

Review

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Meditating on Life Castles

By RAY DABROWSKI

I sat on the steps of a small watchtower
Watching the waves splash the sun-heated sand.
I watched little children building sand castles
And running on the wet sand, leaving tiny footprints behind.

I thought of my childhood, my games, and my joys,
Reminiscing about dreams that never came true.
I saw my life, its foundation, its walls,
Being erected through my feeble strength
And through the power of the Chief Architect.

Then I knew that my life castle
Would not be swallowed by the sea.
And I was content.

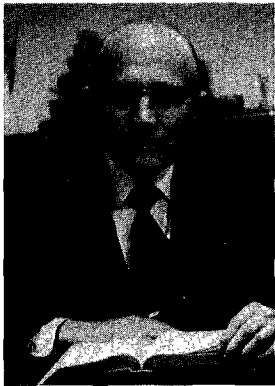


Is All the Data In?

Columbia, Missouri

Dear Believers in the Word:

Through the centuries there have been periods in history when statements of divine revelation apparently did not square with prevailing scientific thought. I have wondered if these discrepancies, for a period, caused perplexity or embarrassment to believers in the Inspired Word.



For example, take the number of stars in the heavens. Moses referred to numberless stars (see Gen. 15:5). Centuries later Jeremiah the prophet wrote, "The host of heaven cannot be numbered" (Jer. 33:22). These and other statements declare the shining orbs of night to be without number.

The sages of those early days, however, had different opinions. Some 400 years after Jeremiah's day philosophers declared there were only 1,022 stars—no more. Even the earliest "modern astronomers" centuries later estimated the starry hosts at approximately 7,000. Clearly revelation and contemporary philosophy did not harmonize.

Today, of course, we know those statements of inspiration were and are correct. They harmonize perfectly with true science. The stars *are* numberless. Now with powerful telescopes to probe the heavens, modern astronomers are aghast at what they see—millions of galaxies or island universes, each containing multiplied millions of stars—numberless, as revelation declared. Revelation, suspect for a season, was vindicated. Those who clung to the Inspired Word by faith were not disappointed.

Then there is the intriguing story of the Hittites. Until the latter part of the nineteenth century, secular history was silent about this nation of which the Bible had much to say. Inspired history mentions the Hittites 48 times. In the thinking of Bible writers they were no insignificant tribe. On at least one occasion the record connects "the kings of the Hittites, and the kings of the Egyptians" (2 Kings 7:6). This linking the royalty of an unknown nation with the powerful Egyptians perplexed many. Who were these people of the Word whom history apparently had forgotten? Had they really existed? For decades the Hittites were a perplexity to some believers in the Bible. Unbelievers scoffed.

In the 1880's the picture changed. Archibald Henry Sayce, the Rosetta Stone, and the archives of Amarna "brought the Hittites to life." Massive ruins, broken bits of clay, half-buried artifacts, with

their strange inscriptions long silent, now spoke. The Hittites were revealed as the people Bible writers depicted. No insignificant Syrian tribe, but a great nation from Asia Minor. When the data was in, contemporary science had confirmed the Bible narratives. No longer did believers in the Word experience embarrassment or frustration in accepting by faith the words of revelation. The inspired words *were* demonstrated to be true.

The number of the stars and the history of the Hittites are but two examples of inspired records questioned for some time, accepted by faith by believers in the Word, that were vindicated when the factual information became available.

Writing under inspiration, Ellen White records 18 times that this earth of ours is about 6,000 years old or that the span from creation to the present is about 6,000 years. This harmonized with conclusions accepted widely by Christian scholars of the Word until more recent decades. Today atheistic and theistic evolutionists and liberal theologians, encouraged, they believe, by an exploding technology, declare the earth to be many millions of years old.

Naturally this apparent contradiction between revelation and current scientific thought creates problems. Some questions demand answers. Even some Seventh-day Adventists are perplexed.

In certain areas a faith factor will always be necessary. Neither fundamentalists nor evolutionists were present when the earth was created "in the beginning," nor at its desolation by the Flood. Both must examine available data and then make their own assessments.

Seventh-day Adventists are in a favored position. We have committed, gifted scientists, Christian men and women, honest seekers for truth in the physical realm. We also have revelation—the Word of God and the writings of Ellen G. White. Revelation must be a determining factor in our acceptance of truth. The Bible and the gift of prophecy are not on trial—God's Word was settled a long time ago!

If there are some unanswered questions, our faith in God's Word need not be shaken. Remember—*not all the data is yet in!* Even if the Lord does not bring to light all His secrets regarding the earth and the origin of life, we can still trust Him. On the other shore many of the things that now puzzle us will be made plain.

Yours in full faith in revelation,

President, General Conference

This Week...

This week we begin a series of four articles by Varner J. Johns entitled "Upon This Rock." The theme is based upon Jesus' response to Peter's confession of Jesus as "the Christ, the Son of the living God" (Matt. 16:16). "Upon this rock," said Jesus, "I will build my church" (verse 18). Not Peter (which means "rock"), but Jesus is the Rock of man's salvation. Notes Elder Johns, "Christendom is rent, torn, and divided by hundreds of conflicting creeds and philosophical opinions." "There is in Christendom a great divide," but despite the confusion the sincere seeker for truth can still find his way.

Elder Johns (now retired) formerly worked as an educator, evangelist, and administrator, and has served the church for many years (he was ordained in 1916). His literary contributions include *Forty Centuries of Law and Liberty* and *The Secret Rapture and the Antichrist*.

His first article in the series, entitled "Our Firm Foundation," appears on page 4.

Under the heading "The Relevance of the Seventh-day Adventist Message" (page 9), B. B. Beach develops the theme that the message Seventh-day Adventists are proclaiming in all the world is peculiarly relevant in our age. It is relevant philosophically, doctrinally, and prophetically, he asserts. When Adventists grasp this idea they will lose their inferiority complex, which so often prevents them from bearing a bold witness before men from all walks of life.

Dr. Beach (Ph.D., University of Paris [Sorbonne] 1958, American University 1960) is educational, public affairs, and religious liberty secretary of the Northern Europe-West Africa Division.

After a brief period as principal of an intermediate school in Gridley, California, he went to Europe in 1951, working first as an evangelist in the Franco-Belgian Union and later as principal of the Italian Union Training School in

Florence, Italy. He has held his present post since 1960.

Anna P. Edwardson, who writes in the Family Living section this week on the topic "The Most Carefree Time," grew up as the youngest of nine children, all of whom performed a useful role in society (the five daughters were all R.N.'s). Mrs. Edwardson taught in the prenursing department of La Sierra College from 1930 to 1938. After her husband died in 1944, she taught another 15 years at the same school before retiring.

Missions and Seventh-day Adventists are almost synonymous terms. Many a traveler to faraway places has learned that a Seventh-day Adventist hospital is the place to go when sick. Many a village, steeped in the darkness of heathenism, has been enlightened by the coming of an Adventist missionary. Many an unschooled child in distant lands has been taken into an Adventist school, educated, and made into a strong worker for God.

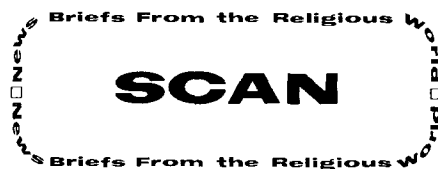
There is much yet to be done. And on page 29 General Conference general vice-president F. L. Bland asks continued sacrificial giving for missions and for a generous contribution on September 11, the day designated for the Missions Extension Offering.

In the August 12 issue we missed giving credit to T. K. Martin for the cover pictures—the bleeding hand of Christ nailed to the cross. Ray Dabrowski, who was named as the artist, was the designer of the cover.

In the same issue two photos, one appearing on page 18 and the other on page 19, were supplied by the Embassy of South Africa, Washington, D.C. Credit was inadvertently omitted from that issue.

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PORTUGUESE PARLIAMENT OPENS DEBATE ON RELIGIOUS LIBERTY

LISBON—Portugal's Parliament met here for a special summer session to debate a revision of the constitution, including a draft law on religious liberty.

The Government reportedly wants to give all religions more or less the same freedom of worship, yet retain the Roman Catholic nature of Portugal.

Catholics number well over 90 per cent of a total population of 9.6 million. In 1940, former Premier Antonio de Oliveira Salazar signed a Concordat with the Vatican, giving the Catholic Church authority over spiritual matters in Portugal, although Catholicism was not formally declared the state religion.

According to a spokesman for the Protestant minority, there are some 50,000 Protestants in Portugal.

SCOTS STUDY "AMERICAN" FUND-RAISING

EDINBURGH—The Church of Scotland (Presbyterian) will consider an American form of fund-raising, involving the use of visual aids and short pulpit talks by laymen.

The General Assembly accepted a motion to this effect by the Reverend Joseph H. Leckie, of Dundee, who said he had been involved in the American method for three years and had seen how useful it was. The plan will now go to the church's advisory board for consideration in consultation with the stewardship and budget committee.

Mr. Leckie said that every American church which fulfilled the items in the stewardship and budget campaign increased its giving by at least 25 per cent. Many churches increased by 100 per cent, and one, to his knowledge, he said, by 180 per cent.

♦ Advent Review and Sabbath Herald ♦

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

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 events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but 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 for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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Upon This Rock—I

Our Firm Foundation

By VARNER J. JOHNS

REVIEW AND HERALD, September 2, 1971

JESUS stood with His twelve disciples in the shadow of the cross. Before Him were Gethsemane and Calvary—the anguish of the cross. Through the years of His ministry the disciples had clung tenaciously to the Jewish expectation of the restoration of the temporal kingdom. They had witnessed Christ's marvelous miracles. They had heard the thrilling words of life. But they could not comprehend the Via Dolorosa for the Messiah—the way that was prefigured in the sacrificial offerings and prophesied in the words "hath poured out his soul unto death." As Jesus began to tell them of His death and resurrection, the apostle Peter exclaimed: "Be it far from thee Lord: this shall not be unto thee" (Matt. 16:22).

How imperfect their experience! How limited their spiritual vision! Not yet the kingdom of celestial glory. Not yet the end of sin and sorrow and suffering. For them and many generations yet to come there would be conflict and conquest in the struggle against the powers of darkness. For them, as well as for their Lord, the cross must precede the crown. The living temple, in which the righteous of the ages are living stones, was not yet ready for its glittering dome.

There was, however, the promise of infinite power at their command for the winning of souls. There was the promise of the Holy Spirit in Pentecostal power. Moreover, there were the words of Jesus: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (verse 18).

The Church Dear to God

Nothing is so near and dear to the heart of God as is His church. Christ is its Head; men who have been transformed by the gospel into His divine image are its body. Christ loved the church and gave Himself for it. The church is His agency—His only agency—for the carrying forward and completion of His work in the world. The use of the word *rock* in the Scriptures is highly significant. Referring to the wilderness wanderings of the Israelites, Paul wrote, "Our fathers . . . did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and

that Rock was Christ" (1 Cor. 11:1-4).

The Lord sought in every possible way to bring the Israelites into covenant relationship with Himself. By signs and wonders He had brought them forth from Egyptian darkness. The Red Sea opened before them. Manna from heaven satisfied their hunger, and water from a rock satisfied their thirst.

We must never forget that Christ was the "angel of the Lord," the great "I AM," who appeared to Moses and commissioned him to lead Israel out of Egypt; that it was Christ who sheltered the Israelites and led them in the pillar of cloud by day and the pillar of fire by night; that it was Christ who came down upon Mount Sinai and spoke with them from heaven; that it was Christ who "gavest them bread from heaven for their hunger, and broughtest forth water for them out of the rock for their thirst." (See Ex. 3:2, 14; John 6:48-58; 8:58; Neh. 9:6-15; 1 Cor. 10:1-4.)

From time immemorial men have exalted themselves to the place of God. Among the gods of paganism were deified dead. The emperors of Rome, even while alive, were deified and worshiped. An apostate church exalted the apostle Peter as the foundation of the church and gave authority to the traditions of canonized saints as equal or above the authority of the Word of God. Modern paganism in Christian garb exalts the names and philosophies of men in place of the Word of God, which liveth and abideth forever. All the defections in modern Christendom have their source in the writings of so-called teachers of truth who claim wisdom beyond the wisdom of the Word of the living God. We must never forget that—

"There is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

"For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

The *New English Bible* glimpses the glory of the living Christ "our living Stone," "the Rock of our salvation" in the words of the apostle Peter: "You have been born anew, not of mortal parentage but of immortal, through the living and enduring word of God. For (as Scripture says) 'All mortals are like grass; . . . the grass withers . . . ; but the word of the Lord endures forevermore.' And this 'word' is the word of the Gospel preached to you" (1 Peter 1:23-25, N.E.B.). "So come to him, our living Stone—the stone

rejected by men but choice and precious in the sight of God. Come, and let yourselves be built, as living stones, into a spiritual temple" (chap. 2:4, 5, N.E.B.).

Joy Only in Christ

Mortals, including the apostles and prophets, find the joy of salvation, life, and immortality, only in Christ, the living Word, the Rock of our salvation, "our living Stone," and in the Written Word of which He was the revelation and the inspiration. It was the apostle Peter who said of the prophets that "the Spirit of Christ which was in them" testified of "the sufferings of Christ, and the glory that should follow" (chap. 1:11). Thus the writings, given through inspiration of God, are the Written Word that reveals Christ and His salvation and forms the firm foundation upon which the church is built, and in this way the church, the living temple, is "built upon the foundation of the apostles and prophets" with Christ as the keystone, the Head of the corner (Eph. 2:18-22).

Christendom is rent, torn, and divided by hundreds of conflicting creeds and philosophical opinions. How, then, are we to determine whether we are members of the true church, the body of Christ? There is a great divide in Christendom. On the one side are those who are Christians in name but not in fact. They have never experienced the "new birth," or, if they were once converted, they have failed to advance in the Christian way and have lost their "first love." They may be rigid in their observance of the letter of the law, but they are cold and critical, unloved and unlovely. There are no works of grace in their lives. On the other side are those who walk with their Redeemer along life's way. They delight to do His will, to follow His commands. Their delight is in the law of the Lord because, under the new covenant, the law is written in their hearts. Love to God and to their fellow man is the motivating influence in their lives. They bend over backwards in integrity in their business deals. Along the Jericho road they seek out those who long for the healing touch of the Master's hand. Of them it may be said: "Christ in you, the hope of glory."

These deeply devoted Christians are found in every church communion. Are there, then, no doctrinal elements in this great divide? Is it unimportant what a man believes? On the contrary, truth and righteousness walk hand in hand,

Varner J. Johns is a retired minister living in Loma Linda, California. He is probably best known to Seventh-day Adventists for his work in the area of religious liberty.

while error and iniquity are boon companions. In His infinite love and mercy the Lord recognizes that not all have had the opportunity to know the truth. Light has not yet shone upon their pathway. They have been fettered by church traditions, bound by church creeds. It is His purpose that the earth shall be lightened by the glory of His truth and His salvation. The measure of our love for Him is our willingness to walk in the light as He is in the light. If we love Him, we will keep His commandments.

Truth Saves

It is of the utmost importance what we believe, for truth saves and sanctifies, while error leads us into the darkness of uncertainty. In the Bible, the line is sharply drawn. An alien ideology, a false philosophy, dethrone our God as our Creator and then take away our Lord as our Saviour.

The walls of salvation, the gateway to the city of truth, have been broken down in Christendom by the acceptance of the evolutionary hypothesis of origins. Many of the churches that once were strongholds of truth are so permeated with modernism that they are numbered with great Babylon, city of confusion.

Is the God we worship our Creator? If not, then the fourth commandment of the Decalogue must be chiseled away from the Ten Words. If not, the two tables of the covenant must be removed from the ark of the covenant in the Holy of Holies. The Sabbath is the memorial of Creation. It was made for man. It was blessed and sanctified by the One who said: "Remember the sabbath day to keep it holy. . . . The seventh day is the sabbath of the Lord thy God."

We are nearing the crisis. Today God has an organized church—a remnant—who are proclaiming His truth and His salvation to every nation, kindred, tongue, and people. But even for them the decisive hour in the time of trouble must come.

Many, many among Seventh-day Adventists will not stand the test. They have mingled with the world. The oil of the Holy Spirit is not in their lives. Many, many of God's children, now in Babylon, will take their stand with those of whom the prophet writes: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). ♦♦

(To be continued)

DRESS an Index of the Character

By D. A. DELAFIELD

PERHAPS the most succinct statement by Ellen White concerning Christian principles applied to dress is the following: "I beg of our people to walk carefully and circumspectly before God. Follow the customs in dress as far as they conform to health principles. Let our sisters dress plainly, as many do, having the dress of good, durable material, appropriate for this age, and let not the dress question fill the mind. Our sisters should dress with simplicity. They should clothe themselves in modest apparel, with shamefacedness and sobriety."—*Child Guidance*, p. 414.

This statement suggests at least seven valuable principles or guidelines, a few of which I would like to discuss in this article:

1. Walk carefully and circumspectly before God.
2. Dress according to health principles.
3. Dress plainly, wearing good, durable materials.
4. Dress appropriately for "this age."
5. Don't let the dress question fill the mind.
6. Dress with simplicity.
7. Dress in modest apparel.

