

In the Beginning God Created

Impressions gained
from the 1968
Geoscience Institute
field conference



IT WAS AN unusual caravan that set out from Cedar City, Utah, the morning of July 31 on a 2,000-mile journey through the geologically rich areas of Utah, Arizona, and Wyoming. Riding in the 17-car procession were Seventh-day Adventist scientists, teachers, administrators, theologians, editors, and professional men, with a scattering of wives and children. Our well-planned itinerary was under the capable direction of Dr. R. M. Ritland, director of the Geoscience Research Institute. With him were other members of the Institute staff and selected lecturers.

Our 16-day trek included such points of interest as Bryce Canyon National Park, the Grand Canyon, Monument Valley, Dinosaur National Monument, Drive Through the Ages, Wind River Canyon, Bighorn Canyon, Yellowstone Park, and the fossil forests of Specimen Ridge.

This was no sight-seeing trip and no vacation. Most days were 14 to 16 hours, filled with driving, investigating, listening to lectures, and conducting discussion groups. We had come to look firsthand at some of the geological phenomena our scientists must evaluate in studying the crust of the earth in the light of the Genesis account of Creation and the Flood.

How Great Thou Art!

This is not a report per se on our interesting tour. It is rather the recording of certain impressions I received as we witnessed the handiwork of God in this challenging country.

As I gazed in wonder across the vast

expanse of the Grand Canyon, or stood in awe before the massive formations in Bryce Canyon National Park, or paused at monumental sites of God's handiwork, I was impressed with the greatness of our God. This was, perhaps, the most profound impression received during our fortnight's adventure.

By ROBERT H. PIERSON

"O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?" (Deut. 3:24).

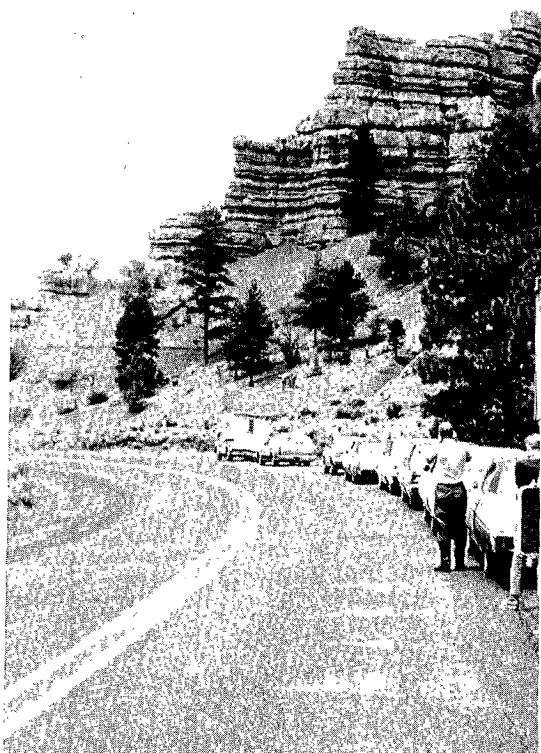
Frequently and reverently the words of the song writer stirred my soul:

"O Lord, my God, when I in awesome wonder,
Consider all the worlds thy hands have made,
I see the star, I hear the rolling thunder,
Thy power throughout the universe displayed,

"Then sings my soul, my Saviour God to Thee,
How great thou art, how great thou art!" *

The awesome sense of God's greatness, on the other hand, inspires man with a sense of his own insignificance. "What is man, that thou art mindful of him? and the son of man, that thou visitest him?" (Ps. 8:4). In the light of God's handiwork how small we mortals are! A geoscience trip should keep any of us humble.

In the presence of the mysteries of divine creation, I thank God I am a Seventh-day Adventist. As a people we are greatly blessed. We have qualified, dedicated Christian scientists—men who love the Lord and who be-



A part of the caravan that toured geologically rich Arizona, Utah, and Wyoming.

lieve in His soon coming. We have God's unfailing Word as well as the abiding gift of prophecy providentially placed in the church of the remnant. The Lord well knew some of the perplexities and challenges His people would face in these closing days of time, and He has provided well for us. In a world adrift upon the uncertain seas of evolutionary hypotheses, we have an anchor—the anchor of divine revelation to protect us from the jagged rocks of unbelief and spiritual shipwreck. Our geoscience trip has made me more thankful than ever that God has provided so abundantly for His people!

Search the Scriptures

These are indeed days when Seventh-day Adventists need to study as they have never studied before. This is no time for our Bibles to gather dust in a drawer—no time for the volumes of the Spirit of Prophecy to remain unopened on our shelves. We need to study as though our very lives depend upon it—as indeed they do. We need to know what we believe and why we believe it!

"We must examine well the foundation of our hope."—*Early Writings*, p. 88. "Flee to the neglected Bible; the words of inspiration are spoken to you; pass them not lightly by."—*Testimonies*, vol. 1, p. 508. "Let the student keep his Bible always with him."—*Counsels to Parents and Teachers*, p. 463. "Everyone must now search the Bible for himself upon his knees before God, with the humble,

teachable heart of a child."—*Testimonies*, vol. 5, p. 214.

Our geoscience trip impressed me again with the need for earnest, prayerful study on the part of God's people today. We neglect the blessed Word of God and the writings of the Lord's messenger at our peril. There must be a revival of diligent study among us as a people!

As I listened intently to hours and days of scientific explanation, I was reminded that a little knowledge can prove most dangerous. Some of us, who are not scientists by training, will do well to handle with care any scientific data that falls into our hands. The pulpit, the social gathering, the club, or the printed page could prove a devastating forum for the voice or pen of inexperience to exploit such heady information.

We had best not ignore or pass off lightly the results of honest scientific investigation. It is easy to ridicule what we do not understand, and to scorn that which does not square with our established thinking. What we are not *up* on it is easy to be instinctively *down* on. There are times when, on the part of trained and untrained alike, it would be quite becoming for us humbly to pronounce those four difficult words, "I do not know."

As we stand in awesome wonder before the Creator's handiwork, we may well confess that there are some things we will understand only when we sit at the feet of the Master

Teacher in the school of eternity. We may say, "All this I do not fully understand." We may also add with a confidence born of experience with Him and from the evidence of our senses, "I believe the Word of God. It has strengthened and supported me through the years. It has never failed me. That which is not plain to me now He will explain at some future time or in the hereafter. I rest my case on His unfailing Word."

From the geoscience trip I have learned again that it is appropriate sometimes to say, "I do not know, but someday God will make all things plain and someday I'll understand."

As I viewed the strata of the rock, the embedded fossils, the erosion of the soil, the meandering rivers on their journeys to the sea, I was also struck with the thought that the book of science is not yet finally closed—ultimate scientific data is not yet in the hands of men! There could be some startling discoveries ahead that might change existing scientific hypotheses.

Granted there are problems faced by the conservative interpreter of the Bible testimony (by the norms of current scientific investigation it is not easy to fit all archeological and geological data into a time span of approximately 6,000 years; there are likewise problems in accommodating data provided by chemical and radioactive dating techniques to an approximate 6,000-year duration of life



PHOTOS BY D. F. NEUFELD

Each day of the expedition began with a devotional period. This was frequently conducted in the open at the first stop of the caravan. The above group is taking in the breath-taking scenery of the Grand Canyon while listening to Dr. Richard Hammill.



At frequent stops Dr. Richard Ritland lectured on significant geological features.



Members of the expedition stopped briefly to view southern Utah's precariously balanced formation known as Mexican Hat.

on this planet; there are other problems one encounters when only the statements of divine revelation are accepted), the problems are not all on the side of the conservative creationist. One who disregards the testimony of the Bible and the Spirit of Prophecy also faces unresolved situations. Can he satisfactorily explain the development of simple, self-reproducing cells from inorganic material? Can he make clear beyond controversy the sudden appearance of complex, highly differentiated life in the fossil record or the alleged development of higher forms of life from simpler forms?

There may be some startling discoveries ahead that will help to harmonize the results of scientific investigation with the Bible record of Creation and the Flood. Archeology has produced some such discoveries. Information about the Hittite nation is one example. The Hittites are mentioned frequently in Old Testament history, but until the late nineteenth century nothing was known of them in secular history. "The resurrection of their history, culture, religion, and language is one of the sagas of modern archeology."—*SDA Bible Dictionary*, p. 480. The history of this once great nation is now too well known to require further attention in this report. The reliability of inspired history stands vindicated.

The modern laboratory has not confirmed a fiat creation of this world 6,000 years ago. Neither has science postulated an uncontested substitute

hypothesis. The fact is, the full course has not yet been run. The books have not yet been closed. Ultimate scientific data is not yet in! In the field of geology, as in the field of archeology, there may yet be some breathtaking discoveries confirming the Bible narratives.

Then There Is the Faith Factor

On the other hand, such discoveries may never be made. The Lord may take His people through to the kingdom by faith alone. Some of the mysteries of nature may not be solved this side of eternity. I have determined in my own heart that my faith in God's Word and in the writings of the Spirit of Prophecy will not be shaken if God does reserve the explanation of some mysteries until we reach the better land.

"Great is the Lord . . . ;" the Scriptures declare, "and his greatness is unsearchable" (Ps. 145:3). "Which doeth great things past finding out" (Job 9:10). "Which doeth great things and unsearchable" (chap. 5:9). "Who hath known the mind of the Lord?" the apostle asks (Rom. 11:34). Our finite minds are incapable of probing the depths of the nature or the existence of God.

"His creative works are just as incomprehensible as His existence," the servant of the Lord reminds us (*Spiritual Gifts*, vol. 3, p. 93).

If the works of His hands are as incomprehensible as His existence, then we may well expect the faith factor to be an important one in the days ahead. Where we cannot trace Him we must trust Him. We believe it is so because He says so! By faith we take Him at His Word.

This need not be the blind, unreasoned acceptance of the simple-minded or the unlearned. Neither is it as someone stated, wrongly making use "of God as a stopgap for the incompleteness of our knowledge." We have ample evidence upon which to base our faith in God's Inspired Word.

The uniqueness of its authorship, its harmony, the fulfillment of its prophetic portions, the results of archeological discovery, its power in our own and others' lives, are but a few of the convincing arguments that the Bible is more than a humanly authored volume.

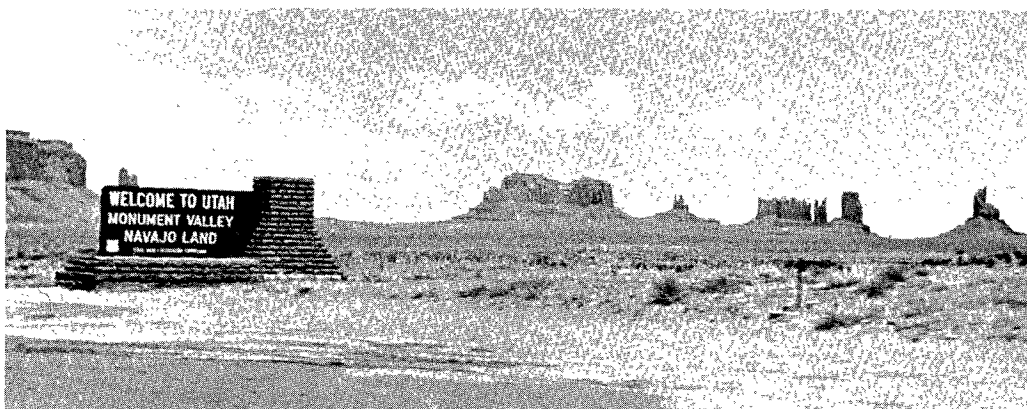
Speaking of faith, the servant of the Lord says, "There should be a settled faith in the divinity of God's holy word" (*Signs of the Times*, March 13, 1884, p. 161). There are certain things that are settled with the child of God. Not all problems may be solved, but they are settled. In this same paragraph the Lord's messenger speaks of "the simplicity of faith." The solution of some apparently complex problems may well be found in simple faith.

"Faith looks beyond the difficulties, and lays hold of the unseen, even Omnipotence, and therefore it cannot be baffled."—*Gospel Workers*, p. 262. "Now we see through a glass, darkly," the inspired apostle wrote; but "then face to face" (1 Cor. 13:12). Faith will see us through. My geoscience trip reminds me there may well be a faith factor in dealing with some of the geological problems of the day.

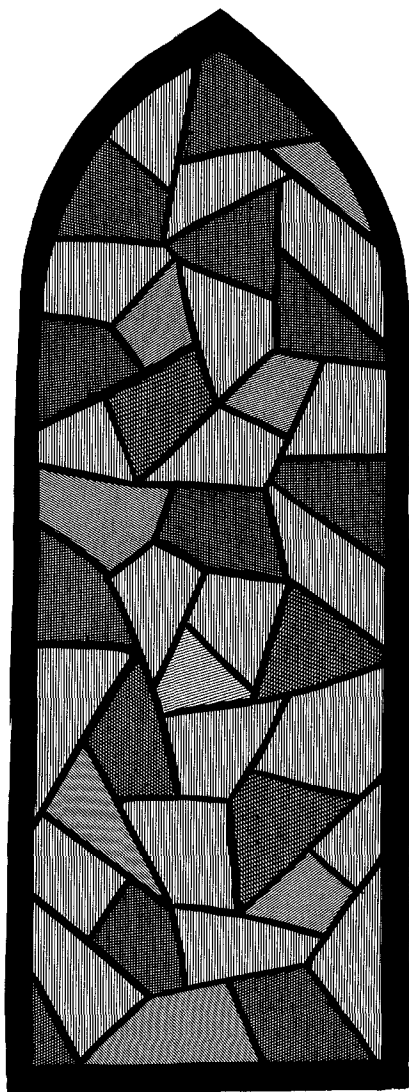
"Thy Word Is Settled in Heaven"

Two statements persistently came to my mind as I viewed the fossil forests, the dinosaur remains, the petrified wood, and other marvels of nature: "Science is ever discovering new wonders; but she brings from her research nothing that, rightly understood, conflicts with divine revelation. The book of nature and the written word shed light upon each other."—*Education*, p. 128. "I have been shown that without Bible history, geology can prove nothing."—*Spiritual Gifts*, vol. 3, p. 93.

These are words Seventh-day Adventists should keep in mind. To me it is meaningful that over a period of 40 years Ellen G. White mentions some 18 times the period "about 6,000 years," in (To page 23)



The first Sabbath of the conference was spent in picturesque Monument Valley in southern Utah. Seventh-day Adventists operate a hospital for the Indians in this area.



A Sense of the HOLY

By **WILBER ALEXANDER**

*Chairman, Applied Theology Department
Andrews University*

IT IS important for us to reach out from that which is so human in us toward God. We preach many sermons that are humanly oriented, and it seems difficult for us to get great ideas about God. One of the stories of Scripture that helps us to sense something of the holy is that of Moses and the burning bush.

We read in Exodus: "Now Moses was keeping the flock of his father-in-law, Jethro, the priest of Midian; and he led his flock to the west side of the wilderness, and came to Horeb, the mountain of God. And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush; and he looked, and lo, the bush was burning, yet it was not consumed. And Moses said, 'I will turn aside and see this great sight, why the bush is not burnt.' When the Lord saw that he turned aside to see, God called to him

out of the bush, 'Moses, Moses!' And he said, 'Here am I.' Then he said, 'Do not come near; put off your shoes from your feet, for the place on which you are standing is holy ground.' And he said, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God" (Ex. 3:1-6, R.S.V.).

This simple narrative is exhaustless in its significance to Moses. Here is the God whose throne is in the heavens and whose footstool is the earth, yet who speaks from a small thorny bush near Mount Horeb. An eighty-year-old man is distracted long enough from his sheepherding to attempt to satisfy his curiosity, and his curiosity is arrested.

Any rash approach to God is checked, and a heart is made to wonder in awe and reverence. The God who has infinite beyondness and separateness from man somehow announces Himself to be infinitely near as He says, "I am the God of Isaac and Jacob, Abraham and Moses." Moses, with his feet bared and his face shrouded, stands abashed before the great God of the universe—the Holy One.

There are two things here that seem to enhance our reaching out and our sense of the holy. One is the attempt to understand as much as we can of the meaning of the holy, and the other is the question of how we can possibly increase our sense of it. The nature of the holy is difficult for us. Today we have no burning bushes; we hear no voices. Yet we have discovered from revelation and from experience that there is a reality to holiness that we cannot personally deny. We are moved as we read experiences such as Moses had, and we meditate upon what was going on in

this man's mind—what he was sensing and feeling—as he stood there in the presence of the holy God.

There is a difference between being at the foot of Jacob's ladder and standing outside the fence surrounding Sinai. With Elijah we can hear the still small voice. We may stand in the Temple with Isaiah and see the smoke, hear the music, and feel the veil drawn aside. There is God, and Isaiah is humble before Him. Outside the gate of Damascus we may sense the light and feel the presence. Here is an idea of the holy.

Scriptural descriptions give us a sense of the "goodness" of God. The Bible speaks of His attributes—transcendence, the ability to stand over and against all that is created; immanence, the ability to be within His own creation. God is omnipotent and immanent, omniscient and omnipresent. We read of His jealous wrath and then read of His love and tenderness. As we read there is an uplifting of the language.

Something is infinitely nearer to us in holiness as we think about Jesus, who came to this earth to reveal as much as man could understand of the holy. All that men understood before was what they could sense and discover, but here was One who walked among them to give them as much of the holy as they could take.

"That Holy Thing"

According to Scripture, Jesus was that holy thing that the Gospel writers spoke of in thinking about the incarnation. Jesus was holy in all that He taught and in all of His life. Never man spake like this man, because there was no man who lived like this man. The great drops of blood in Gethsemane, that solemn cry piercing the cloud that hovered over Calvary, speak silently and eloquently of the

holy. And the more we sense of what the Gospel writers have said about holiness as it related to Christ and His revelation, the more we are able to sense the holy in a personal way.

I am always thrilled to read the story of Peter, who falls at the knees of Jesus and says, "Depart from me, for I am a sinful man" (Luke 5:8). Peter senses that he is in the presence of a holy, righteous God, but he also senses that here is something personal. It is important to sense that we do not worship an oblong blur out in space—a mere phantom, a force, a shadow, an "it"—but that we worship Someone with the qualities and warmth of a person. We do not sit here to move out from the aloneness that is our humanity to the aloneness that is the holy God without any common bond or possibility of fellowship. The word "holy" is a relational term, and it deals with a relationship that can exist between God and man.

