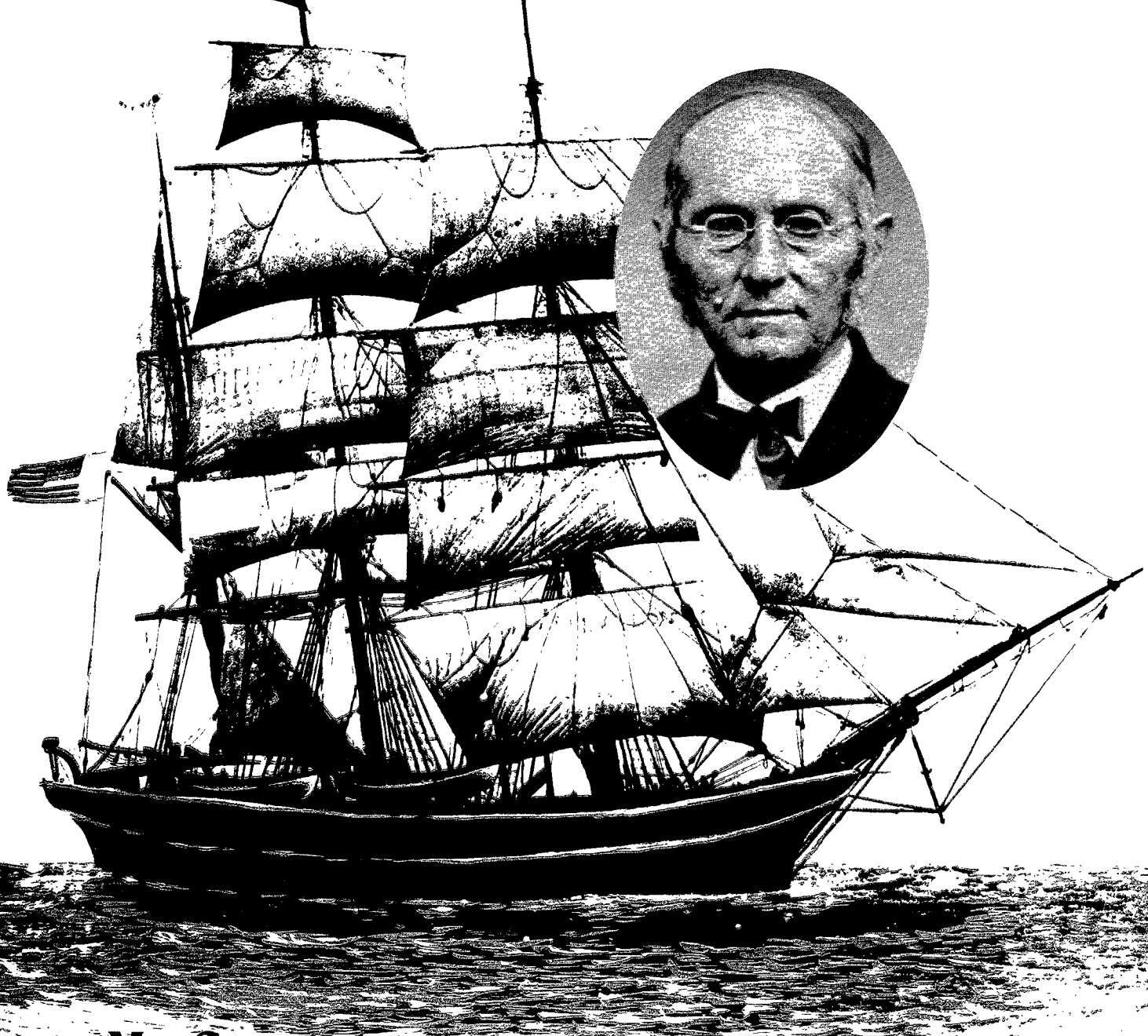


Review[®]

NOVEMBER 6, 1975

ADVENT REVIEW AND SEVENTH DAY HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



My Covenant

[This covenant was made by Joseph Bates at the age of 32.]

"I renounce all former lords that have had dominion over me, and I consecrate to Thee all that I am and all that I have. . . . Use me, O Lord, I beseech Thee, as an instrument of Thy service, number me among Thy peculiar people. Let me be washed in the blood of Thy dear Son, to whom, with Thee, O Father, be everlasting praises ascribed, by all the millions who are thus saved by Thee. Amen."

"Done on board the brig *Empress*, of New Bedford, at sea, October 4, 1824, in latitude 19° 50' north, and longitude 34° 50' west, bound to the Brazils. Jos. Bates, Jr."

Journey Into History—3

Bates, Man of Faith

While retracing the footsteps of Joseph Bates in New Bedford-Fairhaven, as described on this page last week, we recalled that Captain Bates was living here in this seaport city when God brought the Sabbath truth to him.

It happened like this.

In March, 1845, several months after the great Disappointment, Bates picked up a copy of *The Hope of Israel*, an Adventist paper published in Portland, Maine. In it he found an essay on the Sabbath by T. M. Preble. He read it and within a month, in April, he kept his first Sabbath.

The next month, hearing that there were Sabbath-keepers in southern New Hampshire, Captain Bates decided to visit them. Northwestward he traveled to a farm in Hillsboro, where he located Frederick Wheeler, the minister to whom Rachel Oakes, a Seventh Day Baptist, brought the Sabbath truth. Bates and Wheeler began their conversations about ten o'clock in the evening, and apparently studied and discussed the Sabbath until morning. At dawn the two traveled the short distance northward to visit Cyrus Farnsworth in Washington. There, under the maple trees in front of the house, overlooking the lake, the three reexamined the claims of the law of God and the importance of the seventh-day Sabbath.

With burning missionary zeal Bates spread the Sabbath truth—to James and Ellen White in Maine, to Otis Nichols in Boston, to Hiram Edson in western New York, to Stephen Belden and E. L. H. Chamberlain in nearby Connecticut. In 1846 he recognized that a booklet on the Sabbath was needed. So he decided to write one. But financing it posed a serious problem. He had spent his fortune for the "cause," and now had only a single York shilling in his pocket (about 12 cents). But as he prayed he was impressed that money would come in for the project. Sitting down at his desk, and using only a Bible and concordance, he began to write.

About an hour later, he was interrupted by his wife, who had been working in the kitchen. "Joseph, I haven't enough flour to finish my baking."

"How much flour do you lack?"

"About four pounds."

"Very well," he replied calmly, and within a few minutes was on his way to the store. He bought the flour, returned to the house, placed it on the kitchen table, and resumed his writing.

Soon Mrs. Bates appeared at his study door, and, perhaps with a determination to uncover the truth about their finances, asked: "Joseph, where did this flour come from?"

"I bought it. Isn't that what you wanted?"

"Yes, but have *you*, Captain Bates, a man who has sailed vessels out of New Bedford with cargoes worth thousands of dollars, to all parts of the world, gone out and bought just four pounds of flour?"

It was a difficult moment for Bates. Should he tell his wife that he had spent all their resources in "the Lord's work"? How would she react?

After a quick calculation of all the factors, he decided to tell her the entire truth. "Prudence, I spent for those four pounds of flour the last money I have on earth."

Appalled by the disclosure that they were penniless, Mrs. Bates burst into tears, and through her sobs asked pitifully, "What are we going to do?"

Standing to his feet and speaking with the measured assurance of a captain in command of his ship, Bates replied, "I am going to write a book on the Sabbath, and circulate it everywhere, to carry the truth to the people."

"But what are we going to live on?" she wailed.

"The Lord will provide."

"Yes, the Lord will provide. That's what you always say!" cried the distraught woman as she fled from the room.

Bates continued his writing, but within half an hour he felt impressed that there was a letter containing money for him at the post office. He went to the post office and indeed there was a letter. In it was a ten-dollar bill from a man who said he had been impressed that Bates needed money. Bates went to a nearby store, bought a barrel of flour, some potatoes, sugar, and other staples, and asked that they be delivered immediately.

Then he stopped at a print shop to arrange for publication of his 48-page pamphlet on the Sabbath.

"The Lord Sent Them"

When he arrived home, he resumed his writing. But not for long. Soon his wife appeared, much excited. "Joseph, look out on the front porch! Where did that stuff come from? A drayman came here and *would* unload it."

"Well, I guess it's all right," replied Bates.

"But where did it come from?" insisted his wife.

"Oh," he said, "the Lord sent them."

"Yes, that's what you always say."

"Prudy, read this letter," he said, handing her the letter he had picked up at the post office. She read it with tear-dimmed eyes, awed that the great God would take so deep an interest in them and would reward her husband's faith.

Bates believed that the Lord would provide not merely for his family's needs but for the needs of the cause. He had contracted for publication of his pamphlet on the Sabbath, but how would he pay? "The Lord will provide." On the very day when he was to take delivery of the 1,000 pamphlets, enough money came in from an unexpected source to enable him to pay the amount that was still outstanding.

As we bade farewell to New Bedford and started south toward our office in Washington, our spirit cried out, "God, give us men and women like Captain Bates and the other pioneers of the Advent Movement so that the work can quickly be finished!"

K. H. W.

Concluded

This Week

Annual Council is always a special occasion for Takoma Park when it meets here. It coincides with the splash of chrysanthemums and deep-blue October skies. The unity and forward movement of the Seventh-day Adventist Church is partly due to the forthright discussion and openly-arrived-at decisions made by our leaders who congregate annually for this important week. Returning to their respective fields with the issues and reasons fresh in their minds, they are bet-

ter able to communicate with their constituencies.

D. A. Roth, author of the Annual Council story (pp. 4-7), is a newly elected associate secretary of the General Conference.

Elder Roth, a graduate of Columbia Union College, Takoma Park, Maryland, began his denominational service as public-relations secretary of the East Pennsylvania Conference in 1950. In 1954 he became public-relations, radio, and TV secretary of the Columbia Union. In 1965 he

moved to the Far Eastern Division headquarters in Singapore and worked there for ten years as communication director and assistant secretary.

REVIEW readers, familiar with Elder Roth's by-line, which has appeared frequently in the REVIEW, will not want to miss his report of this year's Annual Council.

Within the past few weeks a brochure has reached you in the mail, reminding you that it is time to renew your subscription to the

REVIEW. You can either mail the renewal form directly to your Adventist Book Center or renew through your church lay activities secretary.

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Scan news briefs from the religious world

FLOATING BOOKSTORE IS A MEANS OF EVANGELISM

KOBE, Japan—For the first time in her five-year ministry, the *Logos* ship of Educational Book Exhibits came into port in Japan this summer.

In a unique approach to evangelism as a floating bookstore, the *Logos* carries a 250-ton cargo of books from leading publishers around the world. Though most of the 5,000 titles are in English, many are in Japanese. A large supply of Bibles is included.

A part of Operation Mobilization, the evangelistic ship has anchored in almost 100 ports around the world, with more than one million visitors coming on

board. Staffed by 144 Christians from 21 different countries, the *Logos* has traveled mostly to developing countries, where the staff says evangelism seems easier than ports such as Kobe.

ENFORCED IDLENESS OF YOUTH SPURS CRIME

WASHINGTON, D.C.—Pollster George Gallup places high on his list of reasons for increased crime in this country the "enforced idleness of youth."

Writing in the current issue of *Today's Education*, published here, Dr. Gallup notes that as the United States changed from a rural society to an urban one "the necessity for children to help

with family chores largely vanished."

ALCOHOLISM, ADDICTION PROBLEMS FOR WOMEN

CHICAGO—Alcoholism and addiction to prescription drugs are emerging as the major drug problems among women, according to Davida Foy Crabtree, a United Church of Christ minister.

Ms. Crabtree, director of the Prudence Crandall Center for Women in New Britain, Connecticut, and a participant at the United Church-sponsored conference on drugs and alcohol here, said in an interview that while statistics are not yet available, pharmacists and many doctors

have expressed alarm at the accelerating trend of alcoholism among women.

SERIOUS CRIME UP 13 PER CENT

WASHINGTON, D.C.—Serious crime in the U.S. continued to rise in the first six months of 1975, but the amount of increase was 3 per cent less than for the same period a year ago, according to Federal crime statistics.

Figures issued by the Federal Bureau of Investigation in its *Uniform Crime Reports* reveal an increase of 13 per cent in serious crimes during the first six months of 1975 over the same period a year ago.

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.]

Big Conscious

I am writing again to thank you for the new REVIEW style and headings of the articles now appearing in the church paper.

I am enjoying the editorials every week and must say that they are usually what I read first. I liked the articles about the General Conference in Vienna.

I read the June 5 editorial "F.Y.I." and feel impressed to write you that the REVIEW AND HERALD is worth much more than the price. Even if the price must be increased I shall continue to be a subscriber, and feel our church paper is one we cannot afford to be without, no matter what the subscription price may

be. The REVIEW is one of the greatest agencies in keeping our members in tune with the spirit of our movement and aware of the steady triumphal progress of this message, which is so dear to all of us who have grown up and lived all our lives by the good old ADVENT REVIEW AND SABBATH HERALD.

I feel that we are becoming so big conscious as a church that often we are in danger of harboring pride about our achievement and we emphasize too much the loyalty to the organization and machinery, rather than dependence upon God and simplicity of faith.

P. KENNETH SIMPSON
Mountain View, California

Language Barrier

Re "What Went Wrong in Zaïre?" (Aug. 28).

I was interested in Elder Pier-

son's reply: "Language barriers made immediate response by American workers impractical and impossible."

There seems to be the mistaken notion on the part of many American Christians that the *only* language in the world is English, with an American twang. No matter how well a foreign born person has mastered the English language he is *constantly* harassed by disparaging remarks about his "foreign accent," or in less cultured areas, his "brogue." With America itself being such a melting pot, foreign language study in our own country might not be such a bad idea. Not only would we have an army of workers ready for Zaïre or any other overseas place when needed but we also would have plenty of people available to bring the gospel to the many persons transplanted from far-distant places. In addition, the language student would

absorb a bit of his former heritage, learn to understand his present culture better, and in trying himself to pronounce foreign names *correctly* would have a bit more empathy for any overseas people he might happen to meet.

A deep interest in their language and cultural background may even bring about a spiritual interest on their part.

ELFRIEDE MATEJISIK
Columbus, Ohio

Christian Education

Three cheers and more for "Try It—You'll Like It!" That combination of faith and works plus the blessing of God is what makes the devil tremble. I trust this article will strengthen the faith, as well as the muscle power, of many who feel they "can't afford" Christian education for their children.