"With shamefacedness and sobriety" is a phrase quoted from 1

Timothy 2:9. The expression means "with serious demeanor." Paul is suggesting that a Christian woman of sober mind would want to appear to advantage with an earnest, serious demeanor. This would not rule out cheerfulness of manner and happy smiles.

In volume 3 of the *Comprehensive Index to the Writings of Ellen G. White* under the word *clothing* appear a number of fascinating entries. Twenty-five are related to the word *modesty* as listed under the subdivision, "proper clothing."

Can a woman modestly dressed be beautiful? Indeed she can! *The Ministry of Healing*, page 289, points up the beauty of natural modesty; *Messages to Young People*, page 353, speaks of "charming" and "interesting" dress. *Testimonies*, volume 1, page 464, makes reference to "well-fitting" and "gratifying" dress for the wife and mother.

Returning to 1 Timothy 2:9 Paul tells us that "women should adorn themselves modestly and sensibly in seemly apparel" (R.S.V.).

High hemlines cater to sensual desire. Recently leading designers in the fashion world ruled that the miniskirt must go and that the midiskirt must replace it. But the moguls of design did not reckon realistically with female vanity and pride. A battle royal followed. When the dust settled, the moguls settled too—for the miniskirt. The cease-fire in the

mini-midi war is now over and everyone seems to have won something. Both mini-midiskirt styles are with us and probably will be for a while. What power the miniskirt has!

Quite apart from modesty, however, miniskirts, bikinis, and let us say, lavishly painted eyes, and ridiculous hosiery impertinently slap good principles in the face. Think of those words—"sensible" and "seemly." Here good sense and good judgment are suggested, also pleasantness of appearance and manner, handsomeness, excellent taste. But false eyelashes, brightly colored stockings, and brilliantly textured eyelids are "way out" and are repudiated by the majority of sensible young people and adults.

Simplicity and Economy in Dress

Think of economy as one aspect of this big subject. Economy is related to "simplicity" in dress (see *Testimonies*, vol. 6, pp. 628-648), also to dressing plainly and wearing good durable materials. Paul warns against wearing "costly array" (1 Tim. 2:9). This is not a proscription against high-quality garments, however, but against "expensive clothing." The latter would deny the principle of plainness and simplicity in dress.

Gaudiness is needless and ought to be shunned. Elaborate adornments and trimmings, that is, artificials worn for outward display, are unnecessary. "Some have been so unfortunate as to come into possession of gold chains or pins, or both, and have shown bad taste in exhibiting them, making them conspicuous to attract attention. I can but associate these characters with the vain peacock, that displays his gorgeous feathers for admiration. It is all this poor bird has to attract attention."—*Testimonies*, vol. 3, pp. 366, 367. But certain trimmings can be worn if these neatly set off the garment itself. Mrs. White encouraged us to "seek to make the best of our appearance."—*Child Guidance*, p. 413. While she deplored collars and ribbons and wrote pointedly against them, she did not mean no collars, no ribbons. She was holding forth against elaborate ornamentation, profuse and extra ornamentation (*Testimonies*, vol. 4, p. 639); that is, ornamentation that reveals pride and vanity (*ibid.*, vol. 4, pp. 645, 646). Following is the statement, written a century ago, in which she denounced vain ornamentation, and the footnote on the same pages in which she elaborated.

"Much has been expended for

ribbons and laces for the bonnets, for collars* and other needless articles to decorate the body, while Jesus the King of glory, who gave His life to redeem us, wore a crown of thorns. . . . Yet the very ones that profess to be washed by the blood of Jesus, spilled for them, can dress up and decorate their poor, mortal bodies, and dare profess to be followers of the holy, self-denying, humble Pattern. . . . I saw that the outside appearance is an index to the heart. When the exterior is hung with ribbons, collars, and needless things, it plainly shows that the love for all this is in the heart; unless such persons are cleansed from their corruption, they can never see God, for only the pure in heart will see Him."—*Testimonies*, vol. 1, pp. 135, 136.

Mrs. White wore neat trim collars and cuffs of light colors to set off a dark dress, also a neat brooch at the top of her blouse to hold the collar and the garment together. There was no pride or ostentation in this—just good taste and utility and neat effect. It was important to the

* On collars Ellen White wrote elsewhere: "The question has often been asked me if I believe it wrong to wear plain linen collars. My answer has always been No. Some have taken the extreme meaning of what I have written about collars, and have maintained that it is wrong to wear one of any description. I was shown expensively wrought collars, and expensive and unnecessary ribbons and laces, which some Sabbathkeepers have worn, and still wear for the sake of show and fashion. In mentioning collars, I did not design to be understood that nothing like a collar should be worn, or, in mentioning ribbons, that no ribbons at all should be worn."—*Ibid.*

Lord's servant that she rightly represent the principles of Christian simplicity, but ornamentation in dress would have crippled her witness.

But returning now to economy, cheap clothing is, in the long run, expensive. Better materials last longer, look better, make up into neater garments. "Bargain" shopping is economical only if good materials are purchased. For example, a man's suit valued at \$110 on sale at \$65 could really be a bargain. Why? Because the chances are greater that the suit of clothes was tailored of durable materials in the first place. "Good, durable material appropriate for this age" wrote Ellen G. White. Interestingly, Mrs. White had a basic knowledge of textiles.

When she lived in Battle Creek, Michigan, she walked one day to the nearby drygoods store to buy a piece of all-wool material. The owner of the store, a Mr. Skinner, took a bolt of goods off the shelf, explaining to Sister White this material was probably just right for what she wanted—to make a pair of trousers for a member of her family. "Is it all wool?" she asked. "One hundred per cent," he replied. Mrs. White examined the material. Her eye caught a certain strand. It was cotton. "Is this wool, Mr. Skinner?" she inquired. He looked at it sheepishly and admitted that it was not, but he assured her that he had

Involvement

By MABEL A. SCHMALE

John and Lena Turk, both in their 70's, had been visiting some of their children and were on their way home at night when it happened. Losing control of his car, John went off the road and down an embankment. He was hurt, though he didn't know how seriously, but was able to get out. Lena was injured and bleeding, but John couldn't get her out. He hated to do it, but needing to get help, he left her in as comfortable a condition as possible and struggled back up to the highway.

When he saw car lights coming he staggered onto the road, waving for the driver to stop, but he went on. Another car appeared and again he attempted to get the driver to stop, but he too went on. He began to wonder if perhaps motorists suspected him of being a trap for a holdup. Unable to stop the third car and getting weaker he decided he had better go to Lena and see about her. She had lost so much blood she was unable to speak or move.

By now he was able only to crawl back to the road. It seemed hours until another car approached. With almost superhuman strength, he frantically waved his arms and yelled, pointing down the bank. The motorist stopped. As the driver got out, John gasped something about his wife in a car down there, and then fell exhausted to the ground. While some of the passengers put him in the car, others went to find his wife. But it was too late. Lena was dead.

John recovered. Remembering the cars that had not stopped and then one that did, he thought of another injured man by the side of the road and a certain good Samaritan. For Lena the good Samaritan had come too late.

bought it believing it was all wool.

It takes no connoisseur of fashions to observe whether a dress or a suit worn by a man or a woman is of cheap or good material. Wrinkles appear early in cheap clothing. The baggy, slouchy look is a dead giveaway. Good clothing fashioned from strong materials does not assume these run-down appearances readily, but holds its press and has a rich look. If you must decide between a suit of quality material and several cheap ones, it would be far better to buy clothing made of durable fabrics. It's really cheaper—at least in the long run.

The principle of economy in dress involves not only economy of money but also of time, energy, and heart strength. It is easy to waste these precious talents loaned to us by God. And once lost, they are gone forever. Even the intellect deteriorates in those obsessed by pride and involved with self. "Fashion is deteriorating the intellect and eating out the spirituality of our people."—*Testimonies*, vol. 4, p. 647. And who can afford a loss of intellectual power in our highly competitive world? The vain, fickle person is far more likely to earn the title "lame brain" than the selfless realist whose mind is occupied with the needs of his fellow man. "Beautiful but dumb" is sometimes heard. This need never be said if the person concerned is involved unselfishly in life.

Dress and Stewardship

The principle of faithfulness in stewardship is also involved here. Money absorbed by fashionable dress might be used to advance the work of missions or to help the poor or build the local church. Long years ago the REVIEW AND HERALD published an article by John Wesley, the founder of Methodism (July 10, 1855) in which he dealt at length with the dilemma of dress. Like his compassionate Lord, John Wesley had a great passion for the poor. He held that the needless expenditure of money on extravagant clothing robbed the poor of needful food and garments.

Wesley wrote concerning expensive clothes: "If they are in any wise costly, if they are purchased with unnecessary expense, they cannot but, in proportion to that expense, be destructive of good works. Of consequence, they are destructive of that charity which is fed thereby; hardening our heart against the cry of the poor and needy."

He declared firmly and revealingly, "I fear you *love* these things,

and therefore, think them necessary. Your heart carries away your judgment. If you were not *fond* of them you would never dream of their necessity."—*Ibid.*

When fashion pre-empts the mind, how can there be concern for the poor and the destitute? When the financial resources are exhausted buying expensive clothing, what money is left to help the poor?

Back in 1881 Ellen White wrote that "Satan invented the fashions in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else."—*Testimonies*, vol. 4, p. 629.

Appropriateness in Dress

On one occasion a young woman who worked in Mrs. White's home in Australia received from her a gift of a number of yards of material. The color, surprisingly, was red. The girl's complexion was olive. Sister White told her that she should have a garment made of this color in her wardrobe always because it complimented her skin in such a delightful way. So complexion may be taken into account in choosing dress colors (*Child Guidance*, p. 420) and these should be "becoming colors" adapted to individual skin color and taste.

Mrs. Grace White Jacques, granddaughter of Ellen G. White, tells the following story: "I recall a young nurse who had only a few clothes, and so grandmother gave her three dress lengths of material, one of red, one blue, one a golden color. She told this young lady, as she did several young women, that she should have at least one red dress."—*The Youth's Instructor*, Dec. 5, 1961.

It is because some church members at times dress unbecomingly that their brethren and sisters are tempted to become critical. For example, volume 4, page 640, of the *Testimonies* states that material for dresses should be free of large plaids and figures. This is good counsel and it should be studied carefully and taken to heart. These garments may become "conversation pieces." Again there are those whose clothing looks as if it had flown and "lit" upon the wearer (*Child Guidance*, p. 415). How can we expect the "saints" to refrain from talking about these things!

There are a few women in the church meticulously groomed with ultra-stylish hairdos, painted faces and nails—overdressed to say the least—yet often highly regarded among us—popular, gracious people. I have known some such per-

sons who were highly communicative and cooperative in promoting church projects.

I have made it a principle not to criticize people who dress unbecomingly and inappropriately, whether inappropriate in so far as their personalities are concerned, or so far as this age in which we live is concerned, or their profession as Christians. I have made up my mind not to criticize the clothing worn by others. But it is easy to have my unspoken opinion molded by what I see, for dress is said to be an "index" of the character (*Selected Messages*, book 2, p. 475).

Now, just what is an index? To a book, for example, it is a means of finding intelligent access to the contents of the book. If I want to know what is in the volume I turn to the index.

It is likewise possible to tell with some accuracy what some people are by *how* they dress and what they wear or their state of "undress." True we are not called to be judges, but every one of us is, in a sense, a "fruit inspector." The fruit hangs on the tree. I know, and you know, what kind of fruit it is, good or bad, by the dress worn by our fellow believers.

So dress is a giveaway—as nothing else can possibly be. It tells what is inside the heart. Surely, then, no Seventh-day Adventist will want to put himself on trial, as it were, by displaying pride of self. If the heart is right, the dress will be right, modest, and simple.

If we apply Christian principles to dress instead of following the whims and promptings of self, we shall do a number of things to prevent controversy and even contribute to the unity of the church; at the same time we shall discover a delightful sense of self-respect that is the reward of careful thinking and planning in this matter. And there will be joy in the heart of Christ too.

There is no unimportant aspect to the Christian life. If there were, certainly dress would *not* be one of them. Dressing properly according to Christian principles is one of the most important things that we can do. ★★

(To be continued)



The Relevance of the Seventh-day Adventist Message

By B. B. BEACH

What on earth do the Beatles, Harold Wilson, Twiggy and Kenneth Tynan have in common?" asked *Time* magazine (July 6, 1970). The answer is found in a 414-page book by Christopher Booker, *The Neophiliacs* (1970): they are "neophiliacs," that is "lovers of the new."

Many societies are traditionally identified with conservatism and the old. Booker claims that during the past 15 years Britain has been trapped within the "bubble of compulsive up-to-dateness"; he could just as well have mentioned many other areas of the world, including the United States, parts of Africa,

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and, perhaps, even mainland China. One seems to detect in various places a veritable psychosis of neophilia. People are stepping with increasing rapidity on the treadmill of novelty, of latest fashion, and suffering as a result the damnation of the compulsive lover of the new—keeping pace with pace!

In the final analysis the present race after "newness" is like pursuing the proverbial pot of gold at the base of the rainbow, for "there is no new thing under the sun" (Eccl. 1: 9). Even neophilia itself is nothing new, for in the days of Paul the Athenians suffered from a similar and catching mass psychosis: "All the Athenians, and even foreign visitors to Athens, had an obsession for any novelty and would spend their whole time talking about or listening to anything new" (Acts 17:21, Phillips). Fifteen hundred years later Archbishop Thomas Cranmer referred to sixteenth-century neophiliacs in the *Book of Common Prayer* (1552): "In this our time, the minds of men are so diverse, that some think it a great matter of conscience to depart from a piece of their old customs, and again, on the other side, some be so new-fangled, that they would innovate all things and so despise the old, that nothing can like them but that is new."

The neophiliac floats with the modern current calling for relevance which he equates with the "latest," the "newest," that which is in every mouth. Relevance is a renovated cliché. Nowadays everything seems to be questioned as to its relevance: the institutions of the nation—the social structures, the family, the church, yes, God Himself. Some even insist that monogamy or even marriage is outdated, while others claim that to all intents and purposes God is dead; that man has come of age and God is irrelevant, because man no longer needs Him either on earth or in space.

Modern society makes a tragic and fatal mistake when it misconstrues technological and cybernetic revolution, social disintegration and moral flux, change and convulsion as necessarily the throes of rebirth, revival, progress and maturity, as mankind's coming of age. On the contrary, they are more often than not indices that society finds itself in a terminal condition.

In the past, relevance was usually associated with authority, time-honored experience, traditional order, and establishment. Today relevance is attached to personality, present experience, the thrill of violating or-

der and clashing with the establishment.

After all is said and done, relevance and relevancy are good words, "meaningful" expressions, to enlist another overused term. The Adventist message must be relevant in the full and deep sense of the word. The noun "relevance" comes from the Latin verb *relevare*, "to raise up." The gospel message must by all means lift up fallen men, otherwise it is of little use; in other words it becomes irrelevant.

The dictionary tells us that anything—therefore any message—is relevant when and if it has "bearing upon, is connected with, and pertinent to the matter in hand." Speaking of the relevance of the message by itself is quite inappropriate. I suggest that the "matter in hand" is modern man's needs and that the pertinent purpose is the salvation of men. This has always been the case. These needs have not changed and are basically what they were 6,000 years ago. The requirement is for salvation, nothing more and nothing less.

Man was created in the image of God, but man sinned; he fell. The result was deciduousness and alienation, with all the pain and suffering they involve. But God went into action through Jesus Christ to bridge the gap and bring about reconciliation. In Christ the wrongdoings of men are forgiven. Man is called to be a part of a new humanity, with Christ, the "heir to the whole universe" (Heb. 1:2, N.E.B.), as its head. Christ is coming a second time to establish His new kingdom and eradicate sin, decay, and estrangement from the universe. Until this "time of universal restoration comes" (Acts 3:21, N.E.B.) Christ has entered as "ministrant in the real sanctuary" as "the mediator of a new covenant" to secure man's eternal deliverance (Heb. 8:2; 9:15, N.E.B.).

This is the central content of the Christian message, otherwise called the gospel, the "good news." However, Seventh-day Adventists feel that they have an even more specific message to give, tidings of good news addressed to men living in the climactic period of earth's history—not only is Christ coming again, He is coming soon. God's judgment is no longer far off in the distant future, but it is very relevant indeed, for His judgment "is come" (Rev. 14:7). The heavenly High Priest has entered upon the judgment phase of His ministry. We are living in the times of the end, with multiplying and fulfilling signs right and left and round about.

A few months ago I visited the first Seventh-day Adventist church building in Europe. It is a small, modest wooden structure that, unfortunately, no longer belongs to this denomination and risks being torn down by the present owners. This would be a great historical loss. The church is located in Tramelan, a small town in the wooded Jura Mountains of Switzerland. In 1886 Ellen White preached in this church. I have often heard my father speak about his first visit to the Tramelan church.

When my father asked if anyone in the congregation was present when Ellen G. White visited the church, two elderly sisters indicated that they had been there. "Do you remember her message?" "Oh, yes," readily answered the women, "we shall never forget it. It was Revelation 14:6, 7: 'And I saw another angel fly in the midst of heaven, having the everlasting gospel . . . , saying with a loud voice, Fear God, and give glory to

him; for the hour of his judgment is come: and worship him that made heaven, and earth.'" Eighty-five years later this is still the essence of the Seventh-day Adventist message to men of the seventies. This movement is relevant because its message is relevant.

