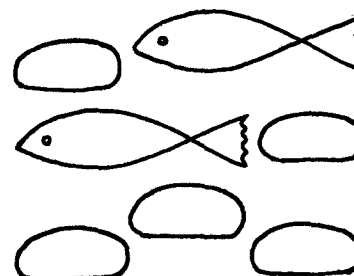


My Saviour, I have sometimes wondered if
When mealtime came around, You always may
Have had enough to eat. With you were twelve
Strong men. No records tell of ways and means
A living might be earned by these nomads.
You said, "The Son of man hath nowhere He
May lay His head," and lodging costs would mount
For such a group. What wonder nights were spent
In groves, beneath the sky—but when it rained?
You had no funds for tribute, save the coin
The fish gave You. So many things You borrowed,
Or else You did without. The miracles
With food You wrought were all for others, so
Small wonder that You told Your followers
To pick the fragments up; You knew their worth.
Then Judas held the bag, begrudging You
The lavish gift of fragrance Mary brought—
A recompense of love, whereby she sought
To show her heart's deep gratitude to You
For saving her from sin's dark crimson stain,
That humbled her—yes, time and time again.
Ah, they had learned to count their pennies well,
And so they anxiously remarked how great
The cost, were they to purchase bread for such
A host; and You, dear Christ, who had so little,
Yet such great stores wherewith to help Your fellows,
As hands and lips poured daily ministries,
Rich blessings such as money could not buy.
You hungered for the rich young ruler's love;
For that of every sinner . . . down to me!
Tired, hungry, man-maligned, and spat upon,
You dealt out health and comfort, Bread of Life,
And in entirety paid that golden coin
Of man's salvation, when You gave Your all.
And for my sins You bled, so I, with You,
Might share eternity in endless bliss.

He Hungered

By GRACE L. VOLL



Make the Name Prominent

EVERY Seventh-day Adventist should be deeply concerned over the fact that millions of people in the world are entirely unaware of the existence of the Seventh-day Adventist Church. The church was organized in 1863, yet in the 107 years that have elapsed since that time no great success has been achieved in familiarizing the world with the name Seventh-day Adventist. People are aware of Roman Catholics, Methodists, Baptists, Mormons, and Jehovah's Witnesses, but not of Seventh-day Adventists.

Last year the American Institute of Public Opinion (the Gallup Poll) interviewed 1,577 people in the United States. Two out of three people interviewed indicated that they knew something about Seventh-day Adventists, but their responses were so vague it was apparent that some of them were confusing us with other groups. How else can giving ridiculous answers such as these be explained: "They do not teach the Bible"; "They believe in Joseph Smith as their savior or as an equal to Christ"; They believe "that their body is able to take care of itself"; They believe that "you should not have a formal funeral"; "They don't salute the flag"? No one with a clear concept of Seventh-day Adventists would express such views.

We would not consider serious the fact that people know little about the Seventh-day Adventist Church except that this reveals an appalling lack of knowledge concerning the three angels' messages—the truths men must have if they are to meet successfully the final crisis.

Three Suggestions

What steps shall we take to establish a clear identity with the public?

1. Let each church member mention his church affiliation whenever it is appropriate to do so. We have always admired the literature evangelist who, in answer to the question, "What church do you belong to?" replied, "I don't want to brag, but I'm a Seventh-day Adventist."

"Christ requires from all His followers open, manly confession of faith."—*Testimonies*, vol. 6, p. 144.

2. Let every denominational institution study ways to reveal that it is an Adventist institution. Who can deny that there is witnessing value in names such as Catholic University, Southern Methodist University, and Texas Christian University? Would that every Adventist hospital carried the word Adventist in its name. Few of the present names reveal anything concerning the affiliation or commitment of the institution.

At one time when a group of church leaders were suggesting that the denominational name be obscured to make our institutions, particularly our schools, more successful, Ellen G. White wrote: "This is not a time to haul down our colors. . . . There must be no cloaking of our faith to secure

patronage. Truth must come to souls ready to perish; and if it is in any way hidden, God is dishonored, and the blood of souls will be upon our garments."—*Ibid.*, p. 144.

3. Let every evangelistic program be clearly identified as Seventh-day Adventist. Years ago many evangelists endeavored to conduct their campaigns free of denominational identification.

As support for this methodology, this statement from the Spirit of Prophecy writings was quoted: "In laboring in a new field, do not think it your duty to say at once to the people, We are Seventh-day Adventists; we believe that the seventh day is the Sabbath; we believe in the non-immortality of the soul. This would often erect a formidable barrier between you and those you wish to reach."—*Gospel Workers*, pp. 119, 120.

But does this counsel apply in today's ecumenical climate? Today prejudice in most areas is minimal. People want to know not merely the beliefs of various Christian bodies, but the tenets of Buddhism, Mohammedanism, Zoroastrianism, and any number of other isms. To conceal identity in this open climate seems entirely unnecessary.

Name Will Convict

We suggest that even our radio and television programs be labeled "Adventist." How much have the Catholics lost by naming their radio program *The Catholic Hour*? How much have Lutherans lost by calling their program *The Lutheran Hour*? Would so many people confuse our work with that of other churches if they could tune in to *The Adventist Radio Hour*, or *The Adventist Television Hour*?

Years ago Ellen G. White wrote: "The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's law, and will lead to repentance toward God and faith in our Lord Jesus Christ."—*Testimonies*, vol. 1, p. 224.

"I have been shown that this name means much, and in adopting it we have followed the light given us from heaven."—*Selected Messages*, book 2, p. 384.

We know that there are apparent disadvantages, difficulties, and dangers in giving prominence to the name Seventh-day Adventist. At the same time we think that the recent Gallup survey reveals the need for new approaches in our efforts to reach the world with our message.

The biggest risk, as we see it, in making strong efforts to establish a clear denominational image with the public is that the spotlight will be turned on our beliefs and personal lives. If we are *not* ready for this, let us continue our present safe but only minimally successful program. If we *are* ready, let us move forward imaginatively and courageously to let the world know that we are here and that we have a message that all men need.

K. H. W.

This Week...

A new series on the Old Testament prophets and their messages for today begins this week with the first of two articles on Isaiah by Alger Johns, at Andrews University.

In speaking of the importance of the Old Testament, Ellen White said: "The prophets spoke less for their own time than for the ages which have followed, and for our own day."

Condemning the ancient Jews' misinterpretation of Scripture she said: "In our day there is similar danger of closing the Bible to the people through misinterpretation of the word of God. Many are casting contempt upon the Old Testament Scriptures, but these are not to lose their sacredness; throughout all time they are not to be dropped out of our instruction."—*The Signs of the Times*, April 2, 1896.

Probably one of the most applicable adjectives that can be used to describe the over-all personality of E. H. J. Steed, author of "The Drug Problem—What Is the Answer?" (page 9), is *enthusiastic*. Elder Steed's enthusiasm for good living seems to be infectious.

He is enthusiastic about the past history of the Temperance Department. Indeed, how can any organization divorce itself from its past? But Elder Steed is excited about the fact that medical science is more and more discovering that what Ellen White said about alcohol, tobacco, and drugs is supportable scientifically. The Seventh-day Adventist Church has no need to make excuses for her statements on health. The Temperance Department of the church is becoming increasingly aware of this. Elder Steed realizes that the Seventh-day Adventist Church, because of its willingness to act on the writings of Mrs. White, can step into some of the present voids with a positive program. One notable example of this was seen in the fact that the Five-Day Plan was already in operation when the U.S. Surgeon General made his pronouncements about the dangers of smoking.

And, of course, Elder Steed, a promoter at heart, is enthusiastic about the future of the church's temperance program. The temperance work has already served as an "entering wedge" for Adventists in a number of countries, among them Afghanistan. Plans are now under way for the first world congress of the International Conference for the Prevention of Alcoholism (ICPA), of which Elder Steed is the executive director, to be held there in 1972. As for the near future, the department is working to involve Adventist laymen—1971 is Laymen's Year—in the better-living programs.

Elder Steed received his theological training at Australian Missionary College and later received a diploma in salesmanship and management from the International Correspondence School in London. He was ordained in 1960.

Treavor Hoover, author of "My Lord" (page 11), became an Adventist in 1955 through the Voice of Prophecy. He immediately switched from engineering at the University of Arkansas to ministerial training at Union College. One of his brothers was baptized in 1957.

After graduation in 1958 he went to Andrews University and received his M.A., then interned in the Iowa Conference. He was ordained in 1963.

It was his special privilege in 1966 to baptize another brother, and in 1967 his mother. One of his brothers is now working toward the ministry.

An editor's nightmare became real when we inadvertently omitted the by-line of Gary Ross, author of the Young Adult feature, "We Will Pay the Difference When We See the Difference" [Jan. 14]. How it dropped out during production we will never know. Dr. Ross, an associate professor of History and Political Science at Loma Linda University, earned his Master's degree at Stanford University while on a Woodrow Wilson Fellowship, and his doctorate at Washington State University in 1966. His areas of special interest are Anglo-American diplomatic relations and Christianity and American diplomacy.



CATHOLICS IN CONGRESS REACH NEW HIGH

WASHINGTON, D.C.—A "religious census" of the ninety-second Congress indicates Roman Catholics have the largest contingent with 116 members—the most in the nation's history and an increase of five over the ninety-first Congress.

Methodists, the second-largest group, lost five members and will have 86 members in Congress this year. Jews also lost five and now have a total of 14.

The Catholic gain of five was reported to be the largest jump since at least 1958, the first year of the survey.

The Methodists dominate in governorships and are strong in the Senate. They will have ten governors in State houses, and 20 Senators—three fewer Senators than in 1968.

The independent, conservative Protestant journal reported that the number of Congress members describing themselves as simply "Protestant" increased from 12 to 16 between 1968 and 1970.

Three Congressmen flatly declared that they have no religious affiliation.

GREAT DEMANDS FOR NEW TRANSLATIONS

NEW YORK—There has been a greater demand for new translations and revisions of the Scriptures during the past year than at any other time, according to Dr. Eugene A. Nida, executive secretary of the translations department, American Bible Society.

"Where ten years ago people were skeptical about having a translation that people could understand," he said, "they now are demanding that translations be prepared in such a way that the average person can comprehend what the Bible says."

◆ Review and Herald ◆

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

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SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address, allowing 30 to 60 days for change. When writing about your subscription or requesting change of address, please enclose the address label from one of your current issues. Address all correspondence concerning subscriptions to: Manager, Periodical Department, *Review and Herald*, 6856 Eastern Ave., NW., Washington, D.C. 20012.

A quarterly edition of the *REVIEW* in Braille is published by the Christian Record Braille Foundation, P.O. Box 6097, Lincoln, Nebraska 68506. Braille *REVIEW*s are available free to the blind.

The *REVIEW AND HERALD* is published by the Seventh-day Adventist Church and is printed every Thursday by the *Review and Herald Publishing Assn.*, 6856 Eastern Ave., NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1971, *Review and Herald Publishing Assn.* Vol. 148, No. 3.

The Times of



In the Dead Sea scrolls (discovered 1947) are two manuscripts of Isaiah. The page here shown is from the longer one and contains Isaiah 1:26 to 2:21.

ACCORDING to Jewish tradition, Amoz, the father of Isaiah, was born a prince, son of King Joash of Judah. According to this same tradition, he was signally honored by God, being called to the prophetic office. His deeply spiritual son, Isaiah, became one of the towering figures of all time among the Hebrew prophets.

According to Ellen White, Isaiah was of the royal line (*Prophets and Kings*, p. 305; *The Ministry of Healing*, p. 148). This would account for his ready access to the court of Judah throughout his ministry.

Isaiah began his prophetic ministry when he was a young man toward the close of the reign of Uzziah, who died about 739 B.C. Long and productive was his ministry, continuing for more than 50 years until the reign of Manasseh, who began to reign about 696 B.C. The aged prophet's voice was silenced when he was martyred by that wicked king, being sawn asunder inside a hollow log.

Isaiah's day was a time of crisis for Israel. In His providence, God had permitted the ten northern tribes to set up an independent kingdom, perhaps, in part, because they were more inclined to idolatry than Judah and Benjamin. The reforms of Elijah and Elisha had held back temporarily the flood of evil. But during the youth of Isaiah, the Northern Kingdom (Israel) was rushing headlong away from God in a course that would ominously soon bring to it defeat, captivity, and destruction. And sad to say, the Southern Kingdom (Judah) was

Alger F. Johns is instructor in Old Testament, Andrews University. He holds a Ph.D. degree from Johns Hopkins University, Baltimore, Maryland.

Isaiah

By ALGER FRANCIS JOHNS

Messages of the Old Testament Prophets—1

also headed in the same direction.

Uzziah's successor, Jotham, was basically a good king, although during his reign the people "sacrificed and burned incense still in the high places" (2 Kings 15:34, 35). The next king, Ahaz, went to great lengths of wickedness, even burning "his children in the fire" (2 Chron. 28:3).

This was a crucial time in the ministry of Isaiah. The apostasy of the Northern Kingdom was virtually complete (see Hosea 4:17), and in a short time Assyria's piece-by-piece conquest of that country would be completed by the capture of Samaria. Meanwhile, Judah was under the rule of a wicked, unbelieving king, who adamantly set his heart against the messages Isaiah brought from God.

