

Review

JUNE 14, 1973

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

A DAY OR TWO ago I stopped at a favorite food market. I bought an apple, a loaf of bread, and a quart of milk. I paid 96 cents. The breakdown on the salescheck was: Apple, 16 cents; Milk, 41 cents; Bread, 39 cents.

Also a few days ago a committee meeting was held. It was not a large group, but there were present representatives of our three publishing houses in North America—the Review *Continued on page 8*



By NEAL C. WILSON

AN EXCITING NEW PRICE STRUCTURE

God Does the Impossible

Pendleton, Oregon

Ever see God do the impossible? I saw Him do it this week-end here in Pendleton, Oregon. You see, in the mother plant of the Harris Pine Mills organization, huge boilers and kilns capable of drying a million feet of green lumber a week are very important installations in the milling and furniture business.

What is impossible about boilers and kilns in a huge mill and unfinished-furniture factory? In a regular plant there would be no problem, for boilers and kilns would run twenty-four hours a day, seven days a week. But in a Seventh-day Adventist factory with a Sabbath to be remembered every seventh day, and with a "not do any work" in the fourth commandment, a whole new situation is created.

What to do? Go ahead and operate boilers and kilns on God's holy day and rationalize that the ox is in the ditch every week and there is nothing else to do? Besides, State boiler inspectors have made it clear to the Harris Pine Mills administration that boilers just *cannot* be shut down every week. "Expansion and contraction from resultant severe temperature changes will loosen fire-brick mortar, damage water tubes and seam welds," they explained.

Drying kilns can't be shut down while the lumber is being dried, for it must meet exacting standards. Any deviations result in downgrading of surface structure. Case hardening and warp in the resaw and other manufacturing processes will occur if the drying process is not constant. "Never interrupt a drying cycle once started," said the experts. "This will prevent proper drying to exacting standards."

It can't be done, but at Harris Pine Mills it *is* done every week. Fires are shut off in both the boiler and kiln every Friday evening before sunset and turned on again after sundown Saturday night. Boilers and kilns alike keep the Sabbath at Harris Pine Mills.

"With men it is impossible" to do such things, "but not with God; for all things are possible with God" (Mark 10: 27, R.S.V.).

In 1951 Mr. and Mrs. Clyde Harris of Pendleton, Oregon, handed over to the General Conference of Seventh-day Adventists the Harris Pine Mills organization worth several millions of dollars. Some people even inside the church were very skeptical about a church's operating in such a competitive field of business.

Like the bumblebee that according to all the laws of aerodynamics can't fly, so Harris Pine Mills just can't operate successfully as a Seventh-day Adventist Christian institution in the climate in which it is obliged to operate. But like the bumblebee, it does the impossible.

In the first place, preachers can't operate a huge empire of unfinished-furniture plants, sawmills, ranches, tree farms, fleets of trucks, and whatnot. But with God's help and top-flight managers in the plants, Harris has operated successfully and grown under church supervision for twenty-two

years. From the mother plant and three branches with sales of \$4 million a year in 1951, Harris Pine now operates the home plant in Pendleton and twenty branches scattered across the nation, with annual sales approximately nine times the total realized when the church took it over. Today it is the largest producer of unfinished pine furniture in the United States.

Sabbath is the big day in the commercial world, but everything closes down on God's day of rest at Harris Pine. The fifty-some big semi's on the highway delivering furniture and lumber to their destinations stop where they are before sunset Friday evening. Tractors, saws, pickups, and all other power equipment in the woods are silent during the sacred hours of the Sabbath. Work in showrooms and retail outlets, manufacturing plants and processing centers, all grinds to a halt before sunset Friday evening. When God said, "In it thou shalt not do any work," Harris Pine Mills administration believed He meant just what He said. God has honored our faith.

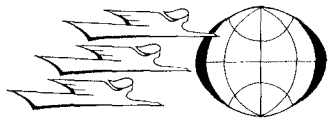
If you have ever employed student labor, as Harris Pine Mills does, you know some of the problems inherent in such a program. Students have classes to attend—sometimes just when they are needed on the job. They have extracurricular activities in which they wish to be involved. There are chapels, socials, and many other "musts" in a student's weekly program. How can one operate a highly competitive business under such circumstances? Ordinarily one can't! But when God's work is involved—and to be more emphatic, when God's young people who need financial help are concerned—He does something out of the ordinary. His blessing makes possible the impossible. Harris Pine Mills supplies work for more than 2,000 Seventh-day Adventist young men and women in our schools across the United States. This means turning into our educational institutions more than a million dollars in cash each year. This money, used for operating, would have to be paid to these institutions by sponsoring conferences and unions as operating subsidies if it were not for Harris Pine Mills.

No, Harris Pine Mills cannot operate successfully, but it does, for it is one of God's great gifts to His last-day church, and we thank Him for it! How generously our heavenly Father deals with His people—often doing the impossible that His work might prosper and grow!



Elder Pierson
greet workers at
Penfigo Adventist
Hospital, Brazil.

Review



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This Week

A new plan for the publishing work is outlined by Neal C. Wilson, vice-president of the General Conference for North America, in the cover article this week. It is a plan that every Adventist whose imagination has been captured by the possibilities of circulating literature "like the leaves of autumn" (see *Testimonies*, vol. 4, p. 79) will be excited about.

Although the **REVIEW** publishes the annual recapitulation of missionary departures this week (page 7), we remember that a statistical listing such as this cannot begin to tell the story of real people in real service.

The list includes college young people who have volunteered as student missionaries, career workers who will spend their whole lives on foreign soil, and retired laymen who give of themselves in volunteer service.

We would like to suggest that readers go through the list to find friends and acquaintances and then remember them by name in daily prayer. And those you pray for—write to them occasionally to let them know you remember them.

This week we publish part two of Madeline S. Johnston's article, "Windows of the Soul" (page 11). This two-part article about the sense of sight is the first of a series entitled "Avenues to the Soul" that will be running periodically for the rest of the year. The series will explore the five senses, the Christian's responsibility toward guarding them, and parental responsibility in the training of children to guard them.

Mrs. Johnston brings a wide background of experience to this series. She received her degree from Pacific Union College with a double major—religion and secondary education. She has been a dean of girls, an English teacher, a missionary wife, and has spent a great deal of time, as she says, "mostly just rearing four children."

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Letters

(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 presented do not necessarily represent those of the editors or of the denomination.)

Past High Time

I was delighted with the article "Crossing the Jordan" [April 26]. It is surely past time that we finished the work. It is high time and far past that we should be praying for a worldwide revival in our church. All our older retired people have time to pray. Satan is surely pouring out his spurious "latter rain," while God's people sleep. It is time we put away our sins and our extravagance and go marching into the kingdom. This church will triumph gloriously. Let us hasten this glad day.

A. C. BARTLETT
Canyonville, Oregon

Potential for Evangelism

Our Seventh-day Adventist-owned FM stations could be a great potential for evangelism. I am surprised, with the great number of high-ranking clergymen on the boards of trustees, that it is not so.

The stations broadcast a lot of good music, but also considerable borderline material, it seems to me. The religious programs are very few. We could get some real good lessons from the neighboring Protestant FM broadcasts.

Some of these days *it will be too late*.

CHARLES E. LANE
Cleveland, Tennessee

► *W. R. L. Scragg, secretary of the GC Department of Communication, offers the following comment: "The FCC has licensed seven of our colleges and universities to operate educational non-commercial stations.*

These stations seek to reflect the entire philosophy of the educational institution they represent. Station managers and their boards feel that they can do a more effective work for the church by presenting a well-rounded program of music, educational and religious features rather than majoring in religion. They feel that a heavy gospel or religious format would actually militate against the effectiveness of the station in evangelism. On the other hand, the stations and the department of communication are constantly seeking for new program ideas that would bring the Adventist message into an educational format in an effective way. The writer has a point that more could probably be done in identifying the stations as Seventh-day Adventist."

Where Are the Tract Racks?

A church without a tract rack is like a car without a horn. Although some churches have literature rooms, few people find them, especially when there is a big crowd eager to get home to dinner.

When the church has no tract rack we generally find there are none nearby in laundromats or bus depots. What is not considered important in the church is even less important other places. What do our visitors get that they can read on the way home?

As former missionary leaders, we kept the tract racks full of our missionary periodicals and small books, costing about \$250 a year.

A missionary-minded congregation would keep tract racks empty. Try keeping them full in laundromats and bus stations.

E. A. FIELD
College Heights, Alberta, Canada

Importance of The Great Controversy

Some months back the *Review* reported that a colporteur sold 400 copies of *The Great Controversy* in one month, resulting in 230 baptisms. If only our people could be persuaded to search the closing chapters of this book there would be a greater concern for the souls of men throughout our camp.

For instance, the secret of the lack of the Spirit and power of God in the revivals of our time is revealed on page 475. There would be less confusion, methinks, concerning the doctrine of faith alone, which on page 472 is called an "ensnaring doctrine" and "presumption."

I strongly urge our people to put forth special effort in searching these closing chapters in *The Great Controversy* just now.

J. M. Bucy
Austell, Georgia

Consistently Timely

The *REVIEW* is a wonderfully important part of my life. Thank you so much for the consistently timely and Spirit-filled editorials and articles such as "God Waits for the Fruit of the Spirit" [April 5] and the highly instructive series "SDA's and Ecstatic Experiences" [beginning March 15].

In a very personal sense I want to thank you for the short article "Overcoming Loneliness" [April 5]. This was balm to my heart. Last August 7 I lost my beloved husband after 45 years of a wonderful marriage. The loss is deep—but oh, so filled with precious memories. I have tested every one of the

Continued on page 10

THE FIRST EPISTLE of John is a "manual" containing inspired instruction regarding the conquest of sin. The purpose of writing the book, John declares, is "that you may not sin" (chap. 2:1, Weymouth, 3d edition). John makes clear that a way has indeed been provided, and is accessible to God's people, "that you may not sin." He sets forth that way. As we would expect, the way is in Christ. "You know that He appeared to take away sins; and in Him there is no sin" (chap. 3:5, Weymouth).

In Christ, then, the whole problem of sin has been met and solved, and a way has been worked out by which Christ's conquest of sin may be ours. Our blessed Lord has left nothing undone to provide complete victory over sin—over all sin—sin in every form and aspect; not alone sin in the world, but sin in the flesh, sin in us.

"No one who continues in union with Him," says John, "lives in sin: no one who lives in sin has seen Him or knows Him.

"Dear children, let no one lead you

Carlyle B. Haynes (1882-1958) was an evangelist, author, and administrator.

astray. The man who acts righteously is righteous, just as He is righteous. He who is habitually guilty of sin is a child of the Devil, because the Devil has been a sinner from the very beginning. The Son of God appeared for the purpose of undoing the work of the Devil.

"No one who is a child of God is habitually guilty of sin. A God-given germ of life remains in him, and he cannot habitually sin—because he is a child of God" (verses 6-9, Weymouth).

These words remind us of the words of John the Baptist: "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). And also of the words of Paul: "He has appeared once for all, at the Close of the Ages, in order to do away with sin by the sacrifice of Himself" (Heb. 9:26, Weymouth).

The whole purpose of the coming of Christ into the world, the only reason for the gospel, is to remove sin—to remove it not alone from the universe, from the world, from the sanctuary, though all that is included, but also from men, yes, even from me, here and now, and give me freedom from its power, delivery from its penalty, and set me at liberty from its bondage.

A Sin Bearer has been provided. I do not need to bear my own sin. I do not need to remain in bondage to it. Christ has lifted the load of the world's guilt and taken it upon Himself. It is not any part of His purpose to lift it and then let the burden fall again upon its victims.

In this plan lies the completeness of Christ's redemption. His dear cross destroys both the guilt and the power, and ultimately the very existence, of sin. Righteousness is more than imputed; it is implanted. Its imputation takes away sin's penalty; its implantation releases from sin's power.

And so—blessed be God—the whole appearance, character, purpose, and activity of the Incarnate Son goes to counterwork and overthrow the work

of the devil, remove the sins of the world, and set sin's prisoners free. The way has been cleared, and is open, entirely open, for me to be rid of sin.

Sin Is Inadmissible

This great passage in 1 John 3 is a searching and pointed demonstration of how inadmissible sin is for the Christian believer. The beloved disciple vigorously and emphatically makes it plain that on every ground it is impossible for those who follow Christ, and are thus God's children, to consent to sin—to any kind or degree of sin. He sets forth several cogent reasons why no one who names the name of Christ should acquiesce to sin in any form.

Sin is illegal. "Every one who commits sin also commits lawlessness; for sin is lawlessness" (v. 4, Weymouth). And that is equally true when it is reversed. "Lawlessness is sin." Man was created in God's image. His destiny is determined by God. Therefore every lapse from God's purpose for man, every missing the mark, is an act of rebellion, a violation of the laws God placed in human nature.

Every deviation from right, every departure from the law, every moral error and flaw, then, is opposed to the sovereignty of God and to the revealed will of God. In this fact lies the fundamental and constitutional objection to sin. It is condemned by the laws of the universe.

Sin is un-Christian. "You know that He appeared in order to take away sins; and in Him there is no sin. No one who abides in Him sins: no one who sins has seen Him or knows Him" (verses 5, 6).

The appearance of God in human flesh took place. It was God's demonstration against sin. God's Son was sent to rid the world and the human race of sin, to take man's sin clear away. Christ and sin are contraries.

"To take away sins" means more

A WAY HAS BEEN PROVIDED

than the sacrificial *bearing* of sins, although that idea is included. The idea of *removal*, of *abolition*, of *doing away with*, of *elimination*, is added. It was all in the Baptist's exclamation, "Behold the Lamb of God, which taketh away the sin of the world."

Jesus, then, is the remover of sin. As such, of course, He is without sin. "In Him there is no sin" (verse 6, Weymouth). He is righteous, pure, true, the Son of God, the Only Begotten. Our conception of Christ excludes any notion of sin in Him. That is obvious; it goes without saying. It is said here only to direct attention to the inference from it made by John. "In him . . . is no sin." No one who abides "*in him*" can practice sin (verse 6).

Christ, being sinless and having come into the world for the express purpose of removing sin—and Christ and sin, consequently, being incompatible—it follows that to harbor sin, to practice sin, to sin habitually, is to dissociate from Him. "No one who sins has seen Him or knows Him" (verse 6).

Those who profess to be Christians but who continue to live deliberately in deceit or impurity or lawlessness, and who choose to tolerate sinful practices, possess, the apostle declares, no adequate or accurate knowledge of the Lord they profess to follow. They have neither seen Him nor known Him. They have never really recognized what Jesus Christ is like, nor come to any true acquaintance with Him. This fact should prompt every believer to re-examine his own heart and turn to Christ in repentance and surrender.

Seeming Contradiction Explained

For some there is a seeming contradiction between the words "If any one does sin, we have an Advocate with the Father—Jesus Christ the righteous; and He is Himself the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (chap. 2:1) and the positive declaration of

1 John 3:6 that "no one who continues in union with Him lives in sin: no one who lives in sin has seen Him or knows Him" (third edition).

This apparent contradiction, cleared to a degree by Weymouth's "lives in sin," instead of the King James "if any man sin" (1 John 2:1), is but a surface contradiction. One text (1 John 3:6) emphasizes the total exclusion of sin from the life of a Christian; the other (1 John 2:1) provides for the case of a Christian who falls into sin.

The contradiction is relieved when we observe that in the original the verbs in 1 John 3:6-9 are in the present tense, denoting a continual, even habitual, action, a continuance, a living in sin; whereas in 1 John 2:1 the Greek tense suggests a single occurrence, which, when repented of and confessed is forgiven through the intercession of the Advocate we have with the Father.

The possibility of a Christian's falling into a transgression is admitted by John. What he is emphasizing is that continuing in sin, living in sin, persisting in sin, by Christian believers, has something monstrous about it. The possibility of an occurrence of sin, of a transgression, of a wrong act, is not denied; but sin as a habit is ruled out as inadmissible in a Christian.

Any person who wears the cloak of the Christian faith but who continues to live in sin would change Christ's admonition to forgiven sinners from Go, and sin no more to Go, and sin again.

There are other reasons in John's teaching as found in 1 John 3:6-9 why Christians should not sin. First, it is *illegal*. Second, it is *unchristian*. Third, it is *diabolical*. "He who is habitually guilty of sin is a child of the Devil" (verse 8, third edition).