Relevant Philosophically

First of all, the message is *relevant philosophically*. A series of editorials in the REVIEW (Feb. 19-April 2, 1970) presented cogently this aspect of the message's relevance. The Advent message is relevant because it provides certainty in an uncertain age. It provides an objective certainty, an authority outside man, and a subjective certitude of experience inside man. Such certitude is woefully lacking today. Many young people are looking for certainty, for evidence, and as a result are creating a religion of their own. They are looking for personal commitment.

During the Middle Ages religion, science, and philosophy were united under the authoritarian umbrella of the papal church. There was certainty—albeit in various ways a false certainty.

Came the Renaissance, and the authority of the Roman Church was called into question. Came the age of enlightenment, and reason became the supreme authority. Empirical science and syllogistic reasoning replaced church and Bible. Came the age of naturalism and idealism, and subjective feeling and personal conviction supplanted reason as supreme authority in the problem areas of meaning and purpose. Feeling and self-consciousness became the insecure doors opening the way to certainty regarding truth and meaning.

Came, finally, the present age of existentialism, leading to subjective irrationalism. Out the existential window went even the pretense of certainty. Man had jumped from

FOR THE YOUNGER SET

Curiosity's Reward

By ELLA RUTH ELKINS

JANET paused in front of a big poster on the bulletin board at the community housing project where she lived. "Branch Sabbath school—what's that?" she said out loud.

"You and your undying curiosity!" a voice behind her said.

Janet was surprised to hear her friend's voice. She didn't know that her friend, Lorraine, was so close.

"I don't know what it is either, Jan. Why not go find out?"

"Let's ask our folks first, Rainie. They'll get worried if we don't."

"Sure, Jan. Besides, with your dad the chief of police, I guess you *have* to do everything right!"

Both girls laughed as they hurried toward Janet's house to get permission to attend the branch Sabbath school meeting that was soon to start at the Community Center.

They stopped at Janet's house first.

"Mom, may I have permission to go to a meeting for kids our age over at the Community Center? It starts in just half an hour." Janet looked at her mother expectantly.

"Meeting? What kind of meeting?" Mother wanted to know.

"There was a big poster up on the Community Center's bulletin board. It called the meeting a branch Sabbath school. The poster said it will meet once a week on Saturday afternoons. Can't we go just this once, and then we'll tell you what it's like and if you

don't want me to go again, I won't. O.K.?"

"Well, I suppose if it's held in the Community Center it is all right. Be sure to come right home afterward so we will know where you are."

"O.K., Mom, we will. I'm going to Rainie's house now to see if her mom will let her come with me. C'mon, Rainie, let's go!" And off the girls hurried for Lorraine's house.

Lorraine's mother gave permission too, and both girls hurried off. Janet liked the music, and before the song service was over she'd memorized the words and the tune of one of the choruses and could sing it all by herself.

Janet had never been to any kind of meeting like this before that she could remember, and she liked it. She liked the stories, the Bible quiz, and the Bible lessons. She decided she wanted a Bible so she could join in the quizzes and learn some of the Bible answers. She liked the young people who came out from the college to conduct the meeting. She was sure she would come again the next week. Mother would certainly not object to anything that had been said or done that day when she told her about it.

All too soon, it seemed to Janet, the meeting was over. A young woman stood by the door with some interesting-looking story papers in her hands, which she passed to the children as they left

the meeting. As Janet reached out to take one, the girl said, "Come back again!"

Janet beamed all over. "I will," she said as she accepted the paper.

Lorraine followed behind.

"Come back again!" said the sweet young woman. But Lorraine only smiled. After they were outside Janet said, "That sure was interesting. I'm going to come every week if my folks will let me. How about you?"

"Oh, I don't know. I don't think so."

Janet turned to her friend in surprise, but she said nothing.

The next week found Janet sitting alone in the meeting. That is, Lorraine was not beside her. But there were others there that she recognized from the week before. Week after week Janet kept coming. She got the Bible she had hoped for and studied her Bible lessons during the week until she could answer every question well. Someone offered to study more with her in her home, and she was very pleased. Her parents didn't object. They even listened to some of the Bible studies themselves. They were glad their daughter was interested in something that was surely going to keep her out of trouble. They were sure of that. Father had seen so much trouble because of the work that he was in that it was with great relief that he learned his daughter wanted to be baptized and become a member of the Seventh-day Adventist Church.

Janet went to Adventist schools and to college after she was baptized. And if you were to visit in Janet's home today, you would find her the happy wife of a Seventh-day Adventist minister. She is an active church worker, and also helps out with branch Sabbath schools whenever possible. Janet's curiosity paid off.

the pan of rule and reason into the fire of no rhyme or reason. This is the inevitable outgrowth when the basis of truth is seen to be within man's individual self-consciousness, with all the irrationality that is found in the human make-up.

After rejecting any external, transcendental authority, after excluding reason and subjective rationalism, men today have reached a situation of complete relativism. They have been engulfed by a total collapse of certainty. The "newest" dominates, only to be superseded in an unrelenting cycle by the "newest." It is not surprising that despair has led to anarchy and violence, opting out of society, and the making of chemical trips into the new world of psychedelic promise. Like Corinth's legendary King Sisyphus, modern man rolls endlessly the marble stone of rising expectation up the mountain of hope, only to have it constantly roll back in a heartbreaking experience. No wonder many young people are haunted by what Columbia University's Zbigniew Brzezinski calls the "specter of unsatiable aspirations." Ellen White correctly analyzed the coming situation of perplexed bewilderment: "Spiritual darkness has covered the earth. . . . Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days."—*Selected Messages*, book 1, p. 15.

The Advent message does not deny the importance or necessity of self-authenticating religious experience. But in addition to experiential religion it emphasizes the essentiality of doctrinal belief based on divine revelation in Scripture. It is the merging of the two in a faith commitment to God that makes for the kind of conviction that leads men to "fear God, and give glory to him."

Second, the Advent message is *relevant doctrinally*. It is based on Biblical and historical evidence, reinforced through the writings of the Spirit of Prophecy. The doctrine of a personal God who is creator of heaven and earth is relevant in a world in which evolutionary views dominate current understanding of man. Modern men tend to depersonalize God and turn Him into an abstract, collective, and distant principle. However, an impersonal God is a dead God. The Advent message proclaims a personal God, who is our Father. It is this fatherhood of God that makes possible the oft-banded-about-but-rarely-attained brotherhood of

man. It is the doctrine of the Second Advent that makes Christians optimists and sounds the death knell of unyielding despair.

Adventism gives importance to doctrine. Some say: "Doctrine is of little consequence; it is sincerity that counts." But doctrine is supremely relevant. Is it not just a little strange that precisely in an age that belittles doctrinal belief and claims it concentrates on conduct and behavior, society greatly suffers from a tremendous increase in *misconduct* and *misbehavior*? The philosopher of history, Arnold Toynbee, has said, "Practice unsupported by belief is a wasting asset." Many other examples of the doctrinal relevancy of the message could be given.

Relevant Prophetically

Third, the message Adventists proclaim is *relevant prophetically*. Well before the turn of the century and the beginning of the ecumenical movement, leading to a Protestant-Catholic rapprochement, Adventists foresaw in the light of prophetic interpretation the coming bridging of the abyss. Protestants would reach across the gulf of separation to clasp the "hand" of the Roman power. Adventists wrote and spoke about the coming worldwide wondering "after the beast" (Rev. 13:3). They drew attention to the healing of the "deadly wound" (verse 12). In an age of ecumenism, they launched a truly "ecumenical" movement: a fellowship of believers called out of division and apostasy into universal unity and truth based on the keeping of the "faith of Jesus" and "the commandments of God" (chap. 14:12).

Adventists announced, in the words of Scripture, that "Babylon is fallen" (verse 8). Today it is becoming more and more evident

that this is the case, especially in Europe where tens of thousands are leaving the churches every year. The bankruptcy of churches is evidence of their fall. Around the world the youth are rejecting the emptiness of the traditional churches, indicating that they are no longer relevant. In August, 1970, some 350,000 young people came to the Isle of Wight, off the coast of England, in search of pop music and a "religion" of their own. These are just a few of the many prophetic signs of the times.

Finally the message is *socially relevant*. Adventists do not simply look for "pie in the sky by and by," but their message asks for involvement in the dynamic realities of life in the seventies. It is precisely this *involvement* that young people seek. They are sick of ritualistic activities that lead nowhere and change nothing. The message constrains its heralds to seek salutary information regarding the world's needs. It demands that they take immediate restorative steps to bind up the wounds caused by various injustices. It calls for long-range remedial plans to improve life on earth. After having heard God's appeal to "come out" of Babylon, Adventists will immediately obey God's charge to "go" into the world to perform the relevant functions represented by "salt" and "light" and "witness."

Proclaimers of the message will be peacemakers and conscientious cooperators in an embroiled world. They will be known for their welfare and relief activities. Their educational system will bridge the generation gap by turning "the heart of the fathers to the children" (Mal. 4:6). They will be in the forefront of the battle against the scourges of alcoholism, smoking, and drug dependence. Their health principles in diet and daily living will be a paragon for others. In short, Adventists will be reformers, because their message is one of reformation, not of mere pep-talk revivalism. It is an all-embracing message to make man whole. Adventism has gathered all the sparks of relevancy and revival since Pentecost into one mighty gospel fire that will burn until the whole world will be lightened with God's glory. It is the final message. "There are no more to follow, no more invitations of mercy to be given after this message *shall have done its work*."—*Testimonies*, vol. 5, p. 207. (Italics supplied.) It will accomplish its purpose of lifting up men. This will be the conclusive test of relevance. ♦♦

Nocturnal Promenade

By MARGARETE MEHNER

The peaceful night walks soundlessly
And shyly hums her evening hymn;
While drawing curtains on the day,
Exchanges silk for velvet trim.

Her star-kissed train caresses earth,
Her gown sweeps wood and tranquil town;
She polishes her crystal lamps
While moonbeams glimmer on her crown.

At dawn night dons her morning dress,
Smiles blessings o'er earth's sleepy head,
Waves to her sister on the hill,
Blows out her lamps and goes to bed.

When You're YOUNG

By Miriam Wood

SAY NO NOW

In a world filled with turbulence, violence, conflict, and difference of opinion, the stringent necessity for living successfully on the everyday level is often overlooked. While drifting about in a shifting sea of philosophical speculation, his head full of splendidly cosmic questions ("What is the actual age of the earth?" "Of what does the divine-human encounter really consist?"), the Christian suddenly and jarringly may find himself beached on the shoals known as Daily Living. The plain and simple truth is: Man does not and cannot exist successfully if he loses touch with the stark realities of his day-by-day existence. Life is, and always will be, a very "daily" business.

One aspect of the practical side of life that gives trouble to unwary humans is the insidious, half-formed, hazy conviction that the word *no* will fit their mouths much more comfortably at a later date. Somehow it can't be enunciated at the proper time. It just doesn't fit the teeth or the occasion. But postponing this vital articulation causes tension, overwork, broken friendships, and resentment. Paradoxically, the reluctant decliner had hoped to avoid just those very developments—yet his course of action guaranteed that they'd be inevitable.

To illustrate this point, let's say that you know you've already committed yourself to a hazardous amount of extra-curricular activities. You know that your daily "curricular" life—be it student life or business/professional life—is a very demanding one. For that matter, that's your "real" life, the one that you have to succeed in unless everything is to come crashing down around your ears. But you have all these other interests, and so you've already agreed to help produce a variety program, help with a camping trip, help with an inner-city project, help with an evangelistic campaign—and so on and on. All of these projects are good. That's not the point. The point is that you're dangerously overloaded; the circuit breaker (emotionally) is about to trip.

Inevitably, the telephone rings, or someone meets you as you're loping from one commitment to another, heart racing, brain spinning. The phoner or the meeter, if your situation is running true to usual form, will be either a close friend or a V.I.P. whom you admire greatly, and whom you hope will admire you greatly. After you exchange the necessary greetings, the blow falls. "I've been trying to get in touch with you for the past few days," you're told winningly, "because there's something

I so much want you to do for me."

Your heart gives a sickening downward lurch. You know what's coming. On the control board of your mind you see that overloaded calendar, red lights flashing. You had told yourself as recently as two hours ago that you could not *possibly* take on one more project.

"... and the committee agreed that you're exactly the person for the job ... couldn't agree on anyone else ..."

You're hearing the familiar words through a haze. You *aren't* the person for this particular job for the very good reason that you've already taken on too many jobs.

"Can I count on you then?" is the final question, the one to which you absolutely must say No in your most courteous, most polite way, but you must say it *now* before it's too late. And you can't. Your tongue is a large, swollen mass that manages to stammer only inanities.

"Let me call you later today," is your lame attempt to compromise. As you go on your way, or hang up the phone, you despise yourself. You know that you simply cannot do what you've been asked to do, that you must say No somehow, and that it is not going to be a bit easier six hours from now.

Fate being the hunter it is, the No probably will be much harder six or 24 hours in the future. For one thing, the person who asked you to take on the

new responsibility has assumed that your dilly-dallying meant Yes. Therefore, when you begin a long recital of your overloaded calendar, he's bound to feel both betrayed and wounded. After all, he did his job—he asked you; he thought he'd persuaded you. Now he has to start all over again, after having basked for a number of hours in the satisfaction of having his problem solved. So he isn't going to love you for what he'll always consider a change-opinions-in-midstream attitude. If you're dealing with a friend, he just may not be so friendly for a few days. You may detect a bit of frost on the telephone as you hang up, miserable and full of self-disgust. If you're dealing with a V.I.P., he'll know how to convey, by the very smallest change of intonation, that you aren't *quite* the up-and-coming young hopeful he'd considered you heretofore.

It's unfair of you to blame either the friend or the V.I.P. though. The fault is yours. Are you or aren't you in control of your life? The simple, uncomplicated, two-letter word *No* was designed to prevent this very situation, this very awkwardness. Follow it up by words such as "I'd very much like to do as you ask, but I find that I cannot do justice to all my commitments when I take on too many projects. Please call on me again sometime in the future; if I can, I'll be happy to help." Then the No is a relief all the way around, a clear-cut decision.

We're not speaking of emergencies when a cancellation of responsibility has to be made because of illness or unforeseen circumstances. We're speaking of the common garden variety known as Postponing the Evil Moment.

Another aspect of the "Say No Later" problem is this: Sometimes you can't reach your "asker" by phone to give him your delayed negative. He's been called out of town, or he's contracted a three-day malady that his doctor says calls for complete rest (*he needs rest!*), and so you're stuck with a Yes by default. And you probably manage to get through the ordeal somehow, if you're a responsible person, but you're full of self-pity and resentment and "Everybody takes advantage of me and nobody appreciates me." You're not a very pleasant Christian, which causes you to lose some friends and some good feelings about yourself and others—and it's all too bad and unnecessary. It shouldn't have happened. It wouldn't have happened if you'd articulated the correct word.

"No" is a splendid sound when needed.

Star of Hope

By EDA A. REID

The star of God's promise shines brighter
and brighter,

Though darker and darker grows earth
in its woe.

It lights up the pathway that leads to the
city;

We see that we have not much farther
to go.

By faith, in the distance we clearly can
see it,

The light from the city, its radiant glow.

It beckons us onward through all tribulation;

We dare not stop now, it is not far to go.

There we shall see Jesus and all of the
blessed,

Forgotten each heartache and pain here
below.

Our hearts thrill with rapture at thought
of the meeting;

Thank God, it is near; we have not far
to go.



THE MOST CAREFREE TIME

By ANNA P. EDWARDSON

THE Gladwyn Hall worship room was full of girls—both academy girls and college women. Everyone respected the speaker of the evening for his wonderful Christian principles. But as many another speaker had done before him, he concluded with the

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thought that "this is the happiest and most carefree time of your lives."

In a sense he was right, and yet . . .

In that group sat a young woman struggling desperately with the enemy of man. He held before her rich rewards if she would but forget the foolishness of religion. A terrific battle raged within Elaine's soul, yet *this* was "the happiest and most

carefree time of life"? Both she and the dean of women wondered whether that could be true.

Sitting not far from Elaine was Sandra. She received letters almost daily from a man who admired her greatly, but who made no profession of Christianity. However, he had excellent principles, for he neither smoked nor drank. He had proved himself both kind and thoughtful. As the young woman struggled with her decision she thought, If this is the happiest and most carefree time of my life, what will the rest of life be like?

In the far left-hand corner sat Elizabeth, whom the dean knew had come to the scholastic parting of the ways. Should she be a nurse? Or did she have more aptitude for teaching? Perhaps she would enjoy being a secretary. But how—how could she know for certain the will of the Lord? In this supposedly "carefree time" one had to make so many momentous decisions!

All Three Problems

Grace battled all three of the aforementioned problems. Should she stay by the religion of her parents? Should she accept the attentions of a fine non-Seventh-day Adventist man? Or should she decide to enter some branch of the Lord's work? At nineteen, how can one know the right way? For several months Grace warred with her unformed decisions. Perplexity had robbed her of much sleep. All four of these girls had visited with the dean of women. She felt for each one of her troubled girls.