This perilous and difficult situation for Isaiah did not end until the death of Ahaz in 715 B.C. Although Ahaz had associated Hezekiah with himself as coregent, the good son could do little to improve the lot of Judah until the death of his wicked father. But once on the throne as sole ruler, Hezekiah valiantly attempted to reform the nation and stem the tide of evil.

The king heeded Isaiah's messages and the whole realm benefited greatly. Many marvels of God's power took place before Hezekiah died in 686 B.C., only to be followed by the extremely wicked Manasseh. Different parts of the book of Isaiah reflect these varying circumstances, but the basic need of God's people was a genuine heart conversion, irrespective of whether the king of the nation was good or bad.

Isaiah brought a message in the strongest language depicting a "sick" body politic, a people "laden with iniquity," unthankful and rebellious, "a seed of evildoers," and, looking at the total picture, there is "no soundness in it," but

"wounds, and bruises, and putrifying sores" (see Isaiah 1). One might think this was a description of the body politic of today, written by one gifted in poetic imagery.

This is truly our situation. People are rebellious and unthankful, committing sins of every kind, and justifying them with specious reasoning. Charges of conflict of interest beset political figures, and the courts are often the subject of scandal.

Isaiah thunders forth the inescapable results of one's conduct. If people are "willing and obedient," they will "eat the good of the land"; but if they "refuse and rebel," they will "be devoured with the sword" (chap. 1:19, 20). But this is no mere dispassionate forecast of future weal or woe. Truly a "gospel prophet," Isaiah makes an eloquent plea to be "willing and obedient." We need the gospel now more than ever, and Isaiah points to forgiveness for the deepest dyed "crimson" sins, which God's power is able to make as "white as snow" or "as wool."

A Redemptive Message

Even in pointing out the sickness of the nation (chap. 1:5), the prophet brings a redemptive message. The passage may be alternatively rendered, "Upon what (or where) will you yet be smitten?" The picture is of God as a loving Parent, chastising His children for their own good to bring about their repentance. But He has done just about all He can do, for, using the figure of a person, there is no sound spot left on the body from the "sole of the foot" to the top of "the head" upon which to lay a further blow.

Another important message of Isaiah is recorded in chapter 2:1-5. This passage has been given a wide variety of interpretations by serious

and able Biblical commentators and scholars. Perhaps the best key for our understanding is the way Isaiah's contemporary prophet utilizes the same message. After depicting the ruin of the Lord's house and a complete disruption of the services of God on earth (Micah 3:12), Micah quotes almost verbatim (chap. 4:1-3) the vision and message which Isaiah "saw" to point forward to a time when the "Lord's house" would be re-established and the worship of God would triumph.

The message is, in effect, a statement of the purpose of God for His people Israel, and in its details would be conditional upon their cooperation with the divine purpose and their acceptance of the Messiah. Israel was to have been a light to the Gentiles, and many heathen nations, though not all, were here depicted as accepting the missionary endeavors of God's people. The remainder of the chapter graphically portrays the fate of those who are haughty and oppose God, whether heathen nations or the people of "the house of Jacob" who embrace heathen concepts and practices.

Although today there is no theocracy nor any one nation consisting of God's chosen people, this prophetic message is a ringing challenge to God's people throughout the world to arouse to missionary endeavor to point out to the world the blessings of God's everlasting dominion, and to warn those who are haughty and rebellious of the final doom to which their course of action will lead. How we should long for the time when our Saviour is "Judge," and His "law" and His "word" will go forth.

Prominent among the first recorded messages of Isaiah was one especially for "the daughters of Zion" (chap. 3:16-26). Here the

prophet touches on matters that might be considered impertinent for one not called to the prophetic office. Although at that time today's style centers were unknown, the fashion centers of Babylon, Assyria, and Egypt set for their neighbors the very "latest" in styles of all kinds. Isaiah lists more than a score of these ornaments and fads of apparel which doubtless, as do styles and ornaments today, fostered pride of appearance and called attention to the wearers.

What would Isaiah say about dress and ornamentation of the modern "daughters of Zion," if we could assume that he was among those martyrs resurrected at Christ's resurrection and was permitted to visit our earth now? Each modern "daughter of Zion" will have to answer in her own heart as to whether she is among those who sincerely seek to please her Saviour in modesty and appropriateness of dress, whether she is indifferent to the whole question as being unimportant, or whether she consciously or unconsciously is seeking self-attention by dress (or lack of it).

Hundreds who decry any rules or regulations by "the church" on this matter will accept without a murmur the autocratic dictates of Dame Fashion. And now, year by year, men too are offered more and more fashions, clothes, styles, and other fads of personal appearance calculated to call attention to self, and to bolster pride of appearance and one's own vanity. The deepest motives hidden in the innermost recesses of the heart are clearly read by the penetrating eye of our loving Judge and Saviour.

Isaiah's parable of the "vineyard" (chap. 5:1-7) shows the tender care God has bestowed on His people. In consideration of what He had done, God had a right to expect His people to produce the fruits of the Spirit. But He was disappointed; instead they produced "oppression" and wickedness.

The prophet's pointed message brings home to each of us today a question God asks of us. This question is especially pertinent to those who may be disgruntled because of a real or fancied grievance by someone else in the church. God asks, "What could have been done more to my vineyard, that I have not done in it?" Not, What has your brother or sister done to you? Nor even, What has a church officer done to you? But rather, What more could I, your loving Creator and Redeemer, have done for you that I didn't do? God has poured

out His all to make possible our salvation, and every soul, whether member or backslider, will face this supreme question in the final judgment scene. Wouldn't it be well for us to face up to the question now?

God's ancient people, the subject of the parable, were doomed to captivity (verses 13, 26-30) because they failed to produce the fruits that God expected. Many conditions led up to this sad condition, but one outstanding one was that some among them called "evil good, and good evil" (verse 20). Few things are more tragic in the spiritual world today, than to hear men call God's standards of right and wrong obsolete, and instead to substitute codes of conduct reasoned out by mere human intellects. Many things called harmful by Inspiration are defended as good, and all attempts to oppose some of these evil things are declared bad on the grounds that the personality will be inhibited, stunted, frustrated, or repressed. The world around us calls "evil good, and good evil." Isaiah chal-

lenges us not to permit these heathen ideas and philosophies to infiltrate our ranks, as did Israel.

It is not inappropriate that this message should be followed by a glorious revelation of the One who only is "good" (chap. 6). When the young royal prince gazed at "the Lord sitting upon a throne, high and lifted up," and realized the solemn verity of God's holiness as proclaimed by the seraphim, he was seized with an intense awareness of his own sinfulness at that sacred moment. Isaiah did not rail against the sins of the "brethren" or the "establishment." It is as true today as ever—the closer we come to the Lord, the more we see our own defects, and the less inclined we will be to dwell on the sins of others. God may not grant us the vision splendid seen by the prophet, yet by faith we can turn our eyes upon Jesus, "and the things of earth will grow strangely dim, in the light of His glory and grace." ✠✠

(Next Week: Applying Isaiah's Messages to Our Times)

A Forced Look at Faith

By BETTY REEVES

THE night before our infant son was operated on, I made a disturbing discovery. I realized I was thirty years old and didn't know what faith was. For years I had claimed a degree of devoutness; talking and praying about a faith I felt sure was mine. Yet now, when I asked God to take care of Sean I wasn't able to leave him in His care. I feared for his very life, for the success of the operation, for his comfort and well-being; and my fears drove me to almost unintelligible pleas for God's help. These were prayers I wanted desperately to believe in, but couldn't because they seemed so empty and ineffectual.

The weight of my love and concern for our child bore down upon me. Because I was in a corner, I *had* to find an answer. I knew I had to believe in God's power and love or I wouldn't get through the long days of his hospital stay successfully.

At that dark, uncertain moment faith began to mean something to me personally. It no longer seemed a mystical and ethereal concept, but solid and necessary, able to draw me to God for whatever strength I might need.

I was aware, then, that it was a merciful and omniscient God who gave us the great gift of faith so we could meet life head on, without requiring any numbing or tranquilizing. To accept God's offer to help, His power to sustain, is to be able to do anything that has to be done, however difficult, and do it joyfully in Christ.

Faith is a gift, yes; but so important is it to our spiritual life that God made it a necessity. Those without faith are listed in Revelation with the "cowardly, . . . and the vile, murderers, fornicators, sorcerers, idolaters, and liars of every kind," whose "lot will be the second death, in the lake that burns with sulphurous flames" (Rev. 21:8).^{*} If we do not believe fully in the wisdom and power of God in our lives, there is little use in anything we do in the name of Christianity.

I thanked God that night for His long-suffering patience in teaching me His ways. After a peaceful night's sleep, I was further rewarded when we learned the operation had been highly successful. My new-found faith sustained me in this very trying time, but it did not stop there. It gives new meaning to the quiet, uneventful days that outnumber the troubled ones.

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

THE apostles taught that when an individual is born again, he is made a partaker of the divine nature (2 Peter 1:4). They taught that born-again Christians will have victory over habitual sin (1 John 5:4; 3:9; 5:18; 3:6; Rom. 6:14).

But he may still commit individual acts of sin. John says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1:8). "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (chap. 2:1).

Despite his dramatic conversion with a striking display of divine power, Paul confessed, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

"Paul was ever on the watch lest evil propensities should get the better of him."—*The SDA Bible Commentary*, Ellen G. White Comments, on 1 Cor. 9:27, p. 1089.

Through the remnant of the church God will make a demonstration to the entire universe of the adequacy of the gospel in a most evil time. Before the seven last plagues are poured out "there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times" (*The Great Controversy*, p. 464).

"Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort they must be conquerors in the battle with evil. While the investigative judgment is going forward in heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin, among God's people upon the earth. This work is more clearly presented in the messages of Revelation 14."—*Ibid.*, p. 425.

Those who share in the refresh-

J. L. Shuler lists his present position as retired but he is still engaged in evangelism. Ordained in 1912, he has spent all of his life in the ministry, including both evangelism and administration. He lives in Loma Linda, California.

Preparation for the Latter Rain

By J. L. SHULER

ing, or the latter rain, will prior to its reception "obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action" (*Early Writings*, p. 71). They will cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (*Testimonies*, vol. 1, p. 619).

The essential preparation for the latter rain is an early rain experience, like that which came to the believers in the days of the apostles.

The end of the 2,300 day-years of Daniel 8:14 introduced the closing phase of the gospel. It brought much new light on the sanctuary as the center of Christ's redemptive work. It brought forward the Sabbath in a new setting, new evidences for conditional immortality, new light on the judgment. It led to an enlarged and needed understanding of righteousness by faith.

In this message God has brought together all the essential truths discovered in the past, plus the special truths for the closing period.

In Acts 3:19, 20 Peter declared that if the people would repent, their sins would be blotted out, when the times of refreshing shall come from the presence of the Lord. The blotting out of sins in this scripture precedes the sending of Christ from heaven at His second advent. According to the sanctuary doctrine as developed by Seventh-

day Adventists, the blotting out takes place in the judgment that began in 1844.

This blotting out of sins in the judgment since 1844 pertains to believers in all ages. In every case if the one judged is found acceptable, his name is retained in the book of life (Rev. 3:5), and his sins are blotted out of the books of record. The outcome of each case in the judgment is: name retained in the book of life and sins blotted out, or name blotted out of the book of life and sins not blotted out in the books of record.

Meaning of Blotting Out

When a penitent sinner receives Christ as his Saviour, he receives the imputed righteousness of Christ. This brings him full forgiveness for his sins, which are not reckoned against him. Sometimes forgiveness also is represented as a blotting out. For example, through Isaiah God said, "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee" (Isa. 44:22).

God says, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins" (Isa. 43:25).

It is evident that when the repentant sinner receives Christ, his life is covered by the imputed righteousness of Christ. They may

be considered blotted out in the sense that God no longer reckons them against the sinner. Then in the judgment if the Christian has persevered there is the blotting out of them from the books of record.

Latter Rain Ripens Grain

Some will ask, "How can the remnant stand in the sight of a holy God without an intercessor during the plagues?" The following considerations shed light on this question:

1. The complete victory over sinful acts prepares the Christian for the latter rain (*Early Writings*, p. 71).

2. The latter rain, or the refreshing, prepares the remnant to stand when the plagues are poured out.

"At that time the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and *prepare the saints to stand in the period when the seven last plagues shall be poured out.*"—*Ibid.*, p. 86. (Italics supplied.)

"It is the latter rain which *revives and strengthens* them to pass through the time of trouble."—*Testimonies*, vol. 1, p. 353. (Italics supplied.)

"The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. . . . The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ."—*Testimonies to Ministers*, p. 506.

3. The placing of the seal of God upon God's true children represents the attainment of a certain mark:

"Are we striving with all our power to attain to the stature of men and women in Christ? Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit,

they will be complete in Christ, and the recording angel will declare, 'It is finished.'"—*The SDA Bible Commentary*, Ellen G. White Comments, on Eph. 4:30, p. 1118.

"When the decree goes forth and the stamp is impressed, their character will remain pure and spotless for eternity."—*Testimonies*, vol. 5, p. 216.

