

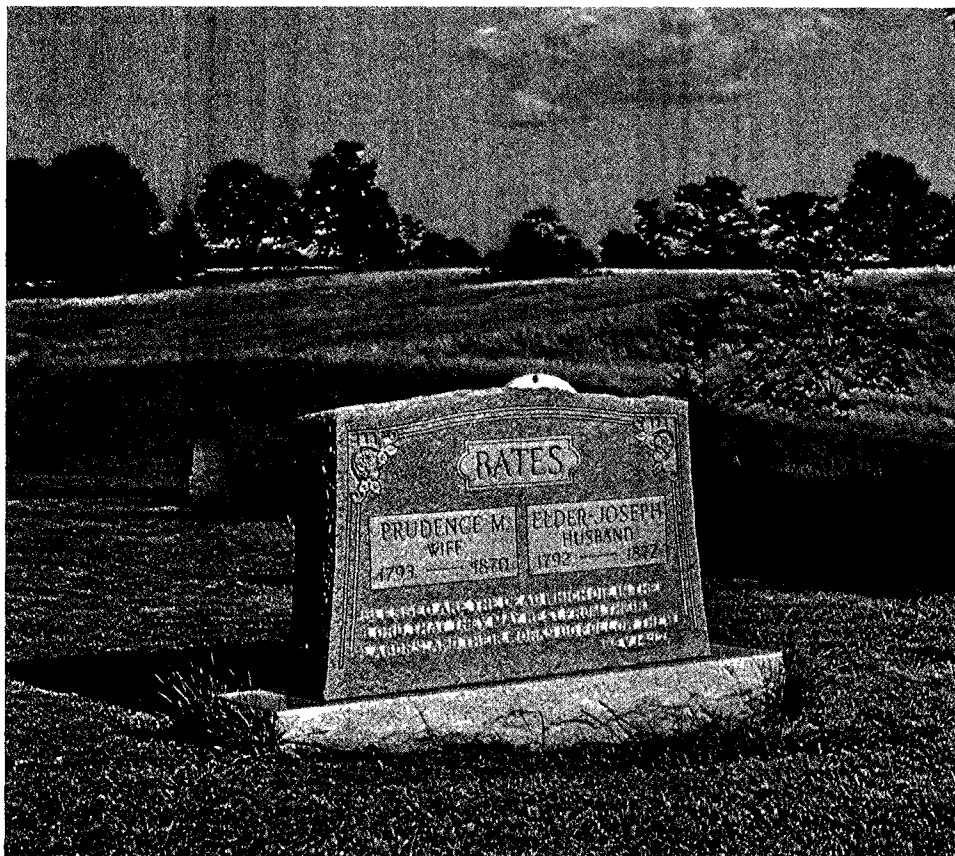
Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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Pioneer Couple Await the Advent

JOSEPH BATES (1792-1872) was a sea captain, then a Millerite preacher, and finally, one of the principal founders of the Seventh-day Adventist Church. He traveled with James and Ellen White in the late 1840's, seeking out scattered groups of disappointed Adventists, encouraging them with the sanctuary message—which explained why Jesus had not come in 1844—and teaching them about the seventh-day Sabbath.

Bates, along with the Whites, played a leading role in the series of Sabbath Conferences beginning in 1848, which gathered and united the believers who formed the nucleus of the Seventh-day Adventist Movement.

It was Bates who had brought the Sabbath message to the Whites in 1846. In 1845 he had been led to study the Bible evidence for the Sabbath after reading T. M. Preble's article on the subject, and had made contact with the little group of Sabbathkeepers in Washington, New Hampshire.

It was he who introduced the Sabbath among the group of Adventists in New York State—Edson, Crosier, and others—from whom he and the Whites had received the sanctuary doctrine.

Bates was the first Seventh-day Adventist to write on the subject of the Sabbath. His booklet was an act of faith, for he had spent all that he had in preaching the message of the Advent.

On one occasion he spent his last coin—a York shilling—on four pounds of flour so that his wife could finish her baking, then sat down to write, expecting the Lord to send money. It came.

Bates was a tireless missionary. He hung up his chart and preached in schoolhouses, in homes, and wherever else he could get a hearing. Always an individualist, he was a health reformer by personal conviction long before the church began to teach the health message.

P.S. on Four Texts in Context

ON THIS page recently (September 7) we published an editorial entitled "Four Texts in Context." The chief purpose of the editorial was to encourage REVIEW readers to study the Bible more carefully. It was designed to point up the fact that too many people assume that they know the full meaning of a text if they hear it quoted by a minister or see it used to answer a question in a Sabbath school lesson.

Apparently the editorial achieved its objective, for a number of readers took issue with our exegesis. This is encouraging, for it indicates that they attempted to determine for themselves what the passages say.

Of the four texts mentioned in the editorial, 1 Corinthians 3:17 raised the most questions. We said that in this text Paul was speaking primarily of the church body, not the human body. (He uses the human body as an illustration of the church in other places also; for example, Ephesians 5:30 and 1 Corinthians 12:27. Read all of both chapters.) Some readers said, Not so; Paul was speaking of the human body; we know because Mrs. White uses 1 Corinthians 3 to refer to the human body.

We do not have space here to go through the entire chapter of 1 Corinthians 3 showing that from the first verse onward through the 23d Paul was dealing with the church, the body of Christ, the temple of God, and warning against schismatics who would "defile" this temple. But we will call attention to key expressions. Note verse 2, where Paul said he fed the believers with milk rather than meat. Obviously he was not talking about feeding their literal bodies with literal food. He was using a figure of speech to illustrate the spiritual immaturity of the church members. Then in verses 3 and 4 he pointed to evidence of this immaturity—the church was divided into factions, some members rallying around Paul, others rallying around Apollos.

In verses 9 and 10 Paul referred to himself, Apollos (and perhaps Cephas; see verse 23), as workmen cooperating with God to produce the church. "Ye are God's building," he said. He continued the figure of speech by referring to the foundation of the building (verses 10, 11), then urged gospel workers to build carefully. In verses 16 and 17 he continued to use "the temple of God" as a figure of speech to refer to the church body. And as the chapter draws to a close in verses 21 and 22 it is apparent by his reference to Apollos, Cephas, and himself (with Apollos and himself first mentioned in verses 4 and 5) that he is still talking about the evil of splitting the church by rallying around men rather than around Christ.

We repeat what we said in our September 7 editorial: "Without question the physical body is the temple of the Holy Ghost; Paul makes this plain in 1 Corinthians 6:19, 20. But in 1 Corinthians 3 he is talking about a different body—the church."

Now we come to a much more critical question put to us by readers: New Testament writers use

Old Testament passages apparently without regard to context, and Mrs. White uses both Old and New Testament texts in ways that apparently are unwarranted by the context. If they can do this, why can't we? Further, when an inspired writer uses a text in a certain way, does this settle the meaning of the text? Does this close the door to further study?

Let us make one fundamental point clear: inspired writers have privileges that uninspired people do not have. They may, for example, take a text with a primary, contextual meaning, and see in it a secondary, new meaning. Matthew did this when he applied Hosea 11:1 to Christ: "Out of Egypt have I called my son" (Matt. 2:15). An uninspired writer would have no authority to do this. And remember, our editorial was addressed not to inspired writers but to REVIEW readers!

The book *Problems in Bible Translation* (printed by Review and Herald Publishing Association, 1954, 1969; published by the Committee on Problems in Bible Translation, appointed by The General Conference Committee, \$2.50 in paperback), states that "when one inspired writer quotes another or alludes to what he has written, particularly when New Testament writers refer to the Old, they may do so (1) by way of direct comment and exegesis, (2) by way of analogy, or (3) by way of borrowing phraseology to state a new truth. In the latter two instances care should be taken not to make of the quotation or allusion an interpretation of the original statement. . . . Seeming discrepancy between two inspired statements is usually due to the misinterpretation of either or both."—Page 108.

Thus when studying the Bible or the writings of Ellen G. White, try to answer these questions: Is the Bible writer (or Mrs. White) merely borrowing the language of a Bible text? Is he using the language merely to draw an analogy? Is he offering his comments as exegesis?

As we study Scripture, let us follow three procedures: (1) ascertain what the original writer was saying (by studying diction, syntax, style, literary context, and if possible, historical context); (2) examine passages in the writings of Ellen G. White where she used the text, noting whether she was merely borrowing the language in order to set forth a new truth, whether she was using it merely by way of analogy, or whether she was explaining the text; (3) survey comments and usages by other writers and students.

Then when we use a text, whether in public or in private, let us state how we are using it. If it is with the meaning of the original writer, let us say so. If as a basis for homily, let us say so.

To us, as to his protégé Timothy, the apostle Paul says, "Study [Greek *spoudazō*, "be zealous," "be eager"] to shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing the word of truth*" (2 Tim. 2:15).

K. H. W.

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.]

FASCINATING WOMANHOOD

Re "Dehumanizing?" [Sept. 7]: Surely a book that has captivated young and older women across America, saved scores of marriages, enriched countless marriages, and has given thousands of women a new understanding of themselves and their role in life must not suffer the slur of being called "totally dehumanizing."

True, there are several issues that differ from Seventh-day Adventist philosophy, but when I attended the course our instructor was careful to point these out. However, the book agrees to an amazing degree with the Spirit of Prophecy, and in our classes we were given a compilation of quotations corresponding with each chapter.

Thinking women today should take advantage of any information obtainable to improve themselves, their marriages, and the homes they make for their children.

LORRINE PHILLIPS

Collegedale, Tennessee

I was glad to see this letter published under "Dehumanizing," because it is the first time I've heard an opinion on the book that agreed with mine. But I would go a step further and say it degrades man as well.

One day after I had just read the book, my husband did a great job on the yard work. He called me out to see a planter he had fixed. He had put in new soil, replanted the azaleas—had done a beautiful job. Instead of being honestly complimentary and appreciative I decided to try the *Fascinating Womanhood* approach, so said something to the effect that I knew he could do a better job than I ever could. You know, the "him up—me down" idea.

His reply was an instant and angry snort—"Quit buttering me up!" A man who is mature and thinks will figure you out, at least eventually, and when he does he will be insulted—because you thought he was so childish he had to be kid-gloved, and because you thought you were so much smarter than he that you could trick him (and now where is all that humility on your part!).

I think the basic principles of the book are degrading to man, as well as woman. I don't want to baby and coddle a man. I want to look up to him as the greatest thing in creation.

A lot can be said for developing the feminine side of the personality, and the book is right on that, but there is a lot of wisdom in "Thou shalt not bear false witness."

BETTY SCOTT

Orlando, Florida

Simply stated, the book stresses the day-by-day use of the old adage, "Do good to others . . ." In this case, active Christianity begins in your own home—with your husband. The author's premise throughout the book is that the husband should be made to feel he is accepted just as he is, admired, looked to for protection, leadership, and comfort. When this is done, the wife, in return, obtains the love and devotion she so cherishes.

It is interesting to note Mrs. White's statements concerning the relationship of husband and wife. "The husband is the head of the family, as Christ is the head of the church; and any course which the wife may pursue to lessen his influence and lead him to come down from that dignified, responsible position is displeasing to God. It is the duty of the wife to yield her wishes and will to her husband. Both should be yielding, but the word of God gives preference to the judgment of the husband. And it will not detract from the dignity of the wife to yield to him whom she has chosen to be her counselor, adviser, and protector."—*Testimonies*, vol. 1, p. 307.

EVELYN VANDEVERE

Collegedale, Tennessee

(Continued on page 15)

This Week...

When fall hits the air in the United States thoughts somehow turn to New England. Those who have been there in the autumn savor again the bitter-sweetness of the glorious dying leaves. And those who have never experienced New England at that time of year wonder if perhaps the photographers haven't touched up the pictures just a little. Are the skies really that blue, the leaves that red?

Adventists have special thoughts about New England in the autumn, for it was in the fall of 1844 that the event now called the great Disappointment took place. And what a disappointment it must have been. But what special stuff those early believers were made of! What courage they had to face friends and scoffers alike as they admitted to a big mistake, yet continued to affirm their belief that Christ's second advent was imminent!

Two of those hardy believers are featured on this week's cover—Joseph and Prudence Bates. Although much is known of the sea captain turned church founder, little seems to be known of Prudence Nye, who became Mrs. Bates in 1818.

It is not unsafe to speculate that had it not been for her influence on her husband, Adventist history would probably read differently. In 1824 Prudence packed a New Testament in Joseph's trunk before he put out to sea again; it marked a turning point in his life. Three years later when he returned home a changed man he joined the church to which she belonged. She had done her part well; and her husband's biography is a monument to her.

As tireless workers in the early church, the Bateses traveled extensively. They both rest now in the Poplar Hill Cemetery in Monterey, Michigan, still waiting for the Second Advent.

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◆ Advent Review and Sabbath Herald ◆

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Psychology in the 1870's

By JOHN M. BERECZ, Ph.D.

ONE HUNDRED years ago a boy named Henry Ford was beginning the second grade. Marja Skłodowska, later to achieve fame as Madame Curie, was a curly headed five-year-old. Eight years earlier Pasteur had announced his discovery of germs. Only seven years had passed since Lincoln was assassinated. During the previous year much of Chicago had been leveled in the "great fire." The telephone would be invented shortly.

This kaleidoscopic glance at the 1870's gives us a sense of where we were in time when our fledgling church received Ellen G. White's cautions regarding the "mind cures" then being practiced. In 1862 she wrote an article that deserves to be studied in its entirety. The keynote sentence in this article says, "The sciences of phrenology, psychology, and mesmerism are the channel through which he [Satan] comes more directly to this generation and works with that power which is to characterize his efforts near the close of probation."¹ Some 20 years

later, using similar language, she again expressed her concern that in many instances skepticism and infidelity were masquerading as science. She observed that in this situation Satan imperceptibly works and that he often uses to his advantage "sciences which pertain to the human mind."² A closer examination of these various "sciences" along with her evaluation of them enables us to perceive more clearly where similar dangers exist today.

Phrenology. By the 1870's Dorothea Dix's reform movement had achieved more humanitarian treatment of the insane by fostering the idea that odd behavior could be viewed as *mental illness* rather than *demon possession*. This suggestion that unusual behavior was the result of illness or disease provided a receptive climate for Franz Gall's proposal that the brain was the organ to be treated. Thus, when he mapped the brain and proposed that various faculties resided within specific "organs" of the mind, he sparked the imagination of many people. When he took the next step, suggesting that mental make-up could be assessed by examining the shape of the head, his popularity

grew, for this suggestion gave people an easy method of dealing with the difficult problem of understanding themselves and others. Phrenologists contended that there were 37 faculties or powers; among them the desire to live, benevolence, reverence, acquisitiveness, and others. By comparing "bumps" on the head with Gall's charts, it was allegedly possible to understand the personality of the individual in question. For example, the "bump" that phrenologists assumed to be the location of the faculty of acquisitiveness was thought to be especially prominent in pickpockets. Gall and other phrenologists supported their ideas by finding people to fit the theory.

Today these notions seem amusing. However, Gall's efforts led to interest in studying specific areas of the brain and the functions these areas control.

Magnetism, Mesmerism, and Hypnosis. For centuries men have believed that the heavenly bodies influence man's behavior. The word *lunatic* was based on the idea that insanity fluctuates with the phases of the moon. Magnetism, the forerunner of hypnosis, was introduced by a sixteenth-century physician and mystic, Paracelsus, who believed that magnets, like stars, influence other bodies. Following in this tradition the animal magnetists claimed that a magnetic fluid radiates from all men and may be used at will to influence the minds and bodies of others. Friedrich Mesmer did not believe that metal magnets were essential for mental cures, but utilized so-called principles of animal magnetism. He constructed his famous *baquet*, which was an oak chest fitted with metal appendages containing chemicals that had supposedly been magnetized by Mesmer himself. The *baquet* was allegedly capable of transmitting the magnetism to other persons who sat around it in a circle and joined hands.

An Enthusiastic Following

Although Mesmer was opposed by most scientists and physicians of his day, he had an enthusiastic following. Spiritism was just beginning to gain attention during this period, and some of Mesmer's followers sought to connect these phenomena. Magnetism had enjoyed

¹ John Berecz is an assistant professor of psychology at Andrews University.

wide popularity in Europe prior to this time, but it wasn't until the nineteenth century that mesmerism and table-tipping spiritistic sessions were something of a craze in regions of the United States. James Braid dropped the terms *magnetism* and *mesmerism* and approached these phenomena from a medical point of view, describing the mesmeric trance as nervous sleep and introducing the word *hypnosis* (the Greek *hupnos*, also transliterated *hypnos*, means "sleep"). Sigmund Freud was greatly influenced by teachers who viewed hypnosis as a medical technique. (He later ceased using hypnosis entirely and introduced the idea of free association, that is, having a person say anything that comes to mind.)

In her article dealing with phrenology, psychology, and mesmerism, Ellen G. White wrote, "If Satan can so begot and deceive the human mind as to lead mortals to think that there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do for them that which they think there is power in themselves to do."⁷

Surely this exalting of self as the source of cure was prevalent in the magnetism movement espoused by Mesmer and his followers. These people considered themselves the source of this wonderful magnetism.

We today are not immune to this kind of pride. The clinical psychologist or psychiatrist who becomes overconfident of his therapeutic skills may fail to lead his clients to the Master Therapist. A pastor who becomes enthralled with his own abilities may prevent members of his flock from finding the Good Shepherd. The surgeon who sees patients recover after certain surgical procedures may begin to think that the healing resides within his skilled hands and may fail to direct his patients to the Great Physician.

Writing to a husband-and-wife physician team who had been practicing hypnosis Mrs. White said, "It is dangerous for anyone, no matter how good a man he is, to endeavor to influence another mind to come under the control of his mind."⁸ This principle is relevant for anyone attempting to change the behavior of another person. Manipulating thinking or behavior in a way that leads someone to substitute or ac-

cept another individual's control for self-control is not only poor therapy but also ethically unacceptable.

It is easy to understand how people dabbling in the so-called mind sciences of the middle nineteenth century would have considered spiritism favorably. Therefore, Mrs. White cautioned, "The world, which is supposed to be benefited so much by phrenology and animal magnetism, never was so corrupt as now. Through these sciences, virtue is destroyed, and the foundations of Spiritualism are laid."⁹

The strange mixture of magic, pseudoscience, and faddism of that time satisfied the popular demand for quick cures, instant behavior changes, and immediate insights into problems. The archdeceiver has always been present to offer short cuts, quick cures, instant insights. He offered Eve instant wisdom—"Ye shall be as gods." He offered our Lord immediate nourishment—"Command that these stones be made bread."

A Grasping for Straws

Today there is a great interest in methods offering immediate insight into such things as behavioral problems and future events. For the most part society has rejected Scripture as a guide, and in this vacuum interest in occult phenomena, astrology, spiritism, and mind-expanding drugs represents a grasping for straws of guidance in this perplexing and uncertain age.

Psychology. It should reassure our faith in Mrs. White's inspired writings to observe what appropriate instruction she gave regarding the popular psychology movements of her day. Advertisements for books were placed under such headings as "Works on Phrenology," "Hydrophathy; or Water Cure," "Mesmerism-Psychology," and similar topic areas. It is clear that these were very much before the public when Mrs. White wrote and that she had reference to this potpourri of popular fads when she cautioned against psychology.

A broad view of Mrs. White's writings reveals that she felt positively about studying principles of behavior when it was done within a scriptural context. "To deal with minds is the nicest work in which men ever engaged."¹⁰ "To deal with minds is the greatest work ever com-

mitted to men."¹¹ Many similar quotations could be presented. However, she clearly set forth the important idea that only God perfectly understands the behavior of the human organism. "The Lord God is exact and infallible in His comprehension. He understands the working of the human mind, the active principles of the human agents He has formed."¹²

It logically follows that if God understands man better than man understands himself, only science that is consistent with God's universal laws is valid. Thus "the true principles of psychology are found in the Holy Scriptures."¹³ This is not to say that man cannot supplement his knowledge of behavior by studying current experiments or nonscriptural sources of knowledge, but rather that all such study must remain secondary to consideration of God's revealed principles; and God's word must be the criterion on which we base our acceptance or rejection of man's contributions.

The men of nineteenth-century academic psychology were studying such areas as memory, vision, physiological bases of sensory processes. They were intent on establishing a precise science of psychophysics utilizing laboratory equipment and scientific methods of analysis. Much of this work occurred in Germany and other countries outside the United States, and received little public attention as compared with the popular movements. Not all of the theorizing and experimentation produced methods and conclusions in harmony with the inspired guidelines entrusted to this church.

Today's academic psychology, following in this tradition of careful experimentation and precise methodology, did not actually get started in the United States until the turn of the century. Psychology has grown extremely rapidly since that time and today encompasses a broad field of studies. Next week contemporary psychology will be discussed in more detail. ♦♦

(Concluded next week)

REFERENCES

- ¹ *Testimonies*, vol. 1, p. 290.
- ² *Selected Messages*, book 2, pp. 351, 352.
- ³ *Testimonies*, vol. 1, p. 294.
- ⁴ *Selected Messages*, book 2, p. 349.
- ⁵ *Ibid.*, p. 352.
- ⁶ *Testimonies*, vol. 3, p. 269.
- ⁷ *Temperance*, p. 270.
- ⁸ Ellen G. White letter 18, 1895.
- ⁹ *My Life Today*, p. 176.

The Isle That Is Called Patmos

By ROBERT G. WEARNER

PATMOS! On this little island in the Aegean Sea off the coast of Asia Minor the apostle John wrote the book of Revelation. As I dictate these words it is eight o'clock at night and I am seated alone on the foredeck of the Greek excursion ship *Samiramis*. Today with the members of the Andrews University Bible lands tour group I visited this picturesque island. All the other passengers have gone below. Here I sit at dusk to meditate about what we have seen today.

A number of the Greek islands in the Aegean Sea are associated with Bible history. Before we came to the Dodecanese group we spent a profitable day on Crete, where Titus worked under Paul's direction. Then yesterday we arrived at Rhodes. Paul visited Rhodes briefly on his last trip to Jerusalem. A bay near Lindos is named in his honor. This morning we stopped at Cos, which is famous as the home of Hippocrates, the father of medicine. I was impressed by his use of water treatments as demonstrated by certain bath areas in the ruins of his hospital.