Happy the mature person who remembers the different stages he went through until he was "settled"—the uncertainty about religion; the puzzle as to which of two or three to marry; the choice of a profession or an occupation. In order to bridge the "gap" about which we hear so often, it is essential that we do remember. Then perhaps we can give to those who need and seek our counsel the satisfaction that they are indeed understood.

Christian maturity has as its great compensation the joy of having made the right choices during the years that were not always "the happiest and most carefree." But the joy is interlaced with gratitude for the good Lord who provided wisdom and courage to make difficult and momentous decisions during the so-called "happiest and most carefree time" of life. ♦♦

Especially FOR WOMEN

By Betty Holbrook

CACHIBACHIS AND TAKA TAKA In Latin America some call it *cachibachis*, and they tell me that in parts of Africa they refer to it as *taka taka*. I've become a little more bold and call it junk.

That old dress that needs a little altering if and when, the pictures that have faded some but might come in handy, the broken chair that could be repaired someday if it were really needed—and where does the list stop? There are the perfect housekeepers, of course, who never let such things accumulate, but where there's an attic or a basement, there's usually junk.

We relearned all of this firsthand this past week, with not many alternatives but to get rid of some of it. Moving to a place with no attic or basement is traumatic, but it does have its blessings. Priorities become clearer—story-books (even good ones) can be forfeited, but not reference books; odd pieces of furniture can be dispensed with, but not your bed and a comfortable chair; extra blankets can be given to the local welfare, but not those for your own

needs and for a few welcome guests. It's surprising, in fact, how many "things" we can do without.

Not that we don't appreciate nice things. God furnished the Garden of Eden more luxuriously than we'll ever have here, and the homes He's preparing for us are beyond the most imaginative interior designer's dreams. He created beauty and obviously delighted in it. For us to enjoy beauty, even man-made beauty, then, is not being ungodly. It's coveting things beyond our reach, or desiring to accumulate beyond our comfort and needs that can prove our ruin.

Our pastor has a theory that I like. The ability to love and enjoy our things for what they do to enrich our lives makes us more capable of loving and enjoying people who enrich our lives, making us more able to love and appreciate God, who is the source of all true enrichment. In a sense, love is transferable.

But coming back to junk. Some things, though worthless in appearance and market value, were carefully packed—pictures to remind us what two boys, now grown, looked like a few years back; a rough, imperfect ceramic vase molded by inexperienced fingers but made beautiful by, "I made it for you, Mom"; the last letter written by one who no longer is with us. Not many things—

just a few to remind us of blessings we've enjoyed through the years. It's looking back, you know, that gives us confidence to look ahead, realizing that if we could know the end from the beginning, we wouldn't choose to be led any other way.

Inevitably, though, as I sorted, packed, and repacked I couldn't help seeing the parallels and wondering how much "junk" needed to be cleared out of my own life, if my thought memorabilia were pleasant and helpful ones, and if my priorities needed straightening.

Junk can become a pretty cumbersome load. Paul talked of "weights" that should be gotten rid of. What about that cup of coffee, the cheap paperback novel, a jealous disposition, a secret vice? And how about our thoughts—those memories that we have computer-like stored away? Do they come back to bless us, or to haunt or anger us? They can be erased, slowly but surely, if we try. The method is simple. Just persistently crowd them out with good thoughts or songs. It works.

And those priorities. Are we living just for now—a part of the "now generation" without realizing it—no thought for the future? Our lives are ours to mold, the choices ours to make. Today? Eternity? Are the *cachibachis* and *taka taka* cluttering not only our daily lives but also blocking our way to heaven?

By RUTH LUGENBEAL LANPHEAR

Happiness Is Giving



HAPPINESS is giving my choices to my loving heavenly Father each morning. Happiness is giving a song in return for the cheery note of a bird as I pass along my way.

Happiness is giving a smile that says, "I understand."

Happiness is giving the second or third mile without recording the distance.

Happiness is giving a "Good nite" and "Good morning" to the One who has given me every day.

Happiness is giving a listening ear.

Happiness is giving thanks for a Christian employer.

Happiness is giving thanks for the morning.

Happiness is giving prayers for my friends, and more yet, for those who are not my friends.

Happiness is giving more than I receive.

Happiness is giving my cheerful best each day to the task nearest to me.

Happiness is giving thought for others instead of self.

Happiness is giving a silent prayer for someone who looks depressed or troubled or lonely.

Happiness is giving when it is least expected.

Happiness is giving whatever I should give, not what I think I can give.

Happiness is giving thanks that the mountains are there every morning when

I look out—knowing that God's promises are even more sure.

Happiness is giving a "Hi" to a skipping, carefree child I pass as I walk.

Happiness is giving half my slice of bread when I know there is no more.

Happiness is giving a song to the world when I feel like crying.

Happiness is giving to help pick up the broken pieces of another's mixed-up life.

Happiness is giving my back to help carry another's cross.

Happiness is touching someone's life—spilling a cup of sunshine—then silently slipping away.

"HARSH CRIES AND RAUCOUS SHOUTS"

The major content of a text from the King James Version oft quoted seems to have vanished in the New English Bible, or at least has been altered. We refer to Isaiah 28:10. In the King James Version this verse reads, "For precept must be upon precept, . . . line upon line, line upon line; here a little, and there a little." In the New English Bible it reads, "It is all harsh cries and raucous shouts, 'A little more here, a little there!'"

What place have harsh cries and raucous shouts in a text that has been thought to describe a method of Bible study or teaching: a precept now to be followed by another precept later, a line now to be followed by another later?

Obviously the translators of the New English Bible did not consider this text as having anything to do with Bible study.

In Hebrew this is a difficult passage, but the context should help us to discover the meaning. Verses 7 and 8 paint a sordid picture of priest and prophet having turned to wine and strong drink, and as a result being incapacitated for their offices. It was to these leaders befuddled with drink that Isaiah sought to convey the word of the Lord. The besotted rulers responded by raucous taunts, "Talking to us with such prattle, who do you think we are, babes newly weaned? What babbling [here transliterated from the Hebrew to convey the repetitious sounds]: *ki saw lasaw saw lasaw qaw laqaw qaw laqaw*!"

Probably by these repetitious terms—in Hebrew a series of monosyllabic words—the priests and prophets are mockingly imitating the prophet's message, thus showing their disdain for Isaiah and his message.

Isaiah hears them out and responds in effect, "All right, if you will not listen to the word of God, the Lord will speak to you through an alien tongue. Your enemies will pronounce your doom and in the same simple repetitious language of which you accuse me" (verse 13).

A Puzzling Translation

We are puzzled as to why the translators of the New English Bible represented the Hebrew phrase we transliterated earlier by "It is all harsh cries and raucous shouts." Perhaps they think the Hebrew words represent merely cries or shouts, which cannot be reproduced, hence they simply state that the message of the prophet was a series of cries and shouts. There is no footnote explaining their reading.

If a literal translation is sought, the one in the King James Version is satisfactory. *Saw* may be rendered "precept" or "command," and *qaw*, "line," that is a measuring line, not a line of writing. The Word of God indeed contains many commands; it contains moral and ethical teachings by which men may judge their conduct.

While basically Isaiah 28:10 describes the nature of Isaiah's message to the erring civil and religious leaders of his day, the message of God to the human family through the various Biblical writers may be similarly described. The Word of God contains many commands and admonitions; the Bible sets forth standards, which may appropriately be termed measuring lines by which the Christian may control his conduct.

The "here a little, and there a little" of which the drunken rulers complained is true also of the general revelation of God. "At sundry times and in divers manners [God] spake in time past unto the fathers by the prophets" (Heb. 1:1). The Biblical writers wrote over

a period of some 1,500 years. The places of writing were as widely separated as Rome from Babylon. The men varied widely in talent, background, and training—there were kings and fishermen, some were highly educated, others humble herdsmen. The canon of Scripture was built up here a little, and there a little, both as to place and time.

Ellen White frequently uses the words of Isaiah 28:10 to describe a method of Bible study and teaching. Following are examples:

1. Study: "The most valuable teaching of the Bible is not to be gained by occasional or disconnected study. Its great system of truth is not so presented as to be discerned by the hasty or careless reader. Many of its treasures lie far beneath the surface, and can be obtained only by diligent research and continuous effort. The truths that go to make up a great whole must be searched out and gathered up, 'here a little, and there a little.'"—*Education*, p. 123.

2. Teaching: "He [Paul] knew that preaching alone would not suffice to educate the believers to hold forth the word of life. He knew that line upon line, precept upon precept, here a little and there a little, they must be taught to advance in the work of Christ."—*The Acts of the Apostles*, p. 206.

"Our instruction to the church, and especially to the youth, should be given line upon line, precept upon precept, here a little and there a little."—*Gospel Workers*, p. 209.

Harsh cries and raucous shouts there may be on the part of those who taunt the bearers of the divine message. Nevertheless the Scriptures cannot be broken. They abide forever. Their message is plain to those who are willing to examine it precept upon precept, line upon line. Doom awaits those who mock the message or the messenger as did the enemies of the ancient prophet. For them the Word of God will rise up and condemn them to oblivion.

D. F. N.

Lessons From the Apostles—6

HOW GREED WARPS A MAN'S WORLD

"Why this waste?" Judas could not contain himself when face to face with Mary's extravagance of love poured out on the feet of Jesus. A little gift, yes, everyone would understand that—but why so much? Why a whole year's salary poured out in a moment?

Shrewd Judas, moneywise Judas, as the treasurer of Jesus, Incorporated, was excited with what he could have done with \$5,000. With crafty insinuations he raised doubts in the minds of the other disciples. He artfully clothed his own greed with lofty reasons, "Why was not this ointment sold . . . and [the money] given to the poor?"

Wherever love operates with abandon, wherever grace and kindness are ruling motives, there are always those on the sidelines who are masters of insinuation. With words they can make the sky appear green and the grass blue, and if most people do not hold onto something with both hands they are almost hypnotized. They clothe their greed, or envy, or self-serving policies with artfully raised questions and subtle appeals to a certain kind of reason until disaffection unglues confidence and the well-being of the group. It happened even to those closest to Jesus. The results of such maneuvering may not be apparent at first, but the end is pitiful for those

who live by the code and life style of Judas Iscariot.

John's Gospel points out that Judas raised this question, not because he cared for the poor but because he was a thief. As treasurer for the disciples he had the money box and often pilfered from the common fund, a practice not known by the disciples until later.

The primary motive for Judas' criticism was greed. The love of money had warped his whole world. Paul probably had Judas in mind when he told Timothy that the "love of money is the root of all evil" (1 Tim. 6:10). At the heart of most social problems in all lands we find organized, illegal greed. The unholy trinity of prostitution, gambling, and alcoholic beverages would soon cease to plague our courts, escalate our suffocating tax rates, and erode the happiness of millions of homes if we would eliminate man's reaping profits from another's misery. There seems to be no limit to what even professed Christians will do to themselves and to their families for mere material gain. Judas was not the first or the last to sell himself to materialism.

Unaudited Expense Account

Judas knew that with \$5,000 in the treasury life would indeed be more comfortable for him. He was running his own unaudited expense account with the common fund, drawing out stipends for little services performed at Jesus' bidding. A man with a mind like Judas' can always find a self-deceiving reason for anything he may want to do—even with the Lord's money. If Jesus had openly accused Judas of such subterfuge, the disciples would have rallied around Judas in sympathy and disbelief.

Another barrier that kept Judas from appreciating Mary's gift was that he honestly felt that the gift was impractical. With his materialistic emphasis this was nothing short of sheer tomfoolery, a senseless waste. He could have handled this \$5,000 and done more good. Thousands were crying for bread and decent living conditions in Jerusalem. In his hands \$5,000 would certainly put Jesus Christ, Incorporated, on the front page. His own astute business skill would have been given the attention it deserved as he managed these funds.

Not only did greed close his eyes to the meaning and beauty of Mary's gift, but greed had overpowered Judas' judgment to the extent that he was actually jealous of the honor so lavishly given to Jesus, his Master. "His heart burned with envy that the Saviour should be the recipient of a gift suitable for the monarchs of the earth."

—*The Desire of Ages*, p. 564.

By his shrewd insinuations Judas was implying that Jesus was indirectly robbing the poor, that He allowed a waste to go uncorrected. In fact, the implication went deeper—Judas was the man who knew what was right, proper, and charitable and was not afraid to speak out when an injustice was done.

Greed Is Self-destructive

The road of greed leads to awful consequences, even to begrudging a gift to Jesus. Even if greed does not hurt anyone else in the world, it will, if not converted into gratitude, destroy the soul of the man who thinks he never has enough.

But people such as Mary never see things in this light; they are forever doing some irrational deed, like giving \$5,000 worth of love and gratitude to God.

There are people today like Mary who take their skills and potential and fly off to a mission field, who teach in a church school when they could be greatly augmenting their salary in a public school; who accept a call to the ministry when they could make a high mark in the business world or some other profession. "Why this waste?" ask friends and, at times, parents.

The pages of the REVIEW AND HERALD, week by week, tell the stories of the young and old on the payroll of the Seventh-day Adventist Church who serve in earth's hard places practicing medical skills in areas where they expect no more than subsistence wages, preaching and living in lands with little of life's comforts. For some the question is raised again, "Why this waste?"

Judas never could understand people who were eager to work for service rather than for mere money and power. For him, they were the dreamers, the inefficient. Yet without them the Seventh-day Adventist mission to the world would screech to a stop. But the church needs more workers who are more eager to give than to take. For example, Adventist hospitals around the world need more, many more Adventist medical personnel to increase the spiritual impact of these well-built, costly facilities. Schools and pulpits need more men and women whose life style and principles witness to the fact that working for the Lord is more exciting and more rewarding than working for mere financial gain or prestige based on material assets.

There is no waste when a man or woman works for half his marketable price in the vineyard of the Lord. There is great gain.

H. E.D.

(Continued September 16)

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.]

LOGICAL AND LOVING

Every time I hear the radio program Clergy on the Line and hear the confused, inconclusive answers given by these "men of the cloth," I wish some straight-thinking Adventist would call in and give a Bible-based, persuasive answer to the many honest-hearted people who call in.

Is there not some member in every station area who is able to monitor this,

and perhaps other talk shows, and listen for opportunities to witness to the truth for these times—someone who would not be easily thrown "off the track" by devious reasoning, one who knows his Bible and his Lord.

It takes time to call the station and wait to talk with the producer, then the panel members. Perhaps an invalid or someone unable to witness in other ways might feel this opportunity to speak to thousands in the listening audience a call to service.

Mrs. KENNETH WILSON

Mountain View, California

GRATEFUL MOTHERS

I just can't save the REVIEW until Sabbath. I enjoy it more each week. The articles and features are splendid!

I especially applauded "Breast-fed Is Best

Fed." I'm glad to see such a positive article on what I feel is a most important subject in our church paper.

Our second child is now six months old and still breast-fed. Recently, while examining Richard, our pediatrician remarked that the child would probably have had trouble with bronchial asthma if it had not been for breast-feeding.

When our daughter was a baby the convenience of breast-feeding enabled me to help my husband with our Pathfinder Club. We accompanied the Pathfinders on all their outings and camping trips. If we were delayed in getting home it didn't matter much, because Rachel had her milk supply along.

Only breast-feeding enforces the direct dependence of the baby upon the mother that God intended. Fathers, essential as they are, and other relatives, cannot do the

job God gave to mothers, especially during those first years.

BETSY ADAMS

Gardena, California

A LIFELONG INFLUENCE

I wish to applaud heartily the tribute by H. M. Tippet to Prof. Guy Wolfkill [May 20]. My contact with that prince of teachers was very brief. I attended Pacific Union College summer school in 1915, preparing for a church school teacher's certificate. Classroom instruction is not usually remembered after half a century, but Professor Wolfkill's teaching of "Bible Nature" has been a spiritual blessing to my Christian experience to this day. I am thankful for Professor Tippet's tribute to him while he is still with us to enjoy it.

MARY H. MOORE

Nashville, Tennessee

WHAT DO WE REVIEW?

Several letters have proposed that the present caption of the REVIEW should be reversed to read the "Sabbath Review and the Advent Herald." It was suggested that Christ's return cannot be reviewed because it has not yet occurred.

A point is possibly being overlooked. We are reviewing the *doctrine* of the Advent, not the occurrence itself.

If the purpose of our church paper is to preach the gospel by focusing upon all of the beliefs and activities of Seventh-day Adventists, then we suggest a return to the nonqualified title — REVIEW — which seems to communicate a more generic orientation toward this task.

MR. AND MRS. STEPHEN RIEHLE

Santa Maria, California

GORGEOUS

The good old REVIEW looks gorgeous in its new spring outfit [May 6]. "A Coat of Many Colors," I would call it. I shall keep this issue not only because of the bright look it has but also because it emphasizes one of my favorite texts.

ANNE DUNLOP

Kennewick, Washington

A WRITTEN AMEN

Occasionally there is the urge to write an "Amen" after reading a REVIEW article such as "Who Should Attend Our Schools?" [July 8]. Every word is relevant.

Thank you for the way the REVIEW upholds the hands of God's leaders thus aiding in the victories gained in the field.