The right way is the way of the commandments of God and the faith of Jesus. Those who are true to the commandments of God and the faith of Jesus will be ready to meet Jesus at His coming.

Then they, along with the redeemed of all ages, will ascend to the City of God. Those who have experienced "righteousness by faith," who have been true to the three-fold message, will take their position on the sea of glass in front of God's throne. They will have obtained the victory over the beast and his image and his mark. They will sing the song of Moses and the Lamb, the song of victory ascribing all honor to Christ, His redeeming grace, and righteousness. ♦♦

When You're YOUNG

By Miriam Wood

"I FEEL FAT" Stephanie is a girl I admire tremendously. (That's not her real name, of course, but it's close enough.) She's slender, well-groomed, wears becoming clothes, is a sparkling conversationalist, and has an abundance of that nebulous quality which we commonly refer to as "personality." But there's one thing she does every now and again that completely baffles her friends. For no discernible reason, she'll suddenly go into a kind of personal eclipse. Her reason? Well, you'll simply have to leap over the credibility gap to believe it. With no visible evidence to document her assertion, Stephanie will announce that she "feels fat"! She is absolutely sure that she has gained several "ugly pounds" as she puts it, and since being "fat" poses horrors of unimagined proportions to her, she is understandably dejected.

Now you would assume that she would weigh herself immediately to ascertain the extent of her problem, if any. But to assume such logical behavior is to overestimate Stephanie. No power short of "roping and hog-tying" could get her on a scale. "I just can't face knowing for a fact that I've gained!" she'll wail. Her friends, by now used to this amusing (to them!) peccadillo, will ask, "Well how about your clothes? Are they tighter than they were?"

Worriedly Stephanie carefully considers the question. "No, I don't think so," she'll reply unasily.

Whichever friend is involved in the familiar dialog will carry it to its routine conclusion. (Some friends are more patient than others in this exchange of repartee!)

"Steph, if your clothes aren't tighter, and you don't *look* heavier, and you won't weigh, what makes you think you've gained?"

And Stephanie's invariable reply, delivered in a pitiful wail, is "I just *feel* fat, that's all!"

After several days, during which Stephanie drags around

glumly and dispiritedly, her world in (imagined) collapse, she finally summons all the dregs of courage at her command and, shudderingly, weighs herself. You've already guessed, of course. Not once has she ever gained an ounce; she's one of those lucky people. Conversely, not once has she ever "learned her lesson." Two or three months later, the whole performance will be repeated. Stephanie will "feel fat"!

Her feeling, of course, never has anything to do with actuality. Nothing has changed from the Monday she feels slim and vital to the Tuesday when she feels heavy and ponderous. Her feelings aren't an accurate assessment of conditions; they can't be relied on. Because of them, however, she suffers considerable disquiet.

Often this same kind of misery makes one doubt the validity of his Christian commitment. He suddenly "feels" that God isn't hearing his prayers. Or he "feels" that he isn't getting anything out of church attendance. Or he doesn't "feel" he's really converted. Or he "feels" that he was baptized too young, or . . . or . . . or. But commitment to God and all it involves doesn't depend upon feeling, though certainly emotion plays a part in the total picture. The *facts* are these: When a person accepts Christ as his Saviour, entrusts his future to His care, attends services, studies and prays, and follows light given him, he is entitled to exist in spiritual serenity. His feelings are no more reliable than Stephanie's. Human being are notoriously emotion- (feeling) ridden. It's the facts that count.

Ellen G. White says that "you should not measure your faith by your feelings" (*Messages to Young People*, p. 122).

The next time you're tied in spiritual knots because you "feel" or "don't feel," think of Stephanie's wail, "I feel fat." Get on the scale. Compare your situation with an objective standard. And if the facts and your feelings dispute each other, go forward with the facts, cheerfully and confidently.

FOR a long time Seventh-day Adventists have been concerned and active with educational and prevention programs on narcotics.

But recently church leaders and members alike have become especially alarmed and concerned. Why?

Partly because even some Adventist youth have been involved in drug experimentation and practice. Not many, but one is too many.

In my opinion we are reaping the results of a neglect to apply the solution to our own lives, our own organization.

Let's recount and review some of the guidelines given to us as a people through Ellen G. White, who spoke "on the subject of temperance, as the Lord's appointed messenger" (*Temperance*, p. 259).

Principles enunciated were:

1. Educate away from drugs (*ibid.*, p. 85).

2. Offer alternatives to drugs as a way of life for health and happiness as you teach people the positive principles of living (*ibid.*, p. 88).

Specific warnings were voiced: "Some of the drugs dispensed by physicians, act a part in laying the foundation of the liquor habit, the opium habit, the morphine habit, that are so terrible a curse to society."—*The Ministry of Healing*, p. 127.

"The patients must not be given alcohol, tea, coffee, or drugs; for these always leave traces of evil behind them. By observing these rules, many who have been given up by the physicians may be restored to health."—*Temperance*, p. 88.

It would seem, then, that one ought not to treat "drug abuse" with drug medication. Instead, the four dimensions of man—physical, mental, social, and spiritual—should be developed so as to stabilize the addict against drug desire or dependency.

A Society of Pill Addicts

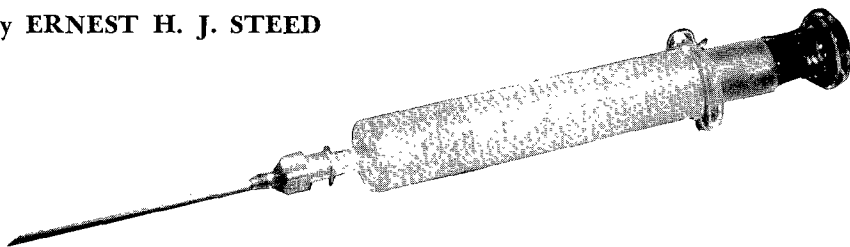
Thinking medics today are beginning to realize that all the pill-taking to get to sleep, to wake up, to get started, to cope with situations, to stop the burps, to clear the headache, have developed an enormous society of pill addicts.

Dr. V. Fox, medical director of

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The Drug Problem— *what is the answer?*

By ERNEST H. J. STEED



the Georgian Clinic, Atlanta, says, "The medical profession itself has contributed to modern man's increasing dependency on chemicals. Now we're having to go back and look at the fact that there is not a specific chemical to cure all of mankind's ills."

Dr. James Beard, director of the Alcohol Research Center in Tennessee said, "The tendency at many places has been to turn patients into pharmacological vegetables. The idea being to put him to sleep, calm him down, and when he wakes up the next morning, if he wakes up, everything will be O.K."

Young people educated in this modern philosophy, believing chemicals can bring an end to all pain, can satisfy all needs, easily turn to drugs in their search for happiness and understanding of life.

Modern science has indeed created a Frankenstein monster in its research and development of LSD and other synthetic psychedelic wonders. These, in turn, have sparked renewed interest in heroin, opium, marijuana, and other drugs used for many centuries.

The basic cause of drug use by youth is the breakdown of values—physical, mental, social, and spiritual.

When any one of these dimensions of life is neglected or becomes impaired, false cravings and desires confuse the youth, making the purpose and meaning of life appear

even more nebulous. As a result the victim searches and experiments more vigorously, all the while disassociating himself further from what is ordinarily considered normal behavior.

Social conformity by fellow youth caught in the same fix, encourages the drug round. Yet many are breaking loose and seeking a spiritual mystic answer instead of a chemical drugs answer.

Occultism, fostered by drug use, is the line many take. Others become extremely infatuated with horoscopes and astrology in their search for direction to life and its rewards. Continually to follow the youthful search will prove fruitless and exasperating.

A Better Way

There is indeed a better way.

1. With a practical program and presentation, show youth that life can have meaning through the development of man's four dimensions—physical, mental, social, and spiritual.

2. Rather than a frontal, doctrinal Christian approach, bring before youth a vital spiritual experience that allows the emotions to be expressed toward God, His love, His fellowship, then back this up with doctrinal unfolding. Dependence upon intellectualism and professionalism too often kills spiritual life and is a real cause for youthful experimentation with drugs, alcohol, or tobacco.

3. Show that self-control (the real meaning of the word translated "temperance" in the King James Version) is an actual release of one's powers for real life and insight with rewarding and lasting joyful experiences, and that this restoration of self-control is possible only through God's gift of His Holy

Spirit, vitalizing and rejuvenating body, mind, and spirit.

4. Teach youth what to stand for in life as well as what to stand against. Make Christianity a positive attractive experience rather than a set of restrictive laws.

5. Unfold the beautiful future instead of talking about trouble.

FOR THE YOUNGER SET

The Sunbeam Company

By ETHEL R. PAGE

"Jesus wants me for a sunbeam,
To shine for Him each day;
In ev'ry way try to please Him,
At home, at school, at play."

RON and Becky sang happily with the other children in the closing song of the Sabbath school, then joined daddy and mother for the church service.

The words of the song kept running through Ron's mind. He was not sure he knew just what they meant. How could a person be a sunbeam? How could he shine for Jesus? He would ask dad when they got home.

As the family were enjoying dinner, Ron said, "Daddy, how can a person be a sunbeam and shine for Jesus?"

"Well, son, there are many ways, but first we must have the light of Jesus in our hearts. If we have it there, it is bound to show. Jesus Himself said, 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.'"

"Oh, then, it is what we do that makes the sunbeams!" spoke up Becky.

"Yes, that is what other people see."

"Why do you like so well to visit Aunt Jean's home?" asked mother.

"Oh, Aunt Jean's so much fun!" exclaimed Ron. "She's always happy and makes everybody else happy."

"And she does so many nice things for people," Becky added. "Everybody loves her."

"Do you think Aunt Jean might be a sunbeam?"

"O-o-oh!" exclaimed Becky. "Now I see!"

"O-o-oh!" exclaimed Ron. "Now I see!"

"Suppose we organize a Sunbeam Company and do some shining this afternoon ourselves," suggested daddy.

"Goody! I'd like that!" cried Becky, clapping her hands.

"But how do we start?" asked Ron.

"Each of us will think up something to do for someone who needs a little sunshine or needs to know Jesus better. Be ready in an hour from now, and we will start on our shining adventure."

Ron and Becky ran out to the back yard to talk over plans.

"Where shall we go first?" daddy asked an hour later.

"Well, Jimmy Benson broke his leg and will be in a cast for a long time. I want to give him my new kite. He can fly it sitting in the yard in his wheel chair."

They found Jimmy in a lounge chair on the front porch. Ron ran into the yard and handed the kite to Jimmy.

"It's for you, Jim. Hope you have lots of fun with it."

Then he ran back to the car before the surprised Jimmy had time to say a word.

"Now, Becky, where next?" asked daddy.

"To Wilsons' house. They never go to church. I'm taking some of my papers to Mamie, and I'm going to ask her to come to my class next Sabbath. Mother, I'd like you to talk to Mrs. Wilson too."

When they came back to the car they had the promise that Mamie would go to church with Becky the next Sabbath.

"I have a pie to deliver," announced mother. "Drive around to Grandpa Carter's. I'm sure he would enjoy some home baking. And, children, I want you to go in with me and sing a song for him."

Mr. Carter met them at the door, leaning on his cane.

"A little surprise for you, Mr. Carter. Ron and Becky will do the entertaining, and I will furnish the refreshments."

The lonely man's face broke into a happy smile.

When they finally left, Mr. Carter said, "Do come again. You fill the house with sunshine."

"Dad, what are you going to do?" asked Ron when they were all in the car again.

"We are going to take Mr. and Mrs. Keller for a ride in the country. Since Mr. Keller is not able to drive anymore, they seldom get out of town."

It was quite late when the Sunbeam Company came home, a little tired, but happy.

"This is the best afternoon we've had for a long, long time," declared Ron. "I'd like to do that every week."

"No reason why we shouldn't," answered daddy as he closed the garage door. "But remember, folks enjoy sunshine every day as well as once a week."

Talk life, faith and courage. Reveal the glorious experiences of Christ's soon return in power and great glory to restore life to its original plan.

If we as a denomination had followed more explicitly the Spirit of Prophecy counsel, we could today have centers where drug dependents could be given an over-all balanced program for recovery. It's not too late to step into the breach.

Present medical programs are only partially effective in rehabilitating drug addicts. A measure of success has been achieved in a spiritual therapy—Bible study, prayer, preaching, personal spiritual counseling, and close contact in specific centers—conducted mainly by Pentecostals.

Importance of Practice

Adventists do offer a positive message for prevention and rehabilitation. But this message must be made to work. It must be practiced to do the world any good.

Our educational efforts through our temperance department are sought after. We have materials, films, literature, that are equal or superior to that available elsewhere. We even provide a kit especially prepared for church pastors called "How to Deal With Drugs." The community needs to know more about our efforts and of our materials, our films, and the literature we produce.

"I will inquire why some of our ministerial brethren are so far behind in proclaiming the exalted theme of temperance."—*Temperance*, p. 244.

In warning against the "bold, blasphemous, intemperate, corrupted," Ellen G. White says: "These sins must be sternly rebuked. Those who preach must uplift the standard of temperance from a Christian standpoint. As temperance is presented as a part of the gospel, many will see their need of reform."—*Ibid.*, p. 246.

