

Let Us Be Content

By ERNEST LLOYD

"Let your conversation [that is, conduct] be without covetousness; and be content with such things as ye have." Hebrews 13:5.

THE author of Hebrews gives sound common-sense advice when he exhorts his readers to be content with such things as they have.

Christians should keep in good humor with their circumstances, with the measure of this world's goods that has

fallen to them. They should be thankful if they have food and clothing, health, sound sleep, and a happy home.

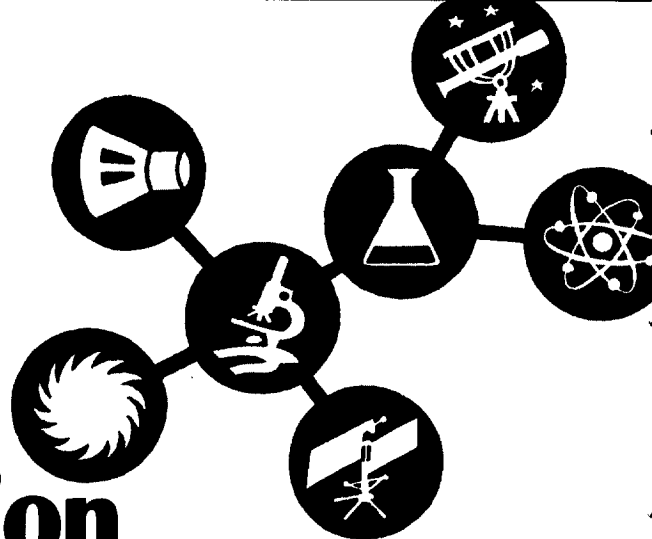
It would be well for us to have the attitude the old Athenian philosopher Socrates is reputed to have had toward the matter of having *things*. On being shown over a large emporium, he was overheard to say, "How many things there are here which I do not want." This is a good attitude for us to cultivate in these days of innumerable gadgets and accessories.

It is vanity that disturbs the people today, keeping so many in a fever—a fever that is never abated through the acquiring of *things*. If in spite of hard work we are more slenderly endowed than others with this world's goods, let us believe it to be God's will that it is so, and the devil of envy and jealousy will not bother us. Let us improve what little we may possess, and enjoy doing so.

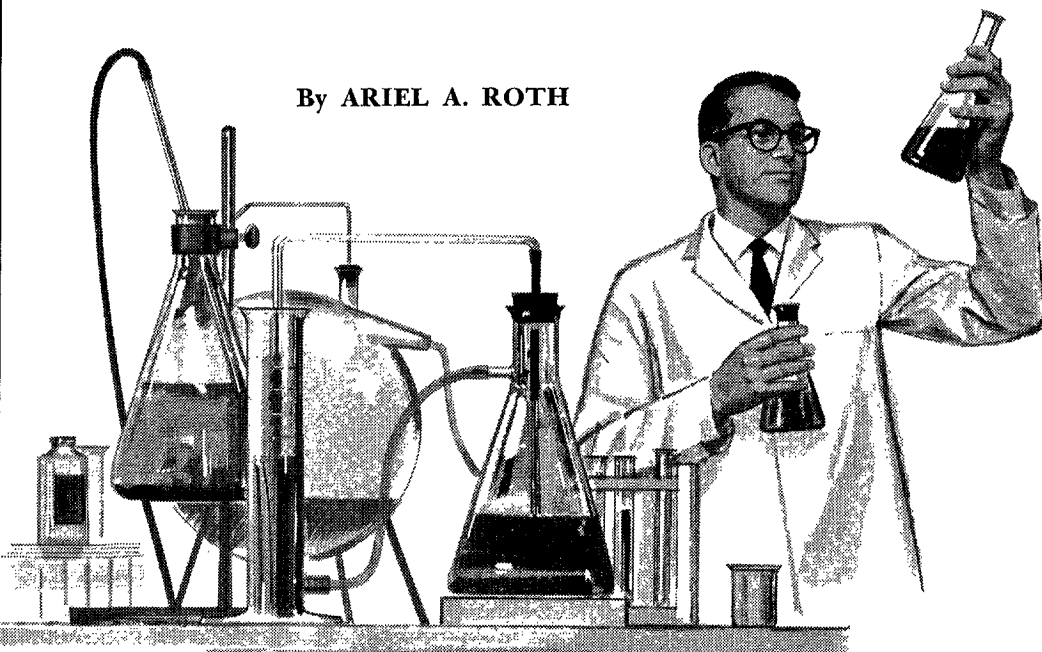
There is real contentment in being master of one's circumstances and in cultivating daily the spirit of gratitude. The happiest people are not so much concerned about gathering *things* as they are about sharing their blessings with others. ♦♦



REALITY Not Identical With Observation



By ARIEL A. ROTH



LAST week we discussed some of the assets of science as well as its relationship to total experience. We shall now turn our attention to some of the details of the scientific process itself.

In all areas of experience it is commonly accepted but often not appreciated that reality is not identical with observation. A few common examples serve to emphasize this. Two plumb lines side by side are not precisely parallel, and a building built carefully using plumb lines is crooked. We commonly think that the earth makes one rotation on its axis every 24 hours. It does not. The edge of this page of the *REVIEW*, which appears straight, under the microscope is found uneven. Prevalent concepts of atomic physics would indicate that this edge is made up of trillions of miniature active universes including electrons that may be moving at the rate of several thousand miles per second.

We assume that our bodies are

made up mostly of solid, semi-solid, and liquid matter, while they really are mostly empty space. This includes our brains also! In fact, according to current understanding of matter, if all the empty space between molecules, atoms, and subatomic particles in our bodies could be eliminated, we would be no longer than a speck barely visible under a magnifying glass. Our concepts of reality are often oversimplified pictures of a rather complex universe.

Limits of Knowledge

These considerations can be of great significance for one probing into the unknown as the scientist does. What we glibly call the "frontiers of knowledge" might more cautiously be called the edge of ignorance. Coupled with this is the problem that often the sample studied is not adequate enough to warrant the broad conclusions we like to make. This problem of inadequate sam-

pling can apply to a conclusion regarding the existence of God. A scientist cannot say that God does not exist until every corner of the universe has been examined. The Russian cosmonaut, Gherman Titov, had risen less than 200 miles above the surface when he declared that he could not see God, when even the closest galaxy is 941 trillion miles away. Besides this, God may not choose to submit Himself to the methods of investigation traditional to science.

Problems of Inference

It is noteworthy that a great number of predictions and comments of science have failed. For example, it had long been felt that chemicals of the body could not be synthesized, as this would be akin to creating life. Nevertheless, in 1828 the chemist Wohler succeeded in synthesizing the chemical urea which is common in many living organisms. Many other body chemicals have been synthesized since, some of them quite complex.

Such a failure of prediction is sometimes repeated loud and clear, especially when the controversy between science and religion is being considered. Two points should be made regarding this. First, the number of scientific principles and laws that have had to be changed makes an impressive list. Second, in the past few decades, limits to the scientific process have been found that are based on evidence within the system itself and thus represent a new kind of evidence on limitations. Examples will follow.

During the nineteenth century and the early part of the twentieth century much of scientific philosophy was based on mechanical concepts of the universe in which exact mechanistic predictability was considered theoretically possible. However, in 1927 the German physicist Heisenberg enunciated the principle of uncertainty which seems to deny the

possibility of absolute knowledge of certain physical phenomena. For example, the greater the accuracy in measuring the position of an electron, the less accurately one is able to predict its velocity. This and the work of other physicists of his time revolutionized some of the basic thinking of physics and to a certain extent that of science as a whole, and the shift was made to thinking in terms of probabilities instead of certainties.

Many scientific conclusions are based upon induction. In this thought process one draws a general conclusion after examining a number of cases. For instance, one might examine a penny and note that it is made of copper, and after examining several hundred of these come to the conclusion that all pennies are made of copper. In this case the generalization would be correct most of the time. However, pennies made of other metals are still available, and the example serves to illustrate one of the limitations of this type of argument. The conclusion is no better than the sample, and all too frequently we are prone to draw conclusions on inadequate samples because of convenience or because an adequate sample is not available.

More serious problems arise when we consider deductive logic which is also used in science. In this type of thinking one may start with certain basic assumptions and draw conclusions based upon these. If the basic premises are not proved, conclusions drawn may be no better than the premises adopted. Even in the area of pure mathematics where the deductive process is so elegantly developed, one finds that certain unproved basic premises are employed which nevertheless work well within the system.

In what is considered one of the most important advances in logic in modern times evidence has been found that systems such as mathematics are incomplete. I refer to a short and unwelcome paper written by the mathematician Kurt Gödel who at the time of its publication in 1931 was at the University of Vienna. Gödel, who is now at the Institute for Advanced Study in Princeton, New Jersey, used mathematical logic to show that it does not appear possible to devise an all-inclusive definition of this system if it is large enough to be interesting. Information from outside the system must be provided, and one cannot guarantee that this information will be consistent with the system.

On the same basis, Alfred Tarski in Poland, now at the University of California at Berkeley, showed that a

formal language, which is at least as rich as the language of arithmetic, will contain some "sentences" that cannot be proved to be true or false on the basis of the axioms and rules adopted. These limitations pose a serious problem to one who hopes to find a completely logical, foolproof system of thought. This does not at present seem to be probable, and one is again forced to conclude that we have yet much to learn. Our concepts of reality may be much too simple.

It is seldom realized that by definition science cannot come to final conclusions regarding anything. As soon as this is done, it is not science. Even in the area of probability predictions, finality is not a part of science. This is pointed out in the book *The Logic of Scientific Discovery* (1959), by the eminent scientific philosopher Carl R. Popper, who states:

"Science is not a system of certain, or well-established, statements; nor is it a system which steadily advances towards a state of finality. Our science is not knowledge (*epistēmē*): it can never claim to have attained truth, or even a substitute for it, such as probability."—P. 278.

"The old scientific ideal of *epistēmē*—of absolutely certain, demonstrable knowledge—has proved to be an idol. The demand for scientific objectivity makes it inevitable that every scientific statement must remain *tentative for ever*. It may indeed be corroborated, but every corroboration is relative to other statements which, again, are tentative. Only in our subjective experiences of conviction, in our subjective faith, can we be 'absolutely certain.' Science never pursues the illusory aim of making its answers final, or even probable."—*Ibid.*, p. 280.

"The empirical basis of objective science has thus nothing 'absolute' about it. Science does not rest upon rock-bottom. The bold structure of its theories rises, as it were, above a swamp. It is like a building erected on piles. The piles are driven down from above into the swamp, but not down to any natural or 'given' base; and when we cease our attempts to drive our piles into a deeper layer, it is not because we have reached firm ground. We simply stop when we are satisfied that they are firm enough to carry the structure, at least for the time being."—*Ibid.*, p. 111.

The Problem of Specialization

It is both fortunate and unfortunate that the human mind has the ability to concentrate its thoughts on a particular subject. This factor is fortunate because it permits efficiency in solving a particular problem. It is unfortunate because this same ability

can prevent one from taking into consideration factors that should be considered.

The ease with which man can fall into narrow patterns of thinking is illustrated by the anecdote about an inspector whose duty it was to check all persons leaving an atomic plant to make sure that they did not depart with such items as tools and especially radioactive material. Armed with a Geiger counter, he checked every person thoroughly. One man kept leaving the plant pushing a wheelbarrow full of straw. Repeated checks with the probe of the Geiger counter in the straw always indicated that no radioactivity was present. Finally, the inspector became so curious about the loads of straw that he privately sought out the one who was taking them out and asked him what was happening. The man, realizing that his trick was being discovered, admitted that he was smuggling wheelbarrows out of the atomic plant!

In science, the same problem of concentrating on a particular experience arises and one is too often satisfied with specialized information that may be only remotely related to ultimate causes. The analysis of phenomena and predictability in science can be quite different from finding ultimate causes for reality, and unless one looks outside the system he may not be aware of its incompleteness. Barbour (1966, *Issues in Science and Religion*, page 266) illustrates this well by telling the story of a man who late one night was searching the ground in a circle of light under a street lamp for a lost key. When a passer-by asked him, "Are you sure you lost it here?" the man answered, "No, but here I can see better." In the same way, it is only natural that a scientist should look for God or evidence of Creation in his laboratory. He may find neither there and if he tends to think that his laboratory represents all of reality he may conclude that neither exists.

Some well-meaning Christians may interpret the above paragraphs as indicating that, in view of its limitations, one can easily afford to ignore science. Again, this is not the case; science has proved to be extremely useful and successful in studying matters dealing with the physical world, and in this realm appears to be the most useful method available. The difficult thing is to place science in its proper relation to other avenues of information.

Next week we shall discuss other problems related to arriving at truth, especially in a Christian perspective. ♦♦

(Next week: How to Arrive at Truth)

The Force of Habit

By G. M. ELLSTROM

THE type of choices a person makes depends upon his training and experience. What he says or does on the spur of the moment reflects past patterns of thought. Hasty words often come from built-up emotions that have roots in the past.

The sudden explosion that kills mine workers is not caused by a spark alone, but by the accumulation of dangerous gases and the neglect of wholesome ventilation. In the same way, outbursts of passion are triggered not merely by immediate provocations but by pent-up emotions.

In emergencies men act according to established thought processes. They think or say things they later regret. Words reveal attitudes established by lifelong patterns. This is why it pays to develop proper thought patterns early in childhood.

Habits are difficult to break. For a time a British spy in Germany did well in disguising his identity. His speech and his relationship with others led him to be accepted as a good German. But crossing the street one day with his German compan-

ions, he inadvertently looked to the right. In their country the British look first to the right because vehicles drive on the left side of the road. The Germans drive on the right and those crossing the street in Germany look first to the left. One of the spy's companions noticed this mistake and reported it at his first opportunity. As a result the British spy was caught.

Habit or custom often dictates what decisions are made when immediate action is required.

In Uganda I had a head-on collision which I attribute at least partially to the confusion of not knowing for a few seconds on which side of the road I should drive. I came out of it alive, but unfortunately, even such shattering experiences are not enough to break once and for all a long-established habit so as to assure correct action in new emergencies.

Old Habits Difficult to Give Up

Giving up old habits and accepting new ones is hard, especially for those who have gotten into a rut. The masters of the Philippian soothsaying girl complained, "These men [Paul

and Silas] . . . teach customs, which are not lawful for us to receive, neither to observe, being Romans" (Acts 16: 20, 21). The teaching of the apostles cut across old religious customs. Paul and Silas suffered because they dared to present new and better principles of life.

Preaching to and visiting with the chief of an Ivory Coast village, his counselors, and the older men of the village, I received the reply that the message was fine but that they were too old to change their habits. Millions will lose heaven because they are unwilling to change their ways.

Giving up bad habits and adopting good ones is what takes place at conversion. Only Christ's strength enables us to put our thoughts into good deeds.

A correct view of sin is one thing, but to stop sinning is another. Even though many smokers recognize the evil of this habit, they cannot or do not want to stop. Consciousness and even acknowledgment of sin is no true evidence of an altered character. There must be a change in the life. No possible rearrangement of bad eggs can make a good omelet.