The children of God, those who are cleansed by His blood and who abide in Him, have as their leader the righteous Son of God. The doers of sin, those who live in sin no matter what they profess, have another leader, the great adversary of God, the devil, who has sinned from the beginning.

The Devil's Domain

That is to say, sin is the devil's domain, his sphere, his work. Every sinner is his ally, his agent. The habitual committer of sin belongs to the devil's party, partakes of the devil's spirit. And finally—in harmony with the dreadful words of our Lord (Matt. 25:41)—calls down on himself the devil's doom. He gives himself to building up the works of the devil that Christ came to destroy and tear down.

This is a terrific indictment of those who persist in sin while claiming to be Christians. Such are part of the warp and woof of a great web of iniquity, cogs in the huge machine and sys-

tem of evil that pervades the world. He is part and parcel of that gigantic and monstrous conspiracy against the divine government. It is spoken of in the Bible as the kingdom of darkness and the kingdom of Satan.

In studying how to remove sin from our lives we ought to make sure that we rightly understand what is meant by sin. The inevitable definition is, "the transgression of the law" (1 John 3:4), or "lawlessness." However, we should not stop there.

"The transgression of the law" is not the Bible's only definition of sin. It is but one such definition among others. Nevertheless, this one is sufficiently broad to bring every person under condemnation. Man was made in the image of God, and the purpose of his life is to reflect God's character and bring glory to the Creator. Consequently, every departure from that purpose and every deviation from that moral image is an act of rebellion, a violation of the constitution of man's very nature, opposition to God's sovereignty. Therefore it is sin.

A new nature is required, a completely different nature. Such a new nature must be created by the process of a new birth before we can have any hope of being delivered from sin's corrupting bondage. Provision has been made for such a new nature and such a new birth in the atoning sacrifice of our Lord.

Sin Further Defined

Another aspect of sin is mentioned in Romans 14:23: "Whatsoever is not of faith is sin." That is, the believer who is doubtful about a certain act—perhaps in connection with eating, reading, amusement, or dress—whose conscience is not clear regarding it, not really satisfied whether he should do it or refrain from doing it, and who nevertheless does it, stands condemned both in the court of his own heart and in the opinion of his Lord, because his act was not the result of faith. It was the result of doubt. It did not have for its basis the liberty of the justified and saved man.

Anything that does not issue from faith is sin. Any indulgence, any following of the crowd, any compliance with another's practice or example, that the believer, in a state of doubt or questioning, may decide on the basis of any principle other than union with his Lord and the ground of faith, is sin.

The decisive factor in any such case must always be the believer's conscience. He can act without condemnation only as his conscience is clear. The one who acts against his conscience in such a matter without assurance that he is following a right course is, in fact, sinning. This principle sug-

By CARLYLE B. HAYNES

gests the need for educating the conscience in harmony with Bible principles.

There are other Bible definitions of sin. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17). The doing of things plainly in opposition to God's will is sin, but also not doing known things which are in harmony with His will is sin—the positive doing of wrong and the failure to do right or neglect of doing right. What James, in effect, is saying, is: You have been shown what is right to do. Any failure on your part to do it is sin.

The chief work of God the Father, God the Son, and God the Holy Spirit, from the very entrance of sin into the universe, has been to get rid of it, take it away, destroy it, eternally dispose of it—and all that God has been doing in heaven and earth has had this for its purpose. I have been amazed as I have discovered at what great length this purpose and work is dealt with in God's Word.

Do you think that the Creator of the universe, after working at the problem for six thousand years, possesses adequate wisdom, necessary power, and sufficient experience, to deal with the sin problem successfully? Can He conquer and dispose of sin in His universe—in this world—and in you? Are you willing to trust your case with Him? Do you think He is able to remove sin from your life here and now?

The Bible makes plain that *all* sin must go—sin in every form. Listen to these inspired words: "Let not sin therefore reign in your mortal body" (Rom. 6:12). "Be not overcome of evil" (chap. 12:21). "This is the victory that overcometh the world" (1 John 5:4). "Ye have overcome the wicked one" (1 John 2:13). "They . . . shall reign in life" (Rom. 5:17). "Grace [may] reign through righteousness" (verse 21). "Thanks be unto God, which always causeth us to triumph" (2 Cor. 2:14). "To him that overcometh" (Rev. 3:21). "They overcame him by the blood of the Lamb, and by the word of their testimony" (chap. 12:11). "Thanks be to God, which giveth us the victory" (1 Cor. 15:57). "In all these things we are more than conquerors" (Rom. 8:37). "Sin shall not have dominion over you" (chap. 6:14).

A person will not make any attempt to reach a goal he believes to be unattainable; we put forth no effort to do a thing we believe impossible. According to God's Word the removal of all sin—in every form—is possible; it is within God's power, within His purpose. He can do it for us. He is *willing* to do it for us, He is *waiting* to do it for us. Let Him do it now for you. □

Concluded next week

Let's Talk About Health

By RALPH F. WADDELL, M.D.

Food Additives

The statement "there is death in the pot" (2 Kings 4:40) has almost as much relevance today as in Elisha's time. Many are today poisoning themselves by the food they eat. Risks have become greater because of the world's need for expanded food supplies and because of society's demand for increased availability of exotic foods, which previously could be had only in the areas in which they were grown. Preservatives are added to allow for transport and storage. Chemicals such as insecticides, rodenticides, and herbicides may cause poisoning. Other chemicals added to foods to improve the quality of taste or appearance may be toxic to some persons and particularly if taken in large enough amounts. Certain additives have been shown to be carcinogenic (cancer producing).

There probably is no such thing as a "pure food" today. Chemicals somehow find their way into our food at every stage of production. They are used to treat the yet unplanted seeds to hasten sprouting or to prevent rot, fertilizers are added to increase the yield, insecticides are sprayed to allow for uninterrupted growth; and then a host of preservatives, flavors, and color enhancers may be used to provide a finished product that looks beautiful.

Probably there has been no time in the history of mankind when food supplies have been better from the standpoint of adequate nutritional quality.¹ Our food, generally, is wholesome, adequate, and free from appreciable quantities of harmful additives, with but few exceptions. These exceptions may be poisonous and therefore must be pointed out. Conservative estimates indicate that possibly more than 2,000 different chemical additives are regularly introduced into our food supply. Practically all of these are considered tolerable and have found their way onto the U.S. Food and Drug Administration's listing of products that are "generally recognized as safe" (GRAS). However, it is admitted that these additives have not all undergone rigid testing requirements, nor have they stood the test of time. Some of them are restricted to their intended use and to good manufacturing practices. These conditions may be open to liberal interpretations. Many additives, such as iodine in salt, fluorides in drinking water, niacin in corn meal, and vitamin D in milk have helped science make tremendous progress in the lessening of disease. Countless other additives might be named.

The delightful maraschino cherry used to top ice-cream sundaes wraps up a story of chemical wizardry. In

preparation, the perfect-appearing cherry receives its share of insecticides to prevent blemishes. It is bleached with sulphur hydroxide and then dyed a vermilion red. It is supersaturated with sugar and corn syrup to make it sweet and artificially flavored with a coal-tar product to give it a delightful fruity aroma. Cherry texture is remade by processing it through calcium hydroxide and preserving it with citric acid and benzoate of soda.²

Modern agriculture's increased productivity is dependent on the use of chemicals. Certain chemicals such as DDT sprayed on vegetation may be ingested by animals that thus accumulate dangerous levels of the poison in their fat and in their milk.

Animals are kept free from certain diseases by including antibiotics in their food, and made to grow heavier by adding estrogenic hormones to their fare. Recent studies have shown a causal relationship between the taking of stilbestrol by pregnant women as a means of preventing abortion and the development of vaginal carcinoma in their daughters.³ Study is being given to determine the possibility of similar consequences in those eating the meat of cattle whose growth has been stimulated by the ingestion of stilbestrol.

Serious hypersensitivity reactions have been reported following the ingestion of milk from cows that have been given penicillin for mastitis. It has been estimated that 75 tons of antibiotics are used each year for the prevention or treatment of this disease.⁴

An intensive study of DDT in agriculture showed that amounts normally used resulted in a severe poisoning of the soil, a condition that may persist for at least seven years.⁵ In view of the extremely stable nature of DDT and related compounds, millions of acres of fertile farmland may eventually have to be withdrawn from cultivation due to harmful levels of the chemical being absorbed by the plants. Because of these dangers domestic use of DDT has been declining during recent years.⁶ Nevertheless, it is still regarded as a most important weapon against certain destructive insects, particularly those attacking cotton plants.

Concluded next week

REFERENCES

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By CLYDE O. FRANZ

From Everywhere to Everywhere

BORROWING WORDS from Paul, 100 years ago Seventh-day Adventists could say, "Poor ourselves, we bring wealth to many; penniless, we own the world" (2 Cor. 6:10, N.E.B.). In those days the material possessions of the church were extremely limited, almost nonexistent. At the beginning of 1872 the church reported only 40 ordained ministers and 46 licensed ministers. There were 4,801 members, nearly all of whom lived in North America.

They were poor, those early Adventists; but only in things material and financial. In things spiritual they were rich. They had been entrusted with a lifesaving message. Thus, they could say, "We own the world," for God had commanded them to proclaim the three angels' messages to all the world.

In 1974 the Seventh-day Adventist Church will observe the centennial of Adventist missions. It was on September 15, 1874, that J. N. Andrews sailed from Boston as the first officially dispatched worker to leave his homeland to preach the Adventist message overseas. The next year Ellen G. White wrote, "There is but one missionary from our people in all the wide field in foreign countries."—*Testimonies*, vol. 3, p. 404. Was she discouraged? Did the world seem too wide and the resources of the church too small? No. Richness of faith and vision characterized the pioneers. In a plea for more workers, the servant of the Lord wrote, "It is not sufficient to lay money alone upon the altar. God calls for men, volunteers, to carry the truth to other nations and tongues and people."—*Ibid.*

For nearly 100 years Seventh-day Adventists have kept that vision of faith and service bright. For nearly 100 years they have sent their sons and daughters to foreign lands in the service of the King. They have been sent

not from North America only; but as the church has established itself in other areas of the world, the same vision growing brighter year by year has captured the imagination and fired the zeal of the members there as well. During the past year, 40 per cent of the regular appointees were sent out from divisions other than the North American Division. Thus the church gives increasing evidence of its dedication to the concept of a message that is to be proclaimed from everywhere to everywhere.

Ellen White spoke of volunteers. In the larger sense, every missionary, home or foreign, is a volunteer. All are important, whatever their category, whatever their area of service. However, in the lexicon of the church we have come to differentiate between regular appointees who go out on a salaried basis for longer periods of time and volunteer workers who leave their homelands under several programs for short-term missionary service.

Volunteer and Special Category Service

During 1972, 41 persons left North America for service in the Adventist Volunteer Service Corps. They paid their own transportation costs and received only food and lodging at their assigned posts. In the same year, 71 relief or special assignment workers were sent out. Most of these served the medical arm of the church. Nor should we forget the 157 student missionaries who went to many parts of the world and who are rendering a much-appreciated service in many lines. Twenty workers, older in years, but young in heart, accepted assignments of up to two years under the Sustentation Overseas Service plan. Many of them returned to areas where they had previously served and where they are acquainted with the languages and customs of the people. They could have continued to enjoy the fruits and comforts of retirement, but have instead

elected to answer urgent appeals to fill special assignments overseas. Finally, 37 persons who were in North America, many of them taking advanced educational work, responded to calls from their home divisions and went back in 1972 as nationals returning.

A bit of quick arithmetic will reveal that 326 persons responded as volunteer missionaries in 1972. Comparing this with the 685 regular overseas appointees we note that of all missionaries sent out in 1972, 69 per cent went on the regular basis while 31 per cent are in the volunteer or special categories.

We are pleased to present this picture of a church that has not lost its early vision of world service and a message for all the world. Seventh-day Adventists in 1973 bring wealth to many—the riches of grace and salvation in Jesus Christ. They do this under the blessing of God and in the power of the Holy Spirit in spite of dollar devaluation and a thousand other roadblocks set up by the enemy. At home and abroad they continue to fulfill the divine commission.

FROM THE AUSTRALASIAN DIVISION

January

Mr. and Mrs. D. Edgeworth and child, from Australia to Tonga.

Pastor and Mrs. R. A. Harrison, from Australia to New Guinea (returning).

Miss L. Brunner, from Australia to New Guinea.

Mr. and Mrs. David Faull, from Australia to Fiji.

Mr. and Mrs. R. K. Wilkinson and two children, from Australia to New Guinea (returning).

Mr. and Mrs. R. B. Schultz and child, from Australia to New Guinea.

Mr. and Mrs. J. D. Ombiga and two children, from Australia to British Solomon Islands Protectorate.

Miss B. Underwood, from Australia to Fiji.

Helen Watson, from Australia to New Guinea.

Malcolm Long, from Australia to New Guinea (returning).

K. A. Boehm, from Australia to New Guinea (returning).

Mr. and Mrs. D. N. Menkens and five children, from Australia to New Guinea.

Gary Rogers, from Australia to Tonga.

Dale Ratliff, from Australia to New Guinea.

Mr. and Mrs. Tosen and two children, from Australia to New Guinea.

Mr. and Mrs. B. A. Hamilton, from Australia to New Guinea.

Mr. and Mrs. R. Cole, from Australia to Tarawa, Gilbert and Ellice Islands.

Mr. and Mrs. B. A. Faull and three children, from Australia to New Guinea.

Mr. and Mrs. Barry Dean, from Australia to New Guinea.

A. L. Voigt, from Australia to New Guinea.

Dr. and Mrs. R. Sinclair and child, from Australia to Penang, Malaysia.

Erica Mattner, from Australia to New Guinea.

Mr. and Mrs. R. N. Gilchrist and two children, from Australia to New Guinea (returning).

Mr. and Mrs. D. J. Dickins, from Australia to British Solomon Islands Protectorate.

Mr. and Mrs. A. E. Rosendahl, from Australia to New Hebrides.

February

Mr. and Mrs. K. E. Watts and two children, from Australia to Fiji (returning).

Heather Bruce, from Australia to New Guinea.

Continued on page 15

Clyde O. Franz is secretary of the General Conference.



AN EXCITING NEW PRICE STRUCTURE

From cover

and Herald, the Pacific Press, the Southern Publishing Association—meeting as “United Publishers.” With calculators at hand, they discussed how to arrive at the lowest possible price for which three popular paperback Ellen G. White books could be purchased for missionary purposes. The figures were set: *Steps to Christ*, 5 1/4 cents; *The Great Controversy*, 26 cents; *The Desire of Ages*, 30 cents; Total, 61 cents. The cost was set for the point of origin where the printing is done.

Thus, we have some interesting comparative figures: three basics in food—bread, milk, and an apple—96 cents; and three basics in proved soul-winning missionary literature—1,488 pages—61 cents.

To be fair I must explain an important difference. I was able to buy single items at the supermarket, whereas to take advantage of the low, low price on the Ellen G. White books I would have to purchase them in carton lots. In other words, 100 *Steps to Christ*, or 50 *The Great Controversy*, or 50 *The Desire of Ages*.

But then, no devout Seventh-day Adventist would want to buy only one 5-cent *Steps to Christ* for missionary work. Nor would he be satisfied with anything less than a substantial supply of *The Great Controversy* and *The Desire of Ages*.

Another point—just as the prices of food may vary slightly depending on the part of the country where it is bought and on other recognized factors, so the prices on these missionary books may vary somewhat depending on the part of the country where the books are bought (which reflects differences in transportation costs), and upon changes in costs of such items as paper and ink.

For example, while *The Great Controversy* may at the time this article is published cost the purchaser 26 cents at the Adventist Book Center in Chicago, the same book at the center at Loma Linda may cost 29 cents or 30 cents.

This type of marketing is what many of our church members have been

Neal C. Wilson is vice-president of the General Conference for North America.

calling for. This is what many of our people in administrative circles have been hoping for, and now it is here! Let me tell you the story.

Before I tell the story, I want to point out one fundamental fact that any Seventh-day Adventist can easily verify: From the point of view of quality, especially in hard-bound books, the products of our publishers are better and lower in price than the products of the world's presses. Where can you buy a hard-bound book like *The Desire of Ages*, with 863 pages, for \$5.50, or *The Adventist Home*, with 563 pages, for \$3.95? Hard-bound books by publishers of the world average between two and three cents per page. The buyer of *The Desire of Ages* and *The Adventist Home* pays about three-quarters of a cent per page. Check this out sometime when you are in a bookstore or check the book notices in the news magazines.