Clearly, then, the way to rebuke evil is to uplift a positive way of victory in Christ—self-control through Jesus—the real meaning of temperance in contrast to intemperance.

"We need not expect that God will work a miracle to bring about this reform, and thus remove the necessity for our exertion. We ourselves must grapple with this giant foe, our motto, No compromise and no cessation of our efforts till the victory is gained."—*Ibid.*, p. 254. ♦♦

My Lord

By TREVOR HOOVER

"Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning" (John 8:25).

JOHN testified, "But though he had done so many miracles before them, yet they believed not on him," then noted, "That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" (John 12:37, 38). Let us consider some of the strong evidences confirming the claims of Jesus of Nazareth.

What did His enemies say about Him? Pilate said, "I find no fault in him" (John 19:6). Pilate's wife advised her husband, "Have thou nothing to do with that just man" (Matt. 27:19). The chief priests who said they would believe in Him if He would come down from the cross (Matt. 27:41, 42) received greater evidence than they asked for by His coming back from the dead! The chief officer of the execution detail, after observing all that Jesus said and did, then said, "Truly this man was the Son of God" (Mark 15:39).

Demons knew Jesus was the Son of God. On one occasion they cried out, "What have we to do with thee, Jesus, thou Son of God?" (Matt. 8:29). They also acknowledged His power and authority over them with the words "If thou cast us out, suffer us to go away into the herd of swine" (verse 31).

Nature gave testimony to Him while He was upon the cross. The sun refused to shine, the earth quaked, and the rocks rent (Matt. 27:45, 51).

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An angel testified that He would be called the Son of the Highest (Luke 1:32), and *Emmanuel*, which means "God with us" (Matt. 1:23). The Father testified, "This is my beloved Son, in whom I am well pleased" (Matt. 3:17). The Son said, "Verily, verily, I say unto you, Before Abraham was, I am" (John 8:58).

The unbelief of His disciples resulted in strong support being given to His being the Son of God. They mournfully intoned, "But we trusted that it had been he which should have redeemed Israel" (Luke 24:21). Their faith and trust perished at Calvary. The response of the apostles to the resurrection story brought by the women from their visit to the sepulcher is amazing. "Their words seemed to them as idle tales, and they believed them not" (Luke 24:11). Thomas, one of the 12, could not believe the report of the ten apostles that they had seen the risen Lord. He stated, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John 20:25). A few days later doubting Thomas received the opportunity. He cried out "My Lord and my God." His persistent doubts were overwhelmed with the evidence. Thus the evidence of the resurrection and Sonship of Jesus is attested to by physical demonstration and divine revelation.

Deity Proved by Love

The love of Jesus Christ proves His deity. His life would not nor could not be taken from Him, but would be yielded up, that man might be saved. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself" (John 10:17, 18).

Many attempts to take His life had failed. Before He allowed Himself to be taken prisoner He told His disciples that the hour had come that He should depart out of this world.

In Gethsemane He made the awesome decision to save man at any cost—even the death of the cross. The mob from the priest did not capture Him. He gave Himself up to them. The mob had evidence of who He was; they fell to the ground in His presence (John 18:6). The Saviour told Peter to put the sword away, for He could have more than 12 legions of angels if He so desired. With a word He could have destroyed His persecutors. But He came not to destroy man but that man through Him might be saved.

He could have shaken this planet from pole to pole,

Be He gave Himself for the saving of souls.

One mighty word would have brought death to the race!

One infinite sacrifice and our hearts cry out grace! grace!

Marvelous mercy, unfathomable grace that decreed the race should not be lost.

Behold His love in Gethsemane, and then upon Calvary's cross.

The Captain of the Lord's host submitted to being a prisoner of man. The Judge of the world allowed Himself to be condemned by the courts of man. The God of all mercy and justice was shown no mercy and received no justice. He who was the Way, the Truth, and the Life was denounced as a deceiver of the people. Every indignity that men and demons could devise was heaped upon Him. They beat and spit upon the King of kings and mocked that holy name. He who made both man and tree was finally nailed by man to the tree.

Satan bent all his powers to make Jesus hate sinners and thus leave them to perish in their sins. Satan's defeat was manifested in the climax of the battle when Jesus prayed for His tormentors, "Father, forgive them; for they know not what they do." They judged the Giver of life as worthy of death. He gave His life a ransom for many. Herein is love! Christ gave His all and then Himself.

As we view the matchless love of God as seen in Jesus Christ, in awe we bow before Him and cry out, "My Lord and my God." He is the Christ, the Son of the living God. He is the King of glory, the Prince of peace, whose name is called Wonderful. The One mighty to save has drawn us with loving kindness to Himself. He shall be my guide unto death.♦♦

*Children grow up and go off to school.
What happens then?—when they are*

Out of the Sandbox

By JUNE ALLEN BECKETT

WHEN it came time for Barbara to begin kindergarten we enrolled her in public school. Her brother had simply stayed home until first grade, but with her alone at home now, we felt she needed companionship. Several of our church members assured me that Mrs. Barton the teacher to whom my daughter was assigned, had had many small Seventh-day Adventist boys and girls go through her room.

"She's had so many of our children," one parent told me, "that she has eliminated the dances from her program so as not to embarrass them. She has been most kind and cooperative."

I went with Barbara the first day and felt her clinging hand let go of mine when she saw the tray of paint jars across the room on a table. She did not know when I walked out. "This will give her others to play with and she'll learn too," I told myself.

She did learn. She had a good time too. She even wanted terribly to have glasses to wear when a small girl down the street showed up at school wearing pale-blue frames that gave her face a pixy look! How imitative children are, I thought.

I found out more about the imi-

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tative bit a few days later. Wheeling my cart around the supermarket, I let Barbara push too. We circled the end of one grocery island and I lost my little girl. Looking back, I saw her wrapped in the glories of a revolving toy display. She pushed the things round and round, stopping once in a while. I saw her hesitate at a tiny doll—feel it through the plastic covering. She pushed past a bunch of cars and trucks, then stopped. I had been watching, but now I couldn't see the toy that so enthralled her. I walked on around the grocery stacks and finally came up to her. She hadn't moved. Her hands held the package out away from the others and she didn't see me at all.

"What are you looking at?" I asked, leaning around my stacked grocery cart to see.

"Please, Mommy"

"Mommy, I want this—can I have it?" She held up the cheaply wrapped thing. "Please, Mommy, Melinda has one just like it. See, it's a set to make up my face. She said it would wash off and it's so much fun!" Her shining face turned up to mine with all the hope and expectation of the little girl who knew her mother loved her.

Would it hurt? The thing is just for play, I told myself. But suddenly I knew, as I had known at times before, that this is the chance a mother needs. The chance, rightly used, that can influence the future. A vision of my girl ten years hence came before my mind's eye—a

hopeful look at the clean-faced, sweet girl I wanted her always to be!

"Why, honey this is just a cheap thing that wouldn't last long." I gently took it from her fingers and put it back on the hook. "When we get home I'd like to talk to you about it." I saw the look on her face change to one that said maybe I didn't love her so much. Tears threatened. I talked of other things on the rack, and we chose the tiny baby doll, complete with a wee bathtub.

While we put away the groceries at home I asked Barbara why she wanted the toy make-up kit.

"Because it would make me pretty, Mommy. So couldn't I get it next time?" She put all the earnestness of her convictions into her plea.

Now? Is this the time when a mother has to face the problem of the worldly look? Once more I saw my timetable jumbled about. I had thought this would be a question in the seventh grade, maybe in the sixth—possibly in the fifth grade.

Taking Barbara's hand, I led her to my bedroom. We sat together on the side of Bob's and my big bed. Across from us hung the dresser mirror, and I gently faced her toward it. I framed her face with my hands and then smoothed the red-gold hair before I spoke.

"To me and to Jesus there is no way you could be prettier than you are right now," I said. I could see my own smile and then she smiled back at me in the mirror. Again

the misty vision of her in the future came to me and . . .

Each morning, now *more* than ten years later, I see Barbara walk out through the front door, every shining red-gold hair in place. And her face is as I dreamed it then.

Perhaps one of the things most often to disrupt our home has been the neighborhood acceptance of eating at any old time. We feel that meals should be not only nourishing but regular, and that between-meal snacks spoil children's appetites. I can remember one small child, long ago, who came out of her back door with a whole loaf of white store bread. I saw her take the slices, one by one, bite a chunk out of each, and then discard it for the next!

Johnny, age two and fresh from his nap, stood on our back step. He looked at the trail of bread behind his friend. He shook his head solemnly and told her, "No! Not *time* to eat—put it back!"

Often either John or Barbara came home with a fistful of candy or a cooky. We started to work on this when they were very tiny. In the kitchen on the drainboard's far left end, they were to put the treat till suppertime, or lunch-time, or whenever we ate next.

The Lollipop

Grandmother Beckett came for a visit one fall day. Small Barbara's feet had outgrown the brown oxfords she wore. When I struggled a bit to get them on her, grandmother's sharp eyes saw the problem.

"Come on," she said, "let's go shopping."

At the shoestore grandmother had the clerk bring a pair of bright red little-girl shoes of a brand we couldn't afford. I felt so thrilled that I didn't notice when the clerk gave Barbara a big yellow sucker wrapped in cellophane. Then I heard the crackle of the wrapping as Barbara began to open it.

"Remember, honey, what we do with candy till suppertime?" I waited hopefully.

"Ope' purse, Mommy!" she demanded and personally supervised the placing of the big lollipop. Till supper.

Before we moved to the area where we live now, we spent quite a bit of time in one home—more than eight years. The neighbors knew and respected our Sabbath and never interrupted the family activities we carried on during the afternoon hours. However, living

in another community with lots of children and a small one of our own who loves companionship, we have other situations come up.

Sabbath Is Special

We plan special activities that day. Where we used to go to the desert with a lunch, now we often have other church families in for Sabbath dinner and to listen to special records. Even seven-year-old Cindy knows that it is hard to keep Sabbath with those who know nothing about it. When the doorbell rings during dinner she slips from her seat and I hear her answer with something like:

"No, Angie, I can't come and play—this is family day at our house, and my Sabbath. Let's play tomorrow, O.K.?"

And when she comes back to the table one of the family may say, "Remember, Cindy — tomorrow may be their day to worship God. *They* may keep it for a day for their family!" And Cindy nods her head, for we have talked this over

before. She is old enough to know the golden rule now.

One thing I find true most of the time. When the neighborhood children learn of a simple rule of our house (like the one that says: "Please stack your play guns outside the door when you come to play") they don't question it. No child comes in the back gate. We ask that they ring the doorbell and I let them in. I greet them and they are my guests too. They have checked out the intercom that helps me keep general tab on back-yard happenings. They like that intercom!

Now that Cindy is in our church school every day her schedule is very different from those of the other children in our block. Their playtimes don't always coincide with hers, but several times a week we have them at our house or she goes to one of theirs. And the way she learns to live among them will determine the wise or unwise ways that she, as an adult, will walk on earth among men. ++

Financial Advice for Aging Adventists

By HOWARD A. MUNSON

Today most elderly persons receive an income check. This may represent sustentation benefits, Social Security income, or some form of retirement pension. Most of those who receive these checks must either cash or deposit them promptly to meet monthly expenses.

Although an elderly person may be well enough to sign his checks now, this task may become difficult as time elapses. A disabling illness, either mental or physical, may develop that lasts for several years. Often this illness is so serious that the patient cannot perform even the simple task of signing his name on a check. It is true that another may help him make his mark as a check endorsement, but this can be a difficult experience for both persons involved.

Experience at an Adventist home where I worked for a while has shown that a simple solution to this problem is the power of attorney. An elderly person needs only to consult an attorney or notary public, sign a paper, pay a small fee, and a person of his choice has power of attorney over his financial affairs.

One having power of attorney does not ordinarily use this power until the elderly person finds it impossible to sign his own name. When this occurs, the person having power of attorney can endorse checks and deposit them to the account of the sick one. He can also pay bills as previously instructed, write checks, and draw funds from the bank.

We have seen many cases where a power of attorney has saved thousands of dollars. Without this provision uncashed checks can become outdated and cancelled.

Often it is difficult for a person to decide to give power of attorney to another. Many senior citizens think they will never reach the place where they will be unable to cash or endorse a check. Others become hostile to any suggestions of power of attorney, wills, or trust agreements. But it can be explained.

The power of attorney in most cases is a blessing to all concerned. The elderly need not fear that their funds will be misused or stolen if a power of attorney is given to a true Christian.

The Lord requires of us a strict account of our funds. Perhaps a man's final act of good stewardship may be his giving to another the power of attorney.

Homemakers' Exchange



My mother has lived in our home for many years, but her mind is failing now. We are finding it difficult to cope with her and our children at the same time. Whenever her mind is clear, she says that she never wants to be put in an institution "when she gets old," and it makes us feel terrible that we are often thinking along the lines of some kind of full-time professional care for her. What is the best way to solve the problem?

► Home conditions are so varied that it is impossible to give a hard and fast rule when considering the care of aging parents. Some people are not able physically and emotionally to care for the senile parent and it is an act of kindness to place him in the hands of one equipped and trained to give the proper care. Under these circumstances this is the best way to "honour" the father and mother. It may not seem like an act of love to place them in the care of another, but in reality it may show greater love to do so.