Yet, how and for what purpose can we increase our sense of the holy? As he stood in Athens the apostle Paul said, "that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us" (Acts 17:27, R.S.V.). The dynamics here are obvious. God seeks to confront us on all occasions. He seeks a heart that will respond in the absence of the burning bush and the voice from heaven, that will respond even in the absence of our Lord.

It is impossible for us to structure the worship experience called a sense of the holy. We can put ourselves in the stream of it; we can sing the hymns and be in an attitude of worship, but we cannot stereotype it from pew to pew and move from person to person to say, "If you're not sensing and feeling *this*, you're not really feeling the holy." Among various personalities there is a variety of experience. We cannot analyze or find any minutiae that will explain what is going on, because this sense of the holy goes beyond what we can express with language. It does not bypass our feelings, but it can take place without deep feeling. It can be about us, eliciting a feeling. Holiness does not bypass our minds, for our thoughts must understand as far as possible what we are worshiping. It takes a certain developed attitude that is constantly worked at.

Someone attended the evensong of a place where a bishop was wont to pray overmuch. He began his prayer in his great stained-glass-window voice and said, "O God!" The words were heard, "Yes, bishop . . . ?" and the bishop fainted.

In contrast to this lack of expectancy in worship is the experience of

a man called Praying Hyde. He was sought by people all over the world to answer their questions about how to pray so that they could reach through and experience the presence of God. One man went into the prayer chamber with this dear saint of God. They knelt there. Later the man described it: "Nothing was said. In a moment or two I felt the tears running down my cheeks. I felt the intensity of the situation, and after a half hour Praying Hyde said, 'O God . . .'"

Expectancy the Key

The difference was in the expectancy. It takes a sensitivity to reach out for the holy in worship. The more we are absorbed with ourselves, the movement, the people around us—the more thoughts are going inward—the more difficult it is to be sensitive to what is occurring in the presence of the holy.

We are so afraid of mysticism and fanaticism. Yet we know that God would not embarrass us. Until and unless there is an abandonment in worship—a letting go with all we can—it is difficult for us to sense anew and in depth the sense of the holy.

There has to be a constancy. There has to be an asking and a going-on-asking, for we shall go on receiving the holy. There has to be a seeking and a going-on-seeking, for we shall go on finding. There has to be a knocking and a going-on-knocking, for there will be an opening into the holy.

The more we understand and sense the meaning of the holy, the more we will be able to understand not only the Godward side but also the manward side. In 1 Peter we read: "To an inheritance which is imperishable, undefiled, and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time. . . . Therefore gird up your minds, be sober, set your hope fully upon the grace that is coming to you at the revelation of Jesus Christ. As obedient children, do not be conformed to the passions of your former ignorance, but as he who called you is holy, be holy yourselves in all your conduct; since it is written, 'You shall be holy, for I am holy'" (chap. 1:4-16, R.S.V.).

Ephesians 1:4 states: "Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him" (R.S.V.).

There's an objective side to this holiness that deals with us as persons. By right of creation, by right of redemption, by right of all that is holy, God sets us apart. In an objective sense we are called unto holiness, but

it requires a subjective side—a response on our part that says, "I totally surrender all that I understand of myself to the holiness that I sense in my God."

I believe that we have taken altogether too narrow a view of the meaning of holiness as it touches our lives. We think of it as full salvation from sin so that we have a righteousness about us. There is more.

It is one thing to be good, but this is not enough. To recognize that I have been set apart for a holy purpose—to become involved in the great things of God, to stand with God in witness to His greatness and holiness—is something that requires all of my energies, all of my time and talent, regardless of life itself. To have such a sensitivity removes me from the straight, ethical aspect of being good and righteous and holy and makes these deeply spiritual things. I become a dedicated person. My body, my life, all that I am, is set aside for a holy use. I am not just a *good* man in my community; I am a *holy* man, because I have been set aside and apart for a holy use by my God. Such a sense of the holy—such a sense of commitment, urgency, and claim upon us—can act as a spiritual deterrent from sin.

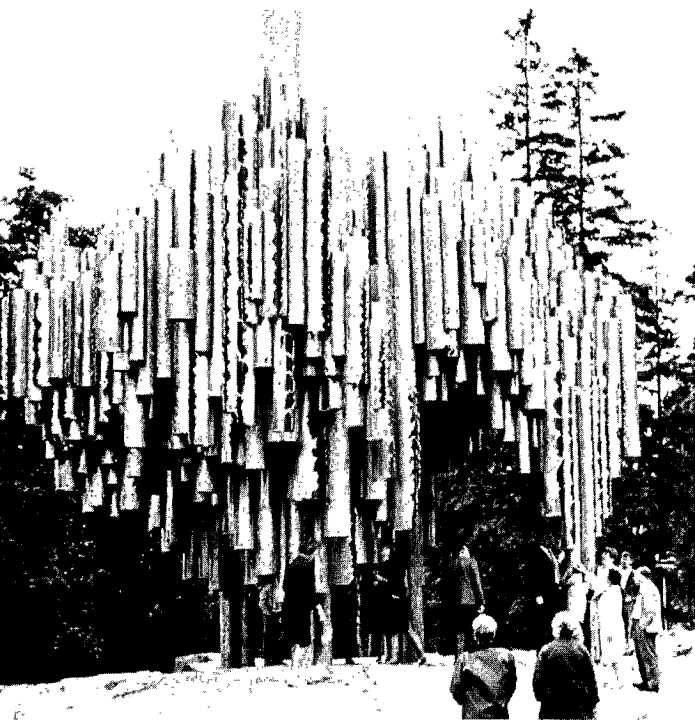
The world could not ignore a church that so senses the holy that whatever it does is done with a sense that God sees it.

Imponderable and Incomprehensible

In spite of all that we say about holiness and the holy that is in God, there is still more that can be said and more that cannot be said. In spite of the sum of our theoretical, theological, speculative, experiential, scientific knowledge, there is that about the holy that is imponderable and incomprehensible.

You and I need to have a deeper sense of this divine, infinite, unreachable separateness and beyondness of God so that we do not become irreverent, even to the point of how we lift our hymnals from the rack in the presence of Almighty God.

We need to come near in worship and in personal meditation, but not *too* near. Near enough to hear and to sense what the holy is, but not near enough to pry. Our conscience, not our curiosity, needs to be satisfied. All our sense of the holy must be a sense in a world that is profane. But when the appearance of everything about us suggests that there is nothing holy in the world or in the church or in each other, it is still there. For as the poet has said, "Earth's crammed with heaven, And every common bush afire with God; and only he who sees takes off his shoes."



A memorial to Finn composer Jean Sibelius.

THE three days we spent in Finland were both intensive and pleasant. Scarcely had we cleared the hurdle of customs and passport inspection at the Turku airport when we were greeted by U. I. Hongisto (pronounced by us Hungista), Finland Union publishing secretary. He had no trouble identifying us, because we were the only husband-wife passengers on the Finnair Stockholm-Turku flight. (There were only three passengers on the plane!)

In a trice he loaded us and our luggage into his Volkswagen, and we sped off toward the colorful city of Turku, headquarters of the 5,200-member Finland Union. This city of nearly 150,000 on Finland's southwest tip is perhaps the oldest in the nation, having been settled in 1157.

FORWARD

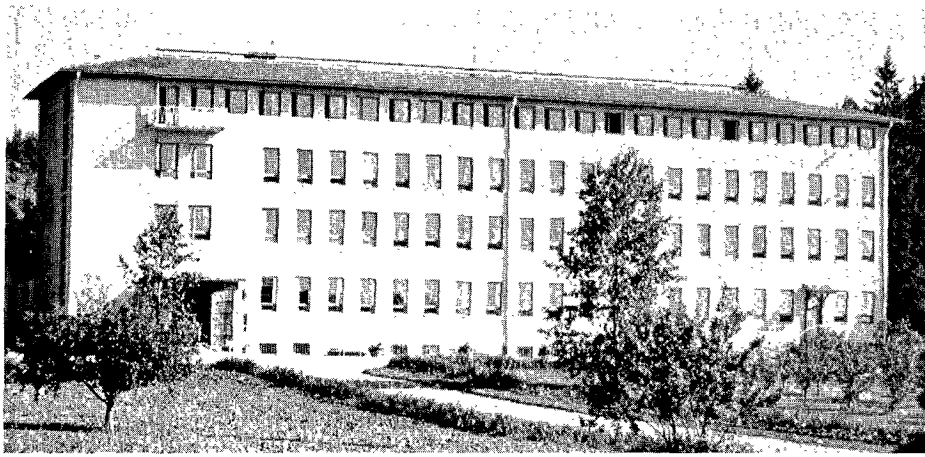
in Finland

The Turku Castle, dating from the thirteenth century, is the largest in Scandinavia.



At one time it was the capital. Today it combines much that is old with much that is new. Landmarks include the cathedral—Finland's national shrine, completed in the thirteenth century—and the castle (the largest in Scandinavia), begun as a fortress about 1280 on an island at the mouth of the Aura River, which bisects the city. Both new and old are found in Turku University—the old buildings of Abo Akademi and the new designed by Aarne Ervi.

Abo, by the way, is the Swedish name for Turku. Why does the city go by two names? And why is Helsinki also called Helsingfors? Because from 1154 to 1809 Finland was under the Swedish crown. As a result both Swedish and Finnish are commonly used even today. Road signs on the superhighways that connect Helsinki, Tampere, and other of Finland's largest cities are in both languages, and one of Turku's two universities is actually called the Swedish University. About 8 per cent of the Finns have Swedish as their mother tongue. At one time—before World War I, when Finland declared her independence of Russia—the



Finland Junior College and Seminary at Toivonlinnan—15 miles east of Turku—is situated on an inlet of the Gulf of Finland (right). Above is the administration building.

country had no currency of its own—Swedish kroners and Russian rubles were legal tender.

But back to Brother Hongisto. Skillfully he threaded his way through the Turku traffic, and parked the VW in front of a towering apartment house. "This is the union headquarters," he announced. Together we took an elevator up about six floors to an apartment complex that provides office space for the union workers. An imaginative idea, I thought to myself—no taxes, no building maintenance, no grass to mow. The chief problem was lack of space—the bathroom was doubling as a storage closet, with shelves running around its walls.

The union president, W. E. Aitala, was not in his office. We knew he wouldn't be, for we had left him at Uppsala. He was planning to take the car ferry from Stockholm to Turku, through the large and fascinating archipelago off Finland's southwest coast, considered the most beautiful in Scandinavia. But the treasurer, U. K. Rouhe, was there, and he made us feel more than welcome—so welcome, indeed, that we needed no persuasion to accept an invitation to have lunch at his home after church the next day. As usual we were delighted and impressed with the bilingual skills of all these good people. How ever could we have managed with all the double vowels and double consonants of the Finnish language!

About the middle of the afternoon Brother Hongisto drove us out to Finland Junior College and Semi-

nary at Toivonlinnan, near Piikkio. (See what I meant about double vowels and double consonants?) The school is in a secluded, wooded area about 15 miles east of Turku on a body of water that, according to local authorities, is an inlet of the Gulf of Finland, and thus is a sea avenue to any place in the world. From our perspective it could have been a lake—almost any one of the 60,000 that sparkle in the summer Finnish sun.

School was not in session, but the campus was far from deserted. During the summer this institution is transformed into a sanitarium—providing plenty of rest, good food, and a daily treatment in the bathhouse for about 40 guests. Having sampled the bed, board, and bath offerings of this well-run institution, we can testify that they are superb. The food was mouth watering, especially for us who had been nibbling for two weeks on the press corps' meager fare at Uppsala.

In the evening I preached at the regular young people's meeting, attended not only by youth but by summer sanitarium guests. The service was held in the chapel of the modern, four-story administration-library-classroom-dormitory building.



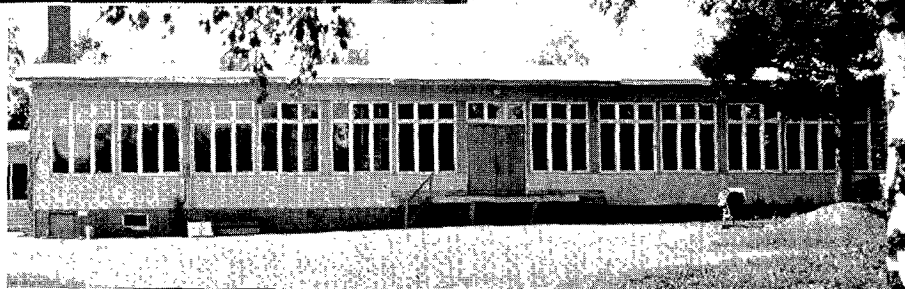
U. I. Hongisto, Olavi Rouhe, K. H. Wood, and A. T. Unhola pose in the modern and efficient publishing house. Kirjatoimi (right) is on the same lake front property as the Old People's Home, Adventtikirkon Vanhainkoti.



O. A. Maattanen, the Bible teacher, translated. V. A. Jaakkola, the principal, was in charge.

I had met Brother Maattanen at Uppsala, so felt acquainted, but he really endeared himself to me at Toivonlinnan. Before the meeting we were in the library going over the general outline of my message. Suddenly he brought out a well-worn copy of my 1964 Morning Watch book, *Meditations for Moderns*, and showed me how carefully he had read it. Every page was underlined in places, and the date on which each meditation had been read was noted at the bottom.

Awed by the systematic way that Brother Maattanen had gone through the book, I was about to express my astonishment—and appreciation—



when he said, "Wait, look here." He turned to the flyleaf and pointed to several handwritten items under my by-line. "You see," he exclaimed, "I already know quite a bit about you." While reading the book, he had picked out the personal facts that I had used to illustrate Bible texts, and had jotted them down. He had even picked up the information from the back page of the REVIEW that my father had died in 1964. Perhaps this tonic to my ego prejudiced me excessively in this man's favor, but I couldn't help thinking, "Young people at this school are fortunate to have this kind of scholarly man teaching

ated in a suburb about ten miles out. We arrived only moments before the meeting was to begin. Tireless Brother Hongisto translated as I spoke to an audience made up of residents of the home and workers from our Finland Publishing House. In the audience also were Elder and Mrs. H. E. Morenings and Mr. and Mrs. Rolf Naggatis, visiting from our Hamburg Publishing House, Germany. We had first met these people five years before at Hamburg. Elder Morenings is the manager of the house and Brother Naggatis is the purchasing agent.

The Old People's Home is a credit

chief editor of both books and periodicals, Brother Rouhe has a formidable task. Undaunted, he puts out *Adventti-Airut*, a weekly church paper—the only one on the continent—and recently has authored a book setting forth the Advent message in the context of modern religious trends, including ecumenism.

We were reluctant to say good-by to these fellow publishers at Tampere, but Helsinki was beckoning—and an evening meeting. As we sped the 90 miles southeast toward Finland's largest city (population 518,200), we were somewhat surprised to note signs warning drivers to be on the lookout for moose. Fortunately we encountered none. A Volkswagen would, I fear, come out second best in competition for road space.

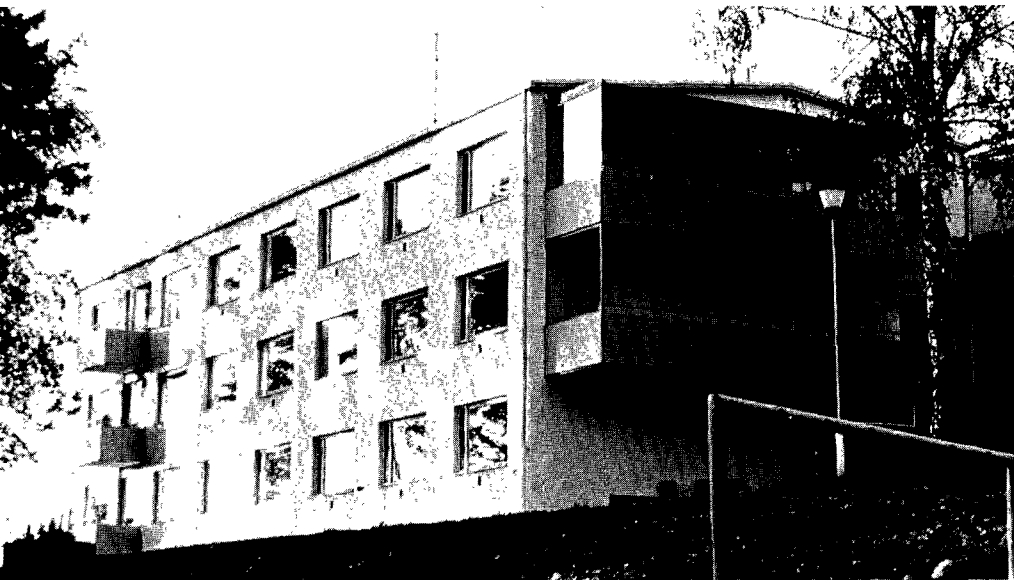
Helsinki, the capital since 1812, is a prosperous, bustling, modern city. Like the rest of Finland, its climate of freedom has encouraged a high standard of living and excellence in art and culture. The University of Helsinki, founded in 1640, is the largest in Finland and, perhaps, in all of Scandinavia.

Helsinki has always had many attractions—parks, restaurants, museums, educational institutions, department stores, concert halls, and one of the largest bookstores in the world, if not the largest. Last year it added another attraction, in a park—an unusual monument to Jean Sibelius, one of Finland's most distinguished musical sons. Sculpted by Eila Hiltunen, the memorial is constructed of 600 tubes of various sizes made of chrome, nickel, and molybdenum steel. Weighing more than 24 tons, it took the sculptress and a team of welders four years to complete. Enormous in size (its dimensions are about 35 feet long, 28 feet high, and 20 feet deep), it cost about \$200,000. Adjoining the impressionistic musical instrument is a metal likeness of Sibelius' head.

A more somber kind of memorial is the great military cemetery with its black stone wall on which are inscribed the names of thousands of soldiers killed in Finland's wars for independence and national sovereignty. In this cemetery is buried Field Marshal Carl Gustaf Mannerheim, commander in chief of Finland's armies from 1939-1944, a recognized military genius.

An Evening Meeting

"The church is there, straight ahead," remarked Brother Hongisto. "That's where the service will be held this evening." We were approaching the building from the side and, inasmuch as the structure was of unique design in a business area,



The Old People's Home, overlooking a lake near Tampere, has a capacity of 90 residents.

their Bible class." Apparently the administration concurs, for if I am not mistaken he has held his present post for about 20 years.