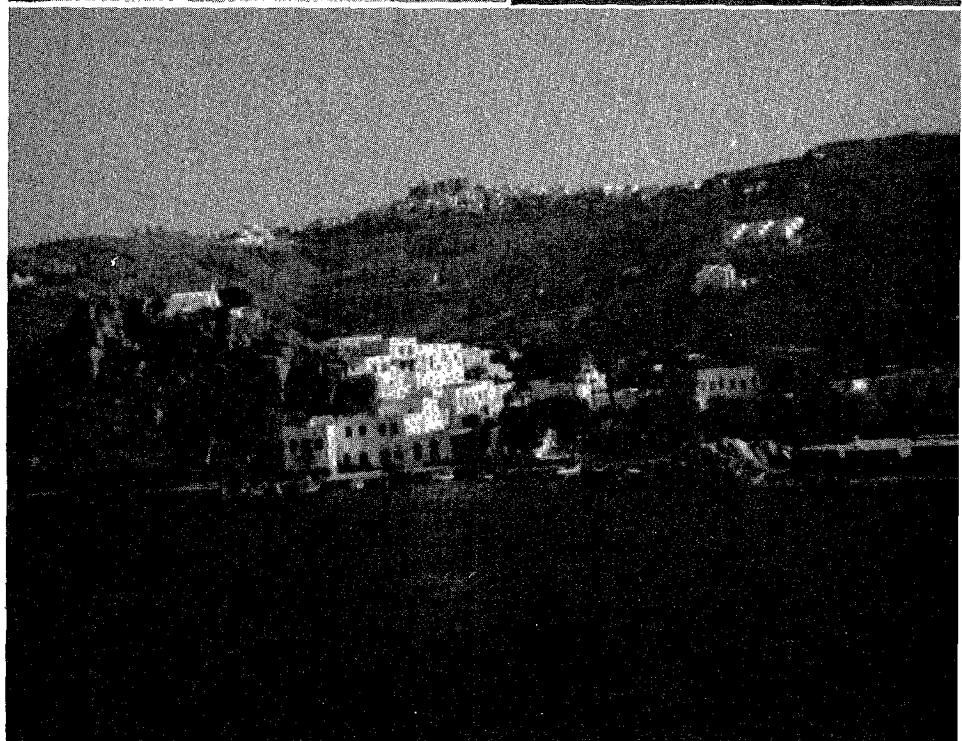
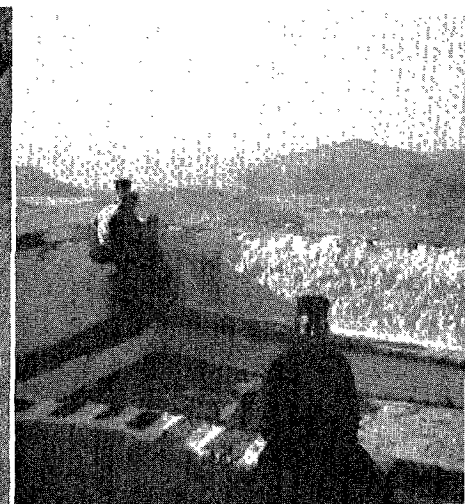
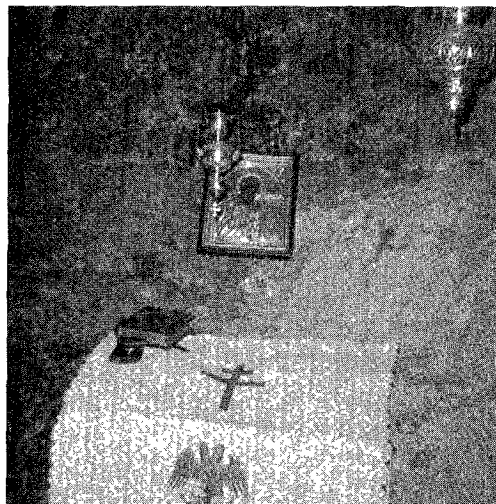
By far the most interesting island for the Bible student in all this sea is the island of Patmos. We arrived about midafternoon. As we approached we could make out the fortresslike monastery of St. John on the highest ridge, 689 feet above the sea. The village of Chora is clustered about it on the heights. The bright, whitewashed houses looked like snow from a distance. But we knew that snow would be impossible on this hot summer day. Soon we were anchored in the bay of Skala, and a tender shuttled us to the little port by the same name. This is situated about the center of the island.

We had only two and one-half

Robert G. Wearner is a Bible teacher at Shenandoah Valley Academy in Virginia.

hours on the island, so we hurried up the hill to the monastery. Some went on donkeys and others in taxis and buses. The monastery, founded in A.D. 1088, is famous for its ancient manuscripts, well-preserved

frescos, and colorful icons. The view from the roof gave us a good idea of the island where John made his home for a time in his old age. Other islands and the mainland can be seen on the horizon. The is-



land itself is mostly barren and rocky. It is ten miles long and six miles across at its widest point. The narrowest point looked to me to be only about half a mile wide. According to my guidebook the present population is 3,000. The soil is not all rocky. There are green areas here and there. The map I bought at the monastery shows places where wheat, grapes, olives, and pears are grown.

Tourism is an important industry. The island is formed in the shape of a rough U. Perhaps a better description would be that of a cupped hand—palm and fingers. I am now in the center of that cupped hand here on Skala Bay. The island completely surrounds me except to the rear. I see the lights of the little port of Skala shimmering across the bay and those of Chora and the monastery up on the ridge to the left. There are smaller villages farther away. The sky line of the island is silhouetted against the last illumination of the evening sky. This is a marvelous opportunity to meditate about the apostle John and the work he did here.

The church historian Eusebius wrote that John was banished to Patmos, at that time a penal colony, by the Emperor Domitian in A.D. 95 and was released 18 months later when Nerva became emperor. John himself identifies the place of his writing of the book of Revelation as Patmos (Rev. 1:9). This rocky island of 15 square miles is situated

about 37 miles off the Asia Minor coast and is one of the Dodecanese Islands, which are a part of the larger Sporades group.

Failing to kill John, Domitian thought that he could effectively stop the voice of the valiant apostle by banishing him to this desolate place (see *The Acts of the Apostles*, p. 570). He did not know that he could not block God's purposes. A few days ago in Rome we saw the ruins of Domitian's sumptuous palace on one of the seven hills. His glory has faded. Except for students of the Roman period very few people today have heard his name. In contrast, John's name is still known the world over.

An Aged Prisoner

As a prisoner the aged apostle must have frequently raised his eyes to look across the waters toward Asia Minor, as I did this afternoon. He must have prayed for his dear fellow believers in Ephesus, Smyrna, and the other churches. How he longed that they should remain faithful under persecution! His enemies thought that he would be completely isolated and would pine away and die on the lonely island. But John had the companionship of God and Christ and the holy angels. This is an important lesson for me as a modern missionary. We are never alone. We must ever sense the presence of holy beings as we go about our work.

Among the cliffs and the rocks,

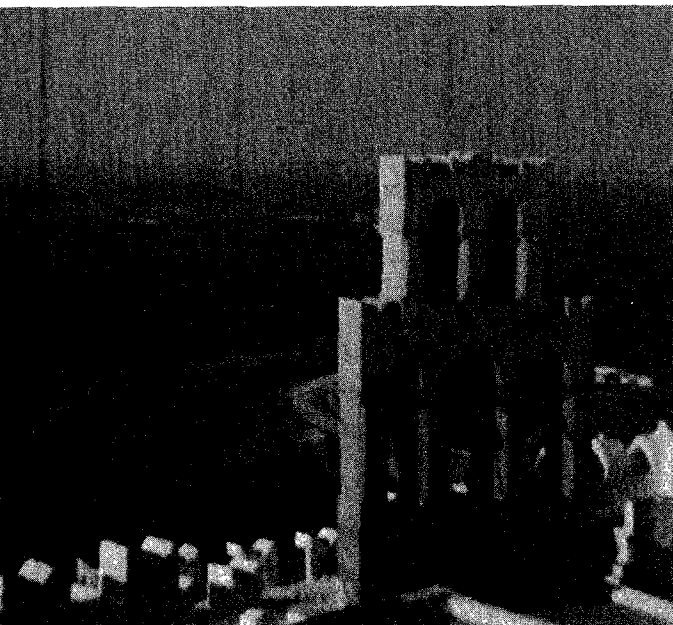
some of which I saw this afternoon, God's faithful apostle held communion with his Maker. (I reread that marvelous chapter on Patmos in *The Acts of the Apostles*, pages 568 to 577 just before starting on this trip.) He communed with God through the book of nature. I am sure the blue heavens, the rugged rocks, and the sparkling waters that I saw today have changed little in the past 1,900 years. The rocks reminded him of the Rock of Ages.

The Master commanded him to write (verse 11), and he penned those precious messages recorded in the Apocalypse for the benefit of the church for all future time. On the way down the hill this afternoon, Walter Specht, leader of our group, and I visited the grotto called the Cave of St. John, where local tradition says the prophet received and wrote his visions. The guide pointed out a shelf in the rock where he is said to have written his book. He also showed us cracks in the rock that supposedly were rent by Jesus' voice. I have serious doubts about these traditions, but this I know—somewhere out there on the island before me John wrote the marvelous book that closes the canon of the Bible.

As I meditate I think of the symbolism of the Lamb of God, the most frequently used figure employed in the book. It is doubtful whether there were any sheep on a desert island like this, but there were and still are many in the Middle East. The lamb is used in the Bible frequently as a symbol of Christ's sufferings and sacrifice. The aged apostle well knew that the work of Jesus was to restore the image of God in the soul. Restoration and reconciliation are made possible by the shedding of the blood of the Lamb of God. This is a key idea in the book that he recorded from the lips of the True Witness. Then in the great panoramic prophecies the plan of God for this world was unfolded. This work of restoration was not limited to the human heart. It included the end of sin and the restoration of God's kingdom in the world. The last two chapters of God's book give the marvelous picture of the final restoration of this earth. John was only a pilgrim here. As his eyes played out over these waters he must have meditated much on the wonderful world of the future.

The majority of people in John's day, even as now, thought little about eternal realities. I felt impressed of this fact a few hours ago. Most of the passengers of this large

Upper left, a shelf in the rock in the Cave of St. John is, according to tradition, where John wrote the book of Revelation. Upper right, monks live at the nearby monastery that was founded in 1088. Left, the Port of Skala, Isle of Patmos, a Roman penal colony. Below, the monastery bell tower overlooks the bay.



excursion ship have no idea of the great events in religious history that occurred here. After a brief visit to the monastery they entered the places of amusement to dance and eat and drink. To them Patmos meant nothing. It was just another sun-drenched island for pleasure seeking.

John wrote about the remnant (chap. 12:17) who would think and plan for the life beyond. They would conserve their faith in Jesus and keep all God's commandments (chap. 14:12). Where are God's

commandment keepers on these islands? Our church leaders in Athens told us that there is a small Seventh-day Adventist church of eight members among the nearly half-million inhabitants of Crete. A colporteur is working on Rhodes selling health books, but there are no members there. We have a few scattered believers on some of the other Greek islands but none here on Patmos. My cabinmate, Humberto Aries, a pastor from Chile, asked a shopkeeper in Skala whether he knew of any Protestants

on the island. Not knowing, he asked an Orthodox priest who happened to be passing. The vehemence with which the cleric said, "No!" left no doubt that he was sure no evangelical Christians live here. The barriers are great against evangelistic activities of any kind. However, the book of Revelation assures the final triumph of the pure gospel of Christ.

The wind is blowing hard. I must return to my cabin. My visit to Patmos has been inspiring. ♦♦

(Concluded next week)

When You're YOUNG

By Miriam Wood

". . . SHALL SEE HIM" "Every eye shall see him." This text, awesome in its referral to our Lord's second coming, has been a part of my Biblical frame of reference for as long as I can remember. I'm not sure just what word or words in this promise I've been in the habit of emphasizing. But I am sure that this text has taken on an entirely new meaning for me recently. How it came about was such a moving experience that I'd like to share it with you.

Not long ago I visited the Christian Record Braille Foundation in Lincoln, Nebraska, our own denominational institution that produces literature, tapes, music, and whatever else can be produced to enable blind persons to become a vital part of the world in which they must live. From the very first moment when we drew up in front of the well-designed, functional headquarters building, the atmosphere began to be conveyed by the wide ramp leading to the front door. Stairs would be a hazard to the many sightless people who come there.

Already I was feeling that familiar tug at the heartstrings that is the hallmark of those of us who are blessed (and often agonized) by our quick empathy with others' sorrow. I glanced first at the very large painting covering almost the entire wall facing the front doors, and that's when the beginnings of the unforgettable took place.

The subject of the painting was Christ's second coming, but all the people viewing this incomparable event in the picture were blind—or had been, only an instant before. In the foreground stood a handsome, distinguished-looking man, his hand still lovingly clasped around the handle-harness of his Seeing Eye dog. The latter, a magnificent German shepherd (and, incidentally, one of the best paintings of a dog I've ever seen), was himself gazing skyward, frozen into immobility as the God who created him and made him useful to man returned to earth.

In another corner of the painting, young parents of two blind children were holding their precious little people and pointing upward. The children gazed in awe, in wonder, in dawning delight.

Chester Cross, manager of the Christian Record, who was our gracious host and tour guide, noticed my emotion.

"Those children really exist, you know," he stated softly. "They were both born blind. We're well acquainted with them."

What words are adequate in the face of such stark tragedy? I thought of those parents, their hourly, daily heartache, the inevitable, if unspoken, "Why?" And the children, never in this world to see a flower, or a rainbow, or a toy, or their parents' faces.

Others in the painting carried the familiar white canes, the badge of the sightless. But the over-all impression was one of such glory, such brightness, such heart-bursting joy, the sky so full of shining angels, and the radiance of Christ's person beginning to be visible that "sorrow and sighing" had, indeed, fled away.

You've guessed the title of the painting, of course—"Every Eye Shall See Him." The emphasis on the word *see* is my own, though I feel certain that Artist Joe Maniscalco must have interpreted the text in the same way while he painted, for this thought comes through strongly. A person couldn't miss it.

I could have stood before the painting for hours, but Elder Cross had many more things to show us. For instance, there were the two Braille proofreaders, sightless themselves, who correct mistakes on the plates before they go to press. Their sensitive fingers literally fly over the raised metal dots; when they find a mistake they "erase" it from the metal with a small ice-picklike tool, pounding forcibly with a little hammer.

As we were introduced to the two young women they smiled so cheerfully and chatted so brightly and enthusiastically that I forgot their inability to see. Both were attractively dressed and groomed. Over and over they expressed their feelings of deep happiness in being useful members of God's work on earth. Later I asked Elder Cross what family or families they lived with.

"Why, they have their own apartments! They're entirely independent. They walk several blocks to and from our building to their apartments every day. They are simply invaluable to us."

But there was more—so much more. For instance, the making of the Braille plates themselves on a special, very complicated machine, the enormous lending library, the tapes, and recordings, and the periodicals, such as the *REVIEW* and *Life and Health*.

When I saw the recording studios where volunteers come and record entire books on tapes, I wished fervently that I lived close enough to share this privilege. Elder Cross said that students from Union College nearby use many hours of their limited free time recording books. I was proud and happy to discover another evidence of the involvement and commitment of Adventist young people.

Visiting the Christian Record was another evidence to me of the relevance of our church, and of its effort to meet human need.

The return of our Lord will be the most glorious event of history. How wonderful that, because of His infinite power, "every eye shall see Him!"

WHAT is it that determines whether the purchase of ownership either through common stock or a partnership is an investment, a speculation, or a gamble? There are two significant considerations: (1) the information available to the purchaser and his competence to interpret it, and (2) the reason for his purchase. "No one should assume a substantial degree of risk unless he is competent to evaluate it. . . . To take unevaluated risks is to invite losses simply by poor judgment. It increases greatly the probability of realizing loss."¹

In any purchase these two considerations will give one the answer as to whether he is investing, speculating, or gambling. One may purchase as an investment a thing of value, for example, a horse. Many Adventists who would not consider taking large degrees of risk or making a wager own horses. It is possible to invest, speculate, or gamble in the purchase of horses. The same is true with the ownership of a business.

The ownership of a horse can be acquired with or without information about the horse and the purchase can be made for varied reasons. A person informed about the value of horses can purchase with the expectation of a profit on the resale of the horse and in so doing is making an investment. An uninformed person can purchase a horse, and on the basis of pure-chance factors hope to make a return. The former, based on informed opinion and reasonable expectation, is an investment, the latter, based on tip and hunch, involving pure-chance factors, is a gamble.

What, then, is an acceptable criterion for determining whether a purchase is an investment? A reasonable basis for expecting a profit or for expecting that the purchase will function as an inflation hedge.

Gambling or Taking a Chance: To gamble is by definition to hazard, to wager, to game, for a stake: to take a chance, to venture upon.² Inasmuch as there are elements of chance, hazard, and risk in all our activities, what is it that makes an activity exclusively gambling?

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An Investment, Speculation, or a Gamble?

By WILFRED M. HILLOCK

When primarily and predominantly the element is chance. When there is a reasonable expectancy of a particular event happening, the transaction is not gambling. The adequately informed investor in things of value, including ownership of a business, is not gambling.

Attempted Multiplication

In the case where the student of finance makes an analysis of his prospective purchase of stock and on the basis of informed judgment purchases for the purpose of making a return, either because of future earnings or liquidation potential, he is investing. He is doing the same thing that the informed purchaser of the local gasoline station or of a horse is doing. He is attempting to multiply the talents entrusted to him.

What can make the purchase of any of these three items a gamble? An uninformed purchase, possibly on the basis of tip or hunch. One must know whether the person making purchases of horses, service stations, or shares of common stock was informed and knew the degree of risk he was accepting and purchased from proper motives before

one can judge whether the purchases were investments, speculations, or gambling.

One can say that all purchasers take chances, and that is true. The horse may become lame, the service station may suffer a loss, and a stock company such as A.T. & T. can go bankrupt. There are elements of uncertainty in all human activity, but of these three possibilities the last is the least likely and therefore is the least speculative.

One is not assured when he gets out of bed in the morning that he will make it through the day alive. The question of chance moves from a reasonable expectancy at one end of the spectrum to pure chance factors at the other extreme. The decision as to whether a particular purchase is an investment or a gamble is one that can be made only by the purchaser. The purchase of identical items may be for one person an investment, for another speculation. Because of these considerations one cannot make a blanket condemnation on the basis of items purchased.

Trading for Short-Term Gains: How does the kind of speculation called trading fit into this discussion

of investment, speculation, and gambling? Trading is buying or selling with the expectation of profiting from short-term fluctuations in price.

One of the advantages of the purchase of listed common stocks is that they are salable almost momentarily in an auction market. It is much easier to sell 100 shares of A.T. & T., for example, than it is to sell a service station or a horse. Marketable securities are liquid, that is, easily turned into cash. A telephone call to a stockbroker can deliver a message that is transmitted to the floor of the stock exchange, and in a matter of minutes a market-price sale is completed. This ability to buy and sell easily and quickly opens up the avenue to trading gains.

Typically the price of a share of common stock does not rise or fall in an even pattern. A share that is rising in price because of a reasonable expectancy of future profits from \$20 per share to \$30 per share over a period of a year will rise in a jagged pattern of ups and downs.

FOR THE YOUNGER SET

The Friendly Five

By MARYANE MYERS

THERE was excitement in the neighborhood. Workmen were building a new house on the large vacant lot on the corner. For many years it had been a playground for children. Now it swarmed with men sawing, hammering, and pouring cement.

This loss was a great disappointment to the boys and girls living in the area, because in a few weeks school would be out and they had been looking forward to summer-vacation fun on the vacant lot. Now they would have to play in their own yards or on the parkway across the street.

They did not like to see the new house go up, but the men kept working. The house would soon be finished, and the children could not do anything to stop it.

To make a bad matter worse, they learned that the Myers, the family who were to be their new neighbors, did not have children they could play with.

One day after the Myers had moved in, Kathleen Roberts and most of the neighborhood children stood in her back yard, which was across the alley from the new house.

"Where are we going to play this summer?" one of the children asked. Everybody had been wondering the same thing for a long time.

Kathleen smiled. "Remember, we have a tree house and a playhouse that daddy built. We can all play there every day. Mother won't mind."

The trader attempts to profit from these sudden spurts in either direction. He can profit even from a downturn in price because of an unusual provision in the sale of stocks whereby one may borrow stock from his broker and sell what he does not own. By this procedure, termed short selling, one can profit from making the purchase-to-sale transaction in reverse as a sale to purchase. The broker uses his stock in the sale, and it is replaced when the customer makes his purchase.

Risks Large Losses

Is trading an activity to be avoided? For most of us the answer is clearly positive. We should avoid it. Trading is an activity that risks large losses. "It is feasible only for people who can afford large losses. . . . To be successful as a trader you must, first of all, have a burning desire to make money, . . . you must have an instinct for it. . . . These traders take the larger degrees of risk, they are financially sophisticated, they are powerfully moti-

vated, and they work hard at their jobs."³

This does not sound like a description of the typical Seventh-day Adventist; therefore the suggestion is that for most Adventists this is not a proper activity. "He who has in his heart a determination to lay up treasures in the world, will 'fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.'"⁴

Conclusions: The purchase of identical items may be for one an investment, for another speculation, and for still another a gamble, based on the reasons for the purchase and the level of the purchaser's understanding of the item being purchased. Ellen G. White was correct in saying that making investments in "very uncertain enterprises" is not a proper activity for Seventh-day Adventists. On the basis of observations made in this and the preceding article I do not believe that the informed purchase of common stock, which has a reasonable expectancy of return, belongs in this category. We should remember that even those who place their funds in savings accounts are involved in investments, for banks obtain funds to pay interest from profits on securities.

We should remember that "it is God who gives men power to get wealth, and He has bestowed this ability, not as a means of gratifying self, but as a means of returning to God His own. With this object it is not a sin to acquire means. . . . The Bible condemns no man for being rich if he has acquired his riches honestly. . . . Wealth will prove a blessing if we regard it as the Lord's, to be received with thankfulness and with thankfulness returned to the Giver."⁵

"God Himself originated plans for the advancement of His work, and He has provided His people with a surplus of means, that when He calls for help, they may respond, saying, 'Lord, Thy pound hath gained other pounds.'"⁶ Are we multiplying the surplus of means entrusted to us? ♦♦

(Concluded)

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⁵ ———, *Testimony Treasures*, vol. 3 (Pacific Press Publishing Association: Mountain View, Calif., 1949), p. 75.

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Thanks, Dad!

By KRAID I. ASHBAUGH

MY KNEES automatically buckle when I reach the side of my bed." Dean Clifford L. (Dad) Witzel was counseling his dormitory boys at evening worship. He was emphasizing the need for secret prayer in the life of the Christian, and a 15-year-old non-Adventist who was beginning to learn the fundamentals of Christianity was deeply impressed.

"Let's try it, George," I suggested to my cousin-roommate at bedtime, and we knelt beside our bed before retiring, beginning a habit we hoped would have the same effect on us as it had had on Dad Witzel. As Dad pointed out, "Prayer is the breath of the soul."—*Our High Calling*, p. 127. This I have discovered to be true. I can no more last as a Christian without secret prayer than I can live as a human without breathing. Thanks, Dad.

I just received word by long-distance telephone that you have passed to your rest, and as a former student of yours I have been especially honored by being asked to prepare a tribute to be read at your funeral. I am sorry that the time element and the distance prevent my being there to deliver my tribute in person, but I shall send a few of my thoughts by night letter.

How thankful I am, Dad, that I wrote you just a few weeks ago, telling you how you had helped me the two years I was one of your boys. I treasure your reply, "Thank you very much for your kind remarks. That is a teacher's best reward for his work, and it gives one a lift." Suppose I had put off writing?

You said and did many things to help fledgling Christians. I remember how you encouraged us to study the Sabbath school lesson daily by taking a few questions each morning at worship time. That helped

me to get up before the six o'clock rising bell (the lights were turned on at five), to study the lesson on my own so as to be better prepared. You also encouraged us to memorize the Morning Watch verse, by asking any who had memorized it to repeat it before the Sabbath school lesson was studied. I learned that Christ had kept a morning watch: "The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer" (*The Desire of Ages*, p. 90), and you, by word and example, made me want to be like Him. Thanks, Dad.

And then I remember that you were concerned, especially during Weeks of Prayer, about our having a time of personal prayer and heart searching all by ourselves, with no danger of a roommate innocently breaking in to disrupt. Perhaps you wondered whether it did any good. Let me testify that I was definitely impressed by this practice that the living Christian must make a special effort to arrange time to be alone with God. Thanks, Dad.

There was much practical theology in your messages at worship time. I can remember how neatly you answered an unspoken question some of us may have had: "Why are there locks on all these dormitory rooms? Why is the fruit cellar locked, and the kitchen, and the pantry? Don't they trust us?"

"Locks were made for honest people," you began one evening. "The crook isn't hindered much by a lock, for he has the tools and the skill to go right through. You in a moment of weakness or hunger might be tempted to help yourself if the lock weren't there. Locks are to remove the temptation." Now I could see that the lock is there not to accuse me as untrustworthy but to help me go straight even when weak. Thanks, Dad.