Verne Kelsey
Hendersonville, North Carolina

► If it is decided that a parent must be placed in a home—and it won't be easy—simply, but matter of factly, explain to the parent that this must be done, and then do it.

Having gone through this experience with my father, I know firsthand how sad it is, and what are the problems involved. But when a parent must be cared for like a child, then he must be dealt with as you would a child, firmly and lovingly.

Mrs. Don Weis
Enterprise, Kansas

► Get a good private-duty nurse or companion who understands the aged to come in full or part time so you can spend more time with your children.

Mabel Fields
San Francisco, California

► My parents' home was the last home for both sets of my grandparents, as well as for several other aged relatives. These dear old folks made the lives of us children totally miserable. They were always complaining about our noise, our games, our lack of manners. They criticised our parents openly about our bringing up. They frequently encouraged us in disobedience because "grandma understands you, dear." We couldn't have our friends in to visit because it upset the old people. My parents spared no effort to care kindly for these people yet in spite of their efforts one aged relative fell out of bed and died on the floor in the cold. It was physically impossible for a mother to run a home, care for four children, and do all the things she had to do besides keeping a 24-hour-a-day watch over the senior members of the home.

Since I was one of the older children in the family, it became my lot to care for both sets of aging parents, as well as some other aged relatives. We welcomed these people into our home and gave them our best as long as they were able to care for themselves and not bring a problem into the home; however, when the time came that they could not care for themselves, or

they became a threat to the peace and well-being of the children or an undue strain on us, we were thankful for the nursing home. It is not so much "what" and "how" it is done. We tactfully conditioned them for the nursing home. We enlisted the doctor's help; he helped them see that they were safer in a nursing home.

Many old people are totally selfish; they think only of themselves. They want what they want, feeling that it is their due. In cases like this we have occasionally solicited the minister's help. The Bible is very definite about a man and woman leaving parents to establish their own home. Is it right for the parents to disregard this advice and force themselves on their children? Without exception our folks have made the transition to the nursing home and have been happy there. We help them to see that it is for their own safety and own good, and we are glad to cooperate with them in getting what is best for them even if it does mean giving up their company.

Name Withheld

► The best way to solve the problem is to pray earnestly for wisdom from God because you are dealing with another mind which only God understands. He will help you to know what decision to make at the right time.

By seeking counsel from the Word of God and the Spirit of Prophecy writings, we do not always find specific answers to our questions, but the principles are there. "Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue."—*The Desire of Ages*, p. 668.

My father, who passed away last summer at the age of 90, lived in our home with my husband and me and our two teen-agers for the last five years of his life. "There is a blessing in the association of the old and the young. . . . Those whose hold on life is weakening need the benefit of contact with the hopefulness and buoyancy of youth. And the young may be helped by the wisdom and experience of the old."—*The Ministry of Healing*, p. 204.

My aunt, age 88, lived with us only a few weeks when we realized that her once-alert mind no longer recognized who we were, and with heavy hearts we took her to an Adventist nursing home where she is receiving kind, Christian care.

Elinor Dittes

Portland, Tennessee

► If at all feasible, get a good, kind-hearted woman as companion to your mother. Keep her in the home environment. She will be much happier and do

better than in a home among strangers. If this is not possible, investigate the homes in your vicinity, both nursing homes and homes for the aged. Look carefully into the suitability and reliability of each. Note sanitary conditions, heating and lighting systems. Are the rooms light and cheerful; is the sitting room inviting? Get acquainted with the place and the people.

It might ease the situation if the change could be made just prior to the family vacation. Explain that it would not be wise to take her along, neither could you leave her at home alone. Be loving, but firm. Your mother might get a different idea of institutional life from what she now has and adjust to the conditions more readily than expected.

When she is there, visit your mother often. Take little things that will please her. Don't let her feel she is outmoded, unwanted, and discarded, as many old people feel. They get lonely and depressed.

I entered a home of my own volition after a severe illness. Then after more than a year I transferred to my present location—part nursing and part for senior residents.

I am told that I am too old to live alone at 92, but I am too active and young to feel like I belong here; old age truly is a problem.

Margaret Locke
McMinneville, Oregon

► In her *Testimonies to the Church*, volume 6, page 272, Ellen G. White has told us that we are *not* to put our elderly members in public homes or institutions. The family is to care for their own aged. If the family can't, the church should.

I don't think we need look any further for a solution.

E. Jacqueline Wood
Loma Linda, California

NEXT QUESTION

I would like some helpful suggestions on keeping my little children quiet during the Sabbath morning preaching service. Would it be best to keep them home until they are old enough to know what being quiet means? I don't get anything out of the sermon and am utterly exhausted when the service is over.

Send your answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

WILL THE DAY OF THE LORD DESTROY THE HEAVENLY BODIES?

According to *Good News for Modern Man*, (*Today's English Version*), the "heavenly bodies will burn up and be destroyed" when the "Day of the Lord" comes (2 Peter 3:10).^{*} Verse 12 of this version adds that on the "Day of God" "the heavenly bodies will be melted by the heat" (T.E.V.).

Concerned over this rendering, a reader states, "It sounds like Mars, Jupiter, Venus, Saturn, sun, and moon will be burnt up. I don't believe this and it would be hard to explain to other people, for example, new converts and people who are studying to become Adventists. It would be hard to convince them that the scholars who translated the modern Bibles are not to be trusted. Do the translators of the T.E.V. have any basis at all for their rendering of 2 Peter 3:10 and 12?"

Including in her observation the *New English Bible* with the T.E.V., the same reader remarks, "They really mess up our Bible studies if we try to give them with these versions."

We have recognized this last problem and in several of our editorials have discussed certain key texts. We try to judge each translation on its own merits, using the Hebrew and Greek Scriptures as our base. We believe this is the only fair way to judge the translation of any passage. It's not a matter of deciding which version we like best and then accepting all its renderings. In a future editorial we will explain the degree to which the opinions of the translators may enter into their work.

The Passage Analyzed

In the Peter passage, the word translated "heavenly bodies" in the T.E.V. (*stoicheia*) is translated "elements" in the King James Version. A translator, coming across the Greek word *stoicheia* must decide which of its four possible meanings apply in the passage he is translating (Arndt and Gingrich *English Lexicon of the New Testament* list four meanings): 1. Elements (of learning), fundamental principles, letters of the alphabet. This is obviously the meaning of *stoicheia* in Hebrews 5:12, where the K.J.V. translates it "principles" and the T.E.V. "lessons." Paul was bemoaning the fact that the Hebrew Christians, who by the time of his writing should have been teachers, still needed to be taught the elementary principles of the sayings of God.

2. Elemental substances, the basic elements, for example, the basic elements from which everything in the natural world is made. This is the meaning apparently implied in the K.J.V. of the Peter passage. The Revised Standard Version, *The New English Bible*, *The New American Bible*, *The Jerusalem Bible*, and many others also read "elements."

3. Elemental spirits, which came to be associated with various physical objects. There is some question as to how early Bible interpreters originated this idea, but certain scholars believe that this is the meaning in Galatians 4:3, 9 and Colossians 2:8, 20.

4. Heavenly bodies. Evidence for this meaning is found in Christian writers from the middle of the second century A.D.

We do not know why the translator of *Today's English Version* chose meaning 4 for his translation. We should remember that T.E.V. was primarily designed for readers to whom English is a second language. The vocabulary is built on this idea, and to achieve a readily understandable English, complex theological or philosophical ideas

have been reduced to simple terms. We have the suspicion that the goal of simple terminology may have led to the choice "heavenly bodies" in the Peter passage. It was probably thought that "elements" would not make much sense to the reader with limited vocabulary.

An Unfortunate Translation

We feel that the choice of the translation "heavenly bodies" is unfortunate. It leaves little room for interpretation. The term "elements," while admittedly not as clear, at least leaves room for varied interpretation. It can be conceived of as describing the elemental substances of which things in the natural world are made. If someone wishes to include also the elements in the stellar regions, this would be his privilege, but the translation does not demand this. For example, the Anchor Bible, which uses the term "elements" in its translation, in its comment on 2 Peter 3:10 says: "Even the heavens will disappear with a whizzing sound like that of a storm. That is, the solar system and the great galaxies, even space-time relationships will be abolished. All elements which make up the physical world, both on the earth and in the stellar regions (cf. vs. 12; Gal. iv 3, 9f.), will be dissolved by heat and utterly melt away."† This, of course, is a conjectural interpretation, with which we disagree.

Precisely what will happen in the day of the Lord? How complete will be that final destruction? First we may ask the question, "Is Peter speaking of the Second Advent or of events after the millennium?" We believe that Peter is compressing events and does not bring into his discussion a separation of 1,000 years between the second advent of Christ and Christ's later coming to punish the wicked. Perhaps in his day the doctrine of the millennium or at least the length of time to elapse between the two comings had not been revealed. At least in the Bible the precise time period is not disclosed until John receives his revelations on Patmos near the close of the first century, some 30 years after Peter wrote his Epistle.

What Will Be Burned Up?

Ellen G. White gives the following description of events at the close of the millennium:

"Fire comes down from God out of heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up. The earth's surface seems one molten mass—a vast, seething lake of fire. . . . While the earth was wrapped in the fire of destruction, the righteous abode safely in the Holy City. . . . The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away."—*The Great Controversy*, pp. 672-674.

We notice that this *Great Controversy* passage says nothing of the heavenly bodies being destroyed in the destruction of the earth. We know of no Biblical or Spirit of Prophecy passages that, correctly understood, predict the destruction of these bodies. They will be shaken (Matt. 24:29; Mark 13:25; Luke 21:26), but they will not pass away.

"December 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said 'heaven,' in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said 'earth' He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. The powers of earth are those that rule on the earth. The

powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God."—*Early Writings*, p. 41.

We may feel free to differ with Dr. Robert G. Bratcher, translator of the basic text of the T.E.V., in his rendering of 2 Peter 3:10, 12. He has a right to his opinion, but many scholars disagree with him, and we believe the analogy of Scripture is also against his rendering.

D. F. N.

* From the *Today's English Version of the New Testament*. Copyright © American Bible Society 1966.

† From *The Epistles of James, Peter, and Jude* (Anchor Bible), translated and edited by Bo Reicke. Copyright © 1964 by Doubleday & Company, Inc.

1970—IN RETROSPECT: THE RELIGIOUS WORLD

What happened to the religious world in 1970? As with many events in history, the relative importance of any specific incident does not become apparent until some time passes and all is placed in perspective. Yet, 1970 was a busy year for the religious world.

One of the most publicized events was Pope Paul's visit to the Far East. Pope Paul VI, the most widely traveled pontiff in history, was the first pope to visit the Orient. Along the way he conferred with several chiefs of state and received the well wishes of millions of people. Most of these people were not members of the Roman Catholic Church; yet they recognized in this man from Rome a person of international significance.

The Pope's role in international affairs was also recognized when the President of the United States appointed Henry Cabot Lodge, an Episcopal layman and former U.S. chief negotiator at the Paris Vietnam peace talks, to be his personal emissary to the Vatican.

Even though the Pope's own church may be rent, some think, even more radically than during the Protestant Reformation, over questions such as shared authority with his bishopric, family planning, abortion, divorce, and infallibility, the world image of the Pope as international conciliator and spokesman for Christianity has probably never been so high.

Unprecedented Developments

An unexpected development has emerged among many Christian bodies, including Catholics and Protestants. Owing to serious budgetary problems, the World Council of Churches and the National Council of Churches, largely reflecting the fiscal difficulties of member churches, have had to slash services and staff.

For example, the Executive Council of the Episcopal Church in the United States voted to reduce the denomination's national staff by 50 per cent, and to reduce by \$2 million the previously voted 1971 budget of \$12 million. The United Church of Christ adopted a 1971 budget that is 7.4 per cent less than the current budget. Massive parochial school closings were predicted by Catholic leaders because of rising costs and the drop in the number of priests and nuns available for teaching.

The loss of income was attributed to several factors: a loss of confidence by both right and left groups within the churches in some of the social-action decisions made by executive officers; a tendency of local congregations to retain more of their funds for local use; problems in the general economy, such as inflation, stock market losses, and unemployment.

However, the loss in income seems to parallel statistics, which indicate a decline in church membership. The Roman Catholic Church reported a membership drop, the first in this century. Among other large denomina-

tions, the United Methodist Church, the Christian Church (Disciples of Christ), and the Lutheran Church in America showed membership losses. The Gallup poll indicated that the percentage of weekly churchgoers in the United States has declined from 49 per cent in 1958 to 42 per cent in 1969.

Yet there were substantial increases in other religious bodies such as the Pentecostals and other conservative groups. The Seventh-day Adventist Church reported at its General Conference session in Atlantic City, New Jersey, in June, a net gain of 740,000 adults for the past four years, making a world total, as of June, of approximately two million adult members.

The November election in the United States saw an unusual number of clergymen running for public office. Most were defeated, but Reverend Robert Drinan, S.J., of Massachusetts became the first Catholic priest ever to be sent to the House of Representatives. In the ninety-second Congress, Roman Catholics have the largest contingent, with 116 members—the largest number in history. The Methodists, numbering 86 members, lost five in the November elections. Jews also lost five.