Newsprint Paperbacks

But what has been gripping the imagination of Seventh-day Adventists is the concept of mass newsprint paperback production based on printing orders of half a million or a million copies. This is what I am announcing in this article.

For two years Adventists have been able to secure from the book centers a paperback *The Great Controversy* or *The Desire of Ages* for 95 cents. This is just about one half of what they would pay for a paperback book of comparable size on the bookshelves today. But even this is not inexpensive enough to encourage the mass distribution these inspired books should have in the world just now.

Encouraged by the E. G. White Trustees and by requests from pastors, lay leaders, church administrators, and groups such as the SDA Missionary Foundation in Phoenix, this matter was given careful study at the time of the Annual Council held a few months ago in Mexico City. At the council careful consideration was given to a number of matters relating to the publishing of the E. G. White books and to a greater outreach in Spirit of Prophecy emphasis throughout the world.

One of the actions calls for a new category of book publication and dis-

tribution. It is so revolutionary, so far reaching, so radical, that I quote from the action itself:

“New Category of Book Publication

“Sensing the challenge and obligation which rests upon all Seventh-day Adventists to spread the message of hope vouchsafed to us, and

“Recognizing the evangelistic potential of the E. G. White books of a missionary nature, as *Steps to Christ*, *The Great Controversy*, *The Desire of Ages*, *Patriarchs and Prophets*, *Ministry of Healing*, etc., and remembering the mandate of the church to distribute them like the ‘leaves of autumn’:

“Voted, 1. That plans be adopted establishing within the publishing structure of the church a new category of book publication and distribution capitalizing on the facilities of mass production of newsprint paperbacks and utilizing simplified and adjusted procedures in book distribution.

“2. That in so doing, in producing and marketing such literature:

“a. The three publishing houses in North America unite in such a publishing program operating under a radical new reduced price structure, and as a unit share in investment and distribution.

“b. That the original publisher of the book concerned arrange for printing with one of the North American publishing houses or a paperback publisher, with each of the three houses investing in and receiving agreed upon portions of the total order directly from the printer.

“c. That we ask the three publishers in this undertaking to work concertedly under the name of ‘United Publishers’ and that the books carry this imprint.

“d. That the normal distribution at the special price be in quantity orders only in multiple units and that they be handled through Adventist Book Center channels.

“e. That the publishers and Adventist Book Centers handle this special line largely as a service and thus at a minimum cost to the constituency.”

Is not this a radical change? And it is this action that makes it possible for you to buy two or three *Steps to Christ* for the price of an apple; to buy *The Great Controversy* for much less than you would pay for a loaf of bread, and to buy *The Desire of Ages* at a price well under the cost of a single quart of milk.

What an opportunity this gives Seventh-day Adventists to share the bread of life with the millions about us! However, there are some real weaknesses in a plan that establishes the price structure on the actual base of manufacturing costs rather than on established uniform sale price.

1. As mentioned earlier, being discount selling at its ultimate, the product can be sold only in case lots. The purchaser wishing a single copy of *The Desire of Ages* in the newsprint paperback edition will pay \$1.25, the regular sale price of the book today. So to maintain this radical price structure the books are sold in case lots only.

2. Because of the sophisticated and extremely expensive equipment required for publishing the newsprint paperbacks, Seventh-day Adventist

publishers must turn to one of a few such companies in the United States who do this work today. Our own publishers can produce books the size of *Steps to Christ*—for example, the Review and Herald in Washington, D.C., on its web press. *The Great Controversy* and *The Desire of Ages* will probably be manufactured by a paperback publisher in Chicago. The prices fixed on the books are FOB the shipping dock of the printer. A book published in Chicago will have to be shipped to the Adventist Book Centers throughout the world, and to its basic cost will have to be added freight cost. Naturally the shipping expenses will be greater on a book marketed at Loma Linda or in Australia than on one marketed in Chicago.

3. All costs of stocking books at our publishing houses and supplying them from one territory to another are eliminated. This procedure also greatly reduces the services normally required in our book distribution. Orders from the Adventist Book Centers will be given to United Publishers when a new printing is anticipated. United Publishers will process the production for the world in one printing order. This calls for a minimum of effort and involvement and some faith. As pointed out, there may not be the even flow of literature and there is the possibility that the Book Center for a month or two may at times be out of stock.

4. There is no budget for advertising. There is no way of reminding church members of the offer I am announcing today by repeated four-color advertising in the journals of the church. This costs money, quite a bit of money. And there is nothing in these trimmed-down basic prices to provide for this item that figures in ordinary merchandising.

5. This price structure can apply only to certain Ellen G. White books designated for missionary purposes and published by the millions and marketed in this fashion. These include at the present time the three books I have named. The response of Adventist purchasers and our experience in administering this new radical plan of book distribution will determine how quickly we can follow with books such as *Patriarchs and Prophets* and *The Ministry of Healing*, as called for in the action of the Annual Council.

And Seventh-day Adventists must understand that only in following the procedures I have outlined and placing orders that aggregate into the millions can such a program be carried on. We have all been clamoring for such an arrangement; now that we have it, the question is, What are we going to do about it?

Some weeks will be involved in the

actual manufacturing of the books, even though they are the standard books. The price on *Steps to Christ* in the first printing will be 5 1/4 cents in cartons of 100. It is the standard 80-page book with a four-color cover and with the paging keyed (in bracketed figures) to the *Index*. Think of picking up a carton of 100 *Steps to Christ* for \$5.25 or \$6, the price of one bag of groceries.

Standard Paging Retained

The Great Controversy and *The Desire of Ages* are the standard newsprint paperbacks containing appendixes and indexes. Already thousands of copies of these books have gone into the field at the normal paperback prices. The printings to be issued by United Publishers under this radical new plan will follow the same paging.

What Adventist will not want to keep in the front hall closet or in the trunk of his car a box of *Steps to Christ* and a box of *The Great Controversy* or *The Desire of Ages*, or all three? This new plan will make it possible for all Seventh-day Adventists to have books readily at hand to give to people in business and social contacts. And as you place these books in the hands of the prospective readers, remember

that the words you use in presenting a book will go far in encouraging the one who receives it to read it.

Some 90 years ago an Adventist purchaser paid \$1 for *The Great Controversy* in its first printings. This represented a day's wages. Now a Seventh-day Adventist may buy a hundred copies or more for a day's wages. Have we come to a new day? Indeed we have! Is the church putting in the hands of its members tools to be used in spreading the message? Indeed it is!

The White Trustees, church leaders, and the publishing forces of the denomination solicit the prayers of all our members that this new radical program in making our truth-filled literature available in this manner may be the means of spreading the light and preparing men and women for the coming of Jesus. Directing our attention to *The Great Controversy*, the book Ellen White valued most highly, she wrote years ago that many people reading that book, as they see the very events taking place that are foretold in it, will take their stand with God's people. How can this be if *The Great Controversy* is not read? How can they read it if you don't put the book in their hands? □

Abraham, God's First Pioneer—I

By LOIS HOADLEY DICK

FOR THE YOUNGER SET

A PIONEER IS ONE WHO goes to places no one else has been to or does things no one else has done. One of the great pioneers of the Bible was Abraham.

Abraham and his wife, Sarah, lived in the beautiful, prosperous city of Ur. It was famous for the manufacture of woolen material. Ur was a bustling, busy city, and Abraham was perhaps a merchant with a store and people working for him.

Ur was also a harbor on the Euphrates River, and many boats and many travelers stopped there. The people of the city worshiped the moon god. Almost in the center of Ur was a high temple tower. Here the people met and sacrificed to the god Nannar and his wife, Ningal. Abraham and some of his relatives were possibly the only ones who loved and served Jehovah.

One day God asked Abraham to leave his lovely home and city and go out pioneering into the wilderness, to a land God was going to give him. Abraham could have said No, but he and his wife said Yes.

Soon the cousins, aunts, uncles, nieces, and nephews heard of his plans and visited him. They asked, "Exactly where are you going?" Abraham couldn't tell them.

"Why are you leaving Ur?" they demanded. All Abraham could say was that God had told him to. They all talked at once and tried to persuade Abraham to give up what they called his "crazy idea."

They tried to show him how foolish he was, but he would not change his mind.

Then his neighbors heard that he was leaving. They asked many questions, and all said that Abraham was foolish to listen to a God he could not see.

But Abraham and Sarah would not change their minds. They firmly said good-bye to all of them. Abraham's old father, Terah, and his nephew, Lot, decided to go along.

The camels were loaded with food and clothing, the new tents rolled up, and they started off. The relatives and neighbors came to see them go. There was weeping by some and muttering by others. But Abraham was determined to obey God.

"What a God you have!" a scornful man cried after them. "Our god commands us to eat, drink, dance, and have fun. Your God sends you off on a fool's errand."

"They'll soon be back," snorted a woman. "They'll be back."

But they didn't go back, not ever.

Reviewing Some Ideas Regarding the Spirit of Prophecy—3

Let's Follow the Blueprint

The human mind has a remarkable ability to rationalize and to be selective. Rationalization is defined by the Swiss psychiatrist Dr. Paul Tournier as "the invention . . . of idealistic reasons for behaviour which is motivated unconsciously by our instincts, and the belief that we are then acting from loyalty to these ideals."—*The Strong and the Weak*, p. 148. He goes on to say that it "also covers the disquiet caused within us by our weakness and our sins of omission and commission."

In its tendency to selectivity the mind is able, by a curious kind of process, to accept what it chooses and screen out what it chooses. Thus the disturbing, distasteful, frightening, or incomprehensible may be rejected. We are sometimes able to detect this kind of thinking in others. Occasionally we begin to realize that we are using it ourselves.

Jesus may have had some such ideas as the above in mind when He quoted from Isaiah: "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them" (John 12:40).

In few areas is rationalizing and selectivity used as much as it is when men are brought face to face with Christ and Christianity. A reason for this is that the teachings of Christ and the Bible are so diametrically opposed to human nature. To us, one of the strong arguments that Christianity is true is that it so frequently and adamantly cuts across natural human tendencies. In fact, it calls for no less than a fundamental change in human nature. The truth of this is illustrated by the observation that when you are faced with making a difficult moral decision, think of what is the natural thing to do, then do the opposite. This advice may be somewhat oversimplified, but there is no little truth to it.

Why do we make these observations in a discussion of the Spirit of Prophecy writings? Because we so often find ourselves, and others, rationalizing and selecting where those writings are concerned.

Think, for example, of the reaction of Seventh-day Adventists to Ellen White's teachings on health reform. Many Adventists take rather seriously her counsel regarding the use of flesh foods. But at the same time it seems evident that they use far more carbohydrates in the form of desserts, and so on, than they should.

Not a Lack of Information

It is not, we believe, that Adventists do not understand the adverse effects of sugar, for they are among the best-informed people healthwise in the world. What, then, is the reason why they consume so much sugar? We believe that the process of rationalization of a practice they wish to continue contains a large part of the answer to this question.

We could go on to refer to one situation after another to illustrate our point. But let us highlight the point by quoting from Denton E. Rebok's book *Believe His Prophets*. In the chapter "My Attitude on Ellen G. White" Elder Rebok says, "I find myself in perfect agreement with the great mass of counsel given, but like so many others I am tempted to despise and reject ONLY the testimonies which reprove my darling sins, conflict with my own preconceived ideas of theology, and disturb my self-complacency."—Page 316.

There, for the most part, we have it. Because the testimonies reprove our "darling sins" and otherwise cut across human nature, we often rationalize regarding those writings and select those portions that fit us comfortably. But in the process we are fooling only ourselves.

If the writings of the Spirit of Prophecy are of God, if they have a message for us today as they had 60 and more years ago, if God has not changed His requirements for His way of life for the remnant church in the past 60 years, if the principles laid down in those writings are as valid today as they were when written, then, as Seventh-day Adventists we have an obligation to follow them as fully as they apply to us.

God has been marvelously kind in giving us the abundant light that He has in the writings of the Spirit of Prophecy. *Let's follow the blueprint!*

T. A. D.

Concluded

Letters

Continued from page 3

points set forth in this lovely little article and can testify to the truth that I am "too busy to be lonely," for I find myself hastening on urgently to the reunion that our Father has given His pledged word to fulfill. I would like to urge all bereaved hearts to hasten along with me.

JOHANNA L. KORTZEBORN
Portland, Oregon

Joyous Extravagance

"In Praise of Extravagance" [April 5] was like an oasis in the desert of our traditional conservative living. Both in nature and in revelation we need to take a second look at the loving benevolence of our Creator.

It is really encouraging to think that even amid the rubble of sin and its devastating results we can still learn lessons of lavish beauty and plenitude. And perhaps in rediscovering the "prodigality" of God revealed so many times and in so many instances in the Bible, we can catch a glimpse

of what it means to cease hoarding our time, our influence, and our God-given talents, so that we can really let the sunshine of God's love shine out through us and radiate to all the lives of those who cross our path. Joyous extravagance, yes!

VERONICA MORRISH
Hyattsville, Maryland

Government Aid

Re Annual Council report on government aid: I'm sure a lot of things are involved that a layman would find hard to understand, but there are some basic principles that are not hard to understand.

I beg to disagree with the idea that seems to have come out of this—that Adventists do not believe separation of church and state to be a moral principle taught in Scripture.

This whole thing seems to be strongly incorporated in the third angel's message: "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, . . . the same shall drink of the wine of the wrath of God" (Rev. 14: 9, 10).

The Story of Redemption, pages 381, 382, comments on this: "Here is to be found an image of the Papacy. When the churches of our land, uniting upon such points of faith as are held by them in common, shall influence the state to enforce their decrees and sustain their institutions, then will Protestant America have formed an image of the Roman hierarchy." (Italics supplied.)

In the light of this are we not casting our vote on the wrong side?

MARY G. RICK
Leslie, Arkansas

Glad for Change

I am glad for the change in the obituary column. The type was so small that I could not read it anyway, not even with reading glasses. And besides, the increasing number and the shortness of the notices pressed vividly to my heart that we are like the Israelites wandering in the wilderness, with the original generation dying day by day because of their unbelief.

GENEVA F. FORD
La Sierra, California

Windows of the Soul—2

BOOKS CAN be of inestimable value in the mental and character development of our children. There is the value they get from the books themselves—knowledge, entertainment, inspiration, or good sense—and also the value of time well spent, affording a sense of achievement and satisfaction.

Books can be dangerous, too. But we have been given some definite guidelines for choosing reading matter. The subject of young people's reading matter was one of the last burdens given to Sister White, and she wrote with feeling about its importance, giving these guidelines:

"Books that will encourage them to sincerity of life," that will "lead them to the opening of the word" not "valueless reading," "books that are a blessing to mind and soul," "intensely interesting."¹ This counsel is reasonable, suggesting also that children's books should provide "amusement and recreation," but of a good type.²

Build a home library, gradually adding to it a book at a time. Take full advantage of the public library, the school library, and the church library. Revel in history, biography, travel, animal stories, how-to-do-it books, and many others.


How can you stimulate an interest in reading? Some children enjoy it; some don't. If your child has already developed a dislike for reading, this may be difficult. But if your child is very young his future tastes depend much on you. Tiny tots like almost anything they can associate with the warmth of parental love. Use this to your advantage. Take your child onto your lap and read to him from babyhood on.

Some Preferences Are Habits

Remember, too, that many likes and dislikes are just habits. Others are simple copying. Usually if parents enjoy reading, the children decide early that this is something that looks like fun, and they want to do it too.

When a child starts school appreciate his efforts at reading for himself. Praise his accomplishment and let him read to you when he wants to. Sometimes he can read a simple Bible verse for family worship. This helps him feel that reading is a very adult thing. As his vocabulary expands provide him with books within his reading level so that he can see reading as more than a school exer-

Madeline S. Johnston is a minister's wife and mother of four in Hartford, Connecticut.



THE WORLD OF BOOKS

By **MADELINE S. JOHNSTON**

cise; it can become something joyous that will open whole new worlds to his mind.

But even after he learns to read continue to read with him and share interesting books together. When he later asks questions that are beyond you, lead him to books that can yield an answer for both of you, thus teaching him that books are friends that can supply information we need.