IMA PARSON ETTER
Redlands, California

ANNUAL COUNCIL, 1975

Annual Council is the vehicle that
keeps the church organization
moving for another year.

By D. A. ROTH

THE 1975 Annual Council of the General Conference met in Takoma Park, Washington, D.C., October 8-16, less than three months after the close of the first quinquennial session ever held outside the United States.

Some might wonder whether a business meeting that close to Vienna would have an agenda long enough to warrant another session. Actually the agenda in the thick black notebook prepared by the Secretariat for the nearly 300 committee members and invited guests contained 149 items.

D. A. Roth is an associate secretary of the General Conference.

Only a handful of overseas committee members were present—a usual occurrence for an Annual Council following a General Conference session. No colorful reports were presented, no Sabbath specials were planned, and no photographers crowded the platform area. It was an eight-day marathon of committee meetings, resolutions, more committee meetings, and then more resolutions.

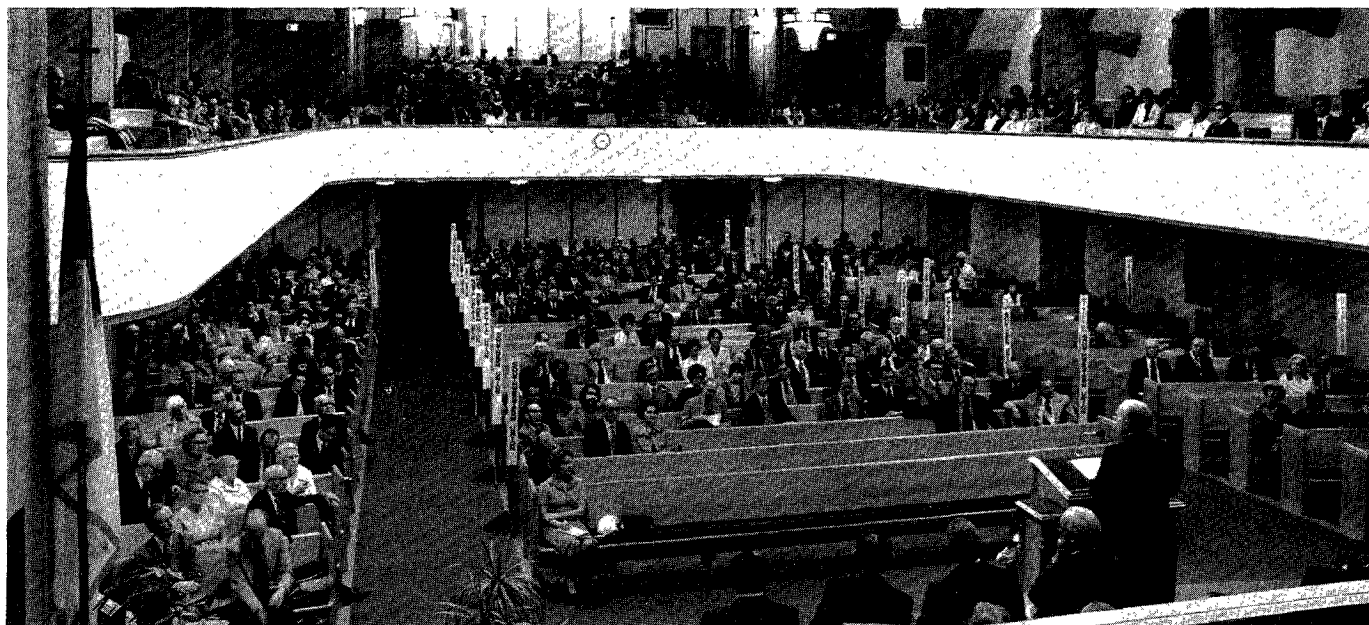
For me it was the first time that I had seen an Annual Council from the "inside." I attended many Council sessions while I served here in my homeland, and then again a couple of times while I was an overseas worker. But this time I found myself in the

General Conference Secretariat. The precouncil meetings began two days after my wife and I terminated our 12,500-mile trek from Singapore and reported for work on the third floor of the General Conference Central Building.

For one solid week the General Conference officers, North American Division union presidents, and the few overseas division officers present pored over pages and pages of recommendations that had come from various *ad hoc* and standing committees appointed since the 1974 Annual Council in Loma Linda, California. Some resolutions were approved for the Council agenda after

only brief attention. Other items were sent back for more subcommittee work, and a few were voted down. Most items of the agenda received thorough study and, after much discussion and revision, where deemed necessary, were approved for the Council's consideration.

As a newcomer to the home and overseas officers' team I was amazed at the frankness and openness of the group. At one point I cringed in sympathy for my former union president, Neal C. Wilson (now vice-president of the General Conference for North America), when he was pushed into a corner during discussion on



In his keynote address Wednesday night, Robert H. Pierson, General Conference president, emphasized evangelism and soul winning.

an important point involving the North American Division. But in his usual deliberate yet forceful way he made a vigorous comeback and won his point. I found that there was nothing "cut and dried" in these committees.

But the most revealing thing to me was that the subject that occupied most of the time of the officers during this period of agenda preparation *never* found its way onto the agenda of the Annual Council. Despite weeks of work by an *ad hoc* committee, this specific item will now receive another full year of discussion and consideration before it finally comes to the floor during the 1976 Annual Council. When it does surface it will probably be one of the most thoroughly discussed items ever to come to an annual business session of the church.

No Kingly Power

Since the REVIEW editor gave me freedom to make firsthand observations, I record herewith that I found no "kingly power" in Washington, no spirit of competition, and no "you *must* do this" type of attitude in a General Conference business session.

Instead I found a high spiritual tone in everything that was done. I was delighted to find a lively spirit of evangelism and soul winning. I saw an eagerness on the part of world leaders to get the work of God finished just as quickly as possible during the coming quinquennium.

This was dramatically spelled out in the keynote address by the world president of the Adventist Church on Wednesday night, October 8. Robert H. Pierson, re-elected less than three months ago to his third term as spiritual leader of more than 2.5 million members around the world, gave an emphatic, desk-pounding challenge to the leadership of the church as he called for every worker to "press the action button for Jesus Christ!"

"Let's sound the battle cry around the world: the Seventh-day Adventist Church has wakened up," he declared. "If we believe that Jesus is coming soon, then let's do something about it! Let this be the 'shot heard round the world.'"

"As ministers of the gospel—no matter what responsibility we hold—we are to preach the whole message. We want men and women to respond—

their life patterns changed, truly converted, and then baptized into the church of God," he continued.

I turned around and watched audience reactions as President Pierson brought some startling facts to light. "There are almost 4 billion people on planet Earth. A total of 208,000 babies are born every minute. There are 2 billion people living where few, if any, are Christian. More than 1 billion people on earth have never heard of the gospel." Turning to division presidents, he said, "You men in divisions can divide these figures up—this is the measure of the challenge before you."

"Let us make our goal to reach every person on planet Earth during this quinquennium. Let's take our seek-and-save mission to every mountain community, every seaside village, and every large city in the world."

He proceeded to challenge by name every department of the General Conference office. He then called on every ministerial worker on every level and in every office to devote some time in 1976 to some type of direct evangelistic-soul-winning work.

Never have I heard our General Conference president more serious than during this opening Annual Council address. He ended his appeal by asking committee members to join with him in signing a "Commitment to a Finished Work," a bookmark-type card, a personal act that would result in soul-winning achievements.

Morning Devotionals

Thus began the 1975 Annual Council. Limited space in this four-page coverage of the Council prevents me from sharing with readers the practical yet inspiring morning devotionals. The speakers included G. Ralph Thompson and F. W. Wernick, recently elected vice-presidents of the General Conference; Charles L. Brooks, associate director of the General Conference Sabbath School Department; R. H. Brown, director of the Geoscience Research Institute; Ethel Young, associate director of the General Conference Department of Education; and V. N. Olsen, president of Loma Linda University.

The opening business session on Thursday included the traditional reports by the officers. Since formal reports were given at the

General Conference session in Vienna, both Secretary C. O. Franz and Treasurer Kenneth H. Emmerson gave informal reports regarding progress in world membership and finance. In the past five years, reported Elder Franz, the church has grown by 568,411 members. The total membership of the church is now well past the 2.5-million mark. The Latin countries of Inter-America and South America are showing the largest gains in membership as a result of stepped-up evangelistic outreach by clergy and laymen alike.

After a few necessary constituency meetings of General Conference-related organizations the Council got down to the "nitty-gritty" of business, most of which was done in subcommittees.

One of the first assignments given to me by the General Conference secretary the day after arriving in Washington, D.C., was the daily scheduling of committees for the Annual Council. I was nearly floored by the barrage of requests that flooded my desk in a couple of days—a total of 71 subcommittees, boards, commissions, and the *ad hoc* groups, in addition to the regular standing committees—Plans, Finance, Budget, Nominating, and Auditing.

Just like any large organization—especially one as international in character as our church—business is done in committees. Policy and promotion items originate at almost any point or at any level in the superstructure of our organization. Consideration is then given to the item in a small committee. A statement or resolution of some type is drawn up by one or two committee members and then submitted to a larger group for additional study.

After thorough discussion with subsequent refinement details are hammered out and then taken to the most representative group for final action and implementation.

This method is exactly how Annual Council business is conducted. With as large and complex an organization as the General Conference, with ten world divisions, it is no wonder that there is a "blizzard of paper" (quote by the GC undersecretary, A. E. Gibb) at the Annual Council.

Fifteen of these subcommittees and/or boards met on Thursday and Friday before the Council adjourned for the Sabbath.



"If we believe that Jesus is coming soon, then let's do something about it!" urged Elder Pierson in his opening message.

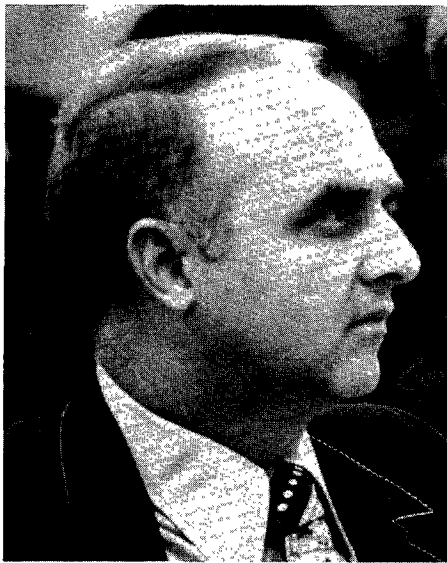
Since there was no scheduled Annual Council session on Friday night, my wife and I joined workers at the Review and Herald Publishing Association chapel for the closing meeting of the first Week of Spiritual Emphasis ever held at the publishing house. The speaker was our friend, neighbor, and "boss" for the past ten years in Singapore, Paul H. Eldridge, former president of the Far Eastern Division, now retired.

Retirement has done nothing to dull his mastery of the English language. In his usual polished yet earnest delivery, Pastor Eldridge brought Christian living to a practical level as he told the experiences Christ had with two well-known Bible characters, Nicodemus and Peter. An old-fashioned testimony meeting closed his week of talks at the denomination's oldest publishing house.

Commitment Cards

Pastor Eldridge tied the Annual Council to the publishing house group by inviting them to consider the commitment card given to the Council audience just two nights earlier. After reading the three-part soul-winning pledge, everyone was invited to sign the card.

On Sabbath the Annual Council group had the choice of attending any of the more than 30 churches in the Greater Washington area.



Joining church administrators at the Annual Council were several lay members of the General Conference Committee. Above are J. R. McKinney, from the Southern Union Conference, Esther Lowe, from the Lake Union Conference, and Henry Hsu, from the Pacific Union Conference.

Many visitors had speaking appointments. At the Sligo church, where I was a member many years ago, I invited two former Far Eastern Division workers, Ralph S. Watts and David Dennis, to join me in giving the mission appeal during the Sabbath school. The speaker for the two worship services that morning was H. M. S. Richards, Jr., speaker and director of the Voice of Prophecy.

Council business resumed Sunday morning in the main sanctuary of the Takoma Park church.

The Council paused to give recognition to Mr. and Mrs. Milton Carlson, whose agency has carried the responsibility of handling station accounts for many of the denomination's broadcasts through the past 27 years. Honoring their retirement and paying tribute to the Carlsons were Alvin G. Munson, president of the Adventist Radio, Television and Film Center; Walter R. Beach, chairman of the Center's board; and Elmer R. Walde, president of the North Pacific Union Conference, who had worked many years with the Carlson agency while he was director of the Radio-Television Department of the General Conference. Communication Department director M. Carol Hetzell presented Ruth Carlson with a corsage and extended warm wishes for happy years ahead in their retirement.

The Council business session then began the grind of endless pages of resolutions, policy changes, reports, and statements. The REVIEW AND HERALD will soon carry the

full wording of many of the main actions that affect the general membership of the church. Some of the items deserve special mention.

One major subcommittee spent hours reviewing the church's present policy on the issuance of credentials and licenses. In addition to making certain changes in the current policy, the Council also adopted guidelines for issuing ministerial credentials, the first time this has been done in the policy book.

Another resolution called for all officially approved denominational aircraft to be used exclusively for church work and not for any commercial or semicommercial business. The denomination's fleet of aircraft is now spread all over the world.

Another action, which will please all workers in overseas posts, provides special discount prices for Spirit of Prophecy books purchased by anyone outside of the North American Division. This should result in much wider readership of these books in many parts of the globe.

Communication Internship

An item of significance to public-relations-minded workers called for the initiation of a communication internship plan. The new program should provide better on-the-job training for college graduates in this area of expertise.

A World Departmental Advisory Council will be held in Takoma Park, Maryland, in 1976 in connection with the Annual Council. A five-day Spirit of Prophecy seminar for departmental directors

will be held between the close of the Advisory and the start of the Annual Council.

Other proposals that came to the floor of the Council from subcommittees included such titles as Ingathering Permits, a new Life and Health Promotional Plan, Calendar of Special Days and Offerings—1977, Fixed Rates of Exchange—1976, Sustentation Policy Amendments, Literature Emphasis Year—1976, Continuity of Departmental Leadership, Allocations for Publishing Expansion Funds, Church Evangelism Council, Tours Abroad for 1976 and 1977, Ministerial Internship Allotments, Preparation of National Workers, Music Study Committee Report, SDA Professional Associations, and the HHES Organizational Plan.