Two significant Bible translations were offered the public—the *New English Bible*, of which the New Testament portion had been issued in 1961, and the *New American Bible*, the first Catholic version to be translated directly from the Greek and Hebrew. The *New English Bible* has been a best seller from the beginning, an unusual achievement indeed.

Phenomenal Bible Sales

The phenomenal sales of the American Bible Society's *Today's English Version* (T.E.V.) continues unabated. Since September, 1966, when it was introduced, approximately 23 million copies have been printed, more than five million in 1970. Four million Bibles, complete or portions, were sought by approximately three million men in the armed forces of the United States alone in 1970. This figure, twice as high as 1969, is significant when we realize that 1969 was about equal percentage wise to the previously high year in 1944, when many more men were in the armed forces.

Some well-known and influential religious leaders died in 1970. Arthur S. Maxwell, beloved by more than one generation for his *Bedtime Stories* and popularized Bible stories, ended his long term of service as a denominational editor and writer for the Adventist Church; Ralph Sockman, often called the dean of radio preachers for his 34 years on the National Radio Pulpit, pastored the Christ Church Methodist Church in New York City for 44 years; Cardinal Cushing was Archbishop of Boston for 25 years and a strong influence on affairs in New England; Frank Laubach, a lifelong missionary, will be best known for his incessant, worldwide campaign to eliminate illiteracy.

In summary we find the lines of Biblical prophecy becoming more clarified in the continuing emergence of the Pope as an international figure; in the unrelenting effort and continuing successes of those who strive for church union among Protestants, and ultimate *rapprochement* with the papacy. The interesting decline in membership and receipts of many Protestant churches is paving the way for some newer form of organizational survival.

At the same time, we are witnessing a sustained if not increased interest in the Bible. Men and women everywhere thirst after certainty. Regardless of race or homeland, the heart of man, unless given over completely to brutish, self-serving ways, beats for peace and oneness with the Almighty even though the awareness may be often hazy and ill-defined. The sad prospect is that most men will settle for the easiest, the cheapest way to satisfy their longing for peace with God. All the more reason

why the choice offered to man through the Seventh-day Adventists should be clear, emphatic, and above all the most winsome appeal in the name of the Lord that any man can make to another. H. E. D.

IN CONSIDERATION OF OTHERS

Discussions with some Adventist friends have led us to think that there may be some grounds for the remark of the one who said to us: "Isn't it true that when we are eating with a group of Adventists we do not always practice the dietary standards we follow in our homes? It is unfortunate, and it should not be, but it seems to me that we are sometimes inclined to be led by a group influence and eat in ways we might not in our homes."

To put it another way. When we are with other Adventists we take cues from one another, are inclined to do what everybody seems to be doing, and thus perhaps go beyond what we would do if we were alone. This is not the ideal, and certainly indicates a weakness. But it may nevertheless be a fact.

This is illustrated by the old story of the man who worked at town hall. Part of his job was to see that the clock in the clock tower kept good time. Every morning on his way to work, he passed a watchmaker's shop that had a clock in the window. So he checked his watch by the clock, then adjusted the town clock by his watch.

One day the watchmaker's clock was stopped, so the man stepped inside to ask the time. During the conversation he asked the watchmaker how he got his time. "From the clock at the town hall," was the answer.

For purposes of illustrating the results of group influence referred to above, let us choose a hypothetical situation—a potluck dinner. (Seventh-day Adventists seem to have a lot of potluck dinners. They are socially enjoyable and the food is delicious.)

Almost everyone has a sweet tooth, so our imaginary group, having finished their entrées, vegetables, and so on, look speculatively at the tempting desserts.

In spite of his sweet tooth, A seldom takes desserts. He decided long ago that they were not good for his health and had not had any for several weeks.

But on this occasion he reasons to himself that because he has had no dessert for quite some time, he can indulge himself a little now. Besides, there in front of him are his favorite pies. So he takes a piece of each.

B has been having a battle with desserts. For most of his life he has had them for two meals a day. But his conscience and the fact that he is overweight have been

bothering him lately. So he has been trying to leave off desserts.

Then he notices Brother A, who is a prominent member in the church. He does not know that A seldom eats dessert. All he knows is that A took two pieces of pie. So, feeling exonerated, B takes two desserts also, and maybe three, forgetting, perhaps, that it is his own health, not A's, that is involved.

Then Miss C, who has been hesitant about taking dessert, does so because B did.

And so several people in the group, who have some qualms about desserts, take them because of this chain-reaction sort of situation. Thus, because under special circumstances we sometimes become lenient to ourselves, we set a poor example for others who may think that this is our regular practice. Hence, we let one another down.

Don't Give the Wrong Idea

What is the moral of this? There are two we wish to draw. First, we too frequently show a lack of wisdom by comparing ourselves among ourselves. Second, if we habitually do not follow a certain practice that we consider not for our best good but reason that it will not harm us if done occasionally, don't let that occasion be when it may give someone else the wrong idea.

Such an attitude is not hypocritical. It is merely being protective of others. Isn't this a point we can draw from what Paul writes in 1 Corinthians 10? In context he is discussing meats offered to idols, but we see in it a principle that can be applied here: "Out of consideration for him, and for conscience' sake, do not eat it—not your conscience, I mean, but the other man's. . . . Well, whether you eat or drink, or whatever you are doing, do all for the honour of God: give no offence to Jews, or Greeks, or to the church of God" (1 Cor. 10:29-32, N.E.B.).*

We add that we are not here suggesting that desserts should be discontinued. In this matter we simply quote the counsel of the Spirit of Prophecy: "It is . . . well to discard rich desserts."—*Testimonies*, vol. 7, p. 135. We also note that Ellen G. White deplored the habit of eating several desserts. But our burden here does not have to do so much with desserts as such as with our influence in some situations, and a consideration of other people. We add further that while this editorial grew out of a discussion of eating, the lessons we see in the situation described may be applied to virtually every area of life.

T. A. D.

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

The Last, Last Hours

By I. H. EVANS

O men of God! These are the last, last hours;
Before us, all the whitened harvest field.
Unreaped, untouched by sickles such as ours.
This closing message will a harvest yield,
If we, His messengers, in zeal proclaim
The everlasting gospel in His name.

O men of God! Jesus our Priest awaits
On high to close His ministry; to take
His crown as King of kings; to ope the gates
Of heaven to all His ransomed ones; and shake
The powers of heaven; to wake the sleeping dead;
Receive His kingdom as its kingly Head.

O men of God! These are the last, last hours
Of time. Eternity is drawing near.
A lost world's doom should wake our drowsy powers
To deeds of valor in His name; and clear
Our title to a starry crown to wear;
Enjoy the mansions Jesus will prepare.

O men of God! These are the last, last hours
When mercy waits the sinner. Shall we sleep
In ease till all is lost? Or pray for showers
Of latter rain to fructify and keep
Our labors strong in spirit, win the lost
To love our Lord, regarding not the cost?

O men of God! These are the last, last hours
When labors count and bring a rich reward.
In yonder lines of danger, heavenly powers
Unfurl His blood-stained banner, us to guard!
Who'll follow where the Master leads the way?
Go, reap in every land, while lasts the day.

LETTERS

...to the Editor

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

SAVED

In our household the REVIEW is loved and read by all, adults and teenagers alike. Our seventeen-year-old, in fact, is one of the most avid REVIEW supporters I have seen. We do appreciate the editorials, which are usually so skillfully and carefully reasoned and written.

Regarding the editorial, "Should We Say We Are Saved?" [Nov. 5], I would suggest that, when asked whether we are saved, we respond, "I have chosen to accept Christ as my Saviour. If, by His grace I endure unto the end, I shall be saved."

A. KEITH ANDERSON

Angwin, California

THRILLING AND DIFFERENT

We really enjoy the REVIEW with its many thrilling new features. It is really a different paper than it was just a short time ago, and we like the changes and updating that have occurred.

GEORGE SCHRAM

Richardson, Texas

TURNS FAMILY INTO STRANGERS

I agree with E. R. Howard's [Dec. 10] experience with television. After having a TV in our home for eight months, we wrapped it in plastic and placed it in storage. There is some good in TV, but we soon became tired of rummaging through the garbage in order to find the good. We wonder, now, where we ever found time to watch it in the first place. Our evenings are full of good things and we found ourselves again as a family. I believe TV will make strangers out of a family and I cannot help feeling that it shuts Jesus out also.

Mrs. W. M. BEACH

Menard, Texas

ANOTHER LOOK AT THE HOLY LAND

Re "Should We Tour the Holy Land?" [Dec. 3, 1970]. The quotations cited from Mrs. White concerning "long journeys to Jerusalem to see the place where Christ lived and taught," and "The Lord has obliterated those things which men would worship in and about Jerusalem," et cetera, are obviously directed against pilgrimages such as have been made by Catholics and other Christians for centuries in order to worship at all the so-called "holy places," as though such experience made one more holy, a better Christian. When Mrs. White wrote, it was also very expensive, time consuming, and difficult to make such a pilgrimage. The matter is vastly different now, when a minister or a Bible teacher, a Sabbath school teacher or other interested person, can make such an archeological and historical study trip

to the Bible lands for as little as \$599 and in as short a time as three weeks.

Such a trip pays rich dividends in a deepened understanding of the Bible; the background information becomes incalculable, especially for ministers and Bible teachers. It would seem that after one has paid a faithful tithe and given liberal offerings, if one wishes to spend some of his money for such a trip rather than on many other ways vacation money is spent, this should be a decision left between him and his Lord, without criticism from others. Today an Adventist does not necessarily go to worship at sites claimed to be "the very spot where," et cetera. What one does is gain a realization of the living setting of Biblical events that is impossible to obtain in any other way—the Bible literally comes alive for such a teacher or minister! And he can convey this living quality in his teaching and preaching during the rest of his life as he serves the church. He will not be so liable to make statements that are geographically and historically false, nor to misinterpret Biblical customs.

I heartily recommend to our ministers and Bible teachers the privilege of even a short trip to the Bible lands.

LEONA G. RUNNING

Berrien Springs, Michigan

IF GOLD SHOULD TARNISH . . .

Recent references [Dec. 10] to the minister's wife prompt me to suggest that we are not above criticism, nor do we feel we should be specifically singled out. I realize that the actions and dress of our families cannot help being noticed. Too often members expect from the minister's wife the ideal rather than what they actu-

ally practice themselves. It may come as a surprise to some, but we are human beings, subject to the same temptations and fallibilities as other wives.

We all must become so intimately involved in our relationship to Jesus Christ that we will be more concerned with encouraging others to greater service for Christ rather than pointing our fingers at their mistakes.

SUE KONRAD

Normal, Illinois

BLIND CUSTOM

"Panel Discussions on Bible Translations" [Dec. 3] was apt and appropriate to our present search for truth.

Will the need for such diligence ever cease? Could it be that with an injudicious regard for any particular translation of the Bible we have been victimized by custom? The unawareness with which a custom may be followed is suggested in these lines by Isaac Watts:

Mere Hazard first began the track
Where Custom leads her thousands blind
In willing chains and strong;
There's scarce one bold, one noble mind
Dares tread the fatal error back,
But hand in hand ourselves we bind,
And drag the age along.

NEUMAN LARICK

Fresno, California

WEEKLY FEAST

How I enjoy the REVIEW! Cover to cover. It is so varied; it is a real feast each week.

FLOYD A. MACOMBES

Berrien Springs, Michigan

In Ourselves

By INEZ BRASIER

When the Master of heaven and earth works in our lives, peace, gratitude, and growth will infuse every life situation.

"Not in the clamor of the crowded street,

Not in the shouts and plaudits of the throng,

But in ourselves, are triumph and defeat."

And this is especially true now, many years since Longfellow wrote the words. For this is a noise-filled age. Whichever way we turn, voices clamor long and insistently for our attention. But there is always the voice that appeals to the best within us which, if heeded, guarantees ultimate triumph.

Paul stated this call in a letter to the Philippian believers: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

What we do is but a reflection of our inner thoughts. Therefore we must habitually think of the qualities that guarantee triumph if we are indeed to become a triumphal people.

When God-directed in thought and action, the Christian exerts an influence that will be a power for good in his home, in his neighborhood, and far beyond. And it will be an influence quietly counteracting the divisive clamor.

We prepare for a triumphal tomorrow by living triumphantly today. The number of days and years of life is not the test of quality; the life in our days and years determines our peace and triumph. "In ourselves, are triumph and defeat."

Storm and Fire Cause Damage at Philippine Union College

By DOROTHY MINCHIN COMM

At 10:00 A.M. on November 19, 1970, Typhoon Patsy (known locally as Yoling) ripped through the city of Manila leaving death and millions of dollars' worth of damage in her wake.

The rain began the previous night. Typhoon warning number 2, issued at 7:00 A.M., was stepped up to number 3 (maximum) by 9:00 A.M. In a short time the roar of the wind was continuous, palms and flame trees on the Philippine Union College campus bent almost to the ground, banana trees fell, and debris whirled through the air. It seemed that only the tall, slender tower of the Philippine Union College auditorium remained upright.

