

Review

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H. A. ROBERTS

BEHOLD

the fowls of the air:

for they sow not,

neither do they reap, nor gather into barns;

yet your heavenly Father feedeth them.

Are ye not much better than they?—Matthew 6:26

In times of crisis we need to know that the one in charge is qualified, whether he be at the helm of a ship, a nation, a bank, a business enterprise, or a church.

How important it is to realize in the days of crisis to which we have come in the history of this world that the God in whom we place our trust is highly qualified.

He Is

GOD is our refuge and strength. As a helper in trouble *he is highly qualified* is the assuring thought expressed in the Afrikaans version of Psalm 46:1.

Although this translation is a rather free and interpretative rendering of the Hebrew,* it nevertheless expresses a truth, for God is indeed a highly qualified Helper.

Whenever we're looking for someone to fill a given responsibility and trust, to tackle an important job or assignment, or to meet a particular need, what we want to know is, What are his qualifications? What experience has he had? What are his achievements?

For instance, if we need to undergo major surgery, we want to know that the man into whose hands we are placing our life is a highly qualified surgeon. It gives one tremendous confidence to know that he has to his credit an impressive record of successes.

If we are making a journey by jet, we can sit back in our seats with assurance even though we are 37,000 feet above the ocean, if we know that our commander is a man with an accident-free flying record of many years and has to his credit a long list of successful international flights.

their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed."—*Testimonies*, vol. 7, p. 16.

He took Abram, weak in faith, lacking in trust, and made of him righteous Abraham, the friend of God, father of the faithful.

He took Jacob, the deceiver and supplanter, and made of him Israel, the conquering prince of God.

He took David, youthful and inexperienced, and made of him the sweet singer of Israel.

He took John, ambitious, peevish son of thunder, and made of him the beloved apostle, the seer of Patmos.

He took Peter, impetuous, cursing, cringing, cowardly denier of his Lord, and made of him the mighty preacher of Pentecost!

Yes, He has had abundant success! He is highly qualified to save from sin!

He is also highly qualified to cleanse from sin. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

To the woman taken in adultery He uttered the sweet words of assurance, "Neither do I condemn thee: go, and sin no more" (John 8:11).

To the defactor on Calvary, He whispered, "Verily thou shalt be with me in paradise" (Luke 23:43).

To the laborer who ever you may be, He says, "Come ye to me, all ye that labour and are heavy laden, and I will give you rest." (Matthew 11:28)

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By G. E. GARNE

Highly Qualified

He kept Daniel and his companions pure and uncorrupted in Babylonian captivity.

So long as we do not deliberately place ourselves in a position where we forfeit His protection and do not will to do wrong, He is able to keep us from falling, and in the hour of severest temptation to make a way of escape.

He is also highly qualified to deliver His servants from physical danger and from bodily injury. He scored an outstanding triumph when He delivered His young servants from the fiery furnace, His trusted prophet from the lions' den, His dauntless apostles from prison, from shipwreck and from the violence of demon-driven mobs; His chosen people from destruction in the days of Esther. The deliverances in which He has been successful are too numerous to begin to mention! As a deliverer in crisis He is *highly* qualified.

Yes, and He is highly qualified to make a way for His people when humanly speaking there is none! He opened the Red Sea for His people Israel. He opened prison doors for His servants. The days that lie ahead for God's people are days of peril and crisis. We will have to lean heavily on Him to make a way through Red Seas of extremity. He is highly qualified to do this.

Qualified to Answer Prayer

He is highly qualified to hear and answer the prayers of His people. The God who heard the prayers of Elijah, Hannah, Daniel, Esther and her maidens, Rhoda and her friends, as well as unnumbered saints down through the ages, is still God today. His power to meet His people's needs has not diminished. There is no situation we can face that will take Him by surprise or find Him unprepared. He is highly qualified to answer the prayers of the most needy petitioner!

He is highly qualified to perform what He has promised. For sheer lack of the needed resources to back up their commitments, men often have to break promises made with the best of intentions. But our God is abundantly able to perform everything He has ever promised. His promises are backed up not only by His absolute holiness and the flawless integrity of His character but by the record of successes He has had in fulfilling His promises to Adam, Abraham, Israel, Isaiah, Jeremiah, and Peter—to patriarchs, prophets, and apostles. Yes, He is highly qualified to perform what He has promised.

He is highly qualified to heal our diseases. There is no limit to the range of suffering over which He has power. His success record covers the blind, the deaf, the dumb, the maimed, the infirmed, the deranged, the leprous—all manner of sicknesses respond to His healing touch! The Bible is full of miracles of healing. His healing touch has lost none of its power. He is highly qualified to restore to health the bodies He has created.

Finally, He is highly qualified to keep that which we commit to His keeping unto the day of Jesus Christ. Some may not be delivered from injury as were the worthies in the fiery furnace. Others may suffer death, as did John the Baptist. Some may experience divine healing, while others find rest in the grave. But whether comes healing or rest, one thing is certain, He is able to keep that which has been committed to His care. The intrepid Paul, the beloved John, the fearless martyrs, the self-sacrificing missionaries that rest in unmarked graves far off in trackless jungles—the faithful who have died down through the ages—all are in His keeping. The dauntless Huss whose ashes were strewn in the Rhine and washed down into the oceans is in His keeping. No power of earth or hell can take out of His hands what has been committed to His care. Not only has He had success in raising to life Lazarus, the daughter of Jairus, the son of the widow of Nain, and His servant Moses; He Himself passed through the valley of the shadow on our behalf. He declares with confidence, "Fear not; . . . I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death" (Rev. 1:17, 18).

It matters little whether we go home via the route of translation or that of resurrection. Whichever way He chooses for us, we will be abundantly satisfied. Whichever group we are in, whether the translated or the resurrected, we will say with hearts overflowing with rejoicing, "This was the best way for me. If I could have chosen, I would not have wanted it otherwise! Glory to God who reigneth forever and ever. Amen!"

Whatever our problems, whatever our needs, whatever our trials, whatever the crises we may be called to meet—He is highly qualified to help us. ✠✠



the talent of influence

By BETTY GOONEY

OUR personality is a unique gift from God, and we must do all we can to cultivate and use it for His glory. By caring about others, showing them they are welcome in our homes, our churches, or wherever we meet them, we as individual church members can do much to witness and win people to Christ.

The worth of personal contact with our own church members cannot be overestimated. Being a church member does not permanently rescue anyone from discouragement. Even mature Seventh-day Adventists have their spiritual ups and downs, and an encouraging influence can do much to guide and sustain. Personal warmth can be of immeasurable help to teenagers, members from divided homes, new members, or just anyone with a particular need at a particular time.

Especially in small, isolated churches it is easy to forget how important and valuable each sincere person is to the work of the church. When Sabbath school classes and church congregations are small, there may come a relaxing of a congregation's communal spirit and a lessening of the spiritual tenor of a gathering. But every group, however small, is made up of persons who must be constantly aware of the need for their special contribution to the church.

Each of us should watch to see where our words and assistance are needed. We can participate in our church and Sabbath school even without being on the platform or serving as a teacher. The faithful Sabbath school member who studies regularly and joins in the discussion of the lesson may be helping some other class member who is looking for help with certain phases covered in a lesson. A minor good deed? Nothing should be considered minor if it aids in a person's spiritual development.

Beyond the church, each of us has a following or circle of friends and acquaintances; that following may consist of one impoverished neighbor and a milkman, or it may be large numbers from a student body or an entire community. Whatever it is, the Christian has the responsibility of using his own unique influence within his particular sphere. Such a responsibility will enlarge him and give him greater capacity for spiritual growth and increasing usefulness.

Rendering Valuable Service

How a person uses his influence depends upon him and the needs of those around him. If a need arises for the bold voice of protest, he cannot afford to withhold. If the essence of Christian love and patience can be of essential help in a situation, he renders invaluable service. Wielding his influence for God may call for outspoken individualism in an age when even the nonconformists are wallowing in conformity. Above all, victorious Christian lives lived out quietly in their own circles as a witness before the godless will say something words can never say.

Adventists who have enjoyed the privilege of advanced education have a special obligation. With a much

greater circle of acquaintances and an increased command of intellectual powers, come greater responsibilities. Their situation presents almost limitless opportunities for the employment of personal influence; not only are entire new segments of the population reachable on a friend-to-friend basis but whole new concepts and areas of relating are open.

A large number of young Adventists have special needs that may be met only through the personal continuing efforts of other church members. Teenagers are growing up in an incredible world, and the questions posed by the current society are difficult for anyone to answer, let alone an adolescent. A young person of postsecondary or postcollege age who wishes purposely to identify himself as one of a "peculiar people" needs meaningful church involvement and special help in order to be spiritually successful. He is assigning himself to a task that will demand the utmost of him. It will require much more of him than the performance of his chosen work, for which he may have taken anywhere from four to 12 years to prepare. Interested, dedicated Christians can help by example and by demonstrating Christ's love in the most basic of ways—the extending of their willingness to befriend and counsel wherever possible.

Sociologists have tabulated results of investigations as to what happens to students from the grade-school level through graduate school, and some of the findings are disturbing. The dropout is not just a statistic or a figure missing from an Ingathering quota; many times he is a young person who may have needed the personal influence of interested church members. Do we dare hold back this talent when it is so badly needed by so many?

Divorce is not merely a theological debate in our churches; it is a growing reality. People whose marriages have failed, for whatever reasons, are struggling to find themselves and sometimes

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their religion. We can help with even a minimal effort by endeavoring to make their church home a pleasant, friendly one. If we misuse our influence and time by judging them or by not making a place for them among us, our own salvation may be jeopardized. By extending warmth and opportunities for involvement with the church and its members, we not only are helping others but our own lives will be enlarged.

In many cities, even though the church buildings may be large and impressive, the congregation is dwindling because young families have left the urban areas for the suburban communities and churches better suited to their needs. Those members who remain in the downtown churches are largely working people, retired men and women, professional people, and graduate students who migrate there for the one-to-five-year periods required to obtain advanced degrees. Pastors in such areas have a difficult time, at best, welding the church population into a working unit.

Discussion Groups

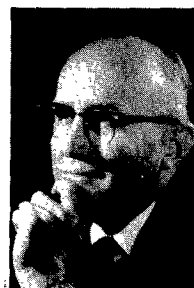
One person can do great things by personally warming the atmosphere of such a church. One person making sure newcomers feel welcome and included can extend an influence far beyond that one handshake or that one invitation to Sabbath dinner.

In the cities a great deal has been accomplished through discussion groups established by and for students and professional people. Meeting on a monthly or semimonthly basis, such groups provide much-needed fraternization and thought-provoking forums for, among others, visitors and transients who might otherwise find the city a lonely place. In turn, many group members are seeking ways to help the churches whose crying needs spawned such groups. Highly original methods of witnessing can be successfully utilized if the influence and talent represented by urban church membership are recognized and put to use.

Influence is by no means to be regarded as merely an embellishment of our living and witnessing. It is intrinsic, the invisible action of our words and deeds on others, and this action is designed, by definition, to produce effects or reactions. When we recognize and avail ourselves of the dynamic force of this talent, a more meaningful, purposeful life can be ours. The benefits of such a victorious existence will be manifold; the individual, his church, and his community may be changed by it. God puts no limits on what a life fully committed to Him can accomplish, so why should we? ★★

A Personal Message From Your General Conference President

HEART to HEART



Dear Friends in Many Lands:

We do well to study frequently the experiences of the early apostolic church. In them we find many valuable lessons for God's church of the remnant. Let us look at Acts, chapter 2. Three interesting characteristics of the believers in Peter's day stand out.

First, the early Christians were a *happy* people. "Gladness" characterized their outlook on life (verse 46). They were always "praising God" (verse 47). No down-in-the-mouth experience for them! Christ in their hearts built a fire in their bones, and put a song of praise on their lips.

Second, believers in the apostles' day *got along well* with the people in their community—"having favour with all the people," the inspired writer says (verse 47). When Christ takes over in our lives, books on human relationships will assume less importance to us. The sweet influence of the Holy Spirit will teach us how to win friends and influence those whom our lives touch.

Third, the followers of Christ on the day of Pentecost were ablaze with zeal for their new-found Lord. The Spirit-filled believers witnessed with power for their faith. As a result "the same day there were added unto them about three thousand souls" (verse 41). And later, "the Lord added to their number day by day those who were being saved" (verse 47, R.S.V.).

What a church! What a program of coordinated soul winning—the preachers and the lay members working together. New members daily! What a joy it must have been to the apostles. What a blessing it was to the infant church.

Now let us look at three elements of strength revealed by the early church. It is important that we learn well these lessons, for to enjoy New Testament power we need to restore New Testament living.

The apostolic church was a spiritual church. To those who were baptized the promise was given, "Ye shall receive the gift of the Holy Ghost" (Acts 2:38). "With great power gave the apostles witness" (chap. 4:33). The indwelling of the Holy Spirit makes us spiritual men and women—men and women of power. There is nothing quite so compelling as a fully dedicated spiritual person.

"The spiritual attitude," Paul writes, "reaches out after the things of the spirit" (Rom. 8:5, Phillips).* The aspect of our nature we feed is the nature that will grow and develop. If we feed on light, cheap reading material, we cannot expect to grow into spiritual giants, but if we reach out after the things of the Spirit, as did the members in the early church, our spiritual nature will grow and overflow in blessing to all with whom we come in contact.

Can it be said of us as it was of the early disciples, "They were all filled with the Holy Ghost"? Are you truly a spiritual man or woman?

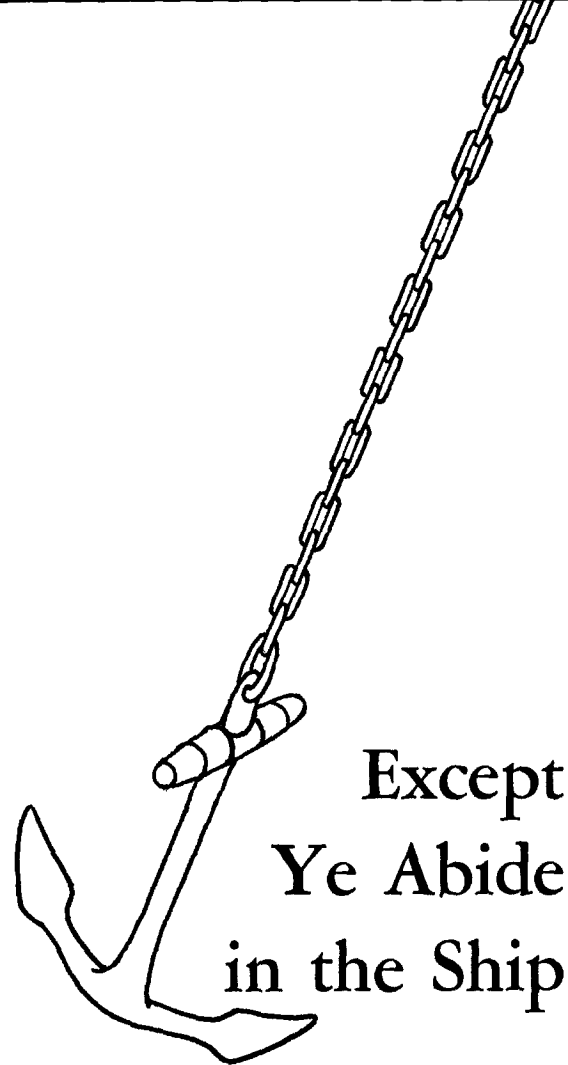
The apostolic church was an informed church. They not only heard and responded to the preaching of the gospel on the day of Pentecost, they continued learning—"in the apostles' doctrine" (Acts 2:42). To be informed in the things of God one must become well acquainted with the Word of God. As God's people in these last days we need to spend more and more time with God's Book. We must continue "stedfastly in the apostles' doctrine." Six times the expression "I would not have you ignorant," or its equivalent, is found in the New Testament. How much we miss by not being well informed.

The apostolic church was a united church. "All that believed were together, and had all things common" (verse 44). The afterglow of Pentecost found the believers enjoying a rich experience in Christian togetherness—"they continued . . . in . . . fellowship" (verse 42). Unity brought strength to the infant church. Unity will bring strength to the remnant church, but only when we are truly united will the showers of the latter rain begin to fall upon us!

May the Lord make you and me happy, spiritual, well-informed, witnessing Adventist Christians, pressing together toward a finished work.

Yours for New Testament power,

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Except Ye Abide in the Ship

By J. R. BAILEY

LA TE in the autumn of A.D. 60, a large Alexandrian grain ship lay at anchor in the harbor of Fair Havens, on the island of Crete, carrying the usual array of cargo, men, and gear. However, this very ordinary ship was destined to be remembered until the end of time, not because of its navigational ability but because of a special passenger, then unrecognized by his contemporaries.

Not long after the ship left the harbor, against the wishes of some of its passengers, the winds became violent, and all realized that the ship was in great peril. In the emergency all loose cargo and ship tackle were thrown overboard to lighten the load, but the danger increased. Finally, the command was given to lower the sails and to allow the ship to run before the wind at the mercy of the storm.

For fourteen days the craft was tossed about by hurricane winds,

blowing it far off course. During the night of the fourteenth day the sight or sound of breakers indicated that land was near. Fearing a shipwreck on the rocky coast, the crew cast out four anchors. But with land so near and the danger of possible disaster still before them, the sailors prepared to abandon the ship under cover of darkness, leaving the many passengers without their skill and protection. As they quietly prepared to slip into their lifeboat our famous passenger raised a warning: "And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea . . . Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved" (Acts 27:30, 31).

What a startling thing to say in the midst of a storm with the possibility of shipwreck imminent. How unrealistic could a man be! However, above the howl of the storm the voice of Paul could be heard, "Except these abide in the ship, ye cannot be saved."

Paul knew that staying with the ship was a safer alternative than the panic to abandon ship and to strike out in some self-chosen lifeboat.

The Abandonment Syndrome

Today "to abandon ship" is a common cry—abandon the restraints of society, the proved codes of morality, academic scholarship—even abandon those principles for which men and women have devoted their lives, and in some instances even unto death. The world seems abandoned to a suicidal mission as a tide of lawlessness sweeps all lands.

The church has often been likened to a ship in the midst of a raging storm since its beginning (see *Testimonies*, vol. 5, p. 571; *Selected Messages*, book 2, p. 390; and *Selected Messages*, book 1, p. 205).

However, history abounds with examples of the abandonment syndrome, even within the church. Ellen White appealed: "We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word. . . . He calls upon us to hold firmly, with the grip of faith, to the fundamental principles that are based upon unquestionable authority."—*Selected Messages*, book 1, p. 208.

Although storm and danger are no new experience for the church, the winds may be coming from different directions and the crew changes with each generation. Fanaticism periodically builds to typhoon proportions, and the crosscurrents of modernism and secularism pound the church,

forcing many to say that the safest course is to cast off the gear, abandon ship, and to launch out in another vessel. The warning is clear: "I was shown that it is Satan's special work to lead men to feel that it is in God's order for them to strike out for themselves and choose their own course, independent of their brethren."—*Testimonies*, vol. 1, p. 650.

"We cannot now enter into any new organization; for this would mean apostasy from the truth."—*Selected Messages*, book 2, p. 390. And again: "Now as never before he [Satan] will make determined efforts to scatter our forces. Above every other period it is unsafe now for us to move out in lines of our own."—*Ibid.*, p. 87.

Our most urgent need today as responsible members of the church's crew is to investigate the landmarks that have made us a people, so the storm will not sweep us overboard or cause us to doubt the reliability of our ship. Although there are many occasions when some ships must be abandoned, whether on the high seas or in doctrinal discussion, the superstructure of the Seventh-day Adventist Church was built to endure and to sail through any storm that we will ever face. "Let none seek to tear away the foundations of our faith—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation. Upon these foundations we have been building for more than fifty years. Men may suppose that they have found a new way, that they can lay a stronger foundation than that which has been laid; but this is a great deception."—*Gospel Workers*, p. 307.

"No line of truth that has made the Seventh-day Adventist people what they are is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Testimonies*, vol. 6, p. 17.

Clarification, Not Abandonment

Although landmarks may need continuing clarification or even refinement in order to keep them meaningful in changing thought patterns, such improvements are a long way from an abandonment position.

The church does not need men and women who choose to abandon pillars in their attempt to steer the ship as they would choose. Satan causes many influences to blow on the church members, the ministry and laity alike, which tend to deflect them from the mission of the church. "He will so arrange affairs as to hedge up their way, entangle them with earthly

treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life and the day of trial may come upon them as a thief."—*The Great Controversy*, pp. 625, 626.

In a world that emphasizes the art of abandonment, the quality of allegiance—unswerving, unequivocal allegiance—should be a dynamic force within the church. Satan's plan has always been to divide man's allegiance if not to encourage a complete abandonment of allegiance to God. But the results are always the same—disaster, ruin, loss of hope and faith.

"When men turn away from the landmarks the Lord has established that we may understand our position as marked out in prophecy, they are going they know not whither."—*Selected Messages*, book 2, p. 393.

Today the church is still looking for an allegiance that can weather the storms as did Daniel, Esther, Joseph, Gideon, Stephen, and many others. To some the cost is too great.

Loyalty in Suffering

In the Philippines the story is often told of that day, after the return of General Douglas MacArthur, when he called for the men who had remained loyal during the years of war. The men came from Camp O'Connell, Cabanatuan, Fort Santiago, Las Binos, from the mountains and the caves of the Philippine Islands. Many of these men had walked the 75 miles in what is often called the death march. They came—the last of the men of Corregidor and Bataan—but not as well-groomed soldiers. MacArthur's own words best describe the scene: "I looked down the lines of men bearded and soiled, with hair that often reached below their shoulders, with ripped and soiled shirts and trousers, with toes sticking out of such shoes as remained, with suffering and torture written on their gaunt faces. Here was all that was left of my men of Bataan and Corregidor. The only sound was the occasional snuffle of a grown man who could not fight back the tears. As I passed slowly down the scrawny, suffering column, a murmur accompanies me as each man barely speaking above a whisper, said, 'You're back,' or 'You made it,' or 'God bless you.'"—*Reminiscences*, p. 248.

These men had remained loyal and unflinching in spite of hardship. They were not ready to "abandon the ship" when all visible signs of relief and victory were lacking.

Soon the General of heaven is coming back, and His royal ones will come forth to meet Him. The day and the place have been appointed. They will come out of the prisons

and the mountains and caves of the wilderness. Bearing the scars of the tribulations they have passed through, they now come forth as the conquerors of this earth, though once the afflicted and despised. They paid the price that loyalty and allegiance demanded. They did not abandon the ship. As the General rides forth with His armies He proudly reviews His people, noting the evidences of allegiance. With one great sweeping

motion of the arm, as the trumpets sound and the archangel cries out, the church militant becomes the church triumphant, and the invitation is given to enter into the heavenly harbor.

This is our day. This is the day that the church has preached about and prayed and planned for. Let us hold firm now. Let us not abandon the ship, for in it is our only safety. ♦♦

When You're YOUNG

By Miriam Wood

AUTOBIOGRAPHY OF A REBEL

This column is not intended to be autobiographical. However, this week I feel I must answer a personal question. The reasons are twofold. First, the question has been asked often, and second, my not having answered it has caused some of my young friends to brand me (sometimes scornfully) as a coward. Well, physical coward I am (planes and snakes and all that), but other kinds I'm not—I hope! Therefore, I'll answer the question, which is as follows:

"Did you ever rebel against the *status quo* when you were a student? Were you always meekly happy with everything?"

"Yes" to question one. "No" to question two. Actually, it seems to me that I was in a chronic state of rebellion during a good many turbulent years, and no doubt the people who had to deal with me would corroborate my assertion, even documenting it more specifically than I'd like! My memories are a kaleidoscope of "Why do they?" and "Why don't they?" and "Did you ever hear of such stupidity?" and "Who do they think they're kidding?" and so on and on. I don't think I was as concerned about war, politics, et cetera, as young citizens are today. One isn't, you see, when society is decidedly nonaffluent—he hasn't the time for that sort of philosophical luxury.

But back to my rebellions. In comparing my attitudes with those of many of you, I've pinpointed one essential difference. Deep down in my mind was a conviction that "they" weren't as wrong in their attitudes and actions as I would have liked to have convinced myself they were. I'm speaking of parents, teachers, denominational leaders, older church members. I always had a nagging doubt, fuzzy and unformed, but real, that I could do and be much better than "they." Perhaps it depends upon what sort of barometer a young rebel is using to measure the success or failure of those around him. I tended to feel that if a human being lived a moral life, if he fulfilled his professional ambitions to whatever capacity he possessed, if he was

kind to others at least 70 per cent of the time, if he showed a fair correlation between what he said he believed and what he did—well, he wasn't a failure; the society in which I moved, made up of these establishment members, wasn't a failure.

Nonetheless, I thought many of the mores and regulations to which I was subjected were nonsensical—still think so, for that matter. But I knew then, and know now, that *somebody* had to be in charge and I really didn't feel qualified at that point to assume those responsibilities. Today some of my young friends apparently take a different viewpoint. I'd simply like to point out, however, that the person sitting where the "buck" stops (to quote former President Truman) has an awesome burden for the lives under his direction. Denominational leaders have an awesome burden as regards decision-making, with the present and future welfare of the church at stake.

Rebel—with or without a cause—that I was. I kept myself deeply involved with the church and quite well informed about it. (Recently I was told of a young intellectual who's sharply critical of the church and its leaders, but doesn't read denominational periodicals, not even the REVIEW! Enough said.) I'm quite sure I hoped to see changes made—I still do. But I'm no longer quite as glib with my ideas as once I was, having found that an uncomfortably large share of them were characterized more by naïveté than workability. Not that I'll ever be a "stay in the comfortable rut" person—I'd rather be uncomfortable and grow.

Every honest, sincere rebel must finally come to terms with his own rebellion, lest it become only negativism, lest nothing of positive, lasting value comes of it. Insincere, dishonest rebels, of course, don't have that problem. They can rend and slash and tear down in a few minutes much more than a careful workman can build up in many years.

I've tried to answer as honestly as possible. I'd also like to say honestly that I'm intensely grateful that my rebellion never got out of hand.

By E. A. WIDMER

Pork, Man, and Disease

ONE of the most significant rules issued by God to the children of Israel prohibited the use of swine as food. "And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he is unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they are unclean to you" (Lev. 11:7, 8). The same warning is repeated in Deuteronomy 14:8.

Ellen G. White supported the warning when in 1865 she emphasized: "Pork, although one of the most common articles of diet, is one of the most injurious. God did not prohibit the Hebrews from eating swine's flesh merely to show His authority, but because it was not a proper article of food for man."—*Counsels on Diet and Foods*, p. 392.

In directing the dietary principles of the children of Israel, God meant these rules to be a source of continued blessing for His followers. The transfer of certain diseases, as modern medical research has substantiated, would be adequate justification for this ancient law.

The present-day science of parasitology lists a protozoan ciliate, the pork tapeworm, and the trichina roundworm as causing important diseases that the pig shares with man.

The protozoan ciliate, known technically as *Balantidium coli*, is extremely common in swine. Recent surveys in various countries reveal an incidence range of 21 to 100 per cent. This organism is much less common in man. The general incidence of 1 per cent reported in Puerto Rico is representative of the incidence in many countries. When found in man serious clinical symptoms may result. Current evidence points strongly to the pig as the chief source of human infection.

The incidence of human infection with the pork tapeworm (*Taenia solium*), usually a fraction of 1 per cent, varies throughout the world.

In his now classic report "This Wormy World," dated 1947, Stoll estimated that 2.5 million persons throughout the world were infected with this organism.

Serious Effects of Trichina

The trichina worm (*Trichinella spiralis*) is essentially limited to Central Europe and those parts of temperate America to which its emigrants have gone. Its distribution coincides with the routine practice of eating pork and bear meat. In Alaska polar bears are infected and humans obtain infection through eating improperly cooked bear meat. On the basis of recent surveys in the United States it is estimated that 4 per cent

of the human population and 2 per cent of the pigs are infected.

In comparison with the ciliate and the pork tapeworm the trichina worm produces the most serious effects in the human body. The adults are present in the small intestine of man. After mating, the females produce larvae which enter the blood vessels for distribution to all parts of the body. These migrating larvae may invade skeletal muscles, brain, bone marrow, retina, and the lungs. Since each female worm can produce more than 1,500 larvae, and since these immature worms invade many organs of the body, many clinical symptoms may appear. In heavy infections death may take place in the second or

The Living Green of May

By INEZ BRASIER

The living green of May! One longs for words to describe its charm and beauty. Weary with the sameness of the days, worn with their stresses and problems, I go out under the newly leafed trees. There a restful calm fills the heart, and the small worries disappear.

Leaves on the trees whisper their message of the Father's care—rest and calm!

My mind turns to leaves from the Bible, filled with the Father's promises for us to believe, to appropriate, and to assimilate, whatever the need.

In temptation, the promise is "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

Leaves from the Book! And with them the courage to face each temptation, each trial, each trouble. "Let not your heart be troubled," He says. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John 16:33).

His leaves! Life giving! Soul healing! "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Ps. 103:13, 14). "Surely he hath borne our griefs, and carried our sorrows" (Isa. 53:4). And then He assures us, "They"—we, His own now—"shall obtain joy and gladness, and sorrow and sighing shall flee away" (chap. 35:10). And as though that promise were not enough to bring healing and peace to the heart and soul, He repeats it in chapter 51, verse 11: "They shall obtain gladness and joy; and sorrow and mourning shall flee away."

Leaves from the Bible! Heaven-given medicine for our healing. Numberless promises for us to accept and to claim.

third week, but more often it occurs in the fourth to the sixth week after exposure. Any recovery predictions vary with the location and number of larval trichinae, severity of symptoms, and the physical condition of the patient.

It is generally assumed that the presence of trichina worms in pigs was the basis for the prohibition of their use for food by the Jewish people. In his book, *A History of Parasitology*, W. D. Foster (1965) emphasizes this viewpoint when he writes: "The Mosaic and Mohammedan prohibitions on the eating of pork are far more likely to have been due to the observation of outbreaks of trichinosis than any recognition of an association with tapeworm infestation. . . . The association of the disease with the eating of pork would be well within the capacity of primitive peoples. Indeed, what is surprising is that this association was lost sight of by the world at large, although the condition cannot have been uncommon, and looking back we can recognize epidemics which were almost certainly trichinosis."