ELSIE M. GERHART

Deer Lodge, Tennessee

DOUBLY HELPFUL

The REVIEW index fills a long-felt need and adds to the reference value of our church paper. Many of us have been binding the REVIEW for years now, and the introduction of the index will make these volumes doubly meaningful.

JOHN M. FOWLER

Salisbury Park, Poona

RUN, DON'T WALK

As a layman in our church, I want you to know how much I appreciate, enjoy, and need our church paper!

Every now and then along comes an article that I feel needs to be rerun annually. Such was the article "How to Live With the Saints" [June 17]. I would like to suggest to readers who missed this article that they run (don't walk) and find this issue. Then I think we should save this article and read it monthly to keep these most important points before our minds.

RICHARD LANE

Battle Creek, Michigan

PAPER FOR ALL SEASONS

I truly enjoy the REVIEW each week, reading it from cover to cover. And please don't think only the older ones appreciate it. My husband and I are under 30 and we find so much of inspirational value in your paper.

ANNITA DAVISON

College Place, Washington

A FAMILY LETTER

I especially appreciate how the REVIEW keeps us in touch with our great church family. God bless you.

HARRISON L. LORD, M.D.

Modesto, California

The REVIEW is our lifeline; we do appreciate the fine articles and the attractive way they are presented.

H. R. KEHNEY

Seoul, Korea

TAKING CHRISTIAN EDUCATION SERIOUSLY

I have just read the "Homemakers' Exchange" [July 15] about sending children to church school and academy. My parents were both Adventists before their marriage and were anxious to have us attend church school. Our family lived in Detroit, Michigan, in 1900, and no church school was available for my brother and me, eight and ten years old. So we attended a school in Cleveland, Ohio. What made the experience truly enjoyable was our mother's frequent letters, encouraging us to be satisfied and to stay till school closed in the spring.

DOROTHY LORENZ

Loma Linda, California

IN SEASON, OUT OF SEASON

I enjoyed "The Great Tract Ministry" [June 17]. Another good way of giving out tracts is to leave them in public restrooms, and at the rest stops along our freeways. In these places I have found tracts of other denominations.

VIDA GRACE SQUIRES

Twentynine Palms, California

Millionaire Minister

By WARREN N. WITTENBERG

Several years ago I was on the locating committee for a General Conference session which in that year was to be held in San Francisco, California. Those of us on this committee had the work of visiting the hotels, apartments, motels, and restaurants in downtown San Francisco to make a listing of their accommodations and prices. Later these accommodations were matched with the requests that came in from our ministers, missionaries, and other delegates from all over the world. Many of these requests were very interesting. Almost everyone hoped to be near the auditorium and near some good eating places. Some wanted to be sure that their cats or dogs could be accommodated. Some wanted shower facilities while others preferred bathtubs.

I will never forget one minister's request for accommodations. As a young minister I was particularly impressed. After listing the size of his family, specifying the number of rooms he needed and a few other facts pertinent to his needs, he wrote something like this: "Now, brethren of the locating committee, I am a millionaire minister. Hence, please make reservations for me and my family that would be appropriate for a man of my position and standing. I am sure you understand what I mean. I would like a place that is commodious and well furnished, of which I will not be ashamed being seen entering and leaving. This is very important to me."

After reading this, I called some of the other members of the locating committee to my desk to listen to this "humdinger" of a request. I had never heard of a millionaire Adventist, much less of a millionaire Adventist minister. "But look," said one of my fellow ministers. "Look down at the bottom of the page; there is some small writing." And, sure enough, there was the word, "over." As we turned the sheet we noticed on the back side a postscript that read something like this: "Now, brethren of the locating committee for the great gathering, all my millions are invested in the Bank of Heaven so please assign me some modest accommodations that will not cost me and my conference too much."

I have thought of that "millionaire minister" many times. The memory of his letter has often stimulated me to be conservative in spending money for earthly accommodations and to invest more in the "Bank of Heaven."



Students and faculty of the ACWA in native dress typical of the countries and tribal areas of West Africa from which they come.

The Adventist College of West Africa, in Nigeria, had its beginnings in September, 1959, when a group of Seventh-day Adventist Church officials and representatives of the Nigerian Government came together at a clearing in the forest near the village of Ilishan to break ground for the first building for the institution.

Since that time the college has made a significant contribution to the work of the Seventh-day Adventist Church in West Africa. Situated on a 370-acre site, the institution now has a physical plant of 18 buildings. Some 120 students are studying in its postsecondary department, and another 103 are enrolled in its professional (secondary level) ministerial training course. The rapid growth and development of ACWA was made possible partially by a Thirteenth Sabbath Offering overflow and a special Missions Extension Offering.

At first ACWA granted only a three-year diploma in theology. Then, in 1966, it granted its first Bachelor of Arts degree in theology. So far, 19 degrees in theology have been awarded.

In addition to degrees, 20 men have received college-level diplomas in theology and in business administration. In

S. P. Berkeley is the principal of the Adventist College of West Africa.

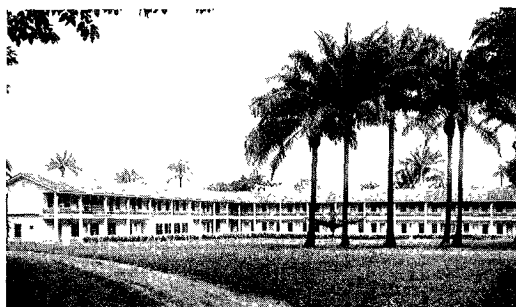
Twelve Years of Growth at the Adventist College of West Africa

By S. P. BERKELEY

the certificate department (secondary level), 76 men have received ministerial certificates, and five women have received Bible instructor's certificates. Also, approximately 30 young women have completed the prenursing course.

When ACWA opened its doors for its first school year in 1959, there were seven students enrolled; the staff consisted of three members. By the school year 1966-1967 the enrollment had increased to 150. Then came the tragic

Nigerian civil war. Approximately 60 students from East Nigeria found it necessary to return to their homes. Also, either because of fear or due to an inability to receive passports, many students from other countries failed to return to ACWA. For some time it appeared that the college would not reopen in the fall of 1967. Finally, in the middle of October, more than a month late, ACWA opened its doors to 71 courageous students.



From left: Welch Hall, men's dormitory, named for a former principal of ACWA; the administration building; and the girls' dormitory.

Since the end of the war many students from the countries of West Africa have come to the college to take up or to continue their education; from Sierra Leone, Liberia, Ghana, and all regions of Nigeria, including 104 from East Nigeria (once called Biafra). The enrollment for the school year 1970-1971 has reached the record number of 223 students. Dormitories, classrooms, and dining hall are overflowing; and hearts of students and staff alike are also overflowing with gratitude to God for His protection and care during the war years and for His blessings to His people and to their institution.

Training for Head, Heart, and Hand

True education consists of "the harmonious development of the physical, the mental, and the spiritual powers," God has told us through Ellen G. White. The Adventist College of West Africa endeavors to operate a program fully in harmony with this counsel. For the mental development, a competent staff of 12 members instructs students in 87 subjects leading to degrees, diplomas, certificates, or basic credits transferable to other institutions, in the following courses: Bachelor of Arts degree in theology, Bachelor of Arts degree in religion, diploma in religion, general studies, general business diploma (college level), ministerial certificate, and Bible instructor's certificate (secondary level).

Opportunities for physical development at ACWA are many. The physical education course is required of all first- and second-year students. In addition to this, there is a regularly organized weekly program of recreational activities that involves nearly all students. But since the college faculty believes in useful labor as well as game-type recreational pursuits, every student is required to work at least 15 hours a week in one of the many areas of labor that help to train his hands as well as his mind. ACWA has two flourishing industries that employ many students and do much to help acquaint the public with the institution. Each week 3,000 loaves of good ACWA bread are baked and sold in the large stores in Lagos and Ibadan. Many people know ACWA because of its bread. Frequently during Ingathering or when making other con-

tacts with the general public, staff members or students simply mention, "We're from the Adventist College of West Africa, the place that makes that good ACWA brown bread you buy at Kingsway." Almost immediately that brings a smile of recognition.

A new industry, just begun this year, is the production of peanut butter under the direction of Dr. K. F. Mueller. Although Nigeria is one of the world's largest producers of peanuts, there was no producer of peanut butter in all Nigeria until this year when ACWA started doing so. The industry is thriving and surely will be instrumental in spreading the name ACWA to more people while helping to train, support, and educate workers for God in West Africa.

Spiritual Strength From Helping Others

In the spiritual development of its students ACWA is endeavoring faithfully to fulfill its God-given purpose. In addition to regular worship services, ACWA students gain spiritual strength by helping others. Every school year at least two evangelistic campaigns are conducted by the students who are in evangelistic training, directed by Faculty Member H. Bauman. Other staff members also participate in the evangelistic program. J. D. Awoniyi, Biblical languages instructor, recently held a series of meetings in a nearby town; and E. Witzel, the agriculture teacher, directed

a group of students in conducting an MV Voice of Youth campaign.

Every Sabbath many of the students engage in soul-winning activities. Some are involved in visitation programs in conjunction with an evangelistic campaign. Others are busy at branch Sabbath school activities. A large number regularly conduct Bible studies in a systematic program organized by the lay activities department of the church. Peter Ulukpo, a theology student, has been conducting a branch Sabbath school in a prison for more than a year. The attendance has been as high as 120. Already 22 have been baptized.

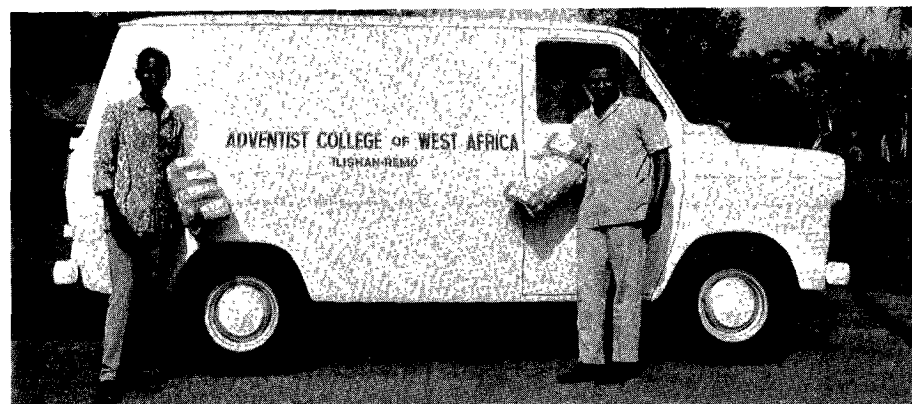


A member of ACWA's first class, Joel Awoniyi, shown with his wife and son, has returned to his alma mater and is teaching theology and Biblical languages.



Student literature evangelists sell literature in Lagos, as a part of their college work.

Peanuts are grown widely in Nigeria, but peanut butter is made only at ACWA.



Whole-wheat bread baked in the ACWA's bakery is a popular item of diet in Nigeria.

Twelve years ago when ground was broken for the beginning of Adventist College of West Africa there was not a single Seventh-day Adventist in the area. Now there are more than 350 baptized members and more than 600 Sabbath school members. Seven companies of believers as well as several branch Sabbath schools have been established in the surrounding villages in addition to the church at ACWA. Also, extension schools in conjunction with evangelistic campaigns have been conducted in many areas of Nigeria as well as in Ghana, Liberia, and Sierra Leone. Last summer Brother Bauman and Dr. Mueller conducted three such extension schools. Through these schools, pastors and other workers who would never have the opportunity to come to ACWA for an education, have been able to receive valuable training, and in addition many people have been won through the evangelistic meetings.

A Student Returns to Teach

One of the seven young men who enrolled as students at ACWA in 1959 was a West Nigerian named Joel Awoniyi. Joel received his theology diploma in 1962 and went to Newbold College, where he obtained his B.A. degree in theology. From there he went to the United States and continued his education at Andrews University, where he obtained the Master of Theology degree. In September of 1967, Joel joined the staff of ACWA as an instructor in Biblical languages and systematic theology. Pastor Awoniyi's presence is a continuous symbol and reminder of the progress that ACWA has made and of its great contribution to the work of God in West Africa.

OKINAWA:

Agricultural Institute Program Flourishes

The Adventist Institute of Agricultural Research was established in November, 1969, to help Okinawans with one of their most basic problems—food production. The institute, directed by



From left: Japanese Ambassador Jiro Takase, J. R. Mittleider, Mrs. Lampert, and Lieutenant General Lampert, U.S. High Commissioner to Okinawa, inspect cabbages grown in boxes. Mr. Mittleider's agricultural methods have attracted much attention.

Jacob R. Mittleider, coauthor of the book *Food for Everyone*, has created new hope in the hearts of Okinawans and has attracted the interest of many people, including some of wide influence, including U.S. Lt. Gen. James B. Lambert, High Commissioner of the Ryukyu Islands; Japanese Ambassador Jiro Takase; and many others from the University of the Ryukyus and other government institutions.

The institute has had innumerable visitors—farmers, businessmen, and various governmental and civic officials—by helicopter, chartered bus, and automobile. Delegations have come from remote islands within the Ryukyus Island group. Institute officials have been invited to conferences with the High Commissioner, with Japan's ambassador, and with many other interested persons. Each visitor or group is impressed with the fact that this is a Seventh-day Adventist Church program designed to help Okinawans and others.

A student in the present training class, Kazuharu Nagamine, president of the Okinawa Management Association and a highly successful businessman, is not a Christian, but he is very quick to point out to any visitor that the success of this program is due to the integration of spiritual teachings and agricultural science. Classes use *Christ's Object Lessons*, *The Desire of Ages*, and *Education*, in addition to the text for agricultural science, *Food for Everyone*.

After five months of intensive training under Mr. Mittleider, eight stu-

dents graduated on July 4: James Rankin, Zambia, Africa; Athol De Beer, Malawi, Africa; Filipo Vialale, American Samoa; Liu Ming Chun, Taiwan; Seiyu Higa, Okinawa; John Kirkeby, United States of America; Richard Sales, United States of America; and Kazuharu Nagamine, Okinawa. Each student received a certificate from the Loma Linda University Extension School.

The 13 students of the previous class graduated November 1, 1970. This first class was composed of one student from India, one from Vietnam, two from Malaysia, two from the Philippines, one from Fiji, one from Taiwan, one from Japan, and four from Okinawa.

Local newspapers have been generous in reporting the program. Articles are headlined with such captions as: "Hi-Com Visits Experimental Farm," "He's a Magician With Soil," "Experimental Farm by New Method to Raise Vegetables by Using Sand and Sawdust Instead of Soil." Every news article makes generous references to the name Seventh-day Adventist. The news coverage varies from just a few column inches to large two-page spreads. Some of the articles appear on the front page.

What is this agriculture program that is generating so much interest? How did it get started? Who is involved with it? Why is it located on Okinawa? What are the prospects for its future?

This agriculture program was developed by Mr. Mittleider after he had spent 20 years in the wholesale nursery business. The program was first tested at



Lieutenant General Lampert admires Mr. Mittleider's cauliflowers while Japanese Ambassador Jiro Takase looks on.

Milo Academy, Milo, Oregon, and later in New Guinea and Fiji prior to Mr. Mittleider's coming to Okinawa. The results, observations, and methodology followed in the first tests are contained in the book *Food for Everyone*, authored by Jacob R. Mittleider and Andrew N. Nelson, Ph.D., published by the College Press, College Place, Washington.

The program is a full-time, intensive, adult agriculture training program of five to eight months' duration in which the students are taught to master their job by using simplified scientific methods. Such traditional problems as poor soil, inadequate water, insects, disease, persistent weeds, poor plant varieties, and others, are considered as lazy men's excuses. Each student is taught how every single one of these problems can be economically controlled.

Okinawa was chosen for the program because it has every one of the above problems plus additional problems, such as frequent typhoons (in 1970 there was one each week for five weeks beginning July 4). If the students can learn to master the techniques where conditions are least favorable, they should be able to apply the principles anywhere in the world. Already members of the first Okinawa class are beginning to establish a good reputation for themselves.

Mr. Mittleider was invited by officials of the Adventist Medical Center in Okinawa to begin the agriculture in-

stitute for various reasons: fresh vegetables were not available from June to November except at the highest prices; people said vegetables wouldn't grow in the summertime; the mission operated a school farm at an annual loss; the hospital served only vegetarian meals; and the military would not permit us to purchase fresh vegetables from them. The obvious solution was to obtain the services of the man who could help us most to grow our own vegetables.

In August, 1968, plans were laid for the program. Because of Okinawa's need, its strategic location, and the interest of both the United States and Japanese governments, it was believed that the location and timing were ideal for demonstrating a practical agriculture program. We believed also that through the program we could lead some to a knowledge of Jesus Christ.

In spite of having to meet every conceivable type of problem, the program is an unqualified success. Jiro Takase, ambassador from Japan, stated that both he and his government would do everything they could to help us with this work. Lt. Gen. James B. Lambert, U.S. High Commissioner, stated that he would put the full weight of his office behind this program. Local businessmen said, "We want to start this highly beneficial program right now!"