Although the buildings on the campus are quite substantially constructed, one could only wonder with each blast whether *this* was the moment when the roof would lift off or the windows would blow in. The whole frame of our house groaned with the pressure, and the wide eaves strained to be free. There was little leisure to be fearful, however, or even to speculate upon the trials of one's neighbors, for the tasks of mopping up water, packing towels around the windows, trying to nail down whatever moved, and transfer-

ring possessions to what were hopefully drier and safer places took all our time.

Giant mango trees that have shaded the college park for 70 years and more crashed to the ground dragging the power lines down with them. More than 1,000 feet of the 15-foot-high stone wall encircling the college property collapsed, exposing the battered little wooden houses in the barrio outside.

In the midst of the chaos, a bright band of clear sky formed on the southern horizon, and we were suddenly in the eye of the storm. Students and teachers hurried out of hiding to look at the desolation. For some 20 minutes the sun shone through the abnormally still air, then the wind, which had veered around to the opposite direction, came again. During the first phase of the storm more than half of the roof of the warehouse of the Philippine Publishing House, the compound of which adjoins Philippine Union College, had been torn off. Now, in the second round, the walls toppled over, leaving tons of paper and other supplies exposed to the elements.

After about five hours the storm moved on, leaving the college family



The North Philippines Union office roof was extensively damaged by the storm.

partially roofless and without electricity or water—a situation that was to prevail for more than two weeks. That night many hungry, homeless villagers were fed and housed all over the dark campus.

Property losses to the college, Philippine Publishing House, and the North Philippine Union office have been estimated at US\$25,000, \$70,000, and \$15,000, respectively—a truly disastrous sum in the mission field. Despite loss, damage, and inconvenience, however, there was no loss of life or injury on either of the two compounds. For this reason, services of thanksgiving were held on the following Sabbath. Even the first semester graduation services of Philippine Union College were able to go forward almost according to plan, with the piano substituted for the electric organ and candles and kerosene wicks in soft-drink bottles for electric lights.

The tragedy was compounded when some days later fire struck the heavily populated Adventist community at the edge of the campus.

For about two hours the flames swept through the area. When it was put out all that remained was a smoldering mass of rubble in a wide area that had been home to some 23 families—faculty, staff, publishing house and conference workers. Of the 180 people left homeless, 118 were college students who saved scarcely anything more than what they had taken with them when they left for school in the morning.

However, in both the typhoon and the fire, injuries were confined to cuts and bruises from flying glass and debris, and there was much reason to be grateful that no life was lost.

Although our community has been sorely hurt, still the will to recover is strong and courage is high. Few lives have been lost among our members in these ravaged islands, and Philippine Union College has been given particularly abundant evidence of God's protective power.



Typhoon Patsy tore the roof from the warehouse of the Philippine Publishing House and exposed tons of paper and other supplies to the destructiveness of the storm.

HAITI:

Ten Anticipate Baptism After Health Series

Ten persons from one family are preparing for baptism as a result of a health-nutrition course conducted in Port-au-Prince in the Franco-Haitian Union a few months ago. The program, which was intended for church members, was held in Cap Haitien and Port-au-Prince, Haiti, in Pointe-à-Pitre, Guadeloupe, in Fort-de-France, Martinique, and in Cayenne, French Guiana. It consisted of lectures, demonstrations, and classes by physicians, the union health and temperance secretary, a dietician, and a nurse-health educator. More than 670 completed the course.

Near the end of the Port-au-Prince series a 19-year-old non-Adventist young woman who had been attending the series revealed to the church pastor that she would like to join the Seventh-day Adventist Church. The health course had been her first contact with Adventists. Her mother, a registered nurse in the city, also became interested after listening to the reports her daughter brought home concerning the course. Consequently, the young woman, her mother, her grandmother, and seven brothers and sisters are anticipating baptism.

Among those who participated in the health education program were M. Bocaly, Mrs. Lester Border, Dr. H. Berle, Dr. Chickmodine, and Ella May Stoneburner, assistant health secretary of the General Conference.

ELLA MAY STONEBURNER

MEXICO:

Mexican Union Reports 5,000 Baptisms

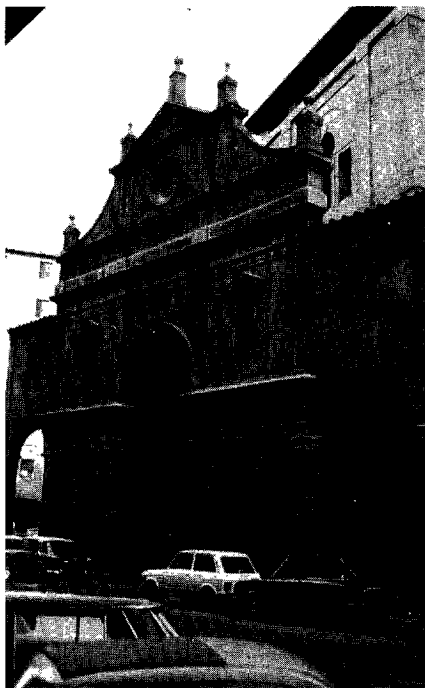
The year-end council of the Mexican Union was held a few weeks ago at the union headquarters building situated in a suburb of Mexico City.

Mexico geographically is a part of North America, but organizationally, it is part of the Inter-American Division. It is a country rich in history and culture. The 47,000 Seventh-day Adventists in the Mexican Union are taking seriously their responsibility for reaching the 15 million people in this country with the good news of Christ's soon return.

Mission presidents reported progress and discussed problems faced in their fields. Institutional administrators also brought reports.

The challenge of the cities and unentered territories received attention during this meeting. Efforts are being made through every department to strengthen the witness of the church. Baptisms for this year will approach 5,000.

An effective method for creating interest in the Mexican Union has



Historic Church Purchased by SDA's

Adventist church members in Bologna, Italy, participated in the official opening and dedication of their new church, November 7.

The centrally located building, formerly the Church of the Good Shepherd, was built between 1541 and 1583 by the famous Italian architect, Domenico Tibaldi. At the time it was purchased by the Adventists it no longer belonged to the Roman Catholic Church. It is one of the historic monuments of the city, and no changes may be made to the outside without the approval of the city.

S. L. FOLKENBERG

Treasurer, Trans-Mediterranean Div.

been the Voice of Hope radio broadcast, which features the home, health, and character classics in addition to the doctrinal and spiritual presentations. In certain parts of the country these broadcasts are being publicly promoted by educational and religious leaders. Public, pastoral, and lay evangelism were frequently discussed during the five-day meeting.

Carlos Aeschlimann, union evangelist, has concluded a city-wide three-month campaign in Tijuana, and 108 have been baptized at the time of writing. Meetings were conducted in three locations simultaneously, and more than 800 interests are being followed up.

A new method in instruction is being tried in our Mexico City Junior Academy. Most of the instruction for the seventh-, eighth-, and ninth-year classes is given via television by excellent government teachers. The class period is divided into 25 minutes for television instruction and 25 minutes

for classroom discussion. Special workbooks are provided for the students. The classes are supervised by our teachers, examinations are given by the government, and nationally recognized certificates are issued to those who pass. Our schools are among the approximately 800 in Mexico City, and 2,000 throughout the country that are using this method of teaching.

Velino Salazar, the Mexican Union president; Carlos Aeschlimann, recently elected secretary; and Enrique Gil, treasurer, are the administrators of the union.

NEAL C. WILSON

Vice-President of the GC
for the North American Division

Brief News

TRANS-MEDITERRANEAN DIVISION

✦ The first issue of a new biannual French-language magazine, *Conscience et Liberté*, will be published in the spring of 1971. The magazine will be sponsored by the religious liberty department of the division. The first issue will be 5,000 copies.

✦ A goal of 1,000 baptisms per month was accepted by the delegates to the division's winter council. This is the largest baptismal goal for the division, whose present membership stands at 140,661.

✦ A recent division committee action provided for up to 12 hours weekly to be used on Trans-Europa, a powerful radio station based in Portugal, to broadcast the message in the languages of the various peoples served by the division.

✦ Plans have been laid to print *The Great Controversy*, *Messages to Young People*, *Christ's Object Lessons*, and *Testimony Treasures* in the Serbian and Croatian languages, and *The Great Controversy* and *Counsels on Diet and Foods* in Flemish. This will be the first time any of these books have been printed in these languages.

EDWARD E. WHITE, Correspondent

EAST AFRICAN UNION

✦ Reuben Yeri was appointed president of the Central Kenya Field in the East African Union, November 26. He replaces F. K. Wangai, who was elected administrative secretary for the East African Union.

D. R. L. ASTLEFORD
PR Secretary

JAPAN MISSIONARY COLLEGE

✦ Plans are being considered to move Japan Missionary College from its present site to a new location. Tentatively, a new campus has been chosen.

R. E. KLIMES, President



Twenty-five Baptized Following New York Campaign

Twenty-five persons, some of whom are pictured above, were baptized at the conclusion recently of a three-month series of evangelistic meetings conducted for Jewish people by J. M. Hoffman, of Escondido, California, in the Times Square Center, Manhattan, New York. Another 50 signified that they would faithfully keep the Sabbath.

Elder Hoffman (left), who previously labored for many years for the Jewish population of New York City, was lent by the Southeastern California Conference. Sanford Roseman (right) is the pastor of the Congregation Hebrew Adventist church.

DON HAWLEY

PR Secretary, Greater New York Conference

Central Union

✦ John W. Fowler, Ministerial Association secretary of the Wyoming Conference, reports that 205 people were baptized in that conference in 1970. This is the largest number ever added to the churches of the conference in one year.

✦ Mrs. Lillian Gunn, a 94-year-old member of the Beacon Light church, Kansas City, Missouri, earned the Jasper Wayne Award in the recent Ingathering campaign. She has reached her Ingathering goal for the past 50 years.

✦ A new church of 40 members was organized in Gillette, Wyoming, on December 19, at the conclusion of a campaign conducted by John Fowler resulting in 20 new baptisms.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ The Glen Burnie, Maryland, church has concluded its 1970 Investment campaign with an Investment offering of \$1,560.78. This is nearly \$10 per member.

✦ John Wheaton, vice-principal of Beltsville, Maryland, SDA school, has been appointed representative from the Columbia Union to the North American Curriculum Committee of the General Conference.

✦ Loma Linda Foods salesmen from the Columbia Union who attended a recent sales convention held at the company's eastern division, in Mount Vernon, Ohio, included Charles Kline and George Smothermon, from Dayton, Ohio; Charles Griffin, Walter Spaulding, and Larry Hart, from Washington, D.C.; Rea Doss, from Philadelphia, Pennsylvania; Russell Spicer, from Cleveland, Ohio; and Hal Willsey, from Columbus, Ohio.

✦ Twenty Seventh-day Adventist churches of Greater Washington are joining the Takoma Park Church, in Maryland, for a "Know Your Church" mass prayer meeting series to be conducted throughout the months of January and February. The featured speaker, LeRoy Edwin Froom, will present material based on his soon-to-be-released volume, *Movement of Destiny*. A special section in the church is reserved for Columbia Union College religion students and for deaf Adventist students of Gallaudet College, in Washington, D.C.

✦ Spencerville Junior Academy, in Silver Spring, Maryland, has installed new equipment for its industrial arts and science courses and has introduced the nongraded program.

MORTEN JUBERG, *Correspondent*

Atlantic Union

✦ The Brooklawn Adventist church, Bridgeport, Connecticut, was dedicated recently. A mortgage-burning ceremony was conducted in connection with the dedication service. N. S. Mizher is the pastor.

✦ A new Spanish church, organized in the Greater New York Conference on November 28, began as a six-member Spanish-speaking Sabbath school class in the English-speaking Jackson Heights church five years ago. The congregation now numbers approximately 100 members. L. L. Reile, Greater New York Conference president, was the principal speaker. Conrad Visser is the acting pastor.

✦ The Ladies' Good Will Club of the Calais, Maine, church gave Thanksgiving gift boxes to 43 families in the Calais-Woodland area.

✦ A successful Five-Day Plan has just been concluded in the auditorium-gymnasium at the Bay Knoll church, in Rochester, New York. The chairman of the Department of Anatomy and the chairman of the Department of Cancer Research at the University of Rochester were among the five doctors who assisted with the program.

✦ The Hartford Intermediate School was one of ten from all private and public schools in the city of Hartford, Connecticut, to receive a safety award for 1969-1970. This is the third consecu-

tive year for such an award for this Adventist church school. The school will display the Gold Shield award on the red pennant flown with the United States flag.

✦ The Calais, Maine, church, which was purchased a year ago, is planning to open a new Community Services Center next door to the church.

EMMA KIRK, *Correspondent*

Canadian Union

✦ The seven-week It Is Written crusade conducted in Trail by British Columbia Conference evangelist John W. Popowich was concluded with the baptism of nine candidates. Twenty others are being prepared for a second baptism.

✦ Danny Jackson, a Canadian Union College student, is holding evangelistic meetings in the newly purchased Ponoka church in Alberta.

✦ The Portage La Prairie, Manitoba, Adventist church was dedicated November 21. The dedicatory sermon was preached by J. W. Bothe, president of the Canadian Union.

