means and the treasury no longer periodically became empty. Through this common interest we learned to know one another better and Sabbath worship together took on a new vitality. We all became more sensitive to one another's needs and celebrated one another's joys.

We had reached the point where there was just one week to go before the opening of the camp. We had selected one hundred children from the neediest homes in Athlone. The men had reserved the camp, paid for it, and helped the women get it ready for the children's arrival. We all looked for this new church venture to begin.

But just as the excitement reached its peak Mamma Adonis had a severe heart attack. An ambulance rushed her to Groote Schuur Hospital. Dr. Christiaan Barnhard, who had won world fame for performing the first heart transplant operation, was on hand to receive her, and we felt a surge of hope, knowing that the most competent medical care available was at her disposal. But everything that could humanly be done to restore her seemed to fail. She was in the intensive care ward of the cardiac section of the hospital.

The church members gathered outside in the hall for prayer, but none of us were allowed in to see her. When the doctors called Papa Adonis and their children in to say their last good-bys, we wept bitterly, wondering what would happen to the church without her vital leadership.

Her frail form under the white sheets was so still that she scarcely seemed to breathe. The ticking of the clock on the wall was like loud hammer blows as time and life slowly ebbed away. Then, her voice barely audible, Sister Adonis mustered all her strength to request that the elders pray for her.

A pall had settled over the church as her request was brought in. There was deep soul searching and renewed prayer for a miracle. This was the last hope for saving Mamma's life, and our petitions were earnest and fervent.

And God heard!

There was great rejoicing at the camp the next Sabbath morning as the church joined the campers in worship at the appointed hour. The Lord had answered our prayers. Mamma Adonis, as usual, calmly and quietly took the lead in supervising the camp, ushering in the most wonderful, the most blessed, days of our lives.

How glorious it was to minister to those children. They with starry eyes and happy smiles had responded joyously to everything. To them it was almost like being in heaven. They had gained insights into a way of life they had never known existed.

The church members, too, were enjoying a great new experience.

We had gained entrance into a wonderful sphere of self-sacrificing service, which helped to sweep us into a deeper understanding of what the Master meant when He said: "I am come that they might have life, and that they might have it more abundantly." □



# The Need of Living Faith

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**"The faith mentioned in God's Word calls for a life in which faith in Christ is an acting, living principle."**

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By ELLEN G. WHITE

IT IS ONE THING TO READ AND TEACH the Bible, and another thing to have, by practise, its life-giving, sanctifying principles engrafted on the soul. God is in Christ, reconciling the world to Himself. If those who claim to be His followers draw apart, showing no affectionate or compassionate interest in one another, they are not sanctified to God. They have not His love in their hearts.

Christ has shown His great love for us by giving His life that we should not perish in our sins, that He might clothe us with His salvation. If this divine love is cherished in our hearts, it cements and strengthens our union with those of like faith. "He that dwelleth in love dwelleth in God, and God in him." The strengthening of our love for our brethren and sisters

strengthens our love for Christ. This principle of love for God and for those for whom Christ died, needs to be quickened by the Holy Spirit, and cemented with brotherly kindness, tenderness; it needs to be strengthened by acts which testify that God is love. This union, which joins heart with heart, is not the result of sentimentalism, but the working of a healthful principle.

Faith works by love, and purifies the soul from all selfishness. Thus the soul is perfected in love. And having found grace and mercy through Christ's precious blood, how can we fail to be tender and merciful? "By grace are ye saved through faith." The mind should be educated to exercise faith rather than to cherish doubt, suspicion, and jealousy. We are too prone to regard obstacles as impossibilities. To have faith in the promises of God, to go forward by faith, pressing on without being governed by circumstances, is a lesson hard to learn. Yet it is a positive necessity that every child of God should learn this lesson. The grace of God through Christ is ever to be cherished, for it is given us as the only way of approaching God.

Faith in the words of God spoken by Christ enshrouded in the pillar of cloud, would have enabled the children of Israel to make a record wholly different from that which they did make. Their lack of faith in God gave them a very checkered history.

The faith mentioned in God's Word calls for a life in which faith in Christ is an active, living principle. It is God's will that faith in Christ shall be made perfect by works; He connects the salvation and eternal life of those who believe, with these works, and through them provides for the light of truth to go to all countries and peoples. This is the fruit of the workings of God's Spirit.

We show our faith in God by obeying His commands. Faith is always expressed in words and actions. It produces practical results; for it is a vital element in the life. The life that is molded by faith develops a determination to advance, to go forward, following in the footsteps of Christ.

## For the Younger Set

### Worshiptime

By HELEN KELLY

AN ORANGE sun peered from behind leafless trees, as though trying to hide from the cold wind. But the wind was busy catching gray smoke as it drifted from a chimney and blowing it up to the rosy-cheeked clouds. The smoke came from a blazing hearth in the Watkins' living room, where the family had gathered to welcome another Sabbath.

"Instead of my reading a story," Daddy was suggesting, "why don't we each draw a lesson from something in this room?" He smiled at Mother and the three children.

All were silent for a few

minutes as they carefully surveyed the living room's furnishings.

Stella was the first to speak. "The fireplace screen makes me think of the angels. Just as the screen protects our home from the fire, so the angels protect us from harm."

"And from sin," Daddy added.

Trent pointed to the shiny brass bookends Daddy had just polished the Sunday before. "They remind me of my Sabbath school lesson last week about tithes and offerings. Jesus says, 'The silver . . . and the gold is mine,' (Haggai 2:8)."

"They remind me of something too," Mother said. "Jesus wants to make

our lives as beautiful and shining as brass, or gold. Remember how tarnished and dull the bookends were before Daddy polished them? Jesus can do the same with our lives. He says, 'I will make a man more precious than fine gold' (Isaiah 13:12)."

Janice gazed out the window. The western sky glowed a bright coral through the tangle of trees. "Christians should be like windows," she said. "As the sunlight shines through the window, so Jesus wants to shine through us."

"And the cleaner the window, the better the light," Stella suggested.

"There's a lesson from the door, too," Janice continued. "Jesus says, 'Behold, I stand at the door and knock' (Revelation 3:20)."

Trent climbed up on Daddy's lap. "Now it's your turn."

Daddy was looking at the striped carpet. "The red stripe in the rug suggests Jesus' blood to me," he began. "The rug is made brighter by the red, and our lives are brightened by what Jesus did for us on the cross. Notice, too, how the red stripe is repeated over and over. So the story of Jesus' wonderful sacrifice should often be repeated."

The room was growing dark as the family watched the shimmering red-and-gold flames in the fireplace. The snapping and crackling seemed louder in the quietness. Then Daddy spoke again. "You know, God's love is as warm and real as that fire. Let's kneel and thank Him for that love."

Faith in Jesus Christ as our personal Saviour, the One who pardons our sins and transgressions, the One who is able to keep us from sin and lead us in His footsteps, is set forth in the fifty-eighth chapter of Isaiah. Here are presented the fruits of a faith that works by love and purifies the soul from selfishness. Faith and works are here combined.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own

flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. . . . And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not."

"Thy righteousness shall go before thee." What does this mean? Christ is our righteousness. He goes before us, and we follow Him, working in love and compassion for the needy and destitute, bringing into the light of present truth many who are now in the darkness of error.—REVIEW, March 17, 1910. □

## Let's Talk About Health By RALPH F. WADDELL

### Cheese

Ancient records reveal that cheese was used as a source of nutrition 4,000 years ago. It is thought cheese and the art of making it was brought to Europe by travelers who had come to enjoy it in Asia. The Romans introduced cheese-making to England. The monks in the monasteries of Europe experimented with cheese in attempts to improve it and enhance its taste and food value. The Pilgrim fathers were said to have included cheese in their stores of food and thus introduced it to the Western Hemisphere.<sup>1</sup>

Cheese is made in practically every country where animals are milked, be they cows, goats, asses, buffaloes, reindeer, or camels. Milk from cows is generally the source from which most cheese is made and accounts for more than a billion pounds annually in the United States alone. About one tenth of all milk produced is used in the making of cheese.<sup>2</sup>

The more than 800 named cheeses are made by different and varying processes. Initially, and before men were knowledgeable concerning the chemistry and bacteriology of cheese making, its manufacture was frequently a closely guarded family secret and considered an art, passed on from generation to generation. During the past century and with the explosion of scientific information the making of cheese came to be a science, and is thus more precisely controlled in each step of its production.

Cheese is produced by

separating curds obtained by coagulating the casein of milk by the use of rennet or other enzymes, by lactic fermentation, or by a combination of the two. Curds may be modified by the application of heat, pressure, ripening ferments, special molds, or specific seasonings. Curds used in the manufacture of cheese are formed either by the action of lactic acid bacteria or by the enzyme system rennet, which is commonly obtained from calves' stomachs, or by a combination of the two.<sup>3</sup>

Cheddar cheeses undergo ripening processes that vary in lengths of time. The starter culture, usually streptococcus lactic is added to pasteurized milk; shortly thereafter the rennet is added and cheese is on its way. Heating, pressing, slicing, and more pressing prepares the product for its curing or ripening process. Bacteria, molds, and enzymes may modify the color, and significantly affect flavor and texture by a breakdown of fatty acids and a proteolysis

of proteins. It is this process of breaking down fats and the changes that take place in proteins or amino acids that gives rise to concern. Serious problems may arise following the ingestion of these substances, particularly in people who use certain anti-hypertensive drugs, tranquilizers, and other medications that may inactivate the enzymes that normally would handle these fall-out amines.<sup>4</sup>

The question of cheese eating has been controversial, particularly among those attempting to follow habits of healthful living. As a means of arriving at a practical conclusion in the light of the excellent counsel given by Mrs. White and as confirmed by scientific investigation, a group of the church's outstanding nutritionists met in the environs of Kansas City, Missouri, May 27 and 28, 1975, to study the basis and implications of this problem. It is believed their conclusion is appropriate, rational, and can well serve as guidelines for Seventh-day Adventists.

"Since health reform is progressive it is realized that

recommendations should be made to meet people where they are. Ellen G. White has counseled regarding the use of cheese.

"WHEREAS,

1. Adequate dietary needs can be met without cheese,

2. Increasing evidence indicates that bacterial and mold contaminated foods can be hazardous to health,

3. Cheese is often a highly saturated fat.

"These facts support her statement that 'cheese is unfit for food.' *Counsels on Diet and Foods*, page 368, although we recognize that her counsel was qualified by the statement, 'strong sharp cheese . . .'

"The following is suggested as a guide if cheese is used:

1. Select fresh, unripened, uncured cheeses such as cottage cheese, hoop cheese, ricotta cheese, Neufchatel cream cheese or skim milk Mozzarella.

2. Avoid ripened, sharp cheeses: medium or sharp cheddars, mold-ripened cheese such as blue cheese, Roquefort, and Limburger, and processed cheeses or cheese foods which are a mixture of cheese.