Sabbath was hardly a day of rest. It began early with breakfast (part of which included a delicacy that I never quite became fond of—thick, sour milk sprinkled with sugar and eaten with a spoon). Soon thereafter Brother Hongisto took us back into Turku for Sabbath school and church. At Sabbath school Brother Rouhe (our newly made friend of the day before) sat beside us and translated. At church Brother Aitala translated.

No church ever looked better kept or more immaculate than the one at Turku. The natural-wood floors shone like a mirror. How they maintain such a freshly varnished appearance is a mystery to me.

Lunch followed at the apartment of the hospitable Rouhes, not far from the union office flat. Then we were off to Tampere, 150 kilometers (90 miles) northeast, where I was to speak at our Old People's Home, situ-

not merely to our believers in Finland but to the entire world church. Beginning as a small institution on a hilltop overlooking a lake, it has been expanded by the addition of two wings until it has a capacity for 90 residents. That it is filled and has a waiting list of 60 indicates that the institution is highly thought of throughout Finland. Siiri Sovalainen is the efficient and helpful directress.

Only a stone's throw away on the same property is our modern, progressive publishing house, Kirjatoimi, built in 1961. The next morning (Sunday, July 21) A. T. Unhola, the manager, took us through, pointing out various features that reveal exceptional planning and design. Of these features perhaps the best is that the departments that work most closely with each other are geographically close, thus saving time.

When we arrived at the editor's office we found Olavi Rouhe hard at work. He admitted something that I had already surmised—it was not unusual for him to be grinding away outside of regular office hours. As

we probably would not have noticed. I peered through the VW windshield and spied a large cross on the outside wall. Soon we were parked and greeting the members as they gathered. The hour for the service was a bit unusual—6:00 P.M.—but by the time the opening hymn was announced the church was well filled. The special music was really special—a small choral group accompanied by guitars.

Once again I was dependent on a translator to make my preaching comprehensible—this time E. E. Luukko. As he was conveying my thoughts to the congregation I couldn't help thinking of a story that a fellow minister once told me. It seems that at the close of a service where a representative from America had preached, the interpreter asked a dear old sister at the door, "Did you enjoy the message?"

Almost beside herself with frustra-

tion, she replied, "Everything you said was inspiring and clear, and I would have enjoyed the sermon immensely except for the fact that that other man kept breaking in to interrupt you!"

We fell in love with our dear people in Helsinki, as we had at Toivonlinna, Turku, and Tampere. And when they heard that we hoped to meet with our believers in Moscow, they unanimously requested that we take them greetings.

Our time in Helsinki—and in Finland—was running out, but we endeavored to squeeze in one further contact with our denominational work. Only a short while before our Finnair plane was to take off for Leningrad, we walked two or three blocks from the Martha Hotel, where we were staying, to the headquarters of the East Finland Conference, at Anankatu 7. Sans the benefit of a

translator at this point, we knocked on several doors, pushed several bells, and asked several startled looking people for directions. But at last communications had broken down. Our English was incomprehensible to them, and their Finnish was incomprehensible to us. We succeeded in finding our Helsinki Hydro-Electric Institute but not the conference office and church.

Time was ticking away with alarming rapidity, so we accepted defeat as gracefully as we could, and headed for the airport. We did discover, however, that roughly half of Finland's 4,650,000 people are in the territory of the East Finland Conference, and that more than half—2,768—of the union's 5,200 membership are here in 26 churches of the union's 49.

K. H. W.

(To be continued)

The art of living

By MIRIAM WOOD

when you're Young

ADVICE FROM AN EXPERT

A young friend of mine had an experience the other day that tested his patience to its limits. (The latter quality is, in his make-up, characterized rather more by fragility than by great tensile strength, but that's beside the point!) He explained to me in vigorous, ringing prose, that just the everyday wear and tear of living with one's parents is more than enough affliction for the average young citizen. Even one added atom of strain in this intolerable situation is really not to be borne. (These are Tim's opinions; I merely listened—at first.)

Specifically, the incident that had brought him to his exasperated condition was his father's refusal to take his (Tim's) advice. Grievous injury though this was in itself, insult had been heaped upon his bruised ego by the fact that his paternal parent had specifically *sought* advice on the decision which he found facing him.

"Dad said that this was my field; he admitted—volunteered, really—that I know much more than he does about this particular problem. So I told him exactly how I sized it up; I talked it over with him from all angles, and then I explained what I thought he ought to do. As a matter of fact, any other course of action was ridiculous. It never occurred to me that I hadn't convinced him—he thanked me sincerely (I thought) for my interest."

Tim paused, then lowered his voice dramatically as he described the monstrous climax of the incident.

"Can you *imagine*—can you even *begin* to imagine—how I felt this morning when

I discovered that he'd done just the *opposite* of what I had advised him to do? I might just as well have saved my precious breath!" Tim concluded his recital with a massive shrug of the shoulders, and his eyes rolled heavenward—all these histrionics accompanied by a pitying half-smile.

Of course I asked the obvious question as to his father's reasons for "defying" Tim.

"He didn't seem to have any really clear-cut ones. When I demanded an explanation, I just got some stupid mumbings about his 'not feeling quite clear in it' and he 'didn't want to hurt anyone's feelings' and 'somehow he felt better this way'! Well, all I can say is that I have never before had such a totally frustrating experience. What's the use of *knowing* about certain things if people don't take your advice?"

Poor Tim didn't pay the slightest attention to the pit he was digging for himself. With every word it was becoming deeper. As he stood there on the edge of the precipice, I just couldn't resist inquiring, ever so innocently, "I wonder whether this is how your father felt last year when you traded in your reliable—and paid-for—car on that expensive sports car? He's a highly successful businessman who knows finance—and I seem to recall that you asked his advice before going ahead. I also seem to recall his opinion."

Tim's face was a scarlet study of chagrin. "Well—that is—of course the cases weren't entirely similar," he protested lamely.

Warming to my task, I brought up (with relish!) the subject of Tim's engagement at 18 to an entirely unsuitable girl—short-lived but highly disquieting, and strenuously opposed by a father who'd lived long enough to "know better." An expert's advice certainly had counted for very little in that instance.

"And of course we mustn't forget—" But Tim had had enough. He suddenly remembered a desperately pressing engagement for which he was already late, and departed in what seemed to me inordinate haste. I may have been wrong, of course.

If the point we're discussing was whether Tim gave his father good advice, I'd have to agree that I think he did. (Tim had explained it all to me in highly specific terms.) I've more than a sneaking hunch that T's father really did make a medium-to-serious mistake in disregarding the opinion of, if not an expert, a pretty well-informed young person. Tim's reaction, his feeling of bristling frustration, is my point though, for this should make him able to understand somewhat better the kinds of feelings parents of anyone over 13 live with most of the time. The degree of frustration varies, naturally, in direct proportion to the ability or inability of the progeny to accept advice from parents who've lived long enough to learn something about life's implacable realities.

You can, I suppose, push and pull and prod a horse right down into the water, submerge his nose (always taking care to keep your fingers out of biting range) but I don't know how you can go about getting the water down his rebellious throat. And that's just about the way it is with advice from an expert—the "advisee" has to be *willing* to take and act on the advice.

When God Seemed Far Away

* * *

EARLY one morning, while on my knees, I felt a cold chill run down my neck and spine. I heard a rushing wind and felt a strange evil power pressing down upon me. It seemed as though God had forsaken me and the evil one was making every effort to destroy my relationship with God.

What I didn't know was that I was about to enter the most shattering experience of my life—the awful agonies of a condition described as nervous exhaustion. My only reason for writing this experience is that it might be of help to someone else in like circumstances. This condition is no respecter of persons and seems to be occurring more frequently in recent years. Just in our own circle of friends and relatives there are several who have gone through a similar ordeal. The complete cause of nervous exhaustion is not defined, but the modern trend of trying to accomplish too much too quickly seems to be a strong contributing factor.

Such was the tendency in my life for many years. During academy days I began the day doing farm chores at 3:00 A.M. The day was filled with classes and studying; bedtime did not come until the lights went out at 10:00 P.M. College days repeated a similar routine. It was necessary for me to work most of my way through school, so every possible moment was spent earning money to meet obligations. With this constant pressure I was very anxious to finish as quickly as possible, pushing myself against my better judgment. The pressure of maintaining satisfactory grades left little time for sleep and relaxation.

Then came the first few years of marriage. A young person filled with ambition is very impatient to acquire the best things of life immediately. And for me this meant putting in many long hours each day beyond the regular working hours.

Then suddenly came the day when the physical bank account was overdrawn—the world crashed down upon me. All seemed very dark; prayer, hopeless; God, very far away.

As I think of it now, the first indication of something wrong came while I was attending evening meetings in our church. I had always taken my religion very seriously; however, at this time I found myself suddenly with little interest in spiritual things and sought most diligently to regain my former deep experience. I was overwhelmed with my sense of sinfulness but seemed unable to do anything about it. I felt very discour-

aged and pleaded with God for forgiveness, but the cloud was not lifted.

Conditions at the office became almost unbearable. The simplest job appeared an impossible task.

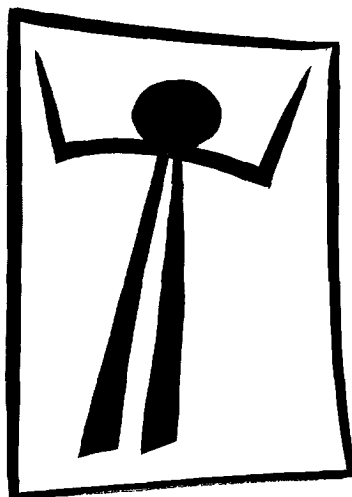
There were other symptoms that followed. My nights were often completely sleepless; my thoughts were racing every moment of the day and night. Muscles in my face developed a very annoying twitch. I did not feel comfortable sitting, standing, or lying down. My feet and hands were always cold and clammy and there was constant pressure in my ears and in the back of my neck. At times my heart would beat wildly. But worst of all was the terrible feeling of depression and hopelessness. I was so shaken that I did not care to live.

Our family doctor prescribed sleeping pills and tranquilizers, but these did not help and actually seemed to increase the shaking of my limbs. He suggested that perhaps a vacation with a change of scenery would help. Taking his advice and leaving our children in the care of a friend, my wife and I spent some days at the ocean. I expected to enjoy it as I had so often in the past. But now it was horrible! The noise of the breakers was unbearable. At night I would start up from my bed with a scream on my lips.

I felt completely separated from God—utterly lost. At times the devil seemed to be right upon me. At such times I would call out the name of Jesus, and a measure of release would come. These hallucinations continued for some time. It was difficult for me to understand why I didn't have the complete peace for which I longed. What terrible thing had happened to me to destroy the once sweet assurance of the presence of Jesus!

What a wonderful blessing to have a Christian wife and considerate children at a time like this! My wife spent many hours with me in prayer and reading the Bible. I could not read more than a few words during this time, so she searched for any statements that would soothe and help restore a measure of faith and trust. Quotations such as the following held special meaning for me:

"The powers of darkness gather about the soul and shut Jesus from our sight, and at times we can only wait in sorrow and amazement until the cloud passes over. These seasons are sometimes terrible. Hope seems to fail, and despair seizes upon us. In these dreadful hours we must learn to trust, to depend solely upon the merits of the atonement, and in all our helpless unworthiness cast ourselves upon the merits of the cru-



cified and risen Saviour. We shall never perish while we do this—never!"—*Testimonies*, vol. 1, pp. 309, 310.

"The brain nerves that connect with the whole system are the medium through which heaven communicates with man and affects the inmost life. Whatever hinders the circulation of the electric current in the nervous system, thus weakening the vital powers and lessening mental susceptibility, makes it more difficult to arouse the moral nature."—*Education*, p. 209. From these words a glimmer of hope shone through the thick clouds around me. Perhaps this depression was caused by a physical condition and God had not forsaken me!

I knew that positive thinking would help me to recover more quickly, so I kept saying over and over, "All will be well with God's help." I gathered courage from another statement written by Mrs. White: "These poor souls will not be left to the control of Satan. They will make their way through the gloom and again fasten their trembling faith upon the promises of God; He will deliver them and turn their sorrow and mourning into peace and gladness."—*Testimonies*, vol. 1, p. 305. Blindly I clung to this promise, and read it often.

In the early days of my illness the temptation often came to swallow the sleeping pills all at once, thus putting a restless mind to sleep forever. These pills, which had not brought the desired results, had remained in the cupboard. Now, realizing the danger of having them available, I destroyed every one and prayed for strength to endure.

The day came when I returned to work. It was a miracle to be able to work at all, even though at first I stayed only a short time at the office. Often I sought a secluded place to talk to God. Sometimes it was necessary to telephone my wife and ask that she pray right at that moment—I felt I could not endure another second. She suggested we start an hourly prayer vigil—both of us would pray on the hour. Some months later my young daughter chanced to see my knees one Friday evening and wondered why I had such thick calluses there. Those knees were worn, but my relationship with God was better and my health had greatly improved.

Often the counsel was given to me to exercise more faith and the desired peace would come. Oh, how hard I tried to do just that, but now I realize that it was not because of spiritual negligence but rather a physical cause that brought this deep depression.

As my health continued to im-

prove, I asked myself the question: What caused this physical condition to develop? In searching for the answer, I realized that the side lines of work, which up to this time I had always considered so important, had robbed me of my health and consequently also a close relationship with God. And what had I gained? All the material things in the world are as nothing compared to the sweet assurance of God's approval. I determined that by His grace I would make God first and last and best in everything. I sold all the equipment I had acquired through the years to support a flourishing side-line business. Friends were sure I would regret this decision later, but they were wrong.

In reflecting upon this experience, I feel thankful to God for permitting it to come to me. It has not only re-established my faith but has indeed made it stronger. Mrs. White says: "Faith

grows strong in earnest conflict with doubt and fear."—*Ibid.*, vol. 4, p. 117. I have learned to know the truth of these words and also of those recorded in *Testimonies*, volume 1, page 310: "When light shines on our pathway, it is no great thing to be strong in the strength of grace. But to wait patiently in hope when clouds envelop us and all is dark, requires faith and submission which causes our will to be swallowed up in the will of God. We are too quickly discouraged, and earnestly cry for the trial to be removed from us, when we should plead for patience to endure and grace to overcome."

God is all-wise and full of tender concern for each one of His creatures. Even though they bring suffering upon themselves by their own neglect, He yet looks upon them with love and pity. What a wonderful heavenly Father we have!



Beth's Chewing Gum

By PATSY MURDOCH

BETH and little sister Cora loved to have Aunt Mary visit because she told such nice stories and she always played with them.

One day when Aunt Mary came to visit, mother said, "Let's go to the grocery store."

That suited the girls just fine because the grocery was one of their favorite places.

Mother and Aunt Mary walked up and down the aisles, pushing the cart, visiting, and picking out things mother needed. Mother and auntie were so busy talking they didn't notice that Beth began to lag behind. She knew she should run and hold auntie's hand, as little Cora was doing, but it was fun to look at all the different foods and things to buy.

Soon Beth's attention was drawn to the cases where the frozen foods were kept. Strawberries, yummy! she thought. Orange juice and even waffles.

Then Beth saw a little boy just down the aisle. He picked up a package of gum. "Mother," he called, "may we buy this?"

"Yes, dear, bring it along and put it in my basket."

The boy left and Beth moved over to the candy and gum shelves. Look at all those candy bars—my favorites. Beth felt hungry just looking.

Oh, there's the gum, she thought. I wonder if my mother would buy it if I asked her to?

"Beth, where are you, dear?" Oh, it

was mother! "We are ready to check out the groceries and go home now."

"Coming, Mother!" Beth put the gum in her dress pocket and ran to catch up with mother, auntie, and Cora.

That afternoon after lunch, Beth was looking for her red crayon. She even felt in her dress pocket. Oh! what was that? Why, it was the gum! She had forgotten to ask mother to pay for it.

H'mmm, I think I'll chew a piece now, Beth thought as she opened the bright-yellow package. Mother would have paid for it if I had asked her to. And into her mouth went the gum.

After a while mother called, "Beth, I need you, dear."

"All right, Mother." Beth ran into the kitchen.

"What are you chewing, Beth?"

"Gum."

"Where did you get it?"

"At the store," Beth admitted.

"Did you pay for it?"

"No, I was going to ask you to, but I forgot." Beth lowered her head, ashamed.

"We'll have to go back to the store," said mother. "That means I won't have time to bake strawberry shortcake to go with the strawberries I got earlier. And Aunt Mary won't be able to tell you a story, either. Run and get a nickel from your bank."

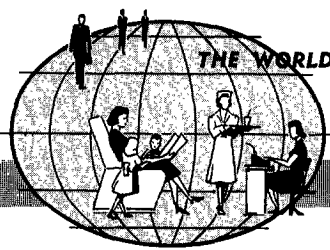
Beth didn't like to part with her money, but she knew she had done wrong in taking the gum. She knew, too, that mother was right to ask her to pay for it.

Beth was afraid to talk to the clerk at the store, but she needn't have been. "You are a brave girl. I am proud of you," she smiled as Beth gave her the nickel.

At supper Beth could hardly eat her strawberries even though they were her favorite fruit.

"Mother," she said, "I'm sorry we couldn't have the shortcake with our berries."

"I am too, dear," said mother.



The Adventist Woman

Conducted by DOROTHY EMMERSON

Is your role as a mother

Hated Routine or Happy Privilege?

By EDNA MAE FAIRCHILD



H. ARMSTRONG ROBERTS

AS I PUT Dale's newly ironed white shirt on a hanger, I glanced at the clock. Only eleven o'clock, and my ironing was almost done. Betty Jean's school dresses hung in a neat row over her door. David's checked shirts hung above his school trousers. Neatly folded dish-towels and napkins, pillowcases and handkerchiefs, were piled on the table. While I finished the ironing, I listened to the rest of the tape recording on which I had put some of the last chapters of *The Great Controversy*.

Time passed quickly, and when I heard the milkman knock on the door, I knew it would be just a few hours before the children returned from school. As I put the milk into the refrigerator, I made a mental note that I must use up the mashed potatoes left over from last night's supper. Potato patties with home-frozen lima beans and squash, cabbage slaw and the zwieback that I had made a few days before, this along with to-

mato juice and milk, pudding and cookies, would please my family at suppertime.