When we choose the Lord's will instead of our own, bad habits disappear, to be replaced by good ones. As these new habits become established, they will direct our lives so that at any moment our reactions will be proper. ★★

When You're YOUNG

By Miriam Wood

ASTROLOGY OR GOD—II

In our last column we discussed the origins of astrology, some of its beliefs and terminologies, and its contention that presently we're beginning the Age of Aquarius, supposedly characterized by love and peace.

As a substitute for God, astrology claims to offer humans the security of their lives being influenced and predestined by the positions of the constellations. Since it is not our purpose to explore in depth its claim, we need only point out astrologers divide the 12 signs of the zodiac into 12 segments called houses of heaven. Two signs are of vital importance, so they say—the one under which you're born (too bad you have nothing to say about that) and the zodiacal sign that just happened to be rising along the eastern horizon at the exact moment of your birth. Naturally, all sorts of elaborate data have to be kept so that this information is available for the casting of horoscopes, the latter being a prediction of what's going to happen to you. There's a great deal more to it, of course, but what it boils down to is that many people are looking to the stars or planets (which God created) for advice, rather than to God—their *own* Creator. Their characters, personalities, and destinies are decided, not by their own will under God's control but by cold, impersonal celestial bodies twinkling away millions of light-years from the earth on which

man sinned, on which Christ died to atone for this sin, and to which He will soon return.

Even more incomprehensible are computerized horoscopes that can be secured from machines (for a fee) and which are called astroflash. Your whole future can be predicted in ten minutes, if you'll feed into the machine the hour, date, and place of your birth. One visualizes long lines of lonely, discouraged, hopeless, godless human beings humbly asking a machine in a subway station the vital questions of human existence: Who am I? Why am I here? Where am I going?

Obviously, the prince of this world, Lucifer, hasn't and won't run out of diabolical mechanisms with which to defeat man, his pitiful victim. But the point is that man *needn't* be defeated. All the power in the universe is his for the asking—not the supposed power of the stars and planets, but the real power *behind* these celestial bodies. Man doesn't need astrology, with its nebulous predictions and stultifying superstition. In an age of impersonality, where man suffers from a feeling of lostness, of alienation, there is a warmth and security ever available for the taking.

Twentieth-century man, when he chooses astrology instead of God, proves the truth of Shakespeare's assertion:

"The fault, dear Brutus, is not in our stars,
But in ourselves, that we are underlings."

I Want Freedom

By V. P. KLUZIT

FREEDOM or death! This is the cry of the moment. As a Seventh-day Adventist, I, too, cry out for freedom. It is a cry that cannot be silenced. But how can I be free? Where is freedom? How can I find it? Can it be found? Are seekers for it doomed to continual despair?

How can I be free from the anxiety, worry, and the antagonism that exists between right and self-preservation? How can I be free from the nightmare of insecurity? How can I be free from fear itself?

Fear is the root of many maladies. Fear produces agonies, weaknesses, and alas, a whole train of associated evils. Fear breeds resentment, more specifically, hatred. What I fear I ultimately hate. What I hate, I kill with my eyes, with my hands, with my tongue. In the process, I destroy my own soul. Lord, I want freedom.

In the final analysis the conquest of fear begins with an effort to understand oneself, to understand the environment in which one lives and to understand the will and the ways of God. In his search for freedom, man must bring the full powers of his mind into play, for such a search is in reality a search for truth that leads to freedom.

Concerning the importance of exerting the mental powers, Ellen G. White wrote: "All whom God has blessed with reasoning powers are to become intellectual Christians. They are not requested to believe without evidence; therefore Jesus has enjoined upon all to search the Scriptures. Let the ingenious inquirer, and the one who would know for himself what truth is, exert his mental powers to search out the truth as it is in Jesus. Any neglect here is at the peril of the soul. We must know individually the prescribed conditions of entering into eternal life. . . . We cannot allow these questions to be settled for us by another's mind, or another's judgment. . . . We cannot trust the salva-

tion of our souls to ministers, to idle traditions, to human authorities, or to pretensions. . . . The Lord positively demands of every Christian an intelligent knowledge of the Scriptures."—In *Review and Herald*, March 8, 1887.

Two experiences in the life of Christ have brought me to a better understanding of freedom. Both experiences involve apparent failures, at least in the eyes of the men and women of Christ's day. Even today some people see in them nothing but

failure because they fail to see God's purpose in them.

The first incident took place in Jerusalem. Christ was in the Temple telling the people about His mission. "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31, 32), said Jesus. With deep love in His heart He tried to help the people understand His mission on earth. He tried to show that it was He alone who could free His hearers from the habits and prejudices that for a lifetime had held them as slaves in sin. His words, echoing down through the years, have touched my heart.

But the crowd misunderstood Christ's words. They did not understand themselves and preferred to follow the vague longings of their own unsatisfied hearts. Some for whom the words of Christ jarred a sense of national pride, retorted, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" (verse 33). They lashed out at Him in frustrated anger because they refused to acknowledge Christ, and consequently could not know themselves.

Jesus understood their hearts. He knew that troubled men often lack

FOR THE YOUNGER SET

First Snow for Little Rabbit

By INEZ BRASIER

THE little rabbit with long whiskers wakened from his nap. It was warm in his home under the old stump where he had slept for ever so long. Now he was hungry and he just knew those clover leaves in the fence corner would taste very good.

He stretched first one leg and then the other leg and the other and the other. Then he crawled out of his home under the old stump. And he looked and looked. Where were all the green and red and yellow leaves he had seen when he went into his home for a nap? What was all this white stuff on the ground? He touched it with his nose. Then he jumped. It was cold! It was colder than the wind when he went to sleep.

He stood on his hind feet. He wiggled his long whiskers. He wiggled his nose. But he could not smell the clover leaves. They were all covered with this white stuff that people called snow. Then he wiggled his big ears. He heard something over by the little bushes. He looked and looked. Yes, there were three big rabbits, and they were eating the bark of the bushes.

Little rabbit remembered he was very hungry. He hopped long hops over the snow to the bushes. This bark really tasted very good. It tasted almost as good as the clover leaves in the fence corner. He ate

and ate. Now he was not hungry, so he hopped over to a big rock. He sat in the warm sunshine for a long time. And he sat close to the rock so no one could see him.

By and by the sunshine was gone. It was dark in the meadow. The moon shone through the woods. It shone on the meadow. Little rabbit was not sleepy. He was not hungry. He was happy.

And all the rabbits who lived under the stumps and under the piles of rocks and stones were happy. They stood up tall. They wiggled their noses. They could not smell anything. They turned their big ears this way and that way. They could not hear anything. They looked everywhere, but they could not see anything that moved. Now they knew they were safe! They ran in the moonlight. They jumped over one another and danced round and round. They tumbled this way and that way in the snow as they played.

Just then an old owl called from his tree in the meadow. "Hoo! H-ooo! Hoo-a, h-oooo!"

All of the big rabbits ran to their homes. Little rabbit ran very fast. He ran to his home under the stump. He was tired. He was sleepy. It was time for another nap.

gentleness and act unfriendly. He knew that it was a lack of self-knowledge that made His hearers afraid and that made them defend themselves from an imagined attack.

After the angry outburst there was, one would imagine, hushed silence as the crowd strained to hear what Jesus would say to His attackers.

"Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed" (verses 34-36).

Christ's words, angrily rebuffed by the unruly mob surrounding Him in the Temple that day, have sounded through the ages, giving to men who will listen the power to be free to know the freedom for which their hearts have cried out. As the words of Christ, spoken so long ago, echo in the minds of men today, they direct men away from the urge to vent their aggressiveness on others, to use them without their consent, to humiliate them or cause them pain. They begin to understand what freedom is.

The Freedom of the Cross

The second experience is Christ's death on the cross. While Jesus was slowly dying on the Roman cross, men laughed, mocked, and jeered. Some taunted saying, "Others He saved, but Himself He cannot save."

The friends of Jesus stood by and watched, their courage turned to water, their expectations and hopes shattered. Among the women present there were sobs and tears. But failure was not a part of the plan of Heaven, and the cross held not a passive, involuntary victim, rather a triumphant victor fulfilling His mission in God's glorious plan of salvation for the human race. The cross of victory became not a symbol of defeat but an emblem proclaiming hope to perishing man.

In the plan of divine providence, "Christ, the Son of God, stood between the living and the dead, saying, 'Let the punishment fall on Me. I will stand in man's place. He shall have another chance.'"—*The SDA Bible Commentary*, Ellen G. White Comments, on Gen. 3:15, p. 1085.

Thus, what was to human eyes a crushing defeat was for Christ a moment of sublime achievement. At the culmination of His act of love, Christ uttered the words, "It is finished!" That cry proclaiming the completion of the promised plan of salvation has sounded down the corridors of history as a proclamation of hope.

When man comes face to face with God's overwhelming demonstration of love, he cannot but become contrite

and responsive. And for all who through the centuries have responded, the foot of the cross has become the scene of incalculable victory.

How is this so? The cross permits man to have another chance. The forgiveness that is offered allows man to start over without the burden of sin or the consequences of it—fear that evokes self-recrimination, guilt, and hatred.

Freedom from the past is offered to us because of Christ's death on the cross. Freedom for the present is offered to us because of the victories of Christ on earth and His priestly ministry today. It is a gift from Heaven, "For God," said Paul, "hath not given us the spirit of fear; but of power, and of love, and of a strong mind" (2 Tim. 1:7).

How then can we appropriate the victories of Christ and benefit from His heavenly ministry?

Freedom is not a state of noninvolvement. Freedom in Christ is the absence of fear and the possession of

love, the turning away from the principles of Satan's government to the principles of God's government, to become like Christ.

Jesus prayed, "That they may be one, as we are" (John 17:11). To be one with someone means involvement. Christ offers us sweet involvement that brings us into harmony and peace with God.

Man was driven from the Garden by his yielding himself to the slavery of sin, but God wants to free man from sin so he can re-enter the Garden. Man must accept God's conditions and the way He has outlined.

And so it is that, amid the angry cry of mankind for freedom today, the words of Christ, spoken from the cross and in the Temple, under circumstances that to human eyes appeared to be circumstances of defeat, have provided self-understanding to know what freedom really is—Christ in you, working both to will and to do the will of God, the hope of glory. ♦♦

GOD IS KIND AND MERCIFUL

Last school year I had some of my grandchildren in school, and the bills were behind. I asked you to remember them in prayer that they would not be dismissed from school. God heard the prayers of the faithful. They remained in school. One marched with the senior class. It was the kindness and mercies of God in answer to your prayers that this was possible. I thank you for praying for us. It seems we will never reach the point where prayer is not needed.

Please pray for two baptized church members who work on the Sabbath and do not pay tithe. They have five children. The only time the children get to church is when we take them. Please pray that God's Spirit may disturb the parents' conscience until they keep His law and prepare for the soon coming of Jesus.

A friend and her six children were baptized last summer, but the husband is a heavy drinker. His family suffers much because of his drinking and cursing. Pray for his conversion. Another friend, whose wife and children keep the Sabbath, smokes and disregards the Sabbath.—Mr. E., of Texas.

CONVERSION NEEDED

I thank God for the help many have received through prayer. I shall add my prayers for answers to the requests that I have submitted.

I have been impressed to send my request. I have a daughter who is a senior in the academy. She has turned against everything

spiritual. If she continues in the course she has deliberately chosen, she may wreck her chances for a happy life here on this earth; but more important, she will lose eternal life. At the present time she says she cares nothing for eternal life. Her heart must be changed by conversion. God can bring this about, but it will be a miracle. There seems to be no way of reaching her. We will pray that nothing in us will keep God from answering. —NAME WITHHELD.

SON WAS PROTECTED

I have faith to believe that where two or three are gathered together in Christ's name, prayers will be answered. About three months ago I requested prayer for my son, who was in serious trouble. God has protected him. Praise God from whom all blessings flow. Pray that he will surrender his whole being to God. He has backslidden. Thank you for the Fellowship of Prayer. I am truly grateful to God for the organization of such a group.—Mrs. H., of North Carolina.

HEALED BUT UNCONVERTED

Some years ago we asked the Fellowship of Prayer to join in praying for our son who had brain damage from a fall. He is now carrying a normal work load, but is not a Christian. Please pray that he will give up smoking and drinking and return to the church in true conversion. Also pray for his young wife. Our younger son and his wife are not attending church. They need your prayers that they may give their hearts to Jesus.—NAME WITHHELD.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

Tourists and Sabbathkeeping

By L. C. MILLER

I WOULD be a moderately rich man if I had a dollar for every letter we received, beginning: "We will be passing through your city on a tour at such and such a time. Could you kindly make hotel reservations for us and meet us at the airport? We don't want to take much of your time, but if you could show us around, we would greatly appreciate it . . ."

Such letters come from both workers and laymen, and sometimes they even state it is their cousin Bill or friend Jack who is not an Adventist, "but would appreciate it if you would be so kind as to show them around as you did for us last year."

We served in the Middle East Division for ten years, six of these in Istanbul, and the rest in Beirut.

Yes, it is a great Seventh-day Adventist movement, and sometimes it seems that the movement is toward the great, affluent society—mostly North American. I do not wish to deprive anyone of a vacation or a tour. What people do with their money is their business. But I have noticed more and more Adventists becoming world travelers, some traveling singly, others in small groups, still others in good-sized tourist groups. Some tours are denomination-sponsored, others are semisponsored by some phase of the denomination's activities.

Tourist Sabbath Activities Cause Concern

Some of us who work in this part of the world are becoming greatly concerned over the Sabbath activities of some tourists and tour groups. They present themselves at church in the morning; and then, as soon as the last Amen is said and a hurried bite is gulped down, they want to be taken sight-seeing the rest of the day. Sometimes entrance fees are involved that are not always arranged for prior to Sabbath hours. Not all of the places that are seen are conducive to a Sabbath atmosphere. Many times, considerable travel—a long day's tiring travel—is involved in private car or hired bus or taxi. Again, payment is not always arranged during non-Sabbath hours.

There have been times, after galloping around madly on a sight-seeing tour all Sabbath afternoon, that the tourist finds it necessary to be rushed to the airport, through customs, and onto an airplane that taxies off into the wild blue yonder before the sun has even begun to sink below the horizon. This is the only way they can make connections they say, and add that it is not their usual habit of Sabbathkeeping.

As a minister, I am concerned for everyone's spiritual welfare. As I said, these tourists must live with their own consciences, and I suppose what they do privately is their own business. But I wish they would consider the effect that their activities on Sabbath have upon the people who live in the lands where we labor, especially upon our national

Seventh-day Adventist members in the Middle East.

Here, baptisms come with great difficulty. We struggle to lead our people into habits of faithful Sabbathkeeping, teaching them not to buy, sell, or conduct their business during holy hours, and not to send their children to school on Sabbath, even though in these lands most schools that are not run by our church hold classes six days a week, and if more than 20 school days are missed in the year, the child is automatically failed—and there are more than 20 Sabbaths in the school year. We endeavor to teach them not to sit for Sabbath examinations, even though that examination was a chance in a lifetime to gain entrance into a university or to gain a much-sought-and-labored-for diploma.