Some people in our church believe that maintaining school farms and teaching agriculture in our schools are prac-

tices of an outdated era. Most of our schools that have discontinued their farm program have done so because of the farm's inability to pay its own way. But school farming can be made to pay. If it can be done on Okinawa, there are few places where it cannot be done.

DICK J. MCDANIEL
*Manager, Adventist Medical Center
Okinawa*

TANZANIA:

Government Journalist Becomes Bookman

George Mswanyama, a journalist working for the Tanzania government, accepted Jesus Christ at evangelistic meetings conducted in Mwanza, Tanzania, by Fares Muganda, Tanzania Union evangelist.

Mr. Mswanyama attended the first meeting for the purpose of writing a news story. What he heard made an impression on him, so he kept attending the meetings. When the Sabbath message was presented he accepted it, thereby losing his job. Subsequently he decided to become a literature evangelist. He was one of the 160 persons who were baptized as a result of the meetings.

R. W. TAYLOR
*Ministerial Secretary
Afro-Mideast Division*

Vegetarian Cookery Comes Natural in Mother Nature's Kitchen!

Watch for an important new breakthrough in Vegetarian Cookery coming September 9!

DOMINICAN REPUBLIC:

Baptism of 58 Climaxes Santo Domingo Series

Fifty-eight persons were baptized on June 20 as a result of an evangelistic campaign conducted by Salim Japas, Antillian College theology department chairman, in Santo Domingo, Dominican Republic.

The campaign, which received good radio, TV, and press coverage, was conducted in two auditoriums strategically located to draw audiences from the various ethnic and cultural groups.

Planned as a field school of evangelism by the Antillian College, a number of ministerial students and graduates, as well as workers, participated in the eight-week campaign. On the opening night a large crowd witnessed a graduation ceremony in which 200 Voice of Prophecy Bible school students participated.

Some 700 persons are being visited in their homes by members of the evangelistic team as a result of the Gift Bible Plan introduced at the end of the second week of lectures. At the close of the baptismal service, 350 people came forward indicating their desire to prepare for baptism.

W. T. COLLINS

President, Antillian Union Mission



Two Men Ordained at Texico Camp Meeting

Two men were ordained on June 26 during the Texico Conference camp meeting conducted at Sandia View Academy, Corrales, New Mexico. They are: Carl Tanksley, left, Texico Conference publishing secretary, and Gary Rustad, pastor of Midland, Odessa, and Big Spring, Texas, churches.

J. N. MORGAN

PR Secretary

Southwestern Union Conference



Church members and friends attended the opening of the savage fire research center.

BRAZIL:

New Center to Research Savage Fire Disease

A new dermatology research center opened at the Penfigo Adventist Hospital in Campo Grande, Mato Grosso, Brazil, on April 25. The main hospital was opened in 1952 with a specialized department of dermatology to cure *penfigo foliáceo* (savage fire), a painful disease which is particularly common in this part of Brazil.

The research center, which will function in conjunction with Mato Grosso University, is divided into several departments including biochemistry, bacteriology, and hematology. The research at the center will be aimed at finding the cause for savage fire.

Until 1948 there was no private hospital in Brazil to treat this sickness. That year the wife of Alfredo Barbosa de Souza, a district pastor of the Paraná Conference, became afflicted with the disease. After trying unsuccessfully to register her in a specialized hospital, they returned to Campo Grande, where they were referred to an old man in a distant village who had developed an ointment to cure the malady. The old man, whose name was Isidoro Jamar, gave his formula to Elder de Souza.

After his wife was cured of the savage fire, Elder Barbosa de Souza erected some cabins at Campo Grande in which he treated some victims of the disease. Later, in 1949, Duval Stockler, at that time Mato Grosso Mission president, initiated the construction of a hospital. Dr. Edgar Bentes Rodrigues served as its first director. In 1960, when Dr. Gunter Hans assumed direction of the hospital, the remedy for savage fire was improved and perfected.

Dr. Celso de Azevedo, principal of a hygienic school and representative of the governor of the state; Dr. Joao Pereira da Rosa, rector of Mato Grosso University; and Dr. Gunter Hans, director of the hospital, spoke at the opening ceremonies of the research center.

A. S. VALLE

PR Secretary, East Brazil Union

TEXAS:

Lay Evangelism Is Theme of Camp Meeting

Laymen's evangelism was the theme of the Texas Conference camp meeting conducted at Southwestern Union College, Keene, Texas, July 11 to 19.

Leading out in the meetings, which covered the inspirational, theoretical, and practical aspects of soul winning, were G. Charles Dart, Texas Conference president; Glen Coon, author of the book *Path to the Heart*; J. J. Millett, pastor in the Pacific Union; and Eldon Walters, evangelistic coordinator for the Southwestern Union Conference.

Following the daily afternoon training sessions some 65 teams of laymen visited the Cleburn area of Fort Worth to make evangelistic contacts.

Following each evening meeting many scores of laymen witnessed to the congregation concerning their experiences.

The impact of the camp meeting upon many who attended was described by those who stated that never had they witnessed God's Spirit at any camp meeting as they had at this one.

J. O. IVERSEN

Consultant of the GC Audio-Visual Aid Service

World Divisions

AFRO-MIDEAST DIVISION

✦ A three-week series of evangelistic meetings, conducted in Addis Ababa, Ethiopia, by R. W. Taylor, Ministerial secretary of the Afro-Mideast Division, concluded in the month of June. Thirty-two were in the first baptism, and 104 took their stand to join the Adventist Church.

✦ Fares Muganda, union evangelist of Tanzania, has been holding a series of evangelistic meetings in Cairo, Egypt. A baptismal class has been formed with more than 100 candidates preparing for baptism.

R. W. TAYLOR, *Correspondent*

FAR EASTERN DIVISION

✦ Some 170 literature evangelists and leaders attended an institute in Central Java, March 30 to April 3. Herbert White, associate secretary of the General Conference Publishing Department, and M. R. Lyon, publishing secretary of the Far Eastern Division, were guest instructors.

✦ The 25-lesson Light of the World Voice of Prophecy Bible course translated and printed in the Tamil language is now available for evangelism among the hundreds of thousands of Tamil-speaking Indians of Southeast Asia. The new course, complete with layout and art work designed to appeal to the Indian people, was translated by M. Lucas, a retired Tamil-speaking gospel worker.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ Almost 1,100 youth were invested in the Upper Magdalena Conference, Colombia-Venezuela Union Mission, according to a report by Joe Manosalva, the conference's MV secretary.

✦ More than 130 people have been baptized as a result of an evangelistic campaign conducted by Carlos Aeschlimann in Bogotá, Colombia.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

✦ Northern New England's third year of Opportunity Camps attracted 194 boys and girls from the States of Vermont, New Hampshire, and Maine. In three years more than 480 children have been sponsored by the churches and conference.

✦ Ten persons were baptized recently at the Bronx, New York, church as a result of the efforts of the Bible instructor, Mrs.

Mary Holyfield. The baptism was conducted by W. C. Jones, pastor of the Bronx church.

✦ Church members in the Atlantic Union have so far contributed more than \$6,000 toward the new radio program to be broadcast from Europe since the project was announced in the REVIEW AND HERALD, May 13.

✦ Applications taken for Voice of Prophecy Bible courses in the Atlantic Union during April, May, and June

totaled more than 3,300, according to a report just released by the Voice of Prophecy, Glendale, California. Southern New England led in application taking with a total of 976 during the three-month period. Both New York and Greater New York Conference members enrolled more than 850 applicants during the quarter. Graduates for the three-month period were 308, with 22 persons baptized as a result of their study of the Bible lessons.

EMMA KIRK, *Correspondent*



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Canadian Union

★ A year of building was climaxed with the official opening of the New Glasgow church in Nova Scotia. The opening of the church was attended by the mayor of New Glasgow; J. W. Wilson, president of the Maritime Conference; and Clifford Patterson, treasurer of the conference. Following the opening of the church an evangelistic crusade was begun by David Crook, conference evangelist, and J. D. Blake, pastor.

★ The St. John's, Newfoundland, senior academy's seventy-fifth anniversary project is a \$12,000 construction job of remodeling the interior and brick-veneering the front of the school so that it matches the conference office and radio station VOAR building adjoining. George Schafer is principal of the school.

THEDA KUESTER, *Correspondent*

Central Union

★ The Central States Conference is conducting a youth congress in Denver, Colorado, over the weekend of September 3 and 4.

★ The coronary care unit and the intensive care unit nursing staffs of Porter Memorial Hospital in Denver, Colorado, will sponsor a cardiac drug workshop on September 9.

★ Eighty seven juniors were the first group to enjoy the facilities at Broken Arrow Ranch on the Tuttle Creek Reservoir near Manhattan, Kansas, during a recent junior camp. The Broken Arrow Ranch is being developed by the Kansas Conference for junior camps and other camp activities.

CLARA ANDERSON, *Correspondent*

Columbia Union

★ Dr. Richard A. Krumholz, of Kettering Medical Center, Kettering, Ohio, was recently elected vice-president of the American College of Chest Physicians at the meeting of the organization's Ohio chapter in Columbus.

★ Cree Sandefur, president of the Columbia Union Conference, was recently elected treasurer of the Maryland Hospital Association.

★ LaMont Francisco and Glenn Shafer were ordained at the Chesapeake camp meeting recently held in Hagerstown, Maryland, at the new campsite at High-

land View Academy. Elder Francisco is pastor of the Chestertown-Providence district, Maryland. Glenn Shafer pastors the Wilmington, Delaware, district.

MORTEN JUBERG, *Correspondent*

Lake Union

★ Thirty-one persons attended the sixth in-service training program for food service supervisors held at Andrews University in June. The summer workshop, coordinated by Dorothy Christensen, graduated 15 who had completed two summers of workshop study plus nine months of in-service training supervised by an American Dietetics Association dietitian in their own institution.

★ Because of the demands of guests at the Battle Creek Health Center, the board of directors has reversed its recent decision to close the Health Center division. Consequently, Earl Munson has been appointed as director of the division. The entire program of the past will be continued in addition to many innovations to improve services and facilities.

★ The Indiana Conference disaster van was displayed in Gary, Indiana, recently. More than 400 people toured the van.

Watch for an Important New Breakthrough in Vegetarian Cookery September 9!

Your Mail Will Bring You Further Information.

✦ Richard Meier, William Kromminga, Richard Williams, Albert Konrad, and William Sharpe were ordained at the Illinois camp meeting June 12.

✦ This fall Andrews University will offer a new program in mass media leading to the B.A. degree. The joint effort of the speech-communications and English-journalism departments will allow the student to choose an emphasis either in print or electronic media. Coordinator of the mass media program is Dana Ulloth, currently completing a doctorate in mass media with an emphasis in radio and film.

GORDON ENGEN, *Correspondent*

Pacific Union

✦ Since January, 533 new church members have been added to the Northern California Conference through baptism and profession of faith. The conference membership is now more than 25,000.

✦ Dr. L. P. Bozzetti, deputy director of the U.S. Commission on Marijuana and Drug Abuse, gave the keynote address at a Better Living convention sponsored by the health services department of Northern California. The convention took a closer look at the drug scene as it pertains to the church and to youth in particular.

✦ Northern California Conference's Adventist Collegiate Taskforce IV Team has conducted evangelistic meetings in three Northern California towns—Orick, McKinleyville, and Scotia. The team includes Kathy McGann, Jackie Portney, Larry Jenks, Bob Jones, Mike Thurman, and Billy Truby. Charles Edwards is conference MV secretary.

✦ Twelve Navajos were baptized during the Monument Valley Navajo camp meeting conducted recently. They were baptized by the denomination's only ordained Navajo pastor, Tom Holliday. Guest speakers included Author Josephine Cunningham Edwards; Shirley Burton, Pacific Union Conference public relations secretary; and Sherman Jefferson, who recently accepted a call to be director of religious activities at the Monument Valley Mission. Soloist Barbara Morton sang gospel songs.

MYRON WIDMER, *Correspondent*

Southern Union

✦ The Alabama-Mississippi Conference Layman of the Year award was made to Dr. John E. Evans, lay activities and temperance leader of the Vicksburg, Mississippi, church. Presentation of the honor was made at the laymen's congress held

at Bass Memorial Academy recently.

✦ The Sabbath school department of the Georgia-Cumberland Conference reports a new conference record of 50 Vacation Bible Schools conducted during the summer months.

✦ One hundred and eighty-eight persons were baptized in Florida during the month of July, making a total of 752 for the first seven months of 1971.

✦ Radio station WKIS, Orlando, Florida, featured William J. Keith, pastor of the Central church, in a three-hour interview on the Richard King "Topic Religion" show on Sunday evening, July 11. Questions from the moderator and listening audience enabled the pastor to present distinctive Adventist teachings as well as features of the

church's world work and the history of the denomination.

✦ Five baptisms resulted from the 1970 Vacation Bible School conducted in Clinton, South Carolina, which was the first VBS conducted in that city. Vacation Bible School was held again this summer. Sixty-five of the 80 children attending were non-Adventists. A Sunday afternoon neighborhood Bible club has been organized to maintain the interest.

✦ Claude Steen from the Ridgetop, Tennessee, district; Phil Neal from the Dickson, Tennessee, district, and John Wagner, Madison Academy principal, were ordained at the Kentucky-Tennessee camp meeting.

OSCAR L. HEINRICH, *Correspondent*



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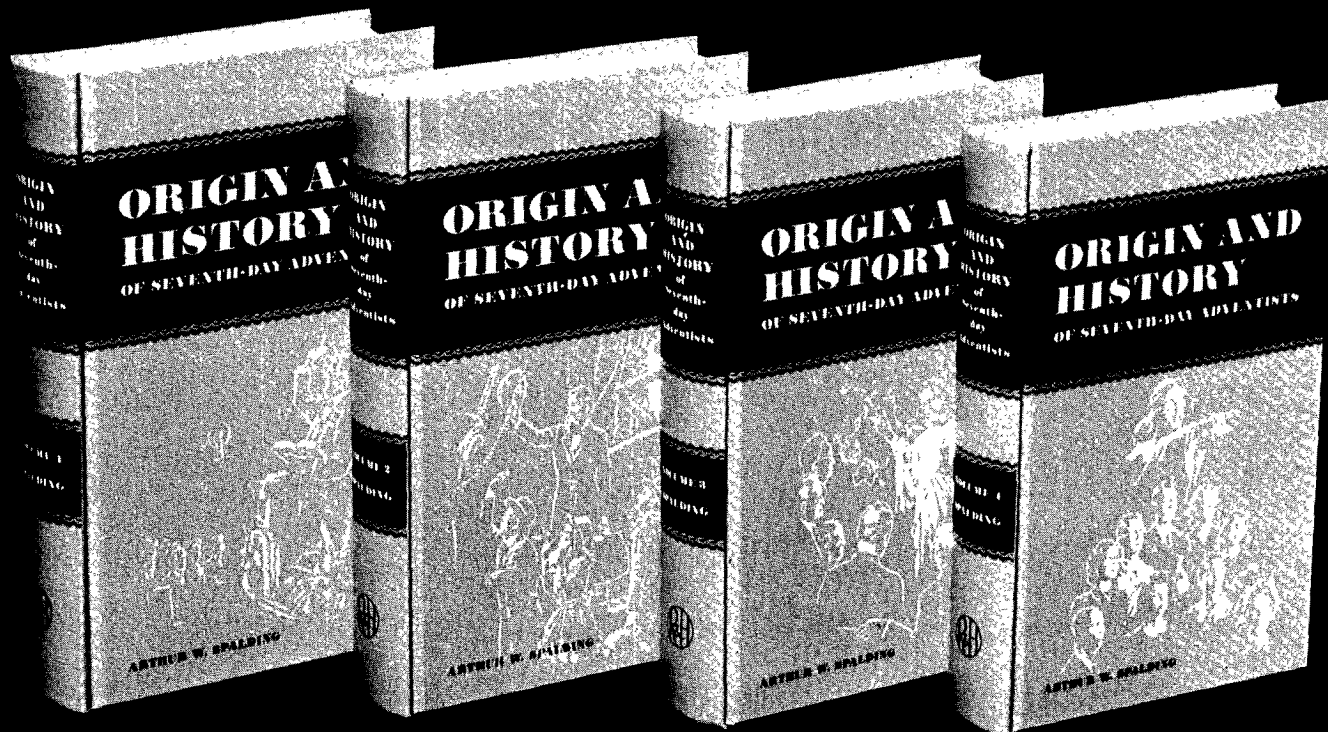
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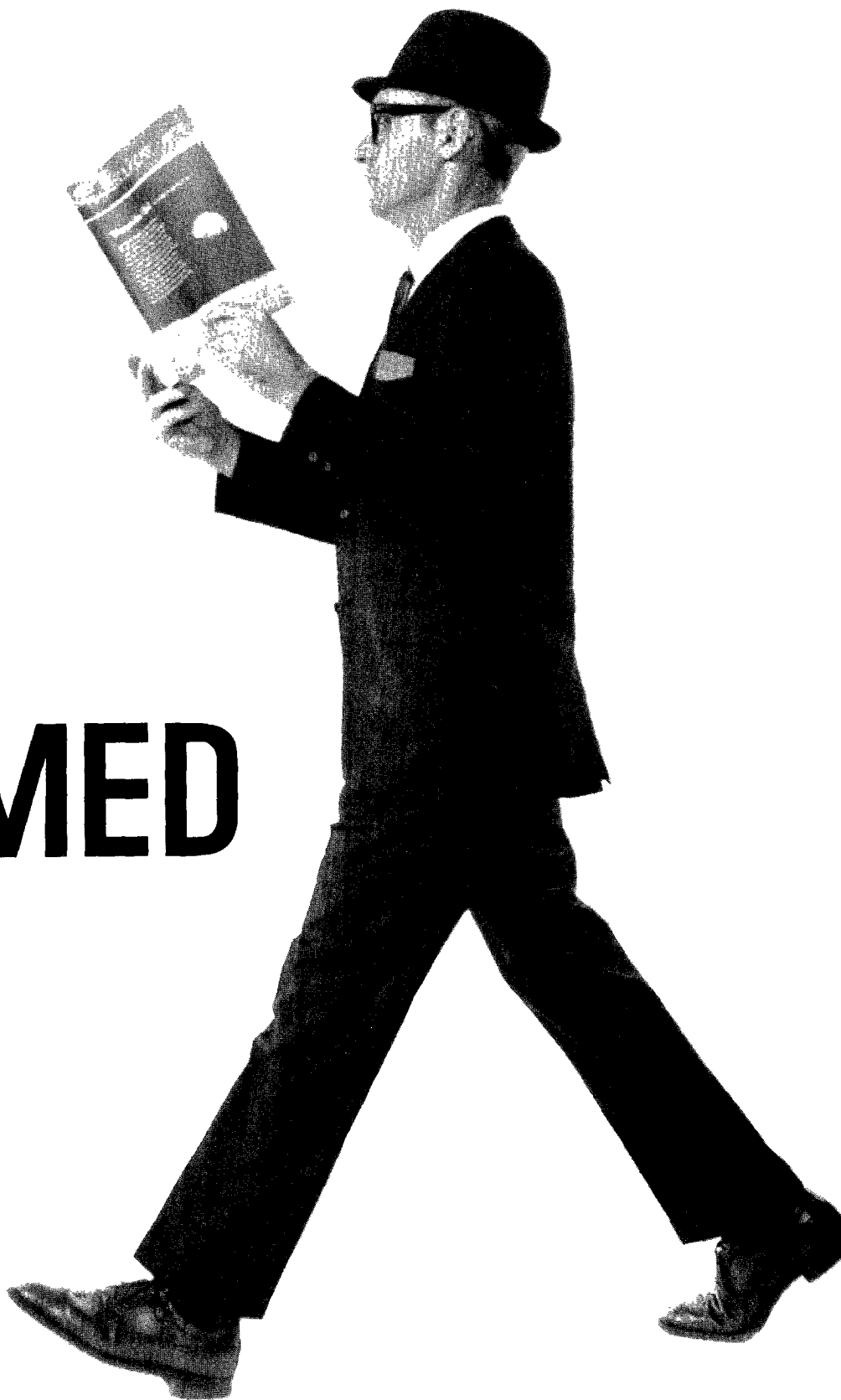
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Consider this book if you are planning evangelistic groups, methods of gospel presentations, or a program of medical evangelism.