For example, when we want to explain to them why we insist they brush their teeth or not eat between meals or have a bath tonight we can open an interesting health book and show them pictures of the body and how it functions, explaining to them the relationship between our daily habits and our health. This is just as important as reading from religious books. Form a home reading circle, putting aside other work each evening and gathering together with the children to read.³

Another benefit from reading together is that we can help mold the reading tastes of our children. It is not enough to teach them to like to read, but we must teach them also to choose

only the best type of reading. Boys and girls should learn to select and purchase their own books,⁴ so they need to learn what makes a book good. They should be encouraged to save their money and begin building a library of their own.

Add to the child's personal library at birthdays and Christmases. This kind of gift will last for many years and will become a part not only of his permanent library but of his character and personality.

Appreciation of Beauty

While we are preparing the avenue of sight as a path for the Holy Spirit, we must teach our children to see and appreciate beauty. They can develop a sense of beauty as they learn to appreciate good art and to express themselves through art. Eyes that are taught to love the beautiful will not be drawn so quickly to the unlovely.

Introduce your child to nature. Point out God's handiwork and remind him each time that God made these things for us to enjoy. Christ Himself drew unforgettable lessons from the simplest

things of nature. When we admire the beauty and purity of a lily with our children we can tell them that God wants our hearts to be equally lovely. When we watch the little ants laboring to carry something to their home we can talk about their industry and faithfulness to duty and remind our children that Solomon told us to learn from the ants. In this way we fix lessons of character in our children's minds, and whenever they see these objects in nature they will immediately be reminded of the lesson.

One modern mother grew up in a large city and learned almost nothing about nature. She couldn't recognize any birds or distinguish one tree from another, and she had developed no particular interest in the study of

nature. But when her children were born she studied the Spirit of Prophecy writings carefully in order to learn how she could properly train them for heaven. She was impressed by the many statements that children should be taught through nature. But how could she do this when she knew nothing about it herself? Nor did she live near a school where she could take a course in nature study. She decided that if she could not teach her children the names and characteristics of different plants and birds and such, the next best thing she could do was to instill in them a love of nature and a curiosity that would lead them on to study for themselves as they got older.

So this mother took her children for walks frequently—into the hills, among

the flowers, to the creek near their house. When the children were toddlers she went out with them often and did her best to make these walks pleasant occasions, so that the children would always associate nature with fun. They talked together about how pretty the flowers were and how Jesus had made them. At the creek they watched the tadpoles and later played with the frogs. They counted the needles on the pine branches. Sometimes they picked a leaf from a tree and took it home to trace and color on a piece of paper.

Books on Special Topics

As these children grew older the mother tried to learn with them. They bought books about birds and shells and flowers. When they went to the beach, they collected shells together and then tried to find them in their book to identify them. When they went on Sabbath afternoon walks they took their bird book and tried to identify the birds they saw. Gradually they learned to recognize quite a few. These children might have learned more if their parents had had more educational background in biology and botany, but their mother felt she had succeeded in giving them a love for nature, for the first child entered school and told his teacher he wanted to be a naturalist when he grew up. Any parent can do this much for a child. The child's spiritual life will benefit, and the family will have fun learning together.

Last, we should guard the sense of sight physically, too. It is a valuable gift from God, and we cannot use it well if it is not in its best possible condition. Have your child's eyes examined by a qualified doctor before he enters school and at intervals after that. If he needs glasses sacrifice if necessary to get them. Do not send him to school too early. Even the best of eyes can be ruined if they are forced to read before they are physically mature enough for such use of the delicate muscles. Research has shown that by age 14 more glasses are worn by children who started school at age 6 than by those who started school later. The younger ones also have more trouble learning to read than the older beginners, so they really gain nothing by starting earlier. And many times they lose, because they may develop eye trouble, lack of self-confidence, or a dislike for school and reading. Use that extra year or two at home to do things with them, to read to them, to fill their soul windows with those things that are true, honest, just, pure, lovely, and of good report. □

Concluded

REFERENCES

- ¹ *Fundamentals of Christian Education*, pp. 547, 548.
- ² *The Adventist Home*, p. 411.
- ³ *Testimonies*, vol. 7, p. 64.
- ⁴ *Child Guidance*, p. 136.

especially

FOR MEN

By WALTER SCRAGG

Vacation Good Times

LEISURE has overtaken automobiles and houses as the great status symbol of the seventies. Today you drive home your success, not with the latest luxury car, but with your leisure equipment, the things that help you have a good time spending the money you've earned.

Family vacations lie smack in the middle of the status-by-leisure syndrome. According to business experts leisure and vacation industries are among the fastest growing.

We need vacations. The businessman needs them, the career wife and mother needs them, the children need them. We don't need all the machines and paraphernalia that are merchandised to make vacations more pleasant or exciting or exotic, but we do need a break, a change of pace, a new routine.

How should an Adventist Christian approach a vacation? Where does it fit into Christian stewardship? How can it fulfill his expectations? How can it help prepare him for eternal life? He doesn't get too much direct help on these questions from the Spirit of Prophecy or the Bible because Christians, like the rest of their society, could not afford vacations in the days when these books were written. But certain principles suggest themselves.

Here are some vacation commandments Christian common sense suggests:

1. Be sure that you have clearly in mind the goals of your vacation. You want rest, relaxation, exercise, a

change of pace, a time together without interruptions, a time for meditation and thoughts about God. Make a list of expectations and goals. Check them out with the rest of the family, and see what their goals and expectations are.

2. Plan your vacation to meet agreed goals. Probably you will have many vacation options that will achieve your expectations. List them all.

3. Budget your vacation. Don't go into debt financing it. Nothing is worse than a vacation that costs so much getting there or in accommodations that you can't afford to be where you are.

4. Fit service to others and Christian missionary work into your vacation. Some people make their vacation a time of service and have a wonderful time doing it. Try inviting someone who can't afford your kind of vacation along with you. Or, better yet, make yourself part of someone else's vacation by making leisure time available to them. Or even spend your vacation witnessing. You'll enjoy it.

5. Include God in your planning. Remember family worship, and remember the Sabbath day to keep it holy.

6. If you are thinking of a strenuous vacation, such as backpacking, or sailing, be sure that you are fit for your fun. Go into training for vacation.

7. Seek the simpler, less expensive enjoyments. Spending large sums of money on leisure when a world is waiting for help seems hypocritical.

8. Make sure that your equipment is in good shape—from car to pressure lantern, from can opener to sleeping bags, from lesson quarterly to Sabbath coloring books.

9. Seek a place where you really can enjoy yourself as a Christian, where Christ stays with you all the time.

10. Take care at all times, spiritually, physically, morally.

Have a good time this vacation! □

A hypothetical panel discussion that could have happened in any church.

By CLARK B. MC CALL

DOES CHRISTIAN LIBERTY HAVE ITS LIMITS?

MODERATOR: We are living in a time when people seem to be possessed with an obsession to assert their individual liberties. This compulsion has been called "doing your own thing." For several years in the late 1960's it was the theme song at university rallies and the marching song for rioters, the excuse for drugs, political violence, and easy morality.

The Greenwich Villages, the Haight-Ashburys, and the Piccadilly Circuses of the world became the glaring exhibits of those who chanted, "We are free to do as we please." A recent news picture of Timothy Leary peering from behind prison bars bore the caption, "The Man Who Is Completely Free."

Something seems to have gone wrong in the way we use words these days if freedom and liberty become mere licenses to violate the laws written into every fiber of our being, leading to a self-imposed slavery to physical passions and social rejection. Very clearly, it seems to me, there is a difference between modern "freedom" on the part of many and the freedom Jesus spoke of when He said, "And ye shall know the truth, and the truth shall make you free" (John 8:32).

Because we all are products of our age, it is not surprising to see church members reflect these social influences. But what are the limits, if any, of our personal liberty as Christians?

For example, using a subject that will get some response from everyone, what about short skirts or even miniskirts? Where does individual liberty begin and end, especially for a Christian woman?

TED: Well, I would be less than honest if I didn't admit that I was distracted when someone walked down the aisle of the church in a miniskirt.

JOHN: I suppose you were distracted by the pattern and color design in the skirt?

TED: Well . . . (The rest of his sentence is lost in the laughter of the audience.)

FRED: I can assure you, John, that it was not the pattern that distracted Ted. I like the way Kerry Elliott sums it up: "To flaunt sexuality in public is a betrayal of your femininity, not an endorsement. It is like playing the tuba in a subway to prove you are a musician. It isn't honest to expose a man to the aroma of steak and apple pie . . . , and then accuse him of being a glutton because he licks his lips."

I think it's time that Adventist girls dared to be different. Just because miniskirts and scant bathing attire seem to be popular and acceptable, I don't see why our girls have to go along.

PHYLLIS: O.K. You fellows all sound very pious when it comes to standards that affect the girls. But what about you fellows? I don't see any of you with crew cuts. In fact . . .

JOHN: All right. I knew you girls would get around to that. In the first place, crew cuts went out with World War II. And in the second place, I think you're going to be hard put to find any moral issue in the length of male hair. Miniskirts reveal—and I mean reveal—an obvious moral issue.

SHEILA: Let's go at this point in another way. Let's imagine that here's a fellow who has become disillusioned with the inconsistencies in the law-and-order program preached by his parents. So he rebels against the establishment. He joins one of the wayout hippie groups. He tries hard drugs, sex, and "the whole bit," as they say.

But then one day he meets Jesus Christ through a loving Christian who really cares about him. He's converted and returns to church. He puts away his drugs, his free loving, his unkempt clothes, and everything else he has associated with the hippie subculture—including his long hair.

TED (interrupting): O.K., fine, Sheila. That's his privilege. So he associates long hair with his former life. And his liberty in the church allows him to wear a more conventional hair style if this makes him more comfortable now. But my Chris-

Clark B. McCall is the pastor of the Kerman, California, Seventh-day Adventist church.

We need to pray for divine wisdom and guidance so that we can have the spiritual discernment to distinguish between essential and unchanging doctrines and standards and those areas of belief and conduct that are subject to further study and individual application.

tian liberty permits me to wear my hair long if I keep it neat and clean.

SHEILA: All right, Ted. So you're a free moral agent. But wait a minute. I wonder if what Paul says applies right now. We read in 1 Corinthians 8:10, in the *New English Bible*: "But be careful that this liberty of yours does not become a pitfall for the weak." Then Paul goes on to show how a Christian's liberty should always be considered in the light of his relationship to others. In chapter 10, verses 23, 24, N.E.B., of this same letter he added, " 'We are free to do anything,' you say. Yes, but is everything good for us? 'We are free to do anything,' but does everything help the building of the community? Each of you must regard, not his own interests, but the other man's." He sums it up when he says, "Therefore, if food be the downfall of my brother, I will never eat meat any more, for I will not be the cause of my brother's downfall" (chapter 8:13, N.E.B.).

MODERATOR: We might point out that the "meat," or food, Paul speaks of here refers generally to that which had been ceremonially offered to idols. Such a ritual didn't, of course, change the chemical content of the food involved—it was still food good to eat. But while Paul saw no violation of any principle in eating it, he said he would not if such an act became a stumbling block to a weaker Christian.

Now then, Sheila, are you suggesting that a Christian might measure his choice of hair length by his love or concern for others, such as that new convert you spoke of?

SHEILA: That's right. He would want to avoid creating a misunderstanding with a weaker member.

TED: Well, I will have to confess that I did not think of hair length in the light of Paul's principle. This will take some more thought.

MODERATOR: We have not heard much from you, Diane. Do you have something to add?

DIANE: Well, I think a fellow would want to avoid a shoulder-length hair style because of its similarity to feminine styling. I can't feature any healthy male who would want to be mistaken for a girl or even be considered effeminate.

MODERATOR: I wish we could take more time to discuss this aspect of personal freedom, but we need to ask the panel another question. What is the function or responsibility to the corporate church in this matter of Christian liberty?

JOHN: I would agree that the church must protect its membership from those whose misuse of freedom would injure the church's integrity before the world. But I think too little emphasis is given to the other side of the coin. While it must protect the absolutes from the erosion of change, it should do more to encourage the creative achievements of mind and spirit in the individual member.

MODERATOR: I see a light in your face, Diane. Do you have a thought on this?

DIANE: I think the church should allow its members to have more than one school of thought in some areas. For example, the area of unfulfilled prophecies or even some other prophecies that are not clearly explained by an inspired writer. We have to be careful that we don't sound dogmatic in areas where there is not yet sufficient documentation.

PHYLLIS: What Diane has mentioned suggests our need to pray for divine wisdom and guidance so that we can have the spiritual discernment to distinguish between essential and unchanging doctrines and standards and those areas of belief and conduct that are subject to further study and individual application.

FRED: I would concur with Phyllis. This brings up the challenge of distinguishing between what are permanent principles and changing customs. Sometimes Christians confuse the two. I think of one well-meaning man in a certain church who thought it was a diabolical sin for a woman to cut her hair.

TED: Please, let's not get back on hair again.

FRED: But it illustrates the point. I can recall during the time when it was not the custom for most men to wear their sideburns below ear level that a church nominating committee would not consider a certain man for church office because his were longer than the average. But when this new custom became more generally accepted, this same church was happy to have speakers in the pulpit whose sideburns were even longer than the man's earlier in question.

MODERATOR: Are you suggesting then, Fred, that perhaps sideburn length should not be a criterion for judging piety?

FRED: I can think of better evaluative principles.

MODERATOR: Our time is almost gone, but I would like to ask our panel what we can specifically do to help our members utilize Christian liberty within the church.

JOHN: I would suggest the need for education. We could point out more clearly the principle of Christian liberty. For example, Christian liberty is directly related to the good of others. My own feelings of freedom are not the basis of Christian liberty.

TED: I would add that my liberty to assert my free moral agency and individuality is always subservient to the claims of Jesus Christ upon my life.

SHEILA: Let's not forget, too, that God has given us ten commandments and a Bible full of advice, obedience to which offers the truest liberty!

MODERATOR: But didn't Lucifer suggest that to violate law was liberty and to obey it was bondage? What was wrong with this reasoning?

SHEILA: Well, those who express that philosophy today forget that every cause has a corresponding effect. In God's dream for the human race, our liberty was to be protected by laws. We might conceive of it this way: Christian liberty would permit me to jump from an airplane if I had a parachute. But in Satan's deceptive and twisted reasoning, my freedom to jump would be restricted by that parachute.

DIANE: Jesus said in John 8:36, "If the Son therefore shall make you free, ye shall be free indeed." When we surrender to Christ we do not lose freedom, we find it. This new freedom is the freedom to obey God's standards, not the liberty to violate them. We are free to say No to the self-indulgence that enslaves the person who has not made Jesus Christ the Lord of his life.

MODERATOR: Panel, our time is up. Thank you for your analysis of Christian liberty and its limitations. As Diane has just mentioned, when Christ comes into the human heart, He unlocks the Christian, opening the way to achievements that would have been impossible without Him. This kind of example will encourage others to express their individuality in a manner that will bring glory to God and will benefit others. After all, no man is free who drags his chains of self-destroying habits behind him. □

Everywhere to Everywhere

Continued from page 7

Mr. and Mrs. D. C. Roy and two children, from Australia to New Guinea (returning).

Dr. D. B. Kelly, from Australia to New Guinea.

Mr. and Mrs. C. J. Crawford and two children, from New Zealand to British Solomon Islands Protectorate (returning).

Pastor and Mrs. L. G. Shields, from Australia to New Guinea.

Lola Hill, from Australia to Kenya.

Mr. and Mrs. J. L. Wilson and four children, from Australia to New Guinea (returning).

Dr. and Mrs. S. R. Smith and child, from Australia to New Guinea (returning).

March

Pastor and Mrs. J. Cernik, from Australia to New Guinea.

Mr. and Mrs. C. R. Thompson and child, from Australia to New Guinea (returning).

Mr. and Mrs. H. M. O. Fox and three children, from Australia to British Solomon Islands Protectorate.

Pastor and Mrs. F. H. Nash and two children, from Australia to India (returning).

Mr. and Mrs. B. H. Brinsmead and two children, from Australia to New Guinea.

Mr. and Mrs. A. G. Beecroft and four children, from Australia to England.

Mr. and Mrs. A. W. Clover and two children, from Australia to New Guinea.

Mrs. A. L. Voigt and two children, from Australia to New Guinea, to join her husband.

April

Pastor and Mrs. L. A. Smith and three children, from Australia to New Guinea (returning).

Mr. and Mrs. J. James, from Australia to New Guinea (returning).

Pastor and Mrs. W. I. Liversidge and three children, from Australia to New Guinea.

Mr. and Mrs. R. W. Eaton and two children, from Australia to Fiji (returning).