Now it was time to give the final touches to the living room, to plump the pillows and pick up any stray bits of string or paper from the rug. Betty Jean had dusted before she left for school. She had also dried the dishes while David practiced the piano. He could burn the wastepaper when he returned from school. As usual both children had made their beds and put things in order before they had left for school that morning.

After the house was presentable, I slipped off my shoes and settled down with my Bible and junior lesson quarterly, *The Sabbath School Worker*, and *The SDA Bible Commentary*. I have found that the peaceful quiet of an afternoon is the best time for me to prepare for the teaching of the lesson to the junior boys and girls on Sabbath.

Then it was half past three. A few minutes later as I stood by the kitchen

window, the children came down the road on their bicycles. David's hair was rumpled, his jacket unzipped. Betty, her cheeks red and rosy, steered with one hand while she waved gaily with the other.

Soon the door burst open, and David called, "Hi, Mom!" A quick peck on the cheek, and he was off to his room to change his clothes. Betty ran into my arms and after discussing the day's happenings at school, she too went off to her room to put on her play clothes. After cleaning the lunch boxes for the next day, Betty was off to play with her friends on our back lawn. David burned the papers, then called for his friend Matthew, next door, to play ball.

As I formed the potato patties and put the lima beans on to cook, I thought again how thankful I am to be a mother and wife. What an opportunity for doing good a mother has. How often I read of bored mothers who feel that they are not appreciated and that their work is nothing

but drudgery. If only they could get out of the home and get a money-making job, then maybe their husbands would appreciate them, they complain. How wrong is this idea. I cannot understand how a woman who works full time away from home can ever accomplish all that she should be doing as a mother and wife. Maybe she can keep the house spotless if she stays up half the night, but can she be a real companion to her children and a helpmeet to her husband?

When both children started school, I began to do some substitute teaching to help on the house payments. Although I enjoy teaching, I am always happy when the telephone doesn't ring too often calling me to teach. How much I do enjoy being at home, doing routine things such as ironing Dale's white shirts and Betty's dresses, lengthening cuffs in David's trousers, planning a surprise for Sabbath dinner, stacking sparkling dishes in the cupboards and waxing the kitchen floor. How glad I am to be home when the children arrive, bursting with school news. How good it is to be with the children, teaching them to dust and dry dishes, to keep their rooms clean and to help make simple dishes to surprise their daddy. How nice to settle down after supper to read stories by our favorite authors. What happiness to welcome my husband home from work to a tidy, quiet haven from the outside world.

How important, then, is the work of the queen of the home, the mother! "The mother seldom appreciates her own work and frequently sets so low an estimate upon her labor that she regards it as domestic drudgery. She goes through the same round day after day, week after week, with no special marked results. She cannot tell at the close of the day the many little things she has accomplished. Placed beside her husband's achievements, she feels that she has done nothing worth mentioning. . . . Would that every mother could realize how great are her duties and her responsibilities and how great will be the reward of faithfulness."—*The Adventist Home*, pp. 232, 233.

Again Mrs. White says: "The mother's work often seems to her an unimportant service. . . . But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life."—*Ibid.*, p. 244.

As I ponder these and other statements, I am more thankful than ever that God has given me a faithful, loving, and appreciative husband. I am glad for the opportunity to train our two happy, helpful children.

Keeping House

IN OCTOBER



By CAROLYN E. KEELER

ANOTHER October—a brisk, crisp month, gay with colors of maple and oak and pine and aspen. The air is invigorating. It makes you feel like working and walking and wondering. People come from many parts of the State and even from other States to pick some New York grapes.

Grape picking is a gay time. Much laughing and chattering can be heard all over the vineyard. More baskets have to be distributed, and the tractors are going through the rows of grapes picking up the loaded baskets or boxes. Grape juice and grape jelly are finding their places on the basement shelves.

Housekeeping in October. Up north here where we live the wives do some housekeeping but much canning and jelly making and going to help the menfolk get in the potatoes and apples. When you think of all those old sprouty potatoes, all wrinkles, that you planted last spring, you marvel at these beauties that come tumbling out of the earth now.

And the apples — McIntoshes, Spies, Cortlands, Baldwins. My husband climbs a ladder to reach those in the topmost branches, lowers the filled pail to me, and I empty the pail into a basket. Then he draws up the rope and proceeds with another pail-filling job. The baskets of apples look beautiful as we put them in the

basement. And I am busy in the kitchen making applesauce and jelly. I also make a type of apple syrup to put on pancakes for breakfast.

Everything seems to ripen at once. The Seckel pears, so deliciously sweet and juicy, ripen just when the grapes do, and you hand pick very few of them. They fall in the grass below the tree and there you find them. I like to put a few pieces of quince in a jar of pear sauce. And quince jelly is something you just must have for the winter.

You just don't realize how much you have missed apples. Ours kept until May last year. True, they were wrinkled and not nearly as beautiful as in the fall, but they still tasted wonderful. After supper in the fall, when we have put away the dishes, we play a game of Scrabble and have apples to eat as we play.

There are still many things in the garden to be gathered and stored, the rutabagas and the broccoli, the collards and the Brussels sprouts, and this year we tried raising some chicory. We plant the seed in the spring and we dig the roots in the fall. We trim the tops and place the roots in sand in a warm, dark place. They are supposed to produce tender, white sprouts that are unusual and delightful in flavor. Well, we shall see. The catalog description sounds appetizing.

This is a time of year to take a moonlight walk and look up at the stars. We sometimes go out driving in the early evening. Along the roadside we find some apples that are delicious and we stop and pick some. We see pheasants and deer and squirrels on this road too.

Wish you all had ten acres this time of year.

Minister's Wife Receives Award



WOMEN IN THE NEWS

Nelia Burman Garber, of Mariposa, California, was awarded the Writer of Distinction Award this year by the National League of American Pen Women at their biennial meeting in Washington, D.C.

Mrs. Garber has been writing books for juveniles and articles for more than 30 years. In fact, her eighth-grade teacher sold her first story for her the year she finished elementary school. Mrs. Garber has written seven books, *The Green-eyed Monster* being the last one published. One of her books, *Mission Menagerie*, which she and her husband, R. L. Garber, coauthored, has been put into Braille for the blind by the Christian Record in Lincoln, Nebraska.

This is her thirtieth year of teaching in Seventh-day Adventist schools. The Garbers spent nearly 14 years in Africa as missionaries.



WHAT'S IN THE NAME?

New readers of the REVIEW may not be familiar with how the name of the general church paper of the Seventh-day Adventist Church, REVIEW AND HERALD, originated, and long-time readers may wish to have their memories refreshed.

The historical setting of the REVIEW AND HERALD was in the experiences of a group of Adventists who, having gone through the disappointment in the autumn of 1844, maintained their confidence in divine guidance in the movement and found an explanation for the disappointment.

Two Groups Emerge

Others who had gone through the same disappointing experience, among them William Miller, concluded that inasmuch as Jesus did not return on October 22, 1844, their calculation of the date must have been wrong. As a result the second group labeled as invalid the movement known as the Midnight Cry, or the seventh-month movement, that led to an expectation of the Second Advent in the autumn (October 22).

The first group maintained its confidence in the calculation but held that the mistake was in the event. Instead of returning to this earth on October 22, Christ had a work to do in the Most Holy Place of the heavenly sanctuary before returning to this earth. This group believed itself to be the true spiritual successor of the Millerite movement, and held that the second group by denying its past experience in the 1844 movement had abandoned the Adventist message.

In defense of its position this first group began to publish, in August, 1850, *The Advent Review*, so named because it reprinted and reviewed certain views set forth in the Advent Movement of 1844. The opening issue announced: "Our design in this review is to cheer and refresh the true believer, by showing the fulfillment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour."

In November, 1850, *The Advent Review* was dropped, as well as *The Present Truth*, published since July, 1849, and volume 1, number 1 of the *Second Advent Review and Sabbath Herald* appeared. The publishers apparently considered the new paper to be the successor of one or the other or of both of the other papers.

In the first number the editor said to the readers: "The REVIEW AND HERALD is designed to be strictly confined to those important truths that belong to the present time. We hope to be able to send you this enlarged size of the paper quite often, containing a simple and clear exposition of those great and sanctifying truths embraced in the message of the third angel."—Page 7.

With volume 2, August 5, 1851, the name of the paper was changed to *The Advent Review and Sabbath Herald*. The paper continued to review evidences for the validity of the seventh-month movement and proclaimed the Sabbath truth. It showed how the Sabbath truth was embodied in the third angel's message, which warned against the worship of the beast, that is homage paid to the Sunday institution. Because of the centrality and importance of the three angels' messages, and the fact that

Revelation 14:12 graphically describes those who proclaim these messages, this verse appeared either under the title on the front cover or under the name on page 3 from the first issue to 1939. The verse reads: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

In 1961 the title was shortened to *Review and Herald*. The altering of the title was not to change the title's significance, although with the passing of the years the "review" element has shifted from reviewing evidence that the seventh-month movement was divinely guided and that the date October 22, 1844, had been correctly calculated, to evidence that the second advent of Christ is near at hand. That the coming of Jesus is near is attested to by signs in the religious, political, social, and natural world.

At the same time, it must not be forgotten that evidence for the validity of the seventh-month movement is proof for the divinely ordained origin of the Seventh-day Adventist Church. We can lay claim to being the church of prophecy only as we recognize God's hand in the development of the three angels' messages as this development was wrought out historically in the Millerite movement and the embryonic Seventh-day Adventist Church. From this point of view it is well that we continue to review the evidences for the validity of that movement.

We continue to herald the Sabbath, which is to be the great issue in the final conflict between Christ and Satan. The early Adventists understood this fact from their study of the implications of the third angel's message. The three angels' messages are the last messages God has commissioned to go to the world. When they have done their work the end will come.

The name of our church paper, then, becomes a constant reminder to us that we have the last warning message to take to a dying world. We must not fail God in this final hour.

D. F. N.

LOVE UNLIMITED

Finding yourself behind a school bus, especially when you are in a hurry, is one of life's little frustrations. This happened to us the other day, but we are glad now that it happened the way it did.

It was the first day of school. All nature seemed to be conspiring with the children to convince school officials that surely vacation was not over. After weeks of muggy weather with hazy skies and soaring temperatures, this day was bright and fresh—a perfect day for doing anything but going to school.

But a school day it was. There was no question about that, for as we drove through a recently developed community some distance from the city of Washington, we came upon a school bus, its giant red lights flashing insistently. Soon a tiny figure hopped to the ground and ever so slowly the bus moved on.

Being in a hurry, we sped around the bus, musing as to why a school bus would be making a run at midday. "These must be kindergarteners," we surmised. Most surely they were. For all along the country road were mothers standing at the ends of their driveways waiting for their little ones to hop off the bus into loving arms.

Does anyone grow so old, so mature, as to forget his

first day of school, that first sortie into the world of strange hallways, of look-alike doors, of unfamiliar faces? Does any mother forget how many times she checked the clock that first day of school to be sure she was out front in time to welcome her fledgling?

Demonstration of Love

Every mother who stood along that road awaiting the yellow bus that bore her child, was a demonstration of the beauty and selflessness of a mother's love. These sentinels of the home! They knew what it was like to be gone from mother for so long. They knew they *had* to be there waiting to lift Susan or Paul down, to walk hand in hand to the front door! It was a sight we will never forget.

Another day we came upon another school bus stopped at a busy intersection, with lanes full of traffic backed up in both directions, while an anxious mother gave spe-

cial instructions to a little someone inside the bus. Commerce on that street waited patiently while a mother made sure her child was prepared to leave her care for the care of another.

The eagerness with which God watches for the return of His lost sons and daughters is well illustrated by these mothers. He is pictured in the Bible as a parent scanning the horizon for a prodigal, as a shepherd searching for a lost sheep, as One who could never forget His people although a mother might forget her baby.

Let those who imagine God to be a menacing, threatening, unreasonable, and punitive monarch see His tenderness and patience as He longs for our return to Him. Let them hear His words: "Can a woman forget her sucking child . . . ? yea, they may forget, yet will I not forget thee" (Isa. 49:15). Let them remember those mothers standing by their mailboxes waiting for their children.

F. D. Y.

LETTERS



YOUTH AS LEADERS

EDITORS: We were happy to see the letter in the August 1 REVIEW encouraging use of retired ministers where leadership is lacking. However, we feel the same plan could also be applied to young people. In our large denominational centers there are many people who are not using their talents because they are surrounded by so much talent, better known. These people who will never be asked to speak or sing or teach in the large churches could be the mainstay of the musical department of a small church or be a much-appreciated speaker on Sabbaths when there is no minister. Would such members from a large church believe that sometimes a small congregation does not even have someone to play the piano for the singing? Do they know that there are districts of three or four churches with only one pastor, who cannot possibly be everywhere each Sabbath? In such places local elders, who may have no training at all, are the speakers for the Sabbath services and they do quite well. The more they try, the more the Lord blesses them and the more the Lord blesses them, the better they do.

Some people feel that the greatest blessings are in the large centers with more opportunities. Is it possible that there are greater blessings to be found in smaller places where each member can use all his talents every Sabbath and all week long? Much has been said about members losing interest in church services. It is hard to lose interest when you know your absence would make a difference in the service. Could more people be encouraged to find ways of making their living in the smaller places where their help is needed?

LOUISE BAMBERRY

Lowen, Oregon

MORE ON NEW VERSIONS

EDITORS: Today's English Version may not be a perfect rendering of the Greek New Testament, but was there ever a perfect one?

Those who know languages realize how difficult it is to transfer an idea from one language to another. Sometimes it seems really impossible. Of course, different persons understand the words differently. (Mrs. White recognized all of this in writing about the Bible and translating.) It seems to me that Today's English Version must be more like what the disciples heard in their day. Jesus used simple words, for we read that the common people heard Him gladly. The New Testament was written in the business English of the time. The Bible deals with profound ideas but one does not need big words to discuss them!

Sometimes I wonder whether those who seem to think anything other than the K.J.V. is heretical ever stop to consider that many people learned of the gospel long before the K.J.V. appeared. And there are thousands today who are reading God's Word who don't know English and probably never heard of the K.J.V.

I have passed out many copies of T.E.V., and everyone seems to be delighted with it. Particularly do Sunday school teachers like to use it. Children love it. And young people are enthusiastic about it.

I read other languages than English and often an expression is much more understandable and effective in a foreign version than in an English one.

VERNE KELSEY

Hendersonville, North Carolina

SHARE YOUR FAITH SUGGESTIONS

EDITORS: The plan suggested by Ella Leuenberger in the May 30 REVIEW is the very thing I am doing. On my next birthday I will be 89, I am totally deaf, a shut-in, and live alone. When I get my monthly check I buy 100 6-cent stamps, 100 envelopes, and I send to Southern Publishing Association for 100 reprints of an article on Christ's second coming and to Voice of Prophecy for 100 enrollment cards. Then I take the city directory and address the envelopes to people whose names begin with A, being careful to check each name so there will be no repeats.

After folding the reprint I put it in the envelope with an enrollment card. I figure the addressee will be more apt to sign and send the card after reading a stirring message. I put a few in the mailbox for the postman to pick up, and when any of the

church members visit me I give them letters and literature to mail for me. I never expect to get through the A's, for there are approximately 200 names on each page and there are over 20 pages of A's.

I believe if a lot of our people in big cities—and small ones too—would do this, each one taking names beginning with a different letter so that no two people will mail letters to the same person, the people in the cities will, at least, have had some chance to learn of our Lord's soon coming. I am happy in doing this, knowing that I am helping to fulfill our Lord's last commission to His disciples and all others who love Him.

DORA ROGERS MARTIN

Indianapolis, Indiana

REVIEWS FOR MISSIONARY WORK

EDITORS: In the first three paragraphs of the editorial "To those in the 'Far Country'" (REVIEW of August 1) four persons who had strayed from the fold told of the influence of the REVIEW in bringing them back to their "first love" and the lighted way. These experiences illustrate the value of the REVIEW in our personal literature ministry. It is a mistake to think that the REVIEW is not a soul-winning periodical. True, there are articles in it that relate to denominational business, but we have nothing to hide from the people. Such articles have been known to arouse an interest in our work. Note the message from Jeremiah to the church in his day: "Publish, and conceal not" (Jer. 50:2). Herald the message, make it known to all peoples. The REVIEW is a great help in doing that today.

ERNEST LLOYD

Sanitarium, California

ICY CHURCH

EDITORS: In his article "No Man Cared for My Soul" (REVIEW, August 1), N. R. Dower made a significant point in the first paragraph. Leaders are assured a hearty welcome when they visit churches, but this is not true of everybody. People do get tired of attending an icy church. I have often wondered how Adventists can expect to live forever with other Adventists they do not want to know today?

JOHN H. OHL

Fortuna, California

German Families Enjoy Retreat Near Darmstadt

By SIGRID QUEISSER
Office Secretary, South German Union

"As for me and my house, we will serve the Lord"! That was the motto of a family retreat held at Marienhoehe Seminary, Darmstadt, Germany, from July 26 to August 4.

Twenty-two Adventist families with about 30 children from all over southern Germany accepted the invitation of the South German Union to spend a time of recreation and spiritual refreshment in the countryside near Marienhoehe. The program for this retreat, prepared by E. Groh, union MV secretary, included morning lectures about marriage and educational problems, a question-and-answer period, craft and pottery hours, films and diverse recreational evenings.

Subjects of general and personal interest were presented and discussed during the morning hours, such as "Marriage, a Divine Determination for Man," "Love Communion in Marriage," "The Child, a Gift of God," "The Importance of Father and Mother for the Child," and "Ideals and Realities of the Christian Family." Further topics were "Happy Life Through Health-giving Food" and "Sex Instruction of the Child." The young husbands and wives were eager to learn in order to improve the harmony in their own homes. In daily prayer meetings they brought their loved ones before the Lord and asked for His blessings upon them.

During the meetings the children were

cared for by a young minister and his wife, while the little ones were cared for by a nurse.

A day trip to Frankfurt am Main and visits to the airport and the zoo were especially enjoyed by the children. Each evening a different program was presented: a concert by well-known Adventist artists, unique nature slides with narration by a forester, a social evening, and a campfire for the youngsters.

Spicer Memorial College Dedicates Home Ec Wing

By MERVYN JOHN
PR Secretary, Spicer College Church

His excellency, Dr. P. V. Cherian, governor of the state of Maharashtra, accompanied by his wife, Mrs. Tara Cherian, helped open a new 200,000-rupee home economics division at Spicer Memorial College on August 19.