3. Discard entirely any cheese which has become moldy.

4. Select only cheese made from pasteurized milk (check label).

5. Select cheese curded without pork products.

6. Low-fat cheeses are preferred."

#### REFERENCES

<sup>1</sup> George P. Sanders, *Cheese Varieties and Descriptions*, Handbook No. 54, United States Department of Agriculture, p. 1, 1953.

<sup>2</sup> *Ibid.*, p. 2.

<sup>3</sup> C. E. Clifton, *Introduction to Bacteria*, McGraw-Hill Book Company, p. 389, 1958.

<sup>4</sup> Lydia Sonnenberg, *Personal Communication*, January 20, 1975.



# Liberty or License?

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Heaven's constitution beckons us  
to move forward. Every precept is a  
promise of better things.

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By DANIEL G. WISEMAN

THE LAW SPOKEN BY THE VOICE of God and written by His finger is the great fact of the modern world. Here is a masterpiece. Ten precepts built on one broad foundation of love. Both the foundation and superstructure evidence the fact that the Decalogue is the product of a mighty Intelligence. To this law nothing can be added; nothing subtracted. All so brief and yet so comprehensive.

This same mighty Intelligence has framed the laws of nature. All the laws of nature are the laws of God. The Creator has ordained them all—physical, mental, and moral.

Our duty is to discover them; our destiny is determined by how we relate ourselves to them.

Early in the history of the human race, man rebelled against his Maker and rejected the wise restraints of the law.

He mistook license for liberty. He experimented with license. Ensnared by his lower nature unrestrained, he sank lower and lower in moral worth. He looked sneeringly upon integrity to the commandments of God as the

*Daniel G. Wiseman is a carpenter living in Langley, British Columbia.*

## Answered Prayer

By MARYE TRIM

"Right now we want the answer, right away."  
In such insistent moods men often pray,  
but then are left with all their tangled pleas  
where faith's first lesson starts—upon the knees.  
For there, and only there, they find  
submission, patience, peace of mind,  
less need to fathom Heaven's ways,  
less need to number Heaven's days.  
As patiently they wait in faith and rest  
He answers, in His time, when He sees best.

guide of life, as the perfect standard of moral behavior.

God holds up before the human family His royal law. He counsels: Obey and live. He provides a Saviour and says: Look and live. He asks us to exercise faith in His Son, and repentance toward Him whose law we have transgressed. He also asks us the question: Why will ye die? Obey, look, and live!

To the best of our analysis, the royal law is Heaven's recipe for happiness. Its ingredients are love, mercy, and justice, but the greatest of these is love.

It is to be observed that a working knowledge of the law is basically essential to a robust and responsible Christianity.

One consideration remains unquestionably certain—the Christian religion is a true reflection of its Author. He who moved among men garbed in humanity was indeed the Son of God. His life was an unblemished reflection of His Father's law. He kept it; He honored it; He magnified it. In His hands the royal law was never belittled but always exalted.

He is the "true Light, which lighteth every man that cometh into the world" (John 1:9).

The biddings of the Decalogue are eternal. The life span of these precepts measures with the life of the Eternal. Forever these commands were established, stamped with the cross of Calvary.

God paid an enormous price for man's salvation and by this act preserved the moral principles of the law of liberty eternally. These enduring precepts stand unchanged.

## There Is Something Better

Heaven's constitution beckons us to move forward; to come up higher. There is something better, something greater and more divine. Every precept is a promise of better things. He who sits on the judgment seat as the Judge of all the earth at the final hour will govern all His decisions by His royal law.

The first commands us to have no other gods before Him. The second forbids idolatry. The third bids us not to take the name of the Lord in vain. The fourth establishes a day of rest and worship. The fifth invests with honor the heads of the family. The sixth, seventh, eighth, and ninth recognize a person's claims and rights to life, spouse, property, and personality or image in society. The tenth and last commandment summarizes by forbidding inordinate desire.

Each one of these rules is definite and exact in its requirements—universal in its application. Duty is made plain. Vice and crime receive their condemnation; virtue and righteousness their due commendation.

In the heart of His law is found the precept that reads: "Remember the sabbath day to keep it holy." God could not have addressed the lower animal creation with these words. People were formed in the similitude of their Maker. They were the ones to whom these words were directed.

What could Infinite Wisdom devise more appropriate to meet the needs of the human family and to remind them that He was their Sovereign, than the seventh-day Sabbath? The Creator had done great and marvelous things. These were not to be forgotten; they were to abide in the memory.

Here is a precept that enlightens the landscape of life. In the light of sense and reason here is sovereign good for human nature. Here, vantage ground is offered



from which a person can see the vale below. Glorious beams of light issue from God's law.

The law curses those who disobey, but blesses those who obey.

This is true also in civil law. Those who stand in good stead with the laws of the land enjoy its favors. But citizens who violate its just requirements, naturally come under its frown.

The law offers liberty only to those who obey it responsibly. Irresponsibility is mutiny against liberty. The exercise of freedom of choice involves duty and obligations. Liberty and freedom can be preserved only in a law-abiding society oriented to the preserving of the natural rights of all.

Freedom of choice is a kingly gift given to us by God Himself. Nevertheless, this power of choice exercised in the wrong direction, contrary to and not in harmony with the royal standard, entails dire results in the day of final accounts.

"Choose you this day whom you will serve," is Heaven's message to us. God lovingly solicits our allegiance and homage. His favor is lavishly extended to those who desire to come into harmony with His royal law of liberty. He promises divine help in its observance. Our acknowledgment of God's authority brings with it a blessing. Heaven's benediction abides upon those who move in the path of obedience and rest in His providence. □

## When You're Young By MIRIAM WOOD

### A Discourtesy Teacher?

A FEW DAYS ago I became the reluctant participant in a rather gritty little experience that wasn't at all unusual as far as most of the facts go, but has a surprising twist. At least it surprised me—and I think of myself as one who's seen and heard enough to make surprise a seldom emotion.

I had finally decided that a shopping trip could not longer be postponed. (I have a minimum enthusiasm for this sort of thing, experiencing great waves of weakness when I contemplate the horrors of selection, purchasing, lugging home, et cetera.) But I sallied forth, bent upon adding a serviceable dress to my wardrobe. I scanned the racks carefully, not wishing to try on any more dresses than absolutely necessary. For once luck was with me. I saw what I wanted. I tried it on. It fitted. So I was naturally in a state of euphoric love toward my fellow-beings as I approached the cash register to pay for my find.

"Approached" is just about as close as I was able to come. Obviously a good many other human beings had decided on an addition to winter-weary wardrobes. They were lined up in two fairly orderly rows, with two harassed salespeople trying to cope. Usually under circumstances such as these, most people resign themselves as best they can to the inevitable wait, standing on one foot and then the other.

That's modern life in a large city.

Finally it was my turn. I had already observed that the girl at the cash register was new at her job. She just didn't have the fine assurance that comes when an occupation is "second nature." She had to look carefully for the proper lines on which to write, and she checked the sales tax over and over; she approached the enormous, complicated register as though it were a monster. I felt entirely sympathetic with her discomfiture, having been in new jobs myself and having felt very insecure.

She and I were working our way pleasantly through the maze of figures and signatures, when a lady (well, actually she may not qualify in the strictest sense) interposed her body between my salesperson and me.

"This pantsuit has no price on it. I think I am going to buy it. Can you tell me the price?" she demanded in stentorian, peremptory tones, designed to cow a timid soul.

And cow my little clerk, they did. She paused in her processing of my purchase. Hesitantly she asked,

"What rack did you take it from?"

"I'm not quite sure, but I think it was the one over there—here, let me show you." And The Bold One actually grasped the timid clerk by the arm and propelled her in the direction of a certain rack. Astonished,

I watched my dress disappearing in the distance over the arm of the clerk. Well, I reasoned philosophically, this can't take forever.

I was wrong. I could see The Bold One haranguing "my" clerk at great length, hardly pausing for breath, and never relaxing her hold on the timid clerk's arm. Finally, with a despairing glance in my direction, the clerk was able to extricate herself and return to the register. But The Bold One was not to be ignored.

"I'm not entirely sure that I am going to take this pantsuit, but I think I will want it. Now please take my name and address and put it aside until tomorrow," she ordered calmly.

Words were forming in my mouth, such as "You are interrupting the salesperson who had started to help ME. . . . There are others in line behind me, and you weren't even in LINE. . . . We have all been waiting for our turn." But I didn't enunciate these gems. I suppose the main reason was that The Bold One was considerably older than I; I was taught at an early age to defer to those older than myself. Also, I was so astounded by her "brassiness" that I was somewhat curious as to what would happen next. But the poor young clerk was devastated. She kept glancing at me covertly, perspiration beading her brow and upper lip, though the air-conditioning was adequate. I suppose she wondered if a miniature Vesuvius was about to erupt.

Finally, in a flurry of "Now, remember, I may be

coming back for this suit, and I'll expect you to have it!" The Bold One left.

I caught the eye of a nicely dressed woman behind me in line, who'd witnessed the whole amazing episode. I smiled and shrugged my shoulders. "It takes all kinds," I murmured.

And this is where the surprise comes in.

Giving me a steely glance, the nicely dressed girl really bombarded me. "It's your fault," she declared. "You treated her too courteously. I kept waiting for you to put her in place, and you just stood there. People like you encourage other people to be discourteous!"

Believe me, I really felt like the innocent bystander who gets hit. I'd been taken advantage of by one person, and now I was being reprimanded for my "crime" by another!

I tried to explain that it seemed easier just to let matters take their course. But she would have none of it.

"You were entirely wrong in not forcing her to take her turn. You have encouraged discourtesy!" she declared again.

Well, I don't know what's right and what's wrong in such a situation. Perhaps some of you will have ideas. If so, please share them with me. It just may be that I'll encounter this sort of thing again. In fact, I'm almost certain to do so. After all—I'm not sure that even the golden rule applies. If I should be so discourteous as to push ahead of others, would I want them to let me do so?

Importance of the Sanctuary Truth—4

## The Historical Anchor

One of the reasons for the importance of the sanctuary doctrine is that it anchors the historical basis for the message and mission of the Seventh-day Adventist Church: "The subject of the sanctuary was the key which unlocked the mystery of the disappointment of 1844." —*The Great Controversy*, p. 423. In fact, Ellen White declared, "The scripture which above all others had been both the foundation and the central pillar of the advent faith was the declaration: 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Daniel 8:14." —*Ibid.*, p. 409.

If the sanctuary doctrine is "the very message that has made us a separate people, and has given character and power to our work" (*Evangelism*, p. 225), then we must know the reasons why. Or else we will drift into that dreamy sea where we sense no specific urgency or distinctiveness as a people. Our reason for existence as a church would be blurred indeed if we should forget the unique implications of the sanctuary doctrine.

The sanctuary doctrine anchored the Seventh-day Adventist Church in history and gave it purpose in existence, because it explained the significance of October 22, 1844. Although many thousands of Millerite Adventists turned away from the rich experience that bound them to one another and to their Lord after the day of great disappointment, others did not repudiate the validity of their experience and continued to study the Bible, endeavoring to understand more clearly the meaning of Daniel 8:14.