May

Pastor and Mrs. R. E. Cobbin, from Australia to New Guinea.

Mr. and Mrs. G. W. Taylor, from Australia to New Guinea (returning).

Pastor and Mrs. D. E. Hay, from Australia to Samoa (returning).

Mr. and Mrs. W. T. Andrews and three children, from Australia to New Guinea.

June

Pastor I. A. Watts, from Australia to New Guinea (returning).

Miss I. Millist, from Australia to New Guinea.

July

Mr. and Mrs. R. G. Anderson and two children, from Australia to India (returning).

Miss J. Carey, from Australia to New Guinea.

August

Mr. and Mrs. R. D. Dixon and two children, from New Zealand to Fiji.

Evelyn Dobson, from Australia to British Solomon Islands Protectorate.

September

Dr. and Mrs. R. J. Butler and two sons, from Australia to Ethiopia.

November

A. Coyte, from Australia to New Guinea.

Dr. W. Kent, from Australia to New Guinea.

Mr. and Mrs. E. Geelan and daughter, from Australia to New Guinea.

December

Mr. and Mrs. R. E. Plane and three children, from Australia to New Guinea.

FROM THE EURO-AFRICA DIVISION

January

Rosine Claire Olivo, from France to Cameroun.

Mr. and Mrs. Jean Scippa and three children, from Belgium to Madagascar.

February

Mr. and Mrs. Augusto Catarino and daughter, from Portugal to Angola (returning).

March

Maria Amelia Bastos, from Mozambique to Angola.

Rudolf Persack, from Austria to Cameroun.

Bluette Rossier, from Switzerland to Cameroun.

May

Mr. and Mrs. Roland Berger and daughter, from Switzerland to Cameroun.

Pastor and Mrs. Johan Van Bignoot, from Belgium to Reunion Island.

June

Palle Olsen, from Denmark to Israel.

Pastor and Mrs. K. Scheidegger, from Switzerland to Cameroun.

Mireille Schwald, from France to Cameroun.

July

Mr. and Mrs. Jean-Pierre Goutman, from France to Cameroun.

Mr. and Mrs. Alajos Sturm and two children, from France to Chad, Africa.

August

Mr. and Mrs. Felix Berger, from Switzerland to Cameroun (returning).

Pastor and Mrs. Paul Bernard, from France to Madagascar (returning).

Pastor and Mrs. Jean Kempf and five children, from France to Brazzaville, Congo (returning).

Mr. and Mrs. Yvon Missud and two children, from France to New Caledonia.

Pastor and Mrs. Edgard Villeneuve, from Switzerland to Madagascar (returning).

Pastor and Mrs. Heinrich Walder, from Switzerland to Cameroun (returning).

September

Pastor and Mrs. A. Bodenmann and four children, from Switzerland to Chad, Africa (returning).

Mr. and Mrs. Leon Burkarth, from France to Madagascar (returning).

Pastor and Mrs. A. Casaca and daughter, from Portugal to Angola (returning).

Arno Hensel, from Germany to Tanzania, East Africa.

Mr. and Mrs. Joao Jsauo Martins Chaves and two children, from Portugal to Johannesburg, South Africa.

Dr. and Mrs. Paul Cnockaert and son, from Belgium to Rwanda, Africa.

Mr. and Mrs. Raymond Collin, from Belgium to Cameroun (returning).

Mr. and Mrs. Rene Collin, from Belgium to Cameroun (returning).

Pastor and Mrs. Lourenco Cordas and three children, from Portugal to Angola (returning).

Mr. and Mrs. Joao de Ascencao Esteves and one child, from Portugal to Angola.

Pastor and Mrs. Michel Grisier and daughter, from France to Reunion Island (returning).

Mr. and Mrs. John Guenin and three children, from Switzerland to Cameroun.

Mr. and Mrs. Pierre Hess and son, from Switzerland to Cameroun (returning).

Pastor and Mrs. Adolf Kinder and two children, from Austria to Senegal (returning).

Ernst Lang, from Switzerland to Cameroun.

Maria da Graça Monteverde, from Portugal to Angola.

Mr. and Mrs. Jose Luis Bernardino Santos, from Portugal to Angola (returning).

Dr. and Mrs. Kohlia Steveny and daughter, from Belgium to Cameroun.

Mr. and Mrs. Jean-Claude Verrecchia, from France to Cameroun.

Mr. and Mrs. Roland Vurpillot and son, from France to Tahiti.

Pastor and Mrs. Jean Yeretzian, from France to Cameroun (returning).

Juliette Yeretzian, from France to Cameroun (returning).

October

Maria Julia Mendonca de Andrade, from Portugal to Angola.

Pastor and Mrs. J. De Laere and two children, from Belgium to Madagascar.

Pastor and Mrs. Maurice Fayard, from France to New Caledonia.

Mr. and Mrs. Martin Giger, from Switzerland to Cameroun.

Mr. and Mrs. Marc Hecketsweiler and four children, from France to Madagascar (returning).

Mr. and Mrs. Horst Lehmann and daughter, from Germany to Cameroun (returning).

Alain Long, from Italy to Madagascar.

Mr. and Mrs. Godinho Lopes and four children, from Portugal to Mozambique (returning).

Jean-Pierre Marivoet, from Belgium to Senegal.

Anne-Marie Mierzwinski, from France to Burundi, Central Africa.

Hiltrud Ristau, from Germany to Senegal.

Mr. and Mrs. Joseph Sanchez and two children, from France to Senegal.

Mr. and Mrs. Roland Schranz, from Switzerland to Madagascar.

Pastor and Mrs. Joao Cordas Tavares and daughter, from Portugal to Angola (returning).

Mr. and Mrs. Henri Wesemael and three children, from Belgium to Ivory Coast.

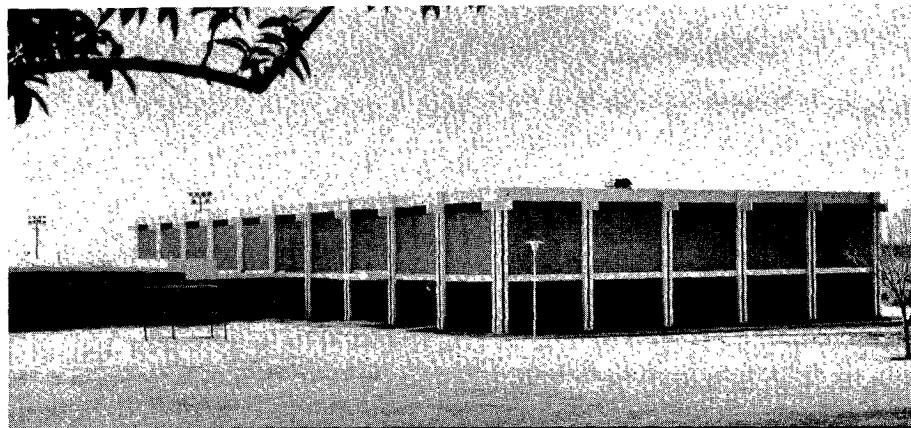
Mr. and Mrs. E. Wiesenberg and two children, from Germany to Cameroun (returning).

LA SIERRA COMPLETES ALUMNI PAVILION

A new \$600,000 auditorium-gymnasium on the La Sierra Campus of Loma Linda University has been completed. Alumni from campus raised one third of the total construction cost. Students raised \$35,000 to provide a floor for the new facility.

RONALD BOWES

PR Director Loma Linda University, La Sierra Campus



December

Pastor and Mrs. Aime Cosendai, from Switzerland to Cameroun (returning).
 Mr. and Mrs. F. Krakolnig and two children, from Austria to Cameroun (returning).
 Maria-Jose Mendes, from Portugal to Angola.
 Simone Michoud, from Switzerland to Cameroun (returning).

FROM THE FAR EASTERN DIVISION

January

Mr. and Mrs. Paul Pangkay and four children, from Indonesia to Thailand.

April

Jerry Deganos, from the Philippines to Thailand.

May

Mr. and Mrs. Harold Soriton and daughter, from Indonesia to Singapore.
 Mr. and Mrs. Wilfredo Loriezo, from the Philippines to New Guinea.

June

Romana Cuvin, from the Philippines to Thailand.
 Lucila Deles, from the Philippines to Nigeria.
 Lourdes Sta. Elena, from the Philippines to Nigeria (returning).
 Mr. and Mrs. Ramon Ulangca, from the Philippines to Thailand.

August

Mr. and Mrs. Romulo Bartolome and two children, from the Philippines to Thailand (returning).

September

Pastor and Mrs. Kojiro Matsunami and two daughters, from Japan to Brazil.

November

Luiвина Macaraeg, from the Philippines to Hong Kong.
 Anselma Salonga, from the Philippines to Hong Kong.
 Daniel Injo, from Indonesia to Singapore.
 Pastor and Mrs. Liberty Pandjaitan and family, from Indonesia to Sabah (returning).

December

Machiko Yamada, from Japan to Hong Kong.

FROM THE NORTH AMERICAN DIVISION

January

A. Floyd and Fern Mae Penstock and daughter of Mission City, British Columbia, to Thailand.
 Siegfried J. and Maria Schwantes, to France (returning).
 Roger K. and Pamela Kay Kopitzke and two children, to Thailand (returning).
 David D. Dennis, to Singapore (returning).
 Vernon M. and Lauralee Robeson and three children, to Zambia (returning).
 Cornell Alexander and Bessie May Sabo, of Medford, Oregon, to Nigeria.
 Paul E. and Esther R. Gaver, of La Mesa, California, to Thailand.
 Rodolfo G. and Glacy N. Hein and son, of Berrien Springs, Michigan, to Costa Rica.
 Alvin J. and Alice Clara Stewart, of Trenton, New Jersey, to Puerto Rico.
 Frank and Genevieve Unger, to Rhodesia (returning).
 James L. and Marilyn Rae Davidian and two children, of Stockton, California, to Guyana.
 Raymond H. and Estelle I. Barker, of Antioch, California, to Thailand.
 William L. and Verla Christine Van Arsdale, to Taiwan (returning).
 Arthur and Beulah Zeismer, Jr., of Exeter, California, to Ghana.
 Ann Thelma Hall, of San Jose, California, to Sierra Leone.
 Boyd E. and Elizabeth Laura Olson and son, to Singapore (returning).

Lois J. Walker, of Angwin, California, to Indonesia.
 Margaret J. Johnson, to Ethiopia (returning).
 Virgil T. and Margaret Alicia Fryling, Jr., and two children, to Colombia (returning).
 Dorita E. Lessard, to East Africa (returning).
 Lieselotte Mariane Harder and daughter, to Brazil (returning).
 Ida Patzer, of Denver, Colorado, to Puerto Rico.
 Margaret Wilson, of Jefferson, Texas, to Puerto Rico.

February

Leonard L. Nelson, to Kenya (returning).
 Charles H. and Janet Rae Schlunt and two children, of Drayton Plains, Michigan, to Malawi (returning).
 Neander C. Harder and daughter, of Riverside, California, to Brazil (returning).
 Lawrence D. Bennet, of Carmichael, California, to Zaïre.
 Walter and Ursula Ruba and two children, of Sacramento, California, to Orange Free State (returning).
 Harry and Marilyn E. Bennett, Jr., and son, of Menard, Texas, to Brazil.
 Ik-Mo and Sharon Choon-Ai Lee and four children, of Takoma Park, Maryland, to Korea.
 John B. and Karen L. Fortune and son, of Berrien Springs, Michigan, to Hong Kong.
 James N. and Donna C. Forsyth and two children, of Bremerton, Washington, to Hong Kong.
 Roger T. Nelson, of Stoneham, Massachusetts, to Thailand.
 Florence Mae Burke (Mrs. D. T. Burke), of Hope, Michigan, to Brazil.

March

Bobby A. and Donna L. Dodd and two children, of Wilburton, Oklahoma, to Ceylon (returning).
 Theodore and Miriam Zegarra and daughter, of Riverdale, Maryland, to Puerto Rico (returning).
 Maybelle E. Banks, of Nashville, Tennessee, to Puerto Rico.
 Robert E. and Rae Lucile Hopkins, of Stockton, California, to South India.
 Clarence L. and Carol Thomas and three children, of Atlanta, Georgia, to Brazil.
 Wiley N. and Vera Lucile Young, of Eugene, Oregon, to Malawi.
 Elvera N. Eckerman, of Capitola, California, to Liberia (returning).
 Charlotte E. Dennis and two children, of Boulder, Colorado, to Singapore (returning).
 Aida Figueroa, of Bronx, New York, to Curacao.
 Douglas E. and Susanne E. Ermshar and two children, of Lynwood, California, to Argentina (returning).

Nancy Jo Willis, of Monterey Park, California, to Puerto Rico.

April

Alfred E. and Winifred M. Boyce, of Berrien Springs, Michigan, to Rwanda.
 Ray Phoon-Phang and Ruth Ann Seet and two children, of Camarillo, California, to Taiwan. Mrs. Seet's mother accompanied them.
 Dorothy M. Kuester, of Carmichael, California, to Taiwan (returning).
 Edelgard Stoeger and two sons, of Angwin, California, to Switzerland.
 Lloyd G. and Helen M. Diamond, of Portland, Oregon, to Ethiopia (returning).
 Leonard and Linda J. Westermeyer, of Lodi, California, to Bolivia.
 Frank and Wilma N. Dietrich and three children, of South Lancaster, Massachusetts, to Malawi.
 Kenneth B. and Dorothy M. Fisher, to Puerto Rico (returning).
 Joseph and Dina E. Espinosa, of Amarillo, Texas, to Dominican Republic.

May

L. Clair Spaulding, of Portland, Oregon, to Thailand.
 Harold B. and Olive B. Stout, of Brewster, Washington, to Taiwan.
 Anne E. Meyer, of Brandenton, Florida, to Pakistan (returning).
 Carolyn M. Stuyvesant, of Loma Linda, California, to Ethiopia (returning).
 Henry A. Novak, of Ceres, California, to Java.
 Arthur E. and Carmelita E. Mitchel, of Loma Linda, California, to Peru (returning).
 Leland Charles Shultz, of Loma Linda, California, to Nepal (returning).
 Hugh C. Love, of Loma Linda, California, to Hong Kong.
 Homer N. and Connie Grove, of Orlando, Florida, to Hong Kong.
 W. Robert and Norma A. Dyke and four children, to Ethiopia (previously served in Jamaica) (returning).
 Richard A. Nelson, of Corona, California, to Hong Kong.
 Ralph W. and Kathryn Louella Royer, to Thailand (returning).
 Jacqueline L. Kinsman, of Collegedale, Tennessee, to Puerto Rico.
 Gloria J. Davy, to Rwanda (returning).
 Lester H. and Elsa Lonergan, of Loma Linda, California, to Rhodesia.

June

Tom K. and LaRue Faye Campbell and two chil-

1972 SUMMARY OF WORKERS SENT OVERSEAS

<i>Division</i>	<i>New Workers</i>	<i>Returning Missionaries</i>	<i>Total</i>
Afro-Mideast Division	-	-	-
Australasian	70	33	103
Euro-Africa	55	50	105
Far Eastern	17	5	22
Inter-American	-	-	-
North American	179	227	406
Northern Europe-West Africa	8	8	16
South American	16	-	16
Southern Asia	-	-	-
Trans-Africa	9	8	17
TOTALS	354	331	685

In addition, 41 left North America for service under the Adventist Volunteer Service Corps, 37 as nationals returning, 71 as relief/special workers, 157 as student missionaries, and 20 under the Sustentation Overseas Service plan.

dren, of Bradford, Tennessee, to Peru.

Wiley M. Elick, of Frederick, Maryland, to Taiwan.

Roy V. and Leona June Berglund and two children, of Riverside, California, to Ceylon.

Sandra L. Hesgard, of Portland, Oregon, to Kenya.
Carol M. Hardin, of Waynesboro, Virginia, to Zambia.

Sam C. and Gladys Faye Robinson and three children, of Sutherlin, Oregon, to Java.

Dale and Marjorie Ann Stoops and four children, of Manteca, California, to Ghana.

Ray and Frances Louise Foster and two children, to Zambia (returning).

Janet McCandless, of Columbia, South Carolina, to Puerto Rico.

George and Yvonne Beatrice Carambot and six children, to Venezuela (returning).

Kathleen J. Kachuck, of Seattle, Washington, to Lebanon.

Frederick A. and Glenna Lillian Mote, of Boring, Oregon, to Malaysia.