In his address the governor expressed his belief that the home economics division would prove to be a blessing to the country through the women who would be trained in it. He also expressed his pleasure, along with that of his wife, to be at Spicer Memorial College. "We are the best friends you have," he remarked and went on to say that he had heard favorable reports of the work that the Ad-



Governor P. V. Cherian cuts the ceremonial ribbon opening the home economics wing of Spicer Memorial College, Poona, India.

ventists are doing at the college. He encouraged the college body to do greater things for the institution and the country.

After declaring the facility open, the governor and his wife attended a special dinner prepared in their honor by Dr. M. E. Cherian, president of the college. Dr. R. S. Lowry, president of the Southern Asia Division and chairman of the board of trustees for Spicer College, and Mrs. R. S. Lowry were also present.

Singapore Evangelism Results in 100 Baptisms

By DANIEL R. GUILD
President
Southeast Asia Union

In the heart of Singapore, at the Victoria Memorial Hall, Don Jacobsen, Ministerial Association secretary of the Southeast Asia Union, recently held a city-wide evangelistic campaign.

With a cosmopolitan population of nearly two million, Singapore blends the most ancient Oriental with the most modern Western. High-rise apartment buildings are aflutter with clothes hung out to dry on bamboo poles projecting from every window. Super highways stand out against a backdrop of streets overflowing with bicycles, trishaws, buses, and automobiles weaving among the vendors displaying their wares on the sidewalks. Ocean liners carrying the world's goods are surrounded in the bay by Chinese junks and brimming flat-bottomed barges. Overhead, the roar of jet liners drowns out the clatter of wooden shoes and the rhythmic clacking of bamboo—the call of street vendors hawking their wares.

The sea and air routes that link Europe, Australasia, the Americas, and the Orient all intersect at Singapore, a duty-free trading center, an independent republic, and the world's fifth largest port. Its merchants have grown rich buying and selling rubber, tin, pineapples, teakwood, and a myriad other products. The people of Singapore have the second highest standard of living in Asia.



The pleasure of the occasion is written on the faces of those who attended a family retreat sponsored recently by the South German Union Missionary Volunteer department.

In this bustling city the members of the four SDA churches—the Balestier Road English church, the Southeast Asia Union College church, the Chinese church, and the Malay church—united to prepare the ground for the evangelistic campaign. They took the Way of Life lessons to thousands of homes in a weekly distribution program. Then the graduates from the Way of Life course were enrolled in the Gift Bible Evangelism lessons.

Although this method of soul winning had never been tried in the Far East, it proved abundantly successful in preparing non-Christian hearts for the evangelistic meeting that would follow.

A large percentage of Singapore's people are non-Christian, but it cannot be said that they are nonreligious. Mosques and temples abound. And even churches are becoming a more familiar sight. In an effort to appease their many gods, Chinese worshippers burn incense or joss sticks before the altars in their homes or in one of the Buddhist temples. Indian fire walkers in Hindu temples run across burning coals to gain the favor of their gods. Moslems calling from the minarets of mosques daily summon the faithful of the Malay community to prayer.

In this setting the meetings began. In order to accommodate the crowds, double sessions had to be held nightly for most of the campaign.

Finally the first altar call was made by the speaker. A few at first, then in increasing numbers, they came. Chinese, Indians, Europeans, men, women, young people, college students, responding to the most wonderful offer ever made to mankind. More than 120 came on the first call.

Some had a long way to go. Some had attended only a few meetings. And some were too young to fully understand. But most had studied at least one of the Voice of Prophecy courses or had taken the Bible Says lessons. Some had even attended previous crusades.

For some of them there were obstacles

lying ahead. And even knowing that, they came. When Andrew asked for his Sabbath off he lost his job—and he had to support his parents and brother. Nathaniel had served two and a half years of a five-year apprentice electrician's contract with the British Navy, yet gave it up to follow his Master. Nodim's Hindu parents threatened disinheritance if he was baptized. Still he went ahead.

Nearly 300 responded to the calls and more than 100 have already been baptized.

Guadalajara Students Graduate Amid Tragedy

By F. C. PETTY
*Chaplain
SDA Medical Students*

Ten Seventh-day Adventist medical students graduated from the University of Guadalajara, Jalisco, Mexico, May 29. Five of the students were from the United States, three from Mexico, one from Jamaica, and one from Panama. These men are interning in Canada, the United States, and Mexico.

Several tragedies occurred during the school year. A fourth-year medical student at the university, Caleb Siaw, and his wife, Dylene, lost their two sons, ages three and six, when the boat in which they were riding capsized. After funeral services in Guadalajara, May 14, the bodies were flown to Wrangell, Alaska, for burial.

Tragically, nine days after the drowning, Henry Garbutt, a first-year medical student, who translated into Spanish the service held in Guadalajara, was involved in an auto accident that killed his seven-month-old baby and sent Henry to the hospital with a head injury. Mrs. Garbutt and two other children were not injured seriously.

TV Spreads the Message in Mérida, Mexico

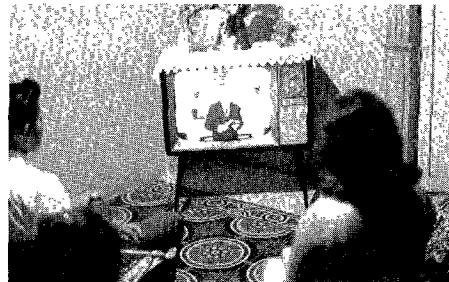
By ROBERT FOLKENBERG
*Pastor-Evangelist
Panama Conference*

In spite of the fact that television as a means of spreading the gospel in Mexico seemed closed to Seventh-day Adventists, Carlos Aeschlimann, Mexican Union evangelist, prepared 12 15-minute programs presenting social and cultural messages.

In time the opportunity came to present his program, "La Voz del Hogar" ("The Voice of the Home") in the city of Mérida, Yucatán, capital of the ancient Mayan civilization. An estimated 85 per cent of the population viewed the program.

During the course of the television series, Elder Aeschlimann began evangelistic meetings. Of the thousands who attended, 65 per cent reported that they had watched the program, thus leaving no doubt that television is an effective medium for reaching the public. Presently, more than 1,000 are receiving Bible studies in their homes.

The goal is to present the television programs in Mexico City and other metropolitan areas.



Eighty-five per cent of TV owners in Mérida, Mexico, listened to *The Voice of the Home* broadcast by C. Aeschlimann.



Singapore, a modern city with ancient roots, was the site of a recent evangelistic thrust by Don Jacobsen. Nearly 300 have been baptized or are now preparing for it.

First Graduation Held at Venezuela Academy

By C. E. SCHMIDT
Principal

More than 700 believers and friends were present July 27 at the first graduation at a Seventh-day Adventist academy in Venezuela. Many eyes were filled with tears of joy as they witnessed the fruit of their sacrifices in providing Christian education for the 19 graduates.

Adventist secondary education for Venezuelan youth began at El Limón, Aragua, in 1962. The facilities of a chicken farm were made available on a provisional basis. In September, 1966, the academy was transferred to its permanent site in Nirgua, Yaracuy.

The overflow of the Thirteenth Sabbath Offering for the first quarter of 1966 helped to make Venezuela Vocational Academy a reality. For this offering the staff and parents are deeply grateful.

First Africans Graduate From Philippine College

By S. S. FLORES
Departmental Secretary
North Philippine Union Mission

The first three students to come to the Philippines from the Trans-Africa Division graduated this year from Philippine Union College.

They are Geoffrey Y. Kamuendo, from Malamulo, Malawi, South-East Africa; Mavis Cynthia Serole, from Solusi, Botswana (Zambezi Union); and Elinihaki Tuvako, a Tanzanian, from Salisbury, Rhodesia. All three received a Bachelor of Science degree in mathematics.

Mr. Kamuendo served as a part-time mathematics teacher during his senior year and graduated at the end of the first semester. He was the first African student to be sent to the Philippines, going when Robert H. Pierson was still president of the Trans-Africa Division. Mr. Kamuendo has gone back to South-East Africa to help in the educational work there.

Miss Serole has joined the work at Solusi College, Rhodesia, and Mr. Tuvako has connected with the educational work in Rhodesia.

Bulgarian Government Active in Temperance

By ERNEST H. J. STEED
Temperance Secretary
General Conference

Many years have passed since a representative of the General Conference visited Bulgaria. The opportunity came again this year through Ambassador Dimitre Bratanov, chairman of the National Sobriety Committee. He had extended this invitation to me when we met in Zagreb, Yugoslavia, in 1967 at the Institute of Scientific Studies for the Prevention of Alcoholism.

I had inquired about Seventh-day Adventists in Bulgaria. He assured me that they were some of his best supporters for



The three on the left are officers of the Bulgarian Sobriety Committee with E. H. J. Steed and three leaders of the committee for the city of Targovishte on the right.

temperance ideals. Mr. Bratanov, a non-drinker and nonsmoker, urged me to be his guest and see something of his committee's work.

In making arrangements for this visit, I found the Bulgarian Ambassador in the U.S.A. also a keen temperance man.

Mr. Bratanov, his committee secretary, and vice-president, set out with me by official car to visit centers throughout the nation. It was a unique experience to see town and city committees at work promoting among young and old the principles of nondrinking, nonsmoking, and nongambling. In fact, the whole atmosphere was one of almost a moralistic religious fervor. The only thing lacking was the recognition of God as the great ideal.

In the city of Stara Zagora, I met school-teachers and pupils all committed to these ideals. Next day was a national holiday, with a great demonstration of more than 20,000 parading through the city streets. Many of the youth wore white and blue sashes that read "SOBRIETY."

This temperance emphasis is tied right in with the government program of Communism as a way of life. Bulgaria, as well as many other countries, has medical, legislative, and economic problems resulting from the consumption of alcohol. I had many an opportunity to explain to dis-

tinguished leaders the principles of Seventh-day Adventists and the Christian temperance outlook.

The National Sobriety Committee has 30 regional areas with more than 200,000 committed members. A regular sobriety newspaper is printed, as are posters and other promotional aids. All this activity has developed in only the past four years. The committee itself is only two years old.

Opportunity was afforded me to meet with Adventist church members in Sofia. Here in the historic Adventist chapel more than 500 members, young and old, crowded the worship services. I counted 23 Sabbath school teachers on the main floor; others were in the balcony.

The pastors are fervent and active, are appreciative of opportunities to visit homes, and have nationwide freedom of worship. Naturally there are some problems, but across the country the 40 pastors and more than 3,000 members are faithful and active for the Lord.

Our members warmed to the significance of temperance as the spearhead of better living and practical Christianity.

Vacation Bible School Wins Friends in Brazil

R. C. BOTTSFORD
Evangelist, Minas Mission

An evangelistic key has been found that will unlock the hearts of the Brazilian Mineiros. Until now, the people of the state of Minas Gerais, steeped in cultural and religious heritage, have been difficult to reach. But a Vacation Bible School has opened hearts.

The first days of April found us in Araxá in the western Minas. Although it is a small resort town of 30,000, it has one of the largest accommodations for people desiring mineral and radioactive springs. And it is also one of the most beautiful areas in Brazil.

We had been previously advised that the people would respond coolly, but we were not prepared for the reception we received. House-to-house visitation dur-



On a national holiday in Bulgaria, some 20,000 paraded in the city streets of Stara Zagora, many of the marchers wearing a white-and-blue sash that read "Sobriety."

ing a month of labor netted nothing. Public meetings seemed to be doomed even before they started.

Finally we realized that parents are often reached through their children, so we planned a Vacation Bible School. My wife started the evangelistic program that first week in May with a small VBS. After the many radio announcements we made we expected more children. What a disappointment to have only 19 on the first night.

I held meetings for the adults in a large hall a few blocks away, and the attendance was just as meager—30 or 40 people came each night. Again we decided to work through the children.

We planned a party for the night of the Vacation Bible School graduation. And the hall with a capacity of 600 was jammed. We gave diplomas to 51 children—the 19 had increased in two weeks. And we served punch and cookies to those who attended. The spiritual food was in the form of a filmstrip on the love of God.

After getting the names of the parents of our VBS graduates, we again began a visitation program. The atmosphere this time was warm as we talked to the people in their homes. They were grateful that we had shown an interest in their children and taught them of God's love. The children's craft projects were proudly displayed.

The first baptism in Araxá produced ten new church members. Soon there will be ten more, and others will follow.



A few of the Brazilian Mineiros children by the evangelist's camper. Some of the parents are now baptized church members.

Five-Day Plan Is the First Conducted for Africans

By JEAN CRIPPS

Forty-five Africans made firm decisions to forgo tobacco following attendance at a Five-Day Plan held in June in Soweto. The program was sponsored by the Union of South Africa with an all-African membership.

For many weeks the temperance secretary, J. G. Evert, and his helpers invited the people of Soweto to attend the first all-African Five-Day Plan to Stop Smoking to be held in the Trans-Africa Division.

Pastors Evert and D. Malotle visited every high school in the vicinity of Soweto to show films and give lectures.

More than 5,000 persons were contacted. The mayor, clergymen, businessmen, and others received invitations to attend the lectures.

Soweto township lies 15 miles west of Johannesburg and shelters about one million inhabitants. The task of temperance among the population, viewed on an over-all basis, seems very formidable, but progress is being made.

E. H. J. Steed, General Conference temperance leader, and Dr. M. H. Schaffner, division medical secretary, who has 15 Five-Day Plans to his credit on that continent, were the main speakers. The hall was comfortably filled the opening night. The news spread rapidly and on the second night the hall was uncomfortably packed, and the interest was sustained until the closing night.



Soweto citizens who have stopped smoking.

Members Added in Newly Entered Burmese Area

By L. THANLIANA
SDA Mission
Kachin State, Burma

The only place in Burma where the three angels' messages had not reached until 1965 was the north part, which is called Kachin State. Now there are nine Kachins who have accepted the truth and are attending the church services regularly and are strong in their new-found faith.

Kachins worship evil spirits. Their main

work is planting rice on the hills and dales, and they move from one place to another every year. When it is harvest time they build a structure on the football ground inviting spirits to come and bless their paddy fields. They also have a custom that if a person kills someone he will have to sacrifice a buffalo or a pig or be killed himself. Most of these people are brave but sinful.

Upon entering the area in 1964 my family and I found that these people do not know about the true God. We sensed our responsibility to preach to them. My wife helped me distribute leaflets and sell some of our books.

The way gradually opened for us to present the gospel message. Kaung Loung was the first among the Kachin people to accept Jesus Christ as his personal Saviour. Later N. Hting Nam took his stand for Christ, followed by his wife and his mother. He is witnessing for his Master by selling our religious books among the Kachin people.

A few months after our work began among the Gurkhas in the Kachin State, a Gurkha accepted Jesus as his personal Saviour. After that Daw Maya, Dan Par Sad, Daniel and Saligram Sharma accepted Jesus and have become soldiers for God among the Gurkhas. At present other Gurkhas are learning about the Bible truth.

At the same time there was a Shan woman who was interested in our teachings. She was baptized after a few months of Bible study. When her husband learned of her baptism he drove her away from his home. But now he has called her back. This woman and her two children attend our church services. Two other Shan families are studying the Bible.

Every Sabbath all gather for Sabbath school and church services in my home, 53 in all. Though we are small in number, our home is not large enough. We need to have separate areas for the Kachin, Shan, Gurkha, and Burmese members to study the Sabbath school lesson. Despite such limited facilities, we rejoice as we worship together each week.



Some of the church members in the Kachin State of Burma where the work is new.

Illinois Marks Century at Camp Meeting Services

By E. L. ALLEN
Departmental Secretary
Illinois Conference

Six years before the denomination's first missionary, J. N. Andrews, embarked for Switzerland, and eight years after the name Seventh-day Adventist was chosen, a small group of Illinois Adventists met for their first general camp meeting. The year was 1868.

This year, one century later, Illinois workers, directed by W. A. Nelson, president, planned and carried out a camp convocation with speakers from all branches of the organized work, each emphasizing the evidences that indicate that time is short. They were E. H. Atchley, H. M. S. Richards and the King's Heralds Quartet, C. E. Guenther, P. A. Gordon, Theodore Lucas, M. E. Loewen, N. R. Dower, C. K. Okuno, J. D. Smith, Dr. U. D. Register, G. E. Bullock, W. A. Fagal, and departmental leaders from the union and local conferences. C. Stanley Lowell, of Americans United (POAU), was a guest speaker.

Three young workers, Clifford H. Hoffman, Emil D. Moldrik, and Hearley E. Roscher, were ordained to the gospel ministry.

Each day was packed with interesting programs and recreation for youth. George Digel, youth pastor of the Sligo church, Takoma Park, Maryland, and Gordon Bullock, treasurer of the North Philippine Union, encouraged the teen-agers in strong Christian stewardship.

On the closing Sabbath the camp meeting motto, "We Are His Witnesses," became the theme of a soul-winning pageant planned by the conference Sabbath school department. The program, narrated by Adeline Kleist, consisted of interviews with successful Christian laymen from all walks of life.

In keeping with the anniversary program, special recognition was given to

Paul Stani who was born shortly after the first Illinois camp meeting was held. He attends the East St. Louis church and represents a century of God's miracle-working power.

A. E. Pender, symbolizing the faithfulness of our laymen around the State, was honored in a short talk by W. A. Nelson for more than 50 years of Christian service. Mrs. Verna Thomas, whose grandfather was the builder of the first Adventist church in Chicago, told the congregation of those early days. Others interviewed were Dr. Milena Simeckova, a physician; Clarence Heerman, a carpenter; Reinhard Gottke, a soldier; Jerry Nance, a literature evangelist; Joyce Friestad, church press secretary; Gordon Bullock, a missionary; and Bud Calvert, printer working in Youth for Christ projects.

Music was provided by a Hungarian quartet, the German choir, and trumpeter Robert Hobbs.

Atlantic Union

Workers of the Greater New York Conference gathered at Camp Berkshire in Wingdale, New York, for their annual retreat, from August 25 through August 28. Principal speaker for the meetings was Hans La Rondelle, a professor at Andrews University. Other speakers included Kenneth Stewart, of the General Conference insurance service; Darrell Kenney, church development secretary, Southern New England Conference; and Dr. Dunbar Smith, medical secretary of the conference. Roy Thurmon brought a report of the progress of the Metropolitan Evangelistic Crusade.