The General Conference session three months ago took care of most of the nominating-committee work, but there were a large number of boards that required the attention of this Annual Council. Membership on the following boards was voted upon recommendation of the 51-member nominating committee: Christian Record Braille Foundation, Home Study Institute, SAWS, SDA Radio-Television and Film Center, General Conference Insurance Service, International Insurance Corporation, Loma Linda Foods, and Adventist World Radio. Vacancies were filled on the Board of Higher Education and the General Hospital Council.

Six posts in the General Conference were filled by the nominating committee report:

Associate secretary, North American Division—J. W. Bothe

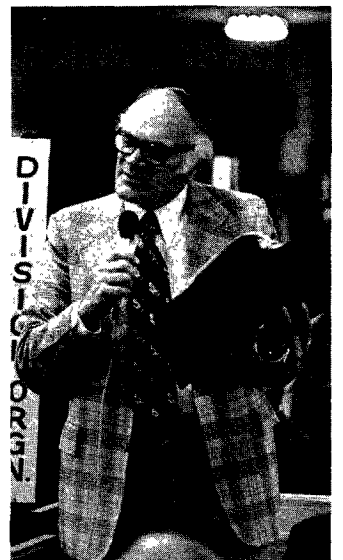
General field secretary, Home and Family Service director—D. W. Holbrook

General field secretary, Congressional liaison—R. L. Reynolds

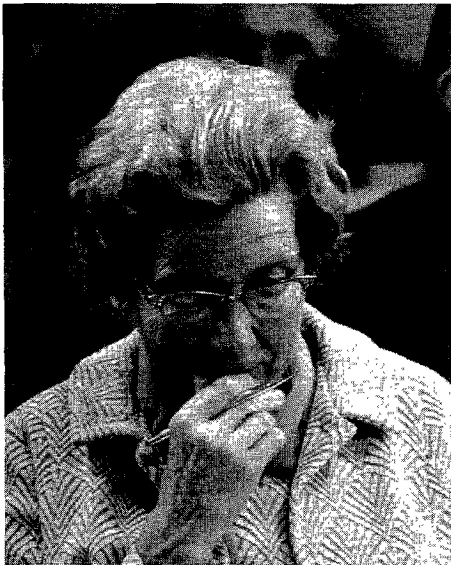
Associate director, Office of Regional Affairs—W. S. Banfield

Associate director, Trust Services—G. Tom Carter
Associate director, Department of Education—C. B. Hirsch

At the start of the Council session I was pleased to spot in the audience a former col-



Walter R. L. Scragg has attended Annual Councils before as a member of the headquarters staff. This year he attended in a different capacity—as the newly chosen president of the Northern Europe-West Africa Division.



Two women General Conference workers attending the Council were Mazie Herin and Alice Smith, both of the Health Department. Right, H. Mattison, a California dentist, was another representative from the Pacific Union. He is one of seven lay members on the GC Committee.

lege classmate, John Kroncke, pastor of the Pioneer Memorial church in Berrien Springs, Michigan. He and 13 others, including six pastors, were asked recently by the General Conference to serve as members of the Executive Committee. Since this was the first time he had attended an Annual Council, I was eager to get his reactions.

"I am impressed," he said, "with the many church leaders here who have attended such councils for years and are extremely well versed in the details of denominational policy. In fact, I am impressed particularly with the size of the Council. It is certainly the largest committee I've ever attended."

I asked him about the general procedures of the session.

"I am further impressed with the democratic process used. Each delegate is respected and has the right to speak at any time, and proposals are often referred back to committees of origination for further study. Changes are made by amendment or referral. I was pleased to see that delegates show a great deal of interest in all that is going on, and it is definitely exciting to be participating in what's happening now that will affect our world church."

John also mentioned the "strong spiritual tone that constantly is present and continually arising."

He continued, "The goal of everyone seems to be to finish the work and to lay plans that will implement this as rapidly as possible and

prove a blessing at the local level, where it counts."

To most delegates the most exciting part of the entire Council is the report of the Budget Committee. This is nearly always left to the end of the Council. But this year the officers departed from tradition and presented the budget one full day before the end of the meeting.

A Smaller Increase

I expected a decrease in the budget for this year, especially for the overseas fields. I've heard so much in the past year or two about inflation, depression, and a general turndown in the economy of North America. So I was pleasantly surprised to learn that there was an actual increase, instead of a decrease, in the total budget this year above the one adopted last year.

Martin E. Kemmerer, the undertreasurer of the General Conference and the person chiefly responsible for preparing the budget, told me that the increase is very small—0.6 per cent. This is a dramatic change from the record-breaking 16.9 per cent increase of the 1975 budget.

The base appropriations remained nearly the same, Elder Kemmerer said, but "the big reduction came in the special appropriations." The total this year is only half the total budgeted last year.

Appropriations for overseas mission organizations through the overseas divisions amounted to US\$32,930,300, with an additional \$2,722,400 earmarked for special projects. The total budget amounted to \$76,890,-

169, a \$460,601 increase over last year's appropriations.

The percentages of the budget interested me. A total of 55.82 per cent of the budget went to overseas work. Just 21.43 per cent went to North American organizations and institutions, and 22.75 per cent was tagged "general."

In my "Story of the Day" at the General Conference session in Vienna, Austria, I included the dollar total of the Adventure in Faith Offering. The final figures were reported by the General Conference treasury after the budget was accepted. The offering was the largest single offering ever received by the denomination—\$3,440,102.16. Expected additional funds will push the total past the 3.5-million-dollar mark.

The Annual Council delegation accepted the report of the Budget Committee and praised God for His blessings upon His children. One Council member remarked to me after a meeting of the Budget Committee how "amazing it is that our denomination is able to keep increasing the annual budget year after year despite so many factors that would indicate just the opposite."

The session in Vienna was an important milestone in the history of the church. But the Annual Council is the vehicle that will keep the wheels of the church moving for another year. The 1975 Council ended as it began, with a call from President Robert H. Pierson for an unprecedented worldwide spurt in soul winning by every youth, every lay person, and every worker in the cause of God. □



Author D. A. Roth arrived in Takoma Park just two days before the precouncil meetings began, and was immediately given the task of scheduling the 70-plus subcommittees and other groups that met before and during the Council, besides the five standing committees.

Five "Faithful Sayings"

By ROYAL SAGE

These "faithful sayings" may have been in circulation among members of the apostolic church. Paul quoted them to call attention to their importance, and in some cases, to comment on them.

FIVE "FAITHFUL SAYINGS" (to use the language of the well-loved King James Version) appear in the Epistles of Paul to Timothy and Titus (often called the Pastoral Epistles because in them part of Paul's concern is with matters of church administration; he had turned over several churches to the two younger men).

These "faithful sayings" were evidently in circulation at the time these letters were written.

1. *"This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief"* (1 Tim. 1:15).

This thought, which seems so obvious and simple at first sight, is a stupendous and monumental one, reminding us that after all, Jesus the Lord came to this planet not to save good people (or where would any of us be?) but bad; or, as stated by Him so directly in Matthew 9:13, "I am not come to call the righteous, but sinners to repentance." Or in Luke 19:10, "The Son of man is come to seek and to save that which was lost." For the rest of his days Paul remained conscious of his former sinful life, as is obvious, for instance, in Galatians 1:13, "Beyond measure I persecuted the church of God, and wasted it."

A great hymn is built on this "faithful saying:"

Chief of sinners though I be,
Jesus shed His blood for me;
Died that I might live on high,
Died that I might never die;
As the branch is to the vine,
I am His, and He is mine.—*Church Hymnal*, No. 238.

This same hymn also contains the following thrilling thought:

Love that found me—wondrous thought!
Found me when I sought Him not.

To such heights the first of the faithful sayings can lead.

The "saying" probably consisted simply of the words "Christ came into the world to save sinners," with "of whom I am chief" added as Paul's comment. A recent translation, The Jerusalem Bible, renders 1 Timothy 1:15, 16: "Here is a saying that you can rely on and nobody should doubt: that Christ Jesus came into the world to save sinners. I myself am the greatest of them; and if mercy has been shown to me, it is because Jesus Christ meant to make me the greatest evidence of his inexhaustible patience for all the other people who would later have to trust in him to come to eternal life."

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2. *"This is a true saying, If a man desire the office of a bishop, he desireth a good work"* (1 Tim. 3:1).

The Greek words here translated "true saying" (*pistos ho logos*) are the same as those translated "faithful saying" in chapter 1:15.

Of course, in our church we do not call church leaders "bishops," but "elders." The word translated "bishop" is *episkopos* meaning "overseer." From *episkopos* comes *Episcopalian*, meaning essentially "church government by bishops." The New Testament word translated "elder" is *presbuteros*, from which comes the word Presbyterian. The two words may apply to the same persons. For example, in Acts 20:17 Paul speaks words of farewell to the "elders" of the church at Ephesus, yet in verse 28 he says they have been appointed *episkopoi*.

Paul, the great proclaimer of righteousness by faith, always called for good works to accompany that faith. Evidently it is a good thing to seek heavy responsibility in the church. The question would be over whether it is out of a spirit of service (and the church does need willing workers, especially in these days; ask any nominating committee!) and self-sacrifice, or in desire for glory for self.

Here is an alternative translation: "Here is a saying that you can rely on: To want to be a presiding elder is to want to do a noble work" (1 Tim. 3:1, 2, Jerusalem Bible).

3. *"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance"* (1 Tim. 4:8, 9).

Since Paul so frequently compared Christian life to strenuous activities such as races and even warfare, it might seem strange at first that he would include this saying in a letter. The Greek may be translated as in the *New English Bible*, "The training of the body does bring limited benefit, but the benefits of religion are without limit."

Even though physical culture is valuable in the immediate present (and the condition of the body does have a strong effect on the mind), ultimate and eternal issues are dependent on the person's relationship to the Lord.

4. *"For we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and*

renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying" (Titus 3:3-8). Because punctuation was not used in the time of Paul, it is impossible to know how much of the foregoing was part of the "faithful saying." At any rate, the passage is a beautiful capsule of the gospel as proclaimed by Paul.

5. "It is a faithful saying: For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him: if we deny him, he also will deny us: if we believe not, yet he abideth faithful: he cannot deny himself" (2 Tim. 2:11-13). This was written about A.D. 67 from prison, as Paul faced beheading at the order of Emperor Nero (see chapter 4:6). It is the last of the five "faithful sayings" quoted by Paul.

Other "Faithful Sayings"

Included in the Pastoral Epistles are other gems not specifically called "faithful sayings," but perhaps intended by Paul to be memorized so that Christians might have encouragement and conviction. These gems are presented here in the likely chronological order of the books in which they appear—1 Timothy, Titus, and 2 Timothy, in which they abound remarkably. Did the Lord inspire Paul to write these unforgettably rich sentences as a sort of last golden legacy? They are all quoted here from the Jerusalem Bible.

"To the eternal King, the undying, invisible and only God, be honour and glory for ever and ever. Amen" (1 Tim. 1:17).

"For there is only one God, and there is only one mediator between God and mankind, himself a man, Christ Jesus" (chap. 2:5).

"He was made visible in the flesh,
attested by the Spirit,
seen by angels,
proclaimed to the pagans,
believed in by the world,
taken up in glory" (chap. 3:16).

(This is thought by some to be an early Christian hymn or a fragment of one.)

"To all who are pure themselves, everything is pure; but to those who have been corrupted and lack faith, nothing can be pure—the corruption is both in their minds and in their consciences" (Titus 1:15).

"Fan into a flame the gift that God gave you" (2 Tim. 1:6).

"He abolished death, and he has proclaimed life and immortality through the Good News" (2 Tim. 1:10).

"I know who it is that I have put my trust in, and I have no doubt at all that he is able to take care of all that I have entrusted to him until that Day" (2 Tim. 1:12).

"I have fought the good fight to the end; I have run the race to the finish; I have kept the faith; all there is to come now is the crown of righteousness reserved for me, which the Lord, the righteous judge, will give to me on that Day; and not only to me but to all those who have longed for his Appearing" (2 Tim. 4:7, 8).

"The Lord will rescue me from all evil attempts on me, and bring me safely to his heavenly kingdom. To him be glory for ever and ever. Amen" (2 Tim. 4:18).

The reader, of course, can make his own list from the rich store. □

Bible Questions Answered

By DON F. NEUFELD

How would you answer the following: In Revelation 19 we find language we must understand as figurative. To take it literally would be ludicrous. A metaphoric king on a white horse leads the armies of heaven, also on white horses. They slay their enemies, leaving their dead bodies for the vultures. This metaphoric army captures a metaphoric beast and false prophet and throws them alive into a metaphoric lake of fire burning with sulphur.

There is a simpler way of explaining this passage, and, in fact, the entire book of Revelation, than by calling it metaphoric. Strictly speaking, we must recognize that what we have here is not a metaphor, which is a figure of speech denoting by a word or phrase usually one kind of object or idea in place of another, to suggest a likeness or analogy between them. John is describing what he actually saw. In vision John saw a king sitting on a white horse leading the armies of heaven on white horses, just as he described it. The prophet's state in vision may be compared with a person's having a vivid dream.

John did not see a representation of the second coming of Christ and then sit down and invent a figure of speech by which to describe it. Instead, God chose the symbol and presented it to John. He told John to write down what he saw: "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter" (Rev. 1:19; cf. 1:11; 14:13; 19:9; 21:5). This John did.

John faithfully recorded what he saw and what he heard. We are dealing here with symbolic prophecy, not with literary devices chosen by John. This is not a case, as some have suggested, of John's choosing symbols with which the people were familiar to communicate in thought forms and patterns what had been revealed to him. In symbolic prophecy God does the choosing, adopting representations that will be meaningful to the people to whom the prophecy is directed. True, the prophet is allowed to report in his own

vocabulary and style what he has seen. But throughout his visions he has heard beings and other representations speaking, and we may assume he remembered much of what he heard, or the Holy Spirit helped him to recall it.

When interpreting symbolic prophecy, such as Daniel and Revelation, the question is not so much, What is literal and what is symbolic, but what do the symbols mean? When shown a delineation of the future, the prophet is not shown the actual nations, powers, or events, for they are not yet in existence. He is shown representations of them. Sometimes the symbols chosen for the representations are not at all in appearance like the items they represent. For example, nations and religious powers may be shown as animals. Jesus may be shown as an animal, a lamb with seven horns and seven eyes (see Rev. 5:6). At other times these representations may be much like the actual. Literal prophecies in nonsymbolic passages must be used as the criterion by which to determine the degree of likeness. Interpretations of the prophecies by later inspired writers should also be used as a criterion.