But there were practical things other than practical theology that I learned from you. Not only were

you my dean but my woodwork teacher as well, and what a pleasant surprise to my parents were the beautiful articles of furniture I brought home from time to time on my weekend leaves. You also taught me algebra, and your practical suggestions in that class made sense out of confusion. But you taught me outside the classroom also. For instance, that summer after my first year in academy you and I were shocking hay on the school farm. You suddenly broke in while I was struggling to keep up with you, an experienced harvest hand, "Kraid, you're working too hard!"

"Well, thanks," I grinned, "but —"

"I mean you aren't handling that pitchfork scientifically. Rest the end of the handle against your leg and make a lever of it, like this," and you showed me how to pitch hay with less effort. I hadn't been reared on the farm as you had. You walked six miles to high school and six miles home every day, cared for the stock and milked before and after the hike to school and back. But I was willing to learn, and you were willing to instruct me patiently that summer as you had during the winter in the classroom, in Christian fundamentals class, and at worships. Thanks, Dad.

I can remember how some of us boys at first made fun of you behind your back because you were so insistent on getting your proper rest in sleep, a difficult thing to do for an academy dean with no assistant. I say *at first*, for when you touched on that subject in a worship talk, I could plainly see it was not selfishness that prompted such behavior.

"An emergency in this dormitory could develop in a few minutes or seconds," you revealed one evening, "and if my nerves were raw from lack of sleep I would deal unjustly with you who were involved in the crisis, so you see why I must get my proper rest. I owe it to you. I don't dare to run the risk, for your sakes." I liked that. You were concerned for me and the rest of the boys, a concern that led you to put up with the sneers you knew must be aired often among those who thought of you as the proverbial sluggard who loved his sleep. Thanks, Dad.

You educated yourself to have steady nerves, and you were successful. I remember when Sam, big and husky, sneaked up behind you with his cap pistol and fired a volley. You calmly turned around, unhurried,

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and asked him whether you could do anything for him. You had, right then, showed Sam and all the rest of your boys, who had gathered to see what would happen, that you were unflappable. Thanks, Dad.

I liked to play ball. I had been catcher on our home team. But here at school I was working every spare minute. The great depression was on, and my parents were struggling to make ends meet while they helped me. You told us in evening worship one time that you, too, were fond of games, but when you went to college you had to work your way, and you did this by making furniture in the college mill. How you envied the boys you could see on the ball field as you hammered chairs and tables into shape. But every once in a while visitors from the union office or the General

Conference were shown through the shop, and once the dean of men was guide, and when they were near your working area you overheard one of the officials ask the dean, "How are things in the dormitory?"

"See that bunch down there playing ball?" he pointed. "That's all the trouble I have."

You said you felt better after that, and when you passed it along to us, I felt better too. Thanks, Dad.

A year or two passed. You had been called to be principal of another school, but you were back for a brief visit and were asked by the dean who succeeded you to speak to us in evening worship. Your boys who were still in the dormitory were not disappointed. The thoughts centered on Joseph, a youth of impeccable character, but hadn't he lacked prudence in one instance?

Shouldn't he have been more discreet? Surely he knew when he went "into the house to do his business" that "there was none of the men of the house there within" (Gen. 39: 11) and that the designing wife of Potiphar might in desperation strike in some way as an adder in the path, which she did. The lesson for us? Beware of compromising situations, all too easy even in the best-supervised schools and dormitories. The message has been remembered for more than 40 years. Thanks, Dad.

When you awaken, and may it not be long, I want to be near you and be among the first to grasp your hand and say, "Dad, I'm here with you because you encouraged a new Christian to walk with God through regular prayer and Bible study."

Until that time, rest peacefully. ♦♦

Especially FOR WOMEN

By Betty Holbrook

DAD "Dad doesn't say much. In fact, **OR** he's very uncomfortable when he **DUD?** calls me into his study. But when he talks I listen. He only wrote me two letters while I was away at school, but I'll never forget the nine-page one. I read it carefully, because I knew dad meant business." Twenty-one-year-old Glen was talking. There was no tinge of bitterness or unhappiness in his words, only respect for a very busy, but much-loved father.

Glen's words touched off an instant replay of my own father. His example far outweighed his words. Others could read unconvinced the stories of Abraham Lincoln's honesty, but I knew they could be true because daddy was like that.

I can see and hear them yet. It was during the sugar-rationing, gas-rationing, line-forms-here days of late World War II. Three of my brothers, in their early and middle twenties, were jubilant over the stamps that would get them a few extra gallons of gasoline.

"Where did you get them?" dad asked.

There was a little squirming, and one answered, "One of the men we do business with gave them to us. We're not sure where he got them."

Dad stopped just a minute, and then quietly but firmly he said, "They don't belong to you, boys. There's a war on, and that gasoline is needed for more important things."

I slipped away with a warm reassur-

ance—that was my dad, completely honest. It didn't occur to me then that "what a father says to his children is not heard by the world, but it will be heard by posterity" (Jean Paul Richter).

I've come to the conclusion that though the amount of time that a father spends with his children is important, more important yet is the image a father leaves in his child's mind. And I turn again to the books that say what needs to be said, clearly and sensibly: "All members of the family center in the father. He is the lawmaker, illustrating in his own manly bearing the sterner virtues, energy, integrity, honesty, patience, courage, diligence, and practical usefulness."—*Testimonies*, vol. 2, p. 701. And in a later volume Ellen White asserts that "the world is not so much in need of great minds as of good men who will be a blessing in their homes" (*ibid.*, vol. 4, p. 522).

But this is a column especially for women. Some are asking, Can we help it if dad is a dud? But another question needs to be asked: Is it possible that by wheedling and needling, or even through tantrum and tears, we as wives and mothers don't give dad half a chance?

It may be an unrecognized sense of competitiveness that makes us want to "put dad down," until we've destroyed not only his self-respect but ours as well, and we begin wondering why we ever married in the first place. But maybe it isn't a new husband we need. Maybe it's the case of a husband who needs a changed wife—a wife who helps keep him humble and yet builds his self-respect, a wife who lets dad keep his center place and yet maintains her identity and individuality. It isn't a

matter of competition. We have distinct roles—each one indispensable. But our lives, our roles, and our personalities can complement each other in a very satisfying and happy way.

It happened several years ago. Father and daughter came running to mother simultaneously, but daughter spoke first:

"Mommy, daddy wants to listen to one radio program and I want to listen to another. Now what do we do?"

"That's easy, dear," came mother's authoritative answer. "You listen to the first half of your program and then let daddy listen to the last half of his." It was settled; daughter and dad disappeared into the living room.

I wanted to laugh, but tears would have been more appropriate. Instead I sat, hardly believing what I had seen. He was an educated man and one who outside of his home spent part of his time counseling others.

How does it happen? Gradually, I'm sure. A slow process of noncooperation and noncommunication, of not stopping to wonder, Where are we headed and, Is this what I really want?

Burton Hillis often finds a unique way to get across a bit of homespun philosophy. "If you're smart, you'll never get married and raise a family," he writes. "Family life is just for ordinary, no-account guys who like to be loved, admired, pampered, and made to feel they are the most important men in the world." That perhaps is oversimplifying and maybe even oversecularizing a deep need in our homes today, but to tell the truth, isn't it time for the king and queen of the home to understand which one is who and be glad for each other?

Is a Great Religious Revival Beginning in America?—2

LOOKING AT SOME ELEMENTS IN REVIVAL MOVEMENTS

That the stage is set for a great religious revival in America is the conclusion one might easily draw as he views the current religious scene in America. As we noted in our editorial of last week, such a revival was predicted as long ago as 20 years by Evangelist Billy Graham. This prophecy has been supported by the Gallup poll. And the continuing upsurge of revival among youth of every stripe and among practically every denomination of the Christian tradition, including the Roman Catholic, as well as the conversion of many Jews to Christianity, lends credence to the expectation.

As one observes growing revivalism he sees a number of admirable elements in it. He sees apparent sincerity. And, as Ellen G. White says, "without sincerity there is no true religion."—*Selected Messages*, book 2, p. 56.

He sees enthusiasm. For example, we had the opportunity of watching on TV the tremendous gathering of youth during Explo '72 at Dallas, Texas, this past summer. There was no mistaking the enthusiasm those thousands of young people possessed. And enthusiasm the true Christian will have. "The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holier enthusiasm."—*Testimonies*, vol. 9, p. 152.

He may conclude that a supernatural power is seen in the movement. For example, he may know of cases of healing that resulted from calling upon divine power that cannot be explained in terms of healing as it is usually observed. And he may observe among some involved in the revival movement examples of glossolalia, or speaking in tongues, that convince him there is involved a power beyond the human.

Apparently Genuine Love

He may see what seems to him to be genuine Christian love in the movement. There is an emotional element, a warmth that doubtless conveys a feeling of affection and togetherness. As a result of the presence of these feelings, breaches between individuals and churches may well be healed.

These and other elements in the religious revival that some believe is in the making may convince us that the revival is genuinely the work of the Holy Spirit.

We shall not here make any categorical judgments as to whether the present upsurge of revival is sincere. There are many signs of genuine conversion connected with it. For example, the September 29 issue of *Christianity Today* reports that a survey of the Jesus people in southern California reveals "62 per cent of those over 18, and 44 per cent of those under that age, reported drug usage prior to conversion—nearly always more than incidental; 62 per cent said they had engaged in premarital sex before conversion; fewer than 5 per cent continued to do so afterwards."—Page 10. Certainly this life change shows signs of genuine reformation.

But Seventh-day Adventists know that, according to Ellen G. White, before the true revival comes to God's people that will prepare them to finish the work, there will be a false revival. "Before the time for such a movement [when the Spirit of God shall be "poured out upon His children"] shall come, he [Satan] will endeavor to prevent it by introducing a counterfeit."—*The Great Controversy*, p. 464.

Actually, these are encouraging words. They tell us that when the false revival comes it is because Satan sees signs that God's people are at last bestirring themselves; they are beginning to seek the power of the Holy Spirit. Satan seeks to head off this outpouring by bringing a false revival to confuse God's people and the world. He probably would not be interested in a false revival if he did not see the stirrings of a true one.

Although we do not wish to pass judgment upon the current movement toward a widespread religious revival, we do want to evaluate some of the elements we have mentioned above.

Sincerity Not Enough

We observed that we see apparent sincerity in the revival movement. But we know that sincerity is not enough. Sincerity can never of itself be accepted as an evidence of rightness. The sincerity itself may be unimpeachable, but it may be settled upon a fallacy. "Sincerity will never save a soul from the consequences of believing an error. . . . I may be perfectly sincere in following a wrong road, but that will not make it the right road, or bring me to the place I wished to reach."—*Selected Messages*, book 2, p. 56. So we cannot accept sincerity on the part of those involved in the movement as a necessary mark of its genuineness.

We referred to the evident enthusiasm in the movement. But enthusiasm is no mark per se of genuineness. To take an extreme example: The priests of Baal had plenty of enthusiasm. But none of us has any doubt as to the wrongness of their cause. In *Testimonies*, volume 4, page 74, Ellen G. White writes of a "fluctuating revival enthusiasm, that comes and goes like the tide, [and] carries a delusive exterior that deceives many honest persons into believing it to be the true Spirit of the Lord. It multiplies converts. . . . But when the wave recedes, they are found stranded on the beach."

A manifestation of power is not enough in a revival, for it could be a false power. Before Jesus returns, there will come many satanic manifestations with "power and signs and lying wonders" (2 Thess. 2:9). "Satan . . . assumes a religious character, and leads the minds of . . . [certain] professed Christians to himself, working with his power, his signs and lying wonders, to fasten them in his snare. Some he deceives in one way, and some in another. He has different delusions prepared to affect different minds. . . . He . . . comes as an angel of light and spreads his influence over the land by means of false reformations. The churches are elated, and consider that God is working marvelously for them, when it is the work of another spirit."—*Early Writings*, p. 261. T. A. D.

(Continued November 16)

How Serious Are Emendations?—3

TONGUES A SIGN FOR WHOM?

Translators suggest emendations particularly for the Old Testament text. The New Testament writings are not as old as the Old Testament documents. On the other hand, there are many more ancient manuscripts of the New Testament extant. These show variations, from which the translator makes his selections as he decides on his text. Only rarely does he go beyond these variations to suggest an emendation of his own.

One such instance is a change in the New Testament text by J. B. Phillips. For his translation of 1 Corinthians

14:22 he has a footnote saying, "This is the sole instance of the translator's departing from the accepted text. He felt bound to conclude, from the sense of the next three verses, that we have here either a slip of the pen on the part of Paul, or, more probably, a copyist's error."

His departure is readily apparent when his translation is compared with that of the King James Version:

Phillips: "That means that 'tongues' are a sign of God's power, not for those who are unbelievers but to those who already believe."

King James Version: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not."

The two ideas are opposite, the former translation declaring that tongues are a sign for believers; the latter, that they are a sign for nonbelievers.

The Greek, of course, supports the latter, making a change of text necessary to produce the former reading.

Dr. Phillips appeals to the sense of the next three verses as requiring a change in the text. That they do present a problem must be admitted. For if tongues are a sign "to them that believe not," then why would there be the reaction described in verse 23? "If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?"

As here described, tongues seem to have an effect opposite to what they are intended to have. Is this sufficient grounds to change the text, assuming that Paul's pen slipped or that some copyist made an error?

A study of the entire chapter shows that such a change is not necessary. There is no contradiction if Paul's argument is carefully traced. Paul is dealing in chapter 14 with a misuse of the gift of tongues. The Corinthian believers especially prized the gift of tongues, even above prophecy. They spoke with tongues in public assemblies when no one understood them. Although Paul admitted that there was personal edification in the exercise of the gift of tongues (verse 4), he insisted that in a public meeting the language used should be "easy to be understood" (verse 9). He urged the members to "seek that" they "may excel to the edifying of the church" (verse

12). Admitting that he spoke with tongues more than the Corinthians did, Paul added that "in the church I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue" (verse 19). He allowed one exception for the use of tongues in the church, if "one interpret" (verse 27; cf. verse 5).

Obviously these restrictions were not practiced by the Corinthian believers. Their public meetings turned out to be "confusion" (cf. verse 33), with a large number of the members speaking at once each in his tongue, not understood by others (verse 23; cf. verse 27). Therefore tongues, which were intended to be a sign to nonbelievers, turned out, because of the Corinthian believers' misuse of them, to have the opposite effect.

Thus, when Paul's argument is carefully traced, there is no need to change the text of verse 22 as Dr. Phillips claims. Paraphrasing the argument running through verses 22 and 23, we suggest the following: God intended that "tongues" should be a sign to nonbelievers; but the way you Corinthians exercise it, it turns out to have the opposite effect. Then he adds that prophesying, although intended to serve "them which believe," will convince nonbelievers as well. This wide role of prophecy reinforces Paul's argument that the gift of prophecy is superior to the gift of tongues. That is why he counseled, "Desire spiritual gifts, but rather that ye may prophesy" (verse 1).

In What Way a Sign?

In what way are tongues a sign to nonbelievers? Paul does not explain. But tongues were a gift of the Spirit. Their bestowal and exercise represented supernatural operation. Supernatural manifestations were given to engender and to confirm faith. Thus it is declared, "Jesus of Nazareth, a man approved [Greek *apodeiknumi*, "attested"] of God among you by miracles and wonders and signs, which God did by him in the midst of you" (Acts 2:22). The gospel was attested also through miracles the apostles wrought: "By the hands of the apostles were many signs and wonders wrought among the people" (chap. 5:12). Concerning the preaching of Paul and Barnabas it is declared, "Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands" (chap. 14:3). Speaking of his ministry to the Gentiles, Paul said, "To make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God" (Rom. 15:18, 19).

Thus in the early days of Christianity many signs and miracles occurred to confirm the fact that the message of the apostles was of divine origin. Similarly the gifts attested the divine origin of the Christian message. Since Christianity was so young, miracles were decidedly helpful in establishing faith. Today these attestations are not as essential, because we have the record of what for many centuries Christianity has wrought in the hearts of men and what changes it has made in the world.

Our analysis in this editorial of a significant change made in the New Testament text by one of the translators illustrates that suggested emendations need to be carefully weighed. In a large number of cases a satisfactory interpretation can be arrived at without tampering with the text. At best, emendations, even the most plausible, are only conjectures. Readers and hearers have the right to know when a translation is cited whether what is read is based on the original text (as best arrived at through textual study) or on an emendation.

D. F. N.

(Concluded)

GOOD MORNING, LORD

By KATHY TESTA

Dear Lord remove the night from my mind
and replace it with Thy glorious day.

Let me walk in Thy path
every step of the way
and reflect Thy true image
in all I do and say.

Put joy in my heart
that says "Jesus, so fair."

Put love in my heart
that in love I may share
and faith in my heart
that in faith I may care.

Let me put all of myself
into all that I give
and put Your Son Christ
into each day I live.

LETTERS

(Continued from page 3)

I know of several hundred women who have read the book too, but they did not stop there! They enrolled in a class, and after putting the principles to work reported happier marriages as a result.

Fascinating Womanhood is telling the wife to give up her selfish desires and motives; to uphold her self-respect; to refrain from bossing her husband; and to accept her husband as the head of her household. And all this because she loves him! Is this dehumanizing?

True, the Ellen White books are "second to none" on any subject, but one must remember that learning is obtained through different methods, through different people, and even through different books.

ALICE L. HANSON

Loma Linda, California

Under no circumstances do I want to be liberated from the traditional womanhood roles. Neither do my husband or my friends consider me a weak, submissive type. But after reading the book I found I was cheating my wonderful husband of many things that were his due, and in the process cheating myself. I began making amends without feeling deceitful or dehumanized in the least and was very happy with the results.

I feel that any woman who didn't marry a wonderful husband deserves what she gets. But before she considers herself a fit subject for "women's lib" I recommend that she read *Fascinating Womanhood*. She might discover that she married a wonderful man after all. If she did marry a wonderful man, Mrs. White and Mrs. Andelin agree that she should "continue the early attentions" and remind him often of how wonderful he is.

True, an adequate philosophy for a happy marriage is found in the Spirit of Prophecy, but so often those who need it most don't read it. However, they can be attracted by the title of this book and when they come to the classes they get the Spirit of Prophecy, also, probably for the first time in their lives.

JACQUELYN BROWN SHAIN

Delano, Minnesota

I would like to see these classes on fascinating womanhood taught to our daughters in our schools along with home economics and driver education. My reading and follow-up class did not teach me anything about deceit or cunningness.

Mrs. LEONARD L. WESNER

Napa, California

Since the fall of 1969 at least a dozen classes in the course bearing the name of the book *Fascinating Womanhood* have been taught in the Loma Linda area with a total attendance of approximately 1,000.

Through these classes both Seventh-day Adventist and non-Seventh-day Adventist women have found a new concept of their role as women. They have learned to measure success by their ability to complement rather than compete with men.

Many quotations from the Spirit of Prophecy relevant to the course have been

rediscovered by Seventh-day Adventist women and shared with those of other faiths.

Historically, the people of the message have not always been at the head. Others have shared their "lesser light" more effectively than we who have the blueprint for all happy human relationships.

ELIZABETH REIM

Loma Linda, California

The basic philosophy of the book is acceptance of your husband. Is this "degrading" to accept your husband, to admire and appreciate him (and to tell or show him so), and to have an understanding of his role and responsibilities? And isn't this what we as women in turn want and expect?

The last portion of the book deals with our fulfillment and enjoyment as a wife, homemaker, and mother, and does not Sister White bring out the importance of this role?

Mrs. DESSA HARDIN

Winchester, Massachusetts

I have taught eight classes on fascinating womanhood and helped with one at the Oregon Conference camp meeting. We do not teach the book alone. In every class quotations from *The Adventist Home* are correlated with the book. Every principle taught in *Fascinating Womanhood* is also in *The Adventist Home*. *The Adventist Home* gives wonderful goals to reach

and *Fascinating Womanhood* tells how to reach those goals step by step.

Of the hundreds of women who have taken these classes I would safely say that 95 per cent have happier homes after class and many husbands have expressed sincere thanks, saying, "I only wish now to be a better husband as she is a better wife." Men do not feel manipulated, but fulfilled, and in turn treat their wives with much more tenderness and respect. Many a family that is now standing still in their Christian experience and witness could grow so much more if they knew how to have a happy home; that is the reason for our classes.

Instead of condemning something that is doing so much good, it would be better to learn more about it and praise the Lord.

DOROTHY I. ERWIN

Battle Ground, Washington

It is only the independent "I can do anything and everything" women who balk at a book such as this, and I was one of those. Perhaps everyone can't go along with all of the applications, but the over-all idea of the book can be put into practice by any woman who understands that her husband, just as any human being in all of God's creation, must feel needed—that he is fulfilling an important spot. Is that contrary to Adventist doctrine? I surely hope not!

ROSALIA COFFEN

Nashville, Tennessee

Looking for a New Church Home

By ROBERT H. PIERSON

Recently a friend of many years told me in a letter of an unusual soul-winning experience he had had the very day he wrote. As I read his letter, I rejoiced with him and thanked God for his faithful witness. Being modest, this Adventist layman is hesitant about publishing the experience over his own name. But I want to share it, and I believe you will enjoy it as I have.

"Having always been fascinated by the missionary contact that Phillip had with the Ethiopian, I have hoped that I would be so used by the Holy Spirit.

"This Sabbath morning I had an experience that was most unusual and thrilling. Feeling an urge to go to church earlier than usual, at 7:45 I took my key (because the custodian does not arrive until 8:30) and set out. After entering, I decided to leave the door unlocked, something I never had done before.

"At eight o'clock I heard someone come in. It was a father, mother, and their teen-age daughter.

"'Is there a meeting here?' they asked.

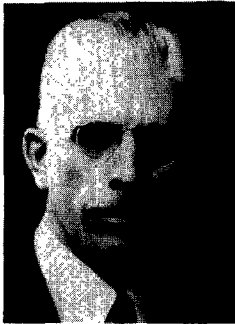
"'Yes,' I replied, 'but not until nine o'clock. Are you visitors from one of our other churches?'

"'No,' they replied. 'We are not Adventists, but our pastor told us that he didn't have time to give spiritual counseling, so we are looking for a new church home.'

"'Well, you have come to the right place,' I told them, 'because I have the time. I have been a Sabbath school teacher for more than 50 years. My wife has the time, our pastor has the time, and his wife has the time! As soon as they arrive you will have four friends in this church. In the meantime, let's study today's Sabbath school lesson.'

"When the pastor's wife arrived she introduced the daughter to others of her age. The family greatly enjoyed their visit with us today. Now I am looking forward to giving Bible studies to this family. All of us were thrilled over the happy experience."

We need more laymen like this!



R. L. Benton

THE BOLD TROUBLE SHOOTER

By RUBY SIMMONS MOGIS

THIS is the Army!" barked the arrogant red-faced lieutenant. "Can you point out anything in that Bible that upholds a soldier's disobeying the orders of his superior?"

"Yes, I can," shot back the preacher. He briefly recounted the experience of the three Hebrew rookies in Nebuchadnezzar's "army," then opened his Bible and read, "The furnace [was] exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego" (Dan. 3:22).

As he pinned the lieutenant to the wall with his sharp eyes, R. L. "Religious Liberty" Benton's electrifying voice rang out, "You see, those soldiers could not conscientiously obey their superior's order. Because they stood true, they were delivered by the power of the eternal God. But scattered all around them were Nebuchadnezzar's lieutenants—with their toes turned up."

Ruby Simmons Mogis is a social worker at the Loma Linda University Medical Center.

He possessed just the right combination of authority and wit. The officer got the message, and the Adventist GI got his Sabbaths free.