For several years Margaret Gordon, of Amityville, Long Island, New York, has used her shopping cart to gather clothing for the Dorcas Society of the Babylon church. Mrs. Wilson, Babylon Welfare

Center director, states that Miss Gordon is largely responsible for the many articles of clothing the Babylon church sends to the New York City warehouse. Miss Gordon's interest in helping Adventists began when she read an article in the local newspaper regarding the welfare work being done by the Babylon church. It was augmented by her acquaintance with Mrs. Martha Weimer, a member of the church. Miss Gordon has become known to many in her community as the woman with the friendly smile who gathers clothes for the needy. During the first six months of 1968, 2,450 pieces of clothing were sent to the warehouse. In addition, many articles of clothing were given out locally from the center.

Seventy-three students graduated from Atlantic Union College, South Lancaster, Massachusetts, at the summer commencement held August 16, 17. This was the largest summer graduation in the history of the college. Total graduates for the year numbered nearly 150, also a record for the college. Included in the summer graduation were 37 nursing students, who received the Associate in Science in Nursing degree.

Thirteen initial baptisms resulted from the evangelistic campaign held at Hartford, Connecticut, July 19 to August 17. An evangelistic field school was conducted in conjunction with the campaign. Pastor O. J. Mills is now preparing others for baptism.

The title "professor emeritus" was awarded to three long-time teachers at Atlantic Union College by President H. E. Douglass at a chapel program September 18. They are Mabel Bartlett, G. E. Shankel, and W. R. A. Madgwick.

EMMA KIRK, Correspondent

Canadian Union

The Newfoundland Government recently granted 15 acres of land to the church in Newfoundland for the development of a youth camp. Two camps were conducted last summer with a baptism being held at each camp. Six boys and four girls were baptized.

The ministers and doctors of the Ontario-Quebec Conference met August 11-14 for three days of study, planning, and fellowship at Camp Frenda. Much time was spent in planning for intensive evangelistic work in connection with the Autumn Council, being held in Toronto. Plans included: (1) the It Is Written program from channel 11, Hamilton, on since September 1 and (2) a television rally September 14 at the Toronto Academy auditorium. In addition, a special Autumn Council meeting is to be held October 12 at the Queen Elizabeth Building, Canadian National Exhibition Grounds, Toronto.

PEARL BROWNING, Correspondent



GORDON ENGEN

The soul-winning pageant conducted during the 1968 Illinois camp meeting demonstrated what laymen are doing for Christ. The first Illinois camp meeting convened in 1868.

Central Union

✦ The new wing for Mile High Academy in Denver, Colorado, opened its doors to students September 3. Each of the five new classrooms has its own color scheme. Draperies are made with light-resistant vinyl backing for darkening when visual aids are used; the rooms are also equipped with overhead projectors and screens. The new wing has adequate office space and a library area. The opening enrollment is 130.

✦ Members from the Hutchinson, Kansas, church and the public relations department of the conference conducted a fair booth at the State fair in Hutchinson in September.

✦ Six new teachers joined the Kansas Conference elementary teaching staff for 1968-1969, making a total of 19 teachers for this year.

✦ About 50 people took part in the yearly weekend campout of the Worland, Wyoming, church in the Big Horn Mountains. James Harris, union MV secretary, and William C. Hatch, conference president, conducted services for the group.

CLARA ANDERSON, *Correspondent*

Columbia Union

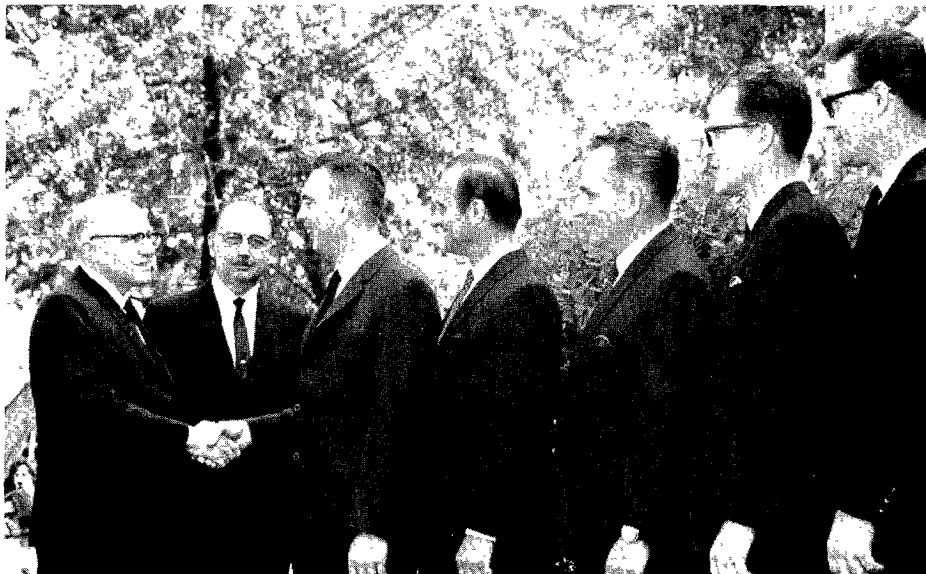
✦ Twelve professional nurses attended a four-week cardiopulmonary workshop held in the Kettering Memorial Hospital during September. This workshop was a joint effort of the Miami Valley chapter of the Heart Association and the hospital's staff.

✦ Three theology students from Columbia Union College served as externs in the Cincinnati, Ohio, area during the summer. They included Steve Ervin, of Buckhannon, West Virginia; Richard Byrd, of Buena Vista, Virginia; and Richard Farley, of Dayton, Ohio. Their assignment was to find and develop interests in preparation for a series of meetings now being held in Cincinnati by the Bornstein-Lemon team.

✦ Following a six-week evangelistic campaign by the Bornstein-Lemon team in Jackson, Ohio, 29 people were baptized.

✦ Seventy-one were baptized in the first baptism resulting from evangelistic meetings being conducted in the Avondale section of Cincinnati by Union Evangelist Charles D. Brooks. Additional baptisms are expected to bring the final number of converts from the campaign over the 100 mark.

✦ Members of the Rainelle, West Virginia, congregation have dedicated their



Michigan Ordination Service

General Conference President Robert H. Pierson (left) wishes God's blessing on the five men ordained during Michigan's centennial camp meeting observance, as R. D. Moon, conference president, watches. Elder Pierson greets (left to right) Henry W. Kenaston, Theodore K. Struntz, Peter Fritz, Wilbur D. Ingram, and Robert L. Wiese.

Others who participated in the service were H. M. S. Richards, of the Voice of Prophecy, and J. D. Smith, president of the Lake Union.

ERNEST N. WENDTH
Departmental Secretary, Michigan Conference

new church, which was constructed for only \$6,000. Speaker for the dedication service was Cree Sandefur, president of the union.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ The youth of the Indianapolis, Indiana, Glendale church recently conducted a series of meetings under the direction of Robert Baugher. Each night two to six young people presented Adventist teachings. The attendance was not large, but at the close of the series, when appeals were made to surrender to the Lord, a young man, Steve Jordan, accepted the invitation and is now a baptized member.

✦ John Hudson, former student of Lake Region's Shiloh school in Chicago, received several honors as he completed his work at Pine Forge Academy, Pennsylvania. He was selected "Boy Student of the Year," and received the 1968 scholarship award from the Pine Forge chapter of Oakwood College Alumni Association, as well as awards for outstanding work in vespers and the Senior Chorale.

✦ Groundbreaking ceremonies for the Ferndale, Michigan, church were held in Troy not long ago. Taking part in the service were R. D. Moon, president of the conference; James Wilson, pastor; John Wall, chairman of the finance committee; and Peter Taucher, Troy city commissioner. Two charter members

present were Mrs. Reatha Little and Mrs. Maggie Grover.

✦ Four young people were baptized following the Voice of Youth Bible Crusade at Peshtigo, Wisconsin, early in May. The youth speakers were from the churches in the area. They rented the American Legion hall and held three meetings each week for a full 19-sermon series. The local MV societies and leaders sponsored the meetings.

✦ The pastor of the Brookfield, Illinois, church, R. J. Kloosterhuis, spoke at an ecumenical worship service during the seventy-fifth anniversary celebration of the Village of Brookfield in August. His topic was "The Dynamics of a New Brookfield," and his text was Proverbs 14:34: "Righteousness exalteth a nation: but sin is a reproach to any people."

MILDRED WADE, *Correspondent*

North Pacific Union

Code-a-Phone Prepares Way for Evangelism in Idaho

At least 70 Bibles and study guides have been distributed throughout Treasure Valley in Idaho as a result of the Caldwell church's Code-a-Phone. It was put in operation February 18 as an evangelistic tool to help prepare for a reaping campaign now beginning in Jewett Auditorium on the College of Idaho campus.

Speaker for this October series is Ken-

neth J. Mittleider, with Sunny Liu, singing evangelist, and Harold R. Turner, coordinator. The local pastors, Allen T. Bidwell, of Caldwell, and Floyd Smith, of Nampa, will serve as counselors.

✦ Delbert Curry, president of the North Taiwan Mission, was a recent guest speaker for morning and afternoon services in the Troy church of the Upper Columbia Conference. He and Mrs. Curry were enroute to Taipei.

✦ Charles Keymer, pastor of Stone Tower church in Portland, Oregon, has been invited by the General Conference to join a committee of church and college musicians from all over the North American Division to study the philosophy of music in the Adventist Church.

IONE MORGAN, *Correspondent*

Northern Union

✦ Twenty-two smokers attended the first night of the Five-Day Plan program held in Iowa City, Iowa, August 19-23. An air-conditioned auditorium lounge was made available, free of charge, by the administrator of Mercy Hospital School of Nursing, a Roman Catholic institution. Another Five-Day Plan in the same place is planned for this month. The program was conducted by M. K. Ruybalid and Stanley K. Knowling, chief of Children's Physical Therapy at the University Hospital.

✦ The 11 members of the Fairmont company, Minnesota, recently completed a highly successful *Signs of the Times* campaign. A total of 89 subscriptions was turned in, making an average of eight subscriptions per member. The company recently voted to start a Dial Your Family Bible program.

✦ Dedication services for the Turtle Lake, North Dakota, church were held June 8 with Ben Trout, president of the conference, giving the dedicatory sermon. All labor on the church was donated by the church members.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Pioneer Day at Loma Linda Honors Veteran SDA Workers

The Pacific Union Conference sponsored a Pioneer Day September 22 as a centennial observation of the founding of the Seventh-day Adventist message in the Far West. The event honored the veteran SDA workers in Southern California and Arizona.

Speakers for the observance were GC President Robert H. Pierson; GC Vice-

President Reinhold R. Bietz; and Pacific Conference President William J. Blacker.

The main service was held at the Campus Hill church, Loma Linda. It was followed by a dedicatory service and the placement of a historical marker on the site of the original sanitarium and hospital building.

✦ Vacation Bible Schools continue to provide a real witness in the Pacific Union. In Whittier, California, 63 of the 78 attendees were non-Adventists; and in the Fresno Westside church (which held its VBS in the evenings), only 15 of the 160 children came from Adventist homes.

✦ Southern California's oldest Adventist church building ended 85 years of continuous use on August 7. The Norwalk church, built in 1883 through efforts of blind evangelist E. A. Briggs, is being replaced by a new facility.

✦ Twelve days' work—and 1,850 magazines—earned Karen Jacobson the fee for summer camp and this year's tuition at La Sierra Elementary School. Wearing her Pathfinder uniform and a big smile, Karen sold copies of *Life and Health* in the Riverside business district for two weeks last summer.

✦ Pearson Hall, named in honor of retired church school teacher Robert B. Pearson, has been dedicated at the Wai-pahu, Hawaii, church. The 900-square-foot building adjacent to the church will serve the Dorcas Society, Pathfinders, and Sabbath school, according to Pastor Richard Among.

✦ Smoking Sam and Modern Millie, manikins created by Melvin V. Jacobson, Southeastern California Conference temperance secretary, have been featured in the July issue of *Today's Health*. Another recent appearance of the puffing manikins was on a Chicago TV station's special report on smoking, shown also to the annual meeting of the American Hospital Association.

RUTH WRIGHT, *Correspondent*

Southern Union

SMC Enrollment About 1,275; Construction Continues

Southern Missionary College's enrollment showed another significant gain as classes opened this fall.

The enrollment is 1,248 as compared with 1,191 at the same time a year ago, an increase of almost 5 per cent, according to Dr. C. F. W. Futcher, director of admissions and records. With late registrations the total may go up to about 1,275.

"Ten years ago we had less than 500 students," reports SMC's president, Dr. W. M. Schneider. "We have had to build

rapidly to handle the growth. The newest buildings on the campus include a women's residence hall and an administration building."

Construction on a new library has now begun.

WILLIAM H. TAYLOR
Director, College Relations

Southwestern Union

✦ Evangelistic meetings in Batesville, Arkansas, have been attracting a good deal of interest and are well attended by non-Adventists. Batesville has a small, growing Adventist church and these meetings are held in anticipation of greatly strengthening God's work in that area.

✦ A new laundry facility has been constructed at Valley Grande Academy in southern Texas. It will provide student labor for the school and will specialize in flatwork, catering to hospitals, rest homes, hotels, and motels.

✦ The Rogers, Arkansas, congregation has recently purchased a new church home from the Church of Christ. The congregation considers its acquisition a modern miracle.

✦ Dr. M. Dunkin, of Albuquerque, New Mexico, and Texico evangelist, Dick Pollard, conducted a second Five-Day Plan to Stop Smoking in Lubbock during July. Plans are for an evangelistic campaign in Lubbock in the near future.

J. N. MORGAN, *Correspondent*

Andrews University

✦ Eighteen undergraduate students in religion took part in a summer field school held at Detroit. Steven Vitrano, chairman of the Andrews department of religion, was supervisor.

✦ Two new courses dealing with Negro history will be offered this year at Andrews in response to the request of the Student Association's Human Relations Committee. Negro history, a four-credit course, will be offered in the spring quarter, 1969. A graduate reading course, *The Negro in America*, is being offered in the graduate school this fall. Andrews University is the first Seventh-day Adventist school of higher learning to include in its curriculum a course that deals exclusively with the historical development of the Negro from the slave era to the civil rights movement.

✦ The AU booth at the Berrien County Youth Fair in August won the Outstanding Commercial Display Award for Building 16. The award was voted and presented by the competing exhibitors of the same building.

IN THE BEGINNING GOD CREATED

(Continued from page 3)

references she makes to the Creation story.

In our controversy with proponents of the evolutionary theory we must keep in clear perspective—the Bible and the Spirit of Prophecy are not on trial! As far as Seventh-day Adventists are concerned their place in the life and teachings of our church is undisputed. That was settled years ago. With the psalmist we say, "For ever, O Lord, thy word is settled in heaven" (Ps. 119:89). It must be settled in our thinking also.

"The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of its unerring standard."—*Signs of the Times*, March 13, 1884, p. 161.

"But," you say, "does this not place Seventh-day Adventists in a very peculiar position? What will the world think of us?"

My Bible tells me that God's people will be a "separate" people (2 Cor. 6:17). Many of our doctrines are different. Our philosophy and way of life should be different. Our position on the early chapters of the book of Genesis is different. As a Roman Catholic priest once wrote in a book review on one of the seven volumes of *The SDA Bible Commentary*: "Altogether praiseworthy is the zeal of the editors to promote and disseminate an understanding of the Holy Scriptures. The present work contributes much to that end. Nevertheless, we do not believe that anyone, outside of the Adventists, will accept the literal exposition which the authors set forth for the first 11 chapters of Genesis."—VILCAIN PAVLOSKY, S.J., *Verbum Domini*, vol. 35 (1955), pp. 175-177. (Emphasis supplied.)

Shall we not, as God's people, take our stand firmly on the side of the psalmist: "For ever, O Lord, thy word is settled in heaven!"

In Revelation 14:14-16 we find the inspired account of the second advent of Christ. What a glorious scene it is! It should thrill our hearts as we read it over and over again, for this event will become a glad reality in the near, very near future.

Just prior to the appearing of our Lord, the revelator was shown a message that was to be preached "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). This message would prepare men and women for the return of King Jesus. It is a message that bears heavily upon the creation of this world of ours: "Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters" (verse 7).

In a day when man takes the glory to himself for his achievements, we are to point men to God. In a day when the Creator is being banished from any picture of this world's beginnings, God's message will call the honest in heart back to worship the One who created this earth of ours in six literal, 24-hour days, as indicated in

the first chapter of Genesis. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. . . . For he spake, and it was done; he commanded, and it stood fast" (Ps. 33:6-9).

Revelation 14:6-12 is still God's last-day message. When the evil one directs his attacks against the Creation story and against God's memorial to Creation—the seventh-day Sabbath—believers in the Word of God, Seventh-day Adventists, will remember the words of Paul: "Be ye stedfast, unmoveable" (1 Cor. 15:58). There will be many times between now and the kingdom when God's people will be called upon to take their stand for His Word and for His present truth. May none of us fail Him.

Satan Would Divide God's People

Nothing would please Satan more than to bring division in among us as a people. He knows we are coming into the narrows. The time of trouble is just upon us. The return of our Lord will ring down the curtain on this world's long tragic drama of sin.

In such an hour God calls for unity: "We want to press together. Oh, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, 'Press together, press together, press together.' Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength."—*Selected Messages*, book 2, p. 374. (Italics supplied.)

These are days when our scientists, our teachers, our theologians, our administrators—all of us—need to stay close together. We need to know one another's thinking and to discuss matters of mutual import and interest. Seventh-day Adventists have nothing for which to apologize. Suspicion or mistrust or misunderstanding must not come in among us. We need to close ranks and face the fury of the future together—with confidence. *The Lord is still leading His people.*

Some of the high lights of our geoscience field conference were those hours when as administrators, scientists, teachers, theologians, and friends, we could sit down and discuss items in a Christian spirit. This is as it should be. Such opportunities must be arranged more frequently in days ahead. We must "press together, press together, press together."

"Speak with one voice, and do not allow yourselves to be split up into parties," the apostle admonished (1 Cor. 1:10, Philippians).

"Is not this a time when it would be highly proper to fast and pray before God? We are in danger of variance, in danger of taking sides on a controverted point; and should we not seek God in earnestness, with humiliation of soul, that we may know what is truth?"—*Ibid.*, book 1, p. 414.