This simple rule of interpreting symbolic prophecy, once grasped, will be a great help in understanding Daniel and Revelation and other symbolic prophecies in the Bible, such as those in Zechariah, as well as the symbolic visions given to Ellen White.

Are the notes appearing at the end of Paul's Epistles in my Bible, telling the city of origin of these letters, a part of the inspired record?

No, they are not. They are explanatory notes supplied by the translation committee on a par with the marginal notes.

In fact, several of them are erroneous. For example, these notes state that 1 Corinthians was written from Philippi, whereas it was written from Ephesus. Also, Galatians is represented as having been sent from Rome, whereas the city of its origin was Corinth.

Importance of the Sanctuary Truth—6

God's Purpose Through a Symbol

The earthly sanctuary service symbolized how God planned to deal with the sin problem as it relates to individuals, the earth, Satan, and the whole universe. God's foremost concern is that His creation will one day be free from the chains and anxieties of sin, purged from all doubt regarding His love and wisdom. But He knows that all this will come about not by decree, but by the free choice of those who are settled into the truth about Him and act accordingly.

How could He get this across to sinful, earth-oriented men and women? Write it on the clouds? Thunder it off Sinai? No, He did what was best, knowing how we learn and retain knowledge most effectively. He gave us a picture story wrapped up in human drama, an object lesson that could be seen, heard, and referred to over and over again, in case the memory was weak or the learning powers slow.

After revealing to Israel His will in the Ten Commandments, through the thunder and lightning of Sinai, He knew that the law would only overwhelm sinners; its demand would only increase man's sense of helplessness. And so immediately He ordered the building of the earthly tabernacle to teach the twofold lesson that we have been discussing in this series—"the lesson of pardon of sin, and power through the Saviour for obedience unto life" (*Education*, p. 36). Pardon and power—just what the Israelites needed and what we need today!

In this awesome sanctuary service "God desired His people to read His purpose for the human soul. It was the same purpose long afterward set forth by the apostle Paul, speaking by the Holy Spirit: 'Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.'"—*Ibid.*

One of the purposes for our Lord's incarnation was to give us an additional object lesson, this time in flesh and blood, as to how God wanted to relate to men and women, and what God expected from men and women. In so doing, He "fulfilled the purpose of which the tabernacle was a symbol" (*ibid.*).

What the sanctuary service taught in symbols, Jesus exemplified. What Jesus exemplified, His followers are to reproduce.

The Jerusalem temple in Christ's day was to continue serving the same function as the earthly sanctuary: "That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. . . . But by the incarnation of the Son of God, the purpose of

Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. . . . In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin—from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul."—*The Desire of Ages*, p. 161.

The sanctuary service (including the Jerusalem temple service) not only revealed what God is doing to save men and women from their sin but it also depicts man's part in cleansing the soul temple from all sin.

The blood offerings, the killing of innocent substitutes, represents the unfathomable sacrifice of Jesus Christ for the sinners of earth with all its eternal implications and consequences. "For God . . . gave his only begotten Son" (John 3:16). The offerings of incense represent "the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God."—*Patriarchs and Prophets*, p. 353.

Exposed Satan's Lies

In every respect, by His life and death Jesus met the demands of justice and made it possible for God to be "just and the justifier of the one who has faith in Jesus" (Rom. 3:26, N.A.S.B.). He exposed Satan's lies by demonstrating that God was not expecting the impossible when He asked for obedience from His creation; the life of Jesus proved that human beings can live an obedient, overcoming life.

The believer's part has always been to let God do His work in cleansing the soul temple. However, while the High Priest is cleansing the Most Holy Place, a special urgency rests upon God's people who perceive that God waits for a generation of people who will truly vindicate His name: "He will cleanse them from all defilement if they will let Him. But if they cling to their sins, they cannot possibly be saved; for Christ's righteousness covers no sin unrepented of. God has declared that those who receive Christ as their Redeemer, accepting Him as the One who takes away all sin, will receive pardon for their transgressions. These are the terms of our election. . . .

"Unless we enter the sanctuary above, and unite with Christ in working out our own salvation with fear and trembling, we shall be weighed in the balances of the sanctuary, and shall be pronounced wanting."—*The SDA*

Harmony

By SALVADOR G.
MIRAFLORES

Humility
Is deference to man and God.
Ability
Is God's gift to man.
Availability
Is man's gift to God.
Compatibility
Is God and man in harmony.

Bible Commentary, Ellen G. White Comments, on Heb. 7:25; 10:19-21, pp. 931-934.

Probably no fact is more solemn or urgent today than the fact that in entering the Most Holy Place in 1844 our High Priest commenced the last phase of His mediatorial work. It was His plan to complete this work many years ago. The delay has not been due to heavenly inefficiency or a change in His plans. He longs to pour out the latter rain on those who have cleansed "the soul temple of every defilement" (*Testimonies*, vol. 5, p. 214). He longs for His people to be so settled into the truth, so comfortable with His way of life, that He can impart His seal and point to them without embarrassment in a worldwide mission appeal: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). He longs to announce the end of the great controversy: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still" (chap. 22:11).

Since 1844 Jesus has been waiting for a people over whose individual records in the heavenly sanctuary He can write, "Cleansed," a people who would reflect His concern for the salvation and well-being of others,

through whom all Heaven could freely work in completing the gospel commission.

Every day the life pattern of the professed Christian is being reflected on those records in the Most Holy Place. The urgent question follows: Is it a record that reflects a person who, by the grace of God, is overcoming sin or not? "Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon earth. . . . When this work shall have been accomplished, the followers of Christ will be ready for His appearing."—*The Great Controversy*, p. 425.

In summary, the sanctuary service has been God's teaching device, instructing us that He will pardon our transgressions and empower us to live a life of Christlike obedience. He will do the cleansing, the empowering, the keeping from sin, if we choose to let Him work. The cleansed overcomer will reflect both the character of Jesus and His unstinting life of service.

H. E. D.

To be continued

For the Younger Set

Perla Goes Ingathering

As told to
ELLA RUTH ELKINS
By **SOLEDAD CABERTE**

PERLA had never been Ingathering before, and, in the small Philippine barrio where she lived, she wondered whether she would find many people who had enough money to share.

She went from door to door, telling the people all about our work and what their money could do. But door after door was closed to her. People just did not seem to have the money or the time to listen to what she had to say. So she took a friend with her and they hurried down to the busy part where the shops were. Perhaps someone there might feel he had time or money to give for Ingathering.

Seeing a well-dressed man walking along the street, Perla stopped him and started to tell him what she was doing. The man looked at her with interest and asked, "Where do you live?" "What school do you attend?" "To what church do you belong?"

Perla answered all of the questions as politely as she

could, and the man answered, "Then can you and your friend come to the Capitol Building tomorrow morning at eight o'clock? I do not have enough money to give you now. But if you will come to the Capitol Building at eight o'clock tomorrow morning, I will have a big offering to give you."

Perla's face turned to sparkles as she answered, "We shall be happy to come."

"Good," answered the man with a smile. "Here, take this." He reached into his pocket and pulled out some coins. "This is money for you to take the bus to the Capitol Building tomorrow morning, where you will find my office." He reached into his coat pocket and pulled out a card. "And take this card with you when you go. Present it to the guard at the gate and he will let you in and tell you where to find me." He smiled, told the girls good-by and quickly walked away.

Early the next morning found both girls with clean faces and clean dresses waiting for the bus. When they arrived at the Capitol

Building, Perla showed the card to the guard and he opened the gate for them and told them where to go. They were surprised when they discovered it was the governor's room. The governor answered their knock himself and led them to a large room where there were many secretaries at work. They all looked up in surprise to see the governor standing there and they stopped their work to give him their attention.

"I want everyone to listen to what I have to tell you," he said with much enthusiasm. "These two girls are doing a great work. They told me all about it yesterday, and I have heard of this work before." The governor told about the work of Seventh-day Adventists in detail and ended with, "Now I want everyone here to give these girls a big offering as they visit each of your desks."

Perla and her friend went to everyone in the room, and everyone gave a large donation. Perla's heart sang for joy.

Then the governor took them to other rooms and the same thing happened again. After they had visited all the rooms and their containers were full of money, the

governor said, "Now you come have breakfast with me."

The girls were happy and surprised, because they had had no food yet that day and they truly were very hungry.

At the restaurant, Perla was afraid the governor might order unclean meat, so she started to explain.

"Do not worry," said the governor, "I know all about the kinds of food you like to eat." And to the girls' delight, he ordered just the things that their own mothers would have prepared for them.

After breakfast was over, the governor pulled some money out of his pocket and pressed it into Perla's hands. "Here, take this. I am going to put you in a taxicab and send you right back to your school. I want to be sure that you arrive there safely with all that money." Then he escorted the girls to the street corner where he stopped a taxi and instructed the driver where to take the girls.

When they got back to the church school, they had a fantastic story to tell and an unusually large amount of money to turn in. Perla felt that God had greatly blessed her in her efforts to gather money for His work.

Sixth in the Series
Principles of Interior Design

Color Principles

The accent may be thought of as
the "star" of the color scheme,
the basic or background color as
the stage setting, and the secondary
colors or tones as the "co-stars."

By WILMA ROSS WESTPHAL

IN THE EVENT one has the problem of a too-low ceiling to cope with in the home, height or the illusion of height may be achieved by adding a bit of the wall color in the white paint to be used on the ceiling. This method tends to subdue the line between wall and ceiling so that the eye is carried upward without a definite, clean-cut line to show where the wall stops and the ceiling begins. Very light or white ceilings give the impression of height or distance.

If a room is small, structural lines tend to break up the room area into separate units. In such a case the walls, including all built-ins, along with the woodwork such as door and window moldings, should all be painted the same color tone. This method of handling the problem produces the effect of a more spacious room, with a unified, unbroken appearance.

Since cool colors are receding in effect, and warm colors are advancing, a cool color tone will lend a more spacious appearance to a small room. But if the room to be decorated is large and the ceilings are proportionately high the warm or advancing colors will tend to create the illusion of intimacy and warmth.

Backgrounds include walls, windows, doors, floors, and ceilings, and these will form the basic or background color in the scheme. Normally this basic color should not exceed 60 per cent of the colors allocated for the entire color scheme. The quiet, unbroken backgrounds are usually more enhancing to the focal points, accents, and eye-catching groupings of furnishings.

Secondary colors in the scheme may be brought in through the color tones of fabrics and textiles used on the furniture, in draperies, carpeting (if not included in

the color used in the basic or background color). A partial wallpaper treatment such as might be used to emphasize an alcove in a large room, or a one-wall paper treatment, might well be used in the secondary color.

In some cases a wall mural in an attractive wallpaper can be very effective. I recently used this medium for an unsightly wall in the dinette end of our kitchen. The background is a citrus yellow (with the mere suggestion of green) in a vinyl paper with a fruit design in the center panel. The background paper resembles tile, and our friends have to feel it before they are convinced that it is actually vinyl paper.

However, one should never use two papered walls and two painted walls in the same room. The principle of correct proportion enters in here. One-third wallpaper with two-thirds painted walls is effective; or one-fourth paper with three-fourths paint may be used. Also the reverse can be attractive if the paper isn't too gaudy or the pattern too "busy." Secondary colors in a color scheme are often more attractive if they consist of not more than 25 to 30 per cent of the color allocated for the entire room.

The color scale or intensity of the secondary color should differ from that of the basic, or major, color in the scheme. It may be deeper in tone if the basic color is light; or lighter in tint if the basic color is dark, or deeper in value.

The accent may be thought of in terms of the "star" of the color scheme, the basic or background color as the stage setting, and the secondary colors or tones as the "co-stars." The accent should bring color, zest, and sparkle to the room. Here the intensity of the color used may well be greater or if used in small quantities and a real splash-accent is desired, the accent color may be used at full intensity or color strength.

Accent colors in a well-balanced color formula or scheme should ordinarily not exceed 10 to 15 per cent. Ten per cent is normally preferable in the average home, since most modern homes have average-size rooms. The color accent may be repeated in several places in the room, so long as it is well correlated and does not lend a choppy or spotty appearance because of too much repetition.

Secondary Accents in Large Rooms

Secondary accents are sometimes effectively used in large or oversized rooms. In such instances the proportion of color allocated to accents is not divided up in equal proportions (such as half and half). Secondary, or minor accents, as they are sometimes called, are generally not attractive unless the size of the room demands or warrants their use. In this case the proportions may well be 12 per cent for the major accent and from 3 to 5 per cent for the minor accent. This makes a total of from 15 to 17 per cent of the colors allocated to the completed color scheme.

Combining the colors for the background, the secondary color, and the accent, the color scheme formula for an average room would be approximately 60 per cent for the background color, 30 per cent for the secondary color, and 10 per cent for the accent. A successful varia-

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tion of the above might be 70 per cent for the background, 25 per cent for the secondary color, and 5 per cent for the accent.

Variations in the color-scheme formula for the non-professional decorator are suggested as follows: If the room to be decorated is large enough the plan of apportioning two-thirds to the background color and one-third to the secondary color may be followed successfully.

If the room is very large or ell-shaped the scheme may warrant a different allowance for colors, with gratifying results. In this case allow 75 per cent for the background color, 20 per cent for the secondary, or major, accent, and 5 per cent for the bright accent. In the foregoing formula the secondary color, or major accent, may be much stronger than in a regular color scheme in which the room is smaller and the secondary color is dulled in chroma, or color strength.

Still another acceptable formula for a large-sized room would be the usual 60 per cent for the basic color, 25 per cent for the secondary color, 10 per cent for the major accent, and 5 per cent for the minor accent.

When one is decorating a small room and an uncluttered effect is desired the monochromatic tones of a single color or hue in a combination of deeper and lighter values is used for best results. Here again the principle of proportion should be considered, allowing the usual 60, 30, and 10 ratio in varying degrees of lighter and darker tones of the one color. For best results, the accent in this case may be the strongest value of the color used.

The monochromatic formula (different values of one hue) is also effective with a small contrasting accent. Thus: 60 per cent background, 30 per cent secondary color (a deeper value of the background color), and 10 per cent accent, or contrasting color.

Variation in Monochromatic Formula

Again the monochromatic formula may be varied successfully in the following manner: 80 per cent in the lighter tones of the basic hue, 15 per cent in deeper tones of the same color (this would be the secondary tone), with 5 per cent for accent at the full intensity of the same hue. In most rooms these variations of the monochromatic color scheme are very effective.