William Miller had based his electrifying message that Jesus would return to this earth about 1843/1844 primarily on Daniel 8:14. (For a short study of the 2300 day/year prophecy, beginning in 457 B.C., see *The Great Controversy*, pages 409, 410.) He first declared the church to be the sanctuary that was to be cleansed, later the church and the earth, both of which would be cleansed by the fires of the last day at the close of the 2300-year prophecy.

After an adjustment was made in Miller's chronology, to better conform to the Israelite calendar and to the services of the Israelite sanctuary system, the Millerites changed the expectation of the Second Advent from the spring of 1844 to the fall, on October 22.

During the spring and summer of 1844 closer study was given to the sanctuary doctrine and its application to the Christian gospel. That Christ was to come out of the Most Holy Place on the antitypical Day of Atonement at the time of His second advent became clearer. But what was not clear was how Jesus could leave the Most Holy Place—a part of the heavenly sanctuary—to cleanse by fire the so-called sanctuary on earth at His return.

Steps toward resolving the confusion that called both the earth and heaven the sanctuary referred to in Daniel 8:14 were taken the day after the great Disappointment when two Millerites, deep in contemplation, were crossing a cornfield to visit a group of disheartened Millerite Adventists. Hiram Edson suddenly saw the paradox, per-

ceiving that "instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2,300 days, that He for the first time entered on that day the second apartment of that sanctuary; and that He had a work to perform in the Most Holy before coming to this earth."—See *SDA Encyclopedia*, p. 1142.

For several months, Hiram Edson, Owen R. L. Crosier, and Franklin B. Hahn studied anew the sanctuary doctrine. Crosier published the results in 1845. Here it was forcefully stated that the heavenly sanctuary was the only sanctuary existing when the 2300-year prophecy ended in 1844; thus, it was the only sanctuary to be cleansed at that time.

Crosier's presentation became the nucleus for the standard position taken by early Seventh-day Adventists. But there was much yet to follow as the sanctuary doctrine was more fully studied. The concept of the judgment, especially the investigative phase, was not yet linked with Crosier's clarification regarding the cleansing of the heavenly sanctuary. Neither was seen the connection between the cleansing of the heavenly sanctuary and the judgment-hour message of Revelation 14.

### Connection of Biblical Links

During this period after Crosier's study settled the location of the sanctuary referred to in Daniel 8:14, other Bible references to the heavenly sanctuary became clearer. The Revelator's depiction of events during the seventh trumpet became very relevant, especially the reference to the heavenly sanctuary: "The temple of God was opened in heaven, and there was seen in his temple the ark of his testament" (Rev. 11:19). Another link was forged.

Our Lord as high priest entered the Most Holy Place, the second apartment of the heavenly sanctuary, on October 22, 1844, wherein is the ark of His testament. Those who followed by faith their Lord's change of ministration as their high priest, saw Him officiating before the ark of God—the place where "the divine law is sacredly enshrined—the law that was spoken by God Himself amid the thunders of Sinai and written with His own finger on the tables of stone" (*The Great Controversy*, p. 434).

Here now was brought together another central doctrine of the Seventh-day Adventist Church, the seventh-day Sabbath. Accepting the truth of the heavenly sanctuary as anchored in the 1844 experience "involved an acknowledgment of the claims of God's law and the obligation of the Sabbath of the fourth commandment" (*ibid.*, p. 435).

Not before J. N. Loughborough's article in the *REVIEW AND HERALD* in 1854 was the cleansing of the sanctuary linked with the judgment-hour message as set forth in the first angel's message of Revelation 14. Not until James White's *REVIEW* article in 1857 were the concepts of the investigative judgment, the cleansing of the sanctuary, and the judgment-hour message joined.

Thus, a group of post-1844 Adventists moved from one Biblical link to the next, from accepting the heavenly

sanctuary as the sanctuary referred to in Daniel 8:14, to the Most Holy Place of this heavenly sanctuary being the place of Christ's new role as high priest since 1844, to the acknowledgment that obeying God's law in its fullness was inextricably connected with the new light on the sanctuary doctrine, to the awareness that the distinctive truths enunciated in the messages of the three angels of Revelation 14 coincided with their enlarging cluster of sanctuary truths. The 1844 date anchored the doctrine of the investigative judgment and the beginning of the judgment hour announced by the first angel in Revelation 14.

The link between the maturing doctrine of the sanctuary and the messages of the three angels of Revelation 14 gave new impetus to the young band of Adventists who were now Sabbathkeepers. They sensed the urgency of living in the judgment hour, when the life records of all the righteous of this earth, the dead and then the living, would be judged in the heavenly tribunal. They had experienced the excitement of preaching the message of the first angel prior to 1844; some believed that they were sounding the call of the second angel during the summer of 1844, "Babylon is fallen," when many of them were expelled from their own churches. And now, with their new insight into the coordinated sequence of the three messages, plus their awareness of the third angel's emphatic warning against worshipping "the beast and its image" and the commendation for those who "keep the commandments of God, and the faith of Jesus," the basic platform for the emerging church was formed.

Seventh-day Adventists saw in the sanctuary doctrine "a complete system of truth, connected and harmonious, showing that God's hand had directed the great advent movement and revealing present duty as it brought to light the position and work of His people" (*The Great Controversy*, p. 423). They saw clearly the validity of the 1844 experience, crushing as it was before its meaning became clear; they saw their present duty as spokesmen for God in sounding the dire warnings and divine invitation of the third angel of Revelation 14 to all who would listen; they saw the future in the light of God's judgment on this earth, life for the righteous and destruction for the wicked.

Past, present, future—all became clearer because of the sanctuary doctrine. In our next editorial we will discuss the difference this knowledge should make in the lives of those who know.

H. E. D.

*To be continued*

## Ellen White's Last Writing

Recently we read again a reprint of a little tract, the last of Mrs. White's writing before her death. It appears as the last chapter of the book *Testimonies to Ministers and Gospel Workers*, (pp. 516-520). It is a letter to a friend and is dated—Sanitarium, California, June 14, 1914.

Of what would Ellen White write in her last written message? Did she intend this tract to be the capstone of her prodigious writing career? Probably not, for her letter was addressed not to the church but to a friend in need. Nevertheless, what she says in her letter might well be considered a fitting capstone. It is a heart-warming response to a common spiritual cry.

The first sentence sets forth her friend's dilemma, "The Lord has given me a message for you, and not for you only, but also for other faithful souls who are

troubled by doubts and fears regarding their acceptance by the Lord."

Who among Christians has not longed for assurance that his sins have been forgiven and that he is accepted by the Lord, not only at the beginning of the way but frequently throughout his pilgrimage? For all such, Ellen White says, the Lord has given her a message.

One would judge from the reply that the friend addressed was a conscientious church member [addressed as "my dear sister" in the original letter], who, despite her dedication, lacked assurance. She was "faithful," as the phrase "other faithful souls" implies. She desired "to please the Lord," but lived in a "dark dungeon of unbelief."

For our many readers who do not have *Testimonies to Ministers and Gospel Workers* in their library, we summarize briefly her answer.

In her reply Ellen White points out that when God's children "fluctuate between hope and fear," they hurt the heart of Christ.

Ellen White counseled her friend, "Put away your distrust of our heavenly Father. Instead of talking of your doubts, break away from them in the strength of Jesus, and let light shine into your soul by letting your voice express confidence and trust in God. I know that the Lord is very nigh to give you victory, and I say to you, Be helped, be strengthened, be lifted out of and away from the dark dungeon of unbelief. Doubts will rush into your mind, because Satan is trying to hold you in captivity to his cruel power; but face him in the strength that Jesus is willing to give you, and conquer the inclination to express unbelief in your Saviour.

"Do not talk of your inefficiency and your defects. When despair would seem to be sweeping over your soul, look to Jesus, saying, He lives to make intercession for me. . . .

"Is Jesus true? Does He mean what He says? Answer decidedly, Yes, every word. Then if you have settled this, by faith claim every promise that He has made, and receive the blessing; for this acceptance by faith gives life to the soul. You may believe that Jesus is true to you, even though you feel yourself to be the weakest and most unworthy of His children. . . .

"Though Jesus sees the guilt of the past, He speaks pardon; and we should not dishonor Him by doubting His love. The feeling of guiltiness must be laid at the foot of the cross, or it will poison the springs of life. . . .

"The Lord desires you to lay your troubles and perplexities at His feet, and leave them there. Go to Him, saying: 'Lord, my burdens are too heavy for me to carry. Wilt Thou bear them for me?' And He will answer: 'I will take them. "With everlasting kindness will I have mercy on thee." I will take your sins, and will give you peace. Banish no longer your self-respect.' "

How encouraging is Ellen White's last writing before her death. She was 86 years old at the time of this writing, and her letter reflects a remarkable maturity of experience, a calm trust and assurance that in her childhood she so earnestly sought and that later she found in Christ.

Her experience may be ours if we put away our distrust of our heavenly Father and rest in His love. He is able and willing to do exceeding abundantly above all that we ask or think. "It would not satisfy the heart of the infinite One to give those who love His Son a lesser blessing than He gives His Son."

D. F. N.

# Reader to Reader

**A number of our Adventist friends play Rook. We did too at one time until we decided that we shouldn't. Our friends are good Christians and some are prominent church members. They get together nearly every Saturday night and play late into the night. Now their children are beginning to copy them. We feel that this is just another form of cards. Do Adventists in general no longer consider this game to be unacceptable?**

► I'm afraid that we've been asking the question backward. We've been trying to soothe troubled consciences by asking "What's the matter with it?" If no one could come up with what we believed to be a satisfactory answer we would feel justified in continuing whatever activity was in question.

Let's try, instead, to ask, "What's *right* with it?" That changes our perspective from negative to positive, and suddenly we're confronted with the perfect standard that Christ holds up before us. If a thing isn't absolutely right, if it isn't building our character for eternity, then we may safely assume that the Lord would be pleased for us to discard it.

Well do I remember the many hours spent in the freshman dorm at college playing Rook. Our poor, patient dean tried many times to explain exactly what the game would accomplish in our lives—every bit of it negative.

Now that six years later I have found true peace in Jesus, I want only those things in my life that will lift me up to Him. Rook no longer holds an attraction for me.

We're here to perfect our characters, to attain unto the righteousness of Christ. We have many promises that assure us of all the help Heaven is able to give. We can either reach out for that help or put up barriers between ourselves and the Holy Spirit.

CATHY KIELHORN  
Portland, Oregon

► There is danger that almost any recreation can become the main object in life. But I would guess that for every child lost due to Rook-playing parents, a hundred are driven away forever by

overly stern parents who seem to think anything in the way of diversion is sinful.

Parents would do well to encourage their children to develop their talents and to take an interest in hobbies. People who have learned to enjoy creative projects are seldom driven to relieve boredom, since for them it does not exist.

CATHERINE BLISS  
Fox Island, Washington

► In this critical time of earth's history, when probation will soon close, should not our chief concern be how we can reflect the image of Jesus fully, pass the judgment, and have our names retained in the book of life?