Alwin R. and Jill Parchment, of Thornhill, Ontario, to Singapore.

Muriel Howe, of Kettering, Ohio, to Hong Kong.

Walter M. and Willeta Beatrice Bolinger, of Glendale, Arizona, to Philippine Islands.

Sherman A. and Edith Louise Nagel, of Angwin, California, to Ghana.

Kathryn Ann Ippisch, of Collegedale, Tennessee, to Puerto Rico.

Ellis R. and Grace E. Maas, of South Lancaster, Massachusetts, to Guatemala.

Robin Dan and Lamorna Nance Riches and daughter, to South India (returning).

Edelma P. M. de Leon, of Pampa, Texas, to the Philippines.

Walter E. and Donna Lucille Stilson and two children, of Moab, Utah, to Guam.

John W. and Jessie Fay and two children, to Costa Rica (returning).

Mrs. Laurice Kafrouni Durrant, of Yakima, Washington, to West Pakistan.

Glenn A. and Ethel Leonora Houck, of Oakhurst, California, to Uganda.

Jerrold James and Judy May Aitken and two children, of Takoma Park, Maryland, to Thailand (returning).

Herbert J. Stoeger and daughter, of Angwin, California, to Switzerland.

Bobby Earl and Betty Jeane Jacobs, of Groves, Texas, to Singapore (returning).

July

Harlen Irvin and Lorna Jean Miller, of College Place, Washington, to Puerto Rico.

Charles L. and Mollie Sue Prowant and four daughters, to West Pakistan (returning).

Grace E. Robinson, to Malawi (returning).

Somsak and Nurra Supunavong and two children, of Loma Linda, California, to Thailand.

Daryl Louis and Kerstin Marianne Meyers, of Mountain Home, North Carolina, to Liberia (returning).

Barbara Jean McDonald, to Puerto Rico (returning).

Olavi J. and Alline Lovenia Rouhe, of Ceres, California, to Zaire.

Charles R. and Ramona Dee Trubey and three children, of Cicero, Indiana, to Honduras.

William Royce Vail, of Lynden, Washington, to Zaire.

Larry L. and Grace Anne Davis and three children, of Indianapolis, Indiana, to Kenya.

Richard I. and Virginia Marie Clark and three children, of Loma Linda, California, to Nepal (returning).

Richard Lewis and Margaret Elizabeth Engroff and son, of Baltimore, Maryland, to Ivory Coast.

A. Richard and Carolyn Faith Johnson and four children, of Bakersfield, California, to South Africa.

Paul R. and Teresa Eileen Lindstrom, of Beaverton, Oregon, to Nigeria (returning). Formerly served Ghana Conference as secretary-treasurer.

Wesley D. and Lois Geraldine Peterson and four children, of Lincoln, Nebraska, to Kenya.

Jose N. and Lydia Erna Siqueira, of North Dartmouth, Massachusetts, to Brazil.

Clarence and Kyo Chung Lee, of Los Angeles, California, to Korea.

M. Paulo and Jacomina Marquart and one child, of Berrien Springs, Michigan, to Brazil.

Boris Nicholas Pache, of London, Ontario, to Zaire.

Clarence Howard and Wanda Eloise Hamel, of Boise, Idaho, to Pakistan.

Renato G. and Aurora P. Rada and two children, of Downey, California, to Ethiopia.

Ernest A. and Lorraine Virginia Pender, of Aledo, Illinois, to England. Previously served in Far Eastern Division.

Dr. Elizabeth J. Hiscox, of Banning, California, to India (returning).

Matthew and Elizabeth Bediako, of Loma Linda, California, to Ghana.

D. Kenneth and Marjorie Jean Smith and two children, of Santa Maria, California, to Thailand.

Isobel C. Butler, of Hagerstown, Maryland, to Rhodesia (returning).

George A. and Mildred Nelson, of Fresno, California, to Curaçao.

Orval Rollin Scully, of Redford, Michigan, to Bangladesh.

John F. and Patricia Ann Harris and four children, of Melrose, Florida, to Singapore (returning).

William and Gloria Dawn Tyndall and two children, of Collegedale, Tennessee, to Japan (returning).

Victor P. and Jean Laverne Kluzit and three children, of Lancaster, California, to Transvaal (returning).

Philip Gordon and Margaret Miller, of Beiseker, Alberta, to Haiti.

Beverly Jean Runnals, of Wilmington, Maine, to Puerto Rico.

Bernard W. and Ursula Thilia Benn and two children, of Normal, Alabama, to Trinidad.

H. Romain and Verna Dixon, of St. Helena, California, to Curacao.

Joseph Leigh and Camilda Miller and four children, of Brooklyn, New York, to Puerto Rico.

Cleo May Bloom, of Glendale, Arizona, to Malawi (returning).

Jacqueline A. Guenin and three children, of Oshawa, Ontario, to Cameroun (returning).

Roy Leslie and May C. Walin, of Pennacook, New Hampshire, to Botswana.

August

George Ray and Dorothy Ann Burgdorff and one child, of Riverside, California, to Peru.

Wendell Lee and Patti Beth Grady and three children, of Roseville, California, to Brazil.

Karen Jean Radke, of Loma Linda, California, to Jamaica.

Ronald Eugene and Lonna Louise Fritz, of Loma Linda, California, to Puerto Rico.

Dr. Robert Lee and Marguerite Marsh and son, of Glendale, California, to New Guinea.

Ernest Stacy and Dorla Jeanne Priddy and two children, of Nevada, Iowa, to Puerto Rico (returning).

Peter J. and Linda Lee Easton and three children, of Holly, Michigan, to Guam.

C. Gene Soper, to Japan.

Takito Nemoto, of Willowdale, Ontario, to Japan (returning).

Jerrell Newton and Regina Esther Fink and two children, of Jefferson, Texas, to Zambia.

Glenn Harold and Laurel Mayer and three children, of Lindsay, California, to Taiwan.

Gladys E. Morton, of Corona, California, to Thailand (returning).

J. Robert and Earlene Rose Wohlens and two children, of Honolulu, Hawaii, to Japan.

George Charles and Carol Lee Wilkinson, of College Place, Washington, to Zambia.

Myrtle May Fitzgerald, of Ellison Bay, Wisconsin, to Singapore (returning).

Phillip G. and Luise Auguste Werner, to Burundi (returning).

Corina R. Piercey (nee Hanson), of Portland, Oregon, to Rhodesia (returning).

James R. and Ann Fisher and son, of Loma Linda, California, to Taiwan.

Edward J. and Ethel Florence Heisler and four children, of Rutland, British Columbia, to Penang (returning). Previously served in Inter-America.

Harley G. and Joan Carol Schalesky and two children, of Sacramento, California, to Taiwan.

Donald R. and Jane Doreen Schmitt, of Loma Linda, California, to Japan.

Penny S. Shell, of Battle Ground, Washington, to Singapore.

Vartouhi Rose Terzibashian, of Berrien Springs, Michigan, to Lebanon.

William T. and Letty Collins and daughter, of Jefferson, Texas, to Puerto Rico (returning).

Pierre A. and Janice Yvonne Ramseier and two sons, of Union Springs, New York, to Rwanda.

Bruce H. and Myrna Loyce Kopitzke and three children, of Loma Linda, California, to Singapore (returning).

Edward W. and Janice Lucille Higgins and four children, of Berrien Springs, Michigan, to Indonesia (returning).

James V. and E. Joann Holder and daughter, of Los Angeles, California, to Angola.

Florence Grace White, of Takoma Park, Maryland, to Hong Kong.

Robert P. Jochmans, of Lincoln, Nebraska, to Rwanda (wife Betty to join him later).

Alvin M. and Anna Emyline Bartlett and three children, of Grand Haven, Michigan, to Indonesia (returning).

Robert Harris and Rose Marie Carter, of Teaneck, New Jersey, to Uganda.

Steven Jacob and Sylvia Jean Ahn, of Kettering, Ohio, to Puerto Rico.

Joseph I. and Annette Lee Estephan and three children, of Los Angeles, California, to Puerto Rico (returning).

John E. and Joyce Ann Marter, of Takoma Park, Maryland, to Zambia.

Marvin James and Sue Ann Robinson, of Takoma Park, Maryland, to Zambia (returning).

Russell R. and Julia Elizabeth Adams and son, of South Lancaster, Massachusetts, to Rhodesia. Accompanied by grandmother and daughter.

Sherwood D. and Pansy Pangborn and three children, of Takoma Park, Maryland, to Singapore (returning).

Milton E. and Noell Dee Thorman and two children, of Portland, Oregon, to Java.

Lainey E. James, of Berrien Springs, Michigan, to Jamaica (returning).

David Ray and Marilyn Delmar Ludden and one child, of College Place, Washington, to Zambia.

Everard Penso Smith, of Miami, Florida, to Jamaica (returning).

Marietta Deming, of Loma Linda, California, to Philippines (returning).

John Guenin, of Oshawa, Ontario, to Cameroun (returning).

Dale Donis and Raelene Gayle Rexinger and three children, of Healdsburg, California, to Sierra Leone (returning).

Donald F. and Irene Elizabeth Gilbert and two children, of Siloam Springs, Arkansas, to Taiwan (returning).

Cyril G. Hartman, of Grass Valley, California, to Nigeria (returning).

Herbert and Carol Janet Schafer and two children, of Lacombe, Alberta, to Uganda (returning).

Ernest P. and Nita Rae Delaporte and two children, of Riverside, California, to Zaire.

Melvin R. and Marjorie Pauline Lyon and three children, of Lake Alfred, Florida, to Singapore (returning).

Kirk E. and Dorothy Jeanette Hunt and two children, of Corona, California, to Taiwan.

William Everett and June Meribeth McFarlane and two children, of Dinuba, California, to Guam. Previously served in Hong Kong.

Victor James and Ruth Anne Chant and two children, of Oshawa, Ontario, to Zambia (returning).

Anthony W. and Doynne Suzanne Lewis and two children, of Pasadena, California, to Philippines.

Heidi Ursula Nuessle, of Boulder, Colorado, to Puerto Rico. Previously served in Saigon.

Royce C. and Elaine Alice Thompson and two children, of St. Petersburg, Florida, to Thailand (returning).

Cathy Brown (daughter of Donald L. Brown, to Thailand), of Kailua, Oahu, Hawaii, to Singapore for academy.

Daniel Wilcox (son of Wendell L. Wilcox, to Sabah

Mission), of St. Helena, California, to Singapore for academy.

James LeVerne and Ruth Joy Smith and two children, of Bremerton, Washington, to Puerto Rico (returning).

Lola Marie Genton, of Bradenton, Florida, to Thailand (returning).

Kevin Lantry (son of Jay H. Lantry, to Singapore), of Boulder, Colorado, to Singapore for academy.

Robert W. and Ann Iris Burchard and two children, of Duluth, Georgia, to Hong Kong (returning).

Cynthia Bullock (daughter of Gordon E. Bullock, to Philippines), of Petaluma, California, to Singapore for academy.

Denicio and Esperanza Todman, of Brooklyn, New York, to Netherlands Antilles.

Wilbur K. Nelson and one son, of Los Angeles, California, to Hong Kong.

September

Charlotte Hartman and five children, of Grass Valley, California, to Nigeria (returning).

Aaron Lee and Laura Mae Dennis and two children, of New London, North Carolina, to Kenya (returning).

Jack B. and Donna Jean Bohannon and three children, of Kissimmee, Florida, to Lebanon (returning).

David L. and Leona Grace Gouge and two children, of Pasco, Washington, to Manila (returning).

James L. and Mable Joiner and two children, of Takoma Park, Maryland, to Philippines.

Reuben Randolph and Devon Leonnie Middleton, of Silver Spring, Maryland, to Nicaragua.

Earl J. and Vera Dean Gregg, of Berrien Springs, Michigan, to Lebanon (returning).

Dr. Ronald A. and Ruth Bettle, of Brunswick, Maine, to Zambia and Zaire.

Rodney Glenn and Freda Joanne Roe and three children, of Troutdale, Oregon, to Guam (returning).

Clarence S. and Edith Isabel Ing and one child, of Monterey Park, California, to Hong Kong. Previously served in Hong Kong.

Yoshibumi Takahashi, of Berrien Springs, Michigan, to Japan.

Paul E. and Zula Esther Horton and two children, of North Miami, Florida, to Tanzania (returning).

Jonathan C. and Carol Jean Sherman, of Angwin, California, to Zaire.

Daniel G. and Louise G. Walther, of Takoma Park, Maryland, to France.

Edith Fern Wilson, of Portland, Oregon, to Ethiopia (returning).

Robert Lee and Charlotte June Conway and three children, of Brainerd, Minnesota, to Lebanon (returning).

Hazel A. Hauck, of Berrien Springs, Michigan, to Java.

R. Jon and Eppy Hiba Green and two children, of Decatur, Georgia, to Ethiopia (returning).

George Milton and Marjorie Jane Woodruff and one child, of Edgewater, Maryland, to West Africa (returning).

S. Wayne and Voneille Ann Young and two children, of Placerville, California, to Taiwan (returning).

Jerry Duane and Loretta Jean Kopitzke and two children, of Oak Harbor, Washington, to Bolivia.

William G. and Betty Jean Tym and three children, of Caldwell, Idaho, to Taiwan (returning).

A. Ruby Williams, of Montreal, Canada, to Lebanon (returning).

Galen H. and Helen Beth Coffin, of Portland, Oregon, to Singapore (returning).

Donald L. and Fawneita B. Brown, of Kailua, Oahu, Hawaii, to Thailand; daughter Cathy left August 22 to Singapore.

George M. and Patrice Eileen Gould and one child, of Kettering, Ohio, to Guam.

Violet V. Wentland, of Woodinville, Washington, to Lebanon (returning).

Wendell L. and Audry Muriel Wilcox and two children, of St. Helena, California, to Sabah Mission (returning); son Daniel left August 27 to Singapore.

John P. and Ruby Ann Stafford and one child, of Kirkland, Washington, to Burundi (returning).

John and Luvamay Dovich and four children, of South Lancaster, Massachusetts, to Trinidad.

Marjorie Jean Smith to join husband, D. Kenneth

Smith, who since July had been working in Thailand.

Fearn E. Hiten, of Clovis, California, to Ethiopia (returning).

John Thomas and Nancy Ann Robinson and three children, of Rapid City, South Dakota, to Brazil.

Eugene E. and Irene B. Witzel and three children, of Glen Ellyn, Illinois, to Ethiopia (returning).

Betty Julia Buckley, of Minneapolis, Minnesota, to Singapore (returning).

Clarence R. and Helen Louise Collier, of Yucaipa, California, to India.

Betty A. Fleming, of Stillwater, Minnesota, to Singapore (returning).

Carrie J. Robbins, of Menard, Texas, to Pakistan.

George Elmer and Jeanette P. Bryson and three children, of National City, California, to Ghana (returning).

Jay H. and Eileen E. Lantry, of Boulder, Colorado, to Singapore (returning); son left August 23 to Singapore academy.

Emmett L. and Yvonne Tetz and three children, of Loma Linda, California, to Afghanistan.

David R. L. and Della May Astleford and four children, of Abbotsford, British Columbia, to Kenya (returning).

Jean Jacques and Mildred Olang Bouit and two



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children, of Royse, Norway, to Ivory Coast (returning).

Raymond V. and Evelyn J. Mundall and six children, of Sedona, Arizona, to British Honduras (self-supporting physician).

October

Allen Noble and Frances Beardsley and one child, of Kettering, Ohio, to Puerto Rico.

Elias G. and Marcia Herania Gomez and two children, of Berrien Springs, Michigan, to Brazil.

Donald Frank and Lillian Mildred Aldridge and three children, of Angwin, California, to Chile.

Floyd H. and Minnie C. Brigham, to Ethiopia.

James M. and Carol L. Hammond and four children, of Carbondale, Illinois, to Ghana (returning).

Donald R. and GERALYN Elaine Halenz and three children, of Gobles, Michigan, to Philippines (returning).

Haskell and Jo Ann Jones and child, of Memphis, Tennessee, to Jamaica.

Richard Wesley and Betty Mae O'Fill and four children, of Angwin, California, to Chile.

Alexis P. and Sandra Ann Bokovoy and three children, of Walla Walla, Washington, to Ethiopia (returning).

Merle L. and Elizabeth Mills, of Union Springs, New York, to Rhodesia (returning).