Colors in the harmonies described below are related, or similar, as in warm and in cool colors. We must bear in mind that the warm colors include the reds and yellows, with variations of shades and tints, while cool colors include the blues and greens, with variations of shades and tints of the color being used.

The Monochromatic, or One-Color, Harmony: As indicated before, these harmonies are evolved from the use of one color split up into different values and intensities. The principles of proportion and correct balance regarding the use of light and dark values should be kept in mind. Example of a good monochromatic scheme follows: basic, or background, color 60 per cent (as in light beige, which is a tint of brown), secondary color 30 per cent (medium brown—a darker value than beige), accent color for emphasis 10 per cent (a strong warm brown at full intensity or a brighter cinnamon brown). Slight variations in percentages may be made with care, as is explained in the first part of this article. But in general the basic principles of proportion and balance should be carefully followed.

The Analogous, or Adjacent, Harmonies: In these schemes, colors that lie next to each other in the color

Especially for Women By BETTY HOLBROOK

Snips and Snails

DINNER WAS SERVED by the large patio doors. Outside were about eight bird feeders, well stocked with bird delights. But I had a hard time concentrating on dinner, for outside purple finches, goldfinches, titmice, chickadees, juncos, cardinals, robins, sparrows, and even blue jays and mourning doves put on a display that left me awed and fascinated.

If there was some kind of "pecking order," or hierarchy, or disagreement they were not obvious. All colors, shapes, and sizes seemed happy side by side.

As I thought about that I remembered a poignant happening some (too many!) years back. Three-year-old Bobby (or was he four or five?) came in with the pockets of his jeans bulging.

"Feel what I have in my pockets, Mommy," he said, eyes dancing.

I reached in, and muffling a scream, I pulled my hand out with a convulsive jerk. Toads! Dozens of tiny, wiggling, squirmy, clammy toads—and Bobby was delighted. When my pulse reached normal again and I could muster a come back, I said, "That reminds me of something I learned when I was a little girl."

"What was that, Mommy?"

"Toads, snails, and puppy-dog tails; that's what little boys are made of," I laughed.

Bobby laughed too, and then he was quiet for a minute. "What are little girls made of, Mommy?"

"Oh, sugar and spice and all things nice; that's what little girls are made of."

"Is that what you and Margolita are made of?" Bobby asked, as he looked over at the darker-skinned girl who helped in our home. There was a long pause as little Bobby thought that over. Then he said brightly, "But, Mommy, Margolita was made with brown sugar, wasn't she?" He ran over, gave her a big squeeze, and then raced out to free his captive, squirming wigglers.

General Conference in Vienna is still a vivid picture of what God's family is really like—different nationalities, languages, color, and customs beautifully blending.

What does that mean to us as individuals, as just a very small part of this extended family? Many things. For one, it means that each of us has a place to work, a part to play, a special mission field of her own. We don't need to be ashamed of that place, whatever it is. No one is a "nobody" in God's family.

And then I think it means that each one on earth must be reached. We have no right to write anyone off.

Some of us shower our families with fine gifts, thinking that is love, but love and the debt we owe to humanity cannot be paid by gifts or some kind of monetary payment. Our families need us as people—each is needed as a person. Just so in the church, offerings are not enough. It too needs us.

A family also requires loyalty. We can recognize weaknesses, real failings, and yet be fiercely loyal. Shouldn't we be that loyal in God's larger family?

Just as in any family there are different ages—chronologically and spiritually. And whether the young age is chronological or spiritual it requires special care.

When we were serving in countries far away from our homeland, mother used to worry about us. Who would take care of us if we were sick? With whom would we spend Christmas and Thanksgiving? Whom would we talk with when we were lonely? But whether we were at home, in the jungle, or in some remote mountain village, we were always a part of the family of God. We couldn't have asked for anything more.

It takes snips and snails, sugar and spice. It takes you, and it takes me, to complete that family—and to finish the work, each in her own way, each in her own place.

chart or on the color wheel are chosen. An analogous, or adjacent, harmony will show one color running through the adjacent colors in the group thus: yellow, green, and blue; yellow-green, green, and blue-green. In the foregoing example, the green is the predominant color running through the scheme.

Such color schemes are usually easier to execute in the hands of an amateur, since the colors are less likely to clash, because they are harmonized by the use of a common hue. However, this does not ensure a harmonious scheme unless handled with adherence to the rules of proportions and balance relative to degrees of intensity and color value.

Following is an example of an analogous, or adjacent,

**"Furnish your home with things plain and simple, things that will bear handling, that can be easily kept clean, and that can be replaced without great expense. By exercising taste, you can make a very simple home attractive and inviting, if love and contentment are there."
—The Ministry of Healing, p. 370.**

scheme: Two or three colors are chosen from those adjacent to each other in the color wheel. Background, or basic, color 60 per cent, such as yellow-green (pale chartreuse), secondary color 30 per cent in sage or olive green (a deeper value toned down), accent color 10 per cent in a blue-green (turquoise at full intensity). The foregoing scheme was chosen from the cool colors.

Following is an example of an analogous color scheme from the warm colors: Basic, or background, color 60 per cent, such as yellow-orange (apricot), secondary color 30 per cent, orange grayed down (deeper tone as in "burnt orange"), accent color 10 per cent, red-orange (a brighter intensity). Experiments may be made with all the warm and cool colors in this way.

The foregoing color schemes could be very unattractive even when conforming to regular formula proportions if color values (light and dark) are not understood and properly executed. For example, some would think of yellow-orange in a brighter value than could be used effectively for a background color. And unless the orange is grayed considerably for the secondary color the scheme could not take on the three dimensional quality that it should. Again, if the red-orange suggested above for the accent color were too dull the scheme would lose much of its sparkle and attractiveness.

Some analogous combinations that should be avoided by the amateur are: red-purple; blue-purple with blue-green; yellow-orange with yellow-green. The colors in these pairs are not enough removed to result in good contrasts, nor are they enough alike to form attractive harmonies. Furthermore, these combinations are too near the same intensity and color value to be effective (except for some works of art executed by the hand of a color specialist or genius). Some rare tapestries and works of embroidery employ the above color pairs successfully, but this is an exception rather than the rule. □

Concluded November 20

When You're Young By MIRIAM WOOD

The Cat on the Porch

ABOUT TWO months ago a small black cat appeared on my porch, apparently from out of nowhere. She was so emaciated that she could easily have posed for a Halloween cat poster; she obviously had been badly treated, for she cowered and mewed pitifully when we came near her. Good sense would have dictated that I make arrangements to have her taken to an animal shelter—but good sense in this kind of situation has never been my hallmark. Instead, I spoke kindly to her each time I passed by. Soon she let me stroke her short, not especially attractive, black fur. She would never win a feline beauty prize, even at best, and she was far from her best at this point, though her large green eyes were intelligent and expressive. I placed a water dish on the porch and a food dish, which I kept filled—no small task, considering her ravenous appetite.

In just a week or so, she was beginning to fill out a bit. And she was beginning to trust the human race a bit. She purred and wound herself about my ankles in the most enchanting way. She was a cheerful, well-adjusted cat, able to shake off her early heartaches and mistreatment. She didn't even ask to come inside the house, once I had explained to her that this was not allowable. (We already have a house cat. Henry delighted in prancing by her, casting superior glances in her direction as he triumphantly whisked through the front door.) She signified her delight and contentment with what she considered her splendid good fortune.

And so The Cat on the Porch, as she was referred to, became a semi-member of the family. But of course you've anticipated the outcome. It soon became obvious that there would be several cats on the porch. One fine Wednesday afternoon, three tiny black replicas put in their appearance. (I had prepared a large box

with old towels. Porch Cat had taken to it at once, and the kittens made their entrance into the world in this box.)

Now Porch Cat is Samantha. She lives in the garage. The cars stand outside, because the automatic door opener terrorizes both Samantha and the kittens. Samantha is fed sumptuously. The kittens are examined many times a day. Samantha is very generous in allowing us to handle them, her natural optimism and shrewdness having assured her that we are, indeed, friends who can be trusted to pick up the wee creatures carefully and return them faithfully.

I've learned a great deal from Samantha, however, and the price of the cat food and the small amount of time I've spent is cheap enough repayment. Most of all, I've thought about our heavenly Father's care for all the little creatures in His universe. At the risk of being thought superstitious, I wonder why Samantha chose our porch. I happen to know that the neighbors on either side of us would have driven her off with rocks and explosives. Perhaps they did. But my own feeling that all life is precious would never permit me to take such a course. And so I became God's instrument to help a creature in need.

The futility of worry is another topic that I've been meditating on in relation to Samantha. I'm sure that if I were in as precarious a situation as she's been in, I'd have spent my entire time wringing my paws and mewling. Even if I'd just had a lovely meal of Nine Lives, I would have worried. Where is the next one coming from? Samantha, though, accepts my ministrations gratefully. She trusts me implicitly—and this trust so touches my heart that I accept the responsibility it implies.

When I can trust my heavenly Father in the same way, what a glorious life will open before me.

Stealing Eternal Life

By DONNA EVANS

SHE picked her way carefully down the dusty road, holding her shawl tightly to her against the coolness of the early dawn. She wrinkled her nose in distaste as she threaded a path through the silent, heavy machinery that would soon be polluting the stillness of morning with its grinding and scraping. "What one must suffer to become modernized," she muttered to herself, shaking her head until her gray hair stood out at disarrayed angles.

Even the clinic showed signs of construction; a new building going up to the left, surrounded by dusty rows waiting for water to make the lawn grow. Only the sign looked well-worn, proclaiming in bold lettering, "Clínica Ciudad Granja." She smiled to herself as she stepped up

onto the walk, being careful not to bend her knee too quickly, or straighten it too soon. Ciudad Granja it may have been, but Guadalajara was spreading out now, taking all these suburbs and making them a part of itself, a huge metropolis, queen of the West, beautiful, widespread, clean, throbbing with life and progress.

She was too early, and she knew it. The waiting room was empty except for a girl with a broom, busily working with imaginary piles of dust. Two rows of soft-seated chairs, and a corner table covered with bright papers and, strangely enough, a book with a chain. She sat down and fingered the chain absently, listening to the sounds of morning, the crowing of roosters, the voices of street vendors on the corner setting up their wares.

Suddenly she straightened up a little, and a wide-awake look came into her dark eyes,

lighting up her brown face, smoothing out the wrinkles that so often settled into the corners around her eyes. "Que raro!" How strange! Music was coming from the very cracks of the walls. No, it was coming from around the corner, music such as she hadn't ever heard before. It was joyous music, from the heart. The words were religious, but unlike anything that she'd ever heard at mass in her own church. She beckoned to the girl with the broom, palm down, fingers moving swiftly.

The girl came with a ready smile. "It's the *matutina*," she explained. "Every morning all the workers of the clinic sing. It's their worship to God."

"The doctors too?"

"The doctors too."

Doña Josefa settled back into her chair thoughtfully and went back to finger-ing the chain on that colorful book, and listened to the music as it echoed through the building and out into the street, where it was lost in the noise of awakening machinery. Slowly her fingers traveled down the chain to the

book. She began to flip through the pages, absently at first, then with increasing attention. When her name was called she went to her appointment somewhat regretfully.

Melquiades Sosa, business manager of the Clínica Ciudad Granja, began to notice that each morning a shawl-clad figure was slipping into worship. No one knew who she was; no one knew where she disappeared to after worship was over. A few people had seen her in the corner by the table looking at the book on a chain.

Mr. Sosa ran his fingers through his wavy dark hair, replaced his usual light-hearted smile with a more thoughtful one, and courteously approached the stranger.

"Good morning, señora. You are enjoying the *matutina*?"

"Sí, mucho." She looked up at the friendly young man who spoke with a trace of a lisp and smiled so readily. She felt at ease with him almost immediately.

"Tomorrow morning is Sabbath, and there will be no one here except the nurse on duty, but if you wish, I can take you where there is singing and Bible study. Would you like that?"

She nodded, and in a moment the arrangements had been made. No one saw her pause in the corner, look furtively around, and slip something under her shawl. No one saw her at home that evening, pouring over the brightly-colored pages.

She was surprised, when Mr. Sosa came by, to find his car already packed with people. "My wife, Victoria," he explained, introducing the slender young woman with the little boy on her lap. "And my sons," pointing to four rambunctious youngsters with carefully combed, wet-down hair, shining faces, and obviously tethered energy. "The rest are friends who are also invited to our Sabbath school," he finished, as he put the car in gear.

The day was filled with wonder. There was music from start to finish, although no one played the piano at the front of the room. Victoria

Donna Evans teaches at Greater Nashville Junior Academy, Nashville, Tennessee.



ARKANSAS-LOUISIANA PASTORS ARE ORDAINED

The hands of ordination were laid upon five ministers during the Arkansas-Louisiana camp meeting in Gentry, Arkansas, on Sabbath, June 14.

These ministers, pictured with their wives, left to right, were Tom Good, pastor of the El Dorado, Camden, and Hamburg churches; M. B. Reedy, pastor of the Texarkana church; Eugene Tyan, leader of a

dark county evangelistic team in Lafayette, Louisiana; Larry Schneider, newly appointed Bible teacher at the Chisholm Trail Academy in Keene, Texas; and T. L. Hunter, pastor of the Lake Charles, De Ridder area.

B. E. Leach, Southwestern Union Conference president, preached the sermon of ordination. W. H. ELDER, JR., President Arkansas-Louisiana Conference

and the children disappeared for a while, but the sound of young voices often drifted into the long room. It seemed that everyone knew more than she did about the Bible, and she was afraid to say anything. A resolve formed in her mind that revolved around that book on the chain. Then Victoria came in, and the warmth of her personality made the strangeness of the place fade away.

Weeks slipped by into months. Morning worship became Doña Josefa's mass,



PENNSYLVANIA SDA PASSES CENTURY MARK

Anna Bush, of Pittsburgh, Pennsylvania, a member of the Shadyside church, celebrated her one hundredth birthday on August 31.

Among those who sent her congratulations and good wishes were U.S. President and Mrs. Gerald Ford, Robert H. Pierson, General Conference president, and Francis W. Wernick, recently elected General Conference vice-president, and her former pastor.

Mrs. Bush has been a member of the Adventist Church most of her life. She has been an active Dorcas worker, has cared for elderly Adventists, has been a literature evangelist, and still participates in the World Service Appeal. No current picture of Mrs. Bush is available; she is pictured above with Brenda Wernick on her eighty-seventh birthday.