It seems to some of these people whom we have tried to teach to keep the Sabbath, that there is little difference between sitting for a once-in-a-lifetime examination on which a whole career can be based, and taking that once-in-a-lifetime flight in order to make a tour schedule. They see little difference between buying and selling fresh-baked bread on Sabbath and hiring taxis and buses to go to questionable tourist sites during Sabbath hours.

A Resolution on Sabbath Observance

Recently, the Middle East Division passed a resolution that no worker in this area should be kept in denominational employ, who willfully permits his or her child to attend Sabbath classes or sit for Sabbath examinations. Some of these workers now logically question this resolution in the light of the activities of tourists and tour groups on Sabbath.

Jesus said, "Pray ye that your flight be not in the winter, neither on the sabbath day." I realize that this word "flight" refers to the physical action of fleeing from danger on the Sabbath. But the text shows that even under extreme

circumstances, it is our Master's wish that we do all possible to keep the Sabbath day holy.

My wife and I are fourth- and fifth-generation Adventists, respectively, and spring from pioneer worker Adventist stock. I do not make this statement as a boast, nor to claim any particular virtue in this. But it is true that the precepts of Seventh-day Adventism that have been passed on from one generation to another have stood the test of time.

One principle that has been passed on from generation to generation is that of Sabbathkeeping. From an early age, we were taught to keep holy that day set apart to the worship of the true God. As small children, we realized that it was not our day to do with according to the dictates of our own pleasure. I do not believe that we have been narrow-minded or legalistic in our personal approach to Sabbathkeeping. I would rather believe that it is "just good old-fashioned Sabbathkeeping."

To us, as children and young people, the Sabbath was never a burden, it was always a delight. We were taught that our shoes were to be cleaned, our baths taken, and all preparations to meet God's holy day made before the hours of the Sabbath began. We would rise early on Sabbath morning to go to church some distance away, because we lived in the country. We had a minister only every fourth or fifth Sabbath; but our faithful local elders preached to us the Word of God, and we never felt neglected as far as our Sabbath worship was concerned.

In the afternoon, there might be Missionary Volunteer meeting, singing band, literature band, or missionary visits to be made. Of course, this did not happen every Sabbath, for we would take time to have folks to Sabbath dinner and show Christian hospitality; and the dinner did not always take place indoors, but many times we enjoyed it in natural surroundings. Hence, the Sabbath was a delight, but not in doing our own pleasure as we would on the six common days of the week.

It is my burden and desire not to be critical or find fault, but to see the people of God prepared in their hearts to do a "finished work" for the Lord.

God's Rainbow

By MYRTLE LEORA NELSON

It rained all night and the morning's sky held billowy clouds of gray.
The wind had whipped furiously through the trees and some branches were torn away.
But our God who watches through the night and walks by our side through the day
Had painted a picture across the sky—more lovely than tongue can say.
The lining of darkened clouds came through with a dazzling silver flair
As He held His brush and with sweep of His hand He painted a rainbow there.
Red for His love of the human race and His blood that He shed to save;
Orange, the gold of His precious Word with the promise He long ago gave;
Yellow, the warmth of His presence so dear as He walks with us close by our side;
Green are the pastures in which He doth lead, as we by still waters abide;
Blue means that no one but He alone could be so constant and true;
Violet and purple the robes of our King in the beautiful earth made new.



J. BYRON LOGAN

Family Worship

By MRS. W. M. BEACH

BEING new in the Christian faith, we wondered how we could teach our four children, ranging in age from one to 12 years, to know and love the Lord as we had come to know and love Him. Family worship seemed to be at least part of the answer.

Our first attempts were hesitant and self-conscious but as our faith in God developed, so did our ability to con-

duct family worship. In the 15 years since we made our beginning, despite many attempts by Satan, we have allowed nothing to prevent our regularly scheduled meetings with God. Because of employment and for certain other reasons, we have at times had to change our schedule for family worship, but the daily feature has never been tampered with.

In conducting our worship we have

done more than read a verse from the Bible and offer a formal prayer. As the children were growing up, we gathered in the living room immediately after breakfast, sang hymns, and took turns reading from the Bible or other inspirational book. We reviewed the children's memory verses, praying silently each verse would be so embedded in the young minds that it would be an ever-present help in time of need. We read Arthur S. Maxwell's *The Bible Story* at least six times. The children loved these stories. As the girls learned to play the piano we sang hymns around the old piano until schooltime.

Varied Programs

Our worship program was diversified. Sometimes it turned into a good gab session, and at such times we really learned to know our children. Our discussions ranged from the nearness of Jesus' coming to the role politics plays in Bible prophecy.

Sometimes we became so involved in our discussions and research that it was difficult to stop. Sometimes dad and one of the boys prayed; at other times the two girls or I. Sometimes when God came so close we felt we could touch Him, we each one prayed.

On our knees in a circle, holding hands, we would offer up our plans to God for Him to approve or change according to His will for us. We would ask for God's guidance, the protection of the holy angels, and for the indwelling of the Holy Spirit to guide us in the right way. Then, still kneeling and holding hands we would sing, "Blest Be the Tie That Binds." I know angels hovered over our family at such times. We could feel their presence. Each little one learned early to pray for the unconverted relatives and friends. He learned to appreciate, and thank God for, religious freedom among the other myriad blessings he recognized as coming from His hand.

Johnny's Diagnosis

When we took a trip to Mexico when Johnny was three years old, we left him with his grandmother. One morning he came in the house to his grandmother and told her he was sick. Making him lie down on the couch and putting his head in her lap, she talked to him to discover what the symptoms might be. In relating the incident later, she said Johnny told her, "Grandma, I know why I'm sick."

"Why?" she asked.

Johnny responded quickly, "Because

I haven't talked to Jesus yet today."

After he knelt and talked to Jesus he went happily on to his play.

We experienced many tender moments as our children testified of their love for their heavenly Father. Angels drew near as those little children confessed Christ as their Saviour. In familiar surroundings it was easy for them to speak freely. We encouraged them to stand up before us and speak and endeavored to help them enunciate clearly and with ease. This early training was a blessing to them as they took their places in church and school, either in speaking or singing.

Our worship brought us closer to God and naturally nearer to one another. It didn't eradicate all our problems but it certainly did diminish

many of them. Because it was a daily convocation troubles didn't pile up. We took them as they came and usually were able to divert the large calamities.

Worships a Witness

We also found family worship to be a means of witnessing to our friends, relatives, and neighbors. The neighbor children learned quickly when it was our worship time and they came running. They loved the songs and stories about Jesus.

Our greatest test came when visiting our relatives who were not Christians. Somehow we got through to them that daily family worship was an established custom with us, so they enjoyed it with us and even

looked forward to our coming to share our faith. Also when guests came to our home, we didn't let their presence stop our meeting with God. To us, Christ was the most important Guest we could entertain in our home, and we didn't permit anyone to interfere.

We feel our worship period has strengthened our faith and has given faith to our children. It has cemented family ties more tightly than any human scheme could cement them. It has helped our children develop an experience to which they can hold amid the tumult of the world whose landmarks and traditions are fast crumbling. It has helped us to gain strength to fight the good fight of faith daily. ♦♦

The Way to Say It

By BARBARA J. FALCONBRIDGE

COMING into the bedroom from checking the nursery, I cast an uneasy glance toward the double bed. My husband was already there, and from the way he lay facing the wall, stiff and silent, I deduced that the matter hadn't been settled yet. After kneeling for a short, troubled prayer, I snapped off the light and settled cautiously into bed.

Sure enough, it wasn't long before a clipped comment sliced through the soft darkness. I acknowledged it with an appropriate retort, and before long the velvety smoothness of the night had been cut to shreds by a sharp exchange of words that went on until the patter of little feet was heard in the hall. Soon 19-month-old Marcy was snuggled cozily between my husband and me, seemingly oblivious to the tension that surrounded her.

To my dismay, it seemed that my husband was ready to continue the verbal sparring. "I don't think we ought to argue in Marcy's hearing," I cautioned.

"Nonsense," my husband snapped. "She's too young for it to make any difference."

"I couldn't agree with you less," I dissented emphatically—in Marcy's hearing. "I was in my teens before I knew my parents ever had a difference of opinion, and I'd like for my children to be able to say the same."

"Some chance now, isn't there?"

"It's really not too late to start."
"Absolutely ridiculous. As young as she is, she'll never remember anything we say."

"Not the words, maybe, but——"
"I bet you ten to one she doesn't even know what's going on."

"Be quit!" Each tender baby accent struck with the thud of a sledge hammer. For several minutes two abashed parents lay in silence, thankful for the darkness that hid the varying expressions on their faces. Finally,

to my relief, a gentle bass chuckle accompanied the pressure of my husband's big hand on mine.

"Thanks, hon."

"For what?"

"For not saying, I told you so."

"Oh." To be truthful, it had been a temptation, but I resisted.

"Honey?"

"H'm-m-m?"

"Shall we say good-night now?"

"Good idea."

So we did—with a kiss. ♦♦

The Sound of Many Waters

By CAROLINE KEELER

Carolyn Elizabeth and I love to take a walk by the little brook that meanders along the road in front of our ten acres. We emerge from our driveway, cross the town road, and begin our walk where the stream is loitering among the willows and talking to itself. As we walk we listen to the happy music it makes as it flows along.

We stop to admire the blue violets along its banks. We do not pick them, for violets are much happier in the sunshine.

Downstream a rill from a wayside spring joins the brook. Here the waters make a joyful song of greeting as they meet and journey along together.

Farther downstream we come upon a patch of mint growing on the bank. We pick a few sprigs to appear later in herb tea. And suddenly our brook becomes our Niagara or Victoria Falls as it plunges into a miniature glen. It really produces only a softly gurgling sound, very musical.

We usually cross the road here and return home with our mint, but we remember the music of the stream.

I tell Carolyn Elizabeth that the sound of Jesus' voice is as the sound of many waters, and someday we hope to hear that music.

MOTIVES COUNT MOST

A young man raises \$500 for Ingathering. A woman brings five people to a Sunday-night evangelistic meeting. A rich man gives \$50,000 to a church building project. A woman fasts for several days. A man spends an entire night in prayer. A teen-ager works half a day each week in the inner city.

As we observe these people, we assume that they are thoroughly converted, and hence God will bless them for their actions. But will He?

Not necessarily. Conceivably, all of these people may have acted from unworthy motives. The young man may have raised the \$500 for Ingathering not from love to Christ or needy humanity but to obtain the plaudits of his fellows. The woman may have brought the five people to the meeting not because of a love for souls but to earn a prize. The rich man may have given his large donation not as a faithful steward but to strengthen his position of influence and leadership in the church. The woman may have fasted not because of real sorrow for sin or because of a longing for a greater measure of God's grace, but to earn divine favor. The man may have prayed all night not from a desire for a closer walk with God, but to expiate sin by engaging in a supposedly religious activity. The teen-ager may have devoted half a day each week to inner-city work not because of a sincere desire to help others but to spend the time with his girl friend.

It is a startling fact that "many acts which pass for good works, even deeds of benevolence, will, when closely investigated, be found to be prompted by wrong motives. Many receive applause for virtues which they do not possess. The Searcher of hearts inspects motives, and often the deeds which are highly applauded by men are recorded by Him as springing from selfish motives and base hypocrisy. Every act of our lives, whether excellent and praiseworthy or deserving of censure, is judged by the Searcher of hearts according to the motives which prompted it."—*Testimonies*, vol. 2, p. 512. "A selfish heart may perform generous actions, acknowledge the present truth, and express humility and affection in an outward manner, yet the motives may be deceptive and impure."—*Ibid.*, p. 136.

Too many people seem unaware of this. They concern themselves only with actions. They have never internalized the fact that "it is the motive that gives character to our acts, stamping them with ignominy or with high moral worth" (*The Desire of Ages*, p. 615).

Church Not Exempt

Even in church work, motives sometimes take second place to actions. Leaders seek to "get the job done" by the use of worldly techniques and appeals to selfish motives. A guest editorial in *Eternity* magazine several months ago called attention to this and offered several illustrations. In one instance a lottery was employed to raise funds for an orphanage and trade school in Vietnam. A brochure, mailed to possible donors, pictured two orphans with a caption reading, "He doesn't eat much. . . . Will you take my little brother . . . ?" With the brochure were five tickets for a sweepstakes. To provide motivation, the following explanation was offered: "Five tickets (\$1 each) are enclosed. One of these may make you a winner of a SPARKLING NEW DREAM CAR—A FORD MUSTANG—to be given as grand prize in the ORPHANS' SWEEPSTAKES. . . . We will notify you if you have won."

What a strange mixture of common and sacred fire! What a flagrant appeal to base selfishness! Even if the

end were good—which perhaps it was—what blessing would the giver receive when he was motivated by self-interest?

The second illustration in the editorial mentioned a congregation that was endeavoring to build up its Sunday school and church attendance. To motivate its members to bring new people, the church offered various prizes—bicycles for children, and a grand sweepstakes prize of a free week at the shore.

How desperate—and misguided—people must be when they will employ nakedly secular motivations to make the work of the Lord "succeed." How sad when church leaders will actually encourage selfishness, all the while preaching the need for unselfishness. Surely human beings transformed by divine grace will respond to higher motives—motives such as love, gratitude, self-denial, sympathy, and stewardship.

Many years ago Ellen White wrote: "When money is raised for religious purposes, to what means do many churches resort? To bazaars, suppers, fancy fairs, even to lotteries and like devices. . . . Selfishness, appetite, the love of display, are appealed to, and they strengthen as they are indulged."—*Testimonies*, vol. 9, p. 91.

Human nature being what it is, of course, it may be necessary at times to settle for less than the ideal. Throughout the Scriptures it is apparent that God deals with men as they are, and approaches them with appeals to which they can respond. He uses rewards to motivate men in order to lead them up onto higher ground. For example, He promises everlasting life to the faithful. He promises mansions in heaven. He promises crowns. He promises the privilege of sitting with Him in His throne.

In view of this, it may be necessary at times to motivate immature Christians by appealing to the desire for personal gain, security, and safety. But we think that constant efforts should be put forth to lead people up higher. It may be necessary to attract worldly-minded people to the gospel by talking to them of the mansions and golden streets of the New Jerusalem. But ultimately Christians will feel that the greatest reward will be to have fellowship with Jesus Christ and the holy angels, and to be in the presence of God throughout eternity.

Need for Examination of Motives

Now, since motives are more important than the acts that spring from them, it would be well for Christians daily to examine their lives and motives. They should deal fearlessly and honestly with themselves. They should refuse to impute better motives to themselves than each situation warrants. They should ask the Lord to help them see themselves objectively.

Leaders should ask a series of pointed questions regarding the motivations they employ in raising funds or arousing to service. They should ask, How far can we go in appealing to lower motives without compromising the Christian faith? Are we justified in employing unworthy motives so long as this brings in the money or stimulates to Christian service? Is it safe to say that the end justifies the means? Are we more concerned about dollars and statistics than we are in helping people to develop mature, well-rounded, Christian characters?

As we search for answers, let us keep in mind the widow who gave two mites. Quantitatively, she gave less than anyone else. Qualitatively, she gave more. Said Jesus, "Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury" (Mark 12:43). Through this comment Jesus taught that "the value of the gift is estimated not by the amount, but

by the proportion that is given and the motive that actuates the giver."—*The Acts of the Apostles*, p. 342.