Jerald E. and Rose M. Christensen and one child, of Loma Linda, California, to Taiwan (returning).

Larry Dean and Sandee Mahlum and two children, of Berrien Springs, Michigan, to Zaïre (returning).

Arnold L. and Karen L. Petersen and two children, of Downey, California, to Guyana.

Grover T. and Joy Anne Barker and two children, of San Acacio, Colorado, to Uruguay (returning).

Clarence H. Goertzen and one child, of Berrien Springs, Michigan, to Malaysia.

Arni Gunnar and Ruth Edna Asgeirsson and three children, to Rhodesia.

David Hans and Katherine Dora Skau and his mother, of Mount Vernon, Washington, to Ceylon; son left on August 20 to Singapore academy.

Monroe A. and Frances Jeanne Morford, of Cadillac, Michigan, to Ethiopia.

Edward W. and Janice Lucille Higgins, Jr., and one child, of Berrien Springs, Michigan, to Indonesia (returning); three children left August 21 to Singapore academy.

Eliezer and Esperanza Benavides and three children, of Santa Ana, California, to Colombia (returning).

P. W. and Yvonne May Dysinger and four children, of Loma Linda, California, to Southeast Asia Union Mission.

Gordon E. and Luella Ann Bullock and mother, of Petaluma, California, to Manila (returning); daughter Cynthia left August 24, to Singapore academy.

Charles R. and Ruth Yvonne Stafford and four children, of Kirkland, Washington, to Tanzania (returning).

Larry Losey, of College Place, Washington, to Philippines.

L. Lucile Haskin, of Sepulveda, California, to Rhodesia (returning).

Dr. Ronald C. and Mary Louise Gregory, of Lakeport, California, to Thailand.

Dr. Joseph Carr Johannes, of Burbank, California, to Curaçao (returning).

Gary N. Nichols, of West Boylston, Maine, to Korea.

Eugene M. and Helen Leone Stiles and two children, of Santa Cruz, California, to India (returning).

John D. and Ida Adelaide Johnson and one child, of Chicago, Illinois, to Nigeria (returning).

William Edward and Patty Lou Jones and two children, of Pierre, South Dakota, to West Africa.

Carl B. and Lois May Watts, to Japan (returning).

Dr. Donald F. and Thelma I. Page, of Littleton, Colorado, to Puerto Rico (returning).

Dorothy Nelson and two children, of Los Angeles, California, to Hong Kong to join Wilbur K. Nelson.

November

Dr. Claran H. and Marjorie Jesse, of Loma Linda, California, to Far Eastern Division.

Sinclair and Hazel Pinnick, of Mount Vernon, Ohio, to India.

Robert C. and Diana Lee Bird and one child, of Erie, Colorado, to Taiwan (returning).

Emma Binder, of Onaka, South Dakota, to Pakistan.

T. Brooke, of Gobles, Michigan, to Ceylon (wife and two children will follow).

F. Carl and Agnes Schneider and one child, of Dayton, Ohio, to Penang.

J. D. and Elizabeth Marie Westfall and one son, of Berrien Springs, Michigan, to Vietnam; two sons in August to Singapore academy.

Leland Leroy and Vernell Ordene Kaufholtz and two children, of Loma Linda, California, to Mexico (returning).

E. T. and Bernice M. Gackenheimer, of Amarillo, Texas, to Jamaica.

Elton H. and Evelyn Edwina Wallace, of Angwin, California, to South Africa.

Edna Leone York, to Pakistan (returning).

R. E. and Verna M. Finney, of Madison, Wisconsin, to Singapore.

James and Simonne Van Blaricum, of Woodbury, Tennessee, to Bangladesh.

Mark W. and Lois W. Fowler, of Leesburg, Georgia to Peru.

Marvin E. and Judy C. Shultz, of Coral Gables, Florida, to Colombia.

Kenneth M. and Amelia E. Mathiesen and three children, of Little Rock, Arkansas, to Thailand.

Gustav G. Tobler, of Mountain View, California, to Germany (wife to follow later).

December

Alice J. Goertzen, of Berrien Springs, Michigan, to Sarawak.

Pauline E. Long, of Independence, Missouri, to Rhodesia (returning).

Donald J. and Verda V. Sargeant, of Bakersfield, California, to Zambia.

Wolfgang and Hazel I. von Maack, to Brazil.

John R. and Victoria Irene Wahlen and three children, of Loma Linda, California, to Korea (returning).

Ethel V. Carlsson, of National City, California, to Australia.

John Philip and Carolyn M. Hoyt, of Davis, California, to Rwanda.

Robert Gordon and Lynne E. Buhler and three children, of Loma Linda, California, to India (returning).

Turibio Jose de Burgo, of Berrien Springs, Michigan, to Peru.

William J. and Ellen S. Gardner and one child, of Forest City, Florida, to Puerto Rico.

Hal D. and Warrine F. Harden and four children, of Riverside, California, to Sierra Leone.

John D. and Anna Karmy, of Chehalis, Washington, to Nicaragua.

E. George Marcus, of La Canada, California, to Zambia.

Mary Lucille Small, of Loma Linda, California, to India (returning).

Patricia JoAnn Sadler and two children, to Ceylon, to join Thomas B. Sadler (returning).

Burton P. and Bernice H. Wendell, of Denver, Colorado, to Rwanda.

Dr. John W. and Daisy J. Taylor, of Wildwood, Georgia, to Nicaragua.

Gladys Mae Martin, of Roseburg, Oregon, to Ethiopia (returning).

FROM THE NORTHERN EUROPE-WEST AFRICA DIVISION

May

Laina Miinalainen, of Finland, to North Nigeria.

August

Mr. and Mrs. Ole Kendel, of Denmark, to Sierra Leone.

September

Pastor and Mrs. S. Gustavsson and two children, of Sweden, to Liberia.

Pastor and Mrs. T. Kristensen, of Denmark, to Ghana (returning).

Pastor and Mrs. Johannes Onjukka, of Finland, to Sierra Leone (returning).

October

E. Yvonne Eurick, of Great Britain, to Ghana (returning).

Mr. and Mrs. Lars Larsson, of Sweden, to Liberia.

November

Dr. E. G. Essery, of Great Britain, to Ghana.

Pastor Roland J. Fidelia, of Great Britain, to Ghana (returning). Wife and three children to follow after two months.

December

Miss H. K. Haapakoski, of Finland, to Ghana (returning).

FROM THE SOUTH AMERICAN DIVISION

January

Malton Braff and wife, of Brazil, to Switzerland.

February

Alcides J. and Mariana Alva, of Montevideo, Uruguay, to Mexico.

March

Henrique and Miriam Berg and two children, of Brazil, to Mozambique.

July

Gideon and Betty Marques, of Brazil, to Angola.

August

Arturo Weisheim and wife and one child, of Peru, to Colombia.

September

Roberto C. Arnolds and wife and two children, of Argentina, to Germany.

November

Humberto Arias and wife and two children, of Chile, to Spain.

December

Nelson Wolff and wife and three children, of Brazil, to Angola.

FROM THE TRANS-AFRICA DIVISION

February

Lorraine Dianne Ackerman, of South Africa, to Malawi.

Mr. and Mrs. Noel E. Wilton, of South Africa, to Malawi.

March

Esther Myrtle Bredenkamp, to Botswana (returning).

Norma-Jean Heeger, to Malawi (returning).

April

Mr. and Mrs. Robin M. Watermeyer and three children, of South Africa, to Rhodesia.

Mr. and Mrs. George Wilson and four children, of South Africa, to Malawi.

June

Muriel Maria Bosch, to Rhodesia (returning).

Enid Christina Pekeur, to Malawi (returning).

August

Pastor and Mrs. Frank G. Steyn and two children, of South Africa, to Rhodesia.

October

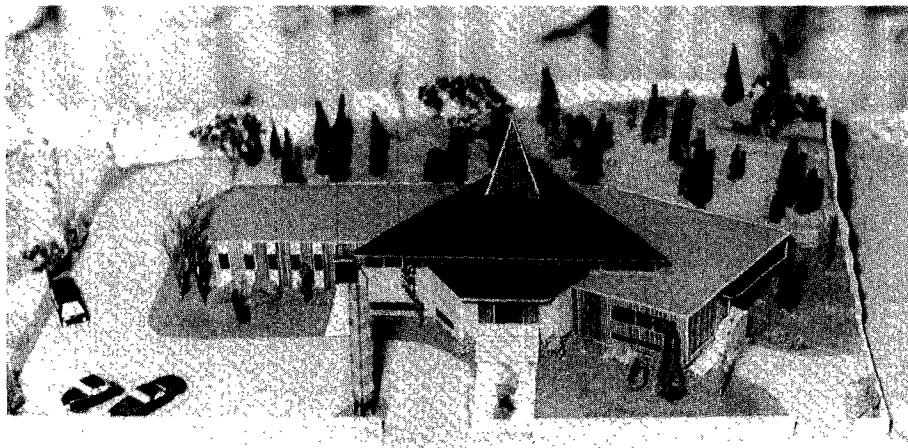
Joy Buckle, to Malawi (returning).

November

Lilian Grace Bradley, to Malawi (returning).

December

Mr. and Mrs. Andries J. Tredoux, to Rhodesia (returning).



The artist's conception of the multipurpose complex to be constructed at Yellowknife, Northwest Territories. The architect is Del Fino, who volunteered his time to design the building.

“Maranatha Flights” Converges on Canada’s Far North

By THEDA ILES KUESTER

What is said to be the greatest mission endeavor North America has ever seen begins June 15 and will continue for two weeks. The event and focal point is the big fly-in to Yellowknife, capital of Northwest Territories, for the construction of the multipurpose complex building to be used as the center for Adventist work there. The building will house a church, school, evangelistic and youth center, and a pastor's home.

On Friday, June 15, members of Maranatha Flights International, including skilled artisans and craftsmen from all over North America, under the direction of their president, John D. Freeman, will converge on Edmonton, Alberta. It is estimated that 40 to 50 planes will be bringing in some 120 men.

On Sabbath, Robert H. Pierson and Neal C. Wilson, president of the General Conference and vice-president for the North American Division, respectively, will meet with the group and our members of the Edmonton area for Sabbath services. On Sunday the group will take off for Yellowknife, where on Monday actual construction will begin on the complex.

Maranatha, an Aramaic expression occurring in transliterated form in 1 Corinthians 16:22, means “Our Lord is coming.” To hasten the Lord's coming, members of Maranatha Flights International give of their time to help outlying mission posts where needed.

These mission-minded laymen will work around the clock in three eight-hour shifts. This can be done because of the fact that at this time of year the sun never sinks far below the horizon in this far northern region. Four meals a day will be served under the direction of the chef from Andrews University.

This great mission undertaking has been made possible through the Thirteenth Sabbath Offering overflow of the second quarter

Theda Kuester is the REVIEW correspondent for the Canadian Union.

of 1972. At that time somewhat more than \$54,000 of the total overflow offering was given for the Yellowknife project. What is thrilling is that through the donated time of these men flying in to Yellowknife it is estimated that the money can be made to go three times as far in helping provide a serviceable church headquarters for the Northwest Territories.

Heading the project is Herbert Larsen, former Sabbath school and lay activities secretary of the Alberta Conference, who recently accepted a call to the Washington Conference as lay activities secretary but who will return to Alberta to coordinate and direct the Yellowknife project. Previous to the arrival of the fly-in men, Elder Larsen has had the foundation laid, including the cement work, with everything excavated and backfilled, so that the lumber work, for which the lumber was donated, can immediately begin.

Work of the fly-in will terminate on Friday, June 29, and on the final Sabbath, Fernon Retzer, world head of the Sabbath School Department, will speak at the church service.

By this time the main section of the building should be up. But this is not the end of the project. The fly-in has so caught the attention of Seventh-day Adventists across North America that in July a drive-in is to follow, of people to help complete the building.

The fly-in will be well covered in the news. On hand in Edmonton will be CBC-TV cameras. The General Conference Communication Department is sending Wayne Martin to Yellowknife to keep the back-home newspapers informed. Mission Spotlight will be there to make a film of the project, a sequel to the Mission Spotlight program that already was made and shown to many of our Sabbath schools across North America. David Young from Loma Linda will be there to make a time-lapse film so that viewers can actually watch the building go up.

The REVIEW will provide reports on Yellowknife fly-in as the drama unfolds.

news notes

Australasian

► World news services carried a report of a recent attack by tribesmen on patients at the Togoba leper hospital, Papua-New Guinea, which is operated by the Seventh-day Adventist Church for the government administration. One patient was killed and another wounded. The incident is further evidence of the unrest that exists in certain areas of the highlands of Papua-New Guinea. The following telegram was received at division headquarters on April 5 from the Papua-New Guinea Union Mission: “Advice from Mt. Hagen re Togoba all now quiet; no further trouble expected; police on site; staff safe and in no danger.”

► The division executive committee has approved a new simple English quarterly publication. Designed for use in the mission field, the new missionary journal *Light and Truth* will be printed by the mission's Rarama Press, Fiji. Initially a quarterly, each issue will be undated. Circulation will begin at 5,000 per issue. Roger F. Stokes has been appointed editor, and R. D. Dixon and A. S. Currie are to be his associates.

► R. R. Frame, president of Australasian Division, recently visited the Lord Howe Island church for its Diamond Jubilee. The occasion marked the sixtieth anniversary of the establishment of the church on the island, which had its first contact with the Advent message when the *Pitcairn* called there in 1893 on her second voyage out from San Francisco, California.

M. G. TOWNEND, PR Secretary

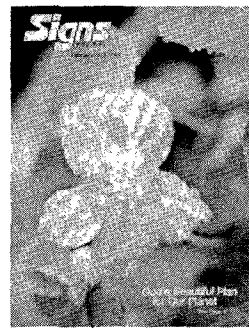
Euro-Africa

► In the church of Falkenstein, South Saxony, in the German Democratic Republic, 35 church members recently made a special study of the art of soul winning and have begun to put this knowledge into practice.

► Two Ellen G. White publications have recently come off the press in the German Democratic Republic. They are translations of *The Sanctified Life* and *Christ in His Sanctuary*. The latter has been selected as the book for special study by the church members and for sermon material by ministers, according to the plan in this union of concentrating on one special work for the year. The first half of the book *The Acts of the Apostles*, entitled *From Jerusalem to Antioch*, has also appeared and has helped to raise the literature sales in 1972 to more than 200,000 German marks.

► As a result of contacts and conversations with members of the World Council of Churches in Geneva and later in the Federal Republic of Germany, much prejudice against Seventh-day Adventists has been removed. Two favorable articles have ap-

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peared in the *Darmstadt Echo* and in the Lutheran Church paper, giving a fair summary of the main Adventist beliefs and recognizing the organization as a church and not as a sect. Reference was also made to the secondary school and college at Darmstadt as being valuable centers of Christian education. EDWARD E. WHITE, *Correspondent*

Inter-American

► Two former prisoners were recently baptized as a result of a layman's work in a penitentiary some years ago. After serving their time in the Villahermosa, Mexico, state prison, Margarito and Mario Ventura were baptized with their wives and children at the Buena Vista, Tabasco, Mexico, church.

► Thanks to the stewardship plan followed by all its churches, the East Puerto Rico Conference closed 1972 with the highest tithe increase in the field's history. There was a 64 per cent increase over the previous year; a 67 per cent increase over the average of the past three years, and a 170 per cent increase over the average of the past ten years. There was a 60 per cent increase in baptisms and a 20 per cent decrease in apostasies.

► Fourteen lay congresses and rallies were held in all seven unions of the Inter-American Division during April and May. L. A. Shipowick, an associate secretary of the General Conference Lay Activities Department; A. H. Riffel, of the Inter-American Division; and union and local leaders gave emphasis to soul winning. The lay workers who attended pledged to work for a total of 24,911 new converts during this year.

L. MARCEL ABEL, *Correspondent*

Northern Europe-West Africa

► Personnel of the Rivers-South Eastern Mission in Nigeria doubled their literature sales in 1972 over the previous year. The 116 baptisms resulting from literature evangelists' contacts was a record for one mission.

► A woman literature evangelist in the Ghana Conference was recently invited by a Roman Catholic priest to give lectures on "What a Christian Home Should Be."

► One hundred students from the Adventist College of West Africa are ready to engage in literature ministry this summer.

► A literature evangelist in West Africa reports that he recently felt impressed to canvass a certain section of his territory. When he began visiting the people some of them said, "Recently we had a dream in which we saw someone coming to our home with a light in his hand. We believe you are the person we saw in that dream."