Trichinosis Still Common

Outbreaks of trichinosis are still common in the United States. Between March 9 and March 25, 1968, four of seven family members in Willoughby, Ohio, developed symptoms of trichinosis. The family had purchased sausage from a local packing company and after soaking it in oil for several days ate it raw ("Morbidity and Mortality Weekly Report," Vol. 17, No. 23).

In May, 1968, a family of eight in New Berlin, Wisconsin, became ill with a "flu-like" disease. Later evidence was obtained that permitted a diagnosis of trichinosis to be made. All of the individuals ate raw "beef" hamburger sandwiches. It is assumed that these "beef" hamburgers were contaminated with infected pork since cattle do not harbor the trichina worm ("CDC Veterinary Public Health Notes," February 1969). The hamburger meat was bought at a local market that had a single grinder for pork and beef.

Between December 22, 1968, and February 1, 1969, trichinosis was diagnosed in 76 persons in Washington, Missouri. This outbreak was attributed to eating locally manufactured pork which was not processed adequately to destroy the infective larvae ("Morbidity and Mortality Weekly Report," Vol. 18, No. 9).

It is significant to note that from the time of God's command to the children of Israel until this decade, medical science has had no cure for patients with trichinosis. Treatment

consists of alleviation of the symptoms caused by the worms rather than destruction of the worm.

Working at the Merck Institute for Therapeutic Research, Rahway, New Jersey, in 1962, Dr. William C. Campbell observed that the drug thiabendazole was effective in killing trichina larvae in the muscles of infected mice, rats, or pigs. This was a significant advance. Since the initial observation with thiabendazole, human trials also show promising re-

sults. Despite the success with thiabendazole, trichinosis is still a disease to be avoided, and the discovery of this drug does not sanction the use of pork as a diet item.

Some look on the Mosaic law as an effort by the Deity to curb established dietary preferences, but in reality the prohibition is a promise of better health.

Modern science continues to support the declarations of the Creator of men and animals. ♦♦

FOR THE YOUNGER SET

White Thing's Name Is Changed

By ERIC B. HARE

WHEN I told White Thing to come and sit with me on the old bullock wagon I did expect his heart to go pitapat. And I did expect his knees to shake a little. And I did expect him to be a little bit scared. But he wasn't scared one bit and his knees didn't shake and his heart didn't go pitapat at all. His eyes just glistened, and springing down the bamboo ladder, he eagerly led the way to the old bullock wagon under the jack-fruit tree. I sat down beside him, and clearing my throat and talking a little sternly I said, "White Thing, my boy, yesterday when I was inspecting the school, I noticed that you were late! And, in fact, you have been late every day for three months. Now—"

His face beamed. His mouth was full of words. But I was not ready for his excuses yet. So I shook my hand in front of him for silence, then went on. "Now, White Thing, boys who are always late for school and late for examinations and late for Sabbath school will be late for work when they grow up, and late for everything, and if they do not overcome this bad habit they will finally be late for the kingdom of God." And with a solemn wag of my head to make my words more impressive, I finished my talk, then nodded for him to make his excuses if he could.

The words just tumbled out of his mouth. His face lighted up with joy as if he had some good news to tell me. "But, Thara, it doesn't matter about my being late! Because my teacher is so good he helps me at night."

I opened my eyes in shocked surprise. "It doesn't matter about my being late!" How could he?

But he raced on before I could say anything. "Because, you see, Thara, my parents don't want me to go to school at all. My father said I was lazy and didn't want to work. That's why I wanted to learn books. So he said I'd have to do my day's work before going to school."

I knew that in the plowing season the men take a pair of bullocks and a wooden plow, and from daybreak till noon they plow up and down, up and down, around and around in their rice fields. Then at noon the bullocks are released to graze in the field, and the man carries his plow

back home and rests for the next day's work. I knew all this and wondered just how White Thing could do a day's work before coming to school. He soon explained.

"So," he continued, "I get up in the morning when the roosters crow about three o'clock. I catch my bullocks, and go to the rice field all alone, and it's dark. Sometimes I'm scared of snakes and tigers. But I keep on plowing up and down and I keep on thinking about being in school when my work is finished. Then little by little the stars begin to fade and the dawn comes up. Then one by one the other men come from the village. By that time my work is half done, and I keep on plowing up and down and up and down till at last the sun is halfway up in the sky, and then my day's work is finished. So I release my bullocks and rush back home with my plow. I grab my coat, wash my legs and hands and face in a pool on the way to school, comb my hair with my fingers as I climb the ladder. Sometimes I'm one class late and sometimes I'm only half a class late; but that doesn't matter, because my teacher is so good, he helps me at night, and Thara, I'm sure I will be able to pass my examination with the other boys at the end of the year."

Then White Thing stopped and waited for me to say some more. But away down in my heart where the words come from I had a queer lump, and I couldn't say anything for a while. At last the mystery was solved. I swallowed hard. My eyes filled with tears. What a man was White Thing! And I was trying to scold him for being late! What could I say? I thought for a while, then suddenly I knew what to say.

"White Thing, I'm going to change your name," I said.

"You are? What are you going to call me?"

"I'm going to call you White Iron because you are strong." And I did.

White Iron was indeed worthy of his new name. He worked hard, graduated from the village school, came to our main-station mission school, was baptized, and the last I heard, White Iron was faithfully serving God up in the mountain country of old Burma.

Use—Don't Misuse—Used Literature

By HOWARD A. MUNSON

The ground floor of our home in the compound of the North Philippine Union Mission looked like a post office at Christmas time!

Two long tables were stacked high with packages and bundles. All were marked with a return address from our homeland.

My wife and I were cutting string, unwinding reams of paper, opening package after package of literature—newsy literature from fellow believers at home. This flood of literature was in answer to an appeal made through the REVIEW AND HERALD.

We worked for days. REVIEWS in this

pile. *Life and Health* over here. Stacks and stacks of youth's and children's papers. *Liberty* by the hundreds. Colorful *These Times* and *Signs*. Sabbath school quarterlies. Memory verse cards. Picture Rolls. There it all lay—the best reading material in this round world of ours.

Then I made a mistake! I took some of the REVIEWS and young people's papers over to the church so that our members could pick them up as they came to Sabbath services. The scene was like a bargain counter! Those papers disappeared like magic! These literature-hungry people took those papers into Sabbath school and church with them. They could not

stop reading. I felt I was guilty of disturbing the whole church service.

The next Sabbath I did not put out any papers until the people were safely seated in the 11 o'clock service. When they came out those papers again disappeared in short order. I can still see the picture of those members, heads bent forward, reading as they walked homeward.

The members were then organized for Sabbath afternoon distribution of this literature. Into the streets and lanes they went. Out into the highways and hedges they carried these papers. And the people received them gladly. Had you ever thought of the REVIEW being missionary literature? Well, it is over here.

On one street a man had fixed up a little four-by-four shower room. He was in there taking a shower when he heard the young people coming with literature. A wet, brown arm came out a little window, and he called loudly, "Give me one! Give me one!" A paper was placed in his hand, and it disappeared. He must have terminated his shower right there, for the water stopped running.

The literature we send overseas performs a threefold work for God and His church:

1. It gives spiritual strength to our own people. In many overseas countries our members have few Adventist books and magazines. They are missing the great spiritual strength that comes from reading our message-filled literature. If we want strong Adventist people in all parts of the world, we must see that they have the spiritual food that will make and keep them strong.

2. Our literature gives our overseas members the moral support they need. When a person accepts our message, he is often ridiculed by his friends, who may say, "Adventists, I never heard of them! Who are they? There cannot be many of them. Why do you join this little, unknown group? Stay with our big church."

A believer is strengthened by the fact that a man comes from America to visit him. He is also strengthened when he can take the REVIEW, for example, and point out large churches in many parts of the world, great gatherings, much activity. He reads of baptisms, growth, expansion. He is made stronger by the realization that he joined a "big" people who are everywhere.

3. Our literature containing vital truth wins souls. We may not think of some of our papers as being missionary literature, but they are all missionary literature over there. And these used papers we send overseas are often the first thing that starts the inquiring mind searching for more truth.

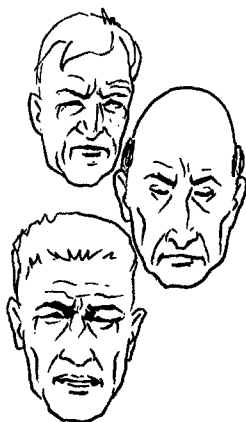
There is a section near the back of the REVIEW where requests for literature are printed. Read these requests and send them your papers. Do not let these papers gather dust on some forgotten shelf. Do not throw them out with your wastepaper.

I know of at least one church that gathers up its used literature and sells it to the junk man by the pound! God's truth being sold as scrap paper! Don't do it, my fellow believers.

Give it to someone else—either personally or by mail!

we speak of pain

By M. CAROL HETZELL



We speak of pain
and all men nod.
Each has known its touch,
marked well its meaning
in the caverns of the mind.
It is the alien prick of cactus
hidden in the soft, warm sand,
or sting of barbed defense
injected by some small buzzing thing.
It is the echo of red blood
rushing to breach the broken wall of flesh.
It is the malevolent gnawing of a wound
that will not go away.
It is the heaviness that leaves a muscle limp
or forces tight the eyelids
in vain hope that it will vanish there in
shadows.
It is the searing agony
that pours down across the shoulders
to turn throbbing
flesh into one livid coal
of helplessness.

We speak of pain
and all men nod.
Each has known its touch,
marked well its meaning
in the wellsprings of the heart.
It is the quick thrust of words
against some cherished dream,
Or even silence
where there should be tenderness.
It is harsh rebuke
when outstretched arms begged understand-
ing.
It is the loneliness that swells to bursting
when no man cares—
or takes the time to see that you are there.
It is the stench of selfishness
and greed
and bigotry.
It may be yet the perfume of perfecting!

We speak of pain
and all men nod.
Each has known its touch.
But never pierced the agony so deep
As One whose great God-heart was torn in
twain
By men He came to save.

The China Doll

By ROSEMARY BRADLEY

WE WERE at camp meeting again just as we had been the year before. And, of course, as soon as we were unpacked and settled into our ten-day home, and as soon as I had found out who our ten-day neighbors were going to be, and where my special friend Janey Lynn's tent was, I headed for the most wonderful place on the whole campground.

Up above the flat levels of the main campgrounds, even above the terracing of rows M, N, O, and P, which had been leveled out of the hillside, there were long slopes covered at this time of year with brown grass. Some of my more adventurous contemporaries had discovered that by tearing out a side of a cardboard box—and boxes were easily accessible behind the camp grocery store—they could create almost instantly a sled for riding down the hills. It was indeed tempting to go up the hill with the boys and the tomboys to slide down the brown grass. But I didn't go there. I headed for a place more wonderful than that.

Janey Lynn wanted me to go with her to the camp meeting bookstore. And I felt strongly about how much I liked the bookstore. I began to equate the smell of new books with the excitement of pioneers founding a new church, missionaries converting the heathen, and girls growing up to become nurses. There were great things to be discovered in the bookstore, and I loved to be there "just browsing," as my Aunt Margie

said. But Janey Lynn went alone to the bookstore that time because I had something else I wanted to do.

I wanted to go alone to the Dorcas tent. For in the Dorcas tent were to be had, for a small price, some of the most wonderful treasures in the world. The Dorcas tent was dark and smelled not unlike my grandma's attic, except that grandma's attic didn't smell like a tent. But at camp meeting it was supposed to smell like that and I drew in great gulps of air because I liked the mixed-up smell of cloth and lavender and tent.

Booth by Booth

Then I started around to look at each booth. There were fancy aprons. I knew that mom would get several of those, and I might even be allowed to help her choose if I was in the right place at the right time. And baby booties, bonnets, and jackets. I was sure some of them would fit my big baby doll at home, but in my thrifty mind I knew that it would be an unwise purchase to get a real baby set for my very unreal baby. And so I admired them, once in a while touched them, and then passed on to other lovely things.

In several of the booths, hanging on wires, were a variety of handmade toys. What fun it would be to have some of them sitting on my bed—I wouldn't play with them, of course; they would simply decorate my room. It would be something special that none of my friends at home had, and anyone coming into my room would

know instantly that this was Rosemary's room. There were monkeys made out of socks that had red on the heels, and whoever had made them had put the red so it became the monkey's mouth. There were clowns made of circles of cloth and they danced when anyone touched the wire. And there were yarn octopuses that stretched out in eight directions and had ribbons tied at the end of each direction.

And I remembered that I must tell mom about what I wanted, because I always took a book and a treasure home from camp meeting. Then I wandered over to where they were selling jars of canned fruit. They were as beautiful as those at the county fair except none of these had blue, red, or white ribbons on them.

I wondered how they got the peaches to be perfectly round and smooth, and I guessed that whoever had canned them didn't have any children around helping, because Mom's peaches were always hacked up. But that wasn't her fault. She tried to show me how to peel the skins off carefully, and I would be very careful; nevertheless, many of the peaches were lopsided. But whenever we ate canned peaches for breakfast during the winter, I remembered how I had helped, and it didn't matter that they weren't beautiful. And I began to think it was better for a family to have children and hacked-up peaches than it was to have only round beautiful peaches stacked away in jars. That was probably why they had to sell them—because they didn't have any children at home to eat them.

But I stopped thinking about peaches and children and moved toward the next booth when suddenly I saw my doll. My doll. Well, it wasn't really my doll, but it was the one they had had in the same booth the year before for \$5. It was a beautiful little doll with real hair and two sets of handmade clothes to change. And last year I had come and looked at her so many times and wished that I could have her. And even my mother liked her because instead of saying, "No, dear, we can't afford her," she had said, "We'll see." So I held on to the hope; but at the end of camp meeting I went home with a new book and some other treasure instead of my lovely doll.

I reached out for the box she was in and I saw the price tag. My joy was complete. The \$5 had been scratched out and beside it had been written \$2.50. I controlled myself

long enough to put the box way back behind the canned cherries so no one would find it before I could return with my mother to make the purchase. I ran out of the tent.

Mother was gone when I got to our tent. And I knew she could be in any one of many places, so I decided to go back to the Dorcas tent and just guard my little doll, safely hidden behind the cherries. I did that until the tent closed.

Then I slowly went home to Row S, Tent 10; I wanted to give mom plenty of time to get there before I did. She was there with supper ready to eat.

I didn't wait for her to ask the usual question, "What did you do all afternoon?" I popped with my news. And she was as pleased as I was—not as excited, I noticed, but just as pleased. She promised to go and buy it for me right after the first meeting the next day. And I knew she would keep that promise.

The cold fog the next morning didn't chill the excitement even if it did make my hair go straight. I gently reminded mother to take her purse with her and to go straight to the Dorcas tent after the meeting. I let her in on my secret—about hiding it behind the cherries. And I told her which booth. I would be in meeting until lunchtime so I couldn't go with her. She said she'd find it. I knew she would, too, because she was always finding things I thought I'd safely hidden.

The primary meeting finally ended with the singing of the theme song and I ran home. And the second I saw my mother, I knew something was terribly wrong. She didn't say a word. And I asked her if she hadn't found the doll. She said she had gotten there right after meeting and went right to the booth and another woman with a little girl was paying the \$2.50 to the Dorcas lady for the doll.

"Honey, I couldn't take it away from her, could I? And besides, the little girl was only about four."

I did the only logical thing. I cried. I thought about a four-year-old playing with my doll and I wept some more. I cried at the injustice of waiting for a whole year for something I wanted only to have it gone before it could really be mine. I cried because that snooty woman had found my hiding place behind the cherries. Life was so unfair.

Mother tried to comfort me, but what did she know of the sadness I felt at this moment? Besides, it is expected that mothers will try to comfort their children, whether they understand the problem or not. I accepted her comfort because I knew

she was doing her duty to the best of her ability. "There will be other treasures," she said.

Camp meeting was half over when mother made her formal trip to the Dorcas tent. This was the trip she made when she bought the fancy aprons and some of the baby things and some decorated dish towels and pillow slips to use during the year as presents. I was in the right place at the right time and I went with her. We wandered around. Mother's reaction to the Dorcas tent was the same as mine—she didn't like to be hurried.

It was somewhere between the purchase of the crocheted doily and the knitted baby set that mom said, "How would you like to have one of those china dolls?"

New Idea

It had never occurred to me that I would like to have one of them. They had painted porcelain heads, arms, and legs. And what was in the middle was something that felt vaguely like sawdust. "That's the kind of doll your grandmother had when she was a little girl. They are quite valuable now because they don't make them anymore."

She didn't say much more and we continued looking around.

Pretty soon, though, we were back by the china dolls. "Honey, you know that little doll you wanted so badly?" Of course I knew. "Well, you're getting to be a pretty big girl to want to change clothes on your dolls much. And as much as you wanted it, I don't think you would have played with her much."

Well, I knew I would have, but there wasn't much point in discussing it at this stage.

Mother went on. "But this china doll is a valuable doll. It's very old and I think your grandmother might

even make her some old-fashioned clothes."

I began to be tempted. I loved old-fashioned clothes—long skirts and sunbonnets.

"And you can have her on your bed to decorate your room even when you're really grown up. Even when you don't play with dolls anymore you can still show off your china doll. And besides, none of your friends have one, so you'll have something really special."

That was the clincher. Almost recklessly I said, "O.K., I want that one," and I pointed to the naked doll with the brown painted-on hair. I thought she was ugly, but not as ugly as the one with the black painted-on hair.

I went home that year with a book and an ugly doll that my mother said would become a treasure. We sent the doll to grandmother to dress, and at Christmas time one of the packages under the tree addressed to Rosemary was my china doll all dressed up in a lovely old-fashioned dress and bonnet. She was truly beautiful. And underneath her in the box was another dress, sunbonnet, and even pantaloons. I couldn't believe that here was my ugly sawdust-stuffed doll transformed into a beautiful old-fashioned lady. She was indeed a treasure. And for many years she held an honored place in my room.

Then college and a career, and the box with the china doll remained packed away in the garage at home. But mom unpacked it the other day and wrote to say she had found it. Did I want it? Of course I wanted it! It was a treasure. And not just because it was something preserved from my childhood. It was a treasure that would be a reminder that many times mom had seen beyond the moment and had recognized what things would be of lasting value. ✨

A Little Boy's Eyes

By MARIE
BAART VAN SOYOC

They sparkle with all the interests of life,
They mirror the depths of God's skies,
And I glimpsed the heart of Heaven today
When I looked in my little boy's eyes.

From the pit of his childish, yet deep-rooted, soul
My five-year-old watches me.
And he catches my movements, each frown, each smile.
Does he see what he ought to see?

When I look in his eyes my heart skips a beat,
Dear all-wise Father above,
Help me to know the right chords to touch
To reach him, the son of my love.

Help me to find the key to unlock
The depths where his little heart lies.
And Father, help me to keep the upward look
And that light in my little boy's eyes.

PETER THE ROCK

A reader inquires, "In both Phillips and the *New English Bible*, Matthew 16:18 reads, 'You are Peter the rock.' How is this explained?" Inquiring about this same verse, another reader says, "Why would Protestant scholars give us this translation?"

We quote the passage in context:

Phillips: "Now I tell you that you are Peter the rock, and it is on this rock that I am going to found my Church." *

New English Bible: "You are Peter, the Rock; and on this rock I will build my church." †

Although the *New English Bible*, New Testament, has been extant since 1961, the text for the New Testament appearing in the complete Bible published in March of this year represents a revision of the 1961 edition. This is illustrated in the latter part of Matthew 16:18, where the 1961 edition reads, "And the forces of death shall never overpower it," and the 1970 edition reads, "And the powers of death shall never conquer it."

We often wish that translators would give us the reasons for their translations. But usually they do not. It would represent a stupendous task. Hence we are left to conjecture as to the reasons for their choices of words and meanings. This we must do with the passage under consideration.

A literal translation of the passage from the Greek would read, "And I say to you that you are Peter, and upon this rock I will build my church." Why did the translators insert "the rock," or "the Rock" after "Peter"?

An Attempt to Reproduce Word Play

Our guess is that they did it to try to reproduce into the English a word play present in Greek. The Greek for Peter is *Petros*, a word meaning "stone," or "rock." If *Petros* were translated instead of transliterated (as in the King James Version and the versions cited above), the passage would read literally, "You are Rock, and upon the rock I will build my church."

Since this word play is lost in a translation such as the King James Version, it is our conjecture that by the phrase "the rock" J. B. Phillips and the translators of the *New English Bible* sought to reproduce the word play for the English reader. They are trying to show that "Peter" means "rock."

If our conjecture is correct, then we can find no fault with their translations. They have not sold out the Protestants, for they are presenting nothing but what is obvious in the Greek. They may appear to have added to the problems of the Protestant English reader, but the student familiar with the situation always has known that "Peter" means "rock." To admit this fact does not mean that he must accept the view that Peter was the rock on which Christ founded His church.

Since the problem of this passage is dealt with at length in *The Seventh-day Adventist Bible Commentary*, we will not take the space here to reproduce the arguments. They clearly show that the interpretation Roman Catholics give to this passage is not a necessary conclusion to draw from the words of Christ as recorded by Matthew and is, in fact, a position contradicted elsewhere in Scripture. The *Commentary's* arguments are valid whether applied to the translation of the K.J.V. or to that of the Phillips and *New English Bible* versions.

* From *The New Testament in Modern English* © J. B. Phillips 1958. Used by permission of The Macmillan Company.

† *The New English Bible* © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

Scripture teaching is plain. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). God's church is not founded on frail man.

D. F. N.

SPRINGTIME SPECTACULAR

This issue of the REVIEW is special in two ways: It contains more advertising than usual, and it contains more regular reading matter.

First, a word about the advertising. From time to time we receive letters suggesting that no advertising appear in the REVIEW, that the paper be filled entirely with articles and news stories. A few letters express the opinion that more space is being devoted to advertising now than in the past.

To all such we say, Give thanks for the advertising! It helps us in our battle against the effects of inflation. It enables us to keep the price of the REVIEW within the financial reach of most of our members.

More than that, it provides a real service to the church. Adventist books and magazines (and foods) are the best in the world. Why not tell our members about them!

As to whether we are increasing the number of advertisements in our regular issues, we are not. For almost a decade every 32-page issue has contained six pages of advertising; 24-page issues contain one. The only exceptions to this pattern are two special numbers, one in the spring and one in late autumn. In these two issues, for the benefit of readers and advertisers alike, we enlarge the paper to 48 pages and include extra advertising. But we do not cut down on the number of pages devoted to articles, editorials, and news stories. Often we devote a few extra pages to this material. For example, the present issue contains 28 pages of reading material instead of the usual 26.

Eye Appeal

And now permit us to speak about its beautiful color. At this season in many parts of the world, spring is putting on its gorgeous robes. Azalea bushes are aflame. Dogwood trees are splashed with white and pink. Wisteria vines are bright with lavender. Pansies, jonquils, tulips, cherry blossoms, and other flowering vegetation are joining in the spring spectacular.

How appropriate, then, that the REVIEW participate in the spirit of the season—by courtesy of our advertisers.

We are well aware that some readers prefer black and white. But most readers prefer color. They see nothing undignified or irreligious about placing truth in the most beautiful setting possible. They feel that since the book of nature uses color to speak so eloquently of God's love, the books and magazines that present the most exciting, attractive message of truth ever to be entrusted to mankind should have maximum eye and beauty appeal. If the messages of secularism, atheism, and eroticism are set forth in the most attractive publishing package possible, surely the message of truth, the three angels' messages, should not abandon the field, and be willing to look drab, dull, and uninteresting.

God loves beauty. Who can doubt this when he reads in Revelation 21 the description of the foundation and wall of the New Jerusalem! So let the joy and beauty of spring find a large place in your heart. Thank God for the beauty of His handiwork. And with the eye of faith peer into the glorious future when sin shall no more cast its ugly shadow over creation's beauty. "Human language is inadequate to describe the reward of the

righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God."—*The Great Controversy*, p. 675. If springtime in this sin-blighted earth is beautiful, "the land of fadeless day" will be colorful and glorious beyond imagination.

K. H. W.

MUSIC FOR WORSHIP AND WITNESS

Music in the Christian church has been a lively subject since apostolic days. Because music speaks a language that moves the heart and spirit even more at times than the spoken word, the power of song has been employed by the expressive Christian. But because it is a powerful instrument of expression its use and misuse has opened the door to much discussion.

Paul discovered soon that music, as well as other forms of individual expression, required some degree of order and intelligent understanding if all members of a congregation were to worship harmoniously. Failure to understand this principle brought confusion to the early worship services at Corinth (1 Cor. 14:26-33).

After a fairly extended period when congregational hymns were not included in church worship, Ambrose of Milan (340?-397) reintroduced the Christian hymn. It was in use, for example, at the Milan Cathedral when Augustine, a famous speech teacher, was baptized. A significant feature of that baptism, Augustine wrote later, was the intense emotional experience he shared with the congregation during the hymn sing.

However, after years in his ministerial career, he wrote that he had reached "the point of wishing that the melody of all the lovely airs with which David's Psalter is commonly sung should be banished not only from my own ears, but from the Church's as well." Yet on reflection, he remembered how the songs of the church helped to move him to conversion and how he was still moved "not by the singing but by the things that are sung—when they are sung with a clear voice and proper modulation—I recognize once more the usefulness of this practice" (*Confessions*, book x, chap. 33).

Becoming an End in Itself

Augustine experienced the problem that always lurks in the shadows when the form or instrument tends to become the end in itself; the music that was designed to lead men's thoughts heavenward became a vain show that diverted the attention from God to a production of man, even though performed with painstaking thoroughness.

Augustine's fears became an unheeded prophetic warning. In commenting on the religious service of the Roman Catholic Church, Ellen White noted that both the eye and ear are charmed. "The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence. . . .

"Brilliance of style is not necessarily an index of pure, elevated thought. High conceptions of art, delicate refinement of taste, often exist in minds that are earthly and sensual. . . .

"The pomp and ceremony of the Catholic worship has a seductive, bewitching power, by which many are deceived."—*The Great Controversy*, pp. 566, 567.

Luther Restored the Proper Function of Music

The Reformers rejected the formal church music of Catholics lest the Protestant churches too became ensnared with a misuse of awe and beauty. However, Martin Luther insisted that a good use should not be

discontinued because it was abused; he himself, through some great hymn composing, brought back meaningful congregational singing and hymns to the Christian church.

Luther's clear understanding of the function of church music was paralleled in England when Isaac Watts introduced the modern English hymn. His contributions became one of the great factors in restoring Christian praise in a century known for its dying devotion.

However, probably no influence has been greater on Christian music in the English-speaking world than that of John and Charles Wesley, whose hundreds of songs blend the warm personal experience of Christian devotion with the theology that provided the basis for the experience.

Over the centuries the controversies regarding the use and function of music have been serious and divisive; but they may also be instructive if we profit from them today.

Problems of Formalism and Emotionalism

One of the chief problems is that church music tends to polarize toward formalism on one hand, where music may become an end in itself, or toward emotionalism on the other, where music may appeal to sentiment at the expense of reason and order. The peril of emotionalism often carries with it a slackness that is offensive both to sensibilities and reason, and thus an offering ill-fitted for God or a witness to be scorned by thoughtful men. The peril of formalism is that in spite of painstaking thoroughness, the music may be more akin to a concert performance than the summation of a congregation's spiritual aspirations.

Reproving a choir leader in her day, Ellen White said, "The heart service is what God requires; the forms and lip service are as sounding brass and a tinkling cymbal. Your singing is for display, not to praise God with the spirit and understanding."—*Evangelism*, p. 507. On another occasion, "When professing Christians reach the high standard which it is their privilege to reach, the simplicity of Christ will be maintained in all their worship. Forms and ceremonies and musical accomplishments are not the strength of the church."—Page 512.

But, lest we fall into the trap of emotionalism while avoiding formalism, she cautioned, "Music can be a great power for good, yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. . . .

"But it is sometimes more difficult to discipline the singers and keep them in working order than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord."—*Testimonies*, vol. 4, p. 71.

Worship and Witness

Another factor that contributes to the problem of church music is the failure to distinguish between music designed for worship and music composed for witness.

Music for worship is God-directed. Praise, thanksgiving, and confession of faith characterize the authentic hymn. It should summarize the attitude and desires of the participating congregation. It should be clearly enunciated, "in a way that all can understand," in "clear, soft tones" (*ibid.*, vol. 9, p. 144).

Music for witness is man-directed. Honesty, meaningful experience, and appeal reach out in the gospel song as the Christian testifies to the world that God is the Lord of his

life. "Song is one of the most effective means of impressing spiritual truth upon the heart."—*Evangelism*, p. 500.

The Sabbath worship hour is exactly that—worship. The service is God-directed and God-centered from the prelude and invocation to the closing hymn and benediction. Other meetings of the church family may or may not be primarily worship in purpose. The objective of the service determines whether the music should be for worship or witness. Assuming the propriety of tune and

words, the conflict is not whether one form of music is more intellectual than another; rather, conflicts may arise when music composed for evangelical witnessing is inappropriately used in a worship setting and when God-directed anthems are sung at times when the appeal of God to man is required.

Common sense, heartfelt expression, and a sense of appropriateness will keep God's people together as they worship and witness to His glory.

H. E. D.

LETTERS

... to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

CLEAREST EXPOSITION

"Saints, Standards, and Separation" (March 5) is the clearest exposition of principles and standards that I have ever read. It should prove very helpful to the entire church.

EUEL ATCHLEY

Washington, D.C.

SPELL IT RIGHT

The official form of our denomination's name is Seventh-day Adventist. Yet unauthorized spelling such as Seventh Day Adventist, 7th Day Adventist, and the like is occasionally seen within our churches. Such misspelling also appears in many dictionaries, telephone books, and other public reference works.

Carelessness with our denominational name seems inimical to healthy public relations.

STEPHEN RIEHLE

Santa Maria, California

SPEAKERS SHOULD BE HEARD

We have many good preachers, and we all want to hear their messages, but when they come to a part that needs emphasis they commence to whisper. Sometimes we who have a hearing loss forget our aids or they are not functioning fully, so we get very little of a very good sermon or lose the best part.

I never heard Sister White, but I have talked with people who have, and they say she could be heard in a big tent without the aid of the microphones we use today.