Most Christians today have a long way to go to match the purity of motive of this poor widow. But in view of the nearness of Christ's coming it is time to raise the motive quotient on all of our actions. Let us ever remember that "not by their wealth, their education, or their position does God estimate men. He estimates them by their purity of motive and their beauty of character."—*The Ministry of Healing*, p. 477.

K. H. W.

A TIME FOR REAPPRAISAL

During the fourth quarter of this year our Sabbath school lessons will be on the general topic "To Make Man Whole." The studies will have to do with healthful living in its several aspects.

With these studies comes an opportunity for us to reassess our practice of healthful living, our knowledge of it, and our attitude toward it. We believe it would be well if we not only study the material in our quarterlies and the *Sabbath School Worker* but also go beyond them to other sources to discover all we possibly can on the subject. "Since the laws of nature are the laws of God, it is plainly our duty to give these laws careful study. We should study their requirements in regard to our own bodies, and conform to them. Ignorance in these things is sin."—*Counsels on Diet and Foods*, p. 18.

Most Seventh-day Adventists know that the physical and spiritual life is inextricably interrelated. What affects one affects the other. But we do not always relate to this fact in a practical way so as to have maximum health, physically, mentally, and spiritually.

Also, most of us are aware that healthful living is much more than simply refraining from the use of meat, tea, and coffee. But there are still some who do not seem to realize this. Today, as when the words were written: "With many persons the reform consists merely in discarding certain unwholesome foods. They do not understand clearly the principles of health, and their tables, still loaded with harmful dainties, are far from being an example of Christian temperance and moderation."—*The Ministry of Healing*, p. 318.

Some church members are inclined to treat the subject of health reform lightly. By some, those who conscientiously practice it as they understand it are regarded as faddists and fanatics. Fanatics and faddists there are, in this area as in every other. But if we disparage some who practice health reform as faddists, do we do so because, having thoroughly and objectively studied the subject and knowing whereof we speak, we are genuinely convinced they are such? Or is it because of our own failings in healthful living and a guilty conscience?

If we say we believe in healthful living, but must honestly acknowledge that we do not practice it as we ought, we might ponder the following: "Those who claim to believe in health reform, and yet work counter to its principles in the daily life practice, are hurting their own souls and are leaving wrong impressions upon the minds of believers and unbelievers."—*Counsels on Diet and Foods*, p. 37.

Spiritual Implications

The spiritual implications of healthful living are not always noted by us. Consider these statements: "One reason why we do not enjoy more of the blessing of the Lord is, we do not heed the light which He has been pleased to give us in regard to the laws of life and

health."—*Ibid.*, p. 16. "When they [church members] break away from all health-destroying indulgences, they will have a clearer perception of what constitutes true godliness. A wonderful change will be seen in the religious experience."—*Ibid.*, p. 34.

And certainly the following statements heavily underscore the importance of being temperate in all things: "It is impossible for those who indulge the appetite to attain to Christian perfection."—*Ibid.*, p. 22. "God demands that the appetite be cleansed, and that self-denial be practiced in regard to those things which are not good. This is a work that will have to be done before His people can stand before Him a perfected people."—*Ibid.*, p. 381.

Adventists believe that God is today seeking to prepare a people to stand through the last great trials soon to overtake the church. That people will demonstrate to fallen and unfallen beings that it is possible for humans to so surrender themselves to Him that He can vindicate the claims of His law. Are we amiss in suggesting that this will include not only His moral law, but also those that govern the whole life—physical, mental, and moral?

In approaching the topic of healthful living as outlined by Ellen G. White and confirmed by reputable nutritionists, we may have to ask ourselves some direct and honest questions: Am I really living up to the light we have on the subject? If I am not in sympathy with the program of healthful living as taught by Ellen White, what is the reason for my attitude? Is it genuinely scientific, or personal? Do I have the moral courage to examine the subject factually and objectively, and to make changes in my living if necessary?

Shall we not open-mindedly, seriously, without bias, restudy this subject upon which so much of our eternal destiny may hang?

T. A. D.

HE IS TO BE TRUSTED

On this earth life can guarantee only its unpredictableness. Few there are who can plan their life and watch it unfold as inexorably as the bud unwraps itself, petal by petal, into the flower. Never mind one's life. Who can plan his week, his day, and expect it to develop on schedule, without disappointment or alteration?

Of course, unexpected interruptions and enforced accommodations add variety and interest to life, even though the adjustment may require patience and a sense of humor. But there are occasions in life when all of us stand on the edge of uncertainty. Decisions need to be made but we are thwarted by many problems not especially of our making. We want to register our children in school but we don't have the registration fee and cash for books—medical expenses have erased our nicely arranged plans. We want to be at our son's wedding above all else on earth—but illness forbids it. We plan for our first evangelistic meeting in a dark county and a violent thunderstorm keeps the attendance to a minimum of hardy co-workers. The occasions can be multiplied as often as there are people who yearn to do right and please God.

Houses to sell, crops to grow amid summer drought or blight, children to nourish heavenward—these experiences in life affect many other practical decisions that must be made. But instead of unfolding naturally as the bud in bloom, time passes, normal expectations are junked, and unplanned for, painful adjustments must be made.

Where are the answers to the prayers of earnest Christians who are not only inconvenienced but often irreparably disappointed because what should have worked out so easily becomes an unplanned-for burden. Who is there that doesn't understand the weight of these words!

Yet these experiences which hurt deeply or postpone without definite indication of when the frustration will end are also occasions for learning. Old texts, familiar with age, take on a newness and depth that would never have been noticed if all went well. It was not for just one occasion that Christ's words apply: "What I do thou knowest not now; but thou shalt know hereafter" (John 13:7).

Paul's early adult life was well planned; he could be secure in the decisions he made. But when he heard the call of his Master, life was never again the same. The Master had much to teach him about trust, about the

insecurity of self-reliance, about discipline and perseverance when all that could be seen by human eye was contrary to what had to be done for his Lord. Only a man who tasted unplanned-for disappointments, who hurt with the sting of disloyal friends, and yet who knew the compensating leading of his Master could write: "He who calls you is to be trusted; he will do it" (1 Thess. 5:24, N.E.B.).*

God has called us to walk in His steps. He has many ways of compensating us which we will understand only in retrospect. He can be trusted. Houses to sell, children to educate, loved ones to conciliate, friends to interest in the present truth—God will do it. "He who calls you is to be trusted."

H. E. D.

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

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.]

KUDOS

Although we have avidly read the REVIEW for many years, the present format and content quality are appreciated by our family more than at any time in the past. Keep up the good work!

HOWARD A. WEIKLIN

Redlands, California

Thanks for checking on the "Missing Day" story [Aug. 6]. I'm glad our church paper—or rather its editors—have the initiative to do what the rest of us ought to.

V. KRUSOW

Tujunga, California

HYMNS OUT OF STYLE?

I have been an Adventist for more than 50 years. I notice that many of our beautiful old hymns are rarely sung now—"Safely Through Another Week," "O Happy Day!" " 'Tis So Sweet to Trust in Jesus," "Give Me the Bible," "Sitting at the Feet of Jesus," "Have Thine Own Way, Lord," "Master, No Offering." I could name dozens more and I am eager to know why these are never sung. I have served my Lord as organist in various churches and have more than ordinary interest in this subject.

E. CULLEY

New South Wales, Australia

LAYMAN DELEGATE IMPRESSED

I am sure that I express the impression of most Adventist laymen who attended the recent General Conference session when I state that it was a most inspiring experience.

The most impressive thing to me was the evidence of the progress of the Advent message to all the world and the sense of brother-

hood among members of all nations and racial backgrounds.

Having had the opportunity of sitting on the nominating committee, I was most impressed with the spirit shown by delegates from all over the world, the capable manner in which the chairmen conducted the committee sessions, and the grace and wisdom shown by our leading officers when called in for consultation.

I could not help comparing them with leaders I have met in the world of business and technology and I was impressed with their ability and sense of purpose as they face the problems of these troublesome days.

Surely the Advent message makes men great—and it is evident that our Lord is with His church.

GEORGE B. SUHRIE

North Haledon, New Jersey

MORE ON COVERS

For me—more covers like the August 6 issue—"By their fruits ye shall know them." Matt. 7:20.

ROBERT NIXON

Nashville, Tennessee

ONE A WEEK

I have enjoyed many of the "letters" but "Doctrines Not Enough" by Michael A. Jones [July 23] has been the best. I believe it would be very helpful if you were to publish each week one such letter as a testimony of what Jesus has done to change us from church members to children of God.

HAROLD HANSON

Hainesville, New Brunswick

"Doctrines Not Enough" reminds me of a brother who, many years ago, made this statement: "I had religion in my mind for twenty years before it reached my heart." I think that Brother Jones has had an experience that is needed by every Seventh-day Adventist.

DANIEL A. CADY

Willows, California

TIME TO UNITE

I read "Our Spiritual Heritage" by W. B. Ochs [July 30] with great interest and appreciation. We do not need critics and off-

shoots to call upon us to humble ourselves before God. Since the time of his election four years ago, our General Conference president, Elder Pierson, has been calling for revival and reformation continually.

When Christ commands us to "Go ye therefore, and teach all nations," His meaning should not be misconstrued as, "Go ye into all the church to complain, divide, and to controvert, making disciples after yourselves." My heart is deeply saddened when I see divisions among God's professed people, all implying a certain infallibility. While we hear story after story of truth-seeking people denied a teacher or medical help owing to a lack of funds and selfless workers, hundreds of dollars are spent on literature that divides. Let us reunite now and quickly proclaim the gospel with all our resources while God gives us breath and opportunity.

KIRBY H. DAVIS

Kirkland, Washington

ASSISTING LAWBREAKERS

Well might we ponder the depth and broadness of the seventh commandment. "This commandment forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them."—*Patriarchs and Prophets*, p. 308. (Italics supplied.) Surely improper dress is a practice that results in "sensual thoughts and desires," not only in the wearer but in the beholder. Are we willfully or ignorantly breaking the seventh commandment by the thoughts or desires we give others?

EARL E. BARHAM

Vanceboro, North Carolina

DEAF EARS?

Enough time has elapsed to show that all the appeals from the pulpit and in articles by the leaders of the church in the matter of the scandalous apparel being worn by our members seem to have fallen on deaf ears.

Imagine my shame and chagrin when I learned that the Anglican minister through whom I was converted refuses to allow any woman to enter his church with her clothes above her knees either when standing or sitting!

Perhaps a rereading of Ezra 9 and 10 would be helpful.

S. O'HARA

East London, South Africa

Re "Music, Motives, and Medievalness" [July 30]

[The volume of correspondence on Speaking Out, July 30, has been heavy. We herewith publish a sampling of the views offered. Due to limited space, we shall let the topic of music rest for a while.—Eps.]

THANKS . . .

Words fail me as I try to express my joy over the relief experienced while reading this article. She has said far, far better what I have longed to say, so I praise God for her voice in raising motive above status as one of the prime considerations in sacred music. I have had a good musical education; I can appreciate what some would call the "only music there is." But when my heart was crushed with unutterable bereavement, it was not Handel—deeply as I love the *Messiah*—whose voice brought comfort, but a lone soprano in a Fisk University choir singing, "There Is a Balm in Gilead," that turned my heart to the comfort of God. When in the Incarnation the Highest stooped to reach empathy with the lowliest, who am I to stand off and despise any means that can be used to reach hearts?

MARY H. MOORE

Nashville, Tennessee

The author should know how refreshing it was to read a common-sense article on the subject of church music. Much has been written about Seventh-day Adventist music, of all kinds, but her writing was based on our old standards and yet is not to be considered old-fashioned. It was said beautifully.

BONNIE C. SNELL

Orlando, Florida

The hymns we sang so freely every day through the eight grades of church school and four years of academy have surely had a *holding* and *helping* influence as I have carried the daily cares and discouragements of bringing up children. How many times have songs such as "Never Give Up," "Building for Eternity," and "Scatter Seeds of Kindness" come to my mind at the right time. I am sure the Holy Spirit gently prods with words and music.

DOROTHY M. BAINBRIDGE

Marietta, New York

Rightly said, "Music is controversial." To begin with, let's rule out rock, jazz, and the like as a base lowering of moral standards. But let's compare the different types of church music to a carpenter's miter box. Which angle do we look at? Certainly, the hymns sung at a consecration service are appropriate, but by daily repetition as the author intimated, would they not lose their meaning? But could we rule out a recessional such as "Deck Thyself With Joy and Gladness," by Brahms, that is, when it is played well on one of our large church organs? Or a good soprano singing Schubert's last song, "Shepherd on the Rock," or a presentation of Chausson's "Poem for Violin and Piano"?

LELAND R. FRANK

Cayuga, New York

. . . BUT

The great choral literature written by the masters such as Bach, Handel, and others is not intended for regular church service.

However, it does have a spiritual message and can appeal to the audience in sincere testimony. There is no reason why it should be considered as a showpiece.

JOSEPH M. ZWEIG

Oak Brook, Illinois

I don't think that any one kind of music or one kind of performer has a monopoly on sincerity or good motives. We should not point the finger of scorn at any type of religious music which is used to the glory of God. If it does not appeal to us, there may be others to whom it does appeal.

MRS. CARL HOSSLER

Claremont, California

Although the writer associates Bach with cold formality and intimates that it detracts from the spirit of worship, many devout people think otherwise. She is entitled to her taste in music, but she should be more tolerant and charitable toward those who differ.

DAVID E. PATTERSON

Olive Hill, Tennessee

The very fact that a hymn is still sung 300 years after it was written infers that it has worth, both spiritually and musically, or it would not have stood the test of time. Many hundreds and even thousands of hymns by the writers of 300 years ago no longer exist simply because they were worthless and could not survive this same test.

The assumption that a group from one of our schools would not sing worth-while music at a service for the President is also completely wrong. The small choir from our college did sing at the White House worship service, but contrary to the prophecy of the article we did not sing Latin chants or even European masterworks. The songs sung were "Awake My Heart," by Jane Marshall, and "The Lord Bless You and Keep You," by Peter Lutkin.

President Nixon wrote a personal letter thanking our young people for the fine contribution made during their worship service. Who can say whether or not an impression was made, but if it was, it was certainly a good one. It must be admitted that the performance was carefully rehearsed and was certainly polished, but Mrs. White tells us that whatever offering is made to the Lord in this way should be of our very best and certainly a White House performance was no time to make an exception.

I would like also to comment on the statement concerning the spiritual effectiveness of "difficult classical pieces." By this I presume she is referring to the great organ works of composers such as Bach or "even Handel." Does she know that in all humility Bach felt that his music was a gift of God and that everything he wrote must therefore be used in some way to glorify God? On the first page of each composition he wrote "To the glory of God." To the musician and to many lovers of fine music nothing can surpass the magnificence of these great organ compositions. Surely they reflect in an earthly way the glorious harmonies of heaven and by doing so draw one closer to God.

CHARLES L. PIERCE

Takoma Park, Maryland

When the author wrote: "Oldness does not make music right for worship," I wish she had been impartial enough to admit that oldness does not make such music *wrong* either.