In these last dangerous days we need to

pray earnestly for one another that God may lead each of us safely through to the kingdom.

The Better Part

Without minimizing in the least the importance of what we believe—for it is of utmost import—let us be reminded that all of us must have a practical, everyday experience with Christ.

A few weeks ago a scientist friend of mine wrote in a letter to me: "If we know all about geology, radiocarbon dating, and the fossil forests in Yellowstone Park; if we are able to fit this knowledge into a perfect defense of an orthodox reading of the Bible; and yet do not know the Lord Jesus Christ as our personal Saviour, and do not demonstrate His love in our lives, we are nothing. All our knowledge and wisdom is of saving or lasting significance only as it enables us to know Christ better and to reveal Him more effectively."

May God help us to pray together and stay together on His road to the kingdom!



A. E. Naude, pastor, Miles City district (Montana), formerly pastor, Berrien Springs (Michigan).

Norman Graham, pastor, Great Falls and Choteau (Montana), formerly pastor, Willmar (Minnesota).

Lin Croft, industrial arts teacher, Gem State Academy (Idaho), a recent graduate of Walla Walla College.

Nelson R. Hallock, administrative principal, Jackson Heights church school (Greater New York), formerly teacher and principal of the Spanish and the Hempstead church schools (Greater New York).

Thearon Staddon, pastor, Cambridge district (Minnesota), formerly pastor (Colorado).

Mrs. Dottie Steck, supervisor, art department, Valley Grande Academy.

Kay Dunnaway, dean of women, Atlantic Union College, formerly a student at Andrews University.

Lawrence E. Davidson, pastor, Stockton Central (Northern California), formerly pastor, Salt Lake City (Nevada-Utah).

Wayne Pleasants, district pastor (Nevada-Utah), formerly pastor (Georgia-Cumberland).

Norman Versteeg, pastor, Garden Grove (Southeastern California), formerly pastor (Washington).

L. D. Slater, campground caretaker (Arizona), from Southeastern California.

Robert Martin, principal, Sheyenne River Academy (North Dakota), from same position, Pleasant Hill (Northern California).

Phil Dieter, assistant publishing secretary (Texico), from Dimmitt, Texas.

(Conference names appear in parentheses.)

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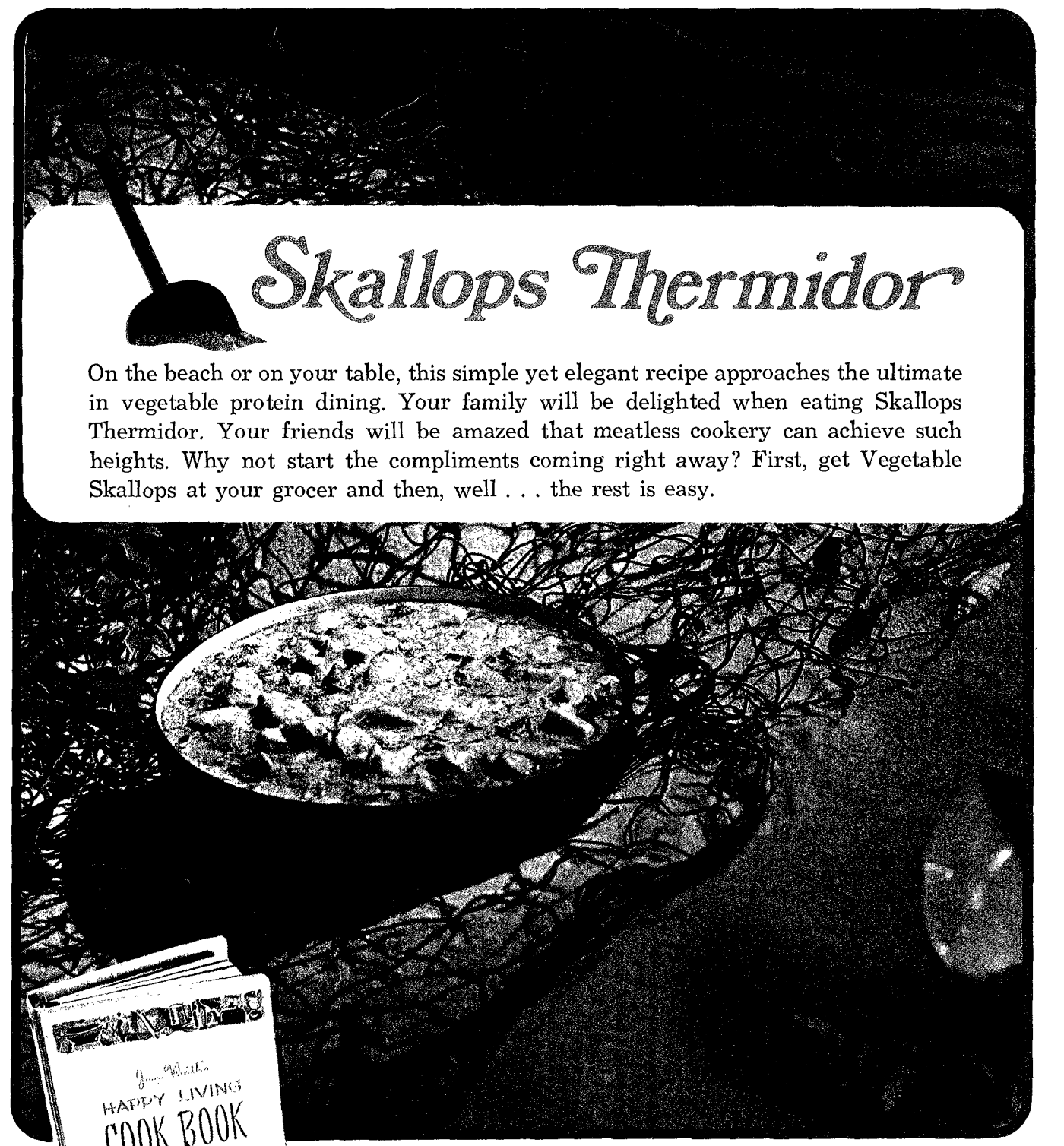
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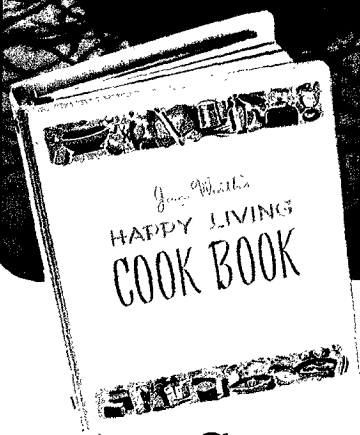
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In Remembrance

Franklin C. Ordelleide, D.D.S. (LLU '68), to be dentist, Far Eastern Island Clinic, Agana, Guam, Mrs. Ordelleide, nee Sharon Roberta Steinke (LSC '66; and LLU School of Nursing '68), of Denver, Colorado, left San Francisco, California, August 6.

Richard H. Roderick (UC '58), returning as treasurer, Korean Union Mission, Mrs. Roderick, nee Althea Elisabeth Rea (UC School of Nursing '55), and two children, left San Francisco, California, August 15.

Arni Holm, recently a student at Indiana Academy, Cicero, Indiana, a national returning to be teacher, Iceland Secondary School, Olfus, Iceland, Mrs. Holm and two children, left New York City, August 17.

Melinda B. McRae (SMC '64) to be elementary teacher, Japan Union Mission, Yokohama, Japan, of Phoenix, Arizona, left Los Angeles, California, August 18.

Everett Eugene Jones, M.D. (LLU '54; Univ. of Oregon '62), to be physician-anesthesiologist, Karachi Hospital, Mrs. Jones, nee Irma Elli Dietrich (attended WWC '46-'48), and five children, of Portland, Oregon, left Portland, Oregon, August 18.

Chalmer E. Pifer (CUC '62), transferring during furlough from Karachi, to be medical technologist, Taiwan Sanitarium and Hospital, Taipei, Taiwan, Mrs. Pifer, nee Joyce Lee Boykin (SMC '50, WMC School of Nursing '53), and two children, left San Francisco, California, August 18.

Marsha Ann Watson (SMC '65) to be elementary teacher, Far Eastern Academy, Singapore, of San Bernardino, California, left Los Angeles, California, August 19.

Atilio Rene Dupertuis (LSC '63; AU '64), to be Bible teacher, Montemorelos College, Mexico, Mrs. Dupertuis, nee Eunice Isabel Perez (attended River Plate College '57-'60), and daughter, of Tucson, Arizona, crossed the border August 20.

Donald Ray Duncan (UC '67; Univ. of Nebraska '68), to be music teacher, Antillian College, Puerto Rico, Mrs. Duncan, nee Maxine Ardis Reed (UC '59; Univ. of Nebraska '67), and daughter, of Lincoln, Nebraska, left Miami, Florida, August 22.

James W. Carlson, M.D. (LLU '63), to be orthopedic surgeon for the Bangkok Sanitarium and Hospital, Bangkok, Thailand, Mrs. Carlson, nee Beth Wells (UC '61; attended LLU '61-'62), and daughter, left Los Angeles, California, August 22.

H. Maxwell Peak, Jr. (LSC '57), to be principal, Kivu Seminary, Rwese, Congo, Mrs. Peak, nee Jessie Maxine Lathrop (LLU School of Nursing '55), and two children, of Healdsburg, California, left New York City on the S.S. *United States*, for LeHavre, France, for three months' study en route, August 22.

W. R. BEACH and EDWIN GIBB

ALDERMAN, Maude—b. Dec. 15, 1883, Oshkosh, Wis.; d. July 22, 1968, Orlando, Fla. Survivors are two sons, Elder Warren Wittenberg and Weston Wittenberg; a daughter, Evelyn (Mrs. D. A.) Delafield; and three stepdaughters, Doris (Mrs. Ray) Hill, Dorothy (Mrs. Horace) Shaw, and Mrs. DeEtte Boelter.

BERRY, F. H.—b. Jan. 21, 1884, Marthaville, La.; d. July 22, 1968, Shreveport, La. Survivors are his wife, Rhydonia Moore Berry; a son, Oscar; and a daughter, Edna Smith.

BRADLEY, Ruth M.—b. Jan. 20, 1886, Denver, Colo.; d. July 8, 1968, Torrance, Calif. A son, George Leech, survives.

BRAY, Charity—b. June 15, 1889, Newcomb, Ky.; d. Aug. 22, 1968, Phoenix, Ariz. A daughter, Jewell Mussatto, survives.

BRAY, Minnie Odell—b. Port Jarvis, N.Y.; d. Aug. 6, 1968, St. Petersburg, Fla., aged 88.

BUNKER, Kate Evans—b. March 18, 1887; d. May 24, 1968, West Palm Beach, Fla. Her husband survives.

CHAMBERS, Mary Elizabeth—b. Nov. 1, 1897, Pa.; d. Aug. 9, 1968, Grants Pass, Oreg. A son, John, survives.

CHAPMAN, Mary Elta Craft—b. Oct. 17, 1887, Sandusky, Ohio; d. March 23, 1968, Clyde, Ohio. [Obituary received Aug. 5, 1968.—Eds.]

CONWAY, Norman H.—b. April 10, 1881, Helena, Tex.; d. May 14, 1968. He attended Walla Walla College and in 1904 married Daisy Gage. He was a camp pastor (civilian chaplain) during World War I. He served a number of years as a literature evangelist and was publishing secretary for the North Pacific Union and the Southern Union. He is survived by his daughter, Mrs. R. O. Garner.

CORNFORTH, Mildred N. Clay—b. April 2, 1905, Camden, N.J.; d. Aug. 4, 1968, Rochester, Minn. She spent much time as a literature evangelist. A son, Dr. Clayton E. Whetmore, survives.

CRAIGO, Robert Clay, Jr.—b. Oct. 19, 1920; d. Aug. 8, 1968, Memphis, Tenn.

CURTIS, Cora Gauterau—b. Jan. 15, 1878, San Francisco, Calif.; d. July 2, 1968, Glendale, Calif. A son, Gilbert D. Curtis, M.D., survives.

DRAKE, Stanley—b. Feb. 22, 1938, Tulia, Tex.; d. June 2, 1968, Carthage, Mo. A daughter, Dianna, survives.

DRAKE, Genevieve—b. July 13, 1940, Park Rapids, Minn.; d. June 2, 1968, Springfield, Mo. A daughter, Dianna, survives.

EITEL, Elizabeth—b. May 17, 1896, Baraboo, Wis.; d. Aug. 7, 1968, Lodi, Calif. Survivors are a brother, John, and a sister, Mrs. William J. Harris.

FOLKES, Lee Christian—b. Iowa; d. June 15, 1968, College Place, Wash. He is survived by his wife, Vera; son, Dr. Lawrence C. Folkes; two daughters, Mrs. Herb Freeman and Mrs. Clifton Walter; and a stepdaughter, Mrs. Jerry Larson.

GORDON, Evelyn Lien—b. Jan. 31, 1904, Fargo, N. Dak.; d. July 24, 1968, Portland, Oreg. She attended Emmanuel Missionary College, graduating with a degree in education in 1928. Before her marriage to Elder A. J. Gordon in 1929, she was dean of girls at Fox River Academy in Illinois.

GYDE, Alice Ogden—b. April 4, 1871, Ottawa County, Ohio; d. June 4, 1968, there. A son, Alonzo B. Gyde, survives.

HADNOT, D. Frank—b. New Bern, N.C.; d. July 24, 1968, Brooksville, Fla., aged 94. Survivors are three sons, Bradford, Julian, and Clyde; and three daughters, Flossie Smiley, Edna Hodges, and Beatrice Kaufman.

HAMMOND, Edith G.—b. Sept. 19, 1888, Canaseraga, N.Y.; d. June 30, 1968, Eustis, Fla.

HART, Ruth Claire—b. June 22, 1910, Dexter, N. Mex.; d. June 8, 1968, Loma Linda, Calif. Survivors are her husband, Vernon; a stepson, Leland; and four stepdaughters, Lauretta White, Darleene Zicafoose, Dolores Rocha, and Mrs. Vir Turner.

HERSHEY, Milton Frederick—b. July 10, 1902, Mattoon, Ill.; d. July 5, 1968, Glendale, Calif. Survivors are his wife, Minerva; a son, John; and two daughters, Susan Hershey and Patricia Tinker.

HIGGINS, William Burton—b. May 14, 1899, Brentwood, N.H.; d. May 19, 1968, Chattanooga, Tenn. He graduated from Emmanuel Missionary College and the University of Maryland. In 1923 he was dean of men at Union Springs Academy, and later he served in the same capacity at Atlantic Union College. In 1929 he began a long span of service as principal of Solusi and Malamulo train-

ing colleges in Africa. From 1946 until his retirement he taught and did administrative work at Atlantic Union College, Southern Missionary College, and Union College. Survivors are his wife, Ruth Garber Higgins, and two daughters, Mrs. Eric Jones and Mrs. Harry Danielson.

HUNT, William Arthur—b. Nov. 22, 1877, Pickens County, Ga.; d. Aug. 23, 1968, Napa, Calif. Three children survive: Jewel Odille Kreis, Arthur Ernest Hunt, and Clara Ruth.

INGLES, Lura May—b. Sept. 11, 1880; d. May 21, 1968, Hot Springs, Ark. A son, Robert, survives.

JOHANSSON, Alice M.—b. Sept. 2, 1904, Sweden; d. Feb. 5, 1968, Lake Worth, Fla. Her husband, Captain Arthur Johansson, survives. [Obituary received August 29, 1968.—Eds.]

KENNY, Landon Ross—b. Sept. 10, 1915, Blountville, Tenn.; d. May 19, 1968, Kingsport, Tenn. Survivors are his wife, Margaret Elizabeth; two sons, Landon Nelson and William Ross; and two daughters, Suzanne Elizabeth and Janis Margaret.

KINGH, Jessie Ray Story—b. March 30, 1884, New Port, Ky.; d. Aug. 18, 1968, Grants Pass, Oreg. Survivors are a daughter, Dorothy Kozel, and an adopted daughter, Eretta Parker.

KUGEL, Ferdinand H.—b. March 24, 1884, New Haven, Mo.; d. June 28, 1968, Los Angeles, Calif. His wife, Thersia, survives, as well as a son, Dr. Arthur I. Kugel.

LITTLE, Helen Gladys—b. Feb. 26, 1912, Johnson County, Ill.; d. Oct. 16, 1967. Her husband, Louis, survives. [Obituary received Aug. 29, 1968.—Eds.]

MANN, Ethel Lindamood—b. 1913; d. Jan. 11, 1968, Bluefield, W. Va. [Obituary received Aug. 5, 1968.—Eds.]

MARTIN, Calvin C.—b. Oct. 10, 1889, Mo.; d. Aug. 17, 1968, San Jose, Calif. He served for 27 years in various treasury department posts in the Southern California and Arizona conferences, the Glendale Sanitarium, and the Voice of Prophecy. Survivors are a daughter, Lavina Bell Raines; and three sons, David, Marvin, and Cecil.

MEISTER, Grace Leonard—b. Nov. 20, 1891, Cattaraugus County, N.Y.; d. March 29, 1968, Jacksonville, Fla. Survivors are two sons, Donald Lloyd and Harold Leslie; and two daughters, Viola Roach and Clarice Ruth Davidson. [Obituary received August 12, 1968.—Eds.]

MOORE, Julia—b. Ga.; d. July 20, 1968, Los Angeles, Calif. A daughter, Daphne Moore, survives.

MORRILL, Bertha Davis—b. Aug. 2, 1882, Morrillville, Nebr.; d. Aug. 1968, Modesto, Calif. Survivors are a daughter, Joy M. Winter; and two sons, Marion and George.

MORSE, Ora Ansell—b. April 26, 1884, Middlegrove, Ill.; d. July 19, 1968. Survivors are his wife, Isabella Wilson Morse; a son, Robert; and a daughter, Leona Mitselfelt.

MYERS, Daniel Franklin—b. Nov. 15, 1902, Jefferson County, W. Va.; d. Aug. 2, 1968. Survivors are three daughters, Pauline V. Winland, Mary R. Luttrell, and Sarah E. Atkinson; and three sons, Arthur D., Paul W., and John G. Myers.