When there is a question about a certain activity, is it not better to give it up and have a clear conscience?

MALINDA RODENBERG  
Richmond, Indiana

► I see at least two evils in Rook—the wasting of time and staying up late at night. Both of these are condemned by the Lord. Sister White states, "Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time." —*Christ's Object Lessons*, p. 342.

MARVIN GUNTER  
Keene, Texas

► As I have watched my relatives and Adventist friends, many of whom have played Rook for quite a few years, I have noticed that the more people's lives become Christ-centered the less the Rook cards come out.

I am concerned when many of my avid game-playing friends tell me that they have no time for prayer meeting, witnessing, family worship, or in-depth Bible study. The thing that concerns me with Rook in particular is that some people graduate to other card games, and from there into trouble.

I think the Rook player needs to ask himself, "Is my interest in the game affecting my communion with God?" "Will my playing cause my brother to stumble?" "Does God have a better way for me to spend my time?"

NAME WITHHELD

► I don't feel there is anything wrong with Rook as far as games go. But it is possible to spend too much time on any game and thus rob ourselves of precious hours that should be spent in study. Since we are getting ready for the Lord's return, we should be careful to see that a proper proportion of our time is spent in worship, study, and prayer.

A. WATERS  
Healdsburg, California

► I don't believe Rook is any more harmful than any other game we might choose to play. Even basketball can be played to excess. Because we are accountable for our time, I think we would be better off to play games sparingly.

RENÉ SHIVNER  
Puyallup, Washington

► I feel that playing Rook is an acceptable pastime for Adventists, especially when there is nothing else to do, for example, when on a bus or car trip. Of course, anything done to excess is wrong.

LEILA RABELLO  
Glendale, California

► Our family often plays Rook with other families on Saturday night. I see no wrong in playing Rook, and I think if more families would get together as we do that there would be a closer relationship within the family.

MARY ANNE BESTPITCH  
Washington, D.C.

► Years ago my husband and I used to play Rook with some friends of ours, but when we discovered that we were becoming too seriously involved we decided that we should leave Rook alone for a while.

Now when our academy-aged

children have their friends over to the house they sometimes play Rook, as well as various other games. Occasionally I join them and play Rook. I feel that as long as the game is played in moderation and with a good spirit an occasional game of Rook is not detrimental to one's salvation.

JEAN HERRING  
Jefferson, Texas

► As a young adult I was part of a group in our church who met on Saturday nights for a pleasant evening together. Rook was introduced, and we enjoyed it!

However, as time went on, the game seemed to become increasingly more serious. When an occasional unpleasant atmosphere began to creep in, many in the group became concerned.

After one particularly unpleasant evening, one member left in a huff. Talking over the situation, the group decided that if playing Rook led to such feelings, there was only one thing to do. They opened the living room stove and watched the Rook cards disappear in the flames. At home I burned my pack, as well.

Admittedly, I have been tempted at times, but I have stuck to my resolve. "As for me and my house" we will happily exclude Rook.

HAROLD P. DEAN  
Paradise, California

## NEXT QUESTION

*My husband and I are trying to decide what to tell our children about Santa Claus. Both of us were raised in homes where Santa was real to us during our first six years. This did not cause either of us to have any distrust toward our parents. But we both have noted a few homes where Santa Claus was not allowed, in which the children have made a poor social adjustment. Having read Mrs. White's counsel against fairy tales, we wonder how best to handle our problem.*

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

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

*Fifth in the Series*

*Principles of Interior Design*

## Principles Governing the Use of Color in Interior Design

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Important aspects of color when used in interior design are rhythm, balance, and proportion.

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By WILMA ROSS WESTPHAL

BECAUSE COLOR is the basic ingredient for all effective home decor, I am devoting several articles to this phase of interior design. There was not space in the last article to show how the typical brunette relates to color and color groupings, therefore this type will be considered briefly here.

The brunette, with dark brown or black hair, dark eyes, and often a clear complexion, is sometimes referred to as the winter-type personality. Vivid colors and strong contrasts are pleasing and becoming to such a person as a rule. The favored colors for these people are to be found in rich blacks, whites, rich golds, all shades and tints of red, along with vivid turquoise, and the blue-greens.

The brunette usually loves fun, is vivacious, and has to be busy at something most of the time. Therefore, both clothing and surroundings in the home should be in keeping with the personality of such a person. The brunette may be capable of working circles around the average person, but seems to need frequent changes in tempo and types of work; is easily bored with monotony and the sameness of routine even in the field of hobbies and recreation. This type of person is sometimes easily irritated, but recovers from it quickly; becomes frustrated with numerous fussy details, but usually sees a project through to the finish in spite of his feelings; is outgoing and an extrovert in temperament.

The brunette usually feels at ease with dramatic, striking, and even unusual and out-of-the-ordinary color

schemes; is not overpowered by these either in personal apparel or in home decor and color schemes. Chalk-white walls in a textured plaster or flocked paper may form a dramatic back drop for a splash of bittersweet red in an unexpected setting, corner, or on a one-wall treatment. The winter personality will be at home with "harmonious contrasts" so long as these contrasts furnish a pleasing or dramatic effect without violating the laws of scale, area, line, and structure. These last-mentioned design principles shall be considered in more detail when the section on color and its uses has been briefly gone over in these articles.

Background colors for the brunette, or winter-type of person, may be neutral in substance, so long as the color scheme as an entity is exciting, novel, and interesting. Vivid colors are often used merely as accents in such schemes, but warm hues, grayed-down or of deeper tone, may serve in some wall treatments if the room being considered is to be cozy and intimate. In such a case, whites and blacks against a grayed coral or orange wall treatment can be exquisite. As a matter of fact, there are few colors that the typical brunette does not like or make use of in the decor or in wearing apparel. A cool shade such as olive green, avocado green, a slated-turquoise, or a shade of French blue, may make lovely basic or background colors in a scheme for the brunette where dramatic contrasts are desired.

At this juncture *rhythm* and *balance* in the use of color should be considered. Rhythm where color is concerned is achieved through its artistic arrangement, and in a way that will allow the eye to pass easily from one color to another. The color scheme as a whole is tied together by use of repetition of certain colors or accents in an organized manner.

### The Law of Areas

*Balance* in the use of color employs "the law of areas" in order to achieve pleasing effects. Large areas should make use of quiet colors of the neutrals, such as the beiges, soft grays, sand tones, off-whites, and other similar tints and tones, while stronger colors make use of small areas for best results. Balance between full intensity hues and grayed or dulled colors is achieved in the same way: the duller colors occupy the larger spaces, and the full intensity hues should be used either as accents or minor colors in the scheme.

Differences in color value demand corresponding differences in the amount used, as in the case of small dark-toned areas balanced by large areas of light-color value. The distribution of light and dark areas in a room using beige and brown, for example, might be pleasing in the monochromatic tones (different values or intensities of the same color or hue), although, unless it is used in a small room, the over-all effect could become monotonous. The introduction of a cool color produces a more pleasing effect in such cases.

Balance in strong contrasts, or complementary colors in small amounts are often desirable in the color scheme to add sparkle and zest to a room. Balance is

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*Wilma Ross Westphal, N.S.I.D., is a teacher of interior design living in Angwin, California.*



also achieved through repetition in various parts of a room, and this principle carries out the theory that the eye should pass easily around the room from one color or accent to another.

Balance through the use of "color weight" is also important in the decor of any room. Some colors or hues seem heavier or more eye-catching than others. This is owing to the intensity of the color used as against the lighter values of another color in the same room. Here the principle governing the use of areas is very important. For example, black is more intense and thus more eye-catching than pale blue. Consequently, the area in which blue is used in its lighter value should occupy a much larger area than that used by the black. The black in this case might well be a chair or a small piano, or several artifacts.

**"The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction."—*The Adventist Home*, p. 21.**

*Color Proportion:* Too much repetition in color gives a monotonous and often spotty effect. While variety in proportions of color is much more effective than most one-color, or monochromatic schemes, too much repetition can destroy the desired results. Here we must again repeat the principle that two colors of equal intensity or forcefulness should never be used in equal proportions in the same room or color scheme.

To illustrate this theory we shall take as an example peacock blue in its bright value, and an equal amount of bright orange, and notice how disturbing such a combination is when used together in the same room. In this case the two colors are vying for equal attention, and the effect is disquieting.

The same is true when two colors of equal amounts are used in the same room or color scheme, since each color demands attention with equal forcefulness. Such proportions are good only if the two colors of equal intensity are used in a very large public room where the two colors are not seen at the same time, or together. Even so, this is not considered the best decorating!

The long-tried and accepted Greek proportions used in art and color are divided thus: two thirds to one third, or two parts to three; or even five parts of one color and seven of the other, in the case of flower arrangements, et cetera.

Thus one can well conclude that color is emphasized in proportion to the brightness of a color against the dullness or lightness of another color. Quiet backgrounds naturally show up bright objects to advantage. A good example of this principle is shown in a scheme of rose-beige and cinnamon brown, with accents of burnt orange.

Emphasis may also be achieved by using one main or basic color and one outstanding accent. The basic color may be made up of different values and intensities of a given hue. Other variations of color should be subordinated to the main accent of the color scheme. For instance, in a formal setting a hazy blue-gray might be

used for the backgrounds, with off-white in draperies, French blue for a secondary color, then a bright accent of rich magenta for a dramatic effect.

The color schemes that are most pleasing give the impression of belonging together. Warm colors, adjacent on the color wheel or color charts, including reds and yellows, are said to appear to belong together, and the cool colors around the blues have a natural likeness. Color harmonies may be obtained by combining warm colors with other warm colors, and cool colors with other cool colors.

Contrasting color schemes may be obtained through combining a cool shade or color in a warm scheme, or a warm shade in a cool scheme. In the event that a sea-foam green is used to create a cool background, a pleasing shade of gold may be used from the warm tones on the color chart or wheel, and thus a "harmonious contrasting scheme" is created.

*Influences Governing the Color Scheme and Its Components:* While there can be no pat formula or fixed rule for creating the perfect color scheme for any and every home, still there are, as has already been stated, general color proportions that, when put together with regard to harmony and pleasing contrasts, scale, and balance, light and structural lines, work together toward producing pleasing effects.

There are other things to consider also before plotting the color scheme, such as high or low ceilings; whether the structural lines of the room to be decorated are sound and in good taste; the way the light enters the room; the exposure, whether north, south, east, or west; architectural openings such as doors and windows, whether too many, too small, and whether they are assets or liabilities.

Structural lines, such as ceiling heights, built-in bookcases or shelves, ceiling-to-floor bookcases, fireplaces, doors and windows, and all such permanent features of the house structure, greatly influence the effects of color used in the decoration of the room. Conversely, colors can tend to obliterate or minimize the liabilities and emphasize the assets.