WILL D. TAYLOR

Citrus Heights, California

NO TRIVIAL MATTER

The editorial "Capitulation to Culture" (Jan. 1) needs to be brought before our people at this time. The warning must be heeded, especially by our sisters, many of whom are in prominent positions in the church.

When I go to church for spiritual refreshing, I feel at times like groaning within myself as I'm forced to view the bare-shanked sisters on the rostrum or seated at the organ or piano, or even while in a standing position.

Testimonies, volume 4, page 641, says: "Our words, our actions, and our dress are daily,

living preachers, gathering with Christ or scattering abroad. *This is no trivial matter to be passed off with a jest. The subject of dress demands serious reflection and much prayer.* Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldlings dress, . . . they decide that there can be no wrong in such a course." (Emphasis mine.) Paul admonishes that "women adorn themselves in modest apparel" (1 Tim. 2:9). Surely the miniskirt doesn't come in that category.

The editor of the *Janesville Gazette* (Wisconsin) on February sixth had an article titled "Support Your Local Miniskirt." He quotes several worldly-prominent women, among them Joyce Cavillaro, of Massachusetts, in these words: "I have pretty legs and I like to show them." Is that why Seventh-day Adventist women wear miniskirts?

PAUL MAYER

Milton, Wisconsin

COMMENT ON SDA SCHOOLS

A non-Adventist educator recently told me that Adventists have one of the best school systems to be found anywhere. You may be assured it made me feel justly proud of all our schools and our dear youth. His comment made me think of how all of us, especially in our centers of education, should live from day to day in such a way that no one will stumble by our not living up to the principles that have made this movement what it has been through the years.

NORMAN FELTMAN

Bridgeton, New Jersey

LIVING BILLBOARDS

I agree with the article "The Need for Courtesy" (Dec. 11, 1969). Generally, Seventh-day Adventists are a kind, courteous people, but when we are discourteous, much is at stake.

"If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189. Notice it says "conversions," not "baptisms."

While Ingathering I received \$10 from a man entirely, I believe, because he was favorably impressed with the kindness and courtesy of one of our laymen who had given him Bible studies. He said, "I didn't always agree with him, but he was a fine Christian gentleman."

Another comment made to me at Ingathering time was not so flattering. This person said: "I lived next door to one of your members who was very mean and most un-

friendly." My Adventist partner turned to me after we were on the street, and said, "It's true what he said about Mr. ——. He has made many enemies for our church." How much we need to realize that we are living billboards! We either attract people to our church or we repel them.

We need to ask ourselves repeatedly: Am I reflecting the image of Jesus? If every church member were just like me, what kind of church would my church be?

HAROLD E. VOORHEES

South Lancaster, Massachusetts

"BLIND" EXCHANGE?

For some time I have felt that the Homemakers' Exchange is just a matter of the "blind leading the blind."

That last question about the mother working to send her married son to college (Jan. 15) is a good example. How could anyone think of giving an answer to that without knowing the circumstances and personalities involved?

LOUISE BAMBERRY

Larven, Oregon

NO HIDDEN CANDLES

I pray that the spirit fostered by your editorial "Race, Religion, and the Remnant" (Feb. 19) will reach the heart of every church member. And I hope that our church leaders at no time or place will timidly keep their candles hidden about racial equality and unchristian discrimination between colors. How wonderful it is that the abundant grace of Jesus Christ unites into one family brothers and sisters of all races.

BILL MUNDT

Ames, Iowa

INGATHERING AND OLD SONGS

For more than 30 years the REVIEW has blessed our home. It is read from cover to cover.

Ingathering has kept us too busy to worry about the pleasures of this world. The old songs kept us in the faith!

MRS. GEORGE R. GIFFENS

Chester, Pennsylvania

TENDENCY FRIGHTENS

Within the past two weeks I have heard an academy choral group syncopating hymns at a Sabbath lay activities meeting, and a college choir mixing the sacred music with secular songs, singing pseudo-spiritual folk ballads, some of which seemed sacrilegious and engaging in vaudeville. This tendency frightens me.

RALPH B. NESTLER

Vienna, Virginia



forum

In the February 12 issue we published a letter from Cindy Futsch in which she described a difference between her and her friend Klaus over what music is appropriate for sacred services. In the March 12 issue we published a symposium by musicians. Now we are concluding with letters from readers. The discussion could continue indefinitely, but because of space limitations we must terminate it at this point.

I cast my vote for Cindy, schnulze, "Old Rugged Cross," "Come Into My Heart," "There Was One Who Was Willing," "Nearer, Still Nearer," "The Captain Calls for You," "I Love to Tell the Story," "My God and I," and all the other beautiful, emotional, soul-satisfying songs that have led so many precious souls to the truth over the years.

R. S. NORMAN

Huntsville, Alabama

When I hear records of Sunny Llu singing "Ten Thousand Angels," George Beverly Shea singing "How Great Thou Art," and Kate Smith singing "He Touched Me," my soul is stirred to the depth, and I am made a better Christian.

Mrs. JOHN DEEB

Fort Meade, Florida

I am the father of a physically and mentally handicapped child who has always loved music and learned it readily. He is a resident in a school for retarded children and is a member of the school choir, which is frequently invited to sing in various churches in the area. Their repertoire is varied—hymns, gospel songs, ditties, et cetera. Strangely enough, the favorite of the children and the number they do best by far is Malotte's "The Lord's Prayer."

I wonder if these "retarded" children might be trying to tell us something.

WILLIAM H. HACKETT

Hendersonville, North Carolina

If the composition tends to elevate our emotions and our concept of God, then I believe the gospel hymn can coexist with the sacred classic, but not supplant it. I use both kinds because I believe that while satisfying the needs of those who prefer simple music I must also educate them to appreciate the

classics. The marriage of sacred lyrics (whether dignified or sentimental) with a hip-swinging rhythm is nothing short of sacrilegious, no matter where it is performed nor how many people say they can listen to it without feeling that way. Could it be that this type of music is a wolf in sheep's clothing?

Mrs. MARTHA FORD

Greenwich, New York

A trained choir that sings mostly classical music should not always be the musical inspiration for the congregation. This is why we have our prayer songs, songs of thanksgiving, and songs of praise so that each person is able to worship God in song as well as in prayer and study.

Mrs. JOSIE P. SCHULTZ

Bedford, Virginia

Complete transference to Bach or to his equivalent would be as offensive as complete reliance on gospel hymns would be.

CLYDE MCCOY

Keene, Texas

The understanding of music is conditioned by native talent, training, and environment. If I cannot appreciate the music of the service, let me sit quietly and "make music in the heart"; God can accept all of it!

VERNE KELSEY

Hendersonville, North Carolina

What we need are more songs of power expressing love, faith, hope, joy, and cheerfulness, even though the words may be simple. Someone should write a hymn based on Luke 21:28, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It could possibly be a popular hymn of our time.

CLIFTON V. THOMAS

Long Beach, California

Some classical music lovers barely tolerate the opinions of nonclassical composers and chalk the difference up to "education." Well, the theory of evolution comes out of some "educated" mouths, and that doesn't

make it right nor those stupid who reject it.

I've been educated in music, and I love Bach and the masters. But I love a good old gospel sing much better, and I like songs that express what I feel. I like songs that are "schnulze" because they reflect my own thoughts and feelings in a melody I can sing and remember. I've even learned to enjoy religious "country" music with the guitars and the works because I lived in the Ozarks, and that's the way country people express themselves. I enjoy the song just out a few months ago entitled "Jesus Was a Soul Man" because it reflects the thoughts and feelings of so many of the young people in our present generation.

Mrs. SYLVIA McCLAIN

Monticello, Indiana

The religion of Christ reaches people in all areas and walks of life. The church thus becomes the melting pot of various backgrounds. While many outward changes are hopefully soon evident in issues of dress, diet, et cetera, unfortunately, most persons never change their ingrained musical habits. What we hear six days a week at home will greatly influence what we are able to appreciate on the seventh day at the church service.

What appears most distressing to me is the low level of songs we condone for our youth and junior level. Some have the children lustily consigning the devil to "sit on a tack" to the tune "I Have the Joy" (which in reality is not a "Sabbath song" but rather a campfire song). Has no one questioned the singing of the "Books of the Bible" to the dance tune "Did You Ever See a Lassie"? It has been my experience to cringe and do some heart searching to inquire whether I was a "musical snob" because I could not join wholeheartedly with the congregation as they sang "Cleanse Me, O God" to the Gracie Field's popular "Now Is the Hour."

There is a familiar quotation: "Music is the atmosphere of heaven." In this age we hear much regarding pollution of the atmosphere. I would like to suggest that pollution extends beyond smog, pesticides, et cetera, into the realm of music heard over radio, TV, and in almost every imaginable public place. No wonder neurosis is a major problem of this day—silence is almost passé. The "now" music carries a hypnotic effect. It has surely been masterminded by the devil, the fallen choir leader from the heavenly courts. To what depths he has fallen, and yet so many of us feel quite comfortable with his tunes ringing in our ears.

Mrs. GEM FITCH

College Heights, Alberta, Canada

In discussing the use of gospel songs and simple hymns, I think all that needs to be said is that gospel songs are effective. How do I know? Because in my many years of singing this type of music on the Voice of Prophecy broadcast and in public appearances, I have time and time again met people who traced their conversion to a gospel song. Also, letters have poured into our VOP office, proving that people love and are helped by simple gospel songs. Former alcoholics, dope addicts, young, old, rich, poor, intellectuals, and the uneducated—people from all walks of life—have been influenced for Christ and His kingdom by gospel songs. Any gospel singer can testify to this fact.

I have no quarrel with people who prefer

third week, but more often it occurs in the fourth to the sixth week after exposure. Any recovery predictions vary with the location and number of larval trichinae, severity of symptoms, and the physical condition of the patient.

It is generally assumed that the presence of trichina worms in pigs was the basis for the prohibition of their use for food by the Jewish people. In his book, *A History of Parasitology*, W. D. Foster (1965) emphasizes this viewpoint when he writes: "The Mosaic and Mohammedan prohibitions on the eating of pork are far more likely to have been due to the observation of outbreaks of trichinosis than any recognition of an association with tapeworm infestation. . . . The association of the disease with the eating of pork would be well within the capacity of primitive peoples. Indeed, what is surprising is that this association was lost sight of by the world at large, although the condition cannot have been uncommon, and looking back we can recognize epidemics which were almost certainly trichinosis."

Trichinosis Still Common

Outbreaks of trichinosis are still common in the United States. Between March 9 and March 25, 1968, four of seven family members in Willoughby, Ohio, developed symptoms of trichinosis. The family had purchased sausage from a local packing company and after soaking it in oil for several days ate it raw ("Morbidity and Mortality Weekly Report," Vol. 17, No. 23).

In May, 1968, a family of eight in New Berlin, Wisconsin, became ill with a "flu-like" disease. Later evidence was obtained that permitted a diagnosis of trichinosis to be made. All of the individuals ate raw "beef" hamburger sandwiches. It is assumed that these "beef" hamburgers were contaminated with infected pork since cattle do not harbor the trichina worm ("CDC Veterinary Public Health Notes," February 1969). The hamburger meat was bought at a local market that had a single grinder for pork and beef.

Between December 22, 1968, and February 1, 1969, trichinosis was diagnosed in 76 persons in Washington, Missouri. This outbreak was attributed to eating locally manufactured pork which was not processed adequately to destroy the infective larvae ("Morbidity and Mortality Weekly Report," Vol. 18, No. 9).

It is significant to note that from the time of God's command to the children of Israel until this decade, medical science has had no cure for patients with trichinosis. Treatment

consists of alleviation of the symptoms caused by the worms rather than destruction of the worm.

Working at the Merck Institute for Therapeutic Research, Rahway, New Jersey, in 1962, Dr. William C. Campbell observed that the drug thiabendazole was effective in killing trichina larvae in the muscles of infected mice, rats, or pigs. This was a significant advance. Since the initial observation with thiabendazole, human trials also show promising re-

sults. Despite the success with thiabendazole, trichinosis is still a disease to be avoided, and the discovery of this drug does not sanction the use of pork as a diet item.

Some look on the Mosaic law as an effort by the Deity to curb established dietary preferences, but in reality the prohibition is a promise of better health.

Modern science continues to support the declarations of the Creator of men and animals. ✠✠

FOR THE YOUNGER SET

White Thing's Name Is Changed

By ERIC B. HARE

WHEN I told White Thing to come and sit with me on the old bullock wagon I did expect his heart to go pitapat. And I did expect his knees to shake a little. And I did expect him to be a little bit scared. But he wasn't scared one bit and his knees didn't shake and his heart didn't go pitapat at all. His eyes just glistened, and springing down the bamboo ladder, he eagerly led the way to the old bullock wagon under the jack-fruit tree. I sat down beside him, and clearing my throat and talking a little sternly I said, "White Thing, my boy, yesterday when I was inspecting the school, I noticed that you were late! And, in fact, you have been late every day for three months. Now——"

His face beamed. His mouth was full of words. But I was not ready for his excuses yet. So I shook my hand in front of him for silence, then went on. "Now, White Thing, boys who are always late for school and late for examinations and late for Sabbath school will be late for work when they grow up, and late for everything, and if they do not overcome this bad habit they will finally be late for the kingdom of God." And with a solemn wag of my head to make my words more impressive, I finished my talk, then nodded for him to make his excuses if he could.

The words just tumbled out of his mouth. His face lighted up with joy as if he had some good news to tell me. "But, Thara, it doesn't matter about my being late! Because my teacher is so good he helps me at night."

I opened my eyes in shocked surprise. "It doesn't matter about my being late!" How could he?

But he raced on before I could say anything. "Because, you see, Thara, my parents don't want me to go to school at all. My father said I was lazy and didn't want to work. That's why I wanted to learn books. So he said I'd have to do my day's work before going to school."

I knew that in the plowing season the men take a pair of bullocks and a wooden plow, and from daybreak till noon they plow up and down, up and down, around and around in their rice fields. Then at noon the bullocks are released to graze in the field, and the man carries his plow

back home and rests for the next day's work. I knew all this and wondered just how White Thing could do a day's work before coming to school. He soon explained.

"So," he continued, "I get up in the morning when the roosters crow about three o'clock. I catch my bullocks, and go to the rice field all alone, and it's dark. Sometimes I'm scared of snakes and tigers. But I keep on plowing up and down and I keep on thinking about being in school when my work is finished. Then little by little the stars begin to fade and the dawn comes up. Then one by one the other men come from the village. By that time my work is half done, and I keep on plowing up and down and up and down till at last the sun is halfway up in the sky, and then my day's work is finished. So I release my bullocks and rush back home with my plow. I grab my coat, wash my legs and hands and face in a pool on the way to school, comb my hair with my fingers as I climb the ladder. Sometimes I'm one class late and sometimes I'm only half a class late; but that doesn't matter, because my teacher is so good, he helps me at night, and Thara, I'm sure I will be able to pass my examination with the other boys at the end of the year."

Then White Thing stopped and waited for me to say some more. But away down in my heart where the words come from I had a queer lump, and I couldn't say anything for a while. At last the mystery was solved. I swallowed hard. My eyes filled with tears. What a man was White Thing! And I was trying to scold him for being late! What could I say? I thought for a while, then suddenly I knew what to say.

"White Thing, I'm going to change your name," I said.

"You are? What are you going to call me?"

"I'm going to call you White Iron because you are strong." And I did.

White Iron was indeed worthy of his new name. He worked hard, graduated from the village school, came to our main-station mission school, was baptized, and the last I heard, White Iron was faithfully serving God up in the mountain country of old Burma.

Use—Don't Misuse—Used Literature

By HOWARD A. MUNSON

The ground floor of our home in the compound of the North Philippine Union Mission looked like a post office at Christmas time!

Two long tables were stacked high with packages and bundles. All were marked with a return address from our homeland.

My wife and I were cutting string, unwinding reams of paper, opening package after package of literature—newsy literature from fellow believers at home. This flood of literature was in answer to an appeal made through the REVIEW AND HERALD.

We worked for days. REVIEWS in this

pile. *Life and Health* over here. Stacks and stacks of youth's and children's papers. *Liberty* by the hundreds. Colorful *These Times* and *Signs*. Sabbath school quarterlies. Memory verse cards. Picture Rolls. There it all lay—the best reading material in this round world of ours.

Then I made a mistake! I took some of the REVIEWS and young people's papers over to the church so that our members could pick them up as they came to Sabbath services. The scene was like a bargain counter! Those papers disappeared like magic! These literature-hungry people took those papers into Sabbath school and church with them. They could not

stop reading. I felt I was guilty of disturbing the whole church service.

The next Sabbath I did not put out any papers until the people were safely seated in the 11 o'clock service. When they came out those papers again disappeared in short order. I can still see the picture of those members, heads bent forward, reading as they walked homeward.

The members were then organized for Sabbath afternoon distribution of this literature. Into the streets and lanes they went. Out into the highways and hedges they carried these papers. And the people received them gladly. Had you ever thought of the REVIEW being missionary literature? Well, it is over here.

On one street a man had fixed up a little four-by-four shower room. He was in there taking a shower when he heard the young people coming with literature. A wet, brown arm came out a little window, and he called loudly, "Give me one! Give me one!" A paper was placed in his hand, and it disappeared. He must have terminated his shower right there, for the water stopped running.

The literature we send overseas performs a threefold work for God and His church:

1. It gives spiritual strength to our own people. In many overseas countries our members have few Adventist books and magazines. They are missing the great spiritual strength that comes from reading our message-filled literature. If we want strong Adventist people in all parts of the world, we must see that they have the spiritual food that will make and keep them strong.

2. Our literature gives our overseas members the moral support they need. When a person accepts our message, he is often ridiculed by his friends, who may say, "Adventists, I never heard of them! Who are they? There cannot be many of them. Why do you join this little, unknown group? Stay with our big church."

A believer is strengthened by the fact that a man comes from America to visit him. He is also strengthened when he can take the REVIEW, for example, and point out large churches in many parts of the world, great gatherings, much activity. He reads of baptisms, growth, expansion. He is made stronger by the realization that he joined a "big" people who are everywhere.

3. Our literature containing vital truth wins souls. We may not think of some of our papers as being missionary literature, but they are all missionary literature over there. And these used papers we send overseas are often the first thing that starts the inquiring mind searching for more truth.

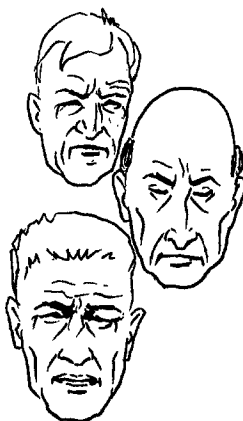
There is a section near the back of the REVIEW where requests for literature are printed. Read these requests and send them your papers. Do not let these papers gather dust on some forgotten shelf. Do not throw them out with your wastepaper.

I know of at least one church that gathers up its used literature and sells it to the junk man by the pound! God's truth being sold as scrap paper! Don't do it, my fellow believers.

Give it to someone else—either personally or by mail!

we speak of pain

By M. CAROL HETZELL



We speak of pain
and all men nod.
Each has known its touch,
marked well its meaning
in the caverns of the mind.
It is the alien prick of cactus
hidden in the soft, warm sand,
or sting of barbed defense
injected by some small buzzing thing.
It is the echo of red blood
rushing to breach the broken wall of flesh.
It is the malevolent gnawing of a wound
that will not go away.
It is the heaviness that leaves a muscle limp
or forces tight the eyelids
in vain hope that it will vanish there in
shadows.
It is the searing agony
that pours down across the shoulders
to turn throbbing
flesh into one livid coal
of helplessness.

We speak of pain
and all men nod.
Each has known its touch,
marked well its meaning
in the wellsprings of the heart.
It is the quick thrust of words
against some cherished dream,
Or even silence
where there should be tenderness.
It is harsh rebuke
when outstretched arms begged understand-
ing.
It is the loneliness that swells to bursting
when no man cares—
or takes the time to see that you are there.
It is the stench of selfishness
and greed
and bigotry.
It may be yet the perfume of perfecting!

We speak of pain
and all men nod.
Each has known its touch.
But never pierced the agony so deep
As One whose great God-heart was torn in
twain
By men He came to save.

The China Doll

By ROSEMARY BRADLEY

WE WERE at camp meeting again just as we had been the year before. And, of course, as soon as we were unpacked and settled into our ten-day home, and as soon as I had found out who our ten-day neighbors were going to be, and where my special friend Janey Lynn's tent was, I headed for the most wonderful place on the whole campground.

Up above the flat levels of the main campgrounds, even above the terracing of rows M, N, O, and P, which had been leveled out of the hillside, there were long slopes covered at this time of year with brown grass. Some of my more adventurous contemporaries had discovered that by tearing out a side of a cardboard box—and boxes were easily accessible behind the camp grocery store—they could create almost instantly a sled for riding down the hills. It was indeed tempting to go up the hill with the boys and the tomboys to slide down the brown grass. But I didn't go there. I headed for a place more wonderful than that.

Janey Lynn wanted me to go with her to the camp meeting bookstore. And I felt strongly about how much I liked the bookstore. I began to equate the smell of new books with the excitement of pioneers founding a new church, missionaries converting the heathen, and girls growing up to become nurses. There were great things to be discovered in the bookstore, and I loved to be there "just browsing," as my Aunt Margie

said. But Janey Lynn went alone to the bookstore that time because I had something else I wanted to do.

I wanted to go alone to the Dorcas tent. For in the Dorcas tent were to be had, for a small price, some of the most wonderful treasures in the world. The Dorcas tent was dark and smelled not unlike my grandma's attic, except that grandma's attic didn't smell like a tent. But at camp meeting it was supposed to smell like that and I drew in great gulps of air because I liked the mixed-up smell of cloth and lavender and tent.

Booth by Booth

Then I started around to look at each booth. There were fancy aprons. I knew that mom would get several of those, and I might even be allowed to help her choose if I was in the right place at the right time. And baby booties, bonnets, and jackets. I was sure some of them would fit my big baby doll at home, but in my thrifty mind I knew that it would be an unwise purchase to get a real baby set for my very unreal baby. And so I admired them, once in a while touched them, and then passed on to other lovely things.

In several of the booths, hanging on wires, were a variety of handmade toys. What fun it would be to have some of them sitting on my bed—I wouldn't play with them, of course; they would simply decorate my room. It would be something special that none of my friends at home had, and anyone coming into my room would

know instantly that this was Rosemary's room. There were monkeys made out of socks that had red on the heels, and whoever had made them had put the red so it became the monkey's mouth. There were clowns made of circles of cloth and they danced when anyone touched the wire. And there were yarn octopuses that stretched out in eight directions and had ribbons tied at the end of each direction.

And I remembered that I must tell mom about what I wanted, because I always took a book and a treasure home from camp meeting. Then I wandered over to where they were selling jars of canned fruit. They were as beautiful as those at the county fair except none of these had blue, red, or white ribbons on them.

I wondered how they got the peaches to be perfectly round and smooth, and I guessed that whoever had canned them didn't have any children around helping, because Mom's peaches were always hacked up. But that wasn't her fault. She tried to show me how to peel the skins off carefully, and I would be very careful; nevertheless, many of the peaches were lopsided. But whenever we ate canned peaches for breakfast during the winter, I remembered how I had helped, and it didn't matter that they weren't beautiful. And I began to think it was better for a family to have children and hacked-up peaches than it was to have only round beautiful peaches stacked away in jars. That was probably why they had to sell them—because they didn't have any children at home to eat them.

But I stopped thinking about peaches and children and moved toward the next booth when suddenly I saw my doll. My doll. Well, it wasn't really my doll, but it was the one they had had in the same booth the year before for \$5. It was a beautiful little doll with real hair and two sets of handmade clothes to change. And last year I had come and looked at her so many times and wished that I could have her. And even my mother liked her because instead of saying, "No, dear, we can't afford her," she had said, "We'll see." So I held on to the hope; but at the end of camp meeting I went home with a new book and some other treasure instead of my lovely doll.

I reached out for the box she was in and I saw the price tag. My joy was complete. The \$5 had been scratched out and beside it had been written \$2.50. I controlled myself

long enough to put the box way back behind the canned cherries so no one would find it before I could return with my mother to make the purchase. I ran out of the tent.

Mother was gone when I got to our tent. And I knew she could be in any one of many places, so I decided to go back to the Dorcas tent and just guard my little doll, safely hidden behind the cherries. I did that until the tent closed.

Then I slowly went home to Row S, Tent 10; I wanted to give mom plenty of time to get there before I did. She was there with supper ready to eat.

I didn't wait for her to ask the usual question, "What did you do all afternoon?" I popped with my news. And she was as pleased as I was—not as excited, I noticed, but just as pleased. She promised to go and buy it for me right after the first meeting the next day. And I knew she would keep that promise.

The cold fog the next morning didn't chill the excitement even if it did make my hair go straight. I gently reminded mother to take her purse with her and to go straight to the Dorcas tent after the meeting. I let her in on my secret—about hiding it behind the cherries. And I told her which booth. I would be in meeting until lunchtime so I couldn't go with her. She said she'd find it. I knew she would, too, because she was always finding things I thought I'd safely hidden.

The primary meeting finally ended with the singing of the theme song and I ran home. And the second I saw my mother, I knew something was terribly wrong. She didn't say a word. And I asked her if she hadn't found the doll. She said she had gotten there right after meeting and went right to the booth and another woman with a little girl was paying the \$2.50 to the Dorcas lady for the doll.

"Honey, I couldn't take it away from her, could I? And besides, the little girl was only about four."

I did the only logical thing. I cried. I thought about a four-year-old playing with my doll and I wept some more. I cried at the injustice of waiting for a whole year for something I wanted only to have it gone before it could really be mine. I cried because that snooty woman had found my hiding place behind the cherries. Life was so unfair.

Mother tried to comfort me, but what did she know of the sadness I felt at this moment? Besides, it is expected that mothers will try to comfort their children, whether they understand the problem or not. I accepted her comfort because I knew

she was doing her duty to the best of her ability. "There will be other treasures," she said.

Camp meeting was half over when mother made her formal trip to the Dorcas tent. This was the trip she made when she bought the fancy aprons and some of the baby things and some decorated dish towels and pillow slips to use during the year as presents. I was in the right place at the right time and I went with her. We wandered around. Mother's reaction to the Dorcas tent was the same as mine—she didn't like to be hurried.

It was somewhere between the purchase of the crocheted doily and the knitted baby set that mom said, "How would you like to have one of those china dolls?"

New Idea

It had never occurred to me that I would like to have one of them. They had painted porcelain heads, arms, and legs. And what was in the middle was something that felt vaguely like sawdust. "That's the kind of doll your grandmother had when she was a little girl. They are quite valuable now because they don't make them anymore."

She didn't say much more and we continued looking around.

Pretty soon, though, we were back by the china dolls. "Honey, you know that little doll you wanted so badly?" Of course I knew. "Well, you're getting to be a pretty big girl to want to change clothes on your dolls much. And as much as you wanted it, I don't think you would have played with her much."

Well, I knew I would have, but there wasn't much point in discussing it at this stage.

Mother went on. "But this china doll is a valuable doll. It's very old and I think your grandmother might

even make her some old-fashioned clothes."

I began to be tempted. I loved old-fashioned clothes—long skirts and sunbonnets.

"And you can have her on your bed to decorate your room even when you're really grown up. Even when you don't play with dolls anymore you can still show off your china doll. And besides, none of your friends have one, so you'll have something really special."

That was the clincher. Almost recklessly I said, "O.K., I want that one," and I pointed to the naked doll with the brown painted-on hair. I thought she was ugly, but not as ugly as the one with the black painted-on hair.

I went home that year with a book and an ugly doll that my mother said would become a treasure. We sent the doll to grandmother to dress, and at Christmas time one of the packages under the tree addressed to Rosemary was my china doll all dressed up in a lovely old-fashioned dress and bonnet. She was truly beautiful. And underneath her in the box was another dress, sunbonnet, and even pantaloons. I couldn't believe that here was my ugly sawdust-stuffed doll transformed into a beautiful old-fashioned lady. She was indeed a treasure. And for many years she held an honored place in my room.

Then college and a career, and the box with the china doll remained packed away in the garage at home. But mom unpacked it the other day and wrote to say she had found it. Did I want it? Of course I wanted it! It was a treasure. And not just because it was something preserved from my childhood. It was a treasure that would be a reminder that many times mom had seen beyond the moment and had recognized what things would be of lasting value. ♦♦

A Little Boy's Eyes

By MARIE

BAART VAN SOYOC

They sparkle with all the interests of life,
They mirror the depths of God's skies,
And I glimpsed the heart of Heaven today
When I looked in my little boy's eyes.

From the pit of his childish, yet deep-rooted, soul
My five-year-old watches me,
And he catches my movements, each frown, each smile,
Does he see what he ought to see?

When I look in his eyes my heart skips a beat,
Dear all-wise Father above,
Help me to know the right chords to touch
To reach him, the son of my love.

Help me to find the key to unlock
The depths where his little heart lies,
And Father, help me to keep the upward look
And that light in my little boy's eyes.

PETER THE ROCK

A reader inquires, "In both Phillips and the *New English Bible*, Matthew 16:18 reads, 'You are Peter the rock.' How is this explained?" Inquiring about this same verse, another reader says, "Why would Protestant scholars give us this translation?"

We quote the passage in context:

Phillips: "Now I tell you that you are Peter the rock, and it is on this rock that I am going to found my Church." *

New English Bible: "You are Peter, the Rock; and on this rock I will build my church." †

Although the *New English Bible*, New Testament, has been extant since 1961, the text for the New Testament appearing in the complete Bible published in March of this year represents a revision of the 1961 edition. This is illustrated in the latter part of Matthew 16:18, where the 1961 edition reads, "And the forces of death shall never overpower it," and the 1970 edition reads, "And the powers of death shall never conquer it."

We often wish that translators would give us the reasons for their translations. But usually they do not. It would represent a stupendous task. Hence we are left to conjecture as to the reasons for their choices of words and meanings. This we must do with the passage under consideration.

A literal translation of the passage from the Greek would read, "And I say to you that you are Peter, and upon this rock I will build my church." Why did the translators insert "the rock," or "the Rock" after "Peter"?

An Attempt to Reproduce Word Play

Our guess is that they did it to try to reproduce into the English a word play present in Greek. The Greek for Peter is *Petros*, a word meaning "stone," or "rock." If *Petros* were translated instead of transliterated (as in the King James Version and the versions cited above), the passage would read literally, "You are Rock, and upon the rock I will build my church."