NIELSEN, Niels Baile—b. July 23, 1899, Denmark; d. July 21, 1968, Copenhagen, Denmark. He began his ministry as an evangelist in Denmark in 1918. From 1919 to 1924 he was secretary-treasurer of the Danish Conference. In 1925 he and his wife were called to India, where he was treasurer for the Oriental Watchman two years. From 1927 to 1932 he was secretary-treasurer of the South Indian Union Mission. Following his wife's death he worked a short time in his homeland. In 1934 he became secretary-treasurer for Ethiopian Mission, where he served until 1948. In Ethiopia he met Miss Mae Mathews and they were married. In 1952 they were called to serve in West Africa. He was secretary-treasurer in West Nigerian Mission until 1953, then held the same position in Aba until 1955. From 1955 to 1963 he was secretary-treasurer of West African Union. After 1963 he was secretary of the union until his return to Denmark June 2, 1968. Survivors are his second wife and his daughter, Ella Hansen.

OFFER, Claudia R.—b. June 17, 1879, Bangor, Maine; d. June 18, 1968, Orlando, Fla. She spent some time as a literature evangelist. A daughter, Marion Cashman, survives.

PENNY, Anita Joyce—b. Nov. 23, 1942, Memphis, Tenn.; d. July 14, 1968, there. Two daughters survive.

PETRASIC, Andra—b. Sept. 5, 1885, Yugoslavia; d. June 15, 1968, Long Beach, Calif. Her children survive.

RAKEY, Benjamin P.—b. March 14, 1900, Mo.; d. May 27, 1968, Glendale, Calif. Survivors are his wife, Edna; a daughter, Joan Hildreth; and a son, Darroll.

REDDING, Ada Pearl—b. May 19, 1884, Ill.; d. July 10, 1968, Long Beach, Calif. Survivors are two daughters, Doris Hubbell and Mildred Jones.

REES, Mildred Hazel—b. Oct. 8, 1899, Pittsburgh, Pa.; d. July 5, 1968, Santa Paula, Calif. Survivors are her husband, Delano A.; three sons, Harold, Forrest V., and Elder Vernon D.; and a daughter, Evelyn Warram.

REIMCHE, Ronald Reinhold—b. Oct. 8, 1915, Maple Creek, Sask., Canada; d. Aug. 11, 1968, New Westminster, B.C., Canada. For the past 23 years he has served in missionary and pastoral work in Alberta, British Columbia, and in South Dakota. Survivors are his wife, Gertrude; and three daughters, Marlene, Grace, and Rose Marie.

SHAW, Susie May—b. June 5, 1882, Ashland, Mo.; d. May 25, 1968, Jefferson City, Mo. Survivors are a son, James Millard Shaw; and two daughters, Frances Inman and Josephine Mote.

SMALLEY, Edward E.—b. June 15, 1881, Wauseon, Ohio; d. July 8, 1968, Alma, Mich. Survivors are two sons, Edward E., Jr., and Russell; and two daughters, Viola Brouseau and Anna Mae Halvorsen.

SMITH, Jennie L.—b. July 21, 1888, Harris Township, Ill.; d. July 16, 1968, Canton, Ill. Survivors are three sons, Harold Huddleston, Dail Huddleston, and Gail Huddleston.

SMITH, Robert Lee—b. Feb. 19, 1929, Loma Linda Calif.; d. Aug. 12, 1968, Newport Beach, Calif. He graduated from the Loma Linda University School of Medicine in 1957. Survivors are his wife, Dorothy Ray Smith, M.D.; daughter, Diane; and mother, Lenora M. Smith.

SMITH, William Newton—b. Feb. 20, 1876, Montgomery County, Ark.; d. May 21, 1968, Hot Springs, Ark. Survivors are a son, Arlie B. Smith; and four daughters, Bertha Hardin, Iva Morris, Greta Foshee, and Linnie Brown.

STERLING, Catherine Earnean—b. Nov. 28, 1933, El Paso, Tex.; d. March 25, 1968, Saugus, Calif. Survivors are her husband, Charles, and two daughters, Debbie and Karen. [Obituary received Aug. 5, 1968. —Eds.]

TUCKER, Ruth—b. Dec. 12, 1891, Mansfield, Mo.; d. July 25, 1968, Phoenix, Ariz. Survivors are her husband, Harold; and a stepson, Harold.

TURNER, Albert William—b. July 24, 1896, Yuma County, Colo.; d. July 4, 1968, Colo. Survivors are his wife, Lula; a son Claude, a minister in the Illinois Conference; and a daughter, Florence.

VAUGHN, Ruth Elvira Ehlers—b. May 9, 1891, Ariz.; d. June 27, 1968, Lynwood, Calif. Her daughter, Mrs. Wells Morris, survives.

VENEN, Willard John—b. June 4, 1901, Cleveland, Ohio; d. May 10, 1968, Paradise, Calif. His wife, Ruth, survives.

WINTERMEYER, Emmor Henry—b. Aug. 16, 1920, Carrington, N. Dak. He served as a surgical technician in the Medical Corps in World War II. In 1946 he married Faye Denler. About 1965 he became manager of the Oak Park laundry, Nevada, Iowa, which position he held until death. Survivors are his wife, two sons, and two daughters.

NOTICE

CHRISTIAN RECORD BRAILLE FOUNDATION, INC.

Notice is hereby given of a meeting of the constituency of the Christian Record Braille Foundation, Inc., to be held on October 11, 1968, at 11:00 A.M. in the Royal York Hotel, Toronto, Ontario, Canada. Items to be considered for action are: 1. Reports of operation of the Foundation from 1963 through 1967. 2. Change of Articles of Incorporation and Bylaws. 3. Election of Board of Trustees. 4. Any other items that may be considered necessary.

NEAL C. WILSON, President
C. G. CROSS, Secretary

Church Calendar

Health Emphasis Week	October 5-11
Sabbath School Visitors' Day	October 12
Voice of Prophecy Offering	October 12
Community Relations Day	October 19
Temperance Day Offering	October 26
Week of Prayer	November 2-9
Church Lay Activities Offering	November 2
Annual Sacrifice Offering	November 9
Ingathering Campaign Launching Day	November 16
Ingathering Campaign Promotion	December 7
Church Lay Activities Offering	December 7
Thirteenth Sabbath Offering	December 7
(Middle East Division)	December 21

Of Writers, Articles, and Miscellany...

While many would have appreciated the privilege of accompanying the 1968 summer field conference of the Geoscience Institute, only some 47 were so privileged. Among the group was Robert Pierson, president of the General Conference. In this issue he shares with readers of the REVIEW the impressions he gained on the tour (see cover). The tour covered geologically rich areas in three Western States: Arizona, Utah, and Wyoming.

Materialism has often been blamed for lack of appreciation and respect for what is beautiful, true, and holy. While other factors share in this responsibility, undebatable is the fact that Christians are sadly lacking in "A Sense of the Holy" (page 4). Wilber Alexander writes this week on this timely topic.

Dr. Alexander, author of the book *The Strange Estrangement*, is a professor of theology at Andrews University. He received his Ph.D. degree from Michigan State University in 1962, and in 1967 he was granted the Master of Theology from the University of Edinburgh, Scotland.

Christians, like others in this busy

twentieth century, are subjected to tremendous pressures. Occasionally these pressures are more than one can bear. Some months ago a reader who had suffered a nervous collapse wrote to us suggesting that an article on how to relate to illness of this kind might prove helpful to REVIEW readers. He explained that he himself had passed through a veritable Gethsemane as the result of overwork and exhaustion.

We wrote and asked him to provide us a short article telling of his personal experience. This article, which is unsigned for obvious reasons, appears on page 10. We believe that it will be read with interest and that it will provide encouragement and guidance for others with a similar situation or problem. Perhaps obliquely it may also serve as a warning to those who are tempted to use their physical resources profligately.

The June 13 issue carried "A Parent's Prayer," which was sent to us by a reader. Since the reader had sent it to us in published form, we published it the same way—as from an anonymous author. Fonda F. Campbell at Kettering Memorial Hospital recognized it as the prayer given at Kettering with the birth certificate to each new parent.

Her letter put us on the track of the author, Garry C. Myers, who is editor in chief of *Highlights for Children*.

The prayer first appeared in his book *The Modern Parent*, published in 1930.

Review and Herald

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

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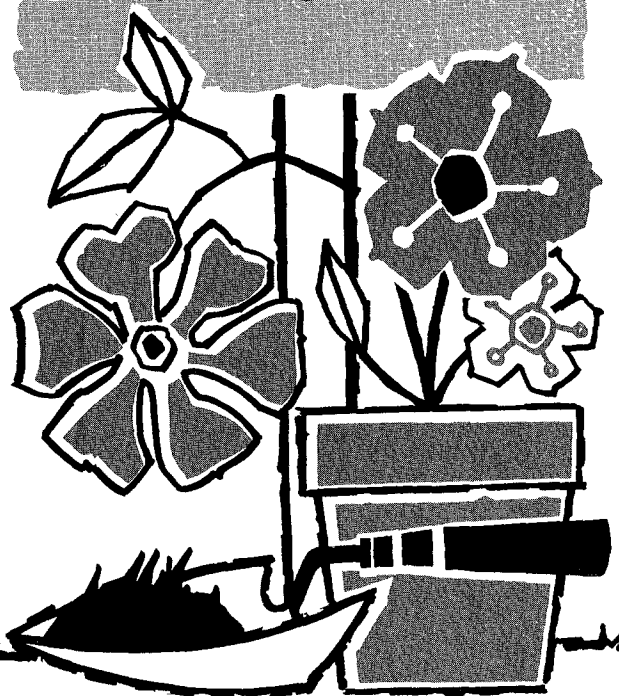
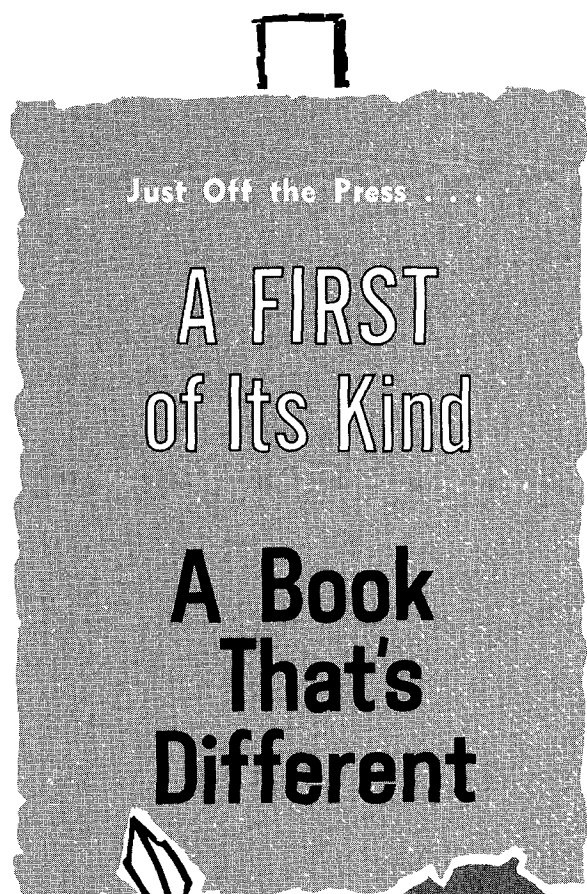
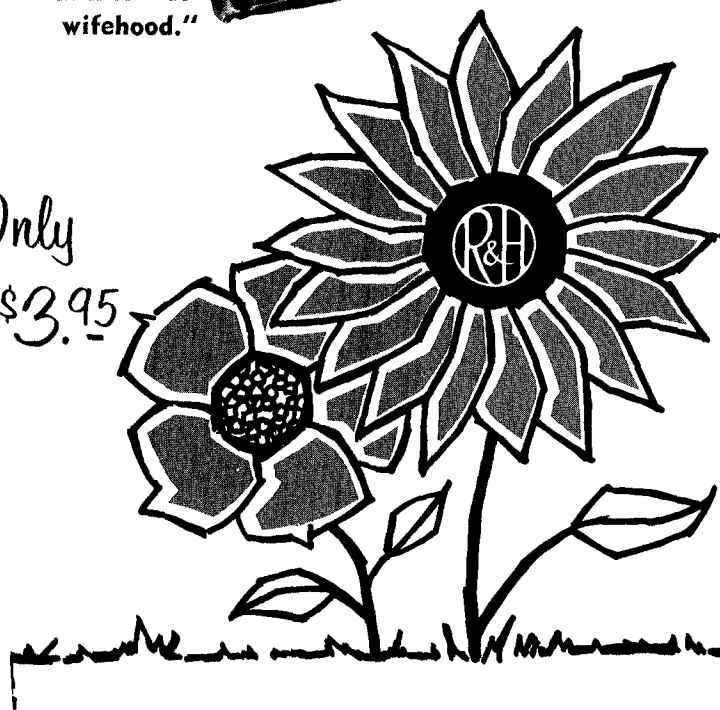
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News of Note

Large Attendance Marks Campaign in Copenhagen

Evangelist Kaj Pedersen recently opened a series of meetings in Copenhagen, Denmark, with 4,000 people in attendance. As far as we know, this is the largest attendance for an Adventist evangelistic meeting in Denmark.

John F. Coltheart, Northern European Division ministerial association secretary, states that in the next several weeks ten major public campaigns are opening up in the Northern European Division. These campaigns, plus about 125 smaller ones, constitute the greatest evangelistic surge in recent years in the Northern European Division.

J. R. SPANGLER

Arizona President Chosen to Lead Oregon Conference

At a recent meeting of the Oregon Conference executive committee, Walter D. Blehm was elected president of the conference. He succeeds F. W. Wernick, who recently accepted a call to serve as president of the Lake Union Conference.

Elder Blehm comes to Oregon with a background of experience in pastoral, departmental, and administrative work. From 1964 to 1967 he was assistant to the president of the Southeastern California Conference. Since May of last year he has been president of the Arizona Conference.

We believe that Elder Blehm will give strong leadership to the Oregon Conference, and we welcome him to his new responsibilities.

W. J. HACKETT

World Youth Congress Attendance to Be Limited

If you have been thinking of going to the World Youth Congress in Zurich, Switzerland, July 22-26, 1969, this announcement may affect your plans.

Reliable estimates of those planning to attend far exceed the 12,000-seat capacity of the auditorium. To have people come all the way to Switzerland and not be able to get inside the auditorium would be a catastrophe. Those who attend must be able to have space inside.

The General Conference World Youth Congress Committee, after careful consideration, has allocated quotas to the world divisions for attendance at the congress. These quotas are:

<i>Europe:</i>	
Northern European Division	1,500
Central European Division	2,000
Southern European Division	3,500
<i>Seven World Divisions:</i>	
(Australasian, Far Eastern, Inter-American, Middle Eastern, South American, Southern Asia, and Trans-Africa)	1,200
<i>North America:</i>	4,000
TOTAL	12,200

In North America the direction and oversight of those attending this congress has been put into the hands of the union conferences. The quota of the 4,000 for North America has been allocated to each union as follows:

Atlantic Union	275
Canadian Union	175
Central Union	275
Columbia Union	500
Lake Union	450
Northern Union	150
North Pacific Union	450
Pacific Union	1,000
Southern Union	500
Southwestern Union	225
TOTAL	4,000

If you are planning to attend this congress, by all means contact the division or union World Youth Congress Committee in your area immediately to find out whether you can be included in the quota assigned. You will be able to secure information regarding housing and food during the congress as well.

LAWRENCE NELSON



The following news items are taken from Religious News Service, and do not necessarily express the viewpoint of the REVIEW editors.

NOTRE DAME, Ind.—Social doctrines developed in the 1930's which have become a part of the establishment today were blamed for the current generational conflict in the United States. Dr. James A. Perkins, president of Cornell University, speaking at the 123d annual commencement of the University of Notre Dame, cited two sources of frustration for today's reformer—the old social doctrines of consensus and administrative neutrality.

MELBOURNE, AUSTRALIA—Plans to provide religious instruction by television to young Catholics not able to attend schools were announced here by Archbishop James R. Knox of Melbourne. He said that initially the instruction would be given once a week, but will be extended later. The archbishop observed that the telecasts are in line with the Catholic Church's wider use of the mass communications media in its apostolate to the faithful.

NEW YORK—Sister Ann Patrick Ware is the first Roman Catholic nun to be appointed to the permanent staff of the National Council of Churches. A member of the order of the Sisters of Loretto, she is a specialist in theological research and study with the NCC's Department of Faith and Order.

Commission Studies Schools in Canada and the Southwest

Upon the request of church officials in Canada and in the Southwestern Union Conference, education survey commissions have visited these unions and recommended changes in elementary, secondary, and college programs.

These commissions spent about one week in each union territory examining the school facilities on all levels as well as analyzing the financial and membership potential of each conference. The commissions, whose membership was from outside of each union, made these recommendations:

1. For the Canadian Union Conference
 - a. That there be two senior boarding academies, one serving the eastern section and the other the western section of Canada.
 - b. That as soon as a workable financial program is developed, there be established one senior college to serve Canada. Preferably this should be located near the Branson Memorial Hospital, where there is now a school of nursing.
2. For the Southwestern Union Conference
 - a. That the college offer no more than six majors and that no additions be made until General Conference approval is received.
 - b. That certain academies be phased out, if and when finances permit the establishment of a new boarding academy for the union after existing financial obligations have been liquidated.
 - c. That consideration be given to the merger of elementary schools and junior academies.

Detailed statements were sent to the officers of each union with a request for a progress report in the near future. These are first steps in a re-examination of the Seventh-day Adventist educational system.

Concurrently there are general committees of the General Conference giving study to costs of education, as well as to the goals and objectives of the church in its educational work.

CHARLES B. HIRSCH

IN BRIEF

♦ **EURAFILM**, an organization handling Adventist radio programs in Europe and the Middle East, reports that broadcasts began in Madrid, Spain, recently. The station is Radio España de Madrid with 20 kilowatts of power on the AM medium wave band. Programs are heard each Thursday at 10:30 P.M.

♦ Three and a half months after the close of the Vacation Bible School in Hendersonville, North Carolina, 16 non-Adventist children are attending Sabbath school. The number has been as high as 30. One mother is looking forward to baptism.

♦ **Deaths:** Dudley C. Newbold, former chaplain of White Memorial Hospital, September 2, at St. Helena Sanitarium, California; R. A. Nesmith, former departmental secretary in the Southwestern Union Conference, September 10, at Cortez, Colorado; M. E. Munger, one-time manager, periodical department, Review and Herald, September 29, at Lapeer, Michigan.