J. P. SUNDQUIST, *Correspondent*

South American

► In Victoria, the capital of Espirito Santo, Brazil, and headquarters of East Brazil Conference, the workers and laymen preached in 100 places during Holy Week. In one of the churches, South American Division president Roger Wilcox concluded a series

with 250 requesting Bible studies. There were 700 preaching appointments in the whole conference during Holy Week.

► Godofredo Block, an 84-year-old retired pastor, initiated a series of meetings in the Don Cristobal church in the Province of Entre Rios, Argentina, during Holy Week. The church had been built by Mr. and Mrs. Miguel Zaragoza, also retired. Preferring to give up the comforts and attractions of the village surrounding River Plate Hospital and College, these two elderly couples have transferred to a distant town where there were no other Seventh-day Adventists.

H. J. PEVERINI, *Correspondent*

Southern Asia

► Under the leadership of M. E. Cherian, president of Spicer Memorial College, staff and students raised funds locally and began a famine relief program in a village near Poona. As a result, some of the civic authorities asked the college to undertake the distribution of food, which various societies will supply. The college has been requested to spend whatever money it raises for tractors with which to plow the fields for farmers in the neighborhood. The bulls usually used for this purpose have had to be sold for money with which to buy grain.

► The Gujarat was the first field in the Central India Union to reach its Ingathering goal. For the first time the Ingathering was done at night by the doctors and other staff members of the Surat Hospital. They were generally welcomed and remembered for the good medical service the hospital offers the community.

► Davis Massey, a literature evangelist with 20 years of service, set a new sales record for Southern Asia Division sales of more than US\$7,500 in 1972. Average sales for the division are US\$1,800 to US\$2,000. Mr. Massey works in the capital city of New Delhi and gets most of his sales from house-to-house calling.

A. J. JOHANSON, *Correspondent*

Trans-Africa

► Dr. E. Heppenstall, professor of religion, Loma Linda University, visited the Trans-Africa Division for several weeks during December and January. The visit was at the request of the South African Union Conference to lecture on righteousness by faith and to take other devotional study periods. His first appointment was at Helderberg College, where Dr. Heppenstall lectured to teachers and colporteurs from the South African Union, high school teachers of the Southern Union, and representatives of Helderberg College, Solusi College, and the Home Study Institute. There were also two additional workers' meetings and visits through South Africa and Rhodesia.

► One hundred and four underprivileged children from many parts of Swaziland attended a welfare camp conducted by E. S. Moyo, welfare secretary of the Swaziland Field. He was assisted by the six ministerial workers in Swaziland. This camp was given wide publicity over the radio and in the press and by the district commissioner of Manzini, who attended the final evening of the camp.

► D. M. Ingersoll has been elected lay activities, temperance, MV, and public relations secretary for the Zambezi Union. He was formerly a departmental secretary of the Pennsylvania Conference. The membership of the Zambezi Union, which includes Rhodesia and Botswana, is more than 30,000.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► One hundred and thirteen students received degrees at the eighty-sixth commencement at Atlantic Union College, South Lancaster, Massachusetts, on May 13. Speakers for the graduation weekend were: Aaron N. Brogden, secretary, Atlantic Union Conference; Walter R. L. Scragg, secretary, Communication Department, General Conference; and Bernard E. Seton, associate secretary, General Conference.

► The Yonkers Seventh-day Adventist church school Action Unit, under the direction of Principal Ed Hoffmeyer, is presenting a 30-minute program on the hazards of smoking to various Yonkers elementary-school children. The group consists of members of the seventh- and eighth-grade science class.

► Gloria Bolling, medical secretary of the Brooklyn, New York, Temple, has organized 17 nurses, ranking from registered to licensed practical nurses and aides, into teams in order to provide a comprehensive nursing service to the sick and shut-in members of the church. Preparation of health-educational programs for the church is included. Health programs, aimed at the prevention of disease and disabilities, will soon be conducted.

EMMA KIRK, *Correspondent*

Canadian Union

► The first inner-city Community Services Center in Canada was officially opened in Toronto, Ontario, recently. The center will be directed by Elder and Mrs. W. P. Cook, who have also been directing the Uganda Relief Center for the Ontario Conference in cooperation with the Government Uganda Committee.

► A non-Adventist vegetarian restaurant owner in Banff, Alberta, has asked the Health Education Center in Calgary to operate a cooking school in Banff. The restaurant, The Rising Sun, has been operating several months with good results and has on display Adventist cookbooks.

► S. M. Isaac, a literature evangelist of the Ontario-Quebec Conference, had deliveries of \$7,436 for March. His deliveries for the first quarter of 1973 totaled \$12,770, an average of \$21.62 per hour.

THEDA KUESTER, *Correspondent*

Central Union

► The Independence, Missouri, church was dedicated on April 21 with R. H. Nightingale, president of Central Union Conference, as the guest speaker. Paul Gibson, the pastor of the church, led in the Act of Dedication.

► Paul Jensen, publishing leader of the Kansas Conference, reported that during the week of April 29 through May 5, the literature evangelists of the Kansas Conference sold more than \$20,000 worth of Adventist publications.

► Ten persons joined the church as a result of meetings held by the Fowler brothers evangelistic team in Springfield, Colorado. Jerry Oster, the church pastor, is giving Bible studies to several others.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Leonard Diggs, Jr., a sophomore ministerial student at Oakwood College, Huntsville, Alabama, was the speaker for the MV Week of Prayer at the Newtonville, New Jersey, church. He also spoke daily at the church school.

► Residents in the Reading, Pennsylvania, area are dialing in to Robert C. Clarke, pastor of the Kenhorst Boulevard church. As many as 500 calls come in each week for the recorded message entitled "Dial Your Family Bible." Pastor Clarke reports that about 10 per cent of those who call request free Bible study guides.

► Twenty-nine persons were baptized as a result of the evangelistic meetings held at the Columbus, Ohio, Eastwood church. Pastor Donald E. Stutler was the speaker.

► Three churches of the Chesapeake Conference are nearing completion—Cambridge, Atholton, and Linthicum—and ground was broken recently for new churches in Bowie and Triadelphia, Maryland.

MORTEN JUBERG, *Correspondent*

Lake Union

► In response to current interest in vegetarian food, the Elkhart, Indiana, church sponsored a no-meat food festival on April 24.

► Groundbreaking services were held for the Evansville, Indiana, church on April 8.

► Catherine Michaels, a member of the Lake Orion, Michigan, church, was recently named Woman of the Year by the local Jayettes.

► Twenty-one persons have been baptized so far this year as a result of contact and encouragement by Michigan's team of literature evangelists.

► On Earth Day, April 19, students and teachers at the Andrews University elementary school picked up about 200 pounds of trash, according to Edmond Roy, university grounds superintendent.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Elder and Mrs. Darold Bigger and Mike Fellows conducted the spring Week of Prayer at Gem State Academy, Caldwell, Idaho.

► Two three-bedroom faculty homes nearing completion on the Auburn Adventist Academy campus, Auburn, Washington, are being constructed by the school's building and design class. The six registered students received 10 semester credits as well

as wages for their work. The class works regularly five days a week. "Building the house serves as the lab work for the course," explains Instructor Bob Freitas.

► More than 75 persons, one third of them non-Adventists, recently attended a cooking school in the Kirkland, Washington, church. The school was conducted by Ruth Greimer, Helen Stafford, and Elvera Olcott.

CECIL COFFEY, *Correspondent*

Pacific Union

► St. Helena Hospital and Health Center has graduated its one-thousandth participant in its live-in Five-Day Plan to Stop Smoking. The program has been going four years.

► A group of Samoan believers from the San Francisco Tabernacle church have been organized into a company of 53 members. S. I. Afa'ese will pastor the group.

► Herman Leon has added manual communication for 14 deaf persons currently attending church in Westminster, South-eastern California.

► Stanley E. Caylor, pastor at Lahaina, Maui, was ordained in Honolulu last month. He and his family have pastored on Oahu, Hawaii, and Maui during their five years in the mission.

SHIRLEY BURTON, *Correspondent*

Southern Union

► A Georgia-Cumberland retired-workers' retreat was held at the conference youth camp, April 20-22. Those present represented 1,375 years of denominational service.

► E. E. Cleveland, an associate secretary of the General Conference Ministerial Association, was guest speaker at three one-day workers' meetings held in the South Central Conference. The theme of the meetings was MISSION '73 and lay witnessing.

► The Fifteenth Honors Convocation of Oakwood College, Huntsville, Alabama, was held May 2 in Ashby Auditorium. Of the 852 students enrolled, 100 received special recognition for their outstanding scholastic achievement.

► Literature evangelists in Georgia-Cumberland led the Southern Union in sales for the first quarter of this year with a total of \$122,275.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► John Koobs, administrator of the Ardmore, Oklahoma, Seventh-day Adventist Hospital, presented the editors of Ardmore's daily paper with the church's Community Services Award for outstanding coverage of news in southern Oklahoma. In his presentation Koobs mentioned the recent daily reporting of the Five-Day Plan, which was so complete and accurate that some who were not able to attend the group sessions were able to stop smoking.

► Three series of evangelistic meetings in the Oklahoma Conference have resulted in 27 baptisms. The meetings were held in Ponca City, Pryor, and Elk City.

J. N. MORGAN, *Correspondent*

Notices

Cancellation of Southeastern California Camp Meeting

Notice is hereby given that the camp meeting scheduled to be held on the La Sierra campus of Loma Linda University June 20-23 has been cancelled.

Alcoholism and Drug Abuse Seminar

An Institute of Scientific Studies for the Prevention of Alcoholism and Drug Abuse will be held at Andrews University School of Graduate Studies from June 25-27. This is a cooperative effort of the National Committee for the Prevention of Alcoholism and Drug Abuse with the university.

The institute deals not only with education for prevention but also treatment and rehabilitation. Professionals in their fields representing such areas as government, education, medicine, society, religion, law enforcement, and youth, will be participating in the program. The program will be beneficial for those desiring to learn how they may more fully and efficiently carry on the work of education and rehabilitation. This includes pastors, medical personnel, educators, temperance workers, youth leaders, and Community Services members.

Contact your local conference temperance secretary for a brochure and registration form or write to: Institute of Scientific Studies for the Prevention of Alcoholism and Drug Abuse, Andrews University, Berrien Springs, Michigan 49104.

Alabama-Mississippi Conference Special Session

Notice is hereby given that a special session of the Alabama-Mississippi Conference of Seventh-day Adventists will be held at the Montgomery, Alabama, Seventh-day Adventist church, 4233 Atlanta Highway, Montgomery, Alabama, June 17, 1973, at 1:00 P.M. This special session is called for the purpose of considering a recommendation of the executive committee to relocate the conference headquarters. Each church is entitled to one delegate for the organization and an additional delegate for each 10 members or fraction thereof.

W. D. WAMPLER, *President*
T. H. BLEDSOE, *Secretary*

Alabama-Mississippi Conference Association Special Session

Notice is hereby given of a special session of the Alabama-Mississippi Conference Association of Seventh-day Adventists to be held at the Montgomery, Alabama, Seventh-day Adventist church, 4233 Atlanta Highway, Montgomery, Alabama. The meeting is called for 2:00 P.M., June 17, 1973. The duly elected delegates of the Alabama-Mississippi Conference comprise the constituency for this corporation meeting.

W. D. WAMPLER, *President*
T. H. BLEDSOE, *Secretary*

Health Personnel Needs

NORTH AMERICA

1 Comp. program.	1 Psych. nurse
1 Cook	1 Nurse superv.
1 Admin. diet.	1 Nursing serv. dir.
1 Electrician	1 Occup. ther.
1 Asst. food serv. dir.	1 O.R. tech.
1 Inhalation ther.	1 Plumber
1 Key-punch op.	1 Receptionist
1 Maint. eng.	1 Med. sec.
2 Med. technol.	1 Stockroom wkr.
5 Nurse aides	1 Cert. phys. ther. asst.
2 Nurses, ICU-CCU	1 Food prod. mgr.
1 Obstet. nurse	1 Laundry superv.
1 O.R. nurse	

Write Carl Sundin, Placement-Recruitment, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

First African Union President

Jonas Mbyirikira, newly elected president of the Zaïre Union with its 26,000 members, became the first African union president within the large Trans-Africa Division at the division's midyear committee meetings, held in Blantyre from May 21-24. He is of Rwandese origin, with many years of denominational experience in Central Africa. Up to the time of this new appointment he has been giving valuable service as a division field secretary.

Philip Lemon, who has been president of Zaïre Union, will now serve as vice-president and secretary, thus enabling T. W. Staples, who has been secretary-treasurer, to concentrate on financial administration. B. E. SETON

Mountain View Shows Gains

At the recent constituency meeting in the Mountain View Conference, R. D. Fearing, president, and all other elected personnel were returned to office.

Probably no field in the North American Division has the degree of lay leadership that this conference has. Two lay people carry major departments. Conference membership shows a net gain of 13 per cent for the triennium. Financial gains are outstanding. The spirit of interest and progress that permeated the meetings was excellent. The publishing work is at a high level of attainment. Two new churches were added. A new summer camp is under development. CREE SANDEFUR

IAD Laymen Set 24,900 Convert Goal

During 14 lay congresses and rallies held in the Inter-American Division recently, laymen delegates pledged to win more than 24,900 converts in 1973.

"Set Men Free in '73" was the theme of the laymen's congress held in the West Indies Union. Led by lay activities secretary S. G. Lindo, the 594 delegates present, plus many non-delegates, pledged to guide more than 7,530 people to God in 1973. To help their laity be more efficient in their ministry, the union is purchasing 600 Better Life Picture Rolls with the accompanying lay evangelistic sermons.

In two rallies in the Central American Union, laymen pledged to guide 1,766 people to Christ this year. One of the churches in El Salvador has been conducting an English school, which was attended by some 400 university students for four weeks before the laymen's congress. During the congress appeals were extended and 131 attendants responded.

At the close of the lay congress in the Colombia-Venezuela Union, 80 people accepted Christ.

Layman John Sancus, of the Mexican Union, has organized ten evangelistic teams that have helped

win more than 300 converts during the past two years.

The Franco-Haitian Union is aiming to baptize 2,000 people in one day in June. Laymen from Guyana reported that during the first quarter of this year 40 lay-team series were conducted, with more than 300 baptisms.

The climax to the congresses came at the Sangre Grande, Trinidad, church on Sabbath, May 5, when 130 persons took their stand for Christ as a result of an appeal. LEWIS A. SHIPOWICK

Radio Program Covers Thailand

"The Art of Living," a 15-minute broadcast in Thai, represents a return of Adventist broadcasting in Thailand after a hiatus of ten years!

Speaker on the program, Sunti Sorajakool, uses excellent recording facilities. With the help of Darryl Ludington, a student missionary from Southern Missionary College, the broadcast was released on three stations in Bangkok, Haadyai, and Phuket.

Pastor Sunti said recently, "The Art of Living" can be heard over almost all of Thailand. It is a real pressure to do everything myself, such as writing scripts, recording, editing, and putting the program together, while my other duties require me to travel in the field." Pastor Sunti is communication department secretary for the Thailand Adventist church, a church pastor, and the Bible correspondence school director. WALTER R. L. SCRAGG

FFT Campaigns Win 265

Two hundred and sixty-five have been baptized in Faith for Today's decision meetings this spring.

In Reading, Pennsylvania, Everett Duncan conducted a series in which 72 were baptized. Ron Halvorsen led out in an evangelistic series in Flagstaff, Arizona; thus far 42 have taken their stand in baptism.

In Chattanooga, Tennessee, in a series organized by William Haynor, Gordon F. Dalrymple spoke at evangelistic meetings as a result of which 151 have been baptized. In all three series there will be additional baptisms through the summer months.

The Chattanooga series, the largest Faith for Today campaign conducted to date, had offerings that averaged \$300 per night. Three evening offerings were \$937, \$1,075, and \$1,350, respectively. Total offerings and pledges for the Chattanooga series came to more than \$13,000. WILLIAM HAYNOR

People in the News

Cora Felker Thurber, 81, died, Takoma Park, Maryland, May 25. She was the widow of Robert Bruce Thurber, editor and missionary. She served a number of years as secretary-treasurer of New Jersey, Cumberland, and Georgia conferences. Altamir Paiva, president, Lower Amazon Mission, killed in a plane crash, June 1, en route to a division council meeting.