Since this word play is lost in a translation such as the King James Version, it is our conjecture that by the phrase "the rock" J. B. Phillips and the translators of the *New English Bible* sought to reproduce the word play for the English reader. They are trying to show that "Peter" means "rock."

If our conjecture is correct, then we can find no fault with their translations. They have not sold out the Protestants, for they are presenting nothing but what is obvious in the Greek. They may appear to have added to the problems of the Protestant English reader, but the student familiar with the situation always has known that "Peter" means "rock." To admit this fact does not mean that he must accept the view that Peter was the rock on which Christ founded His church.

Since the problem of this passage is dealt with at length in *The Seventh-day Adventist Bible Commentary*, we will not take the space here to reproduce the arguments. They clearly show that the interpretation Roman Catholics give to this passage is not a necessary conclusion to draw from the words of Christ as recorded by Matthew and is, in fact, a position contradicted elsewhere in Scripture. The *Commentary's* arguments are valid whether applied to the translation of the K.J.V. or to that of the Phillips and *New English Bible* versions.

* From *The New Testament in Modern English* © J. B. Phillips 1958. Used by permission of The Macmillan Company.

† *The New English Bible* © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

Scripture teaching is plain. "Other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). God's church is not founded on frail man.

D. F. N.

SPRINGTIME SPECTACULAR

This issue of the REVIEW is special in two ways: It contains more advertising than usual, and it contains more regular reading matter.

First, a word about the advertising. From time to time we receive letters suggesting that no advertising appear in the REVIEW, that the paper be filled entirely with articles and news stories. A few letters express the opinion that more space is being devoted to advertising now than in the past.

To all such we say, Give thanks for the advertising! It helps us in our battle against the effects of inflation. It enables us to keep the price of the REVIEW within the financial reach of most of our members.

More than that, it provides a real service to the church. Adventist books and magazines (and foods) are the best in the world. Why not tell our members about them!

As to whether we are increasing the number of advertisements in our regular issues, we are not. For almost a decade every 32-page issue has contained six pages of advertising; 24-page issues contain one. The only exceptions to this pattern are two special numbers, one in the spring and one in late autumn. In these two issues, for the benefit of readers and advertisers alike, we enlarge the paper to 48 pages and include extra advertising. But we do not cut down on the number of pages devoted to articles, editorials, and news stories. Often we devote a few extra pages to this material. For example, the present issue contains 28 pages of reading material instead of the usual 26.

Eye Appeal

And now permit us to speak about its beautiful color. At this season in many parts of the world, spring is putting on its gorgeous robes. Azalea bushes are aflame. Dogwood trees are splashed with white and pink. Wisteria vines are bright with lavender. Pansies, jonquils, tulips, cherry blossoms, and other flowering vegetation are joining in the spring spectacular.

How appropriate, then, that the REVIEW participate in the spirit of the season—by courtesy of our advertisers.

We are well aware that some readers prefer black and white. But most readers prefer color. They see nothing undignified or irreligious about placing truth in the most beautiful setting possible. They feel that since the book of nature uses color to speak so eloquently of God's love, the books and magazines that present the most exciting, attractive message of truth ever to be entrusted to mankind should have maximum eye and beauty appeal. If the messages of secularism, atheism, and eroticism are set forth in the most attractive publishing package possible, surely the message of truth, the three angels' messages, should not abandon the field, and be willing to look drab, dull, and uninteresting.

God loves beauty. Who can doubt this when he reads in Revelation 21 the description of the foundation and wall of the New Jerusalem! So let the joy and beauty of spring find a large place in your heart. Thank God for the beauty of His handiwork. And with the eye of faith peer into the glorious future when sin shall no more cast its ugly shadow over creation's beauty. "Human language is inadequate to describe the reward of the

righteous. It will be known only to those who behold it. No finite mind can comprehend the glory of the Paradise of God."—*The Great Controversy*, p. 675. If springtime in this sin-blighted earth is beautiful, "the land of fadeless day" will be colorful and glorious beyond imagination.

K. H. W.

MUSIC FOR WORSHIP AND WITNESS

Music in the Christian church has been a lively subject since apostolic days. Because music speaks a language that moves the heart and spirit even more at times than the spoken word, the power of song has been employed by the expressive Christian. But because it is a powerful instrument of expression its use and misuse has opened the door to much discussion.

Paul discovered soon that music, as well as other forms of individual expression, required some degree of order and intelligent understanding if all members of a congregation were to worship harmoniously. Failure to understand this principle brought confusion to the early worship services at Corinth (1 Cor. 14:26-33).

After a fairly extended period when congregational hymns were not included in church worship, Ambrose of Milan (340?-397) reintroduced the Christian hymn. It was in use, for example, at the Milan Cathedral when Augustine, a famous speech teacher, was baptized. A significant feature of that baptism, Augustine wrote later, was the intense emotional experience he shared with the congregation during the hymn sing.

However, after years in his ministerial career, he wrote that he had reached "the point of wishing that the melody of all the lovely airs with which David's Psalter is commonly sung should be banished not only from my own ears, but from the Church's as well." Yet on reflection, he remembered how the songs of the church helped to move him to conversion and how he was still moved "not by the singing but by the things that are sung—when they are sung with a clear voice and proper modulation—I recognize once more the usefulness of this practice" (*Confessions*, book x, chap. 33).

Becoming an End in Itself

Augustine experienced the problem that always lurks in the shadows when the form or instrument tends to become the end in itself; the music that was designed to lead men's thoughts heavenward became a vain show that diverted the attention from God to a production of man, even though performed with painstaking thoroughness.

Augustine's fears became an unheeded prophetic warning. In commenting on the religious service of the Roman Catholic Church, Ellen White noted that both the eye and ear are charmed. "The music is unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence. . . .

"Brilliancy of style is not necessarily an index of pure, elevated thought. High conceptions of art, delicate refinement of taste, often exist in minds that are earthly and sensual. . . .

"The pomp and ceremony of the Catholic worship has a seductive, bewitching power, by which many are deceived."—*The Great Controversy*, pp. 566, 567.

Luther Restored the Proper Function of Music

The Reformers rejected the formal church music of Catholics lest the Protestant churches too became ensnared with a misuse of awe and beauty. However, Martin Luther insisted that a good use should not be

discontinued because it was abused; he himself, through some great hymn composing, brought back meaningful congregational singing and hymns to the Christian church.

Luther's clear understanding of the function of church music was paralleled in England when Isaac Watts introduced the modern English hymn. His contributions became one of the great factors in restoring Christian praise in a century known for its dying devotion.

However, probably no influence has been greater on Christian music in the English-speaking world than that of John and Charles Wesley, whose hundreds of songs blend the warm personal experience of Christian devotion with the theology that provided the basis for the experience.

Over the centuries the controversies regarding the use and function of music have been serious and divisive; but they may also be instructive if we profit from them today.

Problems of Formalism and Emotionalism

One of the chief problems is that church music tends to polarize toward formalism on one hand, where music may become an end in itself, or toward emotionalism on the other, where music may appeal to sentiment at the expense of reason and order. The peril of emotionalism often carries with it a slackness that is offensive both to sensibilities and reason, and thus an offering ill-fitted for God or a witness to be scorned by thoughtful men. The peril of formalism is that in spite of painstaking thoroughness, the music may be more akin to a concert performance than the summation of a congregation's spiritual aspirations.

Improving a choir leader in her day, Ellen White said, "The heart service is what God requires; the forms and lip service are as sounding brass and a tinkling cymbal. Your singing is for display, not to praise God with the spirit and understanding."—*Evangelism*, p. 507. On another occasion, "When professing Christians reach the high standard which it is their privilege to reach, the simplicity of Christ will be maintained in all their worship. Forms and ceremonies and musical accomplishments are not the strength of the church."—Page 512.

But, lest we fall into the trap of emotionalism while avoiding formalism, she cautioned, "Music can be a great power for good, yet we do not make the most of this branch of worship. The singing is generally done from impulse or to meet special cases, and at other times those who sing are left to blunder along, and the music loses its proper effect upon the minds of those present. Music should have beauty, pathos, and power. . . .

"But it is sometimes more difficult to discipline the singers and keep them in working order than to improve the habits of praying and exhorting. Many want to do things after their own style; they object to consultation, and are impatient under leadership. Well-matured plans are needed in the service of God. Common sense is an excellent thing in the worship of the Lord."—*Testimonies*, vol. 4, p. 71.

Worship and Witness

Another factor that contributes to the problem of church music is the failure to distinguish between music designed for worship and music composed for witness.

Music for worship is God-directed. Praise, thanksgiving, and confession of faith characterize the authentic hymn. It should summarize the attitude and desires of the participating congregation. It should be clearly enunciated, "in a way that all can understand," in "clear, soft tones" (*ibid.*, vol. 9, p. 144).

Music for witness is man-directed. Honesty, meaningful experience, and appeal reach out in the gospel song as the Christian testifies to the world that God is the Lord of his

life. "Song is one of the most effective means of impressing spiritual truth upon the heart."—*Evangelism*, p. 500.

The Sabbath worship hour is exactly that—worship. The service is God-directed and God-centered from the prelude and invocation to the closing hymn and benediction. Other meetings of the church family may or may not be primarily worship in purpose. The objective of the service determines whether the music should be for worship or witness. Assuming the propriety of tune and

words, the conflict is not whether one form of music is more intellectual than another; rather, conflicts may arise when music composed for evangelical witnessing is inappropriately used in a worship setting and when God-directed anthems are sung at times when the appeal of God to man is required.

Common sense, heartfelt expression, and a sense of appropriateness will keep God's people together as they worship and witness to His glory. H. E. D.

LETTERS

...to the Editor

[Letters submitted for publication in this column cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views do not necessarily represent those of the editors or of the denomination.]

CLEAREST EXPOSITION

"Saints, Standards, and Separation" (March 5) is the clearest exposition of principles and standards that I have ever read. It should prove very helpful to the entire church.

EUEL ATCHLEY

Washington, D.C.

SPELL IT RIGHT

The official form of our denomination's name is Seventh-day Adventist. Yet unauthorized spelling such as Seventh Day Adventist, 7th Day Adventist, and the like is occasionally seen within our churches. Such misspelling also appears in many dictionaries, telephone books, and other public reference works.

Carelessness with our denominational name seems inimical to healthy public relations.

STEPHEN RIEHLE

Santa Maria, California

SPEAKERS SHOULD BE HEARD

We have many good preachers, and we all want to hear their messages, but when they come to a part that needs emphasis they commence to whisper. Sometimes we who have a hearing loss forget our aids or they are not functioning fully, so we get very little of a very good sermon or lose the best part.

I never heard Sister White, but I have talked with people who have, and they say she could be heard in a big tent without the aid of the microphones we use today.

WILL D. TAYLOR

Citrus Heights, California

NO TRIVIAL MATTER

The editorial "Capitulation to Culture" (Jan. 1) needs to be brought before our people at this time. The warning must be heeded, especially by our sisters, many of whom are in prominent positions in the church.

When I go to church for spiritual refreshing, I feel at times like groaning within myself as I'm forced to view the bare-shanked sisters on the rostrum or seated at the organ or piano, or even while in a standing position.

Testimonies, volume 4, page 641, says: "Our words, our actions, and our dress are daily,

living preachers, gathering with Christ or scattering abroad. *This is no trivial matter* to be passed off with a jest. *The subject of dress demands serious reflection and much prayer.* Many unbelievers have felt that they were not doing right in permitting themselves to be slaves of fashion; but when they see some who make a high profession of godliness dressing as worldly persons dress, . . . they decide that there can be no wrong in such a course." (Emphasis mine.) Paul admonishes that "women adorn themselves in modest apparel" (1 Tim. 2:9). Surely the miniskirt doesn't come in that category.

The editor of the *Janesville Gazette* (Wisconsin) on February sixth had an article titled "Support Your Local Miniskirt." He quotes several worldly-prominent women, among them Joyce Cavillaro, of Massachusetts, in these words: "I have pretty legs and I like to show them." Is that why Seventh-day Adventist women wear miniskirts?

PAUL MAYER

Milton, Wisconsin

COMMENT ON SDA SCHOOLS

A non-Adventist educator recently told me that Adventists have one of the best school systems to be found anywhere. You may be assured it made me feel justly proud of all our schools and our dear youth. His comment made me think of how all of us, especially in our centers of education, should live from day to day in such a way that no one will stumble by our not living up to the principles that have made this movement what it has been through the years.

NORMAN FELTMAN

Bridgeton, New Jersey

LIVING BILLBOARDS

I agree with the article "The Need for Courtesy" (Dec. 11, 1969). Generally, Seventh-day Adventists are a kind, courteous people, but when we are discourteous, much is at stake.

"If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189. Notice it says "conversions," not "baptisms."

While Ingathering I received \$10 from a man entirely, I believe, because he was favorably impressed with the kindness and courtesy of one of our laymen who had given him Bible studies. He said, "I didn't always agree with him, but he was a fine Christian gentleman."

Another comment made to me at Ingathering time was not so flattering. This person said: "I lived next door to one of your members who was very mean and most un-

friendly." My Adventist partner turned to me after we were on the street, and said, "It's true what he said about Mr. ——. He has made many enemies for our church." How much we need to realize that we are living billboards! We either attract people to our church or we repel them.

We need to ask ourselves repeatedly: Am I reflecting the image of Jesus? If every church member were just like me, what kind of church would my church be?

HAROLD E. VOORHEES

South Lancaster, Massachusetts

"BLIND" EXCHANGE?

For some time I have felt that the Homemakers' Exchange is just a matter of the "blind leading the blind."

That last question about the mother working to send her married son to college (Jan. 15) is a good example. How could anyone think of giving an answer to that without knowing the circumstances and personalities involved?

LOUISE BAMBERRY

Larven, Oregon

NO HIDDEN CANDLES

I pray that the spirit fostered by your editorial "Race, Religion, and the Remnant" (Feb. 19) will reach the heart of every church member. And I hope that our church leaders at no time or place will timidly keep their candles hidden about racial equality and unchristian discrimination between colors. How wonderful it is that the abundant grace of Jesus Christ unites into one family brothers and sisters of all races.

BILL MUNDY

Ames, Iowa

INGATHERING AND OLD SONGS

For more than 30 years the REVIEW has blessed our home. It is read from cover to cover.

Ingathering has kept us too busy to worry about the pleasures of this world. The old songs kept us in the faith!

MRS. GEORGE R. GIFTENS

Chester, Pennsylvania

TENDENCY FRIGHTENS

Within the past two weeks I have heard an academy choral group syncopating hymns at a Sabbath lay activities meeting, and a college choir mixing the sacred music with secular songs, singing pseudo-spiritual folk ballads, some of which seemed sacrilegious and engaging in vaudeville. This tendency frightens me.

RALPH B. NESTLER

Vienna, Virginia



forum

In the February 12 issue we published a letter from Cindy Tutsch in which she described a difference between her and her friend Klaus over what music is appropriate for sacred services. In the March 12 issue we published a symposium by musicians. Now we are concluding with letters from readers. The discussion could continue indefinitely, but because of space limitations we must terminate it at this point.

I cast my vote for Cindy, schulze, "Old Rugged Cross," "Come Into My Heart," "There Was One Who Was Willing," "Nearer, Still Nearer," "The Captain Calls for You," "I Love to Tell the Story," "My God and I," and all the other beautiful, emotional, soul-satisfying songs that have led so many precious souls to the truth over the years.

R. S. NORMAN

Huntsville, Alabama

When I hear records of Sunny Liu singing "Ten Thousand Angels," George Beverly Shea singing "How Great Thou Art," and Kate Smith singing "He Touched Me," my soul is stirred to the depth, and I am made a better Christian.

MRS. JOHN DEEB

Fort Meade, Florida

I am the father of a physically and mentally handicapped child who has always loved music and learned it readily. He is a resident in a school for retarded children and is a member of the school choir, which is frequently invited to sing in various churches in the area. Their repertoire is varied—hymns, gospel songs, ditties, et cetera. Strangely enough, the favorite of the children and the number they do best by far is Malotte's "The Lord's Prayer."

I wonder if these "retarded" children might be trying to tell us something.

WILLIAM H. HACKETT

Hendersonville, North Carolina

If the composition tends to elevate our emotions and our concept of God, then I believe the gospel hymn can coexist with the sacred classic, but not supplant it. I use both kinds because I believe that while satisfying the needs of those who prefer simple music I must also educate them to appreciate the

classics. The marriage of sacred lyrics (whether dignified or sentimental) with a hip-swinging rhythm is nothing short of sacrilegious, no matter where it is performed nor how many people say they can listen to it without feeling that way. Could it be that this type of music is a wolf in sheep's clothing?

MRS. MARTHA FORD

Greenwich, New York

A trained choir that sings mostly classical music should not always be the musical inspiration for the congregation. This is why we have our prayer songs, songs of thanksgiving, and songs of praise so that each person is able to worship God in song as well as in prayer and study.

MRS. JOSIE P. SCHULTZ

Bedford, Virginia

Complete transference to Bach or to his equivalent would be as offensive as complete reliance on gospel hymns would be.

CLYDE McCOY

Keene, Texas

The understanding of music is conditioned by native talent, training, and environment. If I cannot appreciate the music of the service, let me sit quietly and "make music in the heart"; God can accept all of it!

VERNE KELSEY

Hendersonville, North Carolina

What we need are more songs of power expressing love, faith, hope, joy, and cheerfulness, even though the words may be simple. Someone should write a hymn based on Luke 21:28, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." It could possibly be a popular hymn of our time.

GLIFTON V. THOMAS

Long Beach, California

Some classical music lovers barely tolerate the opinions of nonclassical composers and chalk the difference up to "education." Well, the theory of evolution comes out of some "educated" mouths, and that doesn't

make it right nor those stupid who reject it.

I've been educated in music and I love Bach and the masters. But I love a good old gospel sing much better, and I like songs that express what I feel. I like songs that are "schulze" because they reflect my own thoughts and feelings in a melody I can sing and remember. I've even learned to enjoy religious "country" music with the guitars and the works because I lived in the Ozarks, and that's the way country people express themselves. I enjoy the song just out a few months ago entitled "Jesus Was a Soul Man" because it reflects the thoughts and feelings of so many of the young people in our present generation.

MRS. SYLVIA McCLAIN

Monticello, Indiana

The religion of Christ reaches people in all areas and walks of life. The church thus becomes the melting pot of various backgrounds. While many outward changes are hopefully soon evident in issues of dress, diet, et cetera, unfortunately, most persons never change their ingrained musical habits. What we hear six days a week at home will greatly influence what we are able to appreciate on the seventh day at the church service.

What appears most distressing to me is the low level of songs we condone for our youth and junior level. Some have the children lustily consigning the devil to "sit on a tack" to the tune "I Have the Joy" (which in reality is not a "Sabbath song" but rather a campfire song). Has no one questioned the singing of the "Books of the Bible" to the dance tune "Did You Ever See a Lassie"? It has been my experience to cringe and do some heart searching to inquire whether I was a "musical snob" because I could not join wholeheartedly with the congregation as they sang "Gleanse Me, O God" to the Gracie Field's popular "Now Is the Hour."

There is a familiar quotation: "Music is the atmosphere of heaven." In this age we hear much regarding pollution of the atmosphere. I would like to suggest that pollution extends beyond smog, pesticides, et cetera, into the realm of music heard over radio, TV, and in almost every imaginable public place. No wonder neurosis is a major problem of this day—silence is almost passé. The "now" music carries a hypnotic effect. It has surely been masterminded by the devil, the fallen choir leader from the heavenly courts, to what depths he has fallen, and yet so many of us feel quite comfortable with his tunes ringing in our ears.

MRS. GEM FITCH

College Heights, Alberta, Canada

In discussing the use of gospel songs and simple hymns, I think all that needs to be said is that gospel songs are effective. How do I know? Because in my many years of singing this type of music on the Voice of Prophecy broadcast and in public appearances, I have time and time again met people who traced their conversion to a gospel song. Also, letters have poured into our VOP office, proving that people love and are helped by simple gospel songs. Former alcoholics, dope addicts, young, old, rich, poor, intellectuals, and the uneducated—people from all walks of life—have been influenced for Christ and His kingdom by gospel songs. Any gospel singer can testify to this fact.

I have no quarrel with people who prefer

classical music. This is their privilege and right. But I say to them, don't knock what is giving others inspiration, encouragement, and spiritual awakening. Don't belittle a tool the Lord is using and has used.

I too love the music of the masters and listen to it frequently. I have friends who perform almost exclusively this type of music, and it would be equally foolish for me to tell them to stop using it and to sing only gospel songs.

Let's all use whatever tools are necessary to reach people for Christ and finish the work God has given us to do.

DEL DELKER

Glendale, California

Our pioneers had their special type of music because of the lack of instruments and printed songbooks. But just as the nation grew from the pioneer stage, so should the church and its music. Rodeheaver and gospel music is always appropriate in the different meetings of the church, but for the Sabbath morning worship service we should serve music that is fit for the King of kings to hear.

RICHARD E. RUETING

Cleveland, Ohio

If a piece of instrumental music has no sacred words that I have ever heard, musicians might just as well stand up in front and jangle a cowbell or a dozen of them for all the religious meaning it has for me. If the song is something I know and love, I worship along with the music.

GENEVIEVE A. WAALKENS

Cottonwood, Arizona

While none of us is likely to attain heaven on the basis of preference for a specific type of church music, I feel that much of the call for a "better" kind of church music comes from those who would remove from our church all emotionalism. Christ spoke the language of the people, whoever they were. Let's permit our church music to do the same.

ARNOLD BRIDGES

Craig, Colorado

Klaus should realize that different types need different approaches, and well rendered, *meaningful* gospel songs have a strong appeal. On the other hand, the Te Deum, to Jackson's setting; the Magnificat; the Nunc Dimittis; the Venite; and others of the Episcopal hymnbooks impress the words of Scripture on the mind by those who sing them with all the heart.

J. ERIC SAUNDERS

Elma, Washington

When we were children, most of us learned and loved "Jesus Loves Me." I still like the song. However, I would hardly feel spiritually fed if that song or similar ones were the constant fare during the church service. Likewise the song "Old Rugged Cross," which is an "adult" song, contains a beautiful gem of thought. It has stood the test of time. Surely if it contains false emo-

tion, it is placed there by the one who sings it or the one who listens.

But must we limit ourselves to the familiar, the easily understood, in the area of music when we would consider such an attitude "heresy" if it were suggested we do the same in our study of Biblical themes?

Let us hope that as mature Christians we may continue daily to grow in our knowledge, in our development of appreciation for the best in music, and in our tolerance for those who do not see things as we do.

MARY ELLEN HARTLEY HUDDY

North Fork, California

Should a musician offer what he thinks will please the most people, or the most influential, or should he present what he considers the most appropriate for the worship service? Should the music of evangelistic services, even our highly successful radio and TV series, be the standard for all church music; or is the music of the church, perhaps, different from music designed to attract the attention of nonchurchgoers?

Do genuine piety and a pleasant voice qualify one as a church musician? Do training and experience alone? Are musicians highly talented in such fields as night clubs ready to represent our church musically immediately upon conversion? Does a popular tune become sacred with a change in words?

No consensus will be reached between those who favor emotional content and those who prefer intellectual content because the division is artificial. But if the discussion evokes a greater interest in church music, our worship will benefit.

DAVID E. PATTERSON

Olivehill, Tennessee

If it can be proved that anyone has been instrumental in bringing thousands of people to Christ and into church fellowship with the use of Bach and Beethoven, then we could consider asking Sunny Liu and Del Delker, and others like them, to change their repertoire. But until then, let us thank the Lord for their ministry of music and encourage them to continue winning people with such universal favorites as "The Old Rugged Cross," "It Took a Miracle," and all the other gospel songs.

I enjoy the music of Bach, Beethoven, and the other master composers in the concert hall, or at home, or as preludes and offertories in church, and believe they have a definite place in the field of good music, but not as music to reach the hearts of people in an evangelistic series.

IONE MORGAN

College Place, Washington

Del Delker and others who sing for the public must select songs that will be acceptable to the majority of their listeners. On the other hand, if they were singing in Adventist churches only, they would choose a wider variety. Those who make up the membership in our congregations have many levels of music appreciation.

We feel confident that no one would be justified, in God's sight or in his own, if he

played the Beatles' latest in church. If one claimed to be drawn closer to Christ and ninety and nine were led away from Him by the same music, would this be good gospel arithmetic?

MR. AND MRS. RICHARD K. LEAR
Cleburne, Texas

The Bible and the Spirit of Prophecy teach that we should be selective, recognizing that everything has its place unless it is totally wrong, and the thinking Christian must always be on guard against subtle deceptions.

Let the gospel-song lovers reach out and learn to understand the religious classics, and let the trained church musician reach out and try to present all music in a manner everyone can understand.

MRS. CAROL MAYES

Chatsworth, California

The supposition that uncomplicated, syrupy songs are most appreciated by unlearned people is a fallacy. Nor can musical tastes be classified by generations. I have sat enthralled while triumphant postlude organ paeans reverberated through the church, these same thundering chords causing my academically equal brother to flee, fingers in ears!

How dull would be our earth were humans created with identical tastes in food, music, dress, the arts! Let's tolerate—even enjoy, if possible—the spectrum of individual likes and dislikes in religious music, even as we do in other phases of life.

ALTA ROBINSON

Takoma Park, Maryland

The question of musical types or styles should be subservient to the quality of musical performance. I had this point forcibly impressed on me during Jerome Hines' 1964 Redlands (California) Bowl concert. Perhaps today's most gifted concert bass, he closed his recital with the "Old Rugged Cross." I would say that this gospel song meant more, even musically, to most people in the audience than the classical pieces. But in singing this selection, simple indeed by all standards of music composition, Hines did not alter his singing technique. It was his trained, God-given voice that made the simple sublime.

E. W. DIRKSEN


Logansport, Indiana

I recall instances when I have been left cold by brilliant singing of a difficult piece and at other times been blessed by the singing of a simple hymn because the singer added the subtle ingredients of understanding and conviction. After many years' experience as a church choir leader, I have come to the conclusion—acknowledged by many listeners—that God can perform wonders with average singers who have dedicated their time and voices to be used to His glory. Heavenly music, inspired by God, whether gospel hymn or classical, has a place in the church to make a people ready to enjoy the music of heaven.