To R. L. Benton, more than six feet tall, dignified and erect, unawed by a rendezvous with the military, this was merely another obstacle overcome for his God. Before generals, colonels, admirals, alike he was fearless. He earned the sobriquet "bold trouble-shooter" because of his expertise in handling the military. He held a sort of paramilitary status: A civilian chaplain enjoying the courtesy of an army jeep with a chauffeur. Even so, during World War II while he served with the denomination's War Service Commission in the United States and Europe he had no time to waste tooling around in a jeep appealing cases to higher officers. "I always try to leapfrog the second lieutenants and petty officers," he said. "If you can reach the highest echelon in the military, your problem usually is quickly resolved."

Early in the forties the General Conference asked Elder Benton to visit Adventist soldiers overseas. Traveling was treacherous and security tight. His name was placed on a long waiting list. He learned that a ship (not available to civilians) was leaving immediately, and after seemingly endless protocol he finally reached the man with the priority list.

"See me again in a month or two," yawned an overweight security officer. "This is an old freighter—no luxuries in wartime. You aren't as young as you used to be, you know."

"No, I'm not as young as I used to be. But I'm younger than I will be 30 days from now!" His characteristic dry wit, something of a legend with Elder Benton, was his pass through many a knotty predicament. When the boat sailed he was on it.

A number of immigrants who entered the United States through San Francisco in the fifties will recall Elder Benton's fight with the Naturalization Board. For several years one prejudiced immigration officer, a Mr. Lyon, denied citizenship to Seventh-day Adventist applicants all up and down the West Coast. They will remember Elder Benton's shuttling between San Francisco and Washington, D.C., for their cause and the day when, like the town crier, he trumpeted the word, "The 'lion' has been laid low in his lair!" and Adventists were able to obtain citizenship the same as anyone else.

Self-distrustful, Roy Lee Benton claimed no magic touch for his success. He knew he was vulnerable in

his own strength, and he made God his counselor. Apparently insurmountable difficulties were a challenge to him to yoke up with God.

I was his secretary for five years when he was religious liberty secretary of the Pacific Union Conference. The picture that I best remember of this great man is of him seated at his desk, the flag at his left, his open Bible before him, his hands clasped and his head bowed in prayer. A man who lately had been in the presence of the Divine might well fearlessly approach earthly legislators, labor leaders, and military men. I often heard him say, "I know I am only a blundering man, but I claim personally God's promise made to Moses, 'Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.'"

During a particularly cold snap in Glendale his telephone rang at 6:30 A.M. "Elder Benton, is it cold enough for you, or would you like to go to Alaska?" asked F. W. Schnepfer, union president. "We just lent you to the General Conference for a quick trip to Anchorage, where three Air Force boys are in trouble."

"Hustle and harness the huskies. Let's make brisk business of it." He was ready for a scrap on a moment's notice if religious liberty was at stake. In less than two hours before the Sabbath he got off the plane in Alaska. But where was his luggage? An embarrassed baggage clerk finally admitted it hadn't gotten on the plane.

A Problem Solved

"Well, now I do have a problem," Elder Benton said. "I had to leave on very short notice, and after we were airborne I noticed that I had on pants to one suit and coat to another. I wasn't too concerned, for I knew the mates were in my suitcase." Glancing at the minister who had come to meet him and was about the same build, only not so tall, he began, "Say, I'll bet you're the sort of chap who'd give a man the shirt right off his back. But would you consider your suit?"

They rushed to the nearest tailor and waited while the minister's suit coat sleeves and trouser legs were lengthened as much as possible. Then they sped to the parsonage, arriving just before Sabbath. Next morning Elder Benton stood in the pulpit as composed as if his suit were not a couple of inches too short. Sunday he appeared at Elmendorf Field for his confrontation with the colonel—tall and soldier-straight, still in the letout suit.

In relating the story he said, "I

was afraid I'd look so boyish in my knee pants the colonel might be insulted—like David and Goliath. When Abe Lincoln was asked how long a man's legs ought to be he said, 'Long enough to reach the ground.' I'd like to amend that to "and short enough to fit his trousers." That was the way he was.

Those who were wrestling with problems were drawn to him for counsel. I remember a minister who came to see him, very discouraged because in a necessary cutback in personnel in his department he was temporarily unemployed.

"I once went through a similar experience, and I understand how feelings of failure dog you," sympathized Elder Benton. "Refuse to be embarrassed; claim God's promises and wait patiently for Him. Quite a few years ago when I was a conference president the fruit basket was upset and for a long time I was without a job, my name circulating on an 'available' list."

"How long did they leave you dangling?"

"Oh, the brethren who had confidence in me assured me they were looking for a nail to hang me on—and those who hadn't, hinted they were also looking for a place to hang me," he said with his customary humor. "After nine months they put me in as a departmental secretary and two years later elected me president of the union, where I served ten years. I needed the experience to humble my pride and teach me submission to God's will. But it was a bitter cup at the time."

The life of this godly man was a constant inspiration. I'll never forget an incident that illustrates his tolerance of the weaknesses of others. Near my office a carpenter trimmed the edge of a sagging door and left the rubbish on the floor. One of the conference officials noticed it and commanded me to "get a broom and clean up that mess in the hall." Like a rebellious child, I continued to transcribe, my chin tilted. He could clean it up himself; I was not the custodian.

A few minutes later I was embarrassed to hear Elder Benton whistling softly as he swept. I apologized and tried to take the broom, but he only chuckled, "He's a bright chap, but tactless—with a few things to learn. He will develop into a fine worker for God." A true prophecy.

Elder Benton was the sort of boss any secretary would like to work for. Midmorning on National Secretaries' Day one of the other girls buzzed me, "Isn't the office doing anything for us this year?"

"Apparently not. What's National Secretaries' Day to them!" I grumbled.

The chief must have overheard, for he slipped out and returned shortly with a box of chocolates and an appropriate card. And I recall many, many other incidents of his thoughtfulness and kindness. "Please," "Thank you," and "I appreciate" were standard vocabulary with him. Always succinct and concise, he dictated no two-page letters. "A man can say all he needs to say on one page," he said. "Deliver me from the fellow who says nothing at great length."

After leaving the conference office to teach at Pacific Union College, I once took my students on a tour of the capitol in Sacramento. I spotted the book *Temperance* by Ellen G. White between marble book ends on the desk of the assemblyman from our district.

"That book," he explained, "is a gift from one of the finest Christian gentlemen I ever knew, Roy L. Benton. He loved lobbying against lax liquor laws. It's a good book. I keep it right there and read it frequently." This was almost a decade after Elder Benton's death.

Fifty Years of Service

Fifty years of service R. L. Benton gave to the Seventh-day Adventist Church—from 1907, when he began as tentmaster and colporteur, to 1957. Multitalented, he was a specialist in overcoming obstacles—whether in defending Adventist soldiers against court-martial for refusing to bear arms or to violate the Sabbath, in negotiating a gentlemen's agreement with labor leaders so that Adventists could work without joining the unions, or in tussling with lawmakers over bills detrimental to Adventists or society as a whole. He was a tireless crusader for justice and a champion of freedom.

I first knew him when I was a little girl and sat under the big tent at camp meeting in Keene, Texas, listening to him preach. He was the union conference president, and I recall vividly his imposing appearance, colorful illustrations, and earnest appeals. I still remember the following conversation he related while speaking on the importance of our health message:

A non-Adventist teased him, "I wouldn't want to join up with you folks. Don't you have a lot of tottery old people in your church?" He retorted, "We do. Our old folks stay alive by healthful living. Yours are out on the hill at the edge of town in the cemetery!"

Early in life he belonged to a brash breed, fighting his way up in rural Colorado. He once ran for sheriff. Grit, guts, and guns and the wit to use them were the requirements. Benton met the qualifications. Like Lincoln's, his education was hard won by independent study.

When asked what college he attended he replied he was a graduate of Rattlesnake University—*summa cum laude*, he volunteered with mock solemnity.

This did not mean that he was not educated; he learned well his lessons in the school of adversity, and he was a diligent student, particularly of the law. He could talk like a scholar, a politician, a labor leader, a military man, depending on the occasion. More than once he was mistaken for a statesman or foreign ambassador, a source of amusement to him. But with seriousness he would say, "I am an ambassador—for the highest tribunal of the universe."

He knew no self-serving; never engaged in "moonlighting." His whole heart, might, and soul were dedicated to the cause of God. He believed God had picked him for his job, and he found fulfillment in absolute loyalty to his calling.

"As long as I have a conviction on an issue I will not compromise," he told me. "If in committee the brethren feel differently and vote me down, though, I will yield my judgment without surrendering my conviction." He knew how to disagree without being disagreeable.

He believed divine strength was to be coupled with human effort. He did not fail to do his groundwork in preparedness, but plotted his tactics with military precision, analyzing similar cases, researching the law. He had a penchant for sound reasoning and high respect for the power of persuasion and organization of thought. I often thought he should have been a lawyer.

Three times R. L. Benton retired, but each time he was conscripted for service demanding his peculiar brand of stratagem. When I left Glendale after having worked for him for five years, he said, "I always dreamed of retiring and dabbling around in my shop. I even bought a Shopsmith with that in mind." Hesitating a moment, he mused, "That's what I'm going to do in the new earth, for I'm sure I will have to die with my boots on here."

And he did—a year later.

The saga of the "bold trouble-shooter" ended with the grand old warrior, battle scarred by a thousand skirmishes, still at his post. ♦♦

With the Mangyans of Mindoro, Philippines



Elder Leopoldo Baylon, who conducted the baptism at Sandok-Talahib, helps the blind woman described in the story into the pool in which she and a lame woman were baptized.



Lay evangelist Chief Abraham (in white shirt behind man with camera) with the group from Manila and members of his village. Abraham is an indefatigable worker for God.

By DOROTHY M. WILSON

The old DC-3 rose and fell in the rough air between the islands of Luzon and Mindoro, two principal islands in the more than 7,000 in the Philippine Group. Ten of the 31 passengers were from Philippine Union College in Manila. They were on their way to visit a village of the Mangyans, a little-known tribe that lives high in the mountains of Mindoro. Included in the group were a doctor, a nurse, a minister, three teachers, and four overseas grade-school students. The countries of the Philippines, Indonesia, Canada, Great Britain, and the United States were represented. Each member would have a specific part to play in the planned medical-missionary program.

Our part was another episode in a story that had begun about five years ago when Ibon, the young chief of the Mangyans, left his mountain home to work at one of the cattle ranches in the foothills of his mountains. Chief Ibon had a heathen background. His tribe worshiped spirits that, they believed, lived in trees, stones, or water. But many questions were in Ibon's mind, such as why does the sun always rise and set? Why does the moon always follow the same path across the sky? What is beyond this life?

At the ranch where Ibon found work was an elderly Adventist layman. This old man, Mr. Fortunado, heard Ibon's questions and told him about the God who created all things.

Ibon was convinced that this was truth. He chose to be baptized and was given the name Abraham. Immediately he began telling his fellow workmen what he had learned. Many, including some of his own tribesmen, accepted Abraham's God and asked their employers for Sabbaths off. The ranchers were concerned and went to Abraham.

"Abraham, you know a rancher needs to work every day of the week. From now on you just keep your Sabbath to yourself. We don't want requests from any more of our men for Sabbaths off."

Ranchers' Dilemma

Abraham and his tribesmen were good workers. The ranchers didn't want to lose them. Weeks passed. Abraham continued to witness; he could not be quiet. More and more ranch workers were converted. The ranchers went again to Abraham.

"Abraham, you're one of the best workers we've ever had, but your in-

Dorothy M. Wilson is the wife of L. Y. Wilson, of the chemistry department of Philippine Union College.



A villager of Sandok-Talahib bathes his son after having finished his own bath.

fluence is bad on your fellow workers. They are all asking for the Sabbath off. You will have to leave the ranch until you can forget about this religion."

Abraham didn't want to lose his job. He needed the money. But he went back to his home in the mountains. He cleaned up his village and built new huts. He planted food crops that would improve the diet of his people. He began to teach his tribe about the soon-coming Saviour.

The story of the Mangyans became known at Philippine Union College. Twenty-three-year-old Manuel S. Reyes, a third-year ministerial student, was sent to live among the Mangyans as PUC's first student missionary. He was to assist Chief Abraham in teaching the tribesmen who are scattered over four mountain ranges.

Our DC-3 landed in the little town of San Jose, Occidental Mindoro. The group took jeeps to a ranch in the foothills where we stayed until four the next morning. At that time we began the 25-mile climb to Sandok-Talahib, the mountain village where Chief Abraham lives.

About 20 Mangyans who had been waiting for us at the ranch for two days were to carry our supplies and guide us. It was a long trip through rocky riverbeds, up jungle-covered hills, and across fields of tall cogon grass. We walked with our way lighted by a full moon.

After the sun came up we each ate a sandwich for breakfast, then hiked on, past a fascinating panorama of mountain ranges and rushing streams. The way led down, then up again. Now across a river, up some more, and we were there.

We walked into a swept area containing a prominent bamboo building. It is the church. People are permitted to enter this building only for services. Several neat huts stand nearby. There are no pigs. Everything is in order. An old woman shook our hands and spoke unfamiliar words. We smiled. Mildly curious faces greeted us from the doorways and window openings of the huts.

Manuel appeared from behind a hut. "Hi! Welcome! Here is your house."

Very grateful for a clean place to rest, we climbed into the new hut with its split-bamboo floor and thatched cogon-grass roof.

Chief Abraham blew his whistle to signal the villagers to come to the clinic to be held in the open air "school auditorium" just opposite the church. Men, old women, mothers with babies, young people, all come to the clinic.

The Adventist men are wearing trousers and cotton shirts. The others are wearing G strings and, often, on a shoulder strap hangs a woven betel-nut pouch. Their long hair is tied in knots and fastened on top of their heads.

Baptized women wear cotton dresses. The others have brief woven skirts worn well down on their hips, tied with strips of rattan. Each has one or two woven fiber bands around her waist. Some have blouses. They have long hair caught back with strips of bamboo. Red betel-nut juice ran in an almost continuous stream down the chin of one old grandmother who stood holding a naked baby girl.

Dr. Benjamin E. Supit, a Manila Sanitarium and Hospital doctor, treats sore eyes and skin diseases and pulls badly infected teeth. The mountain people who live to adulthood are hardy. Serious diseases and malnutrition are present, but often it is simply poor health habits that have caused the problems.

"Will you look at that!" Dr. Supit exclaimed. "The worst I've seen. It's taken two years or more to develop like that. Notice the two openings here behind the ear . . ."

The brave little girl with mastoiditis squatted patiently on the ground, quiet tears starting from her eyes as the doctor treated her ugly infection.

"There's really not too much we can do for her now. We'll clean it as best we can and give her an injection and some tablets. She needs surgery. We'll do what we can and pray that the Lord will finish the healing."

A Beloved Chief

The tribesmen call Abraham *Kuya*, which means "respected elder brother." The bond of love between this chief and his people is easily discerned. I watched when he helped his tribesmen tie up their burdens to carry up the mountain trail to the village. I noticed when he shared his food with a tribesman's child who was sitting close beside him at a rest stop on the trail. I noticed that he chose the bulkiest, heaviest burden for himself to carry.

There were 14 ready for baptism at Sandok-Talahib, ready to join the 25

who had already been won by Abraham. Twelve would make the long trip to San Jose to be baptized in the South China Sea. But two were unable to travel that far.

One was Inway, who is very old. No one knew just how old, but one said, "Maybe more than 80 summers." Yawi is blind. She carried a bamboo stick that served her for eyes. These two women were worshiping with the believers in Abraham's village morning and evening. They were waiting for the time when an ordained minister could come and baptize them.

When the time came for their baptism a brother helped the blind woman down to the river. The other woman reached for my hand. In spite of her age, she is sure-footed. I tried to help her, feeling like a rhinoceros trying to help a mountain goat. But slowly, carefully, we all climbed down to the flowing river that is maybe "half a shout" from the village.

There were many witnesses—smiling, tear-brushing Christians, silent, attentively observing nationals. Children squinting in the sunshine huddled on rocks overlooking the baptismal pool. How many more of these, I wondered, will yield to the call of the Holy Spirit? How many more of these will be won through the efforts of Chief Abraham and Student Missionary Manny Reyes?

By now the church on Sandok-Talahib has 40 members. A second student missionary has gone from Philippine Union College to be with Manuel Reyes and learn the work in the mountains so that when Manny returns to Manila to finish his ministerial course Chief Abraham will continue to have strong support.

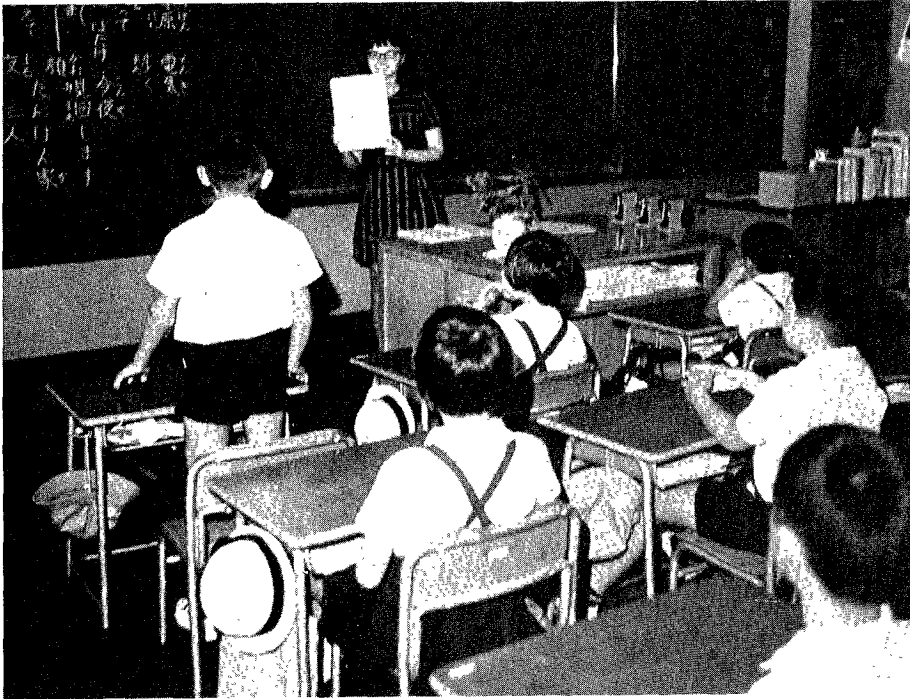
We are thankful for Abraham. His influence is great in the mountains. His enthusiasm and courage are perpetual. The student missionary reports that once after an especially hard day of jungle hiking with Abraham, the two of them met a man whom Abraham knew but had not seen for a very long time. Raising his hand in greeting in the custom of the Mangyans, Abraham asked, "What do you know about Jesus?"

The astonished man replied, "I know nothing about Jesus. How could I know anything about Jesus when no one has ever taught me?"

Abraham smiled, "I have come to teach you about Jesus."

The three of them sat down, and Abraham began preaching. Abraham, a man who neither reads nor writes, but through whom the Spirit of God is working, preached all afternoon and on into the evening. The student missionary was exhausted from the strenuous hike. His eyes closed and he went to sleep. Abraham continued preaching all night. Just before dawn, when Abraham was satisfied that the acquaintance was sufficiently knowledgeable about Jesus, he fell asleep.

When the sun came up, Abraham led the way over another mountain to search out still another person imprisoned in an animistic abyss.



Student missionary Louise Morrow is teaching Japanese children in Hiroshima classroom.

kilometer (2,100-mile) tour of the principal cities in the Northern Philippine Union. "The real purpose of our trip was to witness for the Master," says Ross Decker, student of Andrews University and director of the Gymnares. And witness they did. In Dagupan city the Gymnares were scheduled for a 15-minute radio interview. It went so well the station continued the program for an hour.

In another city a hotel owner said, "I would have offered my hotel free had I known that they came to render a public service." Even the elements seemed to be working for the Gymnares. In Laoag city, as in several other cities, dark clouds menaced the outdoor program, but torrential rains did not come until the program was over. A visitor was overheard saying, "Somebody up there is their partner." The name Adventist means more to many people in the North Philippines because of the Gymnares.

Youth Respond to Challenge

The spirit of youth responds to the challenge of the difficult. When a call came from Bangladesh for relief and rehabilitation workers, Ron Wilkinson and Keith Canwell, of Walla Walla College, thought this was the call for them. They are now busy in that country so recently ravaged by war, floods, and famine.

Bruce and Linda Nicola, newly graduated from Pacific Union College, found themselves in lower Buchanan, Liberia, teaching in the primary school and assisting with the church. Bruce writes, "I have seven classes and Linda has eight. . . . I have all the prayer meetings and will be alternating in the preaching with the pastor. I am also reorganizing the Pathfinder Club."

They found an interesting life. Village rogues stole Bruce's watch and cash one night; the refrigerator didn't work for a couple of weeks; the open water-storage tank was found to have all

Youth With World Vision

By CHARLES D. MARTIN

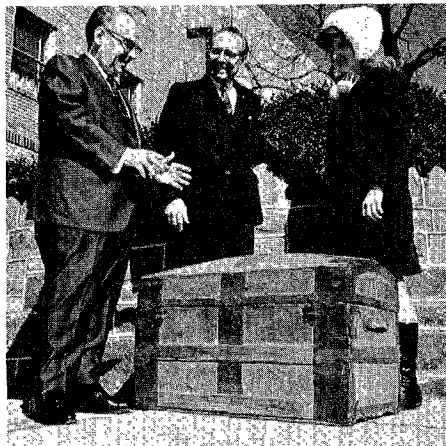
One hundred and sixty-nine Seventh-day Adventist college students have decided that rather than stay on campus this year they will get involved with the needs of people in other lands. Serving on a volunteer basis in 38 overseas countries, these young people are active as nurses, teachers, builders, business assistants, evangelists, lab technicians, dental assistants, and agricultural workers. This group of youthful missionaries is the largest to go out in the 13-year-old student-missionary program.

They are enthusiastic workers. Their spirit of dedication has carried them worldwide from Liberia to Alaska, from Korea to Peru.

Student missionaries are providing an entering wedge for the church. On July 5 a new English-language school was opened in Phnom Penh, Cambodia, with an overflow enrollment of 216 students. The school is directed by Ed Moore, a former student missionary, now an Adventist Volunteer Service Corps worker. He was helped temporarily by Rick Harris from Far Eastern Academy, Singapore. Now the school is staffed by student missionaries Wayne Koblanow, of Pacific Union College, and Ed Neudorf, of Andrews University. This project is the first organized Seventh-day Adventist activity in Cambo-

dia for many years. This language school, the ninth in the Far Eastern Division, has already developed Bible classes and, with the enthusiasm of its youthful faculty, promises to be a growing strength to the one church in Cambodia.

Student missionaries are witnessing and helping build an image for the world church. A 28-member gymnastic team from Philippine Union College recently made a two-month, 3,500-



Left: General Conference field secretary W. R. Beach (left) examines a trunk used by the first Adventist missionary, J. N. Andrews, with John Hancock, MV secretary of the General Conference, and student missionary Susan Carlson. Right: Bob Barker takes a few moments after class to teach the Lord's Prayer to an eager student in Osaka, Japan.



Charles Martin is an associate secretary of the General Conference Young People's Missionary Volunteer Department.

kinds of "things" in it; and they found mosquito larvae in the first kettle of water they boiled for drinking. Discouraged? Definitely not. Bruce's letter continues: "Mission life is going to be exciting, challenging, and very rewarding. Both Linda and I agree that this is the best thing that has happened to us ever. We are going to be different Christians when we return home."