ROSE KRIEDLER
Pittsburgh, Pennsylvania

as she liked to put it, and soon Melquiades had arranged for Bible studies to be given in her home. Often she returned to the book in the corner, busily working with its pages. Often she ate Sabbath dinner at the Sosa home, and the children came to accept her as one of the family. One Sabbath morning, somewhat penitently, she came to her friends.

"I want to be baptized," she said resolutely, "but first I must confess to you." Melquiades and Victoria exchanged a puzzled look. "You know that book on the chain, *The Bible Story*? Well, those first weeks I wanted so much to read it, but I couldn't stay at the clinic, so I tore out the chapters and took them home. I'm sorry I stole them, but from them I learned to desire God's way."

Victoria put an arm around her and laughed tenderly. "You must tell that to Dr. Corona," she said, "but I'm sure it's all right."

Today, a few weeks after her baptism, Doña Josefa tells her story, sometimes adding, "I am a star in this clinic's crown," and those who are close to her smile, remembering the missing chapters in the book on the chain.

PHILIPPINES

Church Is Established in Unentered Area

A new church in the municipality of E. B. Magalona (hometown of the late Senator Enrique B. Magalona) in Negros Mission of the Philippines is one of the projects in the Far Eastern Division's Target '80 program, in which each church in the division is to establish another church by 1980. Since there was no church in this municipality, it was decided that this would be one of the mission's targets. To lay the groundwork, the mission committee called a veteran literature evangelist, Vicente Tupas, to lead out in missionary activities.

H. V. Gayares and J. S. Rosendo, mission stewardship and publishing director, respectively, teamed up as

evangelists for a one-month evangelistic crusade with the district leader, Domingo Lamboso, a Bible instructor, Yolanda Tumpag, and Mr. Tupas, for a "This Way to Life" evangelistic crusade.

While preparation for the crusade was going on, the Negros Mission Task Force under David Jucaban, mission president, helped put up the tabernacle in one day.

Since the crusade was the first of its kind to be held by Adventists in that municipality, people were somewhat reluctant to enter the meeting place. Many crowded outside on the road in front of the center.

Twenty-two persons were baptized at the end of the meetings, on June 28.

A schoolteacher was convinced of the message during

the crusade and almost decided to be baptized, but opposition from her family made her change her mind. But while attending the baptism she could not resist the pleadings and workings of the Holy Spirit, and right there she walked tremblingly to the water, where she was baptized by the writer.

The new company of believers in E. B. Magalona faithfully attend the Sabbath services of the church as well as other meetings. They worship in the crusade tabernacle. Although it is unfinished, the monument stands to remind the people in that town of the true Sabbath and of the power of the gospel to change lives.

H. V. GAYARES
Stewardship and
Communication Director
Negros Mission



STATE OFFICIAL IS PORTER PATIENT

Colorado Lieutenant Governor George L. Brown was a patient at Porter Memorial Hospital in Denver for four days in mid-September. Released with the good news that chest pains he had suffered were not caused by heart disease, as had been feared, the lieutenant governor had words of appreciation for the care he had received at the Adventist hospital.

"I want to take this opportunity to praise the hospital and all the staff. They have been just wonderful, just beautiful people," he told approximately 40 newsmen waiting outside the hospital. "Thank you, and God bless you all."

Porter Memorial Hospital, operated by the Central Union Conference since 1930, has become a major cardiac center serving Colorado and neighboring States.

HUBERT V. REED
Executive Secretary
Health and Hospital Services
Central Union Conference

CALIFORNIA-NIGERIA

LLU and Nigerian University Plan to Affiliate

Loma Linda University School of Medicine and Ife University in western Nigeria are currently negotiating an affiliation between the two universities, reports G. Gordon Hadley, associate dean of the School of Medicine, who recently returned from a visit to Ife University and nearby Adventist Hospital in Ile-Ife.

As it appears, the Nigerian Government will take over as manager and proprietor of Adventist Hospital in Ile-Ife, according to Dr. Hadley, through a zonal board. *De jure* and *de facto* ownership of Adventist Hospital will lie within that board.

"However, the Nigerian Government desires to have Seventh-day Adventist partnership in the hospital," Dr. Hadley says. "The government will supply the money to operate the hospital, and the Adventist Church will supply the staff.

"While the zonal board will have the final authority regarding the running of the hospital and its regulations, our church can have considerable influence through the staff it is willing to provide," Dr. Hadley says, "especially through the presence of Loma Linda University."

Even though the ownership of the hospital will lie with the Nigerian Government, it has been very supportive of Seventh-day Adventist standards and has agreed to transfer employees not abiding by these standards to other institutions. Also included in the agreement is a provision stating that Seventh-day Adventist personnel will not be transferred to other health institutions without their consent.

Current plans call for complete cooperation with the Nigerian Government, and the Adventist Hospital will accept government financing and control through the zonal board with the hospital providing the staff.

Through the affiliation with Ife University and Adventist Hospital, Loma Linda Uni-

versity will help to provide a qualified staff to operate the Adventist Hospital and teach at Ife University.

Other options, such as closing the hospital completely, have been discussed and discarded because of the impracticability of the solutions, Dr. Hadley says.

It is hoped that Loma Linda University will provide three or four staff members (with the Nigerian Government paying the salaries). Most needed in the initial phases of the affiliation are a radiologist, an internist, a pharmacologist, and an anesthesiologist.

Ife University, which is situated approximately two

miles from Adventist Hospital, will use the SDA hospital as one of its main teaching hospitals for its medical students.

The 158-bed Adventist Hospital at Ile-Ife was formally opened in the fall of 1944 on a 40-acre jungle site leased to the mission for a shilling a year by the Oni of Ife (religious leader of 5 million Yoruba tribesmen).

When the hospital was almost completed the British Army took it over and used it during much of World War II, returning it then to our control.

By 1948 about 60 acres had been added to the original property to allow for expan-

sion. In 1953, the plant comprised 30 buildings, including a stone church seating 600 persons.

RICHARD W. WEISMAYER
Director
University Relations

CALIFORNIA

Conferences Produce TV Program for Young People

The Southern and South-eastern California conferences have joined their forces and resources to produce a new Adventist television program called Come Alive.

The program is aimed at young people and features Roy Naden as host and speaker and the Heritage Singers. Walter Arties, director of Breath of Life telecast, sang solos on several of the first programs.

One of the early subjects covered is "A Taste of Nature." In the program the subject of vegetarianism was discussed, and Harry Miller, the "China doctor," was interviewed. William Loveless, pastor of the Loma Linda University church, was interviewed when the program "Marriage Can Be Fun" was video-taped.

At present the telecast is aired four times each week in southern California, once in the San Diego area and three times from the Los Angeles channels.

The literature offered on the telecast has been produced by Faith for Today. After the initial response, which will be cared for by the local conference, Faith for Today will care for the long-term follow-up.

The telecast is being produced in such a way that it could meet the needs for such a youth telecast in other parts of North America.

Early in 1976 major evangelistic crusades will be held in the two conferences by Pastor Naden and the Heritage Singers. This will be followed by smaller campaigns throughout the conferences.

S. A. YAKUSH
Departmental Director
Southeastern California
Conference

Chaplains Have a Dual Challenge

Some chaplains tend to feel that they are not as successful as their evangelist associates because they cannot report a long roster of baptisms. They are encouraged, however, when they are reminded that the spiritual welfare of hospital workers is no small part of their delegated responsibility.

Thousands of hospital workers, as well as patients, do appreciate the daily inspiration they receive from the chaplain who loves people. Words, like the ones quoted below, addressed to a chaplain and written by two fellow workers, husband and wife, are not often put on paper and seldom get into print. Only the promise of anonymity permits the following letter to be used. It is presented with the hope that it may be an inspiration to some chaplain and may interest others to consider chaplaincy as a lifework.

"DEAR CHAPLAIN:

"We never cease to wonder how you can be so personal, so warm, and so kind to absolutely every human being who crosses your path each day of the year. The love you give away daily flows (obviously deep from your heart) with every smile you smile, to everyone you meet, and with every word of encouragement you speak.

"Certainly, it is no easy task to be the 'stronghold' we all call upon in time of pain and suffering or sorrow. But without your strength and calm, we would fall apart.

"Thanks for being you. It is your personal and sincere involvement that uplifts us all each day. If ever there were an example of true 'Christianity,' it is you."

E. E. BIETZ

Administrative Adviser
Malamulo Hospital, Malawi, Africa

Pastors Are Ordained at Camp Meeting



KENTUCKY-TENNESSEE

Sabbath, May 31, Jerry W. Willis was ordained at the Kentucky-Tennessee camp meeting. Pastor Willis has served in Memphis as an associate pastor and presently is pastor of the Henderson-Owensboro-Madisonville, Kentucky, district. Kimber D. Johnson, president of Kentucky-Tennessee Con-

ference, congratulates Elder Willis and welcomes him as an ordained minister. Those taking part in the service were C. D. Henri, vice-president of the General Conference, Harold Metcalfe, ministerial secretary of the Southern Union, and J. H. Whitehead, Southern Union treasurer.



SOUTH DAKOTA

Conference Evangelist Les Fowler, pictured with his wife and daughter, was ordained to the gospel ministry at the South Dakota camp meeting on Sabbath, June 7. Participants in the ceremony included W. O. Coe, formerly Northern Union president; G. W. Liscombe, South Dakota Conference president; John Fowler, Colorado Conference evangelist; and J. R. Hoffman, Faith for Today evangelist.

J. G. NIKKELS
*Communication Director
South Dakota Conference*



OREGON

Five young men were ordained to the gospel ministry on June 27 during the Gladstone camp meeting in Oregon.

The program, at which H. M. S. Richards, Sr., delivered the ordination charge, was attended by more than 8,000 persons.

Pictured with their wives are Richard Donaldson, Newport church; Mike Jones, Port-

land Stone Tower church; Francisco Ottati, Woodburn church; M. James Robertson, associate director of youth activities in Oregon; and Stephen Chinn, Canyonville-Myrtle Creek churches.

MITCH ROBISON
*Communication Intern
North Pacific Union*

Growing up Adventist does not guarantee a personal religion

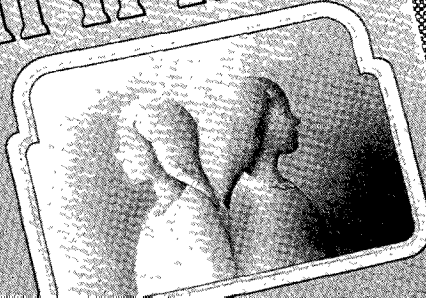
Revealing youthful frustrations and feelings, Miriam Wood writes of her own quest for a Christian approach to life in **RELUCTANT SAINT, RELUCTANT SINNER**.

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RELUCTANT
SAINT
RELUCTANT
SINNER



North American

Atlantic Union

● Efrain Murillo, pastor of the Prospect Spanish church in the Bronx, New York, reports a total of 97 baptisms through August, 1975. He has 700 names of interested people, many of whom will be ready for baptism in coming months. As a result of his meetings, a new company is being organized in the Plimpton area of New York City and will hold services in the auditorium of the Bronx-Manhattan church school. Two other companies of Spanish-speaking believers have also started this year, one in East New York, and the other in the Dykeman section of Manhattan.

● Two new elementary schools began operation this fall in New York, in Pulaski and Wellsville.

● The Middletown, New York, church hosted a Family Life Seminar on September 12 and 13. Members of six surrounding churches attended.

● Pastor and Mrs. Frieder Schmid, assigned the task of spearheading the work in Riverhead, New York, saw the fruits of their labors when on Sabbath, September 6, church services were held for the first time in that city. Approximately 45 persons gathered to begin the Sabbath services.

Canadian Union

● Footings have been poured, and the main lodge is ready for framing at the new British Columbia Conference campsite.

● Four It Is Written Revelation Seminars conducted by George Vandeman were held in September in Toronto, Hamilton, and Ottawa, Ontario, and Montreal, Quebec.

● The Alberta Conference ACT team, under the direction of Irma Hands and Don Weller, conducted a booth in one of Calgary's main shopping malls, with hundreds enrolling for the Five-Day Plan to Stop Smoking, cooking classes, and the Way Out pro-

gram. This ACT team also held a car rally, youth breakfasts, corn roasts, sunshine bands, and showed films for young people of the city.

● A new 12 1/2-inch reflector telescope has been procured by the physics department of Canadian Union College in Lacombe, Alberta, for viewing and studying the sky.

Central Union

● Once a week the Park Avenue church in St. Louis, Missouri, has been giving free blood pressure checks and diabetes tests as a Community Services feature.

● A. Leroy Moore is the new director of La Vida Mission, Farmington, New Mexico, a mission in the Colorado Con-

ference that works with the Navajo Indians.

● Lloyd Erickson, from the Manitoba-Saskatchewan Conference, is the youth and temperance director of the Nebraska Conference. George White, former pastor of the Northside church in Lincoln, Nebraska, is the new conference Sabbath school and lay activities director.

● Recently five converts were baptized into the Bellevue, Nebraska, church.

● Ronald Malloch is pastor of the Torrington-Wheatland-Lusk, Wyoming, district.

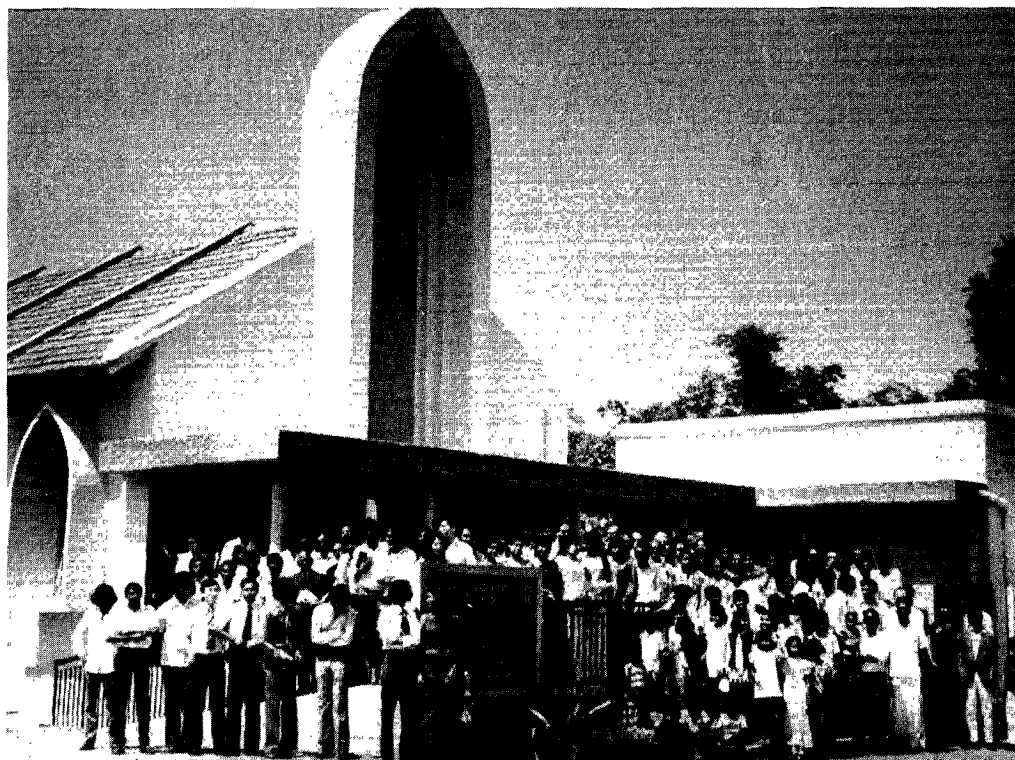
● Rufus Lloyd has arrived in Hutchinson, Kansas, to pastor the Hutchinson and Newton churches and the McPherson company.