KURT PAULIEN

Little Ferry, New Jersey

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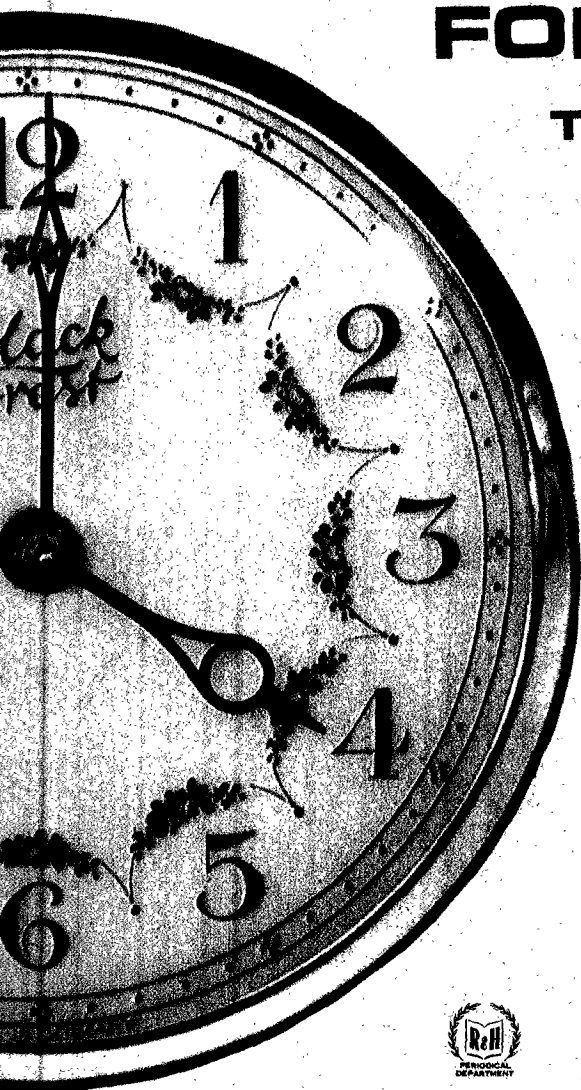


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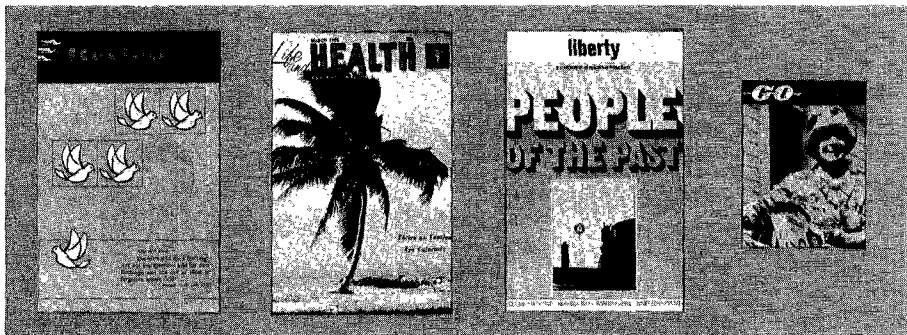


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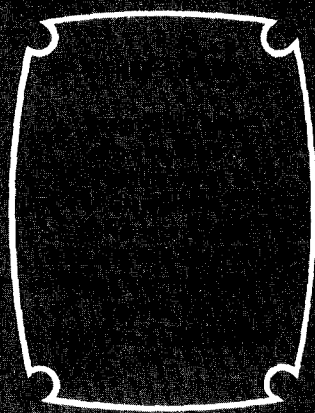
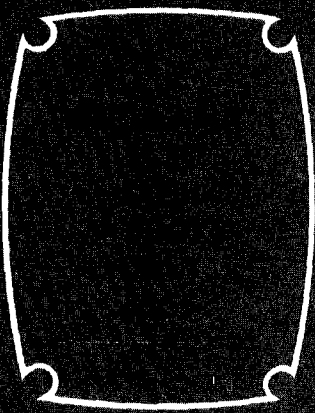


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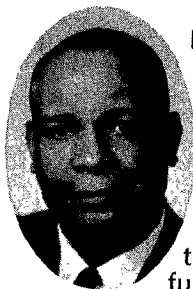


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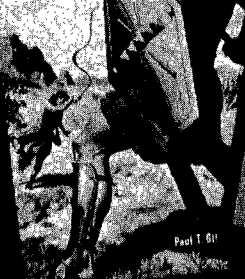
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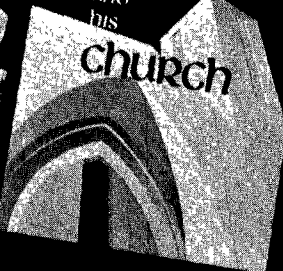


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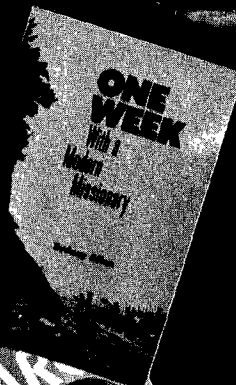
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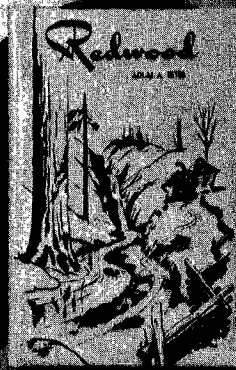
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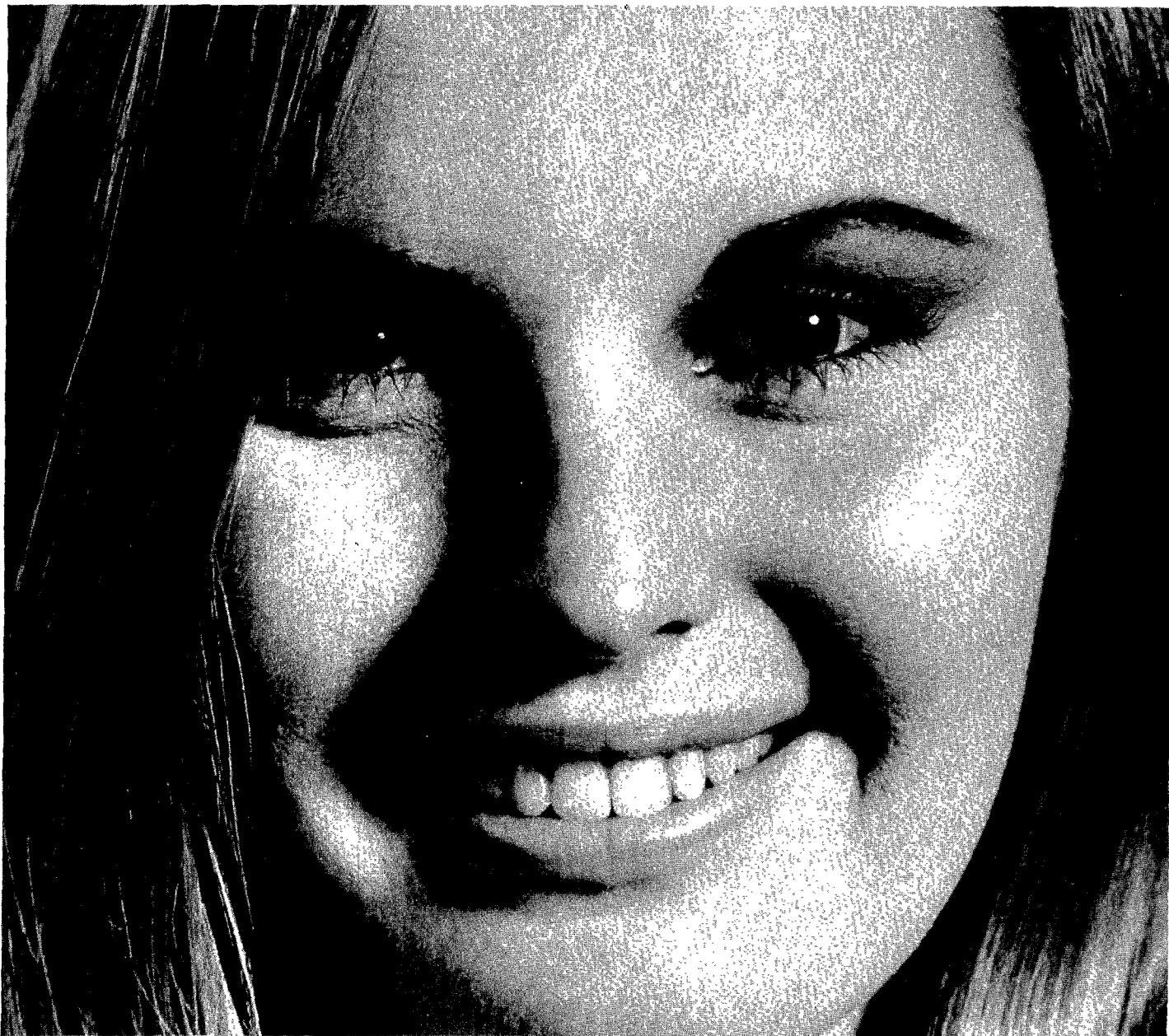
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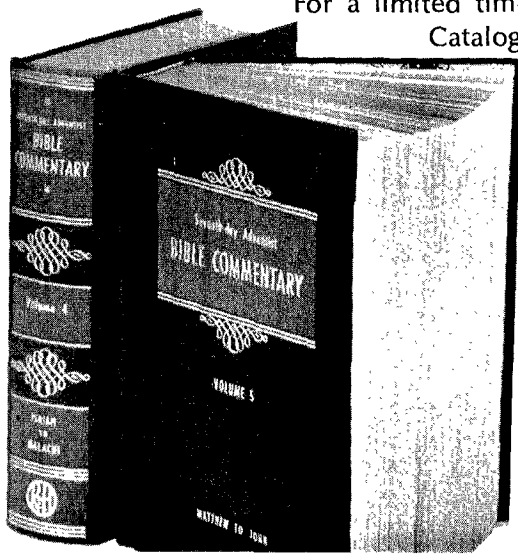
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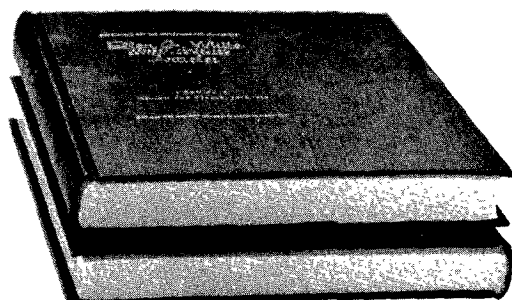
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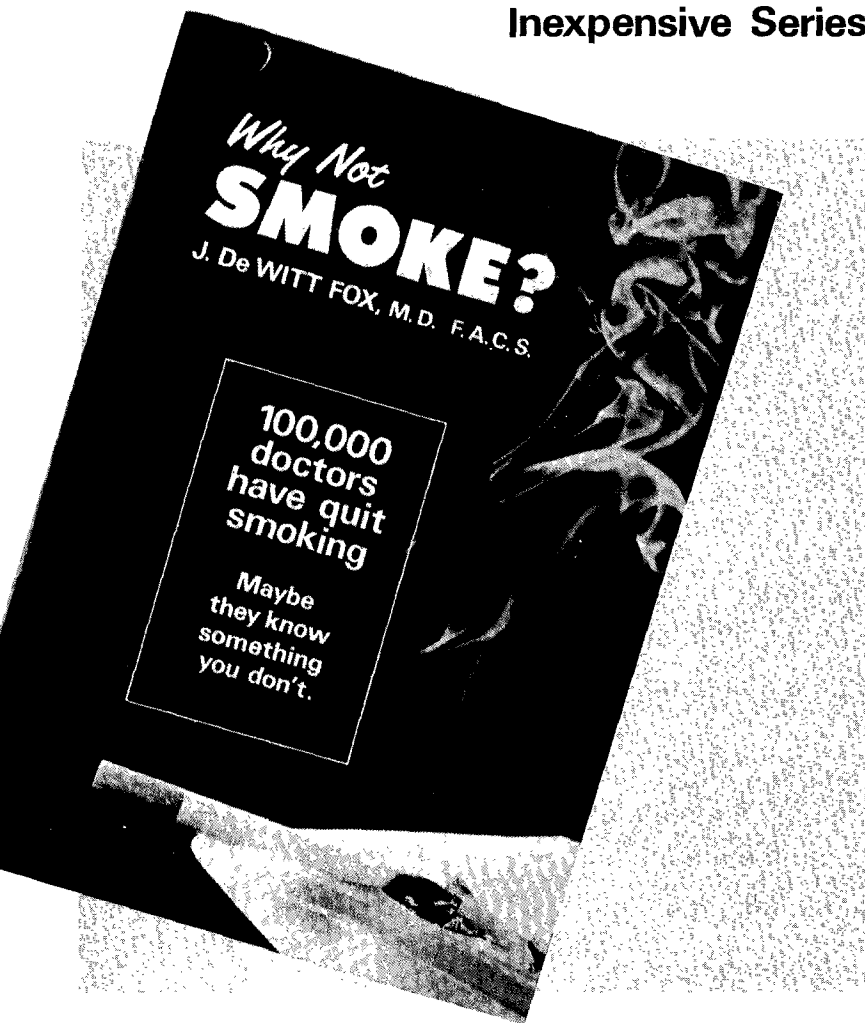
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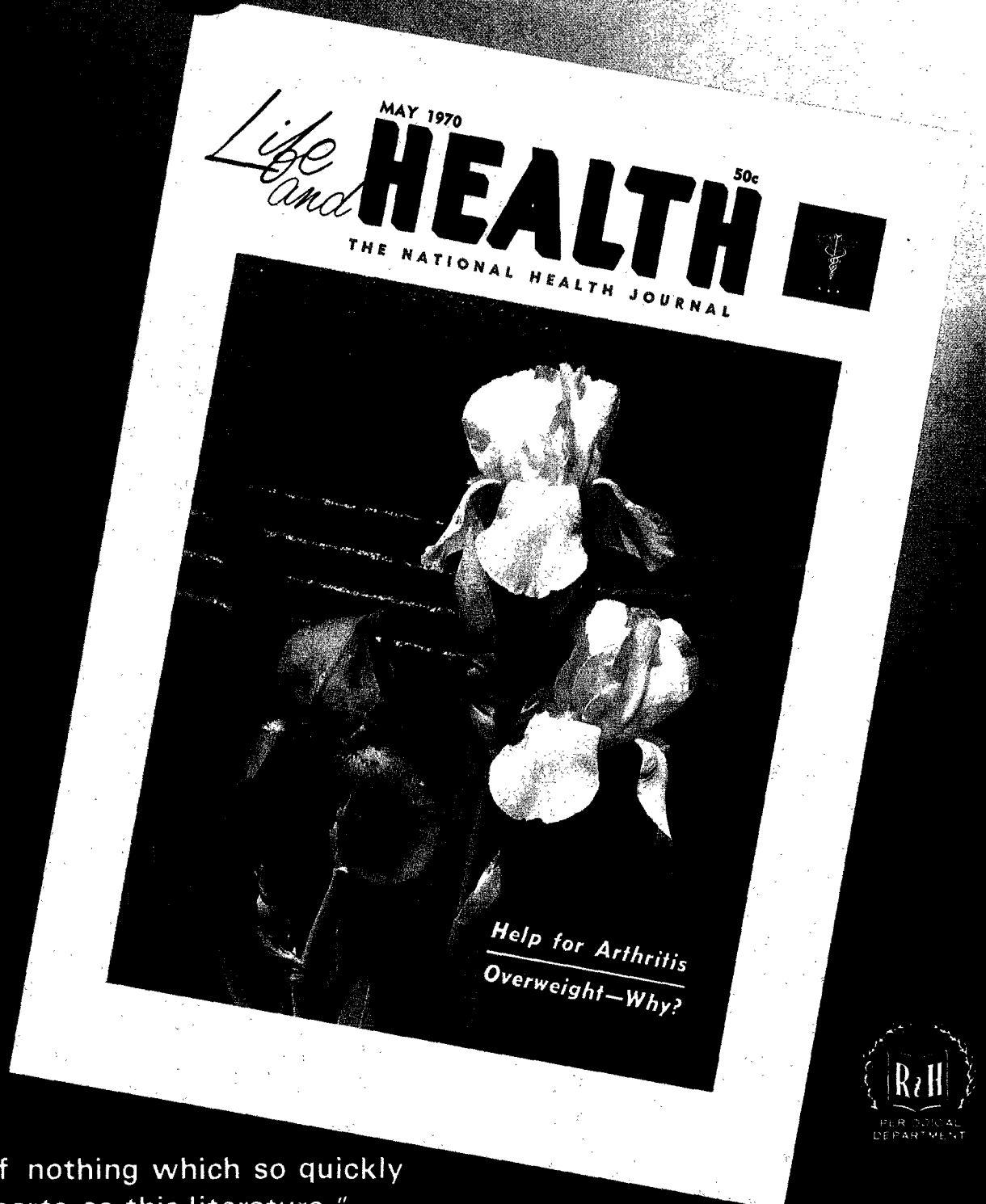
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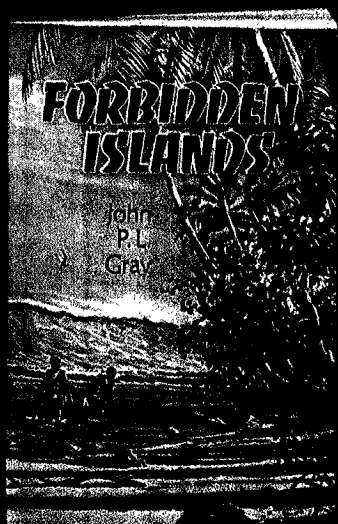
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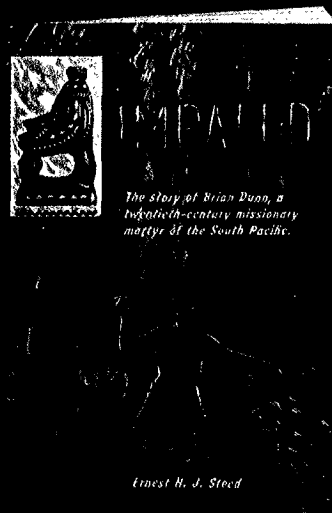
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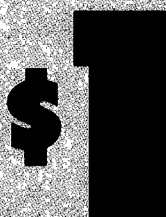
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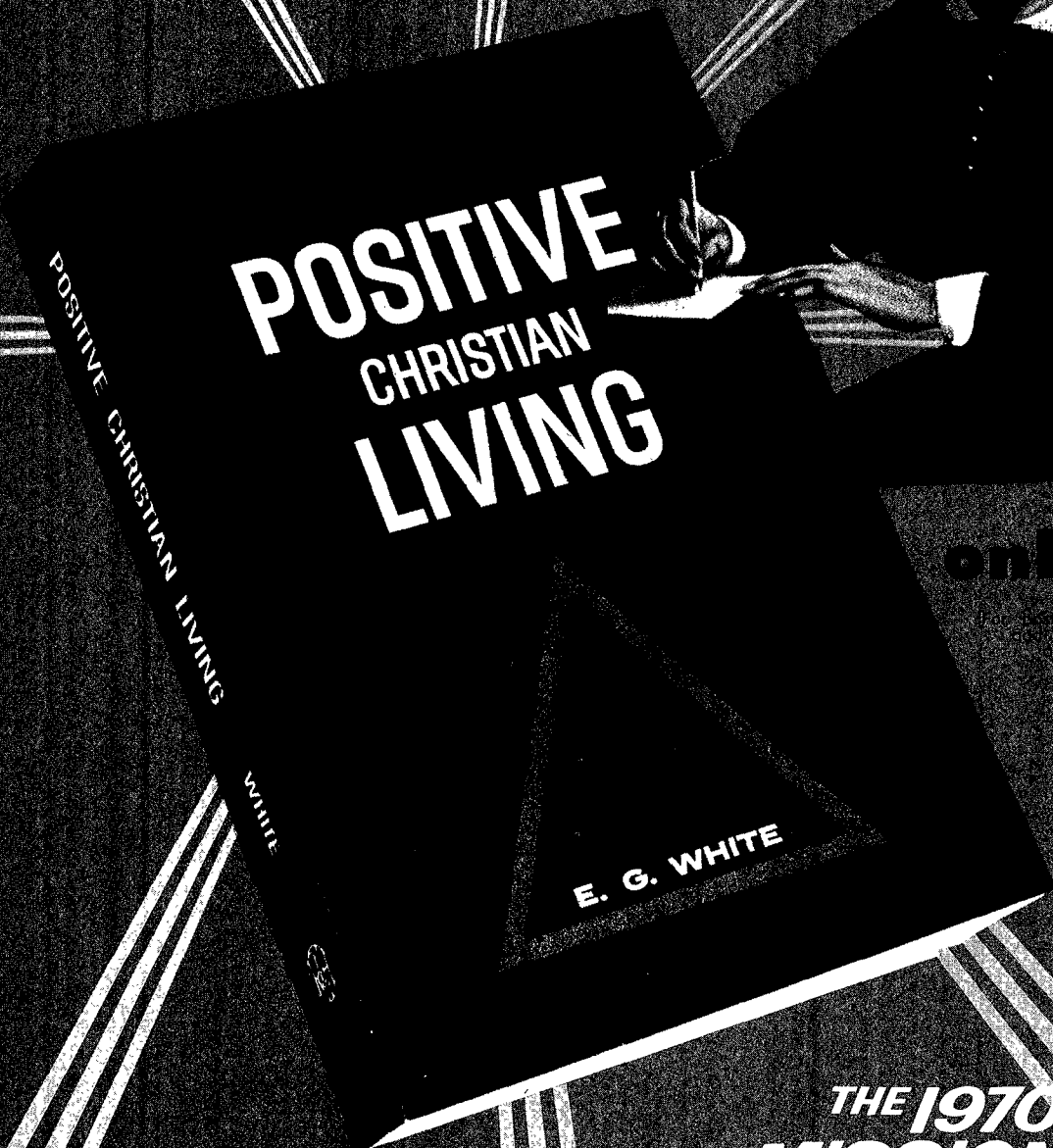
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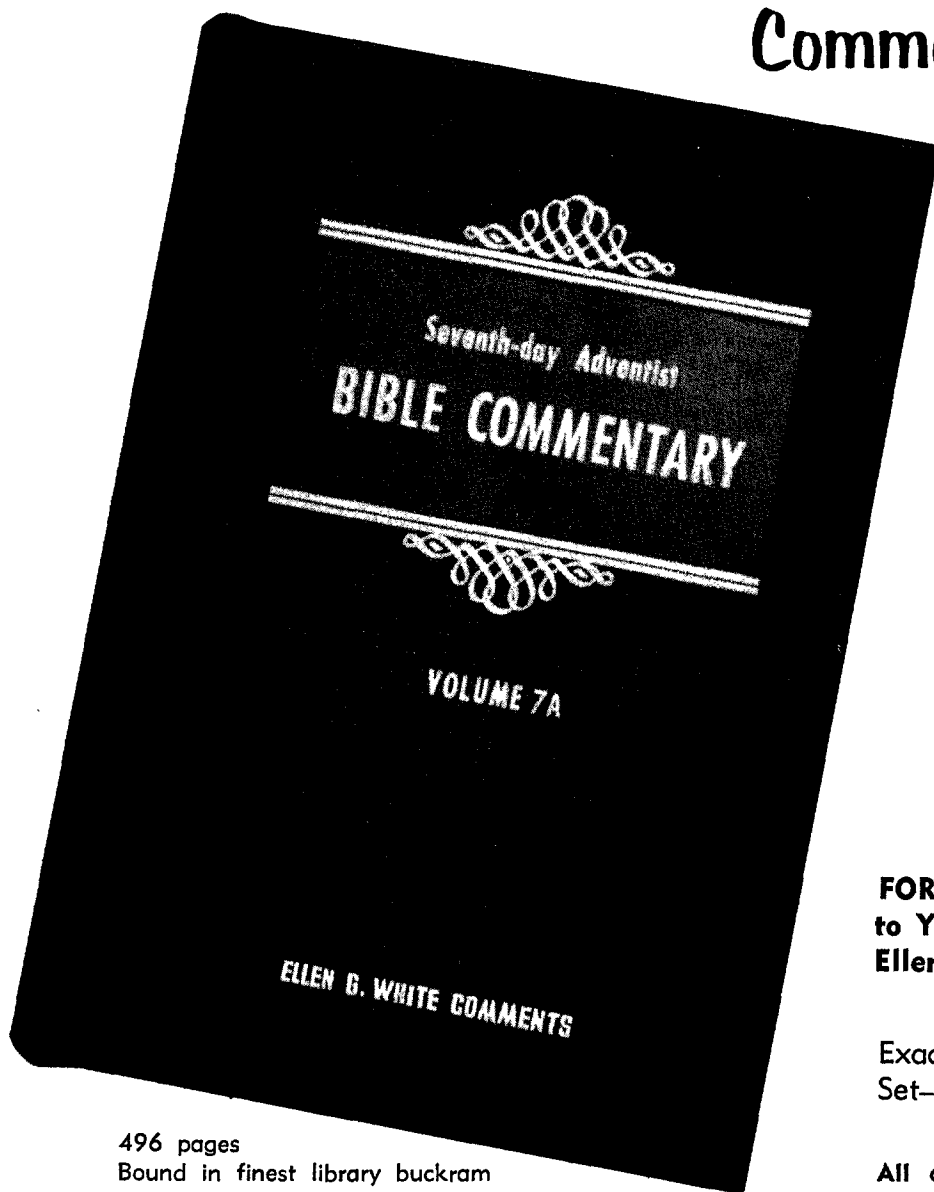
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Southern Asia's Laymen Expand Evangelism

By J. ERNEST EDWARDS

Secretary, Lay Activities Department, General Conference

"Dock Together to Effect a Perfect Landing" were the words across a large poster that stood on the platform of the recent Tamil Nadu Laymen's Congress in South India. The poster depicted two sections of a rocket joined together. The two parts of the rocket were labeled "Laymen" and "Workers" and their target was the moon, representing "Souls."

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An elderly member, Dhondiba Kamble from Aitawadbe, West India, sings a song about our glorious hope in the coming of Christ in the villages. After drawing a large crowd of people, he preaches between each stanza and emphasizes in his preaching, "My Lord is coming!" He wears on his gown a number of medals given him by the villages that have appreciated his songs and his messages. He led 15 persons to baptism last year.

In the Andhra Section of South India, Brother Jusudas, a policeman from Cud-dapah, has secured Sabbath privileges and has won 100 persons by using Bible pictures. Endeavoring to make every contact count for Christ during his busy day, he asks questions about a stranger's family, receives invitations to visit his home and there begins to help them to understand the Bible. More than 50 people are presently receiving Bible studies from him, in addition to which he has built up a church of 60 members.

P. K. Paulose, in the Kerala Section of South India, is a ricksha man who gets up at four o'clock to pray. Using a megaphone, he preaches on the busy streets. He has also made a tract holder, which he attaches to his bicycle ricksha so that his customers will be attracted to his literature. Although he has not been able to read or write, this past year God miraculously gave him the ability to read the Bible only. He cannot read newspapers, tracts or signs, but when he picks up the Bible the Lord has given him the ability to read and understand.



The décor of the SDA church in Pisa, Italy, is conducive to the spirit of worship.

ITALY:

New Churches Acquired in Pisa and Bologna

In September, 1969, a new church was dedicated in Pisa. After the purchase of the building from the Vatican, considerable renovation was necessary, but today this church is a representative witness for the truth. In Bologna another church once belonging to the Roman Church, will be dedicated to the Advent hope.

Owing to the tireless efforts of our religious liberty department, Sabbath privileges are granted in the schools, in military service, and in state employment.

The continued development of the Bible correspondence course has resulted in a growing number of baptisms. In addition to the progress of our advanced educational program at Florence, we have five strong church schools.

Our greatest challenge is to find full-time workers who will replace the vacancies caused by retirements, as well as to meet the new opportunities that press us on all sides.

SILO AGNELLO, *President*
Italian Union

WEST INDIES UNION:

Hundreds of Evangelistic Crusades Sweep Islands

Several hundred lay evangelistic programs have joined with dozens of city-wide crusades in making 1970 the most active year in the history of the West Indies Union.

February 11, in Kingston, Jamaica, 3,000 people heard R. K. Cemer, of the Florida Conference, with five ministers from the Greater Kingston area, open a city-wide campaign. Assisting in the program was a 150-voice choir, led by Rosa Lee Jones, of the Northeastern Conference. Double sessions on Sundays accommodated the large audiences, which often numbered more than 6,000.

After three and a half weeks Evangelist

Cemer, assisted by two Bible instructors from the Florida Conference, helped new believers to keep their first Sabbath by conducting an all-day Sabbath festival, which was attended by 3,000 people.

One of the 230 lay evangelistic crusades in the West Jamaica Conference is led by Donald Brown, who pledged by the grace of God to lead 100 persons to baptism during 1970. In planning for his series of meetings, Mr. Brown asked his pastor for a copy of one of his handbills which he was to use as a model for his own advertisements. After showing his pastor his own new handbill, Mr. Brown then asked, "Now may I borrow your sermon outlines so that I can present the message as announced?" This enterprising layman, a tailor by trade and father of five children, is holding four meetings a week, five miles from his home in Montego Bay. At the close of the second week Brother Brown announced that 18 had joined his Bible class.

Twelve miles west of Kingston, in Spanish Town, a second major campaign was launched by Basil L. Henry on February 25 with a team of four ministers. With the week-night attendance numbering about 700, and 3,000 gathering on the weekend, the visiting list now includes 500 names.

In Montego Bay, on the northwest coast of Jamaica, H. E. Metcalf, secretary of the Southern Union Ministerial Association, began his series Sunday, February 15, before more than 3,000 people. He and his team of five workers, while visiting the 600 names on their lists, find time to conduct a daily Bible class in Harrison Memorial High School, where more than 100 youth have indicated their interest in becoming church members.

In the Bahama Conference L. V. McMillan with five co-workers began a city-wide crusade on Sunday, March 8, before nearly 3,000 people in a tent 150 by 65 feet.

H. E. Nembhard recently completed a four-week campaign in East End, Grand Cayman Island. Although the attendance was not large, 25 new members have been baptized.

On Sunday morning, March 8, nearly 300 people gathered to witness the bap-

tism of 70 persons in Logwood, on the westernmost tip of Jamaica, as a result of the meetings held there by B. A. Reid. That same morning 36 people, including a Hindu priest, were baptized by E. R. E. Wright in the village of Bath.

C. L. POWERS, *President Inter-American Division*



Nurse Edith Kinder with her helper gives medication to a patient at Senegal Clinic.

SENEGAL:

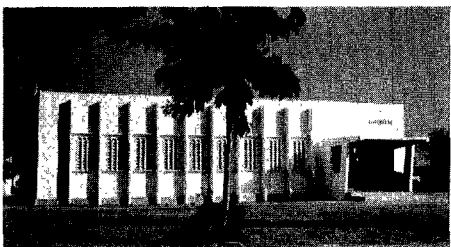
Offering Builds Modern Clinic

In 1969 a significant advance was made in Senegal when a modern clinic was built as a result of the Missions Extension Offering received in North America.

The medical personnel, however, carry heavy responsibilities, for usually there is no physician available. Edith Kinder, a nurse and wife of the mission president, is in charge of the clinic where all types of sickness as well as obstetrics are treated. Visits to the sick in their distant huts are made, not by car but by motorcycle, which has become an excellent "donkey."

The educational work, centered in the elementary school with its 220 pupils, enjoys a good reputation. Difficulty in staffing teachers was quickly solved when student missionaries Averil Juriansz, from Andrews University, and Manfred Reschke, from Germany, came to Niaguis for the current school year.

Not far from the northern border of Portuguese Guinea, and close to the Casamance River, which is an arm of the sea rather than a river, a new mission station has opened in a land almost completely burned up by the sun. In



Funds received in the Missions Extension Offering built the South Senegal Clinic.

a village composed of poorly built mud huts, work has begun among the Mandinge, Mancagne, Mandjake, and Diola tribes, who live in exclusion near their fields. Primitive agriculture, hunting, and fishing are difficult when the drought lasts nine months each year and the wells are dry. When it does rain there is too much water, and only a limited number of plants survive. Three months after the harvest the barns are almost empty and the natives look forward to another nine months of continuing emergencies.

ADOLF KINDER
President, Senegal Mission

PHILIPPINES:

Workers in Bacolod Win 12 More Prisoners

A second group of 12 prisoners were baptized on January 10 as a result of the efforts of Ben Opilas, Rey Fiesta, Asher Tanamal, and Loreto Ordinario from Bacolod Sanitarium and Hospital after three months of faithful visiting and Bible studies at the provincial jail.

After Pastor H. Gayares, Bacolod Sanitarium chaplain, was notified of the decision of the 12 prisoners to be baptized, he approached the jail warden for permission to allow the prisoners to be baptized in the Taculing River, near the Bacolod Sanitarium compound. The request was granted, with the provision that they form two groups with two jail guards in each.

The 12 prisoners have completed the Far East Harvest study plan and the Voice of Prophecy course. After witnessing the change in the lives of these 12, many other prisoners have expressed their desire for Bible studies.

WILLIAM E. LIM
Director of Public Relations Bacolod Sanitarium and Hospital

Brief News

AUSTRALASIAN DIVISION

† Seven thousand people heard Austin Cooke speak on "Amazing Finds in Lost Cities of the Dead" at three sessions February 22 in East Melbourne. After several weeks the regular audience still exceeds 4,000 each night.

† Graeme Satchell has been assigned to Pago Pago, American Samoa, which is the first time a European worker has been permanently located in this territory. George Burnside, division Ministerial Association secretary, will begin a four-week evangelistic series and a workers' training school in Pago Pago on May 31.

† Seventy delegates representing Adventist groups at universities in all states of Australia and New Zealand will gather for the Seventh-day Adventist University Students' Annual Convention at Crosslands Adventist Youth Camp, Sydney, from May 22 to 31.