In a normally well-proportioned room—where ceiling heights are in proportion to the general scale of the room, where windows are spaced to allow a maximum of light and are functional and pleasing as to size, where the permanent built-ins are correct in line and scale—if the fireplace is attractive and a real asset or adjunct to the room, there will be no major decorating problem, and any well-planned color scheme will do the room credit. However, most rooms do not have all these assets, therefore it is well to know how to minimize the liabilities. These principles shall be considered in more detail in the next article. □

## **The Chariots of Israel**

By HELEN KISH

Earth is no stranger to flaming chariots  
Streaked by heaven's fiery horsemen  
To wrest from death a chosen few—  
Enoch, Moses, Elijah; eager now  
To accompany our King and His adoring hosts  
Down Orion's wide glittering avenue.

## Reflections on God's Hand in the South Pacific

By RAY RUSTHOI

MY VISIT to 21 islands in the South Pacific, mostly by mission plane piloted by Colin Winch, started last May with five of the Gilbert Islands. I noticed that the Kauma School on Abemama badly needs a new boys' dormitory and kitchen. Their dining room is the outdoor type—under the coconut trees. The Thirteenth Sabbath Offering overflow this quarter will be assigned to this area.

A high light of the trip was a visit to Mussau and Emira islands. It was hard to believe that until 1931 these people were cannibalistic. What a transformation God's power can make in the hearts of men and women! Boliu School on Mussau gave us a tremendous welcome. At Emira, where we arrived at noon, we were treated to a sumptuous feast on the grass airstrip.

Next was Ambunti, New Guinea, on the Sepik River. Here the Glen Stanleys took me many miles up the river in the mission boat to observe them operate a clinic at Yambon Village. The people along the way were carving canoes and preparing *sik sik* (a sort of food paste). As I saw the love of Jesus radiating through this young missionary couple, I couldn't help thinking, No wonder people are being won for Christ in these areas.

I was flown to Bellona Island, Solomons, to meet our Polynesian members, and to see their disintegrating wooden church and grass school. They surely need our help. I talked with members, sitting under a tree near the church, who were making souvenir spears to be sold at Betikama School at Honiara and elsewhere in order to earn money to build a new church. I was impressed to see them doing their best and not just waiting for outside help.

Fulton College, Fiji,

Ray Rusthoi is a layman from Hemet, California.

another of our fine colleges, is under the leadership of Allen Sonter. The new boys' dormitory is very near completion, and construction has begun on the girls' dormitory. All this because of a generous past Thirteenth Sabbath Offering.

The Cook Islands, known as the paradise of the Pacific, are not overrated. The George Porters took good care of me on the island of Rarotonga, where we have a marvelous work. I also enjoyed my visit to Aitutaki, an out island, with Matareka Pere, the headmaster of our newly opened school as of January, 1975.

To meet our missionaries and laymen was a privilege and truly warmed my heart. We can never do enough to hold up their hands as they work, sometimes in very difficult circumstances.

### DENMARK

## Octogenarian Takes Ingathering Lead

Charles Zederkopf, of the Copenhagen, Denmark, church, in spite of his 88 years, is still one of the most active members. For the past two years he has been the top solicitor in the Ingathering campaign.

After working 41 years for the Copenhagen Streetcar Company, Mr. Zederkopf retired, and shortly after that he discovered the Seventh-day Adventist message, which he accepted. He wanted to make up for lost time in serving his Lord, but he was convinced he could not talk to people or ask them for donations. So Mr. Zederkopf found another field where he could serve the Lord.

A check through the records of the lay activities file in the local church discloses that through the past quarter of a century, Mr. Zederkopf has passed out tracts and correspondence school handbills

to the homes of most of the million people who live in Copenhagen, the capital of Denmark. For the past 25 years he has walked through the gardens to the homes in the suburbs and climbed the stairs of the apartment houses, pushing literature into the homes through the mail slots found on most doors in Denmark. This silent effort has resulted in innumerable enrollments, and the physical exercise has kept him in exceptionally good health.

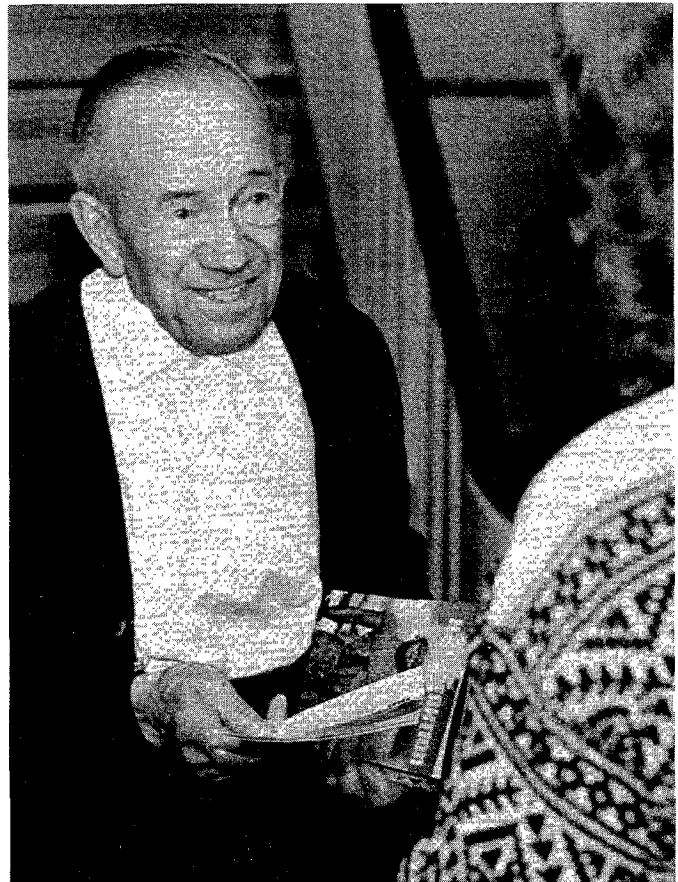
Only three years ago, when Mr. Zederkopf was 85, he ventured into a new enterprise. He asked the lay activities leader for a few copies of the Ingathering magazine. At an age when many tend to withdraw from church activities, he began learning how to master a new canvass. The following year he collected about 10,000 kroner (almost US\$2,000), thereby becoming the

top solicitor for his local church. And he did the same in 1974, the following year.

In three years he has become acquainted with many people in a large section of Copenhagen, as he now rings the doorbells, giving his Ingathering canvass. Many are expecting him back this year, ready with their contributions to the worldwide mission work of the Seventh-day Adventist Church.

If the Lord grants health and strength, the 88-year-old hopes to break his own record during the 1976 Ingathering campaign. A widower for 35 years, he lives alone and keeps his own house. He has just painted and redecorated the kitchen. The home is clean and in order, and he is ready for the campaign he learned to love when he was 85 years old.

JOHANN THORVALDSSON  
Pastor



Charles Zederkopf, 88 years of age, has been an active member of the Copenhagen SDA church for the past 25 years. During the past two years, he has been his home church's top solicitor for Ingathering.

## SDA Church Faces Challenge of the Middle Sea

*Continued from cover*

Royal Air Force jets at the end of the runway reminded me that Malta is a member of the British Commonwealth of Nations.

Independence was gained by the islanders on September 21, 1964. But British influence has continued to be so great that English has been adopted as the official language, and an English style of living is practiced by many of the islanders. All this I had learned in my quick brush-up on Malta before my visit. According to most historical writers, this small dot of a country has a history book thicker than many of the important European countries.

*Allen R. Steele is manager of Adventist World Radio/Europe—AWR-IFAP, Lisbon, Portugal.*

Inside the air terminal the large ceiling fans had little success in whipping up any breeze to bring relief from the dry summer heat. A mob of well-comers had been awaiting the disembarkation of passengers from my Alitalia flight from Rome. Amid their hubbub of familial greetings, I struggled with my baggage to a line of men whose urgent calls immediately identified them as taxi drivers.

While clinging to the poor-fitting door of the vintage Mercedes taxi, my mind swam with all the things I must cram into 48 hours: visit the radio station where AWR was starting broadcasts, arrange to meet with one of the three Protestant ministers on the island, get photographs of everything, take notes for an article about my visit, and on and on.

When I was on the island I was absolutely awed by this bastion of fortresses and cheerful, heroic people. Oh, the people! Always smiling and hospitable. Paul was right when he referred to the uncommon kindness of these warm-hearted descendants of

nearly every Mediterranean civilization. The place where his ship was wrecked on the northern coast is revered by the Maltese and appropriately named St. Paul's Bay. And certainly his historic landing on that sandy beach has something to do with the fact that this community is almost one hundred per cent Christian today.

To keep my directions straight, I purchased a map of Malta. Its bright yellow cover displayed the coats of arms of 28 knights of the Order of St. John who ruled the island for more than 200 years. The knights, belonging to the most noble families of Europe, had lost Rhodes to the Turks in 1522 and fled to Viterbo, Italy, in search of new headquarters.

Holy Roman Emperor Charles V, king of Spain, offered Malta to the knights, who ruled until 1798 and the arrival of Napoleon. The British freed the Maltese of Napoleon's rule, and in World War I the island's strategic yet vulnerable position in the mid-Mediterranean brought its people special hardship.

After a pleasant, unhurried

five-cent ride in an open-air bus, I took my first steps into the capital city, Valletta. It was a little after midday, and since the Maltese follow the regular Latin custom of siesta from 1:00 to 4:00 P.M., I was nearly alone as I began my walk down Repubblika Street (formerly Kingsway).

An important edifice in this city of some 25,000 is the Libyan Arabic Culture Center. Its presence emphasizes the close proximity of Tripoli and the Arabic lands just a few miles away. Across from the culture center is the Grand Masters' Palace, seat of most government departmental services. I noticed a plaque on the outside wall:

*"Malta's bright story of fortitude and courage will be read by posterity with wonder and with gratitude through all the ages. What was done in this island maintains the highest traditions of gallant men and women who from the beginning of time have lived and died to preserve civilization for all mankind."*

*"December 7, 1943*

*"F. D. Roosevelt"*

The American President's



Sturdy multicolored Maltese fishing boats called "luzzi" brighten many village harbors on the island, such as this one in Marsaxlokk.

high tribute came as a result of Malta's incredible endurance of World War II bombing, which nearly flattened the island. The siege of Malta lasted three years; 37,000 buildings and 14,000 inhabitants were lost to the shrieking fire from the skies. This same courage and fortitude prompted the reigning British monarch, George VI, to bestow upon the Maltese the George Cross.

#### Little Evidence of War

There is little evidence today of those excruciating hours. Valletta is a thriving commercial center, and its port, Grand Harbour, is throbbing with activity. In an apparent effort to keep a middle political road, the new government has welcomed commerce and trade with any country, East or West, that has something to offer. I noticed a special report in the *Times of Malta* about a new chocolate factory, completely set up and supervised by Chinese experts.

A stop at the new campus of the Royal University of Malta was very rewarding. From the university professors I learned that a full range of courses in philosophy, history, languages, and medicine is offered. The two main specialties are history of Mediterranean civilization and medicine. Medical graduates are of high repute and are welcome to practice in England.

To visit the large radio complex from which Adventist World Radio programs emanate (as of August 1), I had to travel south of Valletta

to Delimara Point. En route I noticed a small clapboard sign whose weather-worn letters indicated the entrance to one of several neolithic temple ruins.