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The author discusses in depth the theory of natural evolution versus the doctrine of special creation.

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The author helps you to understand fully the divine philosophy on poverty—and then the desire to minister to the sick and underprivileged will greatly increase.

Liberal Missions Offering Requested to Help With an Expanding Church Program

By F. L. BLAND

General Conference General Vice-President

King David's great interest and love for the expansion of God's house are revealed in his instructions to Israel, recorded in 1 Chronicles 29. "The palace is not for man, but for the Lord God. Now I have prepared with all my might for the house of my God. . . . Moreover, because I have set my affection to the house of my God, I have of mine own proper good, of gold and silver, which I have given to the house of my God. . . . for all things come of thee, and of thine own have we given thee" (verses 1, 3, 14).

David had built for himself a noble palace, but he could not endure to live in a house of cedar himself, while the ark, the symbol of the divine Presence, dwelt "within curtains" (2 Sam. 7:2). True, no earthly house could be a fit habitation for Him who fills heaven and earth, but it was important that the people of God should build for Him a place that He might "dwell among them." By making it exceedingly magnificent, it would become an object of admiration to all the surrounding nations. It would also have a wonderful effect on the Israelites, and

thus be the means of honoring God among them and of exalting His name. Was not this an object worthy to be promoted, whatever might be the exertion, or whatever the expense?

If David prepared with all his might for the house that he was not called to construct, surely we should spare no labor and no cost in advancing the work to which we are called. We should devote to it both our lives and our property. Certainly our persons should be first, for without that sacrifice, all our wealth would be a vain and an empty offering. But with ourselves we must present our money to the utmost extent of our ability.

We have never felt that men should go forth to preach the gospel all over the world at their own expense. It is not possible that Bibles and tracts in many languages can be distributed, nor buildings be constructed and clinics operated, without great and liberal contributions. In order that the gospel may be preached, literature distributed, and our institutions properly operated, our church members have given liberally year after year.

I wish to refer especially to two areas in which the church is involved. I think of our Heri Hospital in Tanzania, Africa, where under the supervision of Dr. James Twing a laudatory work is being done for lepers. And I think of Dr. Ray Foster, who took advanced training in leper rehabilitation in India and is now connected with the Mwami Hospital and Leprosarium in Zambia. He flies to many parts of Africa to work with our mission doctors in helping these needy ones. Under his skilled hands, tendons and muscles are replaced to enable the lepers to use crippled feet or hands or eyelids again.

Then I think of our medical work in the Dominican Republic, which was started about four years ago when a small outpatient clinic was opened in Santo Domingo. At first some of our Adventist doctors dedicated a few hours of their free time each day to this work. Presently the clinic is open all day, and more than 1,000 patients a month are being cared for. Recently the clinic began a laboratory service for the general public.

David and his subjects gave richly of their substance to raise a temple of wood and stone that would, of course, be situated in one place. And they praised God for giving them the inclination and ability to contribute. How much more should we be willing to sacrifice for the advancement of God's kingdom over the face of the whole earth.

It is good for us to recognize the privilege and opportunity of giving freely, willingly, and lovingly for the expansion of God's work in the earth. God can accomplish His purpose without our gifts. He has said, "If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:12). But we are blessed for giving. We should remember that the God of heaven does not require offerings from His children because He needs these gifts. The joy of giving willingly brings Heaven's blessings into our lives.

"When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—*Christian Service*, p. 253.

The Missions Extension Offering is for the extension of God's work into areas yet unentered. Its appeal should arouse an interest in every church member's heart; ministers and laymen, young and old, children and adults should become involved and share in the joy of giving, as did Israel upon David's invitation for the building of God's house. "The people rejoiced, for that they offered willingly."

The Missions Extension Offering to be received September 11 should be an offering of joy, filling the offering plates with large gifts for the expansion of God's work throughout the world.



A healed leper at the Heri Hospital, Tanzania, uses a sewing machine to make clothes.

Insight Magazine Leads Youth to Christ

By JOHN HANCOCK

Secretary, General Conference MV Department

"Insight has helped me to reorient my perspective," said a young woman who hadn't been to church for a year. "I realize my religion is relevant for today. This is a very meaningful discovery that has made life worth living, a fact I was seriously challenging."

From across the nation and from overseas we are receiving letters telling of decisions made and victories won by young people who are eagerly reading the weekly issues of our church's new magazine for its youth.

A young soldier in Vietnam was ready to give up his faith in God and his love for Christ. His parents saw to it that he received weekly issues of *Insight* and a copy of *Good News for Modern Man*. A grateful mother now writes, "Through *Insight* and this modern Bible our son has found a new outlook toward his Saviour and God's love for him. If through *Insight* . . . our youth gain a perspective on God's love for them, then let us as parents not criticize too hastily, lest we turn the youth away from what we desire most for them. I am for *Insight*."

Insight is speaking the language that today's youth understand. There is no compromise with truth, and young people are reading and reacting enthusiastically. *Insight* offers one of the best opportunities for the church to speak to its young, eager army and for the youth to speak to their church. Under the editorship of Roland Hegstad, Chuck



Scriven, and Pat Horning, great new plans for expanding the spiritual impact of *Insight*, both in North America and overseas, are being made.

Each Adventist 16 to 30 years of age should have his personal subscription. We appeal to parents and church leaders to see that this goal becomes a reality during the September 11 to October 9 *Insight* subscription campaign. Extra subscriptions should also be ordered for evangelistic outreach to non-Adventist youth who eagerly read the interesting magazine.

Youth are asking. *Insight* has the answers!



(Conference names appear in parentheses.)

Alfred Aastrup, principal, Greater Boston Academy (Southern New England), formerly principal, Spring Valley, Centerville (Ohio).

From Home Base to Front Line

North American Division

Mrs. D. Irene Wooster (Colorado State College '67; LLU '70), to be dietitian and director of food service, Taiwan Adventist Hospital, Taipei, of Portland, Oregon, and son Nicholas, left Portland, July 1.

Cecil A. Williams, returning as stewardship and development secretary, Far Eastern Division, Singapore, left San Francisco, California, July 4. Mrs. Williams and the children followed in August.

Charles L. Christensen (WWC '51; AU '66), to be secretary-treasurer, Antillian Un-

ion Mission, Rio Piedras, Puerto Rico, and Mrs. Christensen, nee Marilyn Leola Jahnke (UC '46), of Takoma Park, Maryland, left Miami, Florida, July 9.

Neal Talbert Scott (PUC '68), to be print shop manager West Indies College Press, Mandeville, Jamaica, Mrs. Scott, nee Matilda Amelia Brubaker, and two children, of Enterprise, Kansas, left Miami, Florida, July 9.

Rene Quispe (AU '71), to be a ministerial intern in the Buenos Aires Conference, Argentina, and Mrs. Quispe, nee Alviria Alicia Gerber (nurse's course '67), of San Clemente, California, left Los Angeles, July 9.

Robert R. Wresch, M.D. (WWC '65), to be physician in Blantyre Clinic, Malawi, and Mrs. Wresch, nee Eunice Elnora Jewell (Helderberg College '63; WWC '69), of Kettering, Ohio, left New York City, July 13.

Siegfried W. Neuendorf (LLU-LS '71), to be district pastor East Peru Mission, Iquitos, Peru, Mrs. Neuendorf, nee Evelyn Velma Trupp (LLU School of Nursing '56), and two children, of Loma Linda, California, left Winnipeg, Canada, July 14.

Dennis Brent Wade, D.D.S. (LSC '66;

LLU '71), to be a dentist in Port-of-Spain Community Hospital, Trinidad, and Mrs. Wade, nee Janet Kaye Ordelheide (LLU '70), of San Bernardino, California, left Los Angeles, July 20.

Ray L. Jacobs (AU '41; SDATS '48), returning as Afro-Mideast Division secretary, Beirut, Lebanon, and Mrs. Jacobs, nee Alberta Mabel Beardsley (AU '35), left New York City, July 21.

Philip Sidney Nelson (WWC '60; AU ministerial internship '62), returning as a pastor in the Far Eastern Island Mission, Agana, Guam (to be located at Majuro, Marshall Islands), Mrs. Nelson, nee Holly Mae Blake (WWC '60), and two children, left San Francisco, California, July 22.

Correction: In listing missionary departures in the March 18, 1971, issue of the REVIEW AND HERALD we noted the educational qualifications of Gene Douglas Hunter, to Kenya, East Africa, as University of Illinois '56. This should have included also Andrews University '69. Mrs. Hunter was stated to have graduated from AU '55, and the State University College of Education '60. This should have included also University of Michigan '70.

Student Missionaries

David Edward Smith (SMC), of Collegedale, Tennessee, to be pastoral assistant Nicaragua Mission, Managua, left Laredo, Texas, June 1.

Robert A. Dixon (AUC), for evangelistic teamwork in the Central American Union Mission, Guatemala, of South Lancaster, Massachusetts, left Miami, Florida, June 3.

Mildred Diane Young (PUC), of Angwin, California, to be a helper in Missionary Volunteer Camps in Lebanon, Cyprus, and Turkey, left San Francisco, June 8.

Jeffrey Charles Desjardins (AU), of Berrien Springs, Michigan, to be a teacher in West Indonesia Union Mission, Djakarta, left Los Angeles, California, June 16.

Edwin Louis Moore (PUC), of Angwin, California, to teach in English Language School, Seoul, Korea, left San Francisco, June 17.

James Lennard LaMar, (OC), of Buffalo, New York, to serve on evangelistic team in Honduras Mission, Belize, left New Orleans, Louisiana, June 18.

Susan Gay Downing (AUC), of South Lancaster, Massachusetts, left Los Angeles, California, June 22.

Carol Eileen Haynes (AU), of Berrien Springs, Michigan, left Los Angeles, California, June 22.

Jacquelyn A. Tibbetts (AUC), to be a teacher in the Korean Union Mission, Seoul, of Berlin, Massachusetts, left Los Angeles, California, June 22.

Dawn Marie Clausen (PUC), of Angwin, California, to teach in English Language School, Seoul, Korea, left Los Angeles, June 24.

Eugene Roger Melashenko (LLU), of Rialto, California, to teach in English Language School, Seoul, Korea, left Los Angeles, California, June 24.

C. O. FRANZ

Obituaries

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

ALLGOOD, Dallas E.—d. Jan. 26, 1971, Keene, Texas, at the age of 69. Survivors are his wife, Lena; two sons, R. L. and J. B. Allgood; and four daughters, Beatrice Wallace, Lauretta Ramsey, Imogene Lothian, and Ana Jo Standish.

ANDERSON, Holges Emil—b. March 20, 1903, Kristinehus, Sweden; d. May 15, 1971, Laredo, Texas. His wife, Guillemina, survives.

ARNOLD, Ray D.—b. Feb. 1, 1887, Saratoga Springs, N.Y.; d. May 13, 1971, Loma Linda, Calif. In 1909 Elder John Burden invited him to help pioneer the work in Loma Linda, and he was true to this call until retirement in 1964. The chimes heard at Loma Linda to mark the beginning and closing of the Sabbath were planned, installed, and maintained by him, as was the local Campus Hill church broadcast system, heard in the hospital and the community. He rendered a longer period of unbroken service to the work in Loma Linda than any other employee—from 1909 to 1964—and following that he continued volunteer services. Survivors are his widow, son, daughter, and six grandchildren.

BARCUS, James Edward—b. Dec. 2, 1880, Blencoe, Iowa; d. March 25, 1971, Compton, Calif. Survivors are his wife, MarVell; and one son, LeRoy K.

BARTNESS, Col. Adolph Conrad—b. June 27, 1900, Washburn, Wis.; d. April 29, 1971, Fredericksburg, Va. Survivors are his wife, Janatha; daughter, Jean Carolyn; and son, Clarence.

BRICKER, Mae Ethel Lewins—b. April 16, 1887, Green Bay, Wis.; d. July 23, 1971, Hyattsville, Md. She began her denominational service as a secretary in Western Canada, and came to the General Conference in 1926, serving as secretary in the Publishing Department. In 1936 she married William W. Bricker, who first served in the book department of the Review and Herald and later as an accountant at the General Conference. Survivors are her husband, William W.; stepson, Harold W.; and one sister, Dottie Trummer.

CALVERT, Shannon Wiley—b. April 11, 1884, Silver Hill, W. Va.; d. May 4, 1971, Tulsa, Okla. Survivors are his wife, Averil; one son, Shannon Wiley, Jr.; and one daughter, Harriet C. Sherrill.

CHANDLER, Cordelia Jackson—b. Oct. 18, 1894, Grant Parish, La.; d. July 16, 1971, Shreveport, La. She served in the colporteur ministry 15 years. Survivors are two granddaughters, Marivonne Frederick and Loma Mac Rodriguez; one brother; and two sisters.

CLEM, Kearney F.—b. Sept. 15, 1890; d. May 13, 1971. Survivors are his wife, Mabel Haston; three children; one stepdaughter; one stepson; and one sister.

CROWDER, Sarah Eveline—b. Feb. 21, 1890, in California; d. June 2, 1971, Franklin, N.C. Survivors are her husband, Louis M.; and four sons, Henderson M., Marvin L., Elder Ivan T., and Amos E.

CRUIKSHANK, Jessica—b. Oct. 17, 1903, Pequot, Minn.; d. June 29, 1971. Three sisters survive, Mrs. Edwin Rigby, Lela Hall-Wibaux, and Mrs. David Latsha.

DALE, Minnie Helen—b. April 29, 1918, McDowell County, N.C.; d. June 3, 1971, Burke County, N.C. Survivors are one son, William R.; and one daughter, Mrs. Charles Whitson.

DETHMAN, William Keith—b. Feb. 9, 1920, Hood River, Oreg.; d. June 29, 1971, College Place, Wash. Survivors are his wife, Doris; two sons, Billy and David; two daughters, Diane Young and Cindy; and one brother, Howard.

DOLLMAN, Fern T.—b. Jan. 18, 1896, in Kansas; d. June 23, 1971, San Bernardino, Calif. Survivors are two sons, James H. Dollman and Floyd B. Maxwell; one brother, Howard Carter; and one sister, Lorraine Wardman.