† The 1970 Australasian Division Missionary Volunteer building projects will include the building of a secondary teachers' training block at Fulton Missionary College, Fiji, the building of dining facilities at Navesau Central School, Fiji, and the building of a teacher's house at Fulton. The building team, none of whom will receive wages for their 16 weeks of work, will be selected from all conferences in Australia and New Zealand. Their travel fares will be taken from the MV offerings for 1970.

† J. W. Nixon, secretary, publishing department, Australasian Division, announced that Lance O'Neill, of South New Zealand, in his first full year of literature evangelistic work, sold \$16,229.05 worth of literature, the highest in the division. Eight literature evangelists sold more than \$10,000 worth of literature in 1969. The total literature evangelist contacts baptized during the year was 77.

M. G. TOWNEND, *Correspondent*

SOUTHERN EUROPEAN DIVISION

† Angel Codejon, president of our Spanish church, reports that four were baptized in Saragossa and four in Madrid, and that within five months eight new chapels have been dedicated.

† The Mozambique Mission reports that Sabbath school membership has increased since January 1, 1966, by 7,078, or 53 per cent, for a total of 20,442.

† The first lay instructors' course held in Ostrave, Czechoslovakia, from February 21 to 28, included 200 preachers and lay members with 3,000 people in attendance at the weekend services.

† During February two French Vacation Bible School courses have been held in Montpellier and Paris. As a result 15 to 20 Vacation Bible Schools should be organized in France. In the Southern European Division the Sabbath school department has increased Vacation Bible Schools from one in 1967 to 102 in 1969.

† On March 1 construction was begun on the new east wing of the Gland Sanitarium in Switzerland.

† A French translation of *Welfare Ministry (Le Ministere de la Bienfaisance)* has recently been printed.

LYDIE ERDMANN, *Correspondent*

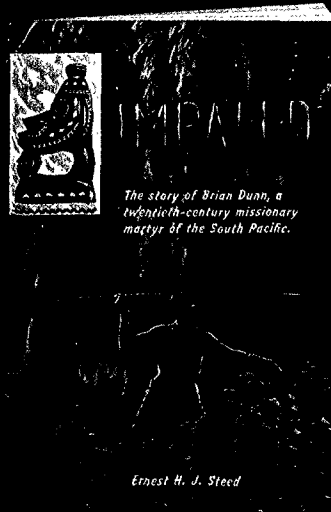
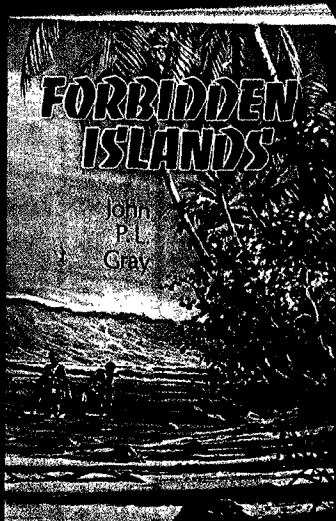
FAR EASTERN DIVISION

† The board of directors of Bacolod Sanitarium and Hospital, March 1, appointed Orvillo B. Varona, M.D., an assistant medical director and chief of staff. He has previously served with the East Visayan Mission as physician aboard the *Kapawa* missionary launch, which brought medical aid to the coastal people of Samar and Leyte.

† Bacolod Sanitarium accepted a request from East Visayan Mission for a medical-dental team and sent O. B. Varona, M.D., and F. V. Tugade, D.D.S., for the annual conference in Tacloban City, April 21-26.

D. A. ROTH, *Correspondent*

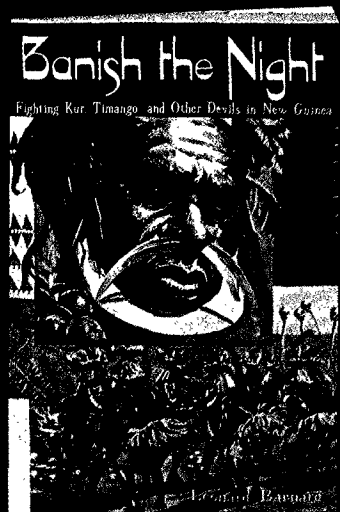
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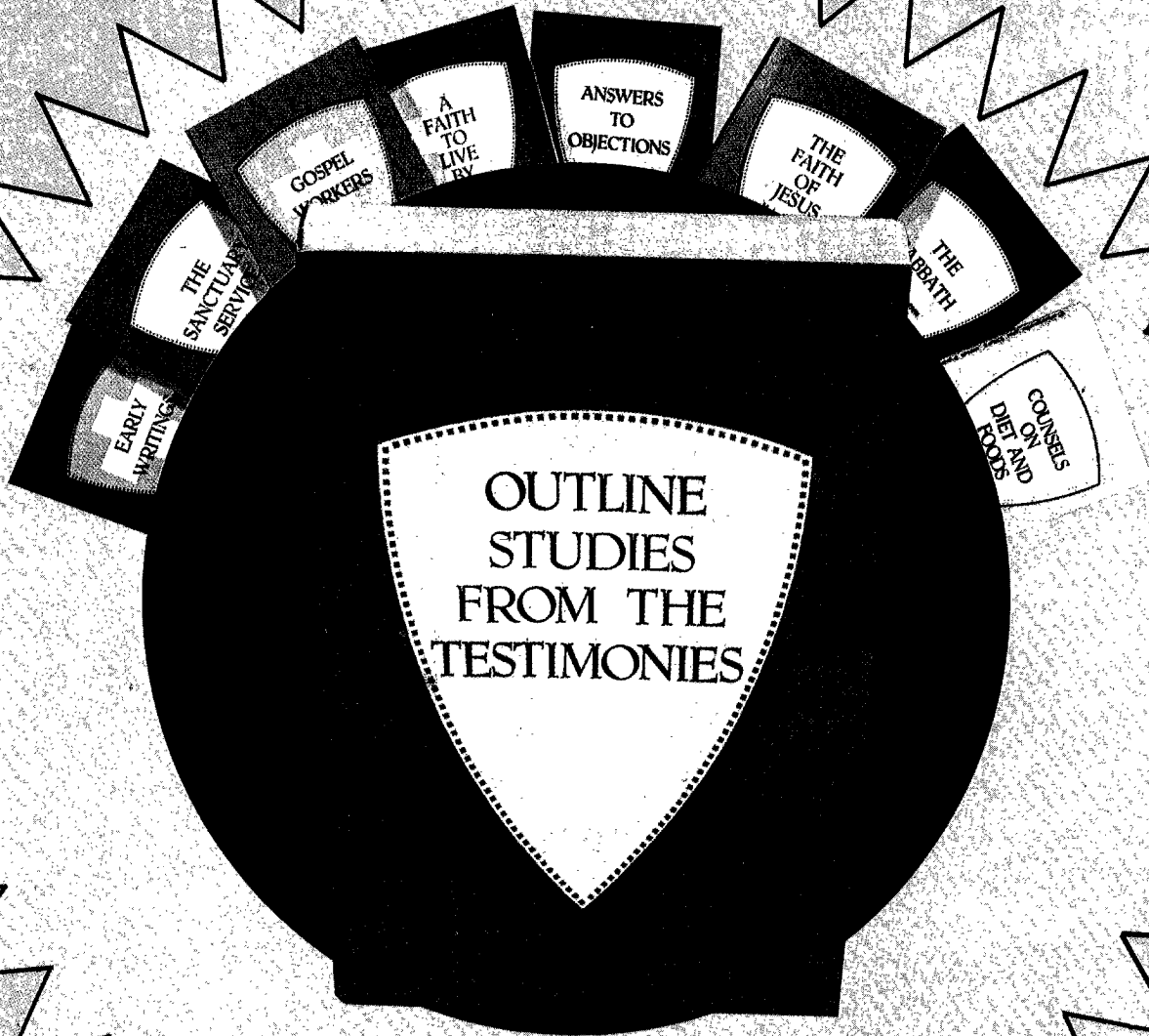
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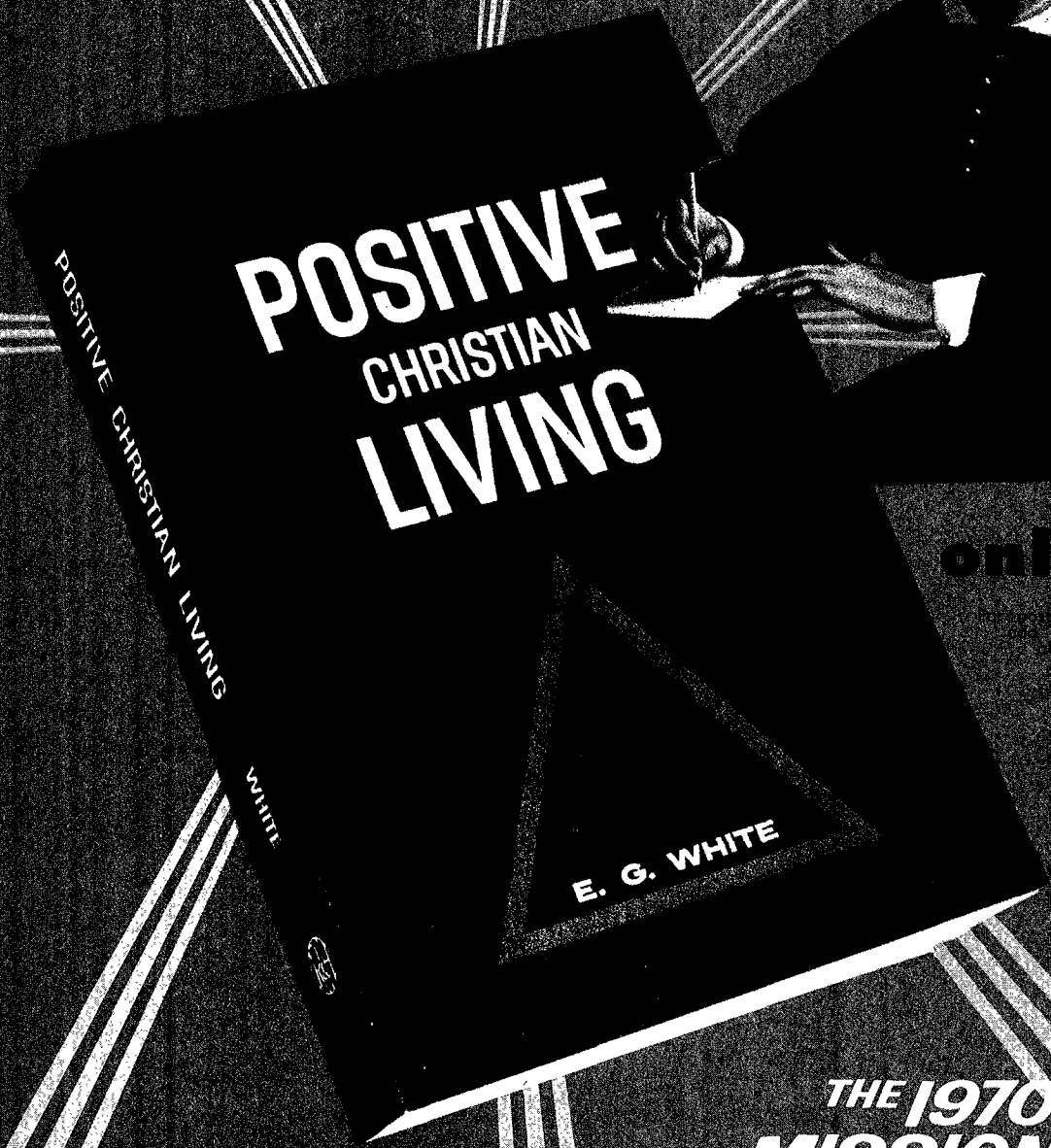
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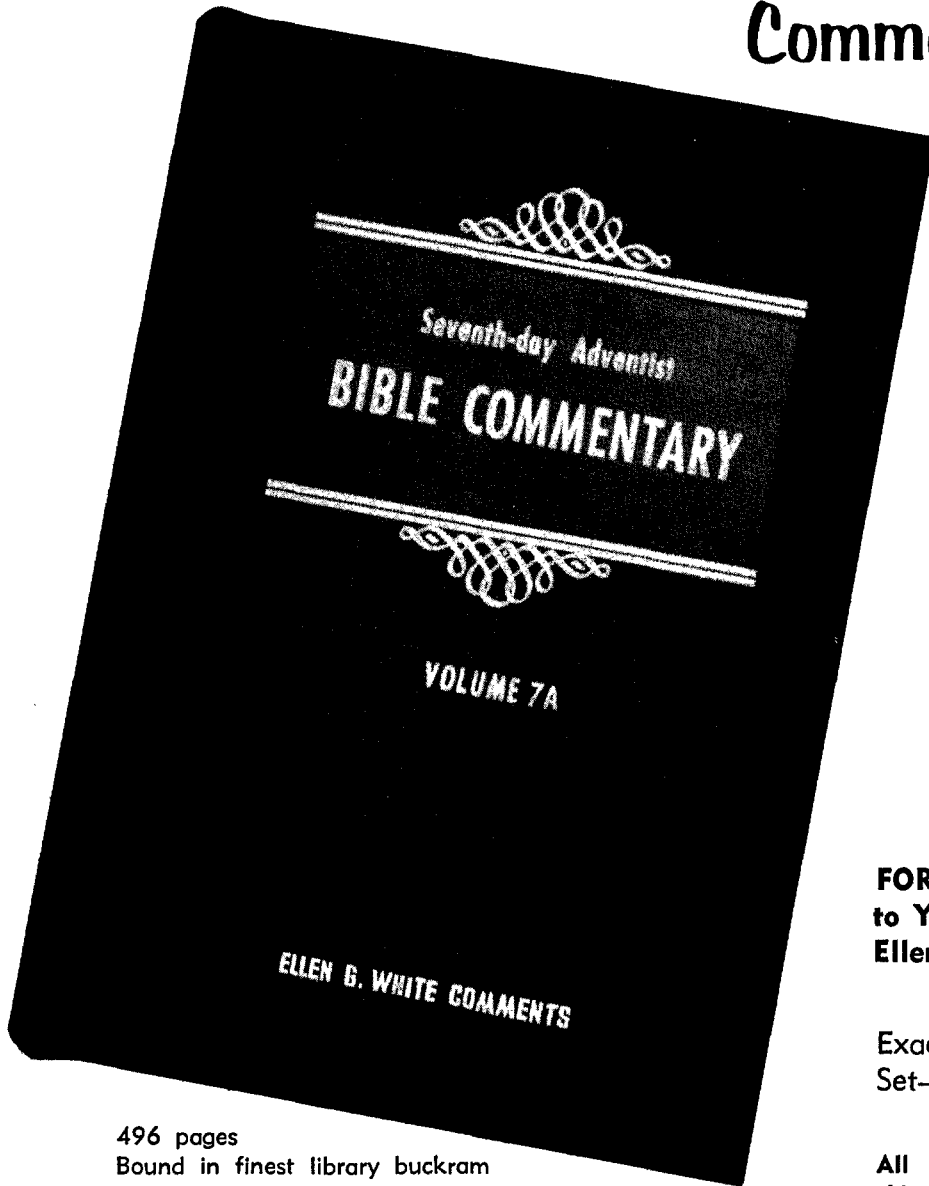
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In West Pakistan, Agiz Musih, a blind member of Pesror City, sings a verse and then tells about the coming of Jesus, then sings another verse and preaches again, verse by verse. He has been asked to sing and to preach in many Protestant churches. In addition to securing 250 Voice of Prophecy enrollments in seven cities where he has worked, he has helped 12 laymen in different campaigns with his memorized Bible texts and singing.

In Ceylon, Brother Jabez, the union Layman for 1969, owns a weaving industry and a match factory employing 45 people. As a result of his invitation to his employees to take the Voice of Prophecy course and of a branch Sabbath school, a church of 23 members has been organized. Brother Jabez will conduct a lay effort in the town hall in 1970.

An elderly member, Dhondiba Kamble from Aitawadbe, West India, sings a song about our glorious hope in the coming of Christ in the villages. After drawing a large crowd of people, he preaches between each stanza and emphasizes in his preaching, "My Lord is coming!" He wears on his gown a number of medals given him by the villages that have appreciated his songs and his messages. He led 15 persons to baptism last year.

In the Andhra Section of South India, Brother Jusudas, a policeman from Cud-dapah, has secured Sabbath privileges and has won 100 persons by using Bible pictures. Endeavoring to make every contact count for Christ during his busy day, he asks questions about a stranger's family, receives invitations to visit his home and there begins to help them to understand the Bible. More than 50 people are presently receiving Bible studies from him, in addition to which he has built up a church of 60 members.

P. K. Paulose, in the Kerala Section of South India, is a ricksha man who gets up at four o'clock to pray. Using a megaphone, he preaches on the busy streets. He has also made a tract holder, which he attaches to his bicycle ricksha so that his customers will be attracted to his literature. Although he has not been able to read or write, this past year God miraculously gave him the ability to read the Bible only. He cannot read newspapers, tracts or signs, but when he picks up the Bible the Lord has given him the ability to read and understand.



The décor of the SDA church in Pisa, Italy, is conducive to the spirit of worship.

ITALY:

New Churches Acquired in Pisa and Bologna

In September, 1969, a new church was dedicated in Pisa. After the purchase of the building from the Vatican, considerable renovation was necessary, but today this church is a representative witness for the truth. In Bologna another church once belonging to the Roman Church, will be dedicated to the Advent hope.

Owing to the tireless efforts of our religious liberty department, Sabbath privileges are granted in the schools, in military service, and in state employment.

The continued development of the Bible correspondence course has resulted in a growing number of baptisms. In addition to the progress of our advanced educational program at Florence, we have five strong church schools.

Our greatest challenge is to find full-time workers who will replace the vacancies caused by retirements, as well as to meet the new opportunities that press us on all sides.

SILO AGNELLO, *President*
Italian Union

WEST INDIES UNION:

Hundreds of Evangelistic Crusades Sweep Islands

Several hundred lay evangelistic programs have joined with dozens of city-wide crusades in making 1970 the most active year in the history of the West Indies Union.

February 11, in Kingston, Jamaica, 3,000 people heard R. K. Cemer, of the Florida Conference, with five ministers from the Greater Kingston area, open a city-wide campaign. Assisting in the program was a 150-voice choir, led by Rosa Lee Jones, of the Northeastern Conference. Double sessions on Sundays accommodated the large audiences, which often numbered more than 6,000.

After three and a half weeks Evangelist

Cemer, assisted by two Bible instructors from the Florida Conference, helped new believers to keep their first Sabbath by conducting an all-day Sabbath festival, which was attended by 3,000 people.

One of the 230 lay evangelistic crusades in the West Jamaica Conference is led by Donald Brown, who pledged by the grace of God to lead 100 persons to baptism during 1970. In planning for his series of meetings, Mr. Brown asked his pastor for a copy of one of his handbills which he was to use as a model for his own advertisements. After showing his pastor his own new handbill, Mr. Brown then asked, "Now may I borrow your sermon outlines so that I can present the message as announced?" This enterprising layman, a tailor by trade and father of five children, is holding four meetings a week, five miles from his home in Montego Bay. At the close of the second week Brother Brown announced that 18 had joined his Bible class.

Twelve miles west of Kingston, in Spanish Town, a second major campaign was launched by Basil L. Henry on February 25 with a team of four ministers. With the week-night attendance numbering about 700, and 3,000 gathering on the weekend, the visiting list now includes 500 names.

In Montego Bay, on the northwest coast of Jamaica, H. E. Metcalf, secretary of the Southern Union Ministerial Association, began his series Sunday, February 15, before more than 3,000 people. He and his team of five workers, while visiting the 600 names on their lists, find time to conduct a daily Bible class in Harrison Memorial High School, where more than 100 youth have indicated their interest in becoming church members.

In the Bahama Conference L. V. McMillan with five co-workers began a city-wide crusade on Sunday, March 8, before nearly 3,000 people in a tent 150 by 65 feet.

H. E. Nembhard recently completed a four-week campaign in East End, Grand Cayman Island. Although the attendance was not large, 25 new members have been baptized.

On Sunday morning, March 8, nearly 300 people gathered to witness the bap-

tism of 70 persons in Logwood, on the westernmost tip of Jamaica, as a result of the meetings held there by B. A. Reid. That same morning 36 people, including a Hindu priest, were baptized by E. R. E. Wright in the village of Bath.

C. L. POWERS, *President*
Inter-American Division



Nurse Edith Kinder with her helper gives medication to a patient at Senegal Clinic.

SENEGAL:

Offering Builds Modern Clinic

In 1969 a significant advance was made in Senegal when a modern clinic was built as a result of the Missions Extension Offering received in North America.

The medical personnel, however, carry heavy responsibilities, for usually there is no physician available. Edith Kinder, a nurse and wife of the mission president, is in charge of the clinic where all types of sickness as well as obstetrics are treated. Visits to the sick in their distant huts are made, not by car but by motorcycle, which has become an excellent "donkey."

The educational work, centered in the elementary school with its 220 pupils, enjoys a good reputation. Difficulty in staffing teachers was quickly solved when student missionaries Averil Juriansz, from Andrews University, and Manfred Reschke, from Germany, came to Niaguis for the current school year.

Not far from the northern border of Portuguese Guinea, and close to the Casamance River, which is an arm of the sea rather than a river, a new mission station has opened in a land almost completely burned up by the sun. In



Funds received in the Missions Extension Offering built the South Senegal Clinic.

a village composed of poorly built mud huts, work has begun among the Mandinge, Mancagne, Mandjake, and Diola tribes, who live in exclusion near their fields. Primitive agriculture, hunting, and fishing are difficult when the drought lasts nine months each year and the wells are dry. When it does rain there is too much water, and only a limited number of plants survive. Three months after the harvest the barns are almost empty and the natives look forward to another nine months of continuing emergencies.

ADOLF KINDER
President, Senegal Mission

PHILIPPINES:

Workers in Bacolod Win 12 More Prisoners

A second group of 12 prisoners were baptized on January 10 as a result of the efforts of Ben Opilas, Rey Fiesta, Asher Tanamal, and Loreto Ordinario from Bacolod Sanitarium and Hospital after three months of faithful visiting and Bible studies at the provincial jail.

After Pastor H. Gayares, Bacolod Sanitarium chaplain, was notified of the decision of the 12 prisoners to be baptized, he approached the jail warden for permission to allow the prisoners to be baptized in the Taculing River, near the Bacolod Sanitarium compound. The request was granted, with the provision that they form two groups with two jail guards in each.

The 12 prisoners have completed the Far East Harvest study plan and the Voice of Prophecy course. After witnessing the change in the lives of these 12, many other prisoners have expressed their desire for Bible studies.

WILLIAM E. LIM
Director of Public Relations
Bacolod Sanitarium and Hospital

Brief News

AUSTRALASIAN DIVISION

† Seven thousand people heard Austin Cooke speak on "Amazing Finds in Lost Cities of the Dead" at three sessions February 22 in East Melbourne. After several weeks the regular audience still exceeds 4,000 each night.

† Graeme Satchell has been assigned to Pago Pago, American Samoa, which is the first time a European worker has been permanently located in this territory. George Burnside, division Ministerial Association secretary, will begin a four-week evangelistic series and a workers' training school in Pago Pago on May 31.

† Seventy delegates representing Adventist groups at universities in all states of Australia and New Zealand will gather for the Seventh-day Adventist University Students' Annual Convention at Crosslands Adventist Youth Camp, Sydney, from May 22 to 31.

† The 1970 Australasian Division Missionary Volunteer building projects will include the building of a secondary teachers' training block at Fulton Missionary College, Fiji, the building of dining facilities at Navesau Central School, Fiji, and the building of a teacher's house at Fulton. The building team, none of whom will receive wages for their 16 weeks of work, will be selected from all conferences in Australia and New Zealand. Their travel fares will be taken from the MV offerings for 1970.

† J. W. Nixon, secretary, publishing department, Australasian Division, announced that Lance O'Neill, of South New Zealand, in his first full year of literature evangelistic work, sold \$16,229.05 worth of literature, the highest in the division. Eight literature evangelists sold more than \$10,000 worth of literature in 1969. The total literature evangelist contacts baptized during the year was 77.

M. G. TOWNEND, *Correspondent*

SOUTHERN EUROPEAN DIVISION

† Angel Codejon, president of our Spanish church, reports that four were baptized in Saragossa and four in Madrid, and that within five months eight new chapels have been dedicated.

† The Mozambique Mission reports that Sabbath school membership has increased since January 1, 1966, by 7,078, or 53 percent, for a total of 20,442.

† The first lay instructors' course held in Ostrave, Czechoslovakia, from February 21 to 28, included 200 preachers and lay members with 3,000 people in attendance at the weekend services.

† During February two French Vacation Bible School courses have been held in Montpellier and Paris. As a result 15 to 20 Vacation Bible Schools should be organized in France. In the Southern European Division the Sabbath school department has increased Vacation Bible Schools from one in 1967 to 102 in 1969.

† On March 1 construction was begun on the new east wing of the Gland Sanitarium in Switzerland.

† A French translation of *Welfare Ministry* (*Le Ministère de la Bienfaisance*) has recently been printed.

LYDIE ERDMANN, *Correspondent*

FAR EASTERN DIVISION

† The board of directors of Bacolod Sanitarium and Hospital, March 1, appointed Orville B. Varona, M.D., an assistant medical director and chief of staff. He has previously served with the East Visayan Mission as physician aboard the *Kapawa* missionary launch, which brought medical aid to the coastal people of Samar and Leyte.

† Bacolod Sanitarium accepted a request from East Visayan Mission for a medical-dental team and sent O. B. Varona, M.D., and F. V. Tugade, D.D.S., for the annual conference in Tacloban City, April 21-26.

D. A. ROTH, *Correspondent*

Obituaries

[This listing includes all obituaries received up to two-and-a-half weeks before presstime.]

ABEL, Robert Perry—b. Nov. 27, 1890, Dayton, Tenn.; d. Jan. 16, 1970, Calif. He graduated from high school at Keene Academy in 1911 and that same year married Teresa Viola Clark. The following year he studied at Union College, and then taught for two years at Gem State Academy. Following that he went to Walla Walla College, where he graduated in 1922. Immediately the family sailed for Bangkok, Thailand. There he became the first SDA missionary to master Thai and to preach in Thai. In 1928 he transferred to Ubol in northeast Thailand. There he worked until 1941 as teacher in our school. World War II forced the closing of the school, and he and Mrs. Abel were interned in a concentration camp in Bangkok. They were repatriated in 1942. He became pastor of the Pacific Grove church and ministered to the needs of the new indutees at Ford Ord, California. In 1945 he retired, but in 1957 he returned to Thailand for a two-year term. He started to work in the northern part of Laos but was able to get a ride on the last Laotian Government plane to leave Nam Tah before this town was captured by invading armies. Survivors are his wife and two daughters, Genevieve Nichols and Evelyn Jones.

ALEXANDER, Morton F.—b. June 25, 1885, Viroqua, Wis.; d. Feb. 9, 1970, La Crosse, Wis. Survivors are his wife, Nellie; two sons; and two daughters.

AXELSON, Rode Emilia—b. April 2, 1890, Iowa; d. Jan. 27, 1970, San Jose, Calif. A granddaughter survives.

BAKER, William Frank—b. July 1, 1902, Luling, Tex.; d. Jan. 8, 1970, Calif. In 1927 he married Willie Rhea Tiller, and to this union were born three sons—Dr. William Frank Baker, Jr.; Harold Keats Baker; Thomas B. Baker—and a daughter, Sue Mallett.

BARKER, Alice Anne—b. Oct. 29, 1959, Loveland, Colo.; d. March 21, 1970, Lima, Peru. She was the daughter of Grover T. Barker, business manager and treasurer of Inca Union College.

BOWERS, Eva Lee—b. Oct. 2, 1890, Fairfield, Tex.; d. Dec. 22, 1969. Survivors are his wife, Sada Bowers; and a son, Elder Jack Bowers.

BROWN, Anna—b. Nov. 8, 1882, Hamburg, Germany; d. Feb. 25, 1970, Youngtown, Ariz. Survivors are her husband, F. Brown, and a son, Frank.

BUTLER, Alice A.—b. May 25, 1880, Brooklyn, N.Y.; d. March 3, 1970, Williamsport, Md. She and Anette Hayward were the founders of the Waterbury, Conn., church. Survivors are a daughter, Harriet A. Upson, of Connecticut; and a son, Albert B. Butler, of Takoma Park, Md.

BUTLER, James A.—b. March 3, 1911, Winchester, Tenn.; d. Feb. 14, 1970, Wooster, Ohio. Survivors are his wife, Margaret, and two sons, Howard and Roy Eugene.

CAPMAN, Mabel Eaton—b. May 2, 1897, South Stukely, Quebec, Canada; d. Dec. 25, 1969, Staunton, Va. Her husband is Howard J. Capman, president of Potomac Conference from 1958 to 1964. Other survivors are a daughter, Ruth Tatum, and a daughter-in-law, Vera Capman.

CARDINALE, Rita Joan Holland—b. Jan. 13, 1944; d. Feb. 1, 1970, Lancaster, Calif. Her husband, Donald A. Cardinale, survives.

COPELAND, Tillie E.—b. Sept. 6, 1873, Philadelphia, Pa. For 12 years she helped her brother in a branch Sabbath school at the State Penitentiary. Her brother, Lewis W. Davies, of Lincoln, Nebraska, survives.

COUPERUS, Jane Esther—b. Oct. 30, 1947, Sacramento, Calif.; d. Dec. 7, 1969, Loma Linda, Calif. Survivors are her parents, Dr. and Mrs. John Couperus; a sister, Lucile Walkholder; and two brothers, Dr. James J. and Dr. Peter M.

DE FLUITER, Henry—b. Aug. 29, 1872, Hilverson, Holland; d. March 5, 1970, Azusa, Calif. He was brought up in the Dutch Reformed Church, and later joined the Methodist Church. As a result of attending tent meetings he became a Seventh-day Adventist. In 1898 he began denominational work as a director of music, assisting D. E. Lindsey in evangelism. Later he assisted Charles Everson and H. M. S. Richards. Following this he became the pastor of the Van Nuys church, and then transferred to Gardena. He has had 200 hymns published. Survivors are a daughter, Ruth Duffney, and three sons—Dallas, Victor, and Henry, Jr.