This is perhaps one of the oldest centers of neolithic civilization. The evidence of monumental stone temples and the richly ornamented pottery, copper, and bronze utensils they have yielded gives Malta historical priority even over Aegean-Cretan civilization. It is not known with certainty what was the race or religion of these early inhabitants, but their sacred architecture seems to date back to the third millennium B.C.

The origin of the word Malta is not quite so uncertain. Most historians believe the name derives either from Greek *melita*, meaning "honey," or from Semitic *malat*, which means "refuge."

At Delimara Point the modern 250,000-watt short-wave radio station, whose giant towers overlook these ancient grounds, is a silent sentinel at the edge of a blue lagoon. It was constructed in 1974 on a small projection of land called Cyclops. Under special arrangement with the Maltese Government, international radio programs are broadcast from this site by Deutsche Welle (Voice of Germany) and Radio Canada.

Adventist World Radio is the first religious programmer to be granted special rights. If local reaction is favorable to our radio message, we probably will be offered prime time on a huge new 600,000-watt medium wave (AM) transmitter from this same station.



#### NEW CESSNA REINFORCES PERU AIR PROGRAM

A new Cessna aircraft, in service in Pucallpa, Peru, was acquired recently from the United States to reinforce the East Peru Mission's air program and to give spiritual and physical assistance to the different tribes that inhabit the eastern area of Peru.

David Taylor, district pastor and head of the air program, made the necessary contacts with the sponsors of The Quiet Hour radio program in Redlands, California, who financed part of the purchase.

And this is a breakthrough for which our church in Europe has been praying for years. Normally it is impossible for us to get on the air locally in most of Europe because of government restrictions.

From Malta we have the possibility of reaching all the countries of the Mediterranean basin. In some of these countries Adventists have no work at all (Albania, Libya, Tunisia, Morocco, and Malta) or are struggling to hold ground (Israel, Algeria, Turkey, Syria, and Greece). In other countries, such as Spain, France, Italy, and Egypt, radio programs from Malta would be a definite lift to our work in these traditionally difficult areas.

With time quickly passing, I hurried back to my last stop on a steep side street in downtown Valletta. I was eager to hear the opinion of a leading local clergyman on how Seventh-day Adventists could best contribute to community well-being. Without wasting many words, we came to the conclusion that perhaps a Better Living Center featuring Five-Day Plans to Stop Smoking, nutrition classes, health courses, and the like would be most beneficial and in the true Pauline spirit. Paul, you remember, miraculously

brought new health to the father of Publius.

My 48 hours were gone. Several great questions filled my mind. Can we somehow, with God's help, make the contacts that will enable us to open up new work, a Better Living Center? And how will I be able to explain to my fellow church members around the world the challenge that faces AWR? To take advantage of this new opportunity to broadcast our message to all the countries of the Middle Sea, we must double our budget to provide 28 hours per week at \$425 an hour. AWR is mainly supported by freewill donations, and these have diminished so much recently that we are facing a close-down of even the 14 hours that we broadcast at present.

Contributions for this project may be made through the regular channels (the church offering envelope), or directly to the General Conference of SDA, 6840 Eastern Ave., NW., Washington, D.C. 20012. Such amounts should be designated for Adventist World Radio.

As I turned to say good-bye the smiling face of the hotel clerk was very reassuring, and I was encouraged, just as Paul must have been when he left here for Rome many centuries ago.



An ablution bowl and fireplaces are intact among the megalithic temple ruins (c. 2000 B.C.) at Tarxien, on the island of Malta.



#### GRAVESTONE NOTES ARE WITNESSING METHOD

A new way of faith sharing, originated by the youth of South America, was related at the General Conference session in Vienna by Heidi and Ronald Vyhmeister. Very early on All Saints' Day, when people visited the graves of loved ones, the youth of a large city church carefully listed the names of persons who had died recently, wrote sympathy notes "from the youth of the Seventh-day Adventist church," and taped the notes to the gravestones.

Already this has resulted in at least one baptism. The very day that a young woman who had recently lost her mother found a note with her name on it, she sought out the Adventist church, and later was baptized. Above is one of the Adventist young people at a graveside, and a closeup of one of the letters attached to a gravestone.

#### Dateline Washington By F. C. WEBSTER

**RECEPTION.** On Thursday, September 25, Jesse Ziegler and Mrs. Charlotte Thompson of the American Association of Theological Schools visited Washington and were guests of the General Conference at a luncheon held on the tenth floor of the North Building. Present to honor these distinguished visitors were several of the General Conference officers; representatives of the Ministerial Association, the Department of Education, and the Department of Communication; and Richard Hammill, Siegfried Horn, and Grady Smoot, of Andrews University, president, dean of the Seminary, and vice-president for academic administration, respectively.

Prior to the luncheon, Dr. Ziegler spoke to the General Conference Committee as it convened at the regular Thursday morning session.

**REMODELING NEARING COMPLETION.** Work is nearing completion in remodeling the area previously occupied by the General Conference print shop. This area will house the Archives and Statistical Department and provide space for the new micrographic center.

A few months ago the General Conference print shop was incorporated into the operation of the adjacent Review and Herald Publishing Association.

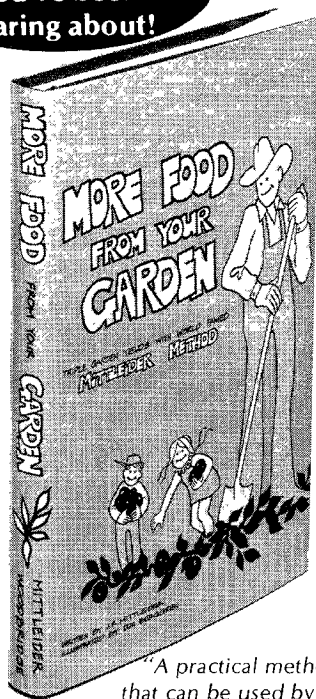
**VISITORS' CENTER.** During the first half year of its operation the General Conference Visitors' Center has hosted more than 1,000 guests, who have appreciated the cyclorama of the great controversy and the wide-screen presentation of the church's mission advance. The center is housed in the North Building.

**EDUCATION DEGREE.** DeWitt Williams, associate secretary of the Department of Communication, recently was awarded a Doctorate of Education degree, which he earned from the University of Indiana. We are sure that this attainment will aid Brother Williams in performing an even more valuable service in his ministry for the church.

**VISITORS.** Some of the persons who visited the church's headquarters during recent months were: Konrad Mueller and his wife, of England, where Dr. Mueller serves as curator of the Ellen G. White Research Center; Elder and Mrs. Ignatius Yacoub, of Lebanon, returning to Middle East College, where Dr. Yacoub will serve as academic dean. Recently Dr. Yacoub received his Doctorate in Business Administration from Claremont Graduate School in southern California; Roberto Azevedo, Jr., director of the department of education of the South Brazil Union; Donald Copsey, secretary of the Lake Union; D. H. Swanepoel, of South Africa, and W. J. Swanepoel, father and brother, respectively, of the late L. F. Swanepoel, of Andrews University; Stanley Folkenberg, of the Euro-Africa Division, where he serves as stewardship and development director; David Soto, a pastor from La Paz, Bolivia, and Moises Condori, of Juliaca, Peru, on their return from the General Conference session in Vienna; Elder and Mrs. Robert Heisler and family, from the South American Division, where Elder Heisler serves as president of the Bahia-Sergipe Mission; Elder and Mrs. Ricardo Liernur, of Argentina, where Elder Liernur serves as pastor of the Cordoba church in the Central Argentine Conference. They were returning to their field of labor after having attended the General Conference session in Vienna.



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—Willis J. Hackett

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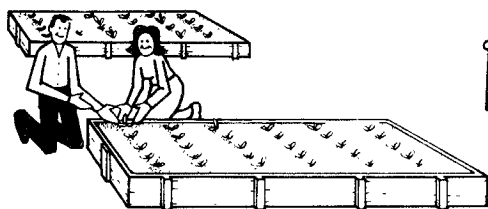
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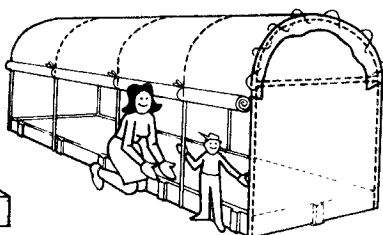
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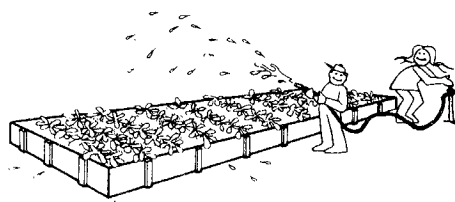
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## Australasian

● W. J. Hackett, a General Conference vice-president, attended the division quinquennial session, which began September 16.

● The British Solomon Islands Protectorate (B.S.I.P.) is now to be known as the Solomon Islands. Solomon Mamaloni, chief minister, has announced. Out of a total population of 180,000, almost 10,000 are baptized members of the Seventh-day Adventist Church.

● One of George Maywald's final duties as he relinquished the post of division lay activities director, was to announce an Ingathering total of US\$1,068,661. This is an increase of approximately US\$133,169 over 1974's total of US\$935,441 or 14.237 per cent. The per capita for the division was US\$9.96, the highest ever.

● Eric Were, division film producer, is at present completing a Sabbath school offering promotion film for the Far Eastern Division. The film, entitled *Bold Adventure*, highlights the use of aircraft in mission work in West Irian and other places in the East and will be released early in 1976.

● Recently, Pastor Missud of Noumea, New Caledonia, advertised a Five-Day Plan to Stop Smoking. An optimist, he ordered 300 French personal control booklets from France. Six hundred fifty people, eager to stop smoking, attended the opening program. There were still almost 600 on the final night, 90 per cent of whom succeeded in breaking the smoking habit.

## Euro-Africa

● The new school year at French Adventist Seminary, Collonges, France, opened with an increased enrollment, 234 in the seminary and secondary school and 59 in the elementary section. Six new teachers replace six who had retired or transferred. All access roads on the campus are now tar-sealed, giving a

bright new look and harmonizing with the new dormitory for young women. The motto chosen for this school year is from Ephesians 4:1: "Walk worthy of the vocation wherewith ye are called."

● Recently in Angola one church member lost her life by a stray bullet, but several others had miraculous escapes from death or injury. All foreign workers have been evacuated except one, who is making private arrangements. The 30,000 members are under the care of Pedro Matapalo and other Angolan pastors and ministers.

● Portuguese workers who were evacuated from Angola have now been relocated. Two have been granted permanent return and are now on the local conference payroll. Two others are temporarily on the Portuguese Conference staff and will return to Angola as soon as the way is open. Others are pursuing study courses for the next school year, and one has been appointed to Cape Verde Islands.

● S. G. Grubb, former assistant for production in the Sanitarium Health Food Company in Australia, has been invited to spend a period of about six months as adviser in the relocating and equipping of the German Health Food Factory, south of Hamburg.