If the author would stick to her main thesis: that music should not be performed for pride, but for souls, I am certain none would take issue with her publicly. This should apply to both contemporary and medieval music, and her statement that "there is no place, then, for sweeping statements about categories," would have been quite consistent.

I happen to like Bach, but I also feel offended when someone criticizes Ackley or Rodeheaver—both sincere and devoted musicians who loved their Lord—as did Bach.

RICHARD RIMMER

Madison, Tennessee

Am I Truly Ready?

By RAY GILPIN

"And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27).

Jesus is coming soon! How casually we often say these words! How often I have heard people discuss the Lord's coming as calmly as they would mention the coming of winter or some other everyday happening.

Shouldn't this wonderful, stupendous event fire our imagination and thrill our spirits beyond anything in the world?

Suppose some morning an angel should awaken me and announce, "This is the day the Lord will return." Would I arise and go about the daily routine or would I reach for the telephone and quickly call all my friends and loved ones to warn them?

What would their reaction be? Has my life been such "an example of the believers, in word, in conversation, in charity . . . in faith, in purity" (1 Tim. 4:12), that they would stop and consider my warning?

We make elaborate and painstaking plans for a vacation. We are careful to take the right amount of clothing and money. We plan the time, the route, and the mode of transportation—everything to ensure a safe, pleasant trip.

Isn't going to heaven the most important trip we shall ever make? Are we ready for that ultimate journey?

Laos Challenges With Need and Opportunity

By MAIDA D. LAW

A child was dying. And by now he must surely be long dead. In the village of Ylai (pronounced Eli), a refugee settlement about 36 kilometers out of Vientiane, Laos, the small boy lay with no hope of survival. It was not an uncommon situation, nor did it stir any special interest among the inhabitants. In their long road of tragedies they have become hardened to such events.

The village was new, clean, neat. There were many bamboo huts with thatched roofs. But you sense that something is missing. Where are the happy sounds of youth at play? Where the eager shouts of men at work, where are the gossiping village women? The children remain in their small huts looking out with eyes full of apathy. When you speak to them there is no response, no smiles—just passive staring.

It has been several months now since the Lao tribe that make up this village left their homes and villages to escape the onrushing ravages of war, harassment, and persecution of their own area. Twenty-five hundred Laotians streamed southward out of the plain of Jars, searching for a peaceful refuge. They came with few possessions—only what they could carry easily and hurriedly. Near Vientiane they were met by friendly countrymen and American workers of USAID (U.S. Agency for International Development). Huge transport planes airlifted them to temporary housing areas. They were given necessities to keep body and soul alive. Great amounts of rice were dropped by air. Over the months much has been done to aid these refugees. But there are missing two most important Advent precepts—medical attention and spiritual uplifting.

When I looked into the face of that dying child, lying still before me, when I noted his shallow, rapid breathing, and watched the mother gently wiping his brow, the awful thought confronted me: Will his blood be on my hands? What have I done? What has our church done to bring hope to these people? Though in this life there is much sorrow, so often hidden from the eyes of those in the West, still through our Christ there is a blessed hope for the poorest of souls in the most degraded of conditions. Through Him there remains a reason to live; all is not futile or in vain.

I'm not a missionary; merely an Adventist homemaker living in Bangkok, Thailand. It was my privilege to visit Vientiane twice in recent months; it is just 12 hours by train from Bangkok. I've had the wonderful opportunity of visiting and knowing our missionary family in Vientiane—Angel Biton and his lovely

wife and five active, happy children. Pastor Biton was called to this post less than two years ago. He has learned the Lao language and is able to communicate well with the people. So personable and friendly a man, short in stature, Pastor Biton is a giant in enthusiasm, wisdom, and love for his mission—to help these people who are groping in almost total darkness. His burning desire is to aid them physically and spiritually. And the refugee villages are a fertile field that gives him an opportunity to start a branch Sabbath school. It appears as though God has opened an avenue through which much can be accomplished.

But the Bitons are handicapped by lack of funds and a suitable vehicle to transport supplies and mission workers to help in this endeavor. The Thailand Mission, which administers Thailand, must strain its resources so as to include Laos.

Laos is a dark country. There are two hospitals operating in Vientiane, but there is no charitable hospital, nor clinic, nor missionary dental service available. And where are the Christian churches? Two Catholic churches and two small Adventist missions—that is all there are.

My heart aches for the people of Laos. And if my layman heart aches, how much

more must Pastor and Mrs. Biton's as they look at the needs. Here are two dedicated missionaries sacrificing earthly possessions to bring these people the good news of salvation and to heal their wounds.

Since coming to Laos the Bitons have been required to move their residence three times, each time with increasing difficulty. Housing is extremely scarce and land very expensive within Vientiane. As they search for a house that will come within their meager budget, they must also find a place suitable for a church. In other words, the house must serve a two-fold purpose—a place to reside and a place to hold services for the 25 to 30 Adventist members.

When I visited our mission there I was impressed by the neatness and cleanliness of the surroundings. Flowers were blooming in bright profusion along the tiny yard's border. Above the small balcony was a neatly printed sign, "Seventh-day Adventist Mission of Vientiane, Laos."

Worldly passers-by might note the unpretentious little mission and wonder, whatever makes this man think he has a worthy cause? The mere fact that the house is too small even for the seven occupants (Mrs. Biton recently gave birth to twin girls), much less a church, might discourage the faintly interested observer.

Pastor and Mrs. Biton gave up a busy, rewarding life in the Philippines to work among the Laotians. Will their efforts be in vain? Will their efforts die because of lack of funds?

There is an urgent need for a strong medical and spiritual work in Laos. The door is open; the people receptive. Let us hurry in!



A Laotian refugee settlement similar to Ylai, the village mentioned in this report.



Yoon Jong Ro being baptized in a river.

Korean VOP Graduate Promotes Bible Course

One morning a few months ago Yoon Jong Ro was listening to his radio in Taejon City, Korea. Suddenly the song "Lift Up the Trumpet" caught his attention. In a few moments he was engrossed by the message that startled him into thinking about the future and what it held for him.

From that morning Yoon Jong Ro never failed to listen to the Voice of Prophecy message presented by the radio speaker, Kim Tong Choon. It was not long until sufficient interest had been aroused for him to request the free lessons advertised each Sunday. So, in addition to his senior high school study program, he spent much time studying the Bible lessons.

Many questions were sent by this young man to the Voice of Prophecy office in Seoul, and were answered to his satisfaction. Then, one day, a man whom he had never met before knocked at his door. However, when he learned it was someone from the Voice of Prophecy he was thrilled to welcome him into his home. The visitor invited Yoon Jong Ro to attend the Adventist church, which he did the very next Sabbath.

As Yoon Jong Ro continued his Voice of Prophecy lessons, the things he learned so thrilled his heart that he could not keep them to himself. Soon he was encouraging his schoolmates to join him. It was not long before four of his classmates were attending the Adventist church with him.

When vacation came he went back to his home village and taught his relatives and friends about his new-found joy. When he saw the enthusiastic response of these people he requested the Voice of Prophecy speaker to visit the village and with two other workers, spent an afternoon and a night with these interested people.

When Elder Kim arrived at the village

he was surprised to find a sign nailed to the front of a building indicating that this was a place for Christian worship. He knew we had no church there. When he inquired he found that the young people who had studied the Voice of Prophecy lessons had put up the sign and advertised the meeting for that night.

There were so many people who wanted to hear the message from Elder Kim that two separate meetings had to be held. It was eleven-thirty at night before the last program was completed.

While Yoon Jong Ro was finishing high school he helped 50 young people through the Voice of Prophecy junior Bible course.

Yoon Jong Ro is now enrolled for theology at Korean Union College. He states that if it is the Lord's will, he would like to take up the radio ministry.

WENDELL L. WILCOX
President, Korean Union Mission

Brief News

TRANS-MEDITERRANEAN DIVISION

✦ A tri-division Andrews University (graduate) school has just been completed at the French Seminary at Collonges-sous-Saleve. Forty-four students, mostly secondary and seminary teachers from 13 countries, attended the school July 13 to August 13. F. E. J. Harder, Andrews University; A. A. Roth, Loma Linda; R. Guenin, of Collonges; and B. B. Beach, of the Northern European Division, were the instructors.

✦ Gen. Jean Bedel Bokassa, president of the Central African Republic, sent a letter to Jean Kempf, president of the Central African Republic Mission, recommending Seventh-day Adventist publications. Literature evangelists have been working in the republic for only a short time.

LYDIE ERDMANN, Correspondent

PHILIPPINE UNION

✦ Enthusiastic over the good-neighbor spirit stressed by Maybelle Vandermark, lay activities department, General Conference, at the recent joint Health and Welfare and Bible Evangelism Seminar in Cebu City, the delegates of West Visayan Mission returned to their churches to lead in new forms of community service. In Iloilo City, on February 8, the leaders and members launched a community project called Operation Tinlo (cleanliness). Three city churches organized into Adventist Community Teams (ACT) under the leadership of F. S. Hosillos, Dorcas leader and also a local radio speaker. Dressed in workmen's clothes, the youth and adults, men and women, cleaned up two city streets, cleared the gutters, and disposed of the garbage, using the city dump trucks.

Other civic groups also joined in and some business firms donated boxes of bottled drinks for the workers. Stirred by a new concern for cleanliness for health's sake, city officials, community leaders, and radio commentators were profuse in their expressions of appreciation, especially mentioning the Adventists' community spirit. The church members continued this service once a month until June, 1970.

B. G. ESCARA, Correspondent



Italian Publishing House Purchases New Van

I. Rimoldi, general manager of the Italian Publishing House, Florence, Italy, passes the keys of a new van to A. Saladino, publishing house shipper. Part of the publishing house staff looks on.

During the first six months of 1970 the Italian Publishing House has had a 23 per cent sales increase over the corresponding period of 1969.

D. A. MC ADAMS
Secretary, GC Publishing Department

Atlantic Union

Adventist United Nations in Miniature

Adventists have their own miniature United Nations Organization which meets each Sabbath day at the New York Center on Manhattan Island. By moving from one part of the building to another, a visitor can hear the Sabbath school lesson in five languages.

The largest group is the English, which meets in the main auditorium. Kenneth Harding is their pastor. Utilizing other facilities in the center are the Hungarian church, with C. J. Sohlmann; the Russian and Ukrainian churches, with Miroslaw Roshak; and the Asiatic company, with Paul Phang.

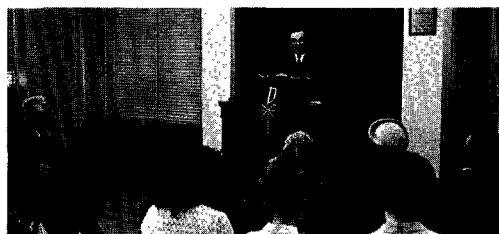
DON HAWLEY, Secretary



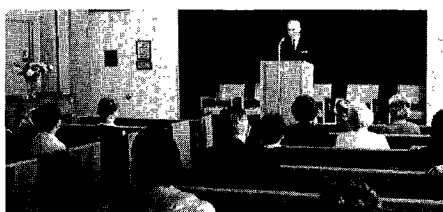
K. Harding ministers to English members.



Louis Schwetz conducts a Russian class.



The Ukrainian group hears Miroslaw Roshak present God's Word in their own language.



Hungarian believers in their New York Center chapel are served by C. J. Sohlmann.



Paul Phang speaks to his company, which consists of Asiatics, at the New York Center.

dren in the increasing family, along with neighbor children, would climb onto the large kitchen table to look at the pictures and listen intently as the older children would open the Book and read.

Signs of wear began to show from this continued use, but the father, who was by now an ardent Bible student, reading everything he could find about the Bible in his own language, encouraged his family to enjoy the Book. In spite of the absence of radio, TV, or other entertainment, the Rabuka family were never bored while they had their favorite picture book—the family Bible.

In closing her story, Mrs. Domke commented: "Sometimes, as I sit and open this precious Book and think of the love of God as revealed in its pages, I wonder if we, with all of our labor-saving devices, have as much time to spend with the Bible as we did in those early days. Or is it constantly, 'I must go shopping,' or 'I must load the automatic washer,' or 'It's time for my favorite TV program'? And later we realize that we did not have even ten minutes a day to spend with the Bible. We were too busy with earthly things."

FRANCES SWITAK
PR Secretary, Penticon Church
British Columbia



Mrs. Kellina Domke, with her old family Bible, and B. A. Edlund, who won first prize for having the two oldest Bibles entered in the Faith for Today contest.

Canadian Union

B.C. Bible Contest Evokes Homestead Memories

During a Faith for Today evangelistic crusade held recently in Penticton, British Columbia, an old-Bible contest evoked a great deal of interest. Of special interest was the story of an old family Bible told by Mrs. Kellina Domke, who won the prize for the best human interest story connected with any entry.

Mrs. Domke's parents, Michael and Martha Rabuka, emigrated to Canada

from Russia in 1902 and settled on a homestead in an area of Saskatchewan that was then part of the Northwest Territories. Later, at a farmer's auction sale, Mr. Rabuka bought the big English Bible, which was in good condition, for a few cents.

Although Mr. Rabuka was unable to read English, he had learned Bible stories from the Mennonite Brethren who were endeavoring to convert the Orthodox immigrants. Turning to the pictures in the big Bible, he would tell the stories depicted to his three children in their own language.

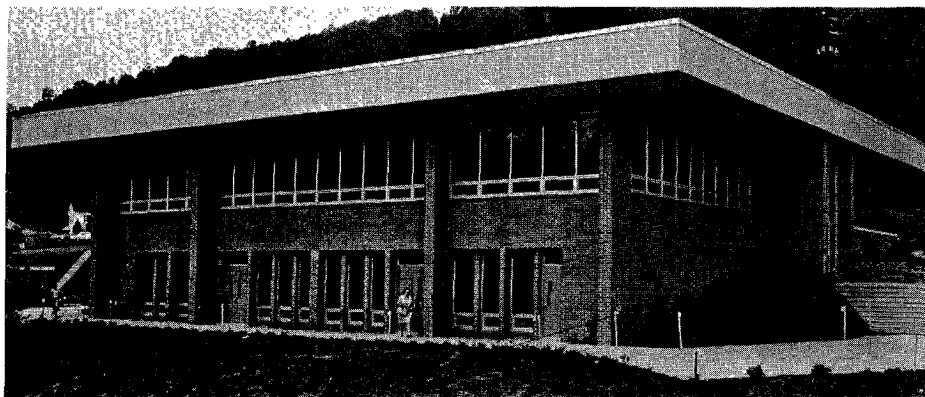
As the years went by and the older children attended school, they learned to read English. Then, evening after evening and every Sunday, the younger chil-

Southern Union

Madison School of Anesthesia Enters Twentieth Year

This year Madison Hospital, Madison, Tennessee, enters its twentieth year of teaching nursing anesthesia. Madison Hospital is the only one of the many medical institutions operated by Seventh-day Adventists throughout the United States that has this program. Bernard V. Bowen has been director of the school since 1950.

The school of anesthesia is fully accredited, is a member of the American Association of Nurse Anesthetists, and is approved by the Veterans' Administration for GI training.