Far removed from Liberia are the four student missionary couples in Alaska. From the North Pacific Union and Walla Walla College these young people have gone to live and work for one year or longer among the Eskimos. The Alaska Mission has constructed living quarters and small chapels in four villages, two of them above the Arctic Circle.

The young missionaries are in primitive areas where the people have never seen a car or a television set. Few have electricity. There are no roads, merely paths. Their transportation is by small boat, dog team, or snowmobile. All water has to be carried. In one of the villages water is carried five miles. Because of freezing conditions, there is no indoor plumbing. One couple when traveling between two of the villages spent a night in a tent at 50 degrees below zero.

Our student missionaries are witnessing under these conditions. They conduct meetings, hold Bible studies, visit members and interested Eskimos. As they are able, they care for the sick. Branch Sabbath schools are conducted, and a week-long junior camp has proved very popular.

"The Thrill of My Life"

Student missionaries have reason to believe that a year spent overseas helping other people is worth while. Bruce Meyer, of Columbia Union College, spent a year teaching at Bugema Adventist College in Uganda, East Africa. In one letter he wrote: "About one and a half weeks ago I had the thrill of my life. There were 23 students baptized here. I had talked to many of them to give them encouragement to take this step. Many of them did, and if only for that my stay in Africa was well worth all the time, work, and money put into this year."

Student missionaries in other countries are enjoying similar experiences. The 25 student missionaries staffing the two language schools in Korea have had thrilling stories to tell. They are reaching a fine class of university and professional people. They even have their own newspaper, called *Smog* (Student Missionary Overseas Group). In a recent issue of *Smog* a report is given of evangelistic meetings conducted by Maurice T. Bascom, director of the language school in Seoul. Sixteen students were baptized. Student Missionary Tom Becraft, from Pacific Union College, director of the Pusan School, wrote a few weeks ago that 16 students were baptized there. Successful language schools are also active in

Japan, Thailand, Indonesia, and Cambodia. Results from the student-missionary program continue to develop.

A number of the church's overseas colleges also have taken hold of the student-missionary idea. Middle East College in Beirut, Lebanon, has sent its first student missionary to East Africa this year. Colleges in England, Australia, South Africa, and the Philippines also send volunteer students into mission work. The Euro-Africa Division has a successful Adventist Volunteer Service Corps program in operation. It is similar to the student-missionary plan.

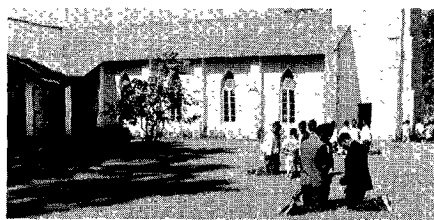
Youth of the Adventist Church want to be part of the action—and they are. The growth of the program is encouraging. The impact on college campuses is exciting. Much has happened since the first Seventh-day Adventist student missionary, Marlin Mathisen, of Columbia Union College, went to Mexico in 1959. Since then, 644 students have gone into 67 countries. Involvement and dedication are two key characteristics of the fast-growing student missionary program. Adventist young people today are youth with world vision.

MALAWI:

Malamulo Remains the Gateway to Service

Although realizing that their commitment meant opposition by loved ones and even persecution, 60 Malamulo college students during a recent Week of Prayer volunteered to go anywhere and do anything required in service for their Lord. Behind their smiling faces were thoughts of the traditional barriers of custom and tribalism that would beset them as they lived out their vows.

The Week of Spiritual Emphasis was directed by three pastors instead of one, each emphasizing the importance of



Malamulo College students pray on their church lawn during their Week of Prayer.

maintaining a close personal relationship with the Lord Jesus. R. A. Forbes conducted the meetings for the staff and patients at the Malamulo Hospital, M. N. Nkosi worked with the primary school children, and D. B. Hills ministered to the college and led out in the combined evening meetings.

Throughout the day a continual stream of young people found their way to the counseling room for a visit with the ministers, who were joined by the resident pastors and staff members. Many young people left the room with a small piece of treasured paper on which were special texts to remember in the years to come.

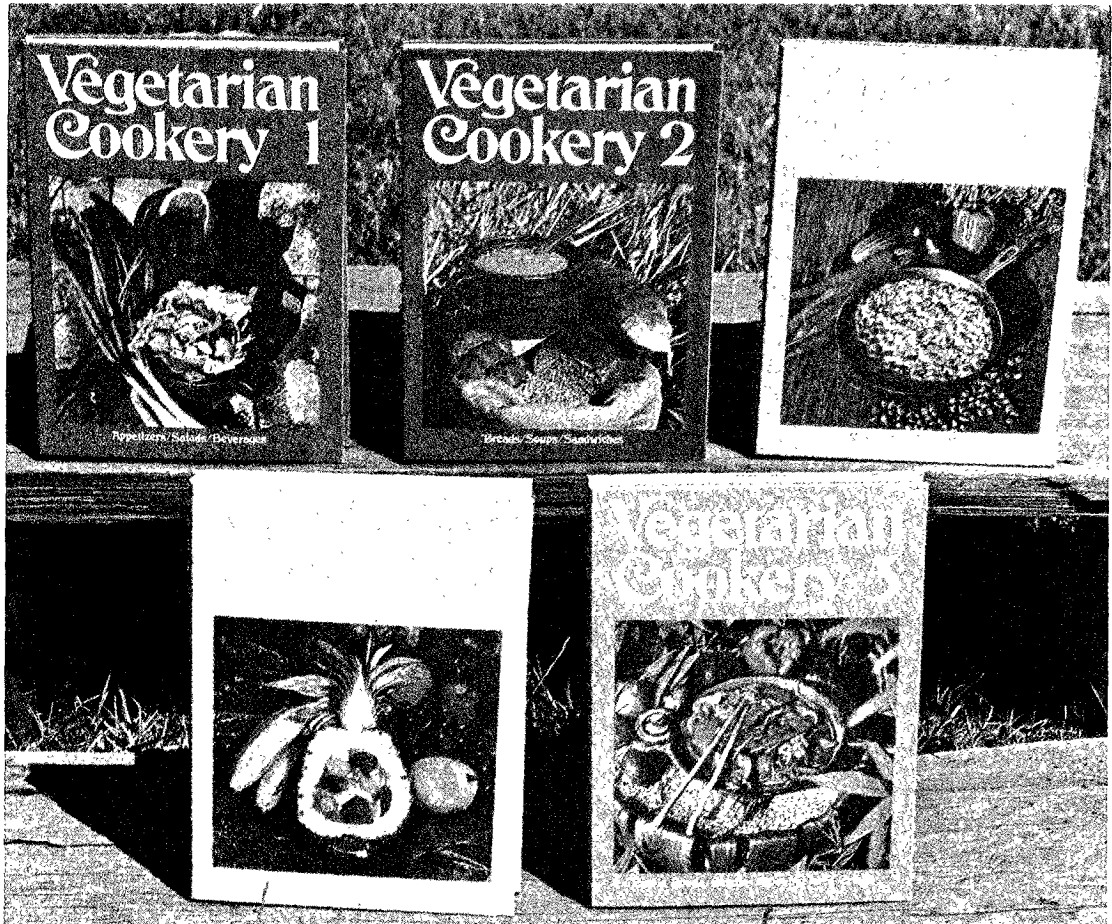
The college choir sang at many of the meetings, becoming an instrument for the Holy Spirit as conviction was brought to struggling hearts. The Malamulo choir is often recorded by the Malawi broadcasting corporation. During the Week of Prayer the Malamulo choir received word that they were to sing for the president, His Excellency Dr. H. Kamuzu Banda.

Since 1902, Malamulo College has been the gateway to Christian service for the young people of Malawi. In addition to the many who entered denominational service are hundreds of graduates throughout Malawi today in government service and in industry who received their education at Malamulo.

DESMOND B. HILLS
PR Secretary
Trans-Africa Division



Faculty and staff members of Malamulo College, Malawi, continue work begun in 1902.



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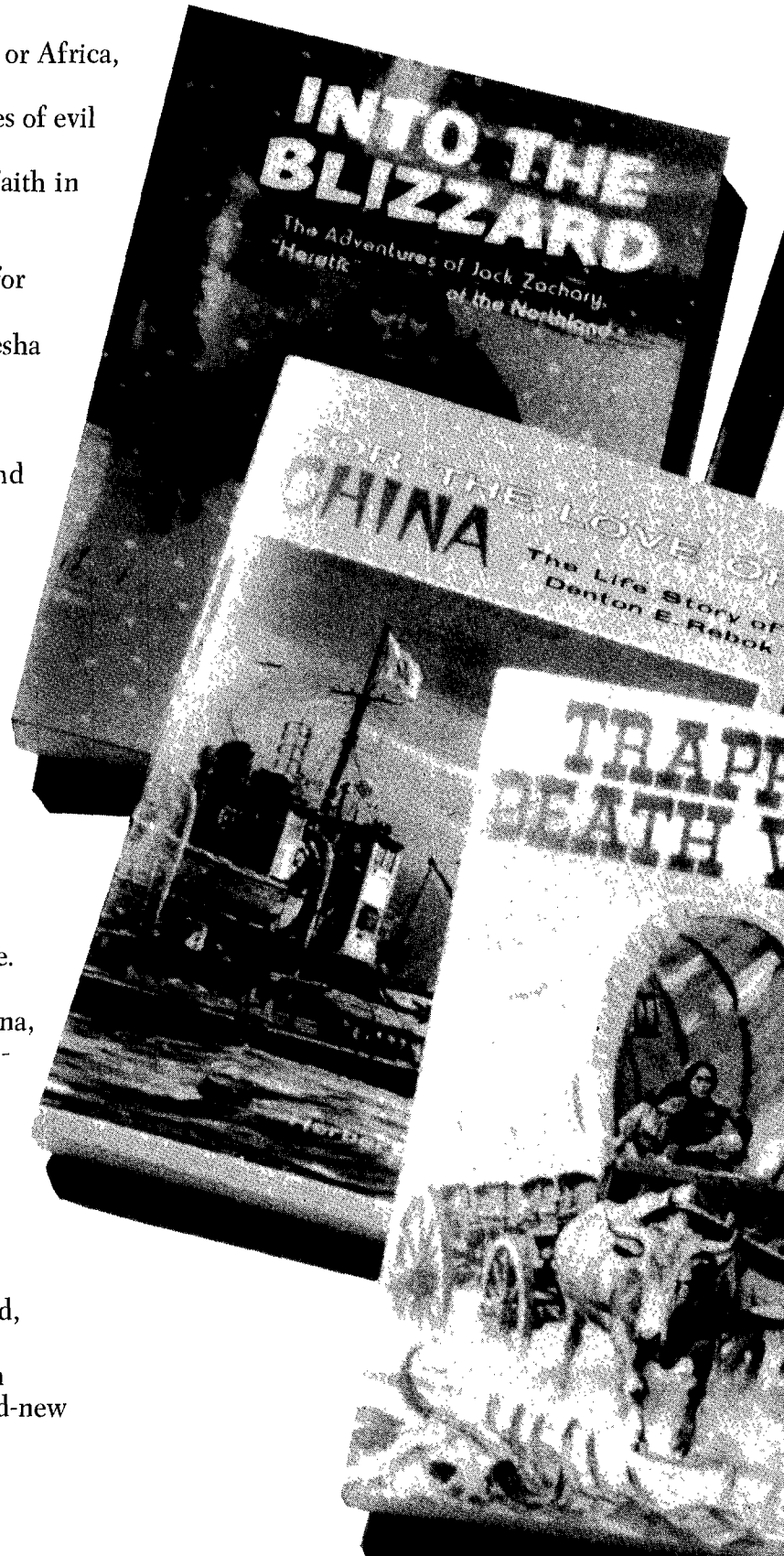
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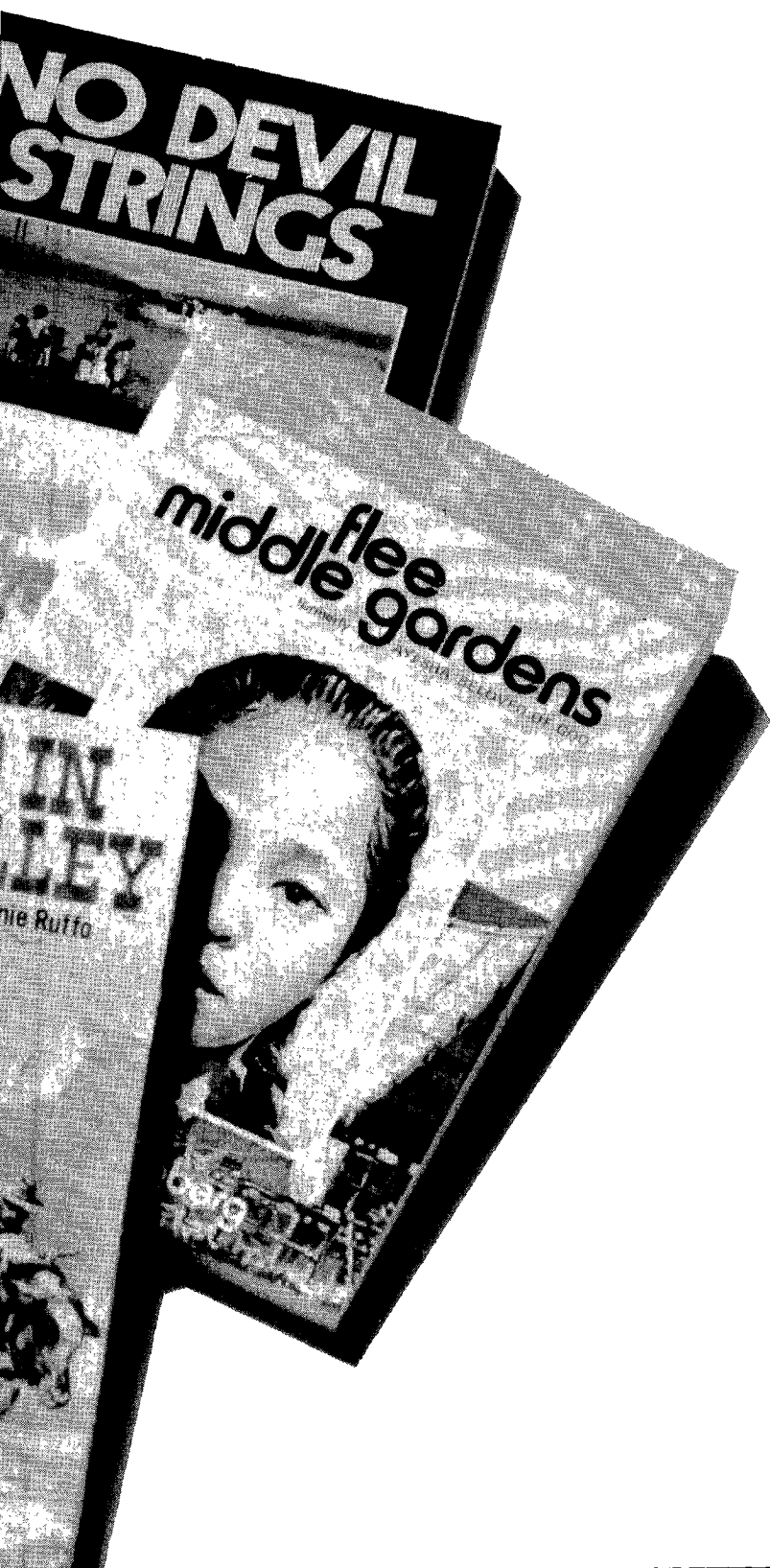
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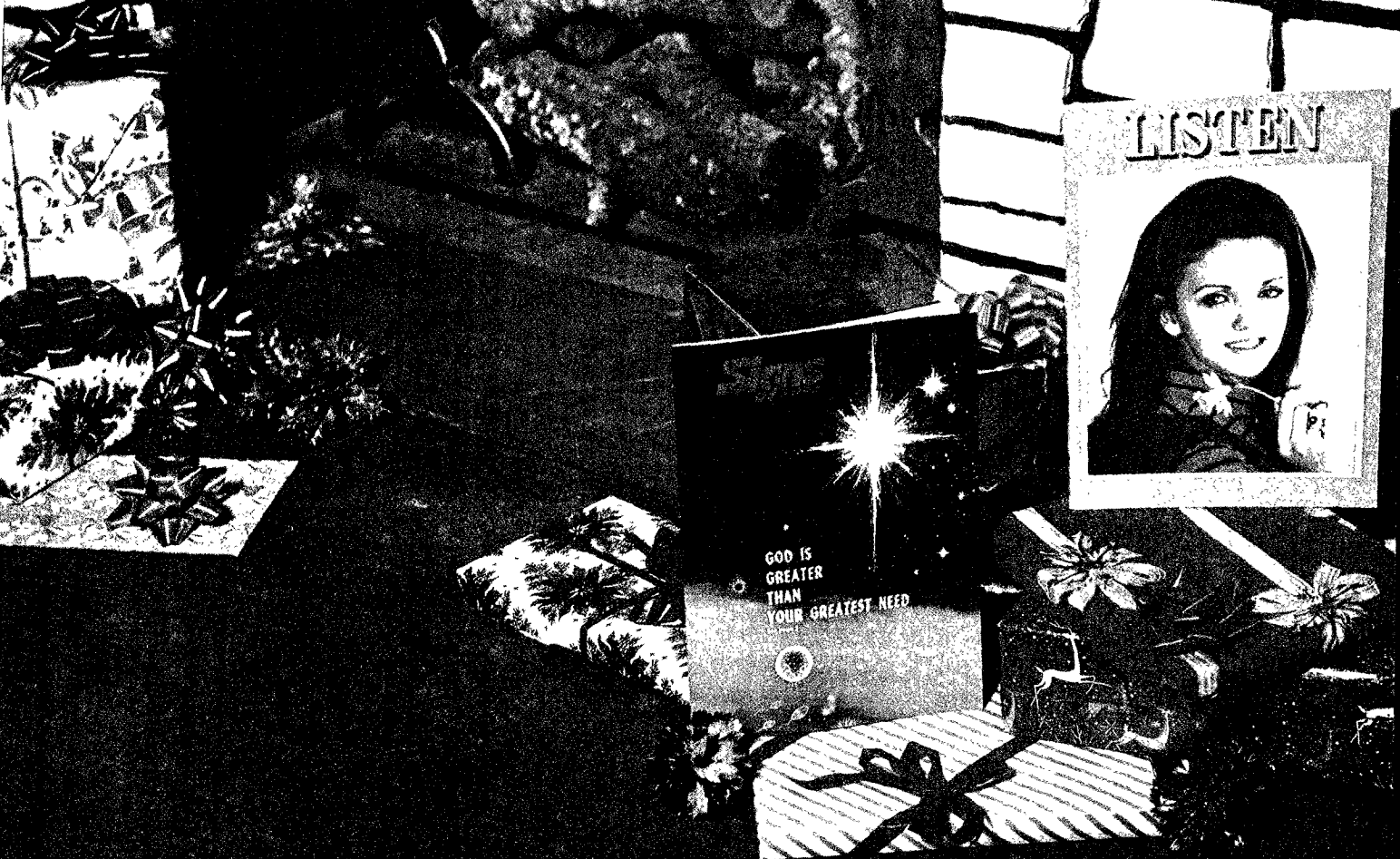
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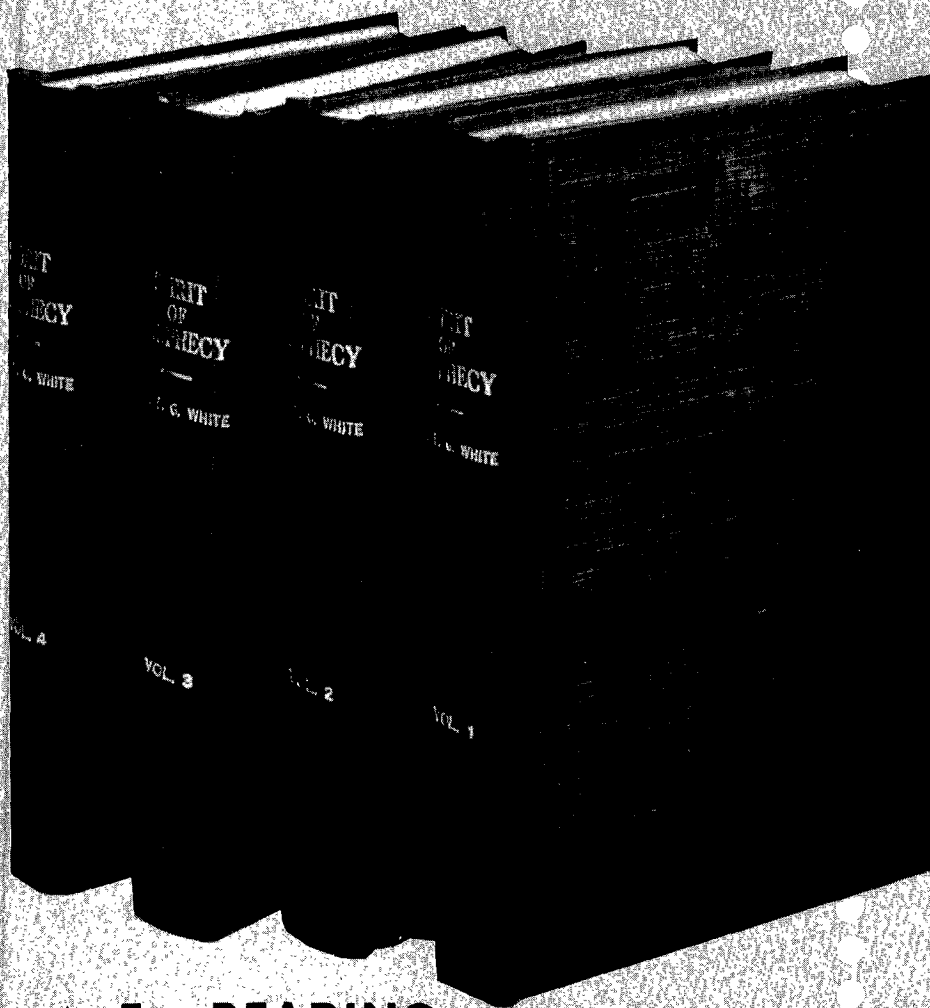
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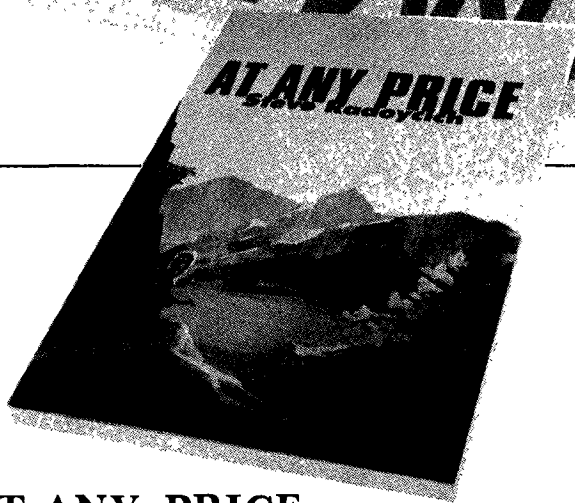
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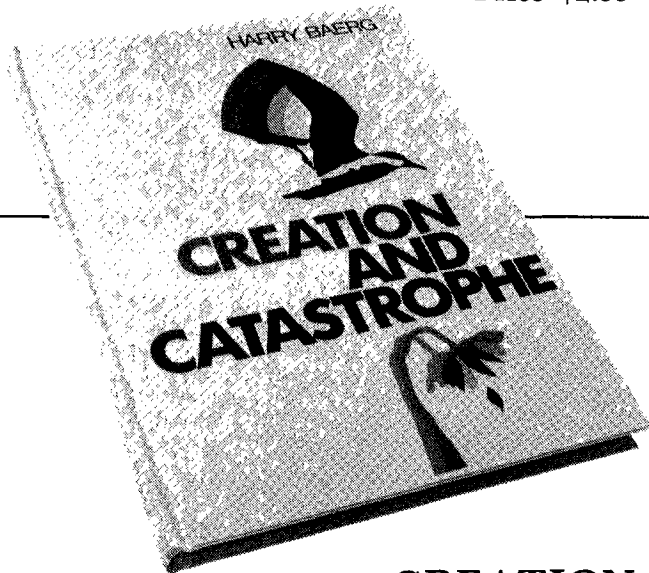
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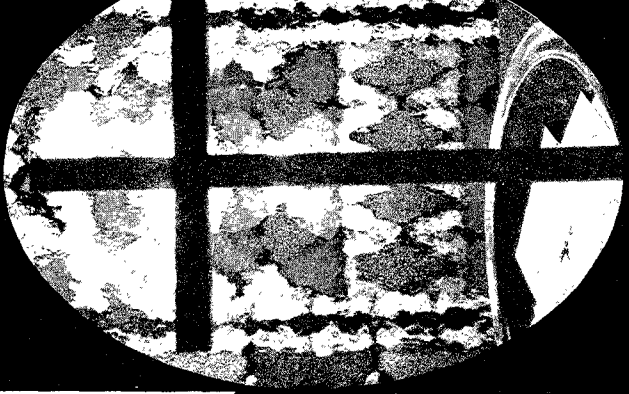
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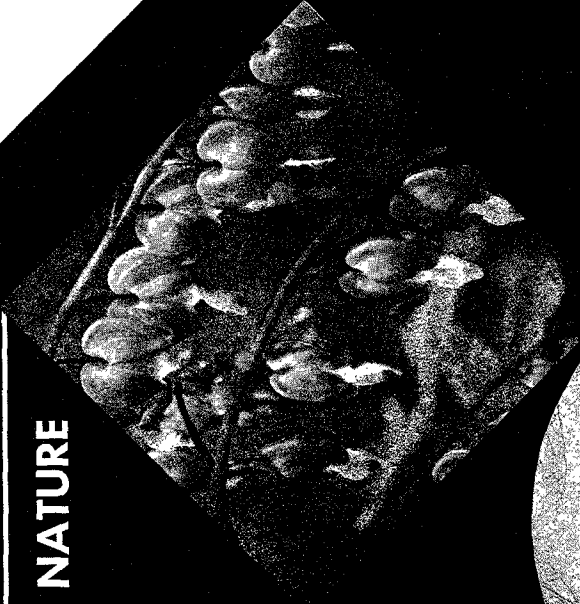