## North American

### Atlantic Union

● Graduation exercises were held Tuesday, August 5, for the seven members of the eighth graduating class of the School of Medical Technology at the New England Memorial Hospital, Stoneham, Massachusetts.

● Several district changes have been made in the Northern New England Conference in district leadership and district alignments. R. L. Cheney has moved from Norridge-wock to the newly formed Brattleboro, West Townsend, and Keene district; Howard Fish has moved from Keene to the Bennington-Rutland district; George Mills has moved from Bennington to the

Presque Isle district; and Norman Deakin moved from Presque Isle to the Norridge-wock district, which now includes the Dexter church. William Dudgeon accepted a call to the Southern New England Conference and is the pastor in New Haven, Connecticut. Jack Baker, a former literature evangelist, is the pastor of the Barre, Vermont, district. W. W. Menshausen is the pastor of the Woodstock, Harrison, and Oxford district. Robert Farley now is located in the Berlin-Gorham, New Hampshire, area to establish a new church. The Bellows Falls, Vermont, church has been added to the West Lebanon-Claremont, New Hampshire, district, under the leadership of Erling Odell. The Washington, New Hampshire, church has been added to the Concord-Laconia district, under the leadership of Clinton Adams.

### Canadian Union

● A Cessna 206 airplane has been loaned to the Ontario Conference publishing department for a year to reach less accessible small towns in the northern part of the province. In four towns reached by plane thousands of dollars' worth of literature has been placed in homes and many are studying the Voice of Prophecy correspondence courses. One woman has made a decision to keep the Sabbath.

● Adventist Health and Care Agency classes are being conducted for the first time in Ontario. This new and shortened home-care nursing course qualifies graduates to look after the sick, aged, and disabled, with training in bed-patient care, nutritional feeding, first aid, and care for chronic cases. Thirty-eight persons have thus far completed the ten-week course.

● Because Wilbur Jones, a layman of Williams Lake, British Columbia, drove 50 miles every Sabbath in temperatures ranging from 100 degrees above to 50 degrees below zero, a group of people in Lac la Pêche have been organized into a branch Sabbath school. Several have been baptized, and the group

has now rented a church for regular Sabbath services.

● A new physical education complex is under construction at Canadian Union College in Lacombe, Alberta. Official opening is planned for early November.

### Central Union

● Thomas W. Flynn, assistant executive director of Shawnee Mission Medical Center, Shawnee Mission, Kansas, has been admitted to nomineeship in the American College of Hospital Administrators at convocation ceremonies held recently in Chicago.

● Thirty persons have been baptized from the meetings held in Grand Junction, Colorado, by John Fowler and the Field School of Evangelism from Andrews University. Henry and Bunny Reid, Central Union musical team, assisted in the campaign.

● Minnie McKay, 85, still makes outfits for the Denver, Colorado, Community Services Center. She was a professional seamstress before her retirement. Many of the clothes are made from outdated garments, since she believes in recycling usable material.

● Elder and Mrs. Robert E. Gibson have retired and moved from Topeka, Kansas, to Mountain Home, Arkansas. Elder Gibson was director in the Kansas Conference Estate Planning Department and association secretary. Mrs. Gibson taught in the Topeka church school.

### Columbia Union

● The East Coast chapter of Adventist Amateur Radio Network (AARN) held its annual convention at Shenandoah Valley Academy, New Market, Virginia. The chapter elected a president, Jeff Rinehart, of Churchville, Virginia (WB4PJW), and a secretary-treasurer, Mrs. Carlyle B. Shultz, of Jackson Center, Ohio. (Her husband's call is W8DDW). The chapter organized four regions: Mid-east, comprising Maryland, Pennsylvania, Virginia, Dela-

ware, the District of Columbia, and West Virginia; Southeast—North and South Carolina, Tennessee, Alabama, Georgia, Florida, and Mississippi; Northeast—New England, New Jersey, and New York; and Midwest—Ohio, Kentucky, Indiana, Illinois, Wisconsin, and Michigan. A vice-president was elected for each region: Everett Jackson, Jr., of Zanesville, Ohio (WA9OKY) for Midwest; Roger Engelbert of Spartanburg, South Carolina (WB4EKO), for Southeast; Godfrey Beckett, of Washington, New Jersey (W2GYZ), for Northeast; and Neil Buckingham, of Afton, Virginia (WA4KKL), for Mideast.

- The Ashtabula, Ohio, church maintained a health-for-the-family booth at that city's county fair.

- Pastors and elementary school teachers of the Ohio Conference met in a joint retreat at Mount Vernon Academy to study Ohio's work for young people and to coordinate work for the youth by these two groups.

#### Lake Union

- Rodney Brown, a 5-year-old from the Indianapolis, Indiana, Glendale church, has been chosen as the 1975 poster child for the Indiana State chapter of the Cystic Fibrosis Foundation.

- The Joint Commission of Accreditation of Hospitals has granted Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, accreditation for two years, the maximum allowed by the agency. Accreditation for the sanitarium's three-year family practice residency for physicians has been awarded by the Liaison Committee on Graduate Medical Education on a provisional basis.

- Groundbreaking services for a new cafeteria were held at Indiana Academy on September 7. The new 10,800-square-foot building will accommodate 275 people and will include ample refrigeration space, a long-term freezing compartment, and a bakery large enough for producing volume-baked items.

#### North Pacific Union

- Joining the permanent staff of Camp Ida-Haven, in the Idaho Conference, are Mr. and Mrs. Roy Moses, who will serve as camp ranger and cook, respectively. The youth facility has recently been renovated and enlarged.

- Al Tucker, formerly chief accountant at Portland Adventist Hospital in Oregon, has been given new responsibilities as assistant to the controller.

- Joining the staff of the Walla Walla General Hospital in July was Young I. Hahn, who practices obstetrics and gynecology.

- The pastors' wives of the Montana Conference have organized a shepherdess club called the By His Side Association. The main purpose of the club is to establish a self-improvement program of inspiration, recreation, and education.

#### Northern Union

- Twenty-one persons have been baptized as a result of the Crowson-Oliver evangelistic campaign held in Rochester, Minnesota, recently.

- The Hurley, South Dakota, church celebrated its one hundredth year recently in their new church home. R. R. Bietz, L. J. Leiske, L. H. Netteburg, and G. W. Liscombe were the weekend speakers.

- Workers of the Iowa and South Dakota conferences convened in a joint ministerial retreat at the Iowa junior camp. The four-day retreat ended with a series of lectures by Carl Coffman of Andrews University and a candlelight communion service.

#### Pacific Union

- A new mission church project has been established in Watts, California. Under the direction of Student Missionary Eric White, the mission church is named the Circle of Love and has 30 members in attendance.

- The Oakland, California, Elmhurst church has es-

tablished a Neighborhood Garden Club. More than 40 families are enrolled, and the Oakland Fire Department donated 300 feet of hose to connect to a fire hydrant for irrigation. A vegetarian cooking class will be held during fall harvest.

- William Laspe, of the Phoenix, Arizona, Camelback church, will serve for a year as student missionary in South Korea.

- The New Wine Press in Berkeley, California, continues to provide a walk-in service with literature distribution the major attraction. The center cooperates with Pacific Union College in offering diet and nutrition classes and is monetarily supported by the Elmshaven church in Deer Park.

- The Fresno, California, Asian church was dedicated during the summer, having grown in the past three years from a company to a current membership of 120. Akira Yamaji is the pastor.

- Two more English-as-a-second-language enrollees were baptized recently at Hawaiian Mission Academy.

#### Southern Union

- Twenty-five tent meetings were conducted throughout the South Atlantic Conference this summer. Henry Jones, a layman, conducted a seven-week series of meetings in Griffin, Georgia, resulting in 13 baptisms.

- Approximately 100 persons united with the church at the close of evangelistic meetings in Birmingham, Alabama, by Dale Brusett, assisted by several area pastors.

- Eighteen persons united with the Hialeah, Florida, Spanish church July 5, bringing the number in the congregation to more than 200. Emilio Ruiz is the pastor.

- Officers and staff of the Georgia-Cumberland Conference occupied their new office in Calhoun, Georgia, the first week of September. The 16,000-square-foot structure, built in Southern colonial style, was constructed without any funds being borrowed.

#### Southwestern Union

- Eight Southwestern Union College students have gone overseas as student missionaries this year to serve in Jamaica, Brazil, Bolivia, Japan, Africa, Peru, Botswana, and Taiwan. Two of the students are being supported by funds sent in by a layman who believes in this program and its evangelistic outreach.

- On July 21 Lake Charles, Louisiana, church members held groundbreaking ceremonies for a new \$100,000 church building, which will contain rooms for Sabbath school departments, adult classrooms, a youth fellowship hall, and a kitchen. The sanctuary will seat 250 people.

#### Loma Linda University

- Two Loma Linda University Medical Center social service staff members have joined the department of sociology on the La Sierra campus. They will teach in the area of social services, an expanding area of interest with more than 60 students.

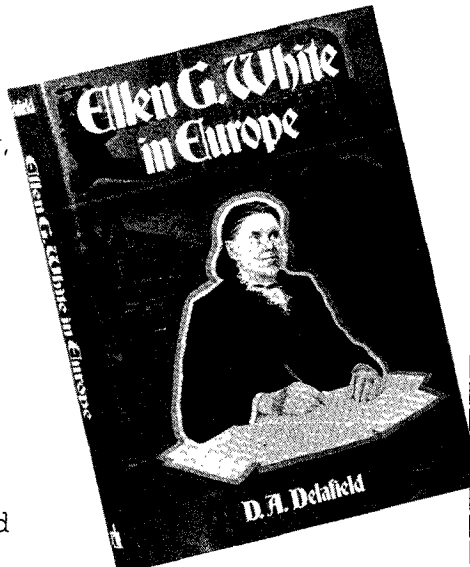
- A unique nonsmoking program has been utilized by Don Hoffman, a doctoral student in the School of Health, who has taught young nonsmoking students how to help other students stop smoking or refrain from smoking. During one-hour teaching sessions, nonsmoking Seventh-day Adventist students from Calimesa taught public school students in the San Bernardino area the facts and figures of smoking. Using flip charts, the student-lecturers presented scientific aspects of how the lungs work, followed with demonstrations of a smoking machine, showing the residue left after smoking just one cigarette.

- E. Harold Shryock, professor and former chairman of the Department of Anatomy in the School of Medicine, retired from active teaching duties at Loma Linda University in August. Dr. Shryock received his medical degree from Loma Linda in 1934 and had been teaching at the institution since that date.

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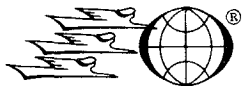
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# Bulletin Board

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### TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Review is indexed also in the Seventh-day Adventist Periodical Index.