Pisgah Academy Dedicates Cafeteria-Music Building

The new Mount Pisgah Academy (North Carolina) cafeteria and music building was dedicated on July 12. The top level is a 200-seat cafeteria; the lower level houses two assembly rooms and a number of practice rooms for instruments and voice.

E. S. Reile, Carolina Conference president, spoke during the dedication service.

H. V. LEGGETT

PR Secretary, Carolina Conference

Twelve students are accepted each year. To qualify they must have a diploma from an accredited high school and at least an associate of nursing degree. Also, each student is required to have an additional year in the operating room, recovery room, or in the intensive care unit. No students are accepted who drink or smoke.

Classes begin every three months and last for 21 months, with a four-week vacation or sick leave. Each class is limited to three students. Each student is given a \$75-a-month stipend. It is estimated a student can pay his own way if he will work two shifts a week as a nurse concurrently.

Mr. Bowen, chief anesthetist, received his nurse's training at Paradise Valley Hospital. He attended the Norwegian American Hospital school of anesthetists in 1948 and received his B.S. from Madison in 1956.

With Mr. Bowen in the anesthesia department are three other full-time instructors and several part-time workers who provide individual attention to the student's training.

The records indicate that students from Madison Hospital school of anesthesia have done consistently well in their examinations. The latest report from the American Association of Nurse Anesthetists shows that all who took the May examination from Madison Hospital passed.

There are more than 6,000 hospitals in the United States where anesthetists are employed, and the Army, Navy, Air Force, Public Health Service, and Veterans' Administration hospitals require the services of anesthetists.

The nurse anesthetist, working as an essential member of the medical team, witnesses everything from the miracle of life in obstetrics to the dramatic saving of life in surgery. Madison Hospital school of anesthesia offers the opportunity to train for a highly dramatic profession that offers the kind of job satisfaction rarely found in other occupations.

VIRGIL K. LEWIS
Director of Public Relations
Madison Hospital

Southwestern Union

✦ The Southwestern Union Conference reported that in the second quarter of 1970, 227 churches and 5,144 members gave 9,915 Bible studies, distributed 230,432 pieces of literature, contributed \$66,069.43 to welfare purposes, and helped 50,633 needy persons.

✦ C. L. Paddock, Jr., general manager of Southern Publishing Association, has been elected as a member of the Southwestern Union Conference executive committee. The publishing house serves the needs of the Southwestern Union Conference territory.

✦ Southwestern Union College press has obtained a mylar perfecter two-color press at a greatly reduced price. The new machine will enable the press to be more competitive in the production of color work in the Dallas-Fort Worth area. The machine will also enhance the production of the union paper, the *Southwestern Union Record*.

✦ A total of 409 baptisms was reported to the Southwestern Union Conference for the quarter ending June 30. The conference has 302 churches and 26,241 members.

J. N. MORGAN, *Correspondent*

✦ Three churches are presently under construction in Georgia: the Atlanta Southside, Warner Robins, and Statesboro churches. They are sponsored by the Professional and Business Association of the Georgia-Cumberland Conference. These three make a total of ten new church projects for the group.

OSCAR L. HEINRICH, *Correspondent*



Forty Baptized During Fort Worth, Texas, Evangelistic Campaign

Evangelists Dick Barron and Ray Turner were superimposed over the Tarrant County Convention Center marquee which announced the nightly meetings held in the theater in Fort Worth, Texas, from July 25 to August 16. More than 40 were baptized. The average attendance was 800 nightly.

Cooperating in this Andrews University field school of evangelism were Andrew Adamczyk, Rex Bell, Larry Schneider, Lonny Smith, and Joel Underwood. Pastors representing ten Fort Worth area churches supporting the crusade were William Pohle, Stanley Steiner, George Petty, M. D. Lewis, Armour Potter, Ray Osborne, Herman Griffin, and Leon Kopitske, associate pastor of the Fort Worth First church.

DON R. CHRISTMAN
Secretary, Texas Conference



Loma Linda Foods general board of management. First row (from left): M. E. Kemmerer, General Conference undertreasurer; E. W. Howse, GC World Foods Service secretary; W. J. Blacker, Pacific Union Conference president; R. R. Bietz, GC vice-president; C. Percy Miles, Loma Linda Foods general manager; R. L. Cone, Pacific Union Conference treasurer; **second row:** Werner Carlson, Loma Linda Foods marketing director; H. W. Miller, M.D., of Hong Kong; D. J. Keeler, Loma Linda Foods Eastern Division manager; Merritt Horning, M.D., Loma Linda Foods research director; R. J. Radcliffe, LLU vice-president for financial affairs; **third row:** O. R. Rees, Loma Linda Foods Western Division medical products manager; J. E. Denehy, Loma Linda Foods treasurer; A. G. Munson, Voice of Prophecy manager; M. G. Hardinge, M.D., LLU School of Public Health; R. L. Watts, Loma Linda Foods production manager; P. L. Maguire, Loma Linda Foods sales manager.

will continue to support this denominationally owned and controlled enterprise as its dimensions are expanded and its products marketed in greater volume. Sales, which are multimillion dollar annually, have been growing each year and are expected to grow more and more as expanded marketing plans are initiated.

ROBERT H. PIERSON
President, General Conference

Loma Linda University

★ Twenty graduates of the Loma Linda University Vocational (Practical) Nursing Program completed their one-year course without one dropout. The present class of 32 includes six men. The program is accredited by the California State Board of Vocational Nurse and Psychiatric Technician Examiners.

Loma Linda Foods Now GC-Operated Institution

Effective July 1, 1970, Loma Linda Foods became a General Conference institution.

The Pacific Union Conference, which had owned and operated Loma Linda Foods, offered the institution to the General Conference some time ago.

Loma Linda Foods has always been under denominational operation. It began as a small supply department of the Loma Linda Sanitarium in the early 1900's.

In 1938, when its Riverside, California, manufacturing facilities were constructed, it became an institution of the Pacific Union Conference. Since that time it has grown to immense proportions with a manufacturing facility in Ohio and sales offices throughout the United States and Canada.

With the creation last year of a World Foods Service Department of the General Conference, under the leadership of E. W. Howse, General Conference operation seemed most logical. Elder Howse coordinates the work of the denomination's food plants around the world.

R. R. Bietz, who serves as chairman of several General Conference institutions on the West Coast, is chairman of the Loma Linda Foods board. W. J. Blacker, president of Pacific Union Conference, is first vice-president; and E. W. Howse, the second vice-president. The new board is composed of representatives of the General Conference, executives of various union conferences throughout the United States, some members of Loma Linda University, several laymen, and administrators of Loma Linda Foods. Present plans are that the chairman of the Eastern division executive committee of the board will be Cree Sandefur, president of Columbia Union Conference.

We feel confident that church members



AU Holds Fifth Annual Institute of World Mission

Thirty-seven newly appointed and seven furloughing missionaries completed this summer's Institute of World Mission at Andrews University. The annual institutes are designed to generate insights relative to living overseas and to instruct participants in presenting the Christian message in a non-Western setting, according to Dr. Myrl Manley (front row, far right), director. Of this year's participants, 18 will serve in the Far Eastern Division, 13 in the Afro-Mideast Division, eight in the Northern European Division, four in the South American Division, and one in the Trans-Africa Division.

Topics studied at the institute included missionary anthropology, which helps persons relate to people of another culture by crossing cultural barriers; science and principles of world service, which gives appointees an idea of some of the problems they may meet in their new homes; and world religions, which teaches the fundamentals of religions such as Buddhism, Hinduism, Islam, Shintoism, and the ethnic religions of Africa.

Besides Dr. Manley, instructors for the institute included (front row, left) Dr. Gottfried Oosterwal, professor of missions and comparative religion at the SDA Theological Seminary at AU; Dr. William Dysinger and Dr. Harrison Evans of Loma Linda University; and (second from right) Dr. M. E. Cherian, president of Spicer Memorial College.

THE REVIEW



**NOW
YOU MAY
RECEIVE IT
WITHOUT
CHARGE!**

JOIN THE GOLD SEAL CLUB

**ORDER THROUGH
YOUR CHURCH LAY
ACTIVITIES SECRETARY OR
BIBLE HOUSE**

Here's how: Send in a \$125 membership deposit to join the club and receive the REVIEW AND HERALD without charge. You may claim your deposit in full at any time, but as long as we hold your deposit your REVIEW will be sent to you without charge. You may also designate any person to receive the deposit should you die.

This plan eliminates the yearly billing and the chance of missing any issue. Send in other memberships if you wish.

**You may subscribe as usual
if you do not wish to join
the Gold Seal Club.
One year—52 issues—
only \$7.95.**



Name _____
Address _____
City/State _____
Zip _____

Enclosed \$ _____

		Special offer September 12 through October 10, 1970		Regular Value*	Campaign Price*	Gold Seal Membership Rate*
<input type="checkbox"/>	<input type="checkbox"/> Renew	<input type="checkbox"/> New				
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Review	\$ 9.50	\$ 7.95	\$ 0.00
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Insight	8.95	6.95	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Guide	8.75	7.75	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Life and Health	6.00	3.00	
			(SDA rate, 1 year, \$4.00)			
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Worker (New format as of January, 1971)	1.90	1.90	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> GO	3.25	2.95	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Liberty	1.25	1.00	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Review and Insight	18.45	14.90	6.95
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Review and Guide	18.25	15.70	7.75
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> GEM TRIO	24.45	16.50	8.55
			(Review, Insight, Life and Health)			
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> GEM TRIO with Guide	33.20	23.45	15.50
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> GEM TRIO with Worker	26.35	18.40	10.45
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> GEM TRIO with GO	27.70	19.35	11.40
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> BIG FOUR	20.00	13.25	5.30
			(Review, Life and Health, Liberty, GO)			
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> BIG FOUR with Guide	28.75	20.20	12.25
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> FAMILY GROUP	30.85	21.95	14.00
			(Review, Insight, Life and Health, Liberty, GO, Worker)			
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> FAMILY GROUP with Guide	39.60	28.90	20.95
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Journal of Adventist Education	3.50	3.50	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Ministry	5.00	5.00	
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> GOLD SEAL MEMBERSHIP DEPOSIT			125.00
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/> Renew my order automatically each year at the lowest current rate, the Perpetual Plan.			

* U.S.A.—Prices slightly higher in Canada. Postage extra to other countries.
Add Sales Tax in States where necessary.

Adventist Dentists as Missionaries

A report of a fact-finding trip

By KELD J. REYNOLDS

Several months ago I visited Adventist dental clinics in Guam, Manila, Hong Kong, Taiwan (Formosa), Okinawa, and Japan. All are operated as part of the medical services of mission hospitals with the exception of Guam, where physicians and dentists share the facilities of the Far Eastern Island Mission medical clinic.

On my visit I carried in my mind questions gleaned from ministerial-medical retreats and from campus discussions in the Loma Linda professional schools: How do medical missionaries—nurses, physicians, dentists, dietitians, dental hygienists, medical and dental technicians, and lately people in several other categories including public health—contribute to the main objectives of the church, the preaching of the gospel, and the nurture of those who accept Christ? Are they only, or even chiefly, entering wedges, who open doors and hold them open for the real missionary, defined as the evangelist-pastor?

Does the medical fraternity specialize in physical problems and refer patients with spiritual problems to the ministerial fraternity, or is the Christian in the healing arts and sciences also expected to be a spiritual counselor and mentor, like the minister, but in different proportions? Is it the role of the physician and dentist to make money for the support of the work?

These are not rhetorical questions. They concern the attitudes of church members as well as conference and mission administrators about a segment of the working force of the church that is growing in size and significance and in cost of preparation. Such questions and the attitudes growing out of them tend to influence the manner in which the working force is recruited, which in turn influences the response to the service invitation of the church on the part of young adults preparing to practice one of the medical professions.

In the past two or three years several of the Loma Linda schools have revised their curriculums in the direction of greater emphasis on prevention of disease, community service, and better attention to the health education of children. For many years these schools have explored the Christian role of the person in a medical profession. The schools have permitted, encouraged, and, in many instances, arranged student exposure to mission experience. The exposure has taken varied forms, such as externships in mission hospitals; peace-corpslike overseas programs among people with primitive concepts of health; health education and medical service projects in ghettolike neighborhoods in communities near Loma Linda; summer field clinics in Guatemala, in the rain forests of Southern Mexico, and in the deserts of Western Mexico; medical services to the Indians of Monument Valley; programs for school children; and many others.

Healer and Evangelist

From these exposures students return to the campus with valuable firsthand experience of what the medical missionary can do both as healer and evangelist. It is the attitude of the faculty participants that in these trial runs the students are trying out as Christian workers and not as entering wedges.

What happens to the dentist with this background whose idealism has led him to volunteer for mission service? Is the role in which the mission casts him so like private practice at home that he feels he might as well have stayed there? What happens to him in a composite experience in Christian professional service that makes worth while his sweat and strain in learning a difficult new language, taking in that language the dental examinations required for licensure in a particular country, transplanting his family, adjusting to dental practice under new conditions, and making the multiple adaptations to

new patterns of living required of him, or his wife, and his children?

While observing the dentist at work in his clinic, talking with him between patients, and visiting with the family in the dentist's home, usually over a hospitable meal, I sought answers to bring back to Loma Linda.

In order for the reader of this report to find for himself some answers to questions about what missionary dentistry is like, I shall describe briefly the dental clinic that is an operational unit of the *Tokyo Eisei Byoin*, the Tokyo Sanitarium-Hospital, located in a pleasant suburb of the world's largest city.

The dental clinic has a staff of eight people—two dentists and six assistants. The dentists are Douglas A. Bixel, D.D.S., LLU '63, who joined the clinic in 1965, and Bruce C. Parker, D.D.S., LLU '67, who joined Dr. Bixel in 1967. The supporting staff consists of a dental hygienist, Miss Wakako Nomoto; a dental laboratory technician, Yoshiyashu Magariyama; his two assistants, Chikao Urashima and Masamichi Hagano; a chair-side assistant, Miss Yoshiko Yamada; and a receptionist, Miss Junka So, who also doubles as a chair-side assistant. All members of the supporting staff have had formal training. The young receptionist is no exception. She has completed a two-year secretarial course.

The dentists have late-model Morita contour chairs of Japanese manufacture. They are fortunate to practice in a country where dental equipment and supplies of good quality are obtainable. If they choose, they may order from foreign suppliers who have branches in Japan. While students in Loma Linda, the dentists had learned to use and appreciate supplies of a certain quality or of certain brand names. These they may continue to use by ordering directly from Dental Supply in the School of Dentistry, a service they greatly appreciate.