EARL, Martha Harris—b. Sept. 23, 1892, Edenville, Mich.; d. June 15, 1971, Charlotte, Mich. Survivors are her husband, Cameron; three daughters, Ruth Eldridge, Betty McIntyre, and Helen Potter; and one brother, Elder William J. Harris.

EATON, Margaret—b. in Battle Creek, Mich.; d. July 21, 1971, Takoma Park, Md. For a number of years she served as unit supervisor at the Washington Sanitarium and Hospital. In 1961 she joined the teaching staff of Columbia Union College and served as an assistant professor of nursing until her death. Survivors are her husband, James; two daughters, Katherine and Christine; her parents, Mr. and Mrs. George H. Krauss, Sr.; one brother, George H. Krauss, Jr.; and two sisters, Henrietta Kabrick and Christine Vandenberg.

ELDRIDGE, Abbie J.—b. Aug. 13, 1880, Niagara County, N.Y.; d. July 19, 1971, Loma Linda, Calif. She was the wife of Elder Claude E. Eldridge, who served the church for more than 30 years as a minister. Survivors are a son, Paul H. Eldridge, president of the Far Eastern Division; and a daughter, Lois Ruth Wareham.

FISCHER, Phillip, Jr.—b. in South Dakota; d. June 29, 1971. Survivors are his wife, Mamie; one daughter, Jackie Neuharth; and a sister, Katherine Neuharth.

FREEMAN, Charles E.—b. Oct. 3, 1903, Prescott, Ariz.; d. Feb. 23, 1971, San Luis Obispo, Calif. His widow, a son, and three grandchildren survive, as well as three sisters and a brother.

FROOD, Michael Todd—b. Aug. 25, 1967, San Jose, Calif.; d. June 28, 1971, Takoma Park, Md. Michael was the son of Reginald Frood, treasurer of Home Health Education Service of the Columbia Union Conference. Survivors are his parents, Mr. and Mrs. Reginald Frood; one brother, Douglas James; and his grandparents.

GARDNER, Blanche May Nash—b. Sept. 26, 1890, Cloverdale, Kans.; d. June 27, 1971, Loma Linda, Calif. Survivors are her husband, Ralph; two sons, Wesley and Glenn; and three sisters, Bertha Nash, Nadine Fickas, and Gladys McAbbe.

GARNER, Cloyd Harold—b. June 23, 1905; d. Feb. 15, 1971, Stockton, Calif. Survivors are his wife, Eunice; a daughter, Verna Mae; and a son, Cloyd, Jr.

GLASCOCK, Charles Frederick—b. May 4, 1885, Hillsboro, Ohio; d. June 8, 1971, Santa Barbara, Calif. Survivors are his wife, Armina; one sister, Ruby Evans; and two stepchildren, Roger W. Coon and Ardyce Graham.

GRANDY, Goldie Pearl—b. Feb. 20, 1894, Peoria, Ill.; d. July 13, 1971, Covina, Calif. Survivors are three brothers, Calvin, James, and Nathan Lewis; and one sister, Mabel Jacobs.

GREEN, Frank—b. Feb. 15, 1895, Indiana, Pa.; d. June 30, 1971, Oberlin, Ohio.

HAMBURGH, Mildred Y.—b. in 1896 in West Germany; d. Feb. 17, 1971, Jackson, Calif. Survivors are her husband, Arthur; four daughters, Ruby Dismuke, Evelyn Davis, Lynn Miller, and Darlene McEachern; and two sons, Robert and Jesse.

HANCHER, Jennie E.—b. Nov. 14, 1891; d. July 19, 1971, Clearlake Highlands, Calif. One son, Joseph, survives.

HANNA, Stella Moore—b. Dec. 15, 1883, New Alexandria, Ohio; d. July 9, 1971, Mount Vernon, Ohio. One son, Donald M., survives.

HATHAWAY, Nellie—b. Oct. 11, 1873, in Minneapolis; d. June 26, 1971, Goldendale, Wash. Survivors are three sons, Everett, Wayne, and Lester; and four daughters, Ophelia Carlock, Edith Reed, Helen Furstenberg, and Stella Strade.

HAYES, Hugh S.—b. May 16, 1887; d. Jan. 23, 1971, Paradise, Calif. Survivors are his wife, Ellen Alice; two daughters, Wilberta Northway and Patricia Hanson; and two sisters, Blanche Brewer and Marjorie Kemp.

HEISER, Emanuel M.—b. June 2, 1899, Herington, Kans.; d. July 6, 1971, Lodi, Calif. Survivors are his wife, Martha; two sons, Harlan and Donald; three brothers, Harry, Alex, and Abe; and one sister, Rachel Hein.

HERWICK, Peter Gerhard—b. Aug. 29, 1888, Farsund, Norway; d. May 19, 1971, Fletcher, N.C. He entered the ministry in the Wisconsin Conference in 1919 and continued in various pastorates until his retirement in 1951. Survivors are his wife, Mabel V. Brodersen; one son, Dr. Roald; and three daughters, Mary Ann Wickwire, Goody Williams, and Irma Shepherd.

HOWARD, Ella Gwendolyn Stoolfire—b. May 29, 1894, in Oklahoma; d. June 24, 1971, San Bernardino, Calif. Survivors are two sons, John Charles and Raymond Louis; and four daughters, Helen Hall, Rosemary Phillips, Gwen Dodge, and Ruth Fox.

JOHANSEN, Helen Wilhelmina—b. April 18, 1904; d. June 9, 1971. Her husband, Alvin, survives.

JOHNSON, Irene—b. Nov. 18, 1920, Richmond, Ky.; d. March 4, 1971, Dayton, Ohio. Survivors are her husband, Austin; two daughters, Molly and Nancy; and three sons, Robert and Edward Danes, and Wendell Johnson.

JONES, Bernice Harvey—b. May 30, 1895, Marion, Ind.; d. May 12, 1971, Mount Vernon, Ohio.

JONES, Myrtle C.—b. March 12, 1879, in Tennessee; d. May 8, 1971, El Paso, Texas. Survivors are two sons, Herbert W. Smith and Lofton L. Jones; and two daughters, Mrs. Harry Martin and Mrs. C. M. Dulaney.

KLINGER, Henry Ray—b. Feb. 26, 1888, Red Lake Falls, Minn.; d. July 6, 1971, Angwin, Calif. Survivors are his wife, Loretta; two daughters, Ione Wesner and Jeanene Cowper; and one son, Dwayne.

KNAPP, Eugene F.—b. Aug. 14, 1886, Menlo, Iowa; d. June 27, 1971. Survivors are one daughter, Lillian Schepflin; one son, Gerald; and a brother, Vern.

LAUDA, Maude Emily Rowland—b. Sept. 9, 1879; d. April 28, 1971, Loveland, Colo. She was a co-worker with her husband in the Lake, Central, Northern, and Pacific unions. Survivors are her husband, Emil R.; one son, Caris H. Lauda; and one daughter, Kathleen M. Sederstrom.

LITTELL, Lester Fay—b. April 26, 1894; d. April 21, 1971. Survivors are his wife, Randa Giles; four sons, Drs. Lester F., Jr., Charles A., Ned G., and Delvin E.; and one sister, Merle Groat.

LORD, Perley P.—d. June 9, Leominster, Mass. His widow survives.

LUDLOW, Erika—b. Dec. 9, 1905; d. May 21, 1971, Alpena, Mich. Survivors are three daughters, Betty Meggett, Evelyn Schultz, and Urna Bliss; and one son, Harry Schultz.

MEHLING, Eva Elizabeth Michel—b. Feb. 15, 1893, in the German colony of Oleshna; d. June 13, 1971. Survivors are her husband, George Jacob; seven sons, Jacob, Otto, Robert, William, Sam, Bert, and John; and four daughters, Rosie, Vera, Clara, and Lillian.

MICHAELSON, Morris B.—b. Sept. 10, 1905; d. June 12, 1971, Pierre, S. Dak.

NEDEL, Lou H.—b. March 3, 1894, Reed City, Mich.; d.

May 17, 1971, Reed City, Mich. His wife, Iva, survives.

PARSONS, Mabel E.—b. in Shelby, Mich.; d. July 2, 1971, Riverside, Calif., at the age of 80. Survivors are a daughter, Virginia Verska; and a son, Lauren E. Freeman.

PHILLIPS, Mary Genevieve—b. June 9, 1896, Seward, Nebr.; d. July 7, 1971, McMinnville, Oreg. Survivors are her husband, Sheldon; one son, Lee Payne; one daughter, Wilma Lowe; two stepchildren, Albert Phillips and Myrtle Keel; and one brother, Garland Hurt.

REYNOLDS, Nina Green—b. March 15, 1890, Waelder, Texas; d. June 9, 1971, Sunnyvale, Calif. Survivors are a daughter, Mrs. Richard Santorillo; and one sister, Willie Green.

SHARPE, Brenda—b. May 26, 1939, Kenosha, Wis.; d. June 28, 1971, Madison Heights, Mich. Survivors are her husband, Roy F.; one son, Timothy; two daughters, Gail Marie and Cynthia Dawn; her parents, Mr. and Mrs. George E. Piedot; and one brother, George D. Piedot.

SHIM, Nellie Chong—b. Nov. 26, 1906, Kealia, Kauai, Hawaii; d. June 27, 1971, Honolulu. A former church school teacher, she also served as coordinator for the servicemen's Sabbath accommodations during World War II. Survivors are her husband, Frank Ah Kan; three sons; and one daughter.

SONES, John Lester—b. Sept. 26, 1949, Fallbrook, Calif.; d. June 26, 1971, in Vietnam. Survivors are his parents, Mr. and Mrs. Lester Sones; and two sisters, Jodi De Vries and Carol Roberts.

THOMAS, Coramae—d. March 3, 1971, as the result of an automobile accident. Survivors are two sons, David and Kevin; one daughter, Lynda; her parents, Mr. and Mrs. R. P. French; two sisters, Patricia Hallock and Peggy Jacobs; and her grandmother, Mrs. W. R. Knight.

WERNER, Elizabeth—b. Nov. 13, 1883, Oliver, S. Dak.; d. July 7, 1971, Lodi, Calif. Survivors are one son, Henry; two daughters, Adeline Reimche and Rachel Lind; one brother, Ike Baumbach; and two sisters, Katie Scheideman and Lydia Miller.

WHEELAND, Ray E.—b. Sept. 27, 1898, Ottawa, Kans.; d. June 30, 1971, Hesperia, Calif. His wife, Bernice, survives.

WOODALL, Nancy Jeanette Wallen—b. Feb. 17, 1879, Parker County, Texas; d. March 19, 1971, Avon Park, Fla. Survivors are a son, Cossie; one daughter, Ivanette Hopps; and one brother, Wilford Wallen.

WORTHINGTON, Effie Bernice—b. April 1, 1898, Moncton, New Brunswick; d. June 29, 1971, St. Helena, Calif. Survivors are a foster son, David Reynolds, and two sisters.

NOTICES

The International Insurance Company Takoma Park, Maryland

The annual meeting of The International Insurance Company, Takoma Park, Maryland, will be held at 10:00 A.M., October 10, 1971, 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 transaction of the general business of the company and the election of four directors for the term of three years.

THE INTERNATIONAL INSURANCE COMPANY TAKOMA PARK, MARYLAND J. W. PEEKE, President

General Conference Insurance Service

The annual meeting of the General Conference Insurance Service will be held at 10:00 A.M., October 10, 1971, 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 transaction of the general business of the Insurance Service and the election of four directors for the term of three years.

GENERAL CONFERENCE INSURANCE SERVICE J. W. PEEKE, Manager

Church Calendar

Bible Correspondence School Evangelism	
Day	September 4
Church Lay Activities Offering	September 4
Missions Extension Offering	September 11
Review and Herald	
Campaign	September 11-October 9
Bible Emphasis Day	September 18
IMV Pathfinder Day	September 25
Thirteenth Sabbath Offering	
(Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16

Missions Extension Offering Set for September 11

The 1971 Missions Extension Offering will be received in all churches on Sabbath, September 11.

Through the years this traditional mission offering has contributed greatly to the enlargement of the work in all of the world divisions, and many projects will again be benefited this year. The goal for the 1971 offering has been set at \$150,000.

While many denominations are having to curtail their mission activities, the Seventh-day Adventist Church is sending out more missionaries and is contributing more for the support of the church's program.

ROBERT E. OSBORN

More Than 1,600 Baptized in One Day in Rwanda

On Sabbath, June 19, 1,622 people were baptized in Rwanda in the Trans-Africa Division.

A crowd estimated at more than 7,000 people gathered on the mountainside overlooking Lake Nyanza to watch 934 young people being baptized by 27 pastors. In attendance were distinguished visitors representing the Rwanda Government and visitors from Catholic and Protestant churches. A. K. Phillips, president of the South Rwanda Field, welcomed the visitors, and P. G. Werner, president of the Central African Union, delivered the sermon. A call was made at the end of the service, and 40 people publicly demonstrated their decision to become members of the Adventist Church.

Other baptisms were held on the same day in various districts, bringing the total to 1,622 people baptized.

Persons baptized in the South Rwanda Field for the second quarter of 1971 number 1,859. Elder Werner informs us that the total baptized in the second quarter for the South Rwanda Field alone will exceed this figure.

DESMOND B. HILLS

Testimony Countdown Reaches Madagascar

A highly successful Testimony Countdown series was conducted recently at the Indian Ocean Union Junior College at Tananarive, Madagascar.

Writes H. Long, principal of the college: "We have just completed a series of 12 Wednesday night prayer meetings using the three volumes of *Testimony Treasures* as the basis for study. Meetings were held in French and Malagasy. We had wonderful experiences with our students and members. Non-Adventists showed unusual interest in following the meetings. We had an attendance of 50 in French and more than 100 in Malagasy. Since we have the *Testimony Treasures* in French, we studied the first

volume during the past 12 weeks. We plan to repeat the experience next year with volume two and complete the series of three volumes in 1973.

"We distributed a printed certificate the last Wednesday night to 85 graduates. Our ministerial students have become so enthusiastic they are presently leading a Testimony Countdown series in our French-speaking church in Tananarive."

The study of the inspired *Testimonies* by Ellen White is bringing new life and spiritual refreshing to churches around the world. Testimony Countdown has made at least a beginning, and the end at the moment is not envisioned. Many pastors in the United States are calling for Testimony Countdown number two and keen interest continues wherever students have taken the course.

D. A. DELAFIELD

Spirit of Prophecy's Role to Be Emphasized in Europe

Beginning in September, 1971, and extending at least until the fall of 1972, Seventh-day Adventists in the three division territories of Europe will be engaged in Wednesday night Testimony Countdown meetings. There will also be special services in larger centers and general workers' meetings. These special meetings with workers and in churches are designed to dovetail with the MISSION '72 evangelistic program. They constitute a part of the plan of the leaders in the Northern Europe-West Africa, Central European, and Trans-Mediterranean divisions to lead church members into a revival and reformation experience while actively engaged in soul-winning work.

D. A. Delafield of the General Conference White Estate and his wife will arrive in England on September 22 to begin a schedule of appointments in connection with these Spirit of Prophecy meetings. They will visit at least 12 countries, from Great Britain to Poland and from Italy to Scandinavia.

A special 48-page issue of *Ministry* magazine for September will feature the role of the gift of prophecy in the Advent Movement and particularly the visit of Ellen G. White to western Europe from 1885 to 1887. The Spirit of Prophecy belongs as much to Europe as it does to America or to Australia, where Mrs. White worked for more than nine years. W. J. HACKETT

3,000 Borneo Youth Attend Mission-wide Congress

Three thousand young people attended a mission-wide youth congress in Sabah on the island of Borneo, August 5-8, according to B. E. Jacobs, Far Eastern Division MV secretary. Torch bearers carried a torch for 80 miles to the congress to call attention to the theme "Light Sabah Now!"

During the congress, which gave em-

phasis to witnessing by youth, 55 MV Silver Awards and two MV Gold Awards were presented, the first of such to be presented in the Far Eastern Division.

The Sabah youth congress is the first of eleven mission and union congresses to be conducted during the remainder of 1971.

JOHN HANCOCK

Insight Magazine Plans Changes in Format

Beginning with the October 5 issue, *Insight* magazine will be published with a slick cover, and each issue will have four more pages. The additional pages will provide space to describe more fully the ever-expanding activities of young Seventh-day Adventists throughout the world.

The acting editor of *Insight*, Roland Hegstad, and his editorial staff are planning exciting innovations for the journal. More articles with Bible answers to contemporary issues are planned.

Inventories will be taken in churches during the *Insight* campaign, September 11 to October 9, in an effort to see that all youth from 16 to 25 have access to the youth magazine. The campaign price for individual subscriptions remains at \$6.95 per year. CHARLES MARTIN

IN BRIEF

★ **New Position:** Clyde R. Bradley, president, Vietnam Mission, formerly civilian chaplain on Okinawa. He replaces Vernon L. Bretsch who has joined the General Conference Treasury Department.

★ **Deaths:** E. H. Meyers, 78, for ten years publishing department secretary in South America, August 12, at Centennial, Wyoming. • Theofield G. Weis, 69, for 32 years librarian of Columbia Union College, August 20, at Takoma Park, Maryland.

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