## Health Personnel Needs

### NORTH AMERICA

Accountant	Nurse, staff
Air-cond. mech.	Painter
Cook	Psych. aide
Diet., asst. admin.	Pub.-rel. dir.
Engir., maint.	Sec., med.
superv.	Sec., ward
Med. rec. lib.	Soc. wrks., MSW
Med. transcrib.	Tech., med. elect.
Nurses	Tech., psychiatric
Nurse-anes.	Techs., Medical
Nurses, asst.	(ASCP)
Nurse, charge	Tech., radiologic
Nurse, CCU	Ther., occup.
Nurse, LPN	Thers., physical
Nurses, psych.	Ther., resp.

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave., NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

## To New Posts

Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.

**Jesse Cone**, principal, Fletcher Academy, Fletcher, North Carolina, from Michigan.

**Elaine Egbert**, dean of girls, Blue Mountain Academy, Hamburg, Pennsylvania.

**Melvin Farnsworth**, staff, Blue Mountain Academy, from Mountain Lake Junior Academy, Washington.

**Wayne Gillin**, staff, Blue Mountain Academy, a recent graduate of Southwestern Union College.

**Earl W. Heslop**, pastor, Goodland district, Kansas, from Indiana.

**Norman Krause**, maintenance, Blue Mountain Academy, a recent graduate of Walla Walla College.

**Leonard Laabs**, staff, Blue Mountain Academy, from Ethiopia Adventist College.

**Denny B. Mitchell**, pastor, Marietta, Georgia, from Potomac Conference.

**Francis L. Owens**, associate education director, Washington Conference, formerly dean of students, Southwestern Union College.

**Noel H. Shanko**, pastor, Atlanta, Georgia, from Potomac Conference.

**Sue Sterndale Shobe**, staff, Blue Mountain Academy, graduate of Columbia Union College.

**Gary Strunk**, campus pastor and Bible teacher, Thunderbird Adventist Academy, Scottsdale, Arizona, from staff, Highland View Academy, Hagerstown, Maryland.

**Boyd Tishaw**, publishing director, Spokane district, Upper Columbia Conference, formerly associate publishing director, Missouri.

**C. L. White**, pastor, Winston-Salem, North Carolina, from Chesapeake Conference.

**Donald M. Whittle**, rural area evangelist, Montana Conference, from Wisconsin.

### NATIONALS RETURNING

**U. Maria Barnes**, to serve as English teacher, Antillian College, Mayaguez, Puerto Rico, and two sons, left Miami, Florida, August 13, 1975.

**Zadock Reid**, to serve as building supervisor, Andrews Memorial Hospital, Kingston, Jamaica, and **Ruth Reid**, left Chicago, Illinois, August 4, 1975.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, RELIEF/SPECIAL SERVICE

**Emil E. Bietz** (U. of Nebr. '44) (SOS), to serve one year as hospital administrator, Malamulo Hospital, Malawi, and **Sarah I. (Suckut) Bietz**, of Riverside, California, left Los Angeles, California, July 17, 1975.

**Donald A. Church** (R/SS), to serve as dentist, Guam Mission Clinic, and **Linda Lou (Bondshu) Church**, of Lancaster, California, left Los Angeles, California, July 6, 1975.

**Jesse C. Richards** (LLU '36) (R/SS), to serve as physician, Bangkok Adventist Hospital, Thailand, of Inglewood, California, left Los Angeles, California, July 20, 1975.

**John L. Semadeni** (AU) (SS), to serve as construction worker, Valle de Angeles Hospital, Tegucigalpa, Honduras, and **Doris M. (Stigge) Semadeni** (AU), and son, of Eau Claire, Michigan, crossed the border at Brownsville, Texas, September 1, 1974.

**Claude Earl Steen, Jr.** (LLU '44) (SS), to serve as relief physician, Empress Zauditu Memorial Adventist Hospital, Addis Ababa, Ethiopia, and **Frances Elizabeth (Fuller) Steen** (LLU '40), of Asheville, North Carolina, left Washington, D.C., August 14, 1975.

### STUDENT MISSIONARIES

**Ingrid Kristine Blomquist** (PUC), of Modesto, California, to serve as science teacher, Anderson School, Rhodesia, left San Francisco, California, July 10, 1975.

**Erwin A. Crawford** (PUC), of Angwin, California, to serve as teacher, English Language School, Djakarta, Java, left Los Angeles, California, June 17, 1975.

**George Virgil Deland III** (SMC), of Collegedale, Tennessee, to serve as teacher, English Language School, Seoul, Korea, left Los Angeles, July 6, 1975.

**Joetta Mae Engelkemier** (AU), of Berrien Springs, Michigan, to serve as librarian and English teacher, Lakpahana Adventist Seminary, Sri Lanka, left Seattle, Washington, July 20, 1975.

**Gary Eugene Gilbert** (LLU), of Riverside, California, to serve as science teacher, Mexican Pacific Academy, Sonora, crossed the border July 8, 1975.

## Notice

### Week of Prayer on Tape

The 1975 Week of Prayer readings, which appeared in the October 16 issue of the REVIEW for reading November 1-8, this year are available on tape. With the exception of Ellen White, the authors are the speakers.

These tapes may be used in a variety of ways to increase and sustain the blessings of the coming Week of Prayer. The price is very reasonable, so that members may secure the tapes for their personal use, either on cassettes or on reel-to-reel. The eight messages on two C-90 cassettes are only \$4.25. The same material on one five-inch reel, 1 7/8 ips, is \$2.75. Send orders, which should be placed at once, with check, or if through a conference, then by purchase order, to Tape Service, Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## Coming

### October

25 Temperance Offering

### November

1 Church Lay Activities Offering

1-8 Week of Prayer

8 Annual Week of Sacrifice Offering

15 to

Jan. 3 Ingathering Crusade

### December

6 Ingathering Emphasis

6 Church Lay Activities Offering

13 Stewardship Day

20 Thirtieth Sabbath Offering

(Australasian Division)

### January

3 Soul-winning commitment

3 Church Lay Activities Offering

10-17 Liberty Magazine campaign

17 Religious Liberty Offering

24 Medical Missionary Day



# The Back Page

## College Herd Wins Top Honors

Walla Walla College's Holstein dairy herd swept the top honors at the Spokane Interstate Fair recently, winning, among the many honors, the Premier Breeder and Premier Exhibitor awards.

A 6-year-old cow was pronounced grand champion, in addition to senior champion and best of three breeds.

William Koenig, dairy manager, has computerized the development of his herd, believing that good stewardship and excellence is part of an Adventist's agricultural program.

## SAWS Relief for Ganges Flood

Seventy thousand people in West Patna have been affected by the overflowing of the Ganges River. SAWS and the Southern Asia Division are sending an initial \$16,000 to assist the victims of this disaster.

The workers in the East India Section have considered the need so urgent that they have pledged to give a week's salary.

The West Patna chief minister has asked SAWS to completely rebuild a village that was devastated by the deluge. H. D. BURBANK

## Man Makes Decision After Ten Years

On his return home from the General Conference session in Vienna, Austria, L. E. Montana, Central Philippine Union Mission president, baptized seven persons, including a man who had taken ten years to make the decision to be baptized.

Diogenes Santillan, an optician and a lawyer, attended Pastor Montana's evangelistic crusade in Dumaguete in 1965, but decided not to be baptized with his wife when the crusade ended. He became interested in the church again when his wife's eyesight failed and he began to read the Sabbath school lessons and Ellen G. White's writings to her.

Since he had first become

interested in Adventism because of Pastor Montana, he asked Pastor Montana to baptize him. The baptism took place in the pool on his farm, where Mrs. Santillan was baptized ten years ago.

L. E. MONTANA

## New Projects for Maranatha Flights

Church members in North America are invited to take a "working vacation" with Maranatha Flights International. The invitation is from the organization's president, John Freeman, of Berrien Springs, Michigan.

Mr. Freeman rallies pilots all over North America several times a year to join with church members, young and old, in projects that are needed but for which the local conferences have no money. Laymen offer their time, their money, and their skills, and converge upon a site, finishing the job in just a few days. A recent project was building an Adventist church in Alaska in 11 days. (See REVIEW, October 9, 1975, page 22.)

Volunteers don't have to be pilots. They don't even have to fly to get to the project if they have time to go by land or sea.

One layman is donating a completely equipped mobile kitchen to feed workers on future projects. And even though volunteers eat off paper plates, often pause to swat mosquitoes, and sleep dormitory style, they love the change of pace—and it's a fast one.

Those interested in finding out more about the projects listed below should write to Maranatha Flights International, Box A, Berrien Springs, Michigan 49103, or call (616) 471-3961.

November 17 through January 1: church at La Paz, Baja Peninsula, Mexico; November 17 through January 1: church at Constitutional, Baja Peninsula, Mexico; December 28 through January 30: church at Tampico, Mexico; February and March: school administration building, Sierra Leone, West Africa; February 29 through March 12: church at Thousand Oaks, California (pending final approval);

March 28 through April 9: church at Houma, Louisiana (pending final approval); April 18 through April 30: Layman's Foundation for administration building, Laurelbrook School, Dayton, Tennessee; June 14 through July 2: church at Kona, Hawaii (pending final approval).

DOROTHY AITKEN

## In Brief

**Refugees at LLU:** Seventy-eight Vietnamese refugees have enrolled for classes at Loma Linda University. The students are part of the group of 425 Vietnamese refugees who arrived in Loma Linda last May. Under a Department of Health, Education, and Welfare directive, Vietnamese refugee students are eligible for a Basic Opportunity Educational Grant totaling \$1,400 per year. ☐ An audited report shows that as of June 30, 1975, Loma Linda University had expended a total of \$70,602.94 for the care of the Vietnamese refugees since their arrival at LLU. The university has been reimbursed for its expenditures by the General Conference for a total of \$25,000, and \$80,000 by Church World Services. The \$34,000 difference will cover expenses for the refugees from July 1 through December 31 of this year, when the English-language program on the La Sierra campus will end.

**IAD Baptisms:** The Inter-American Division had passed the 30,000 mark in baptisms for this year by the end of August, according to word just received at the General Conference from Carlos Aeschlimann, division Ministerial secretary.

**New Positions:** J. T. Mason, manager, Pacific Press Publishing Association, Omaha Branch, formerly Central Union Conference publishing director, replacing J. C. Kinder. ☐ G. S. Culpepper, Central Union Conference publishing director, formerly Southern Union Conference associate publishing director. ☐ H. F. Otis, Jr., Southwestern Union Conference publishing director, formerly Columbia Union Conference associate publishing director,

replacing R. E. Appenzeller. ☐ Don Schneider, youth and temperance director, Central Union Conference, formerly lay activities director. ☐ John Fowler, Ministerial secretary and evangelist, Central Union Conference, formerly Ministerial secretary, Colorado Conference.

**Died:** H. H. Hicks, former president of the Iowa, Northern Michigan, Central California, Nevada-Utah, and Southeastern California conferences, on September 25, in Escondido, California. ☐ Judy Reeser Suggs, 28, assistant professor of dietetics at Loma Linda University, in a traffic accident October 3. ☐ James Opere, station director at Kisumu, Kenya Lake Field, East African Union, in an automobile accident on Sabbath, September 27. Elder Opere was host for an evangelistic campaign being conducted in Kisumu.

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