Columbia Union

● Shenandoah Valley Academy, New Market, Virginia, has an opening enrollment of 340, the highest in the past ten years. Takoma Academy, Takoma Park, Maryland, has its highest enrollment ever—580.

● Approximately 30 Bible studies are being given in the Manassas, Virginia, community by members of the church to their friends and relatives.

● A new 51-by-138-foot facility added to the Manassas church was opened this fall. The facility contains a gymnasium, several classrooms, and additional space into which the growing church can expand.



VELLORE, INDIA, CHURCH IS DEDICATED

D. R. Watts, South India Union president, was the speaker at the dedication services of the Vellore church on March 29.

The church was designed by R. S. Senseman, brother of L. A. Senseman, a psychiatrist who served at the Christian Medical College, Vellore. Later the design was modified by Surender Babu, engineer for the South India Union.

Situated on the same site as the church are a large youth recreation center, a pastor's study, and Sabbath school rooms. The sanctuary seats nearly 140 persons.

The pastor of this 120-member church is C. P. Honahs. His assistant pastor is M. M. George.

JAYAKARAN S. JOB
Public Relations Secretary
Vellore Church

North Pacific Union

● A two-phased seminar program involving more than 100 ministers and nearly 100 lay persons was concluded recently on the Walla Walla College campus. For the ministers it was a week of discussion on good ways to organize their churches and themselves; for the laity it was a week of lectures and learning on the subject of nutrition.

● Adlai A. Esteb opened a four-week series of meetings in Sandy, Oregon, on September 26. Dr. Esteb, retired from the General Conference Lay Activities Department, is a northwesterner, having been born in LaGrande, Oregon.

● H. M. S. Richards, Sr., and musicians from the Voice of Prophecy opened a four-week evangelistic series in the College Place, Washington, church on September 27. After introductory services by Elder Richards, the series speaking responsibilities were assumed by W. R. Bornstein, pastor.

● State Senator Al Henry was recipient of the 1975 Liberty Award from the Washington Conference. The award was presented mainly because of the effort Senator Henry has made to keep Adventists working for the State from being called on for Sabbath service.

● Featured speaker at the Walla Walla College faculty colloquium, September 22-24, was Herbert E. Douglass, associate editor of the REVIEW AND HERALD. Dr. R. L. Reynolds, president, announced that 1975-1976 enrollment would substantially exceed previous record years.

Northern Union

● Jack Guy, who has given 25 years of medical service to the Willmar-New London area of Minnesota, was recently honored by these two communities on a special Dr. Jack Guy Day. Doctor Guy was also chosen as a Good Neighbor by WCCO radio for his lengthy service as a Christian doctor.

● More than 140 people were in attendance as the 35 Lang-

don, North Dakota, church members conducted special services in their new church home. Members in Langdon have not had a church of their own since 1887.

Pacific Union

● Child evangelism continues to grow in Hawaii where 19 of the 20 churches held summer Vacation Bible Schools.

● Ruben Kingsfield, former teacher in the Northern California Conference, is the new principal of Las Vegas Junior Academy in Nevada.

● Elvis Sullivan and Henry and Linda Bates are new staff members at Thunderbird Academy in Arizona, as director of food service, school bus driver for community students, and girls' dean, respectively.

● Karen Rose, a June graduate of Pacific Union College, is the new Bible instructor for the Carmichael, California, church.

● M. E. Heinrich has replaced retiring Francis W. Avery as a field representative for the trust services of the Central California Conference. He was formerly a pastor in Soquel.

● For the first time in South-eastern California's history, all ministers and teachers with their families came together for a workers' meeting during August. The consortium of approximately 1,000 persons was held on the La Sierra campus of Loma Linda University.

● Church officers from Arizona's 42 churches were called to a professional instruction program at the conference-owned youth camp during the first weekend of October.

● A new company of Korean believers has been formed in Anaheim, California. Suk Woo Chung will serve as part-time pastor.

● Paul Wortham of Gridley, California, literally ran all over northern California this summer. During his 2,000 miles of jogging, he collected pledges for the California March of

Dimes for research to find causes of birth defects. Paul is a physical education major at Pacific Union College.

● Pacific Union College has received a grant of \$20,000 from the U.S. Department of Health, Education, and Welfare. To be divided among the college's chemistry, physics, biology, and behavioral science departments, the fund will purchase an atomic absorption spectrometer, replace 15 obsolete items in the physics laboratory, provide a micro processor for computer science students, purchase a bio feedback system, and a 16-foot, 50-horsepower Boston whaler boat to be used in the study of flora and fauna along the northern California coast.

● More than 200 friends filled the little chapel at Monument Valley Adventist mission and hospital in Utah on the weekend of September 13, acknowledging God's leading through the 25 years of the mission's existence.

Southwestern Union

● A lay team from the Beaumont church completed a Five-Day Plan to Stop Smoking recently in Orange, Texas. Twenty-nine graduated from the plan.

● On July 28, Breckenridge, Texas, church members held a groundbreaking ceremony for their new church building. Cyril Miller, Texas Conference president, addressed the group in attendance. When the new church is completed it will seat 150 persons and will have adequate classrooms for members of all ages. It is situated across from Town Hall Estates Nursing Home, an Adventist institution.

● Tulsa, Oklahoma, youth have just completed a series of evangelistic meetings with Larry Zuchowski as speaker. The four weekends of meetings closed with 185 people in attendance, a baptism, and many follow-up studies to be given.

● A four-day ministerial retreat held at Lone Star Ranch, Texas, was attended by Texas Conference workers and their

families recently. The retreat featured seminars conducted by the Academy of Adventist Ministers. A Shepherdess group, consisting of wives of the conference workers, conference office secretaries, and Bible instructors, was formed.

● Beaman Senecal, Jr., has accepted the directorship of the educational, Missionary Volunteer, and temperance departments of the Oklahoma Conference. He will be filling the vacancy left by Wayne Easley, now teaching Bible at Ozark Academy, Gentry, Arkansas.

Loma Linda University

● Two Loma Linda University faculty members, Anees Haddad and Fred H. Osbourn, returned from Beirut, Lebanon, after spending the summer teaching.

● Eight School of Medicine students received diplomas in ceremonies Sunday, September 28.

● Loma Linda University Medical Center is participating in a health fair exhibit in one of the large shopping centers in San Bernardino, California. One exhibit is on arthritis, developed by the rheumatology section of the department of internal medicine.

● Betty H. Zendner, chairman of the department of dental assisting, was named the Dental Assistant of Distinction in the June, 1975, issue of *The Dental Assistant*, journal of the American Dental Assistants Association.

● Herbert A. Walls, former assistant dean for admissions in the School of Nursing, has been named associate dean of admissions for the Loma Linda campus of the university. In his new position, Mr. Walls will coordinate the admissions activities of the Schools of Allied Health Professions, Health, and Nursing.

● A course in transcultural nursing is being offered by the School of Nursing this fall. The course is designed for nurses interested in studying the effect of culture on beliefs about health and on health behavior both in the United States and abroad.

Bulletin Board

Review



Advent Review & Sabbath Herald
125th Year of Continuous Publication

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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

Admit. offcrs.	Nurses, med.-surg.
Cashier	Nurse, OB
Computr. progrms.	Nurses, OR
Dietary, gen.	Nurse, psych.
Diet., admin.	Nurses, sup. (MS)
Housekprsr.	Nursing-serv. dir.
Key-punch oper.	Occup. thers.
Lab. tech.	(reg.)
Med.-rec. lib.	Orderlies
Med. technols.	Pharmacists
(ASCP)	Phys. thers.
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Nurse, EKG	Resp. thers.
Nurses, ICU	Secretary
Nurses, LPN	Secretaries, med.

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue 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.)

James Finn, director of lay activities and communication, Central California Conference, formerly lay activities and Sabbath school director, New Jersey Conference.

Earl W. Heslop, district leader, Goodland, Kansas, formerly pastor, Indiana.

Charles Mills, general manager, Pacific Union College's FM educational radio station KANG, Angwin, California, a recent graduate of Southern Missionary College.

W. E. Peeke, lay activities director, Central Union Conference, from same position, Atlantic Union Conference.

FROM HOME BASE TO FRONT LINE

George Carambot (AU '60), returning to serve as president, Colombia-Venezuela Union, Medellin, Colombia, and **Yvonne Beatrice (Becker) Carambot**, and six children, left Miami, Florida, August 5, 1975.

Phyllis E. Collins (WWC '66), returning to serve as nurse, Maluti Adventist Hospital, Ficksburg, South Africa, left Chicago, Illinois, July 9, 1975.

William Robert Dyke (Madison Col. '62), returning to serve as laboratory and X-ray technician, Empress Zauditu Memorial Ad-

ventist Hospital, Addis Ababa, Ethiopia, and **Norma Amelia (Smith) Dyke**, and three children, left Washington, D.C., August 17, 1975.

Jerrell N. Fink (WWC '69), returning to serve as teacher, Rusangu Secondary School, Zambia, left New York City, July 9, 1975. **Regina Esther (Little) Fink**, and two children, left New York City, July 22, 1975.

Arthur D. Garner (LLU '61), returning to serve as dentist, Guam Adventist Clinic, Tamuning, and **Marilyn Betty (Dasher) Garner**, and three children, left San Francisco, California, August 13, 1975.

Edward E. Klein (Stout St. Univ. '72), to serve as vocational-industrial-arts consultant, Philippine Union College, Manila, and **Beverly Jean (Bretsch) Klein** (WWC '61), and two children, of Spangle, Washington, left Los Angeles, California, August 12, 1975.

Ralph R. Kneller (WWC '68), to serve as mathematics/science teacher, Far Eastern Academy, Singapore, and **Marie M. (Huk) Kneller** (WWC '68), and two children, of Oshawa, Ontario, left Seattle, Washington, August 11, 1975.

August John Monge (AU '69), to serve as health educator/chaplain, Seventh-day Adventist Mission, Guam-Micronesia; **Veronica (Quinata) Monge**, and daughter, of Hinsdale, Illinois, left Chicago, Illinois, July 14, 1975.

Kenneth S. Oster, returning as evangelist for the Islamic evangelistic team, Beirut, Lebanon, and **Dorothy G. (Nelson) Oster**, left New York City, July 9, 1975.

Michael L. Ryan (LLU '75), to serve as dean of men, Far Eastern Academy, Singapore, and **Laura Jean (Haas) Ryan** (U. of Missouri '74), of Centralia, Missouri, left Los Angeles, California, August 14, 1975.

Robert Lee Warren (AU '69), to serve as principal, Guam Mission Academy, Agana, Guam, and **Helen Lucille (Hunter) Warren**, and two sons, of Western Springs, Illinois, left Seattle, Washington, August 10, 1975.

Fred E. Wilson (SMC '54), returning to serve as administrator, South-East Africa Union, Blantyre, Malawi, left Chicago, Illinois, July 6, 1975. **Barbara Jean (Kelley) Wilson**, and two daughters, left September 3, 1975.

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

Verlin Dale DeLong (SS), to serve as cabinetmaker, Valle de Angeles Hospital, Tegucigalpa, Honduras, and **Gladys DeLong**, of Arden, North Carolina, crossed the border at Brownsville, Texas, October 13, 1974.

Rebecca Ann Eller (WWC '73) (SS), to serve as relief nurse, Bella Vista Hospital, Mayaguez, Puerto Rico, of Portland, Oregon, left Los Angeles, California, July 31, 1975.

Linda (Leer) Fellows (U. of So. Calif. '61) (SS), to serve as dental hygienist, Seventh-day Adventist Health Center, Blantyre, Malawi, and daughter, of Bakersfield, California, left Los Angeles, California, August 10, 1975.

Edna Pauline Long (SOS), to serve as food-service director, Solusi College, Bulawayo, Rhodesia, of Independence, Missouri, left Boston, Massachusetts, June 28, 1975.

Nellie G. Odell (Columbia Univ. '49) (SOS), to serve as elementary-school teacher, Bhuket Adventist Hospital, Thailand, of Modesto, California, left Los Angeles, California, August 10, 1975.

Derwood D. Palmer (SS), to serve as builder, Kivu, Zaire, and **Vera S. (Owen) Palmer**, of Fortuna, California, left New York City, August 10, 1975.

Betty Jo Vercio (AVSC), to serve as a nurse, Pakistan Adventist Seminary and College, Chuharkana Mandi, of Denver, Colorado, left Los Angeles, California, July 29, 1975, accompanied by her husband, **William Paul Vercio**, listed below under Student Missionaries.

Ernest S. S. Zane (LLU '56) (SS), to serve as ophthalmologist/physician, Taiwan Adventist Hospital, Taipei, of Colton, California, left Los Angeles, California, September 9, 1975.

STUDENT MISSIONARIES

Russell J. A. Cooper (SMC), of Collegedale, Tennessee, to serve as teacher, Arusha-Moshi, Tanzania, left New York City, July 24, 1975.

Patricia Joann Dodge (WWC), of Salem, Oregon, to serve as teacher, Okinawa Mission, Japan, left Seattle, Washington, August 17, 1975.

Rhonda Lynn Griffin (SMC), of Takoma Park, Maryland, to serve as teacher, English Language School, Seoul, Korea, left Washington, D.C., August 12, 1975.