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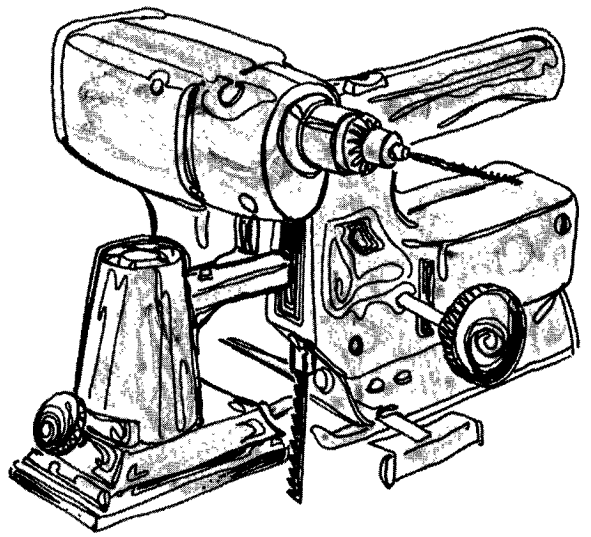
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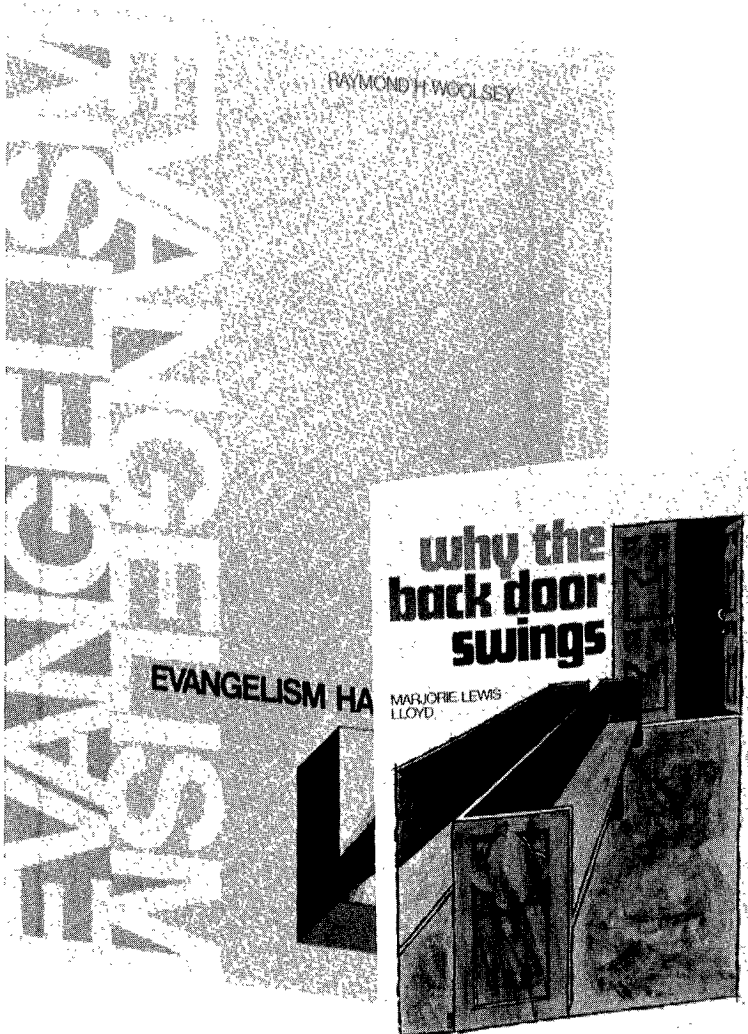
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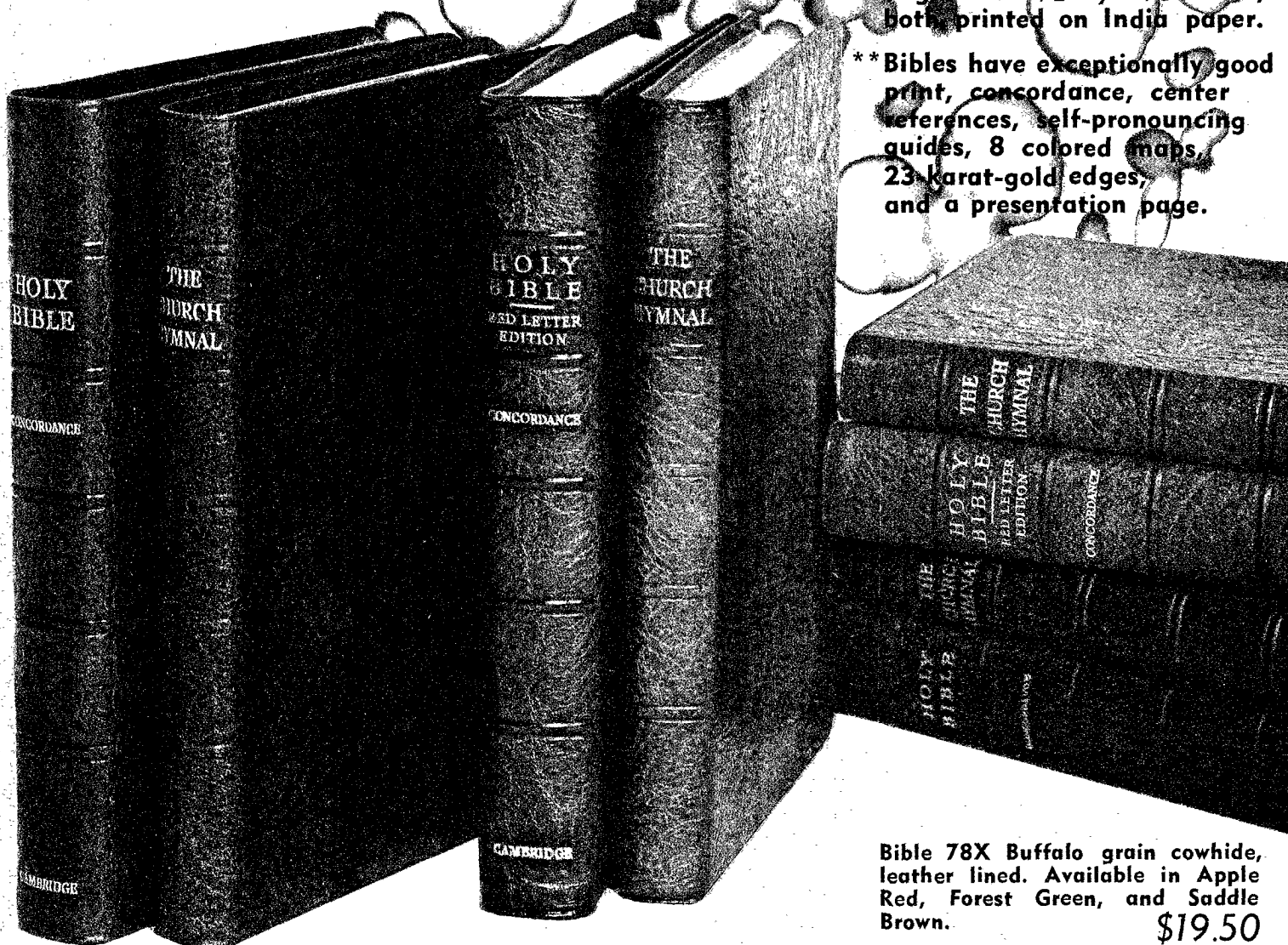


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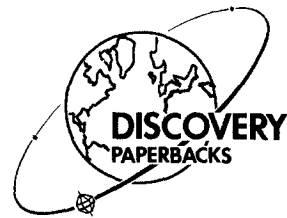
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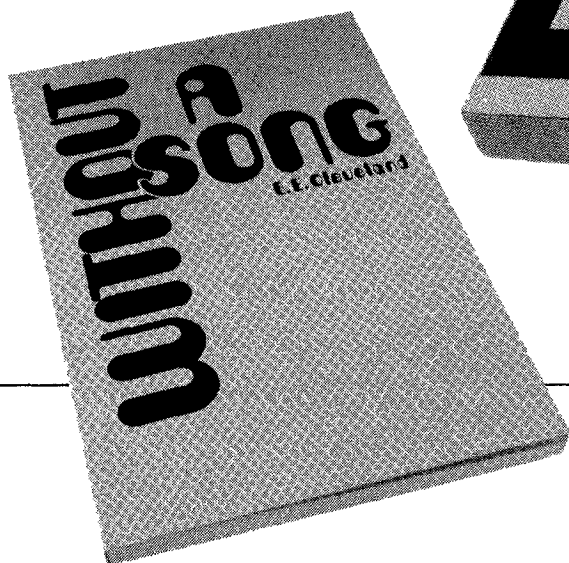
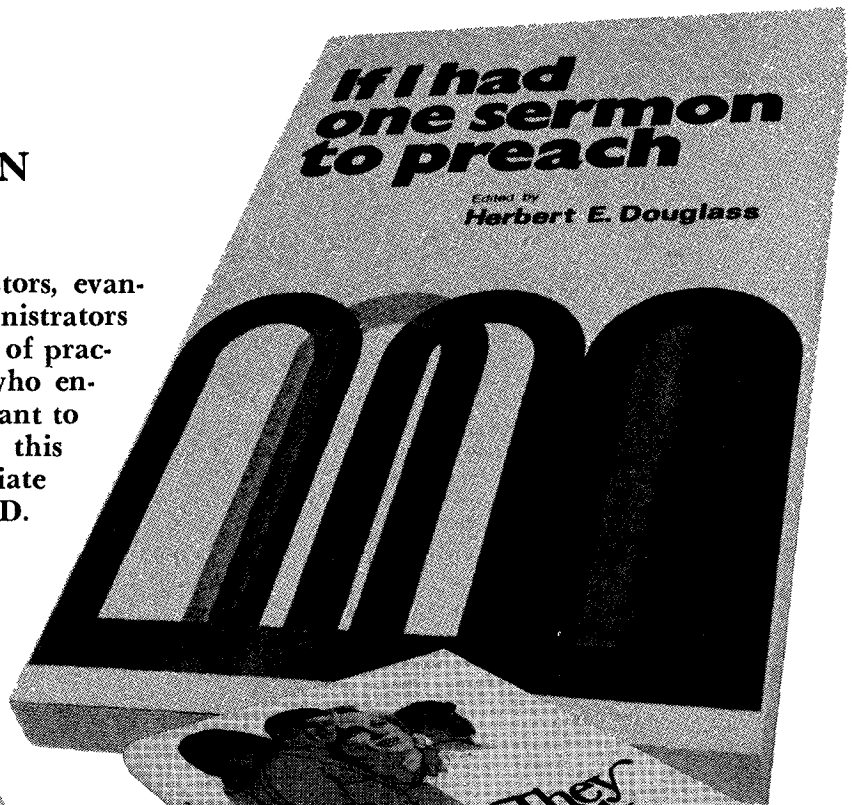


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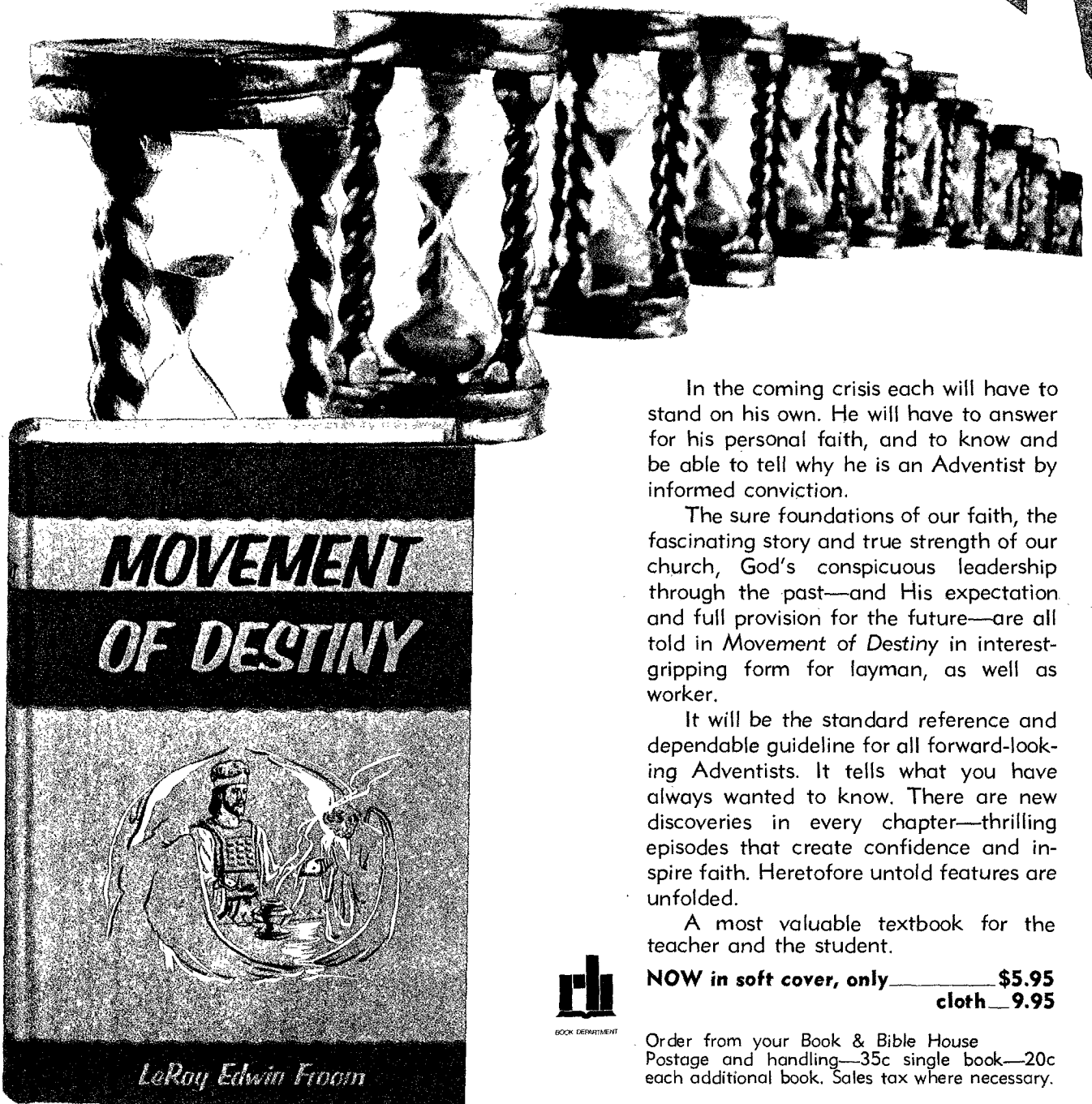
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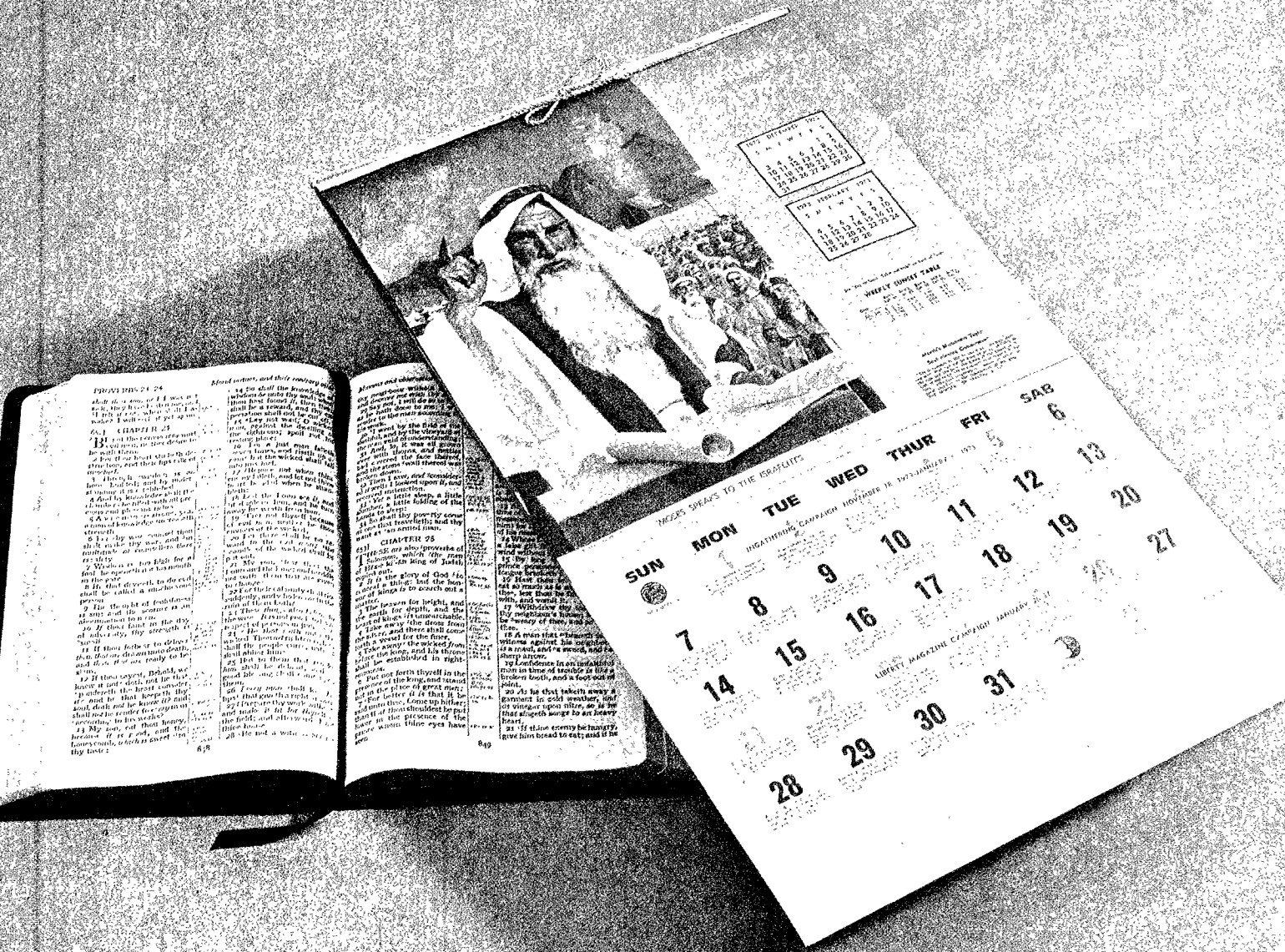
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World Divisions

AUSTRALASIAN DIVISION

✦ A committee has been appointed to give consideration to expansion of work for the blind within the Australasian Division.

✦ Final Ingathering figure for the division for 1972 is a record A\$569,707 (US\$683,648), according to the division treasury department. This exceeds the 1971 total by more than US\$38,400.

✦ A South Pacific Seventh-day Adventist musical festival will be held on the campus of Avondale College, Australia, December 24-29. It is expected that several hundred musicians and vocalists from the countries of Australasia will attend. Featured musicians from Australia and overseas are expected to attend as guest instructors and lecturers.
M. G. TOWNEND, *PR Secretary*

INTER-AMERICAN DIVISION

✦ Some 300 to 400 persons have been trying nightly to crowd into a tent holding 100 people to hear Dennis Slusher, who is holding evangelistic meetings in the village of San José, British Honduras.

✦ Stephen L. Purcell and Patrick S. Thomas were ordained recently at Port-of-Spain, Trinidad.

✦ Sixty-five people were baptized recently at Guanaja, Bay Islands. This group makes a total of 101 baptized during meetings held by the Holley-Boling evangelistic team.

✦ A preacher for another denomination, baptized during K. S. Wiggins' evangelistic campaign in Guyana, July to August of last year, held two evangelistic campaigns during the summer of 1972. The first was held in Point Fortin, Trinidad, where he baptized 66 converts. He then held one in Tobago, where 80 converts were baptized.

L. MARCEL ABEL, *Correspondent*

NORTHERN EUROPE-WEST AFRICA DIVISION

✦ Literature evangelists of the British Union Conference had a 45 per cent sales increase for the first six months of 1972 over the corresponding period of 1971. Two bookmen had deliveries in excess of the equivalent of US\$25,000 during that period.

✦ Forty-three new members were baptized recently in Accra, Ghana, as a result of meetings held by Pastor H. V. A. Kuma.

✦ A commission on reorganization for the Netherlands Union Conference met at the Union Training School, Oud-Zandbergen, near the city of Zeist, on Sunday, September 10. Capable and consecrated laymen and ministers and

other employed workers made up the committee. With certain modifications an over-all plan of reorganization was agreed upon and accepted. In the coming weeks it will be presented to the churches throughout the Netherlands, and then to a special union session, which will probably be held before the end of 1972. K. C. van Oossanen, Netherlands Union Conference president, was chairman of the committee.

✦ When the Ghana Conference, the first black conference in Africa, was organized some 18 months ago, its membership was less than 15,000. As of June 30, 1972, it was 17,500. The president of the conference, J. K. Amoah, hopes the membership will reach 18,000 by the end of the year.

✦ A new addition has been built to the Ghana Conference office in Kumasi. The church in the city is crowded each week, and a suitable site has already been procured on the northern side of the city for construction of a second church.