DETWILER, Mary Sprecher—b. Jan. 20, 1884, Ephrata, Pa.; d. Feb. 15, 1970, North Hollywood, Calif. She attended Linden Hall Seminary and South Lancaster Academy. In 1911 she married Howard J. Detwiler and served with him at Mount

Vernon Academy and in the East Pennsylvania, New Jersey, West Virginia, Potomac, and Columbia Union conferences. Survivors are a son, Dr. Howard F. Detwiler, and daughter, Mary Louise Goodwin.

DUNCAN, Edgar Bruce—b. Dec. 22, 1883; d. Jan. 26, 1970, Dallas, Tex. A sister, Jessie A. Duncan, survives.

DUNN, Ada—b. Nov. 23, 1878, New York, N.Y.; d. at the age of 91 years. Survivors are her son, Douglas, and three daughters, Virginia Sautter, Pert Watkins, and Gay Rustad, the wife of Elder G. H. Rustad.

ESSENBURG, Edith Pearl—b. Michigan; d. Feb. 6, 1970, Oakland, Calif., aged 87. Survivors are two daughters, Viola Van Buskirk and Melva Watts.

FABER, Myrtle—b. Sept. 19, 1899, Cincinnati, Ohio; d. March 23, 1970, Fowler, Ohio. Survivors are her husband, Corbett; son, Elder Richard P. Faber, of Nigeria, West Africa; and three daughters, June Frederick, Olive Dowswell, and Thelma Geiger.

FAIRCHILD, Wilhelmina Ehrlich—b. Jan. 24, 1888, Saratov on the Volga, Russia; d. June 30, 1969, Mena, Ark. In 1920 she graduated at Clinton Theological Seminary, and for several years served as a Bible instructor in Upper Columbia. In 1922 she married J. Elmer Fairchild. She was a teacher in the Arizona and Humboldt academies. Survivors are her husband and two daughters, Blossom Vassar and Darleen Green.

FAIRFIELD, James C.—b. July 21, 1899, Morgan Co., Ill.; d. Nov. 29, 1969, Springfield, Ill. Survivors are his wife, Mary, and son, Donald.

FALCONER, Susan—b. Aug. 9, 1889, Belleville, Ill.; d. Jan. 5, 1970, Buffalo, Ill. Five daughters and two sons survive.

FARLEY, Richard Franklin—b. Nov. 16, 1892, Philadelphia, Pa.; d. Jan. 10, 1970, Mount Vernon, Ohio. He studied for the ministry at Washington Missionary College, graduating in 1915 as a member of the college's first degree class. He received his Master's degree in 1933 from the University of Maryland. In 1916 he married Ida Tney. He served as MV secretary of the Virginia Conference and spent his summers assisting in tent evangelism while attending college. In 1918 he was ordained. He taught at Shenandoah Valley Academy, Mount Vernon Academy, and Washington Missionary College. For five years he was chaplain of the Washington Sanitarium and also pastored the Sligo church for a time. Other pastorates were in New Jersey and Ohio. For a time he was field secretary for the Ohio Conference Association. Survivors are his wife, son, William; and three daughters, Anna Belcher, Evelyn Conkell, and Mabel Cowling.

FISHER, Helton Peter—b. Oct. 5, 1900, St. Charles, Mo.; d. Nov. 18, 1969, Bristow, Okla. He graduated from Southwestern Junior College. Survivors are his wife, Marie Wilcox Fisher, and four sons: Russell, Ernest, George, who is president of Indonesia Union College, and Helton Richard, a missionary in Africa.

GARRETT, Mary Iola Anderson—b. March 26, 1886, Rockingham Co., N.C.; d. March 11, 1970, Hialeah, Fla. Survivors are two daughters and six sons.

GAUG, Elizabeth—b. Sept. 24, 1894, Hungary; d. March 25, 1970, Akron, Ohio. Survivors are four sons, Leland, Daniel, Robert, and Steven; and four daughters, Ruth Ortman, Ann Gross, Emelia O'Donnell, and Esther Rea.

GERARD, John—b. June 24, 1881, Alsace-Lorraine, Germany; d. Jan. 9, 1970, Santa Monica, Calif. Survivors are a son, James, and a daughter, Isabel Moak.

GERMAIN, Agnes W.—b. March 28, 1907, Crowell, Tex.; d. Nov. 11, 1969, Muskogee, Okla. She is survived by her mother, Mrs. George Watson; a sister, Mrs. John Terrapin; and three brothers, Cecil, George, and Melvin.

GETTEMY, Nadine—b. March 27, 1895, Mich.; d. Feb. 6, 1970, Long Beach, Calif. She took nurse's training at the College of Medical Evangelists, graduating in 1913. Her husband, Glenn, survives.

GRAY, Bessie M.—b. June 23, 1877, Coshocton, Ohio; d. Feb. 22, 1970, Zanesville, Ohio.

GREEN, Norma J.—b. Milton, Pa.; d. Jan. 31, 1970, Apopka, Fla., aged 76. Survivors are her husband, Ollie; daughters, Charlotte Gill and Violet Marcun; and sons, Robert Lindinberger and Guy Lindinberger; and stepsons, Bill Green and Curtis Green.

GUTHRIE, Marion C.—b. March 25, 1901, Cedar Vale, Kans. Survivors are his wife, Geneva; and four sons, Wayne; Kenneth; M. C., Jr.; and Raymond.

GUTIERREZ, Ram6n—d. Feb. 17, 1970, Oakland, Calif.

HAAG, Robert Verne—b. Dec. 19, 1903, Revere, Minn.; d. Jan. 14, 1970, Lawton, Okla. His wife, Gertrude, survives.

HAFNER, Sylvia—b. Aug. 15, 1905, Shattuck,

Okla.; d. Dec. 30, 1969, College Place, Wash. Her father was G. F. Haffner, who headed the German work in North America for many years. Survivors are three sisters, Louise Ehrlich, Anna Wendt, and Goldie Scott; and two brothers, Carl A. Haffner and Dr. Wesley Haffner.

HAGOOD, Ivy K.—b. Dec. 18, 1889, W. Va.; d. Feb. 18, 1970. Survivors are her husband, Dr. Ernest Hagood, and a son, Ernest, Jr.

HALL, Lena—b. Marion Co., Fla.; d. Feb. 1, 1970, Forest City, Fla. Survivors are two sons, Leighton T. Hall and Dr. Charles Hall; and five daughters, Misses Pauline and Ilene Hall, Mrs. Alice Mave Young, Mrs. Elizabeth Russ, and Mrs. Lucile Jones.

HAMILTON, Gertie Mae—b. June 18, 1901; d. Feb. 18, 1970, Jackson, Ohio.

HANOVER, Elizabeth W.—b. Feb. 6, 1883; d. Oct. 26, 1969. Her husband, Charles S. Hanover, Brooklyn, N.Y., survives.

HAWKINS, Ruby Sturgeon—b. Feb. 21, 1892, Kans.; d. Feb. 5, 1970. Survivors are her husband, Samuel O.; and five children, Jerry R.; Samuel O., Jr.; Ruby Johnson; Harry H.; and Sturgeon H.

HENDER, Vern E.—b. May 11, 1893, Wash.; d. Feb. 4, 1970, Sacramento, Calif. Survivors are his wife, Burness; and son, Burditt.

HENRY, William J.—b. July 31, 1907, Philadelphia, Pa.; d. Jan. 27, 1970, Los Angeles, Calif. Survivors are his wife, Luella; son, Kenneth; and daughter, Delilah.

HINTON, Harry—b. Nov. 7, 1904, Enterprise, Oreg.; d. Nov. 12, 1969, Milton-Freewater, Oreg. Survivors are a son and two daughters.

HOFFMAN, Pearl Ellen—b. S. Dak.; d. March 4, 1970, Loma Linda, Calif. Survivors are a daughter, Dorothy Dasher; and a son, Lee Jay Hoffman.

HORNING, Carolyn—b. Feb. 4, 1881, Germany; d. Jan. 30, 1970, Sanitarium, Calif. She was a member of the first class of nurses to graduate from Battle Creek Sanitarium in 1905. She was a supervisor in Fletcher Sanitarium, N.C., for a time.

IVES, Clair O.—b. Sept. 7, 1883, New Boston, Ill.; d. Jan. 11, 1970.

JENSEN, Edward W.—b. June 12, 1892, Chicago; d. Feb. 7, 1970, Rockford, Ill.

JENSEN, Effie Ellen—b. Dec. 1, 1889, Missouri; d. March 10, 1970, Inglewood, Calif. A son survives.

JENSEN, Ralph Nels—b. June 1, 1897, Kans.; d. Jan. 10, 1970. Survivors are his wife, Mamie B.; three sons, Marvin, Chester, and Vernon; a daughter, Doris Cope; two sisters, Cleveine Atkins and Geneva Kramer; and a brother, Elder M. H. Jensen, manager of the General Conference New York Welfare depot.

JOHNSON, Bess Lindsey—b. May 12, 1898, Columbiana, Ohio; d. Feb. 14, 1970, Salem, Ohio. Survivors are her husband, Edwin; and two sons, Edwin P. and Richard H.

KEMMERER, O. J.—b. Oct. 19, 1881, Parsons, Kans.; d. Jan. 10, 1970, Nowata, Okla. He and his sons did much of the work on the Nowata church building. Survivors are a daughter, Erma Sibley; an adopted daughter, Lola Keene; and four sons, Donald; Hoyt; Paul; and O. J., Jr.

KNUTSON, Carl J.—b. 1883, Crookston, Minn.; d. March 10, 1970, Wenatchee, Wash. Survivors are his wife, Hilda; two sons, Jack and Lyle; and three daughters, Lila Brody, Beulah Brody, and Cora Kestrom.

LEONARD, Minnie—b. May 4, 1888, Conn.; d. Sept. 6, 1969, Flushing, N.Y. Thirteen children survive.

LINDLEY, Tina Floyd Coursey—b. June 21, 1889, Paris, Tex.; d. Oct. 1, 1969. Survivors are her husband, William Arthur; three sons, William E., Robert M., and Cecil D.; and a daughter, Dorothy Baker.

LINN, Floyd Edward—b. March 16, 1916, Colcord, Okla.; d. Nov. 20, 1969, Newton, Kans. Survivors are his wife, Nora; six sons, Lester, Carl, and David Linn, and Duane, Dean, and Doug Brown; and two daughters, Wilma Spence and Reba Maltbie.

LOWELL, Ora Maxson—b. Aug. 4, 1883, Nortonville, Kans.; d. Dec. 23, 1969. Survivors are two stepdaughters, Mrs. Jack L. Head and Mrs. J. C. Forrester.

MADDUX, Ella Lee—d. Feb. 9, 1970, Waco, Tex., aged 93. She is survived by a daughter, Mrs. Harold W. Lindloff.

MALM, Annie F.—b. June 10, 1892, Phelps Co., Nebr.; d. Jan. 13, 1970, Holdrege, Nebr.

MARTIN, Charles—b. July 11, 1889, Prince Edward Island, Canada; d. Dec. 21, 1969. In 1943 he became administrator of the Azusa Valley Sanitarium, and from 1963 to 1966 he was administrator of the Ardmore Hospital in Oklahoma. His wife, Dorothy, survives.

MARTIN, John James—b. Aug. 5, 1878, Philadelphia, Pa.; d. Nov. 19, 1969, Ill. A daughter, Mrs. Russel Walton, survives.

MARTIN, Zelia Meyes—b. July 1, 1902, Lone Pine, Calif.; d. Oct. 31, 1969, there. Survivors are her husband, Harry; and three daughters, Leonette Williams, Joan Graves, and Lois Marbin.

MASSEY, Eliza—b. Aug. 8, 1866, Well Spring, Tenn.; d. Jan. 25, 1970, Dallas, Tex. Survivors are two daughters, Fern Massey and Mrs. William H. Addis.

MATTHEWS, Louis J.—b. June 26, 1910, Ola, Idaho; d. Nov. 17, 1969, Monterey Park, Calif. Survivors are his wife, Velma; two daughters, Marietta Moore and Darlene Blehm; and two sons Miles and Richard.

MC GEE, Jeanetta Mai—b. April 26, 1902, Memphis, Tenn.; d. Oct. 9, 1969, Hendersonville, N.C. Survivors are her husband, James; and daughter, Mrs. Walter S. Grace.

MEREDITH, Marion S.—b. May 20, 1895, Malden Mass.; d. March 5, 1970, Richmond, Calif. Survivors are two sons, Robert and Adrian.

MILLER, Emma Tyler—b. Oct. 18, 1896, Ruby, La.; d. Jan. 26, 1970, Ville Platte, La. Survivors are a son, William J. Farnell; and three daughters, Mrs. Robert Hall, Mrs. H. A. Guillory, and Mrs. R. L. DuBois.

MINESINGER, Sara Kathryn—b. Aug. 5, 1923, New Cumberland, W. Va.; d. Nov. 18, 1969, there in an automobile accident. Survivors are her mother Sara K. Minesinger; a brother, Samuel A.; and two sisters, Georgene Minesinger and Maude Loukota.

MOODY, Cecil Rhodes—b. Sept. 15, 1902, Seville, Fla.; d. Nov. 9, 1969, Jacksonville, Fla. Survivors are two sons, Cecil William and Ralph H.; and two daughters, Opal Ricketts and Cecilia Robbins.

MORRIS, Norman C.—b. May 29, 1907, Alberta, Canada; d. Jan. 25, 1970. For 18 years he was employed by the Harris Pine Mills. Survivors are his wife, Ann Theisen Morris; and a daughter, Myrna Nelson.

MORROW, Ellen Banfield—b. June 2, 1885, St. Ives, Cornwall, England; d. Feb. 7, 1970, Sanitarium, Calif. Survivors are a son, George; and a daughter Mildred Phillips.

MUNSON, Bertha May—b. Sept. 20, 1883, Kingston, Minn.; d. Oct. 15, 1969, Colfax, Wash. Survivors are a son, Leo; and three daughters, Mrs. Ernest Sommerfeld, Mrs. Joe Mensinger, and Mrs. Stanley Dunbar.

NEILSEN, Rosa Cornell—b. April 9, 1875, Princeville, Ill.; d. May 29, 1969, St. Helena, Calif. In 1905 she married N. P. Neilsen. They labored in various capacities before their call to South America in 1923, where he was president of the South American Division for a time. Later they served in California. A foster daughter, Mrs. H. A. Gruenewald, survives.

NICHOLS, James Thomas—b. Aug. 17, 1916, Louisville, Ky.; d. Feb. 7, 1970, Gainesville, Fla. Survivors are his wife, Lorena; and sons, James, Jr.; David; Daniel; and Timothy.

OBLANDER, Elmer E.—b. March 9, 1907, Optima, Okla.; d. Feb. 3, 1970, Okene, Okla. Survivors include his wife, Goldie; and two sons, Elmer La Don and Merlyn Duane.

OCHS, Rosie Mela—b. Aug. 5, 1886, Yagada, Russia; d. Feb. 9, 1969, Colfax, Wash. Survivors are a son, Arnold; and three daughters, Virginia, Mrs. Dewey Marr, and Mrs. Lloyd Gillilan.

OLENICK, John K.—b. Jan. 19, 1876, Kiev, Russia; d. Jan. 15, 1970. Survivors are two daughters, Marie Howe and Lillie Pearl Padelford; and a son, Philip.

OSMOND, Mae—b. Aug. 21, 1891, Lake Co., Ohio; d. March 13, 1970, Norwalk, Ohio. Survivors are two brothers, Elder F. C. Webster, of Edinburg, Virginia, and Cecil C. Webster of Huron, Ohio.

OSWALD, Theodore Lewis—b. Sept. 19, 1891, Sutley, S. Dak.; d. Jan. 28, 1970, Loma Linda, Calif. He served as a missionary to Bolivia and Chile; was president of the Arizona and the Kentucky-Tennessee conferences; was home missionary secretary of the Pacific and North Pacific Union conferences; and for many years was secretary of the General Conference Home Missionary Department. Survivors are his wife, Cora Ruth Youngberg Oswald; and three sons, M. Donovan, departmental secretary, Indiana Conference; Dr. Donald W.; and Robert L.

PETERSON, Niles Torsten—b. July 23, 1923, Los Angeles, Calif.; d. Feb. 24, 1970, Billings, Mont. He graduated from Lynwood Academy, Pacific Union College, and the College of Medical Evangelists, where he obtained his M.D. degree in 1947. Survivors are his wife, Margery Davis Peterson; son, Dick; three daughters, Nancy, Sue, and Janet; and his parents, Mr. and Mrs. E. H. Peterson.

PINSON, Martha Lee—b. March 16, 1879, Timpson, Tex.; d. Jan. 24, 1970, Corpus Christi, Tex. Survivors are two daughters, Opal Pinson and Pearl Counts.

PLUCAR, Ellen Marie Howell—b. April 21, 1891, Humboldt Co., Iowa; d. Feb. 6, 1970, Superior, Wis. Survivors are a son, Kenneth; and two daughters, Florence Burke and Margaret Bachman; a sister,



Largest Colporteur Recruit Seminar Held in Philippines

Eighty-nine potential colporteurs, forming the largest recruit seminar in the North Philippine Union Mission, gathered at the Philippine Publishing House chapel, February 9-11.

A. N. Santiago, North Philippine Union publishing secretary, coordinated the seminar, in which the various phases of colporteur work were studied.

During the last day of the seminar the new colporteurs, assisted by the publishing secretaries, began their selling experience in various districts in Manila as a part of their training program.

PPH Manager W. D. Jemson discussed some of the common problems that colporteurs encounter in their relationship with the publishing house, suggesting some procedures that would reduce these difficulties.

The seminar instructors included E. Lagabon, publishing secretary of Southern Luzon Mission; B. S. Brutas, publishing secretary of South-Central Luzon Mission; P. M. Mayor, publishing secretary of the Central Luzon Mission; and A. Reyno, publishing secretary of the Northern Luzon Mission. Devotional messages were presented by E. J. Tanguan, the union mission lay activities secretary; T. V. Barizo, union Sabbath school secretary; R. H. Woolsey, PPH editor; and F. B. Conopio, PPH assistant editor.

A. N. SANTIAGO
Departmental Secretary
North Philippine Union Mission

Emma Cooper; and four brothers, Edward, William, John, and Dewey.

PRELL, Maggie Lair—b. Dec. 16, 1880, Ruby, Okla.; d. Dec. 22, 1969. Survivors are three sons, Elbert Lair, Marvin Lair, and Robert Lair.

QUACKENBUSH, Mary Ellen—b. Nov. 2, 1931; d. Feb. 8, 1970, Monument Valley, Utah, as the result of an auto accident. She was a nurse supervisor at Kettering Memorial Hospital previous to her call to the Monument Valley Mission and Hospital. Survivors are her husband, Rudy; two sons, Rudy, Jr. and Brian; and a daughter, Allison.

RICHARDSON, Effie Mae—b. Nov. 26, 1890, Eskridge, Mo.; d. Feb. 4, 1970, Long Beach, Calif. A son, LeRoy Higgins, survives.

RICHARDSON, Grace Wilcox—b. Dec. 3, 1897, Okla.; d. Oct. 11, 1969, Glendale, Calif. She completed the secretarial course at Southwestern Junior College, after which she worked in the Southern Union Office. Later she was a secretary at Washington Missionary College, at the Washington Sanitarium and Hospital, and then in the General Conference headquarters. From 1927-1928 she was registrar and teacher at Oshawa Missionary College. She was secretary to O. R. Staines at the College of Medical Evangelists. Survivors are her husband, W. A. Richardson, M.D.; a daughter, Mrs. Meryl A. Case; two brothers, Benton H. and Bruce Wilcox; and four sisters, Lorena Wilcox, Marie Fisher, Lauretta Jarnes, and Nina Vee Ramsey.

RICHERSON, John E.—b. Jan. 20, 1897, Doxey, Okla.; d. Feb. 6, 1970, Sayre, Okla. Survivors are five stepchildren.

ROGERS, Joseph Walker—b. Dec. 17, 1891, Fort Smith, Ark.; d. Jan. 24, 1970, Gentry, Ark. Survivors are his wife, Esther Opal Griffith Rogers; son, J. Wilbur; and daughter, JoNell Hays.

RUBY, Marian Burton—b. Jan. 24, 1910, Baltimore, Md.; d. Feb. 17, 1970. Her husband, Walter H. Ruby, survives.

SCHIFFBAUER, Daniel Joseph—b. May 30, 1892, New York, N.Y.; d. Nov. 18, 1969. Survivors are his wife, Adeline; and four children, Elder Daniel W. Schiffbauer, Adeline L. Brooks, Gloria S. Stark, and Dorothy A. Schlerith.

SCHLEHUBER, Eleonora Marie Weppeler—b. Aug. 23, 1895, Mount Vernon, Wash.; d. Feb. 17, 1970, Enumclaw, Wash. Survivors are three children: Fred, in West Pakistan; and daughters, Charlotte Syphers, a teacher at Auburn Academy, and Margaret Gurr.

SCHLEICHER, Laura Frauer—b. Aug. 2, 1878, Indianapolis, Ind.; d. Feb. 3, 1970. Survivors are a son, Edward A.; and a daughter, Lois Woods.

SHANNON, Maude—b. Ingham, Mich.; d. Feb. 23, 1970, Orlando, Fla., aged 87.

SHAW, Bruce H.—b. June 17, 1883, Nora Springs, Iowa; d. Feb. 10, 1970, Angwin, Calif. He studied at Union College and began his ministry in Kansas and Nebraska in 1919. He was the first Bible teacher at Shelton Academy. In 1923 he became president of West Colorado Conference. For five years he directed ministerial training at Southern Junior College, but most of his labor was as a pastor-evangelist. Survivors are his wife, Ruby; daughter, Maurine Boyd; and son, Ward B. Shaw, a teacher at Georgia-Cumberland Academy.

SHRYOCK, Lila Gibson—b. Oct. 1, 1897, Loraine Co., Ohio; d. March 15, 1970, Toledo, Ohio. Survivors are her husband, Banner; and four sons, John, Wallace, William, and Donald.

SLONAKER, George Harrison—b. Sept. 10, 1888, Columbus, Ohio; d. March 16, 1970, there. Survivors are his wife, Leola E. Wharton Slonaker; and five children, Francis B., Emmett V., William E., Robert H., and George Vernon.

SORENSEN, Elizabeth I.—b. Sept. 5, 1882, Chicago, Ill.; d. Jan. 10, 1970, Loma Linda, Calif. A brother-in-law, Elder E. D. Dick, survives.

SOULIER, Katie Jones—b. April 6, 1893, Denham Springs, La.; d. March 9, 1970. Survivors are her husband, E. J.; and a son, Lawson M. Hill.

SUTTER, Walter H. J.—b. Aug. 10, 1900, Buffalo, N.Y.; d. Jan. 13, 1970, Cheektowaga, N.Y. Survivors are his wife, Marguerite; two sons; and four daughters.

SUTTON, Ina Sinclair—b. Dec. 11, 1883, Hillsboro, Ohio; d. Jan. 13, 1969, Newhall, Calif. Survivors are a son, Ivan; and a daughter, Esther Sutherland.

TACKER, Mrs. R. J.—b. Dec. 29, 1883, Bonham, Tex.; d. Jan. 13, 1970, Oklahoma City, Okla. A son, Jack, survives.

TARR, Walter Claude—b. 1878, Grahamstown district, South Africa; d. Feb. 26, 1970, St. Albans, Herts., England. He attended the first SDA college in South Africa, Union College. In 1902 he was asked to relieve at Solusi Mission. In 1904 he married Hilda Willmore. After their marriage, they worked in Cape Town and then were called to Rhodesia. In 1910 they became permanent missionaries and pioneered the work in the Transkei, where in 1916 they founded Bethel Mission, now Bethel Training College. In 1940 he worked part time in connection with the Bantu work in Natal. They moved to St. Albans, England, in 1967. Sur-

1970 CAMP MEETING SCHEDULE

Atlantic Union

Greater New York	
English, Camp Berkshire, Wingdale	June 25-July 4
Spanish, Camp Berkshire, Wingdale	July 5-11
New York	
Union Springs Academy, Union Springs	July 3-11
Northeastern	
Camp Victory Lake, Hyde Park	June 25-July 4
Northern New England	
Pine Tree Intermediate School, Freeport, Maine	July 2-11
Southern New England	
Hartford Intermediate School, Hartford, Connecticut	June 26-28
Cedar Brook Intermediate School, Rehoboth, Massachusetts	July 3-5
Greater Boston Academy, Stoneham, Massachusetts	July 10-12

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 10-18
Peace River, Peoria	July 23-26
Beauvallon	July 23-26
British Columbia, Hope	July 17-25
Manitoba-Saskatchewan	
Saskatoon	July 3-11
Clear Lake	July 15-18
Maritime	
Pugwash, Nova Scotia	July 31-August 8
Newfoundland Mission	
St. John's	August 7-9
Ontario-Quebec	
Oshawa, Ontario	June 26-July 4

Central Union

Central States	
Edwardsville, Kansas	September 4-6
Colorado	
Campion Academy, Loveland	August 7, 8
Kansas	
Enterprise Academy, Enterprise	July 8-11
Missouri	
Sunnydale Academy, Centralia	July 15-18
Nebraska	
Platte Valley Academy, Shelton	July 28-August 2
Wyoming	
Mills Spring Camp, Casper	July 21-26

vivors are their children: Dr. and Mrs. E. W. Tarr, of Washington, D.C.; Pastor and Mrs. W. D. Eva, of St. Albans; three grandchildren; a brother, Shaw Tarr; and a sister, Mrs. H. Baer.

TAUSCHER, Max Victor—b. Nov. 2, 1890; d. Jan. 29, 1970, Oklahoma City, Okla. Survivors are his wife, Minnie; son, Gilbert K.; and daughter, Mrs. William Gries.

THOMAS, Jay Alvin—b. Sept. 29, 1890, Estacada, Oreg.; d. March 20, 1970, McMinnville, Oreg. Survivors are his wife, Anna Mac; son, William; two daughters, Genieve Smith and Robin Foster; and a stepson, Earl Stacey.

THOMPSON, Frank Elwell—b. Sept. 15, 1890, Zionsville, Ind.; d. Feb. 22, 1970, Meridian, Miss. He married Alta Clapper in 1917 and began denominational work in 1918, when he became educational and MV secretary of the Kentucky Conference. For 12 years he was in administrative and educational work in Africa. After that he was pastor in the Central, Lake, Northern, and Columbia unions. For three years he was president of the Minnesota Conference. Then he was a departmental secretary in the Lake Union and in the Columbia Union. Survivors are his wife; sons, Robert F., John H., and Fred W.; and a daughter, Mrs. A. J. Hess.

TINEY, J. Henry—b. July 15, 1892, Wenham, Mass.; d. March 23, 1970, Coalpoint, Tenn. In 1915 he graduated from Atlantic Union College. He taught in a number of schools, among them Cedar Lake Academy, Battle Creek Academy, Union Springs Academy, and Atlantic Union College. He frequently served as treasurer and assistant business manager in our educational institutions. He was educational and MV secretary for Southern New England Conference. Survivors are his wife, Eloise; son, John H.; and daughter, Rosalie Holt.

TRACY, Auzella M. Le Duc—b. March 19, 1882, Riverton, Iowa; d. Dec. 10, 1969, Milton-Freewater, Oreg. She attended Union College and Ellensburg College. In 1928 she married Henry Le Duc, who died in 1943. Most of her life was spent teaching either church school or public school. In 1952 she married Elder Fred A. Tracy. Two stepdaughters survive: Vera Folkes and Doris M. Faw.

VOTH, Hulda Meier—b. Nov. 8, 1902, Ingersoll, Okla. In 1921 she married Herman Meier, and to this union two children were born—Fabian A. and

Columbia Union

Allegheny East	None
Allegheny West	None
Chesapeake	
Catonsville, Maryland	July 9-18
New Jersey	None
Ohio	
Mount Vernon Academy, Mount Vernon	July 17, 18
Pennsylvania	
Blue Mountain Academy, Hamburg	June 26, 27
Pittsburgh	July 10, 11
Potomac	
Shenandoah Valley Academy, New Market, Virginia	June 27
Roanoke, Virginia	July 4
Takoma Park, Maryland (Academy)	July 11
Richmond, Virginia	July 18
West Virginia	
Charleston	July 3, 4
Morgantown	July 10, 11

Lake Union

Illinois	
Broadview Academy, La Fox	July 9-18
Little Grassy Lake, Makanda	August 12-15
Indiana	
Indiana Academy, Cicero	July 3-11
Lake Region	
Cassopolis, Michigan	July 9-18
Michigan	
Grand Ledge Academy, Grand Ledge	July 23-August 1
Upper Peninsula	To be determined
Wisconsin	
Portage	July 30-August 8

North Pacific Union

Alaska Logging Camps	July 31-August 2
Idaho	
Gem State Academy, Caldwell	May 8, 9
Idaho Falls	May 15, 16
Montana	
Billings	July 17-19
Missoula	July 24-26
Oregon	
Medford	July 17, 18
Portland	July 24, 25
Upper Columbia	
Yakima Valley	May 8, 9

Jerrene E. Mr. Meier died in 1966, and in 1968 she married Abraham Voth, who survives. Other survivors are her daughter, Jerrene Bolton; and stepsons, Vernon and Kenneth Voth.

WAGNER, Azelda M.—b. Dec. 5, 1885, Beloit, Ohio; d. Feb. 7, 1970, North Lima, Ohio. A daughter, Mrs. Edward Swank, survives.

WALLINGFORD, Jackson Andrew—b. Jan. 27, 1899, Valentine, Nebr.; d. Nov. 13, 1969, Lusk, Wyo., in an auto accident. Survivors are his wife, Viola; and two sons, Norman and Dana.

WEST, Daisy Elnora Holmes—b. Oct. 14, 1883, Washington Co., Kans.; d. March 7, 1970. Survivors are two sons, Raymond Holmes and Robert Holmes; and two daughters, Nell Birmingham and Nora Chesterman.

WHITAKER, Robert J.—b. Sept. 14, 1890, Grove, Okla.; d. Nov. 25, 1969, Muskogee, Okla. Survivors are five sisters—Mrs. Robert Cockran, Mrs. Alma Barlholt, Mrs. Rosa Newell, Mrs. Biddy Mae Steincamp, and Mrs. Nell McLemore.