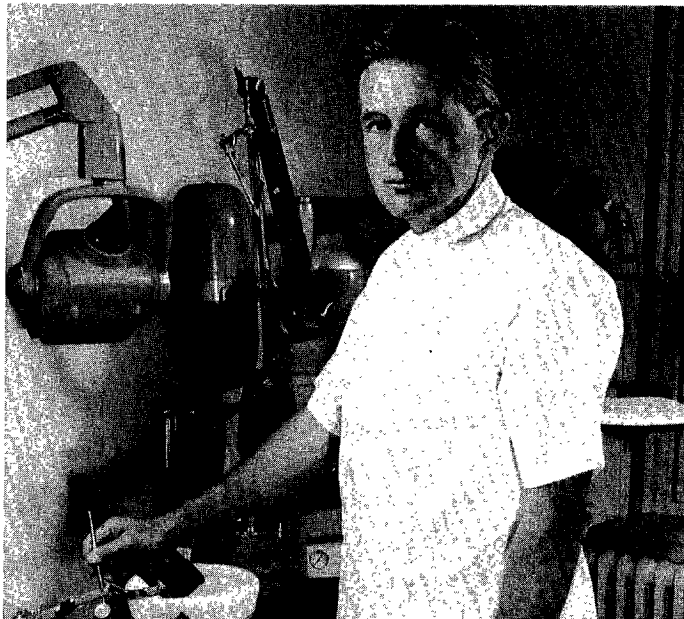
Physically, the clinic consists of a reception and waiting room, an operatory for each of the dentists, and an additional operatory for the dental hygienist. Across a hall from the operatories are the laboratory rooms, presided over by the technician and his assistants. The clinic is located within the hospital building.

While the dental clinic operates as an administrative unit of the hospital, the dentists enjoy professional standing comparable to that of the physicians on the staff of the hospital. Like the physicians, they are salaried and have the status of denominational workers. Recommendations for changes in the professional staff are initiated by the dentists and processed through the hospital administration and board. Calls for new members of the professional staff are passed through regular denominational channels. (A call has been placed for an additional dentist for Tokyo.)

Japan is one of the countries where a dentist or physician must pass a qualifying examination in the national language before he can be licensed to practice. While the foreign dentist is studying the language and preparing to pass the examination, he is permitted to work under the licensure of a dentist already

Adventist missionary dentists aid the over-all missions program.

H. ARMSTRONG ROBERTS



practicing in Japan. Usually a year's time is required for language study and preparation for the examination. This burden is so heavy and time consuming that it leaves the new dentist-missionary little time to become familiar with the country and its people, and practically no time for practice. Study is being given to finding a better way to prepare the missionary.

As one of the seven thousand Adventists in Japan, the dentist feels the burden of evangelization. Several avenues are open to him. He practices good dentistry, for he knows this will earn respect for him and interest in the things he stands for. He joins local and national professional societies and thus gets acquainted with Japanese leaders in dentistry, while they in turn become acquainted with one who may be the first Adventist they have been able to identify as such. He knows the value of his working environment, so he employs Adventist Christians on his staff as far as possible.

He sees that his literature rack in the waiting room is well-stocked with literature, both in English and Japanese, on such subjects as oral hygiene, care of children's teeth in the home, and the importance of seeing the dentist for prevention as well as treatment. Prominently displayed are denominational publications, most of them in Japanese, explaining the Christian doctrine of salvation and the teachings of Seventh-day Adventists. The materials in the rack show signs of considerable handling.

It should be noted in passing that in hotels in Japan the *Teachings of Buddha* are found instead of Gideon Bibles, with which the American traveler is familiar in his own country. The Japanese people are highly literate and are avid readers, hence the value of the carefully stocked reading rack in the dentist's waiting room is obvious. Interest awakened by the literature is noticed by the receptionist and followed by the dentist.

More dramatic perhaps, certainly more soul satisfying to the missionary dentist than the daily routine of practice in the hospital clinic, and a welcome change for his spirit, is the oppor-

tunity to carry his expertise to people through field clinics.

Dr. Douglas Bixel was on such a trip to the northern island of Hokkaido at the time of my visit. Participants in the medical-evangelistic clinic besides Dr. Bixel were Yasushi Inagaki, M.D., from the Tokyo Sanitarium-Hospital staff; Miss Mitsue Oka, R.N.; Miss Wakako Nomoto, the dental hygienist; Warren Hilliard, president of the Hokkaido Mission, with his wife; Pastor Shimio, a young local evangelist; and Mrs. Teshiro, Bible instructor in the Kushiro district.

Based in Kushiro, an east-coast city of 200,000, the group concentrated on three villages whose people harvested *kombu*, a seaweed food of which the Japanese are very fond. In these villages health care was almost nonexistent, and people from the outside world visited so seldom that many of the children had never before seen any foreigners. Here much-needed medical and dental care was given, the people attended lectures on the causes and prevention of disease and on oral hygiene. Religious slides were shown and enrollments were taken for Bible correspondence courses. The ministers assisted the doctors, and the doctors assisted the ministers. The staff members and Mrs. Hilliard assisted both.

When permission for this field clinic was being sought from the authorities, and the officials noted that Christian ministers and a Bible instructor were included in the company, they are reported to have said: "We know you have a purpose beyond the relief of pain and the prevention of disease. Nevertheless, because you Christians relieve the suffering of our people and teach them how to have better health, we make you welcome."

Dentistry is one of the newer medical professions to become involved in the mission enterprise of the Seventh-day Adventist Church. A good future is anticipated. At this writing twelve students in the School of Dentistry have been placed under deferred appointment by the General Conference. Of these volunteers for mission service, five are seniors, six are juniors and will become available in 1971, and one is a sophomore.



Jerry Becker, teacher, Mount Vernon Academy (Ohio), formerly a student, Andrews University.

Mrs. Linda Becker, teacher, Mount Vernon Academy (Ohio), formerly a student.

Robert Bolton, staff, Mount Vernon Academy, from staff, Ozark Academy (Arkansas-Louisiana).

Jerry M. Brown, assistant pastor, Knoxville, Tennessee, from Andrews University.

James Clizbe, principal, Georgia-Cumberland Academy, formerly teacher, Wisconsin Academy.

Robert Collins, GC Insurance Department, formerly teacher, Mount Vernon Academy (Ohio).

Richard Coffen, assistant book editor, Southern Publishing Association, formerly pastor (Massachusetts).

Mrs. Martyleene Copeland, dean of girls, Mount Vernon Academy, from Oklahoma.

Colin Erickson, staff, Mount Vernon Academy (Ohio).

Mrs. Colin Erickson, staff, Mount Vernon Academy, formerly teacher, Union College.

J. C. Gaitens, pastor, Cumberland Heights (Georgia-Cumberland), from Enterprise Academy (Kansas).

Phil Garver, staff, Mount Vernon Academy, formerly a student.

Ernest T. Gackenhimer, associate manager, Book and Bible House (Georgia-Cumberland), from Africa.

David Hegarty, staff, Mount Vernon Acad-

emy, formerly staff, Mount Pisgah Academy (Carolina).

(Conference names appear in parentheses.)

From Home Base to Front Line

North American Division

Neal Lee Sherwin (AU '53), returning as Bible and religion teacher Pakistan Adventist Seminary, Chuharkana Mandi, West Pakistan, Mrs. Sherwin, nee Joyce Lavaun Draper (attended AU '49-'51; HS&H '54), and two children, left New York City, July 5.

Deane F. Nelson (CUC '61; AU '65; attended LLU '70), to be civilian chaplain and assistant director Language Institute, Korean Union Mission, Seoul, Korea, Mrs. Nelson, nee Mildred Kay Scott (AU '65; attended LLU '69), and daughter, of Loma Linda, California, left Los Angeles, California, July 6.

Roger C. Van Arsdell, M.D. (AU '54; LLU '60), returning to be doctor/surgeon Haad Yai Mission Hospital, Haad Yai, Thailand, Mrs. Van Arsdell, nee Marcia Newkirk Erickson (attended AU '52-'53; also summer '55), and three children, left Chicago, Illinois, July 6.

Robert Weaver, M.D. (WWC '58; LLU '62), to be relief physician Davis Memorial Clinic and Hospital, Georgetown, Guyana, South America, Mrs. Weaver, nee Marlene Weiss, and two children, of Gentry, Arkansas, left Atlanta, Georgia, July 6.

Enoch V. Hermanson (Colegio Adventista, Brazil; attended AU '33), returning for general mission work in the Angola Union Mission, Luanda, Angola, and Mrs. Hermanson,

nee Arline Herrmann (attended State Teachers' College; AU '32), left New York City, July 8.

Mrs. Richard P. Faber, nee Ida Besenyei (attended CUC '52-'55), returning to join her husband who left May 24, and is president of the North Nigerian Mission, West Africa, and three children, left New York City, July 13.

Bruce C. Moyer (PUC '63; AU '64), to be Bible teacher Solusi College, Bulawayo, Rhodesia, Mrs. Moyer, nee Shirley Eleanor Nagy (attended Broadview Academy '47-'50), and daughter, of Sedro Woolley, Washington, left Washington, D.C., July 14.

John Floyd Vogt III, M.D. (SMC '62; LLU '66), returning as physician in Tokyo Sanitarium-Hospital, Mrs. Vogt, nee Nancy Ann Risinger (LLU '66), and son, left San Francisco, California, July 22.

R. I. Gainer (CUC '55; American University '62), returning as treasurer Southeast Asia Union Mission, Mrs. Gainer, nee Ruth Ann Lillya (attended CUC '52-'55), and three children, left Los Angeles, California, August 4.

L. E. Mobley (AU '50; University of Michigan '52; Michigan State University '61), to be head of English department, Japan Missionary College, Chiba-Ken, Japan, Mrs. Mobley, nee Ila Jane Morefield (AU '57; LLU '69), and two children, of Corona, California, left Los Angeles August 6.

Earl W. Witzel (attended WWC '52-'55; LSC '64), returning as farm manager Northeast Brazil College, Pernambuco, Brazil, Mrs. Witzel, nee Merna L. Yeatts (attended WWC '53-'54; LLU '62), and three children, left Miami, Florida, August 6.

John E. Rodgers (AU '52; Wayne State

University '58; University of Puerto Rico), to be an instructor in Antillan College, Mayaguez, Puerto Rico, Mrs. Rodgers, nee Dora Mae Echols (Wayne State University '47), and two children, of Coshocton, Ohio, left New York City August 10.

W. Fred Riley (AUC '42; PUC '50; attended University of Arizona '59), returning as mathematics and science teacher in the Akaki Adventist School, Addis Ababa, Ethiopia, and Mrs. Riley, nee Hazel Mazola Collins (attended AU '51, LSC '55), left Washington, D.C., August 11.

D. H. BAASCH

New Books

By Harry M. Tippet

Three recent soft-bound volumes have pertinent significance to issues confronting the church in current times.

The Spirit and His Church by Raymond Woolsey came to us in manuscript some months ago. It moved me deeply. I am glad to see it appear in its attractive three-tone color cover of white, blue, and green. In his preface the author declares that his topic is "of immediate and burning significance to the church." The development of his thesis provides convincing argument for his assertion to every candid reader.

The relationship between the persons of the Trinity cannot be clearly understood unless the work of each is identified. This is done in the first chapter. In succeeding chapters the role of the Spirit in revelation, as interpreter of Scripture, as challenger of Satan's devices, as sustainer of the believer, is drawn with bold strokes.

Warnings against substitutes for the Spirit's power are here in this volume. The outreach of His power in these last days provides thrilling assurance that the triumphs promised the church will come to pass. The gifts of the individual believer are to be enlarged and glow as the church moves on in its appointed task. No believer in the Advent message could read the discussion of "The Times of Refreshing" without becoming eager to be a part of the great drama that will end the controversy between good and evil. 128 pages, \$1.95. Review and Herald.

The Promise of Power by DeWitt S. Osgood provides an excellent companion book to *The Spirit and His Church*. In this persuasive treatise the believer is appealed to personally. Its twenty-seven swiftly moving chapters show in cogent outlines how every faithful heart may receive the Holy Spirit for the fulfillment of life's noblest aspirations. Some of its practical chapters are "How the Spirit Handles the Guilt Complex," "Conscience—Monitored by the Spirit," "Praying in the Spirit," "Witness—Empowered by the Spirit," "Sealed With the Holy Spirit," and "The Latter Rain Outpouring."

The conversational language of the book warms the heart and woos the will to full cooperation with Heaven for the coveted promised power that will finish the work and cut it short in a glorious consummation of faith and victory. 143 pages, \$1.85. Southern Publishing Association.

And what could be a better complement to the two books mentioned than *Christ in His Sanctuary* by Ellen G. White? No compilation of the writings of the Spirit of Prophecy could meet the need of these times better than these choice selections from *Patriarchs and Prophets* and *The Great Controversy*, with bridging materials from other published sources.

For a study of the spiritual meaning of the sanctuary service—both the earthly and the heavenly—this brings together in one volume the major statements on the sanctuary question. The counsel of the messenger of the Lord has come to us that there is no more important study than this for an understanding of God's work for the world today. 128 pages, paper \$1.95, cloth \$3.25. Pacific Press Publishing Association.

Correction

Declaration of Human Rights

Paragraph *b* of section 2 of the Declaration of Human Rights, approved by the delegates at the General Conference session, was inadvertently omitted from *General Conference Bulletin* No. 5 (column 3, p. [124] 20). The whole section is reproduced below.

2. That in our formation of educational, medical, publishing, and other institutional policies, we commit ourselves to specific tasks and goals in an attempt to foster racially inclusive practices, urging:

a. That each congregation in the world family, under the Lordship of Christ and by the grace of God declare that "in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Such a person of whatever color or national origin is therefore welcome to us as brother, guest, member, co-worker, or leader.

b. That each church-operated institution under the Lordship of Christ and by the grace of God declares that in our personnel and admission policies and in our programs of service we will give consideration to all persons without regard to national origin, color, or race.

NOTICES

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: "Used publications." NOTE: Weight limit for printed matter to the Philippines—6 lbs., 9 oz. each parcel; postage approximately \$2.00. Tie package or leave open at end.]

WANTED: *Guide, Primary Treasure, Little Friend* to the following: Olan SDA Mission School (Lamont Mangyan Mission) c/o Clemente Monreal, Olan, Paluan, Occidental Mindoro, P.I.; and Pagulingin Adventist Rural School, c/o Fedorico Corrales, Pagulingin, Lipa City, P.I.

Send a continuous supply of Christian Home Calendar, *Signs, Listen, Liberty, Life and Health, These Times, Message, Review, Good News for You, Your Bible and You*, and other denominational and Spirit of Prophecy books to Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, West Africa.

WANTED: A continuous supply of Bibles by Idamae Melendy, Review and Herald, Washington, D.C. 20012.

E. Lloyd Smoot, Rt. 1, Box 65, Donnellson, Ill. 62019, desires a continuous supply of *These Times, Signs, Listen, Life and Health, Liberty, Insight*, books, tracts, but no Reviews.

J. P. Johnson, 135 Cranwill, Hendersonville, Tenn. 37075, wishes *Listen, Signs*, and *Instructor*.

Pastor Moses Attah, P.O. Box 14, Kwamang via Mampong, Ashanti, Ghana, West Africa, needs Bibles, books, periodicals. 1970 missionary book, 1971 calendar, and greeting cards.

Send a continuous supply of literature to B.S.K. Amoako, SDA Mission, Techimantia, Ghana, West Africa.