✦ A second church is being built in the large city of Ibadan, Western Nigeria, where the West Nigerian Mission headquarters is situated. In three other towns, churches with seating capacities of 400 to 500 are in the process of construction.

J. P. SUNDQUIST, *Correspondent*

TRANS-AFRICA DIVISION

✦ The membership of the Trans-Africa Division, as of June 30, was almost 234,250 members, worshipping in 1,547 churches. The total Sabbath school membership, including branch Sabbath schools, totals almost 500,000.

✦ More than US\$576 was raised by a Welfare-Federation walk sponsored by the Good Hope Conference in South Africa recently. Among the oldest walkers completing the distance were two aged 88 and 73 years of age.

✦ The president, departmental secretary, and accountant of the Matabeleland-Midlands Field of Rhodesia recently embarked on a 10-day MISSION '73 promotional itinerary. As a result of the meetings, church members pledged to conduct more than 100 evangelistic series in their districts during 1973.

✦ Two Five-Day Plans were conducted for the community of Bulawayo, Rhodesia, this year. More than 110 enrolled. Gratifying newspaper and television coverage was given.

✦ Two hundred young people made decisions for Christ at the close of the Week of Prayer held at Rusangu Secondary School, Zambia, recently. The meetings were conducted by D. W. B. Chalale, a minister from Lesotho.

✦ The Trans-Africa Division operates seven mission hospitals with a total bed capacity of almost 4,300. In one year recently more than 26,860 bed patients were admitted. The number of patients treated in hospitals, city practices, and

dispensaries is well over half a million yearly.

✦ Two hundred and fifty-six lay activities training courses have been conducted in the division during the first half of 1972. The courses are laying the foundation for MISSION '73, which is expected to be the biggest Seventh-day Adventist evangelistic thrust in the history of the Trans-Africa Division.

✦ A new audio-visual aid that has been years in production has been released in the territory of the division. Known as the TABSA unit, this combination tape recorder and projector fits into a small suitcase, and is used for giving Bible studies. The tapes and filmstrips are available in 16 African languages. Fifty units have been released in the field, and another 450 are on the production line. This is the greatest single evangelistic aid in the history of the division to be released in these mission lands to date.

DESMOND B. HILLS, *Correspondent*

Atlantic Union

✦ Lynette Price and Keturah Martin, of South Lancaster, Massachusetts, were the first student missionaries sponsored by the Association of Privately Owned Seventh-day Adventist Services and Industries. The two girls worked at La Vida self-supporting mission in New Mexico and the Monument Valley Seventh-day Adventist Hospital in Arizona this past summer. Lynette graduated last spring from South Lancaster Academy. Keturah is a graduate of Pioneer Valley Academy, Massachusetts.

✦ Approximately 350 people gathered at the historic Washington, New Hampshire, church on August 19 for the annual Pioneer Day services. L. L. Bock, an associate secretary of the General Conference, was special speaker for the service.

✦ Thirty young people were invested recently in the Warwick, Bermuda, church at an Investiture service.

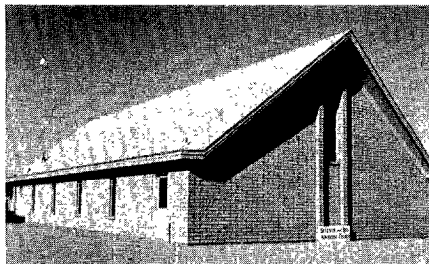
✦ Thirty young people in three groups canvassing in Albany, Syracuse, and Rochester, New York, sold more than 27,000 single-copy magazines this past summer.

✦ What is reported to be the first Jewish retreat conducted by the SDA Church in this country was held at Camp Berkshire, Wingdale, New York, during the weekend of September 8-10. More than 100 people met for the weekend. C. H. Landa, secretary of the North American Missions Committee, directed the retreat. Participating were Neal Wilson, vice-president of the General Conference for North America; L. L. Bock, an associate secretary of the General Conference; and N. C. Wilson, Sr., a retired minister.

✦ A live-in clinic is being initiated at the New York Center by Dr. Irving Jones and Colin Cook. The purpose of the clinic is to help men and women quit smoking. Each participant will be instructed in diet, exercise, and right attitudes and will be given medical treatment.

✦ More than 15,000 people attended the Northeastern Conference camp meeting held at Victory Lake Camp in Hyde Park, New York. A new building erected early in the year made it possible for many more to attend services. Services were held in Spanish and French, as well as English, this year to accommodate the growing number of foreign-speaking members in the conference.

EMMA KIRK, *Correspondent*



**Church Dedicated by
New Arizona Company**

A new church was dedicated in Wickenburg, Arizona, recently. A company of Seventh-day Adventists was organized in Wickenburg only three years ago. W. J. Blacker, president of the Pacific Union Conference, preached the dedication sermon. C. W. Williams is the current pastor.

J. W. BASSHAM
*PR Secretary
Arizona Conference*

Canadian Union

✦ R. K. Cemer, Florida Conference evangelist, is holding evangelistic meetings in Montreal, Quebec, at the Royal Victorian Institute auditorium. He is being assisted by the local pastors.

✦ More than 100 visitors attended Visitors' Day services held in the West Toronto church, September 9. Guest speaker was Oswald Gordon of the Hansen Place church, New York City. His challenging message and appeal resulted in 15 decisions for Christ.

✦ George Vandeman, an associate secretary of the General Conference Ministerial Association and speaker of the It Is Written television program, began a one-week series of It Is Written follow-up meetings September 24 in Toronto, Ontario. George Knowles, Ministerial secretary of the Canadian Union, is continuing the meetings for another five weeks.

✦ Dr. Gerald Ellison, a physician practicing in Calgary, Alberta, is the new health secretary for the Alberta Conference.

✦ Each morning during a Vacation Bible School held this past summer at Penticton, British Columbia, a non-Adventist mother picked up 13 children and drove them to the school. For her kindness she was presented with a copy of *Christ's Object Lessons*.

✦ The Alberta Conference has purchased land for a new campsite on the Red Deer River, eight miles west of Bowden. Construction of the new lodge is scheduled to begin immediately.

THEDA KUESTER, *Correspondent*

Central Union

✦ The first phase of the new church in Pueblo, Colorado, has been completed,

and the 300-member congregation has begun to hold services there. This phase consists of the Sabbath school classrooms and fellowship hall. The construction of the sanctuary in the planned second phase will begin as soon as funds are available. The members are building on the basis of pay-as-you-go.

✦ Six persons were baptized at the close of meetings held in Loveland, Colorado, by a group from Eden Valley Institute and Sanitarium, Loveland, Colorado. The speaker for the meetings was Wayne Dull.

✦ A group of 20 Spanish-speaking Adventists in Lincoln, Nebraska, were organized into the Lincoln Spanish company on Sabbath, September 9. G. A. Jeffries was appointed to be leader of the group.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Fifty-four children attended a camp for the blind held this summer at Blue Ridge Youth Camp, Montebello, Virginia.

✦ Noel Shanko, pastor of the Richmond, Virginia, First church, recently baptized eight persons. He and his wife also led out in a Vacation Bible School for Richmond's inner city.

✦ Sherryl Roy, a recent music graduate of Pacific Union College, Angwin, California; Mavis Fraser, from the Greater New York Conference; and Gwen Caret, from the Kentucky-Tennessee Conference, have joined the staff of H. J. Detwiler School, Suitland, Maryland. Principal James D. Meade reports a large increase in enrollment at the school this year.

✦ Arthur L. White, executive secretary of the Ellen G. White Estate, was guest speaker at the recent annual Spirit of Prophecy lecture series at Columbia Union College.

✦ Eleven Pathfinder clubs with 170 members recently attended the annual Pennsylvania Conference camporee held at Cherry Springs State Park.

✦ The Leechburg Reach Out for Life series held by Pennsylvania Conference evangelist C. L. Beason and his wife, Janet, has resulted in 14 being baptized to date.

✦ Bly Beamesderfer, evangelism committee chairman of the Pennsylvania Conference lay advisory council, reports 169 persons baptized during the first six months of 1972.

✦ Paul Cannon, instructor in evangelism and witnessing at Andrews University, Berrien Springs, Michigan, conducted the recent Week of Prayer at Mount Vernon Academy, Mount Vernon, Ohio. He was assisted by AU students Dennis and Vickie Waite.

✦ Elementary church schools of the Ohio Conference opened the new school year with more than 1,000 pupils and 63 teachers. Fourteen new teachers joined the conference staff.

✦ Dr. George T. Harding, Jr., was recently named medical director of Harding Hospital, Worthington, Ohio, succeeding Dr. George T. Harding III, who resigned after having served as medical director for 34 years. Harding Hospital is a psychiatric institution and a member of the Association of Privately Owned Seventh-day Adventist Services and Industries.

MORTEN JUBERG, *Correspondent*

COLUMBIA UNION COLLEGE

✦ Dr. Samuel Betances, a researcher at the National Institute of Education, spoke on social change, urban crisis, and the American police at a recent ceremony held at Columbia Union College. On the same occasion the first annual Franklin Schneider Community Service awards were presented to four CUC students for outstanding leadership, ability, and commitment in community service and the solution of social problems.

✦ IMPACT '73 is the name that has been given to evangelistic meetings planned for metropolitan Washington, D.C., by Columbia Union College, to be held in late January and early February, 1973. The project is being coordinated by M. A. Dopp, Potomac Conference MV secretary.

✦ College credit toward a degree can be earned for learning gained outside the classroom in a new policy approved recently by the faculty of Columbia Union College, Takoma Park, Maryland. The "credit by examination" policy allows individuals to get the same academic recognition for successfully completing one examination as they would for spending

an entire semester in a class. Instead of sitting through 15 weeks of college class meetings, reading a textbook, and completing other assignments, the student simply sits down for a few hours and completes one examination. If he passes the examination he gets the same credit hours on his transcript as if he had taken the class. Departments at CUC that will provide credit by examination in one or more classes include biology, business education, chemistry, education, English, fine arts, history, home economics, math and physics, modern languages, nursing, psychology, and sociology.

ZELLA HOLBERT
Communications Officer

Lake Union

✦ A call made at Michigan camp meeting for those who had studied their Sabbath school lessons daily for at least 30 years indicated that almost 100 persons there had done so.

✦ A total of 5,300 children attended 72 Vacation Bible Schools in the Michigan Conference this summer, with 60 per cent coming from non-Adventist homes. Of this last group at least 75 now attend Sabbath school and 48 are enrolled in church school.

✦ The Bethel, Central, and Wyoming churches in the Grand Rapids, Michigan, area recently united to support a major evangelistic crusade conducted by B. R. Spears and Joseph Melashenko of the Voice of Prophecy. One hundred and seventeen new members joined the three churches.

✦ Beverly Hills, Illinois, began a summer Vacation Bible School with five children. But by the end of the week the enrollment had reached about 40.

✦ In several Vacation Bible Schools held in the Indiana Conference half or more of the children attending came from non-Adventist homes.

✦ Young people from the Clearwater Lake, Wisconsin, church manned a booth at the Vilas County Fair, distributed 441 *Insight* magazines, 398 *Amazing Facts*, 255 *MISSION '72* leaflets, and 50 *These Times* magazines.

✦ More than 80 per cent of those attending the Pound, Wisconsin, Vacation Bible School came from non-Adventist homes.

✦ Louis Kraatz, a member of the Milwaukee Central church in Wisconsin, influenced 67 children to attend Vacation Bible School. Sixty-one of them were non-Adventists.

✦ A 14-year-old Wisconsin youth, Ken Aufderhar, has won first place in the General Conference MV Movie Production Contest. The winning entry, entitled *The Summer of '72*, depicted activities at Wisconsin's three youth camps in Wahdoon. Ken, the son of Elder and Mrs. Glenn Aufderhar, of Madison,

Wisconsin, has assisted his father in cinematography.

✦ Eighteen Wisconsin newspapers carried 559½ column inches of news stories about the conference camp meeting. This is almost as much coverage in the public press as the church usually receives in a quarter.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ Oregon Conference department heads met recently for three days of intensive study in order to make conference administration more effective. Some 20 conference leaders met at Big Lake Youth Camp for lectures, films, and discussions, which are part of a nationally recognized management-efficiency program sponsored by a management-training firm. Conference workers, from department heads to local pastors, have been asked to set up long-range and immediate goals. Departments will assist one another where possible and work to eliminate duplication of effort.

✦ More than 870 Oregon Conference Pathfinders gathered at Paulina Creek, near Bend, Oregon, recently for a fall camporee. Mike Stevenson, an associate secretary of the General Conference MV Department, and Josephine Cunningham Edwards, well-known Adventist storyteller, provided spiritual fare. Ron Wisbey is the Oregon Conference MV secretary.

CECIL COFFEY, *Correspondent*

Northern Union

✦ Spearfish, South Dakota, had not planned to reopen the church school this year, but two new families moved into the community, doubling the church school enrollment. Carolyn Lawson, of Brooklyn, New York, is the teacher of the school.

✦ The Huron, South Dakota, church sponsored a booth at the South Dakota State Fair with the theme "Adventists for Better Living." Emphasis was given to the temperance program and the Five-Day Plan. Copies of *Listen* were passed out.

✦ Groundbreaking was held recently in Mason City, Iowa, for a new Adventist sanctuary. The church is being constructed on a five-acre site, at 815 North Kentucky, where a church school and youth center are presently situated. The sanctuary will seat 275 and will have a youth chapel and adequate classroom space. Byron Churchill is the pastor.

✦ The first camp for the blind in the Northern Union was held at Iowa's

Forest Ridge Camp this summer. Forty-six blind children attended. The camp was under the direction of the National Camps for Blind Children, a service of the Christian Record Braille Foundation.

✦ Bruce Ullom, pastor of the Willmar, Minnesota, district, five of his laymen, and B. J. Furst, Minnesota Conference lay activities secretary, visited every home in the city of Paynesville on September 6 and 7. A Voice of Prophecy survey was made in each home, and opportunity was given to enroll in a Bible course. Seventy-nine people requested the New Life Bible Course. Paynesville is the target town chosen during the *Signs of the Times* campaign to be saturated with *Signs of the Times* subscriptions.

L. H. NETTEBURG, *Correspondent*

Southern Union

✦ Membership of the Georgia-Cumberland Conference was 11,476 at the end of the second quarter of this year. During the first seven months 407 new members were baptized.

✦ More than 100 underprivileged children were sponsored at Camp Kulaqua this summer by the Community Services department of the Florida Conference and various churches of the conference. One pastor reports that five baptisms have already resulted from this soul-winning program.

✦ Southern Missionary College reports an opening enrollment of 1,412 students, which is exactly the same as last year's total. The enrollment has leveled off after 15 years of gains, beginning in 1957, when the number was 480. Forty-five students from foreign countries are enrolled this year.

✦ More than 50 persons attended a home-nutrition course conducted during the month of September in the Nashville, Tennessee, area by Ella May Stoneburner, associate secretary of the General Conference Health Department, and Dorothea Jones, of Loma Linda Foods.

✦ Richard Toler, pastor of the Charlotte, North Carolina, SDA church, recently participated in a one-hour-and-45-minute radio talk on the subject "How and Why to Stop Smoking." Listener response was reported to be excellent.

✦ Three hundred and fifty-five baptisms for the year so far have been reported by the Carolina Conference. This is a gain of 114 over the comparative period of last year.

✦ Thirty-seven radio stations throughout the Carolina Conference now carry The Story Hour radio program without charge.

OSCAR L. HEINRICH, *Correspondent*

Obituaries

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

ANDERSEN, Neils Christian—b. July 5, 1891, Korup, Denmark; d. May 16, 1972, St. Joseph, Mich. Survivors include his wife, Mabel Reiffenstain Andersen; three sons, Elder Gilbert Andersen of New York; Bernard and Melvin, teachers at Andrews University; three daughters, Cecelia, Viola, and Leona; 12 grandchildren; and two great-grandchildren.

ANDREWS, Betty—b. June 1, 1933, Gonzales, La.; d. July 24, 1972, Denham Springs, La., in an automobile accident. Survivors include her husband, Ernest; children, Debra Gomez, Susanne Black, and Mike Black; her mother; and eight brothers and sisters.

ANKROM, Elsie—b. Jan. 1, 1919, Columbus, Nebr.; d. Sept. 2, 1972, Mogadore, Ohio. Survivors include her husband, Ernest; daughters, Nancy Potts, Susan Ankrom; son, Ernest J.; mother, Vada Wise; brothers, Robert and Raymond Wise; sisters, Ruth Blue and Betty Fouts.

ATCHESON, Roy Leslie—b. Jan. 24, 1887, Terrell, Tex.; d. Sept. 18, 1972, Modesto, Calif. Death was due to a car-train accident. A sister, Rose A. Corwin, survives.

ATCHESON, Sallie Mosley—b. Nov. 2, 1892, Johnson County, Tex.; d. Sept. 18, 1972, Modesto, Calif., in the car-train accident with her husband. Survivors include two brothers, Renrick B. and Gilbert R. Mosley.

BACHELLER, Frank Leo—b. Sept. 18, 1887, Grant, Mich.; d. June 5, 1972, Orlando, Fla. Survivors include his wife, Verna; sons, Donald Lee, and Elder Orren Bachelier; daughters, Martha VerHulst, Laura Seitz, Ruth Anter, Gladys Vorce, and Neva McAlister; 22 grandchildren; and 23 great-grandchildren.

BIZARD, Ray Vernon—b. Jan. 17, 1883, Grant, Mich.; d. June 17, 1972. A daughter survives.

BOYER, Mabelle Frances—b. June 1, 1883, Mount Morris, Ill.; d. Sept. 17, 1972, Loma Linda, Calif. Survivors include a daughter, Frances Willette Andress; a son, William E. Boyer; four grandchildren; and five great-grandchildren.

BRANTNER, Mae—b. Jan. 18, 1879; d. May 19, 1972, Holly, Mich.

BROOKS, Cleo Lucille—b. Dec. 21, 1901, Wallace, Va.; d. Sept. 11, 1972, Kingsport, Tenn. Survivors include three daughters, Edith Rutenberry, Evelyn Clark, Betty Williams; three sons, Howard, Ted, and John W., Jr.; 20 grandchildren; 13 great-grandchildren; and two sisters, Mrs. Albert Hall and Mrs. Anna Ruff.

CHRISTENSEN, John—b. Sept. 17, 1894, Chicago, Ill.; d. June 8, 1972, Sloom Springs, Ark. Survivors include two daughters, Hazel Louis Pflueger and Eleanor Berecz; and a granddaughter, Kathy Lou Pflueger.

CHRISTENSEN, Mary—b. Aug. 7, 1885, Racine, Wis.; d. May 24, 1972, Sloom Springs, Ark. Her husband, John, survived her less than three weeks; other survivors are two daughters, Hazel Louis Pflueger and Eleanor Berecz; and a granddaughter.

COOK, Cleora E.—b. Sept. 21, 1907, Shelby, Mich.; d. Jan. 27, 1972, Avon Park, Fla. Survivors include her husband, Clifford; two sons, Robert and Richard; two sisters, Dorothy Nelson and Verna Guse; and three brothers, Clarence, James, and Ellis Gossell.

CURTIS, Jessie W.—b. Dec. 30, 1881, Larksville, Pa.; d. Sept. 6, 1972, Mountain Top, Pa. She studied nursing at Battle Creek Sanitarium. Later, she became a Bible instructor and worked with the father of H. M. S. Richards, Sr., and other ministers. She met Ellen G. White in person. She did Bible work in New Jersey, Washington, D.C., and Pennsylvania. She held tent meetings and organized many churches in the East Pennsylvania Conference. Survivors include her brother, Homer A. Weiss, nieces, and nephews.

DAVIS, Harold C.—b. Nov. 2, 1918, Marcroft, Wyo.; d. Sept. 11, 1972, Rogersville, Mo. Survivors include his wife, Vermelle; two sons, Roy and David; four grandchildren; a brother; and two sisters.

DAVIS, Marion R.—b. Nov. 4, 1902, Allen, Nebr.; d. Sept. 16, 1972, Boise, Idaho. Survivors include his wife, Nellie E.; daughter, Mona E. Jenkins; three grandsons; and one granddaughter.

ERICKSON, Mathilda M.—b. Nov. 11, 1883, Eskilstuna, Sweden; d. Sept. 5, 1972, Takoma Park, Md. She attended Broadview Academy, and later was prepress there. In 1924 she graduated from the school of nursing at Hinsdale Sanitarium. Survivors include two cousins, Albert H. Carlson and Mrs. N. R. Dower.

FRALICK, Herschel W.—b. Nov. 25, 1898, Bucyrus, Ohio; d. July 26, 1972, there. Survivors include his wife, Martha; sons, Elder Marlo Fralick, pastor of the Akron, Ohio, church, and William Fralick, principal of Monnett church school, Marion, Ohio.

FRIEND, Violet Margaret—b. June 22, 1887, in Nebraska; d. July 7, 1972, Hesperia, Calif. Survivors include her husband, D. L. Friend; a daughter, Eleanor Fontes; a son, Russell Friend; three stepdaughters, Hazel Medici, Viola Jamieson, and Iola Merrick; a number of grandchildren and great-grandchildren; and a sister, Lillie Hill.

FUNNELL, Charlotte Katherine—b. Dec. 1, 1921, Bellingham, Wash.; d. Aug. 29, 1972, Portland, Oreg., in a bicycle accident. Survivors include two brothers, Robert K. and Thomas W.; two nieces; and a nephew.

GILLESPIE, Edna—b. 1893, Bloomingburg, Ohio; d. Sept. 7, 1972, Worthington, Ohio. She served Harding Hospital many years as a licensed practical nurse. Survivors are a brother, Harold; and a sister, Elsie.

GRAHAM, Lily Aileen—b. Aug. 27, 1890, Belfast, Ireland; d. Aug. 28, 1972, Chiapas, Mexico. Survivors include her husband, Harry; and two sons, Wilbur Cowden and Samuel Cowden.

HAMILTON, Nina Belle—b. Jan. 25, 1885; d. July 8, 1972, Olney, Md. She was a member of the first nurse's graduating class of Washington Sanitarium and Hospital in 1907. Her brother, Dale Hamilton, survives.

HEFFNER, Lonnie—d. June 2, 1972, Jacksonville, Fla. Survivors include his wife, Myrtle; sons, Paul, Robert, and William; and daughters, Ruth Baker, Lucille Thomas, Eva Fry, Jean White, and Helen Redington.

HINES, R. Wayne—b. June 15, 1908, Glouster, Ohio; d. Aug. 31, 1972, Mount Vernon, Ohio. From 1947 to 1969 he was employed by the Ohio Book and Bible House. At the time of his death he was the printer for the Ohio Conference. Survivors include his wife, Hazel; three grandchildren; two great-grandchildren; his mother, May Hines; a sister, Mrs. Jerry Shepard; and a brother, Dana.

HOLDEN, Emma—b. Feb. 8, 1879, East Baton Rouge Parish, La.; d. April 28, 1972. Survivors include two daughters and six sons, one of whom is Elder Carl Holden, who served many years as an army chaplain.

HOTTENSTEIN, Sue M. Rohrbach—b. Feb. 24, 1893, Fleetwood, Pa.; d. Nov. 28, 1971, Birdsboro, Pa. Survivors include her husband, John, several children and grandchildren.

JOHNSON, Lois Vaughn—b. Dec. 22, 1930, Hinsdale, Ill.; d. Sept. 3, 1972, Loma Linda, Calif. Survivors include her parents, Mr. and Mrs. Eric A. Johnson; and a sister, Wanda E. Rice.

JONES, Florene—b. Jan. 26, 1923, Hope, Ark.; d. Aug. 13, 1972. Survivors include a son, David; and two daughters, Linda Sue Bigbee and Jane Ofsh.