WILKINSON, Amelia—b. 1883, Russia; d. March 5, 1970, Watonga, Okla. Survivors are three daughters—Opal Clark, Thelma Payne, and Beatrice Campbell; and two stepchildren, Pearl Boughton and Guy Wilkinson.

WILSON, Marjorie—b. Oct. 24, 1901, Denham, Minn.; d. Dec. 22, 1969, Harrison, Ark., as the result of an auto accident. Survivors are her husband, David; a daughter, Marelle Foll; and a son, Dorian.

WISE, Annie Q.—b. July 20, 1878, Montague Co., Tex.; d. Jan. 9, 1970, Okla.

WOLZ, Frieda—b. Nov. 26, 1889, Cincinnati, Ohio; d. Feb. 9, 1970, there.

WYMAN, Frank Allen—b. Sept. 29, 1885, Hutchinson, Minn.; d. Sept. 16, 1970, Sequim, Wash. He graduated from the nurse's course at Portland Sanitarium. In 1911 he married Nellie Adelle Cooper, and two years later they went to India and Burma, where they served for 30 years. After their return to the United States, he became a civilian chaplain in Southeastern California, and then pastored churches at Chehalis, Snohomish, Monroe, and Anacortes in Washington State. Survivors are two sons, Elder Frank C. Wyman and Elder C. Lloyd Wyman; and two daughters, Ruth Alice Elliott and Carol Rose Nelson.

Spokane	May 15, 16
College Place	July 17, 18
Washington	
Auburn Academy, Auburn	July 16-26

Northern Union

Iowa	
Oak Park Academy, Nevada	May 29-June 6
Minnesota	
Maplewood Academy, Hutchinson	June 26-July 4
North Dakota	
Sheneye River Academy, Harvey	June 26-July 4
South Dakota	
State Fairgrounds, Huron	July 4-11

Pacific Union

Arizona	
Prescott	July 16-25
Central California	
Soquel	August 6-15
Nevada-Utah	
Provo, Utah	June 30-July 4
Northern California	
Fortuna	July 27-August 1
Philo	July 27-August 1
Paradise	July 27-August 1
Southern California	
Fraser Park	July 10, 11
Newbury Park	July 24, 25
Lynwood Academy, Lynwood	September 16-19
Pomona school	October 2, 3
Lancaster	October 16, 17
Hawaii	
Honolulu	August 21, 22
Kauai	August 28, 29
Hawaii	September 4, 5
Maui	September 11, 12
Molokai	September 18, 19

Southern Union

Alabama-Mississippi	
Bass Memorial Academy, Lumberton, Mississippi	May 22-30
Carolina	
Mount Pisgah Academy, Candler, North Carolina	July 10-18
Florida	
Miami	May 16
Georgia-Cumberland	
Albany, Georgia	May 9
Georgia-Cumberland Academy, Calhoun	May 15, 16
Knoxville	May 30
Kentucky-Tennessee	
Madison Academy	
Madison, Tennessee	May 8-10
Louisville, Kentucky	May 15-17
London, Kentucky	May 22-24
South Atlantic	
Hawthorne, Florida	May 28-June 6
South Central	
Birmingham	May 9
Jackson, Mississippi	May 16
Louisville, Kentucky	May 23

Southwestern Union

Arkansas-Louisiana	
Hot Springs, Arkansas	July 10, 11
Baton Rouge, Louisiana	July 17, 18
Ozark Academy, Gentry, Arkansas	July 15-18
Oklahoma	
Oklahoma City	July 17-25
Southwest Region	None
Texas	
Dallas-Fort Worth-Keene	July 17-19
Houston	August 7-9
San Antonio	August 14-16
Special Youth Camp Meeting	July 24-26
Texico	
Sandia View Academy, Sandoval, New Mexico	August 14-22

Church Calendar

Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Christian Record Offering	May 16
Division-wide Enrollment Day	May 23
Home-Foreign Challenge	June 6
Church Lay Activities Offering	June 6
Thirteenth Sabbath Offering	
(Central European Division)	June 27
Medical Missionary Day	July 4
Church Lay Activities Offering	July 4
Midsummer Offering	July 18
Dark-County Evangelism	August 1
Church Lay Activities Offering	August 1
Oakwood College Offering	August 8
Bible Correspondence School	
Evangelism Day	September 5
Church Lay Activities Offering	September 5
Missions Extension Offering	September 12
Review and Herald Campaign	Sept. 12-Oct. 10
Bible Emphasis Day	September 19
IMV Pathfinder Day	September 26
Thirteenth Sabbath Offering	
(Southern European Division)	September 26
Decision Sabbath for Lay Activities Program	October 3
Church Lay Activities Offering	October 3

Mission Station Opens in Canada's Far North

By A. W. KAYTOR
President, Alberta Conference

On September 1, 1969, Henry Bartsch, who had just completed his ministerial training at Canadian Union College, and his family began work in Canada's far north region. Since his arrival medical facilities have been set up in the city of Yellowknife, under the direction of Steven Tarangle, M.D., an SDA physician who operates a medical clinic in Edmonton, the capital of Alberta.

While the Northwest Territories boast many great things, until the arrival of the missionaries there were no Seventh-day Adventist Church members in this vast region. Approximately one year ago the church officers and members of the Alberta Conference decided to change this picture. They took a special evangelism offering, of which a large percentage was tagged to begin a mission station in Yellowknife.

With a population of 30,000, the Northwest Territories, directly north of the Province of Alberta, are a vast land of forests, lakes, rivers, muskeg, gold mines, and oil.

Yellowknife, the hub of the northland, is a modern city with a population of 7,000. It is divided into two sections, one the old town where most of the nationals (Indians and Eskimos) live, and the other the new town where modern homes and shopping centers dot the hill-sides. The temperature ranges from 65 degrees below zero in winter to about 70 degrees above in the summer. The territorial government of Canada is situated in this city with government offices and apartment complexes.

With housing impossible to find, Henry Bartsch built a new home with the aid of Stan Ferguson, a Seventh-day Adventist contractor, church elder, and active layman. Construction was difficult. Because of the permafrost or muskeg condition of the area, the excavation for the basement had to be dug out to a great depth and then filled in with mine slag before the basement could be built.

Henry Bartsch began work by covering every home in Yellowknife with the *Signs of the Times*. As he visits the homes he invites the occupants to accept free a year's subscription to the *Signs*. As of last report, 103 have responded. He reports that the citizens of Yellowknife are extremely friendly and unprejudiced against Adventism.

Making his house calls, Mr. Bartsch arrives all bundled up in warm clothing, topped off with an eider-down parka. He travels around town with a skidoo-powered toboggan. He states that it is too cold to run his car and much easier to get around with the power toboggan.

Now that he is settled in his new home, which is the mission station, he conducts regular Sabbath services in the living room. As a result of new interests

from missionary contacts, there are 17 people now who regularly attend church and Sabbath school.

With medical personnel in Yellowknife in tremendous demand, the medical officer in charge of the medical services in the Northwest Territories told Mr. Bartsch that Adventists could make a large contribution to the community through a medical clinic.

When Dr. Tarangle accepted the challenge, the territorial government of Northwest Territories loaned him for temporary use a portable clinic that was composed of several trailers made into a medical unit. Arrangements have been made with a group of businessmen who are presently building a new shopping center in downtown Yellowknife for the new medical clinic to be in this center.

For the temporary clinic, Dr. Tarangle employed two medical doctors—one from Ireland and the other from England—as well as two nurses to man the clinic. Both doctors are planning to leave at the end of the year for further education, so there is an urgent need for doctors to take their places.

Dr. Sidney Kettner, who is completing his internship in Edmonton, Alberta, and who is on loan by the General Conference Mission Board for one year, will spend that year in the clinic at Yellowknife.



The Tarangle Associate Clinic is a portable clinic on loan to Dr. Steven Tarangle by the Northwest Territories territorial government for use in outpatient treatment.

Dr. Tarangle travels to Yellowknife one or two times a month to check on the progress of the clinic. He hopes that other Seventh-day Adventist doctors will be found to continue the work of the clinic.

In the Ingathering program, Mr. Bartsch, by means of caroling house to house, raised \$436. The people had never been contacted for Ingathering funds before, but were generous in giving and felt that caroling was a novel idea for raising funds for the work of the church. Henry feels that next year he will be able to raise a thousand dollars in the Ingathering program.

The Alberta Conference plans to send an evangelistic team into the Yellowknife area this coming summer to conduct a series of meetings. It hopes that as a result of these meetings, a church can be organized and a building erected as a permanent base for the Seventh-day Adventist Church.



Above left: The wife of the Eskimo interpreter stands with an Eskimo (center) from the MacKenzie Delta area and Henry Bartsch. Above right: Dr. Steven Tarangle treats Mrs. King, an Indian flown by the government to Yellowknife from near the Arctic Circle. Below: The mission station for the Northwest Territories is situated at Yellowknife.



Atlantic Union

Columbia University Students Conduct Campus Campaign

Three Seventh-day Adventist students attending Columbia University in New York City are spearheading a lay evangelistic campaign in the form of weekly Adventist worship services in St. Paul's chapel on the university campus. They are Rick Meyer, Robin Laird, and John Keley.

Among the speakers who have assisted in this effort are T. S. Geraty, associate secretary of the General Conference Education Department; Ron Walden, associate pastor of the New Haven, Connecticut, church; and James Londis, of the theology department of Atlantic Union College. Because this witness lends itself in a unique way to an outreach toward the professional, as well as academic, community, several musicians, physicians, nurses, and social workers from the two conferences serving the New York area are working with these three students.

In a city where Adventists are few and property values for representative places of worship are almost prohibitive, it is cause for gratitude that a Seventh-day Adventist worship service at beautiful St. Paul's chapel in upper midtown Manhattan can be listed in the calendar of events on the campus.

GRACE FIELDS
Crossroads Church

✦ Ground has been broken for a new house of worship in Framingham Centre, Massachusetts. Lawrence Yeagley is the pastor.

✦ A weekend camp meeting will be held in South Lancaster, Massachusetts, June 26-28. No family tents will be pitched, and the campground cafeteria will not be in operation. Space will be provided for privately owned tents and campers.

✦ A Five-Day Plan, conducted at a high school in Andover, Massachusetts, was well attended. Requests have been received for another Five-Day Plan.

✦ A workshop to study methods of presenting the Five-Day Plan was held at the New England Memorial Hospital on April 12. Dr. James Crawford, health services secretary of the conference, directed the workshop.

✦ David C. Hazen, of Middlefield, Connecticut, who has served in the Army Medical Corps in Vietnam, was recently awarded the Bronze Star for heroism in ground action while serving in the An Khe area.

✦ Mahomi Nomiya, a sophomore student at Atlantic Union College, won first place in the classical music section at the 1969-1970 SDA intercollegiate amateur hour held at Andrews University, April 4.

EMMA KIRK, *Correspondent*

Central Union

✦ Mary Lou Kutschara, assistant professor of home economics at Union College, has been selected to serve on the State Home Economics Education committee. The committee is composed of 13 members, including the Nebraska State Home Economics director and her consultant. One of its main objectives is the updating of the curriculum outline for consumer and homemaking education for grades 7-12.

✦ The Spanish-speaking church and the English-speaking church in Monte Vista, Colorado, have merged and are meeting in the little white church on the corner of Huxley and Tyndal. E. D. Garcia is the pastor.

✦ The Claremont MV Society of Pueblo, Colorado, set as a goal total involvement of its youth in more practical and active missionary work. The leader of the project, called Youth Outreach, is Mrs. Ida Jiron.

✦ Approximately 25,000 used Christmas cards were received by the Pueblo, Colorado, First SDA church, following an appeal made in two local newspapers. The cards are to be used for overseas mission Vacation Bible Schools.

✦ Jim Coffin, Sunnyside Academy senior, was essay winner of the State Voice of Democracy speech contest. He won over 4,146 other Missouri teen-agers. His prize included cash and savings bonds and a four-day tour of Washington, D.C. Next year he will continue his education at Union College preparing for the ministry.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Five hundred Pathfinders and leaders attended the Potomac Conference camporee at Kerr Dam, near South Boston, Virginia, recently. Matthew A. Dopp and Clayton F. Child, youth leaders of the conference, coordinated the program. The first-place trophy was won by the Sligo Challengers.

✦ The Shenandoah Valley Academy Chorale under the direction of Victor Hilbert provided music recently for two morning worship services at the Langley, Virginia, Air Force Base.

✦ James W. Thomas recently baptized nine persons into the Akron-Bethel church. Four of them were converted through personal contact.

✦ Recently W. Ronald Watson, pastor of the Pottstown, Pennsylvania, church served on a panel that discusses "The Role of the Child in the Home." A good community response came from the pre-

sentation of the Adventist view of rearing and educating children in the home environment.

✦ Winona Aastrup, surgical nursing supervisor at Kettering Medical Hospital, recently participated in the Phil Donahue Television Show on which a doctor was interviewed about the American Cancer Society's "Reach to Recovery" program.

✦ Albert Ellis, pastor of the Roanoke, Virginia, church, reports eight young people were baptized March 21 at the conclusion of the MV Week of Prayer.

MORTEN JUBERG, *Correspondent*

COLUMBIA UNION COLLEGE

✦ Three hundred and sixty-two persons were baptized in an evangelistic series in Jamaica with which John Watkins, a CUC student missionary, was associated. John was one of several CUC students who spoke during the student-conducted week of worships at the General Conference.

✦ Graduation exercises for the second trimester were held at Columbia Union College April 17, 18 when 91 seniors received degrees. The commencement address was given by Marvin L. Esch, Congressman from Michigan, personal friend and former student of W. H. Beaven, president of CUC. Operating on the trimester plan, CUC graduates approximately 200 seniors annually in three graduation exercises. Forty-one seniors received degrees in the December graduation.

✦ Fifty graduating classes, including the class of 1916, were represented at the alumni homecoming in April. The classes of 1920 and 1945 were honored as the 50- and 25-year classes. The alumni building and equipment fund committee announced that \$55,112 had been raised to date. This amount is matched by the Columbia Union Conference, and the funds will be used in the new building program.

✦ The thirteenth in the series of the H. M. S. Richards Lectureship in Preaching, conducted this year in the Sligo church, featured William Loveless. Attention was focused on the relationship between preaching, thinking, and behavior changes. The lectureship series is sponsored jointly by the Columbia Union College religion department and the Columbia Union Conference.

✦ Nine student missionaries have been chosen to serve in four world divisions: Trans-Africa, Far East, South America, and Inter-America. Donald Martin will teach French at Gitwe College, Rwanda; Joy Tolson will nurse in the Saigon Adventist Hospital, Vietnam; Michael Anderson will assist pastors and evangelists in Peru; Jerold Reinshagen will teach music at Lake Titicaca. Working in the Inter-American Division will be Bill Barreto, Harriet Thornton, Ruth Feeback, and a husband-and-wife team—Sharon and Don Toms. Bill, Don, and Harriet will assist in evangelism. Ruth and Sharon will serve in the paramedical field.

ZELLA HOLBERT
Office of College Relations

Lake Union

✦ The new Pontiac, Michigan, church (Lake Region Conference) is near completion. P. W. Jenkins, the church pastor, is also the general contractor. Members have donated much of the labor.

✦ Robert Dale, Indiana Conference president, is conducting an evangelistic campaign in Jeffersonville, Indiana. The conference has set a goal of a 10 per cent increase in membership during 1970.

✦ The Cedar Lake Academy biology department, in cooperation with the Michigan Department of Natural Resources, will soon plant trees and shrubs on unused land near the academy.

✦ The conference lay activities department, State and area federation officers, and local welfare leaders are evaluating the 57 service centers in Michigan as a basis for studies on how to improve services and facilities and to raise the standards of the community service operations.

✦ The Illinois Conference evangelistic team, Lehnhoff and Peterson, conducted meetings in West Frankfort, January 16 to February 8. As a result 13 people united with area churches—nine in West Frankfort, two in Du Quoin, and two in Marion. Another baptism is planned in April.

JOCELYN FAY, *Correspondent*

North Pacific Union

✦ After a three-week evangelistic program conducted by Lloyd Herr, pastor, and Dale Ziegele, associate pastor, 12 members were added by baptism to the Bandon, Oregon, church on March 14. This Oregon coast church now has a membership of 104.

✦ Sixty-seven persons registered for a recent Five-Day Plan conducted by Dr. Donald Mack and Ernest Schaak, in Boise, Idaho. A survey at the close of the series showed that 21 had not smoked after the first night.

✦ Seventeen young people from the Boise Valley elementary school were baptized March 28. Most of these made their decisions for Christ during the Week of Prayer.

✦ Invited by the young people of the Methodist, Presbyterian, and Episcopal churches in Dillon, Montana, Fred M. Beavon and Elford D. Radke demonstrated to an audience of 83, mostly teenagers, the effects of smoking, by means of Smoking Sam. They also showed the film *Time Pulls the Trigger*. The next week they showed two films, *Cancer by the Carton* and *Countdown*, to an audience of 108, which included pastors of local churches, professional people from the area, and a large number of young people.

IONE MORGAN, *Correspondent*

Northern Union

✦ Minnetonka, Minnesota, church members pledged \$55,000 at a recent banquet toward a \$70,000 operating budget for 1970, which includes church expense, church expansion, Maplewood Academy, Minneapolis Junior Academy building debt, and church school operation.

✦ W. J. Neptune, North Dakota pastor, recently presented a paper on the "Change of the Sabbath" to the Goodrich Ministerial Association at their request.

✦ Eight young people were baptized in the Bowdle, South Dakota, church on Sabbath, February 14. Tom Robinson is the pastor.

L. H. NETTEBURG, *Correspondent*

Pacific Union

Pacific Press Board Re-elects House Staff

At the Pacific Press Publishing Association constituency meeting that convened in Mountain View, California, on February 18, the Pacific Press board re-elected R. R. Bietz, vice-president of the General Conference, to serve as chairman of the board of directors, and Leonard F. Bohner as general manager, William L. Muir as secretary-treasurer, and other administrative officers, editors, and department managers.

Reporting on the work of the publishing house, Mr. Bohner stated that during the four-year period from 1966 to 1969 the Pacific Press published 4,313,277,802 pages of literature. For the previous period, 1962 to 1965, 2,977,294,118 pages were published. This is an increase of 1,335,983,684 pages over the previous period, or 44.9 per cent. The combined sales figures for the past two quadrennial periods stood at: 1966-1969, \$25,620,591.51; 1962-1965, \$19,146,121.57; an increase of \$6,474,469.94.

This is a percentage increase of 33.8 per cent.

Arthur S. Maxwell, better known as Uncle Arthur, announced at the constituency meeting that he would retire June 30, 1970, after 55 years of service to the Seventh-day Adventist Church. He has served as editor of the *Signs of the Times* for 33 years. He has written 109 books to date, including the ten-volume *The Bible Story*. This set of books has been translated and is being sold in the Spanish, French, and German languages. The well-known *Uncle Arthur's Bedtime Stories* are now published in 20 volumes. More than 30 million copies have been sold in 20 languages.

D. A. McADAMS
Secretary, GC Publishing Department

✦ Aina Aloha Singers, directed by Lillian Fonseca, have returned to Hawaii, following their first mainland tour. Hawaiian culture was reproduced in benefit programs for academies throughout California.

✦ Union Temperance Oratorical Contest winners traveled to Honolulu for final presentations in mid-April. Public relations director Bob Grady was instrumental in getting the six young people on both radio and television and in the Hawaiian press. One of the finalists was Francis Gyorkey, of Liberia, an exchange student in San Diego Union Academy.

✦ Northern California youth met in Bible conference in March with Ted Wick, youth pastor of Pacific Union College; Charles Edwards, MV secretary in Northern California Conference; and Lloyd Munson, Paradise youth pastor.

✦ Waianae, Hawaii, members are being assisted by neighboring churches in erecting their new sanctuary, which will be valued at \$300,000.

✦ In his address celebrating the silver anniversary of La Sierra College (now part of Loma Linda University), R. R. Bietz noted improvement strides in both physical plant and academic standing of the school during the 20 years he has been a board member. Capital improvements alone have totaled \$6,357,574.

SHIRLEY BURTON, *Correspondent*

Southern Union



Georgia-Cumberland Opens Extended-Care Facility

The Georgia-Cumberland Conference officially opened its Lakeland Villa Convalescent Center Sunday, March 29. This 60-bed extended-care facility is situated in Lakeland, Georgia, adjacent to the Louis Smith Memorial Hospital, which is also conference operated.

Don R. Rees is administrator of the medical complex.

During the past year a church was organized in Lakeland and a new church building erected. This congregation also operates a church school.

A. C. MC CLURE
Departmental Secretary

This Week...

G. E. Garne, author of the lead article, "He Is Highly Qualified" (page 2), is house editor of the Sentinel Publishing Association in Capetown, South Africa. He is assistant editor of *Think and Dink* (an Afrikaans translation of *Think*), and editor of the *Signs of the Times* and *Tekens van die Tye* (Afrikaans). He is also office editor of the *Trans-Africa Division Outlook*.

The publishing house there has publications in 21 languages—from Afrikaans to Zulu.

J. R. Bailey builds his article "Except Ye Abide in the Ship" (page 6) around a statement made by Paul during one of his shipwrecks.

Elder Bailey, who holds his Bachelor's degree from Union College and his Master's from Philippine Union College, began his denominational work as a ministerial intern in the Nebraska Conference in 1955. He was ordained by that conference in 1959, and in 1962 he went to the Texas Conference, where he was a pastor-evangelist.

In 1965 he went as a departmental secretary to the Korean Union Mission and after two years he accepted a call to be ministerial secretary of the North Philippine Union Mission, his present position.

E. A. Widmer, a member of the staff at Loma Linda University, offers some interesting facts about the eating of pork in his article "Pork, Man, and Disease" (page 8). For those who think that perhaps God was arbitrary when He prohibited the consumption of certain foods—nonfoods, if you please—such facts as those given in the article should help to show that when God gives a command it is because He has a good reason. We may never know the reason this side of the 12 gates. But with all the good reasons we do have the privilege of knowing, there should be no need to doubt His wisdom.

With the article "The China Doll" (page 11) the REVIEW hands a bouquet to mothers everywhere. This narrative by Staff Member Rosemary Bradley is unusual in that there is no hint of the sleepless nights, years of sacrifice, hours of worry that are usually dwelt on in Mother's Day tributes. She has taken a small incident from her childhood—an incident long forgotten but recently remembered—and has told something else important about her mother and mothers everywhere.

Incidentally, Miss Bradley's mother, Mary Ann, a public school teacher in California, will be spending the school year of 1970-1971 at Malamulo Mission in Malawi as a teacher on the Adventist Volunteer Service Corps plan.



LASER BEAM LIGHTS CHURCH CROSS

GLASGOW—A laser beam is being used, reportedly for the first time in Britain, to illuminate a cross in a Church of Scotland (Presbyterian) church at Coatbridge, near Glasgow. A denomination announcement said the laser had been donated anonymously to Dunbeth church. Different from the cutting type of laser, the announcement said, it projects an invisible shaft of light down the church to pinpoint a three-inch cluster of red Carnelian stones at the center of the cross.

ANGLICAN-LUTHERAN DIALOGUE

LONDON—Conversations between Anglicans and Lutherans on a worldwide basis will open next September.

FIRST-CENTURY WORKSHOPS UNCOVERED

JERUSALEM—Workshops apparently destroyed when the Roman legions sacked Jerusalem in A.D. 70 have been uncovered by Israeli archeologists. The ruins were discovered several hundred yards west of the Temple Mound, near the Wailing Wall, the only remaining portion of the Jerusalem Temple.

Dr. Nahman Avigad, of Hebrew University, leader of the excavators, said the find gave the first archeological evidence of the destruction of the Temple in A.D. 70 and the burning of most of Jerusalem.

Two rooms had been partially uncovered when Dr. Avigad reported the discovery to newsmen. Ashes, charred materials, and other signs of fire were found in the ruins.

"WHY I BELIEVE IN GOD" CONTEST

MINNEAPOLIS—A contest in which 3,117 persons under age 26 wrote essays on "Why I Believe in God" has been won by William Alfred Pratney, 25, Burbank, California, a native of New Zealand.

The contest was sponsored by *Decision* magazine, published in Minneapolis by the Billy Graham Evangelistic Association. The awards were announced by George M. Wilson, vice-president and managing editor. The winner will receive an all-expense trip to the Holy Land for himself and his wife.

AID TO PAROCHIAL SCHOOLS OPPOSED

WASHINGTON, D.C.—An official of Americans United for Separation of Church and State has urged a halt to current and pending programs of Federal aid to parochial schools. As an alternative solution to the problem of increasing financial needs in the nation's schools, a plan for "impacted aid" to public schools having a "large and sudden influx of students" was recommended. Such an "influx" would come when church-related schools are closed. The proposals were made here by C. Stanley Lowell, associate director of Americans United, before the House Subcommittee on Education.

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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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, Box 6097, Lincoln, Nebraska 68506. Available free to the blind.

1969 Publishing Sales Show \$3 Million Increase

During the year 1969 the four publishing houses in the North American Division, which are engaged in the production and sale of denominational literature, printed and distributed \$28,642,973.43 worth of denominational publications. This is an increase of \$2,993,190.40 over the year 1968.

Publishing House	Periodical		1969 Total	1968 Total
	Book Dept. Sales	Dept. Sales		
Kingsway	\$ 917,006.77		\$ 917,006.77	\$ 818,517.51
Pacific Press	8,220,080.10	\$ 4,581,344.80	12,801,424.90	11,850,743.33
Review and Herald	4,487,190.87	4,565,370.76	9,052,561.63	8,117,877.22
Southern Publishing Association	3,772,699.68	2,099,280.45	5,871,980.13	4,862,644.97
Totals	\$17,396,977.42	\$11,245,996.01	\$28,642,973.43	\$25,649,783.03

D. A. MC ADAMS

May 16 Offering Benefits Sightless in 85 Countries

On May 16 members will be given the opportunity to express their thankfulness for the ministry to the blind. All doctrinal services and distinctively Seventh-day Adventist literature produced by the Christian Record Braille Foundation, our publishers for the blind, must be paid for by this offering.

Services are sent without financial obligation to blind, visually and physically handicapped people in 85 countries. Because opportunity to contribute to such an offering comes only once every two years, gifts should be carefully considered and should be made as large as possible.

We would like to invite as many as possible to take personal initiative and think in terms of becoming frequent contributors to this great humanitarian and spiritual endeavor.

NEAL C. WILSON

Five Conferences Hold Constituency Meetings

At the twenty-seventh business session of the Texico Conference held Sunday, April 19, in Amarillo, Texas, the delegates re-elected G. H. Rustad and the entire conference staff for a new three-year period.

With baptisms amounting to 516, the membership now stands at 3,000. There was a gain of \$172,243 in tithe over the last biennium. The conference is building a strong educational program through its academy, situated at Sandia View, New Mexico, and its nine church schools.

B. E. LEACH

Three hundred delegates to Nebraska's seventieth biennial session held April 19, at Platte Valley Academy, Shelton, re-elected F. O. Sanders, president, and the conference staff with the exception of W. E. Jamerson, the MV and temperance secretary, who requested to be released from his responsibilities. Replacing him will be E. R. Chinnock, recently returned

from Japan. A three-year term was voted by the constituency.

Baptisms were 100 more than the preceding biennium, and tithes increased \$22.50 per capita. One church, Oshkosh, was accepted into the sisterhood of churches. Improvements included College View Academy gymnasium and classrooms built; the conference camp, Arrowhead, further developed; Platte Valley Academy's administration building and maintenance building completed.

D. W. HUNTER

At the biennial session of the North Dakota Conference, held on the grounds of Sheyenne River Academy, April 8, 1970, William Elder, president; Reuben Beck, secretary-treasurer; and all the departmental secretaries were re-elected.

The tithe during this biennium for the first time in the history of the conference exceeded the million-dollar mark. Sabbath school offerings reached \$179,544.29 during the biennium, and the Ingathering climbed from \$72,000 in 1960 to \$89,000 in 1968-1969. All the members of the working force are engaged in evangelism in North Dakota, including the conference president.

The constituency enthusiastically endorsed the triennium term of service.

At the sixty-eighth biennial session of the South Dakota Conference, held in Pierre, South Dakota, April 9, 1970, George Liscombe was re-elected president, and with R. W. Wilmot having accepted a call to the Minnesota Conference, G. H. Harris, Book and Bible House secretary of the Washington Conference, was invited to become the secretary-treasurer.

When the Dakota Conference was divided into the North and South Dakota conferences South Dakota had 893 members and 26 churches. The present statistics reveal a total membership of 1,508, with 28 churches.

At the eighty-sixth biennial session of the Iowa Conference, which met on the grounds of Oak Park Academy in Nevada, Iowa, April 12, 1970, E. L. Marley, president; J. O. McLeod, secretary-treasurer; and all the departmental secretaries were re-elected.

Baptisms during the biennium were the highest in the history of the conference. An all-out program in evangelism is planned for the next biennium.

The tithe for 1969 reached \$713,497.76, and the mission offerings exceeded \$196,000.

W. J. HACKETT

Voice of Junior Youth Heard in Evangelistic Series

Junior youth are catching the vision of other youth who in the past seven years conducted 30,704 Voice of Youth meetings, with 52,883 baptisms.

From Auburn, Washington, Barbara Gigous writes: "We have just completed our seventh series of junior Voice of Youth meetings last Saturday night, and each series seems better than the one before. In the past year we have reached more than 1,300 young people, aged ten to 15, with 121 decisions and 75 baptisms. During the junior Voice of Youth meetings that just closed we had a total of 185 young people in attendance. The membership of that church is 150. The 13- to 15-year-old age group make up half our audience at every series."

In the coming months a brand-new Voice of Junior Youth series will be prepared by the Missionary Volunteer Department.

LAWRENCE M. NELSON

NOTICE

Sabbath Services at National Parks

YOSEMITE: Beginning May 23 and continuing through September 5, Sabbath school and worship services from 10:00 A.M. to 12:00 noon at the church bowl; Friday vesper service at 8:00 P.M., community church.

SEQUOIA: Beginning June 6 and continuing through September 12, Sabbath services from 10:00 A.M. to 12:00 noon at Grant Grove headquarters bowl.

IN BRIEF

Far Eastern Division baptisms in 1969 totaled 18,377, an increase of 3,005 over the previous year. The division's population exceeds 360 million.

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