Kirk D. King (SMC), of Collegedale, Tennessee, to serve as teacher, Tanzania Union, Tanzania, left New York City, July 24, 1975.

A. John Martinez (WWC), of Walla Walla, Washington, to serve as teacher, West Puerto Rico Conference, Mayaguez, left Chicago, Illinois, August 5, 1975.

Milton W. and Beverly (Oakwood) Sterling (Oakwood Col.), of Huntsville, Alabama, to serve as teachers, English Language School, Seoul, Korea, left Los Angeles, California, August 12, 1975.

William Paul Vercio (UC), of Denver, Colorado, to serve as Bible teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, left Los Angeles, California, July 29, 1975, accompanied by his wife, Betty Jo Vercio, listed under Adventist Volunteer Service Corps above.

Deaths

CAMPBELL, James Rossier—b. Oct. 8, 1887, Sabetha, Kans.; d. May 30, 1975, Cottonwood, Ariz. He married Myrtle Henry, and they were called to Africa in 1908. He served at Solusi Mission, Rhodesia, and later at Rusangu Mission, Zambia. Then he directed the work in Basutoland and neighboring provinces. From 1919 to 1936 he directed the African fields of South Africa, and in 1936 became president of Zambesi Union Mission. For seven years he was president of Congo Mission. Survivors include his wife; daughters, Vivienne Tarr, Marguerite Berglund, and Lois Lindbeck; six grandchildren; and 12 great-grandchildren.

ECKENROTH, Melvin K.—b. June 13, 1914, Mohnton, Pa.; d. July 12, 1975, Riverdale, Md. He attended Shenandoah Valley Academy, Columbia Union College, and graduated at Emmanuel Missionary College in 1937. He received his M.A. in Religion and his B.D. at Andrews University, and his Doctor of Sacred Ministry from Howard University. In 1938 he married Margaret Hope Lawry. His ministry began in Indiana. For four years they labored in Florida, and in 1945 they moved to Minnesota. In 1947 he became associate secretary of the General Conference Ministerial Association. In 1951 he connected with the Theological Seminary as chairman of the Department of Field Ministries. From 1958 to 1963 he was president of the New Jersey Conference. Then he became director of religious activities for Columbia Union College. Soon he was made chairman of the Department of Re-

Tune in to

VIEWPOINT,

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

WAUS (Andrews University)
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KLUU (Loma Linda University)
89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College)
89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College)
90.7 Mhz FM Saturday, 3:30 P.M.

KUCV (Union College)
91.3 Mhz FM Saturday, 1:15 P.M.

KGTS (Walla Walla College)
91.3 Mhz FM Saturday, 6:00 P.M.

VOAR (St. John's, Newfoundland)
1230 Kc AM Friday, 6:30 P.M.

WGTS (Columbia Union College)
91.9 Mhz FM Saturday, 3:00 P.M.

KSUC (Southwestern Union College)
88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

ligion of Columbia Union College, which position he held until his death. Survivors include his wife; son, Melvin L.; two daughters, Margaret Rose Venable and Ruth Ann Parish; three grandchildren; and a brother, Donald A.

JOHNSON, James Daniel—b. Feb. 9, 1883, Minden, Nebr.; d. May 6, 1975, Lincoln, Nebr. In 1908 he graduated from Union College and entered the ministry. In 1916 he married Agnes Thoger, a Bible instructor. He served in New Jersey, Wisconsin, Illinois, and Nebraska. Survivors include his wife; sons, Robert and J. D., Jr.; and a daughter, Mary Ann Woods; ten grandchildren; one great-grandchild; and three brothers, H. Martin, Max, and Dr. Roy.

LOVELAND, Fleeta Woodruff—b. Nov. 23, 1888, Whitney, Tex.; d. July 3, 1975, Hialeah, Fla. She and her husband, Roy, labored in China for a number of years. Survivors include three daughters, Elizabeth Lewis, Dorothy Brewer, and Mary Tanner; 14 grandchildren; and 26 great-grandchildren.

LUCE, Lois Harris—b. Aug. 5, 1909, Erie, Pa.; d. June 22, 1975, Collegedale, Tenn. In 1932 she graduated from nurse's training at Washington Sanitarium and Hospital, and in 1934 she married Ransom H. F. Luce. She served for 35 years as a nursing in-

structor at Washington Sanitarium, Andrews Memorial Hospital in Jamaica, and at Southern Missionary College. Survivors include her husband; a daughter, Carolyn Luce, a teacher at Columbia Union College; an adopted son, Richard Berent; two sisters, Katherine Barker and Edna Hough; and three brothers, James, Charles, and John Henry.

MOON, Frank—b. Sept. 10, 1912, Los Angeles, Calif.; d. July 16, 1975, Deer Park, Calif. He was a physical therapist and worked at St. Helena Hospital and Health Center for nearly 20 years. Survivors include his wife, Mary; a son Dr. William; a daughter, Bonnie Jackson; and five grandchildren.

NICKLE, George Clark—b. Oct. 4, 1894, Cambridge, Nebr.; d. June 20, 1975, Cleburne, Tex. He studied law at La Salle University and had his theological training at Pacific Union College. In 1920 he married Vivian V. Volkens. He was ordained in 1926 and went to superintend the Colombia, South America, Mission. Later he was director of Lake Mission, Mexico, of the Panama Conference for seven years, of the West Cuba Conference for five years, of the Colombia-Venezuela Union for eight years, and then as chaplain for medical students at Monterrey and Guadalajara, Mexico. Survivors include his wife, Vivian V.; daughter, June Newton; two grandsons; and two brothers, William and Clarence.

PATCHETT, Howard Garfield—b. Aug. 10, 1890, Toronto, Canada; d. June 20, 1975, Monterey Park, Calif. He received his B.A. degree from Union College and was preceptor at Beechwood Academy, Indiana, for two years. He and his wife spent nine years in mission work in South Africa. He received his M.A. degree from Clark University. Survivors include his wife, Lida A. Eaton Patchett; children, Dr. Orval Patchett, Violet Huston, and Winona Patchett; five grandchildren; and a sister, Violet Hankins.

PERRY, Carroll E.—b. Feb. 27, 1886, Champlain Valley, Vt.; d. June 6, 1975, National City, Calif. In 1910 he married Rose Pringle. He was an academy teacher and principal and began the commercial department at Emmanuel Missionary College. Survivors include his wife; daughter, Joanne; son, Robert, nine grandchildren; and three great-grandchildren.

PHILLIPS, Emma B.—b. Jan. 31, 1899, Sparta, Ill.; d. June 8, 1975, Dickson, Tenn. She was a Bible instructor for 20 years in Kentucky-Tennessee Conference. A sister, Mrs. Albert Hoppe, survives.

SCHULENBERGER, Nellie Ranson—b. March 2, 1896, Keene, Tex.; d. March 2, 1975. She graduated from Southwestern Union College in 1916 and served as a secretary in the Texas Conference for a number of years. In 1919 she married Hubbard Schulenberg. Survivors include a sister, Dora Parkins, and a niece, Del Watson.

SPEAR, Henry Leslie—b. Dec. 20, 1893, Battle Creek, Mich.; d. Aug. 21, 1975, Angwin, Calif. He attended Pacific Union College, and in 1915 began work at the Pacific Press Publishing Association. In 1919 he mar-

ried Erie Widen. Survivors include his wife; daughter, Muriel Fischer; son, Dr. Horace L.; nine grandchildren; and three sisters.

VAN BLARICOM, Helen Mae Smith—b. Sept. 28, 1909, Clear Lake, Wis.; d. July 16, 1975, Portland, Tenn., as a result of an automobile accident. For 44 years she served the denomination as a teacher, secretary, Bible instructor, and educational supervisor. She taught in Minnesota and Iowa. In 1953 she became MV and educational secretary for the Illinois Conference. In 1970 she was appointed elementary supervisor of the conference. In 1971 she married Phillip Raymond Van Blaricom, who survives. Other survivors are three sisters, Mattie LeBard, Alice Badger, and Margaret Dickinson.

WILSON, David Andru—b. March 13, 1899, Cass Co., Iowa; d. April 24, 1975, Lodi, Calif. He attended Hutchinson Theological Seminary, in Minnesota, and was an employee of the Pacific Press at Brookfield, Illinois, for some time. He married Marjory Oswald. Survivors include a son, Dorian; a daughter, Merelle Foll; two brothers; and two sisters.

WIRTH, William G.—b. April 18, 1884, New York City; d. July 4, 1975, Glendale, Calif. He attended Washington Missionary College and graduated from Union College. In 1911 he married Lillie Wolfram. He taught at Campion Academy in Colorado. Later he taught at South Lancaster Academy, and in 1916 he was called to Pacific Union College. He obtained his M.A. and Ph.D. degrees at the University of California. He was Bible teacher at the College of Medical Evangelists and pastor of the White Memorial church. After 20 years at CME, he pastored the Glendale Sanitarium church and other Southern California churches. Survivors include his daughter, Dr. Elisabeth Kelpien; two granddaughters; and three great-grandchildren.

Coming

November

8 Annual Week of Sacrifice Offering
15 to
Jan. 3 Ingathering Crusade

December

6 Ingathering Emphasis
13 Church Lay Activities Offering
16 Stewardship Day
20 Thirteenth Sabbath Offering (Australasian Division)

1976

January

3 Soul-winning commitment
3 Church Lay Activities Offering
10-17 Liberty Magazine campaign
17 Religious Liberty Offering
24 Medical Missionary Day

February

7 Bible evangelism
7 Church Lay Activities Offering
14 Faith for Today Offering
21 Christian home and family altar
21-27 Christian Home Week
28 Listen campaign

March

6 MV Day
6 Church Lay Activities Offering
6-13 MV Week of Prayer
20 Sabbath School Community Guest Day
27 Servicemen's Literature Offering

The Back Page

Council Votes Communication Internship

Students dedicating their lives to service in the church as communication specialists may now apply for a two-year internship upon graduation from college, according to an Annual Council action just passed.

The students must have completed a major or a minor in the area of communication and must be highly recommended by their major and minor professors.

Applicants will be carefully screened by the Communication Internship Committee of the General Conference. Only six applicants will be accepted in 1976, and up to an additional six each year thereafter.

The considerable investment this forward-looking program represents bespeaks a church leadership that is aware of the vital contribution skilled public-relations and communication people can make to the fulfillment of the gospel mission.

M. CAROL HETZELL

Vietnamese Tracts

Two tracts in Vietnamese have been prepared in the General Conference and are in use for missionary work among the refugees from that land. The two tracts are "Your Friends, the Adventists" and "The Gift of God." Approximately 150,000 refugees from Indochina have settled in North America since the end of May, most of them arriving through centers in California, Arkansas, Florida, and Pennsylvania. Less than 400 of these refugees were Seventh-day Adventists.

Some of the Vietnamese tracts will be used by Pastor Pham Truong Thanh and church members working at Camp Pendleton in the Southern California area. One hundred eager Vietnamese children attend the branch Sabbath school conducted by Pastor Thanh at Camp Pendleton. A Vietnamese branch Sabbath school and church group is

worshiping in Los Angeles each Sabbath morning.

The prayers and contributions of church members in North America and other parts of the world are bearing fruit for God's kingdom.

D. S. JOHNSON

Michigan Is VBS Pacesetter

The Michigan Conference continues to be a Vacation Bible School pacesetter for the North American Division.

One hundred and two Vacation Bible Schools were conducted in Michigan during 1975, with 7,736 children enrolled. This gives the conference an unusually high average attendance of 76 children per school. The number of non-Adventist children who attended came to 5,132, or 66 per cent.

Approximately 40 per cent of the Adventist churches in North America conduct Vacation Bible Schools, but in Michigan almost 70 per cent of the churches conducted one this past summer. Already 18 children have been baptized in Michigan.

BEN J. LIEBELT

Canada to Study Five-Day Plan

The Canadian Government is now considering studying the Five-Day Plan to Stop Smoking and the follow-up program to see how effective this program really is for people who are trying to give up smoking. This study will be paid for by the health department of the Government. Even though the funds are not available for a complete study at this time, it will begin in the Maritime Conference within the next two months. Then it will be continued throughout the Canadian Union.

This development is a result of the work of Kenneth Corkum, of the Maritime Conference, who interested the Canadian Council on Smoking and Health in the Five-Day Plan. Two Seventh-day Adventist ministers now serve on the council's board.

F. L. TAYLOR

Christian Record 1974 Report

The board of trustees of the Christian Record Braille Foundation, Lincoln, Nebraska, met September 18 to receive reports of various CRBF services. During 1974 a total of 25,949 services of Braille publications, records, cassettes, and reel tapes were distributed to the visually handicapped. Provision for Spanish-speaking visually handicapped persons has been added to the Christian Record's services.

BRUCE M. WICKWIRE

In Brief:

New position: Ronald Ihrig, Northern Union Conference publishing director, succeeding R. C. Thomas, new Afro-Mideast Division publishing director.

IAD personnel changes: Angel Perez, formerly treasurer of the Antillian Union, will now be secretary-treasurer of that union. Juan Prestol, secretary-treasurer of the North Dominican Mission, has been named auditor of the union; and Wilson Roberts, who was attending Andrews University, will be the director of the union youth and education departments.

☐ Aristides Gonzalez, president of the Panama Conference, has been named secretary of the Central American Union. Robert S. Folkenberg is president, and Juan de Armas is treasurer. ☐ In the West Indies Union, to fill the vacancy created by M. G. Nembhard's appointment to the Inter-American Division, S. N. McKinney, president of Bahamas Conference, has been appointed secretary.

Soul-winning reports: Members in the East Caribbean Conference, who set a goal of 2,275 new members to be won during the year, report that to date 1,903 have been won. Among the laborers are eight centurions, those who have won more than 100 converts in nine months. ☐ The Kentucky-Tennessee Conference reports more than 400 baptisms and the prospects of going over the 500-mark before the end of the year. Six more

evangelistic campaigns are scheduled to be held in the conference before the end of the year. Thirty-two of the 38 conference pastors have conducted meetings themselves or have been involved in meetings this year.

GC Session Movie

A 25-minute movie on the fifty-second General Conference session, in Vienna, Austria, is now available. It will revive happy memories for those who were present—and give an exciting taste of the conference to those who missed it. The flavor of this international city of the arts mingles with the excitement of Adventist family spirit and global outreach. Ask your conference communication director to arrange a showing in your church.

VICTOR H. COOPER

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