KLINE, John Roger—b. Feb. 24, 1943, Jefferson City, Mo.; d. Sept. 16, 1972, Bradenton, Fla. He graduated from Forest Lake Academy in 1962. Survivors include his wife, Shirley Ann Pillsbury Kline; two sons, George Edward and Tracy LeRoy; and his father and mother, John S. and Rachel Kline.

KLINE, Mable Eva—b. Oct. 20, 1882, Shabbona, Ill.; d. Sept. 13, 1972, Bradenton, Fla. Survivors include four sons, John S., William J., George E., and Robert C.; two daughters, Eva Mae Drake and Juanita Louis Manchester; four grandchildren; and four great-grandchildren.

KNIGHT, Martha Ann—b. March 12, 1888, Baltimore County, Md.; d. Aug. 12, 1972, Westminster, Md. Survivors include six sons and six daughters.

LE GUIRE, Tronie B.—b. Oct. 27, 1921, Strong, Ark.; d. Sept. 8, 1972, Shreveport, La.

LENT, Lillie—b. April 7, 1877, Horton, Mich.; d. June 5, 1972. Survivors include four daughters, Ethel Densmore, Eula Kabel, Ellena Fisher, and Helen Hammond; eight grandchildren; and 15 great-grandchildren.

LEWIS, Erie—b. Feb. 21, 1888, Hysterman Island, Mich.; d. July 1, 1972, Battle Creek, Mich. In 1903 she married Theodore G. Lewis, a minister, and they labored together in Wisconsin and Michigan. He died in 1942. Survivors include two daughters, Eleanore Bossert and Lila Shaefer; five grandchildren; 11 great-grandchildren; and three brothers, Oscar T., David C., and Charles Burt.

LUCAS, Buhla—b. Sept. 1, 1892, in Kansas; d. Aug. 12, 1972, Downey, Calif. Survivors include a daughter, Frances; and a sister, Clara Jameson.

MAGUIRE, Bernard Graham—b. June 1, 1884, Isle of Jersey, Channel Isles; d. Sept. 12, 1972, Fletcher, N.C. He was a literature evangelist for more than 50 years. Survivors include a daughter, Mrs. T. D. Conley; three grandchildren; and one great-grandson.

MC CLELLAND, Elmer Henry—b. July 6, 1907, East Liverpool, Ohio; d. Aug. 15, 1972, there. His wife, Irene, survives.

MC GOWAN, Harold—b. Aug. 10, 1896, in Iowa; d. Sept. 6, 1972, Loma Linda, Calif. Mrs. Nina Perrin survives.

MC INTOSH, Jean—b. May 6, 1927, Boulder, Colo.; d. Aug. 31, 1972, Riverside, Calif. Survivors include her husband, John; a son, David; four daughters, Jan, Jeri, Jill, and Joy; and her parents, Mr. and Mrs. Anderson.

MOON, Randall J.—b. May 11, 1953, Fremont, Mich.; d. May 12, 1972, Grand Rapids, Mich., of accidental injuries. He attended Grand Ledge Academy. Survivors include his parents, Mr. and Mrs. Kenneth Moon; six brothers and sisters, Pamela, Phyllis, Bruce, Kenneth, Peggy Schmidt, and Milo; and a grandfather, Ozro Moon.

MUNSON, Harriet Sherrill—b. Jan. 22, 1889, Julesburg, Colo.; d. Sept. 11, 1972, Riverside, Calif., aged 83. Survivors include two sons, Dr. Ralph Munson and Eugene A. Munson; eight grandchildren; and three brothers, Charles, Ralph, and Lawrence Sherrill.

MYERS, Mary Ellen—b. July 27, 1884, Ionia County, Mich.; d. May 21, 1972, Belding, Mich. Survivors include a brother, James Johnson; a sister, Etta Packard; and nieces and nephews.

NASH, Lula—b. Oct. 22, 1883, Amory, Miss.; d. May 16, 1972, Corona, Calif. Survivors include four daughters, Agnes Boulton, Mamie Jensen, Mabel McGaughey, Ethel Clem; and a son, Charles.

NAYLOR, Amanda Jane—b. Dec. 15, 1887, Horton, Kans.; d. July 11, 1972, Kansas City, Mo. Survivors include five sons, Harvey, Robert, Richard, Roy, and Cecil; six daughters, Virgie Van Scoy, Gevene Munoz, Gladys Cordis, Bonnie Hayden, Pauline Hackett, and Naomi Maske; 45 grandchildren; 60 great-grandchildren; and two great-great-grandchildren.

NEFF, Floyd, M.D.—b. June 4, 1902, Shenandoah Valley, Va.; d. Sept. 11, 1972, Paramount, Calif. He studied at Shenandoah Valley Academy, Columbia Union College, and the College of Medical Evangelists. In 1926 he married Ilene Yeargin. He was one of the first presidents of the Loma Linda University Alumni Association. Survivors include his wife; two daughters, Kathleen Stewart and Carolyn Richey; three grandchildren; and a sister, Myrtle Smith.

OMANS, Mary M.—b. Nov. 28, 1885, Stevens Point, Wis.; d. May 28, 1972, Battle Creek, Mich. Survivors include her son, Dr. Clarence Omans; two granddaughters, Patricia Harrison and Claralynn Omans; a sister, Carrie Johnson; and a brother, Fred Shasky.

PIERCE, Janice Dianne—b. Sept. 19, 1957, Chattanooga, Tenn.; d. Aug. 18, 1972, Berea, Ky. Survivors include her parents, E. Dean and Dorothy; two sisters, Debra and Donna; maternal grandparents, Mr. and Mrs. J. N. Morgan; and paternal grandmother, Vernie Pierce.

POLLOCK, Lillian M.—b. July 1, 1888, Spencer, Idaho; d. Sept. 21, 1972, College Place, Wash. She served many years as a literature evangelist. Survivors include a son, George M.; two daughters, Evelyn Harlan and Lucille K. Boster; six grandchildren; four great-grandchildren; two sisters, Marguerite Connors and Teresa Maney; and several nieces and nephews.

RUNNER, Ada—b. Dec. 16, 1889, Owosso, Mich.; d. July 11, 1972, Shelby, Mich.

SCHAEFER, John E.—b. July 26, 1908, Baltimore County, Md.; d. Sept. 6, 1972, Reisterstown, Md. Survivors include his wife, Frances; and children, Janis, Joan, and Earl.

SILVER, Dee—b. Jan. 27, 1920, McDowell County, N.C.; d. Aug. 10, 1972, Portsmouth, Va. Survivors include his wife, Allie H.; two sons, George D. and Philip Wesley; two grandchildren; his parents, George and Maude Silver; two brothers, Robert and Rodney; and a sister, Mrs. Clyde Galbraith.

SITCH, Walter Samuel—b. Nov. 3, 1868, in England; d. Aug. 26, 1972, Redlands, Calif. Survivors include his wife, Elizabeth; sons, Arthur G., John, and Ernest; daughters, May Bate, Alice Couch, Myrtle Cronk, Ada Woodbeck, Ann Scollie; 28 grandchildren; 66 great-grandchildren; 42 great-great-grandchildren; and nine great-great-great-grandchildren.

SKEELS, Hazel Susan Guild—b. Aug. 2, 1897, Toronto, Canada; d. May 1, 1972, Berrien Springs, Mich. With her husband, Arthur J. Skeels, she was in denominational service in both the United States and Canada for approximately 15 years. Survivors include her husband; four daughters, Carol Gardner of Downer's Grove, Ill., Dorothy Holmes of Gem State Academy, Idaho, Betty Berger of Frankville, Wis., and Patricia Taylor of Benton Harbor, Mich.; and a brother, Elder Cecil Guild of Poona, India.

SKINNER, Jessie Edwina Fulton—b. May 24, 1892, Bishop, Calif.; d. July 11, 1972 of a heart attack. From four years of age until 10 she lived with her father and mother, Elder and Mrs. John E. Fulton, in Fiji. From 10 to 19 years of age she attended Avondale College in Australia. For the next six years she taught church school and was an office secretary. In 1917 she married Harry A. Skinner, and for 12 years they labored among the Taungthons of Upper Burma. Illness brought their labors to an end, and she and her three sons returned to America. About a year ago she made her home with her sister, Mrs. Eric B. Hare. She was on a visit to her sons at the time of her death. Survivors include three sons, 10 grandchildren, and her sister.

SMART, Leslie Albert, Sr., M.D.—b. May 8, 1883, Christchurch, New Zealand; d. Aug. 18, 1972, Calimesa, Calif. In 1917 he married Gertrude Barron. He graduated from Avondale College, Australia; Iowa College, College View, Nebraska; and College of Medical Evangelists, Loma Linda, California. Survivors include his wife; son, Leslie Albert, Jr., M.D., of Asheville, N.C.; daughter, Lois June Smart, M.D.; three grandchildren, Carol, Kathleen, and Leslie III; five sisters; and a brother.

SNYDER, M. Theresa—b. Dec. 6, 1874, Ionia County, Mich.; d. June 15, 1972, Portland, Mich. Her father, Frederick Sindinger, attended the first Adventist camp meeting in 1868, at Wright, Michigan. Survivors include five children, Mamie Downing, Dorothy S. Reames, Leon, Donald, and Dale; 13 grandchildren; 27 great-grandchildren; and two great-great-grandchildren.

STROBEL, Alice M.—b. June 7, 1879, St. Charles, Mich.; d. June 21, 1972, Saginaw, Mich. Survivors include her husband, Henry; a daughter, Arlene Stevens; five grandchildren; and two great-grandchildren.

SUPPENBACH, Emil—b. June 29, 1889, Chamois, Mo.; d. July 29, 1972, Kansas City, Mo. Survivors include his wife, Zola; two sons, Norman and Earl; three daughters, Mrs. Robert Howard, Mrs. Mary Collier, and Mrs. Carol Davis; and grandchildren.

TULLETT, Tillie J.—b. Aug. 20, 1872, in Ireland; d. July 14, 1972, Loma Linda, Calif. Margaret Hall survives.

VAN LUVEN, Jessie G.—b. Sept. 27, 1885, St. Paul, Minn.; d. Corunna, Mich., aged 86. In December, 1971, she and her husband celebrated their seventieth wedding anniversary. Survivors are her husband, George; five children, Addie Gilbert, Georgia Tubbs, Jeanette Sprogell, Ruth Tyler, and Sterling; nine grandchildren; and 26 great-grandchildren.

WARD, Aisie Gray, M.D.—b. Jan. 25, 1897, Bowling Green, Ky.; d. May 26, 1972, Downey, Calif. In 1920 she married Eugene Ward, M.D. She was a graduate of Columbia Union College and the College of Medical Evangelists. Survivors include two brothers, Alston L. Gray and Hubert L. Morphew; and several nieces and nephews.

WELLS, Virgie—d. Aug. 4, 1972, Big Stone Gap, Va. Survivors include two daughters, a son, a sister, and a brother.

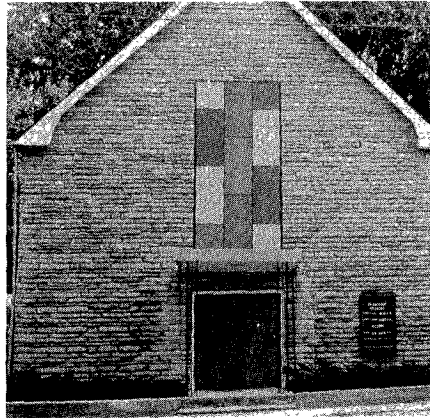
WESTERHOUT, William A.—b. March 7, 1901, in Singapore; d. Sept. 3, 1972, Sunland, Calif. He served the denomination for 43 years, retiring in 1966. The conferences in which he pastored churches were Upper Columbia, Arizona, Nevada-Utah, Michigan, and the Central, Northern, and Southern California conferences. He was the originator of the five-cent lunch plan during depression years. Survivors include his wife, Helen Pelmulder Westerhout; two sons, William A., Jr., and Robert V.; four daughters, Dorothy Harris, Barbara Griffith, Elizabeth Barkley, and Joyce Hanson; 16 grandchildren; and four brothers, Dr. Fritz, Douglas, George, and Nelson.

WHEELER, Perry Henry—b. Aug. 7, 1895, Ottawa, Kans.; d. Sept. 17, 1972, Redlands, Calif. Survivors include his wife, Mary; daughters, Rosa Mitchell and Donna Ambrose; nine grandchildren; one great-grandchild; and a sister, Opal Dick.

WILSON, Wanda L.—b. June 19, 1898, Battle Creek, Mich.; d. June 15, 1972, Bay City, Mich. Survivors include her husband, William; and two children, Glenna Dyer and Glenn Stewart.

WISE, Ella Mae—b. July 10, 1887, Chicago, Ill.; d. San Bernardino, Calif. Survivors include her husband, Lon; a son, Weldon; two daughters, Ivonne Wilson and Ruth Patterson; six grandchildren; 10 great-grandchildren; and a brother, Robert Gettman.

WOOD, Robert Lee—b. Nov. 9, 1879, Indianapolis, Ind.; d. Sept. 6, 1972, Siloam Springs, Ark. Survivors include his wife, Marguerite; two sons, Edward and Ronnie; a daughter, Jean Wates; and five stepchildren.



Pennsylvania Adventists Dedicate Church

Dedication services for the Pottsville, Pennsylvania, church were held Sabbath, September 9. Participating in the services were Donald G. Reynolds, Donald Gustafson, Louis Canosa, Pennsylvania Conference president, assistant treasurer, and departmental secretary, respectively; Donald Baer, pastor, Pottsville-Wade district; and William Bair, first elder of the Pottsville church.

The Pottsville church was organized on April 25, 1936, and services were held in meeting halls in the Pottsville area until June 12, 1958, when the present structure was completed.

LOUIS CANOSA
PR Secretary
Pennsylvania Conference

Bruce H. Kopitzke (SMC '63; LLU), returning to teach mathematics and science, Far Eastern Academy, Singapore, Myrna Loyce (nee Rogers) Kopitzke (SMC; WWC) and three children, of Loma Linda, California, left Los Angeles, California, August 20.

Hugh Clarence Johnson, of Watsonville, California, to be public health worker and pilot, Sarawak Mission, Malaysia, and Bonnie Louise (nee Davis) Johnson, left San Francisco, California, August 28.

Steven Jacob Ahn (PUC '66, LLU '71), to be physician, Bella Vista Hospital, Mayagüez, Puerto Rico, and Sylvia Jean (nee Ammundsen) Ahn (LLU '71), of Kettering, Ohio, left Miami, Florida, August 30.

Anthony W. Lewis (LLU '66) to be biology teacher, Mountain View College, Malaybalay, Mindanao, Philippines, Doyné Suzanne (nee Allen) Lewis (LLU '65) and two children, of Pasadena, California, left Los Angeles, August 31.

Heidi Ursula Nuessle (UC '66) returning as instructor, School of Nursing, Antillian College and Bella Vista Hospital, Mayagüez, Puerto Rico, having previously served at Saigon in the Far Eastern Division, of Boulder, Colorado, left Miami, Florida, August 31.

Aaron Lee Dennis (MC '59) returning as maintenance supervisor Kendu Hospital, Kendu Bay, Kenya, Laura Mae (nee Plyler) Dennis (PVH '55) and two children, of New London, North Carolina, left New York City, September 2.

Jack B. Bohannon (SMC '57; AU '58) returning as teacher, Middle East College, Beirut, Lebanon, Donna Jean (nee Weber) Bohannon (SMC '54) and three children, of Kissimmee, Florida, left New York City, September 3.

David L. Gouge (WWC '54) returning as elementary teacher, North Philippine Union, Manila, P.I., Leona Grace (nee Peach) Gouge (WWC) and two children, of Pasco, Washington, left San Francisco, September 3.

James L. Joiner (SMC '53; U of Tennessee '54), to be editorial adviser, Philippine Publishing House, Manila, Philippines, Mable (nee Mitchell) Joiner (SMC '53), and two children, of Takoma Park, Maryland, left Los Angeles, California, September 4.

Reuben Randolph Middleton returning as ministerial intern Nicaragua Mission, and Devon Leannie Middleton, of Silver Spring, Maryland, left New York City, September 4.

Earl J. Gregg (WWC '41), returning as auditor and assistant treasurer, Afro-Middle East Division, Beirut, Lebanon, and Vera Dean (nee Lower) Gregg, of Berrien Springs, Michigan, left New York City, September 5.

Ronald A. Bettle (LLU '40), to be relief physician at hospitals in Zambia and Zaïre, and Ruth (nee Wendth) Bettle, of Brunswick, Maine, left Boston, Massachusetts, September 6.

Rodney Glenn Roe (WWC), returning as business manager, Seventh-day Adventist Clinic, Guam, Freda Joanne (nee Storey) Roe, and three children, of Troutdale, Oregon, left Los Angeles, September 6.

Clarence S. Ing (PUC '28, LLU '31) to be relief physician, Hong Kong clinic, Edith Isabel (nee Low) Ing (LLU '44, '49), and one child, of Monterey Park, California, left Los Angeles, September 7. They have previously served several years in Hong Kong.

Yoshihumi Takahashi (AU '72), returning as instructor, Japan Missionary College, Sodegaura-machi, Chiba-ken, Japan, of Berrien Springs, Michigan, left Los Angeles, California, September 7.

CLYDE O. FRANZ

NOTICE

Self-supporting Employment in Foreign Countries

Seventh-day Adventists interested in self-supporting employment in overseas countries where they will have opportunities to witness for their faith are invited to contact: Adventists Abroad, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Church Calendar

Church Lay Activities Offering	November 4
Week of Prayer	November 4-11
Annual Sacrifice Offering	November 11
Ingathering Crusade Launching Day (Campaign dates Nov. 18, 1972-Jan. 6, 1973)	November 18
Ingathering Crusade	December 2
Church Lay Activities Offering	December 2
Stewardship Day	December 16
Thirteenth Sabbath Offering (Trans-Mediterranean Division)	December 23

From Home Base to Front Line North American Division

Pierre A. Ramseier (CUC '67; LLU '72), to be teacher of French, Gitwe College, Nyanza, Rwanda, of Union Springs, New York, left New York City, August 20. Janice Yvonne (nee Holman) Ramseier (College of the Desert '68) and two sons left New York City July 16 to spend some time in Switzerland, where Mr. Ramseier will join them.

**Midterm Annual Council
Votes Important Actions**

MEXICO CITY.—The Paseo de la Reforma, Mexico City's magnificent main street, had surely never seen so many nonjewelled visitors of so many nationalities strolling, walking, hurrying along its treelined sidewalks. It was hardly less certain that the Aristos Hotel, rather shyly tucked away on the great boulevard, had never seen so many non-drinking, nonsmoking guests moving to and fro through its spacious foyer, thronging its elevators, using its public facilities, and occupying its comfortable rooms. But then, no midterm Autumn Council of the Seventh-day Adventist Church had ever before been held in Mexico. The mid-October meetings were a "first," with a guaranteed niche in Adventist history.

It was convenient to hold the council in the hotel where most of the hundreds of participants were staying. Participation in the main meetings was easier, and the inevitable crop of subcommittees and needful huddles took place with the greatest possible dispatch under the one hospitable roof.

The midterm council is the occasion when the officers of our nine overseas divisions meet with the North American-based members of the General Conference Committee to plan progress for the worldwide church. This year, for geographical reasons, invitations were also extended to administrators and some other personnel from the Inter-American and North American divisions. These, with wives who were vacationing at their own expense, brought the total attendance to around 500.

From October 8-11, the home and overseas officers of the General Conference met in an almost unbroken series of committees to study and resolve questions that are vital to the welfare of the global church. The union presidents from North America joined the first group on October 11, and together or in sections they continued their deliberations until the full council began on Saturday evening, October 14.

It had been recognized in Washington, and it became increasingly apparent in Mexico, that the subjects clamoring for attention were far too numerous for the council to handle. This stern fact molded the conduct of the meetings from beginning to end. It placed the chairmen under compulsion to accelerate discussion, to reach a consensus of opinion, and to obtain majority decisions. This caused little hardship on minor issues, but did pressurize business on some of the major matters that urgently needed firm and early resolution. The leaders' spiritual qualities, however, triumphed over temporal obstacles and produced agreement on extremely important areas of church polity and action.

Evangelism occupied a central position in discussion, and plans for MISSION '73 and MISSION '74 were forwarded with enthusiasm and dedication.

Unanimous concern was shared on questions of Christian standards and was expressed in a document entitled "Display and Adornment" in which the church's leadership appealed for the universal practice of agreed "principles of self-denial, economy, and simplicity."

The reorganization of some administrative and departmental patterns, long studied at many levels of responsibility, was eventually accepted as a means for greater efficiency and economy. Close attention was given to church-state relationships and to Adventist attitudes to labor unions and their demands. A philosophy of higher education received prolonged study, and guidelines toward an SDA philosophy of music were accepted as a foundation on which to build higher concepts and practice of music in our church life. Plans were also laid for expanding the ministry of Ellen G. White's writings, beginning with Europe, but not halting there. Behind most deliberations there also lay careful financial planning that would help treasured dreams come true; while above and beneath the protracted discussions and hard-won decisions we knew there brooded the beneficent presence of God's Spirit whose counsel brought us to so many useful and amicable conclusions.

Memories of picturesque Mexico City will undoubtedly be pleasant for the large Adventist family who tasted its mild October climate, its friendly helpfulness, and the cheerfulness of its hospitable peoples.

B. E. SETON

[An extended story on the council will appear in the November 16 issue. A report by the nominating committee appears elsewhere on this page.—EDITORS.]

VOP Crusades Net More Than 500 Decisions

Four successful Voice of Prophecy public Bible crusades, just completed, have resulted in 513 persons making decisions to be baptized and join in church fellowship. The crusades were held in Akron, Ohio, with H. M. S. Richards, Jr., as speaker (132 decisions); Portland, Oregon, with Byron Spears, speaker (150 decisions); Greeneville, Tennessee, with William Hoffman, speaker (80 decisions); and Indianapolis, Indiana, with Fordyce Detamore, speaker (151 decisions).

DANIEL R. GUILD

Week of Sacrifice Offering on November 11

As the church grows larger its readiness to sacrifice tends to grow weaker. We need to resist that trend. We need deliberately, thoughtfully to nourish our God-given sacrificial instincts. The annual Week of Sacrifice Offering provides a yearly opportunity to exercise these instincts. The offering, closely associated with the Week of Prayer, Thanksgiving, and the Christmas spirit, invites all Adventists to contribute one week's income

to the church's worldwide missionary outreach.

Demands on the church treasury grow greater, not less, as new opportunities multiply. Inflation reduces the effective size of the church's resources. We can help the fight against crippling inflation by loyally participating in this year's Week of Sacrifice Offering, which will be taken on November 11. Carefully planned and generously motivated giving will improve our spiritual health and strengthen the church's fulfillment of its commission.

Report of GC Nominating Committee

The nominating committee of the General Conference, meeting at the annual council in Mexico City, placed the following persons in nomination for the offices designated:

General Conference

Vice-president: C. Dunbar Henri.
Associate Secretary, Publishing Department: J. N. Hunt.

Secretary, merged departments of Public Relations and Radio and Television: Walter R. L. Scragg (effective January 1, 1973).

Temperance, associate editor, *Listen* magazine, Twyla Schlotthauer.

Inter-American Division

Publishing Department: L. A. Ramirez.

Health Department: G. E. Maxson.

IN BRIEF

♦ Death: James Wheeker, 23, Adventist Volunteer Service Corps worker at the Ethiopian Adventist College, was killed instantly in a motorcycle accident October 16, after only three weeks of teaching at the college. His parents live in Berrien Springs, Michigan.

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