WANTED: A continuous supply of *Modern Ways to Health, Behold the Man, Alone With God, God's Commandment-keeping Church Today, The Faith of Jesus, Counsels on Diet and Foods, The Ministry of Healing, I Became a Seventh-day Adventist, I'd Like to Ask Sister White, Reflections on Love and Marriage*, hymnals, tracts, Bibles by Pastor Peter Amoateng, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, West Africa.

F. Edwards, chaplain, Port-of-Spain Community Hospital, P.O. Box 767, Port-of-Spain, Trinidad, West Indies, wishes *These Times, Signs, Message, Listen, Liberty, Life and Health*, and other missionary periodicals.

WANTED: A constant supply of textbooks, library books, songbooks, Bibles for 24 schools by B. T. Esteban, educational superintendent, Northern Luzon Mission, Artacho, Sison, Pangasinan, P.I. C-341.

Send a continuous supply of missionary material to the following: Mr. and Mrs. Donald Danlag, 338-A Delgado St., Iloilo City, Philippines; Mr. and Mrs. Jimmy Danlag, Pirara, Sapan, Capiz, P.I.

Candelaria Bajoyo Walang, Fr. Lambunao, Iloilo, P.I.; Pastor J. A. Nsiah, SDA Church, P.O. Box 22, Tanoso-Syi, Ghana, West Africa; Andrew Ongaki Okerio, Lay Activities Department, Box 22, Kisii, Kenya, East Africa.

T.K.Y. Boakye, Ministry of Agriculture, Box 51, Berekom, B/A, Ghana, West Africa; Pastor S. K. Amoateng, SDA Church, Box 133, Berekom, B/A, Ghana, West Africa; Wilfred Maguto, Maengwe, Nyakigiro SDA School, Box 317, Kisii, Kenya, East Africa; Julieto Selidoo, Milbuk SDA Church, Milbuk, Palimbang, Cotabato, P.I.; S. J. Bloemite, Box 117, Maraisburg, Transvaal, South Africa; Gloria Serna Bad-assy, Matti-i, Surigao del Norte, P.I.; Teodoro Angelino Sison, Surigao del Norte, P.I.; Eutiquio Besina Beyabid, Sison, Surigao del Norte, P.I.; Patricio E. Greencia, Sison, Surigao del Norte, P.I.; Isaac K. Donkor, SDA Mission, Box 74, Tamale, n/r, Ghana, West Africa.

LEGAL NOTICES

International Religious Liberty Association Legal Meeting

Notice is hereby given that a legal meeting of the International Religious Liberty Association will be held on Thursday, October 8, 1970, at 10:00 a.m., in the Takoma Park church, 6951 Carroll Avenue, Takoma Park, Maryland, for the purpose of transacting such business as may properly come before the members of the association.

M. E. LOEWEN, Secretary

Faith for Today, Incorporated

The annual meeting of Faith for Today, Incorporated, 200 Stonehinge Lane, Carle Place, New York, will be held at 10:00 a.m., October 11, 1970, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transactions of the television program and the election of directors.

WILLIAM R. LAWSON, Secretary

Trans-Ad, Incorporated

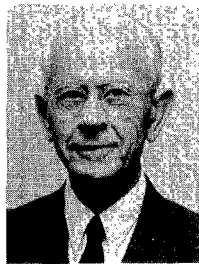
The annual meeting of Trans-Ad, Incorporated, 516 Mineola Avenue, Carle Place, New York, will be held at 10:00 a.m., October 11, 1970, at Takoma Park, Maryland, in connection with the Autumn Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transactions of the television program and the election of directors.

WILLIAM R. LAWSON, Secretary

Church Calendar

JMV Pathfinder Day	September 26
Thirteenth Sabbath Offering	
(Southern European Division)	September 26
Decision Sabbath for Lay Evangelism	
Program	October 3
Church Lay Activities Offering	October 3
Health Emphasis Week	October 3-9
Voice of Prophecy Offering	October 10
Sabbath School Visitors' Day	October 17
Community Relations Day	October 17
Temperance Day Offering	October 24
Week of Prayer	November 7-14
Church Lay Activities Offering	November 7
Annual Sacrifice Offering	November 14
Ingathering Crusade Launching Day	November 14
Ingathering Campaign	November 14, 1970- January 2, 1971

This Week...



Twenty years have passed since Ernest Lloyd, author of "Let Us Be Content" (see cover), retired from what people officially call "active service." It would be incorrect, however, to say that Elder Lloyd ceased either his activity or his service. He seems to be as busy as he ever was. And if the basic mathematics we use in this office serves us correctly, Elder Lloyd has been working for the church for 74 years.

He began working for the denomination at the Battle Creek Sanitarium and in the Review and Herald office, where he worked while completing the ministerial training course.

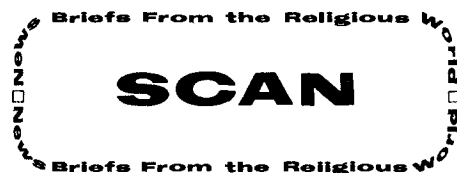
Over the years he has been a conference home missionary secretary and a union conference home missionary secretary. For six years he was a field secretary for the Pacific Press Publishing Association.

Elder Lloyd is probably best known for his contribution to children's literature of the Adventist Church. In addition to writing six books for the younger set, he was for 25 years editor of *Our Little Friend*. And his wife, Beulah, also wrote several children's books.

Immediately after retiring, the Lloyds hosted tours through Elmhaven, the California home of Ellen White, for several years. Most recently, they have conducted dozens of prophetic-guidance courses and held many meetings in the hope of building greater confidence in the writings of Ellen White.

Many readers have written and telephoned telling how much they appreciated the article entitled "The Last 153 Days," which appeared in the July 23 issue of the REVIEW. And, of course, many have asked why a by-line was omitted. We can only reply that regrettably the by-line was omitted through an oversight in this office. So as we enlighten readers, we also apologize to the author, Virgil E. Robinson, who is a great-grandson of Ellen and James White. Elder Robinson is director of studies at Home Study Institute.

And it seems that our mistakes have suddenly caught up with us this week, because we must also apologize to Alan Collins, the artist who sent a proposed design for the Adventist symbol with his letter to the editor that appeared in the September 3 issue. We incorrectly placed his symbol in a vertical position showing three angels standing with their hands pointing to heaven. Mr. Collins, who is perhaps best known for his sculpture of the three angels flying that appears on the Northern European Division building, intended that the symbol be horizontal, showing the angels flying.



POPE'S PLANNED VISIT TO SYDNEY SPURS AIRLINE, HOTEL BUSINESS

SYDNEY—Advance airline and hotel bookings coinciding with the visit of Pope Paul to Australia in November are the heaviest in a decade. Some major hotels are already sold out. Reports claim that travel agencies are now concentrating on suburban Sydney hotels and motels. Pilgrimages are being arranged by dioceses in New Zealand, Australia, and the Pacific islands, an airline spokesman said, and extra services from Perth, Adelaide, Melbourne, and Brisbane are being planned to cope with the crush of visitors to Sydney.

DISCIPLES' MISSIONARIES DECLINE

INDIANAPOLIS, IND.—The Christian Church (Disciples of Christ) has reduced its number of missionaries by 49 over the past ten years—from 238 in 1959-1960 to a projected 189 for the current year. A new concept in mission work is the major reason for the decline, according to Ralph T. Palmer, a denomination missions executive for the church. Financial limitations and spiraling costs abroad were cited as other reasons for the decrease. The missionary concept has changed from "a colonialistic and paternalistic attitude of sending people who build dependence upon the missionary to sending highly trained specialists who train citizens to fill needs of the countries involved," Mr. Palmer explained.

BAPTISTS MOVE PUBLICATIONS UNIT

RICHMOND, VA.—Operations of Baptist Publications in Beirut, Lebanon, were forced to move to a new location because of religious and political pressures, it was reported here. John D. Hughey, secretary for Europe and the Middle East for the Southern Baptist Foreign Mission Board, which has its headquarters here, said that the agency, formerly located in a Moslem area, was now functioning at a site a short distance away in a section of city between the Christian and Moslem communities.

OBSERVANCES IN JAPANESE ISLES

TOKYO—Roman Catholics and local civil officials will celebrate the 400th anniversary of the coming of Christianity to the Amakusa Islands of Japan. The observance is set for May 23 and 24, 1971.

CADETS STAFF A SUNDAY SCHOOL

WEST POINT, N.Y.—Each Sunday morning 177 cadets at the U.S. Military Academy here put aside the "rugged business" of learning to become Army officers and become Sunday school teachers instead. The Sunday school is part of the Christian education program for children of civilian and military personnel at the Point. Between 600 and 700 children are enrolled.

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.

Editor: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD, HERBERT E. DOUGLASS
THOMAS A. DAVIS

Secretary to the Editor: CORINNE WILKINSON

Editorial Secretaries: ROSEMARY BRADLEY, RUBY L. JONES
IDAMAE MELENDY

Layout Artist: RAYMOND C. HILL

Consulting Editors: ROBERT H. PIERSON, REINHOLD R. BIETZ
F. L. BLAND, THEODORE CARCICH, W. J. HACKETT
M. S. NICRI, NEAL C. WILSON

Special Contributors: C. O. FRANZ, K. H. EMMERSON
R. R. FIGUHR, W. R. BEACH, FREDERICK LEE
PRESIDENTS OF WORLD DIVISIONS

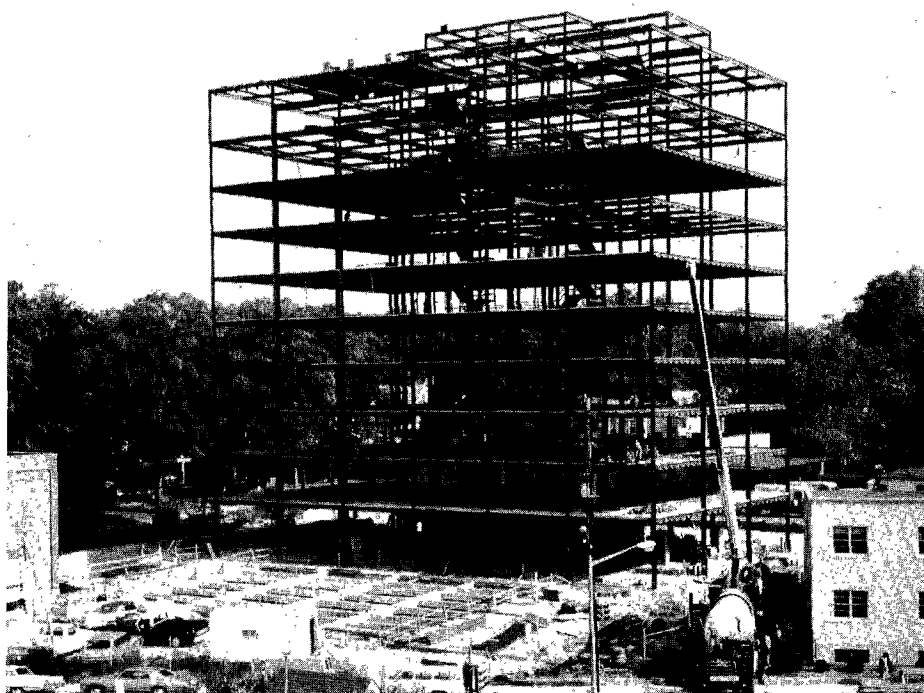
Circulation Manager: GEORGE H. TAGGART

Field Representatives: CLIFFORD K. OKUNO

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.

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address; allow 30 to 60 days for change. When writing about your subscription or changing your address, please enclose the address label from your copy or from the wrapper in which it comes. Address correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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.



Work Progressing on New General Conference Annex

The skeletal steelwork for the new annex to the General Conference headquarters has been completed. The building is scheduled to be completed by late 1971. The new structure, which is on Carroll Street, near the General Conference headquarters, will house most of headquarters departments, as well as a cafeteria for the General Conference and the Review and Herald Publishing Association. The present headquarters will continue in use, housing largely the administrative staff.

Work on the building began early in 1969, but excavation for a two-story parking lot beneath the building and completion of the foundation consumed the major portion of the time to date.

K. H. Emerson, General Conference treasurer, said that the new building is being so constructed that its interior can be readily adapted for use by anyone should the church later decide to sell and move its world headquarters elsewhere. The present plan was chosen because it involved the least expenditure of church funds in providing badly needed space.

M. CAROL HETZELL

New President Serves Far East Union Mission

Anthony Waworoendeng, former secretary-treasurer of the Sabah Mission, Southeast Asia Union Mission, has been elected by the Far Eastern Division to serve as president of the East Indonesia Union Mission, with headquarters in Manado, Celebes. Elder Waworoendeng succeeds A. M. Bartlett, who has been invited to become liaison secretary for the East and West Indonesia unions.

Elder Waworoendeng has been in positions of leadership in Indonesia and Southeast Asia. DUANE S. JOHNSON

Alcohol's Influence Calls for Greater Effort

Eighty-five million drink alcohol.

There are 10 million alcoholics and problem drinkers.

Approximately 1,000 persons become addicted each day.

Sixty thousand die of lung cancer each

year; more than 80 per cent of these deaths are caused by smoking.

Fifty per cent of high school students and 75 per cent of college students drink alcohol occasionally.

One arrest was made for drunken driving for every 412 Americans.

More than 50 per cent of traffic fatalities involve alcohol.

Of every 50 drivers on the highway, one is drunk.

Fifty per cent of all police man-hours is spent in dealing with drunkenness and related offenses.

One in five families in North America is affected by alcoholism.

For every dollar received in liquor revenue, it is estimated that alcohol costs the taxpayer \$7.35.

Encouraging Signs; Great Opportunities

Two million copies of *Listen* were circulated in 12 months.

Twenty-five million have quit smoking in North America.

A plan to help alcoholics similar to the Five-Day Plan has been launched by the Adventist Church.

The Lord's messenger has counseled the church that through the temperance society we are to educate, educate, educate.

Your offering is needed to keep the church at the forefront of the battle. Please give generously on Temperance Day, October 24. R. E. OSBORN

Progress and Needs Reported by Nigerian Workers

A report from East Nigeria indicates that our work is progressing in that country following the war.

K. F. Mueller, who has been in East Nigeria since the war supervising our welfare work, writes that our headquarters have been re-established at Aba. Our 1,000-seat church in that city had to have its roof, which was demolished during the war, replaced. The teachers are once more back at our training and secondary school.

Our churches in East Nigeria are being re-established, and our workers have baptized some 700 members in the past six months.

During the war almost all of our 60 evangelistic workers in East Nigeria lost their personal possessions, including their books. Some lost even their Bibles. Consequently, they are greatly in need of books, especially doctrinal works and Ellen G. White's reference books. Those wishing to contribute books may send them, book rate, to Pastor K. F. Mueller, Seventh-day Adventist Mission, P.O. Box 111, Port Harcourt, Nigeria. If you have any questions, contact the writer at General Conference headquarters.

JESSE O. GIBSON

IN BRIEF:

♦ **Death:** Frederic Brennwald, 79, former auditor and treasurer of the Southern European Division, and General Conference auditor, September 12, Takoma Park, Maryland.

CHANGE OF ADDRESS

MOVING? Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

Name _____

New Address _____

City _____ State _____ Zip Code _____

Always enclose your address label when writing on any matter concerning your subscription or when renewing.