✦ Mrs. Gladys Mason, Bible instructor for the British Columbia Conference, conducted a five-week Monday-evening cooking school in Kelowna. The school was incorporated into the city's adult-education program. Mrs. Mason was assisted by a group of church women.

THEDA KUESTER, *Correspondent*



Pennsylvania Youth Join Church Following Meetings

Twenty-four new members, many of whom were young people, were added to the Kenhorst Boulevard church, Reading, Pennsylvania, on Sabbath, December 5, marking the close of evangelistic meetings held in the church during November. Six others were baptized on December 19. C. L. Beason and his wife, Janet, conducted the evangelism-health series, with the pastor, Tom Kopko, coordinating the program. During the third week of the series a health-cookery class was conducted in the lower auditorium of the church.

DORIS KOPKO

PR Secretary, Kenhorst Church



Lake Union

Broadview Academy to Have Chapel-Music Building

Shown at right is an architect's conception of the chapel-music complex under construction on the campus of Broadview Academy, La Fox, Illinois. The project, which is expected to be completed by the fall of 1971, will feature air conditioning, total light and sound control, seating for 575 people, a 21-rank three-manual pipe organ, band and choral recital rooms, three music studios, and 11 practice rooms.

F. H. OFFENBACK, Principal

North Pacific Union

Seattle VOP Crusade Wins 150 to Church

One hundred people were baptized in the Seattle area Adventist churches on December 5, bringing to nearly 150 the total baptized as a result of a Voice of Prophecy crusade conducted in the Moore Theater, Seattle. Fordyce Detamore was the speaker. His team consisted of Gordon and Mrs. Henderson, Norm Nelson, and Del Delker, as well as 13 pastors and Bible instructors in the Seattle area.

One hundred and thirty attended Elder Detamore's Bible classes. Some of those baptized had watched It Is Written and listened to the Voice of Prophecy broadcast.

In connection with the campaign Elder Detamore conducted a training institute for all workers in Seattle and the interns in the conference.

E. C. BECK

*Ministerial Secretary
Washington Conference*

♦ Central Valley Union School, serving the constituency of Albany, Corvallis, and Sweet Home district churches in Oregon, was given junior-academy status this fall with the incorporation of a ninth-grade program.

♦ Seventeen people were baptized in three separate baptisms following a three-week It Is Written Crusade in Ephrata, Washington, by evangelist David Parks.

♦ January 16, Commitment Sabbath, officially launched Laymen's Year in all the churches of the North Pacific Union Conference. D. E. Caslow, lay activities secretary, has produced a simple but comprehensive booklet covering a five-step program in soul winning that will be distributed in all the churches of the union conference.

CECIL COFFEY, Correspondent

Northern Union

♦ Twelve people were baptized in the Pierre, South Dakota, church at the conclusion of a three-week series of evangelistic meetings conducted by union conference evangelist Halle G. Crowson, assisted by the pastor, Jim King, and associate pastor, James Neergard.

♦ The Muscatine, Iowa, church celebrated the seventy-fifth year of its organization recently. J. H. Melancon, from the Union College department of religion, and E. L. Marley, Iowa Conference president, were the featured speakers.

L. H. NETTEBURG, Correspondent



Central California Student Bookmen Make High Sales

Pictured are some of the 55 student literature evangelists who worked in Central California Conference last summer and who delivered \$152,813 worth of literature. Fifty-one of the group qualified for scholarships. During the summer these 55 students prayed in 5,493 homes, gave away 17,133 tracts, and took 2,384 applications for Bible courses.

In North America last summer 765 young people, working as student literature evangelists, delivered more than \$1 million worth of literature.

W. A. HIGGINS

Associate GC Publishing Secretary

Pacific Union

† Spanish-speaking literature evangelists in the Southern California Conference had set a goal of \$90,000 in sales for 1970. Several weeks before year's end, the 20 regulars and 15 summer students had delivered \$209,780.61 worth of literature. Juan Neira is their leader.

† Loma Linda University Hospital and School of Health, with the Pacific Union Health Services office, provided funds for two booths at the San Bernardino County Council of Community Services Antidrug Fair. Of the hundreds who visited the displays, 35 signed for the hospital's next Five-Day Plan.

† Marvin Midkiff, administrator of Castle Memorial Hospital, is the new president of the Hospital Association of Hawaii.

† An East Mesa member has received 45 ribbons out of 72 canned-food entries at the Arizona State Fair. Prize money is used for Investment.

† Metropolitan Glendale began the new year with a family-fitness program—Seven-Day Fitness for Seventh-day Adventists. Cooperating with the union Health Services, Loma Linda's School of Health provided the lecturers and materials.

SHIRLEY BURTON, Correspondent

Southern Union



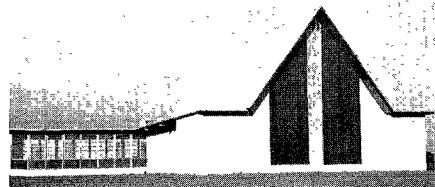
Louisiana Polio Victim Enjoys Ingathering

Billie Hano, a member of the Hammond, Louisiana, Seventh-day Adventist church, is a polio victim and walks on crutches. She had never done Ingathering before, but determined that this year she would raise her own goal. Consequently she walked from one business establishment to another and collected more than \$100.

"Every other year since I have been a member of the church someone else has gotten my goal for me," Billie said. "They have taken my blessing. I don't want it ever to happen again."

W. J. GRIFFIN

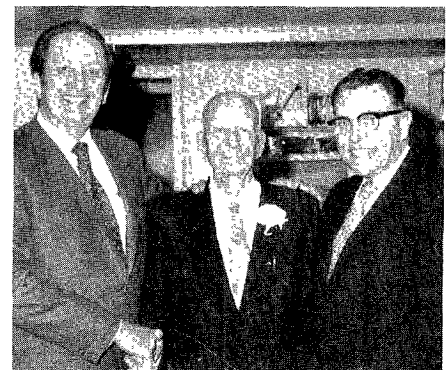
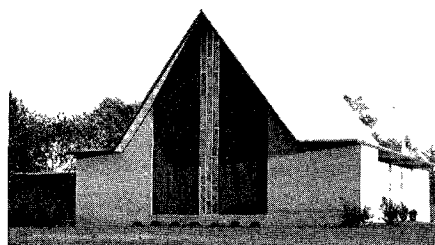
Pastor, Hammond SDA Church



New Churches Opened in Georgia-Cumberland

Two new church buildings were recently opened in the Georgia-Cumberland Conference. The church at Warner Robins, Georgia, (above) houses a congregation that began in 1969 as a branch Sabbath school. Membership is now 60. Roy Caughron is pastor. The Statesboro, Georgia, church (below) replaces a rural church. Both of these projects were financed by the Georgia-Cumberland Professional and Business Association, bringing the total of church buildings erected by this group to nine.

A. C. MC CLURE, PR Director
Georgia-Cumberland Conference



Oklahoma SDA Celebrates 100th Birthday

John McGee (center), member of the Oklahoma Conference and denominational worker for 40 years, most of them spent in the literature ministry, celebrated his 100th birthday November 19, 1970. Mr. McGee was acquainted with Ellen G. White and enjoys telling of his experiences with her.

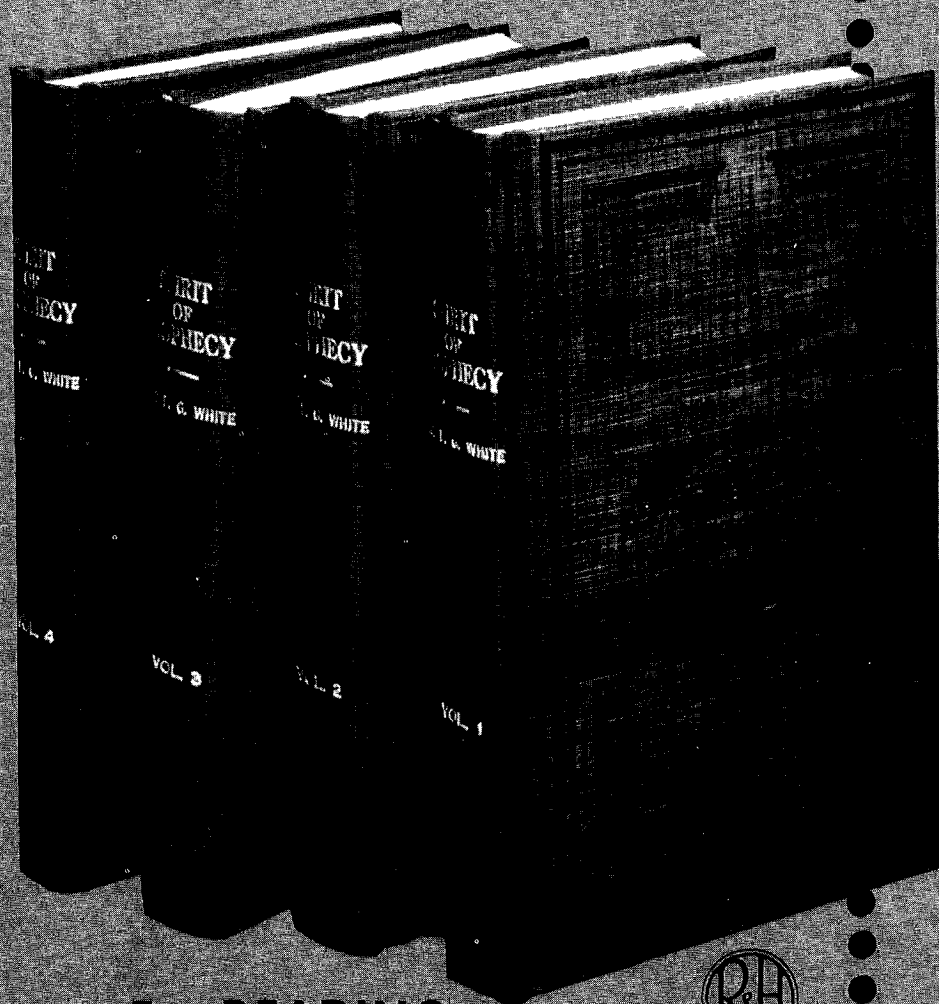
He is congratulated by B. E. Leach (left), president, Southwestern Union Conference, and the writer.

C. W. SKANTZ

President, Oklahoma Conference

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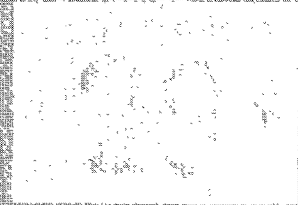
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Dan Foote, assistant manager, broom company, Oak Park Academy (Iowa).

O. R. Henderson, pastor-evangelist (Colorado), from Florida.

Joseph Hillebert, staff, Oak Park Academy, from Pacific Union College.

Robert Lickey, staff, Oak Park Academy.

Keith Morey, pastor (Florida), from same position (Texas).

Curtis Morton, pastor, Atlanta (Georgia-Cumberland), from Santa Monica, California.

Lois Ortman, staff, Mountain View Academy.

John W. Peeke, pastor (Florida), from Takoma Park, Maryland.

Paul E. Plummer, educational secretary (Southern California).

William R. Robinson, editor, *Message* magazine, formerly pastor (Northern California).

Dale Sanford, staff, Sheyenne River Academy (North Dakota), from Billings, Montana.

Mrs. Dale Sanford, staff, Sheyenne River Academy elementary school.

Mrs. Kay Stillwell, staff, Sheyenne River Academy, from Hutchinson, Minnesota.

Nicholas Tallios, publishing secretary (Manitoba-Saskatchewan), formerly assistant publishing secretary (Minnesota).

Judy Testerman, dean of girls, Oak Park Academy, a recent graduate of Union College.

David Villemain, pastor, Altamonte Springs (Florida), from (Nebraska).

Gordon Wideman, pastor, Marietta (Georgia-Cumberland), formerly dean of men, Pacific Union College.

Phoebe Watson, staff, Oak Park Academy, from Andrews University.

(Conference names appear in parentheses)

From Home Base to Front Line

North American Division

Donald G. Cootz (Walla Walla Trade and Technical School '66), returning as printer Malamuto Press, Makwasa, Malawi, Mrs. Cootz, nee Marial Grace Dawson, and four children, left New York City, November 22.

Freberin P. Baerg (LSC '59), returning as president East Venezuela Mission, Caracas, Venezuela, Mrs. Baerg, nee Elizabeth Joanne Gaitens (LLU School of Nursing '58), and five children, left Los Angeles, California, November 29.

Leland Y. Wilson (WVC '56; University of Nebraska '64), returning as head of department of science, Philippine Union College, Manila, Mrs. Wilson, nee Dorothy Lee McDuffie (UC '60), and four children, left Seattle, Washington, December 6.

Leslie Earl Anderson (Canadian Union College '66), returning as Young People's Missionary Volunteer and Temperance Sec-

retary Ethiopian Union Mission, Addis Ababa, Ethiopia, Mrs. Anderson, nee Mary Lane Anderson (Canadian Union College '66), and two children, left Gander, Newfoundland, December 9.

Mary C. McNeil, M.D. (LLU School of Medicine '53), to serve as relief physician in Karachi Hospital, Karachi, West Pakistan, of Long Beach, California, left New York City, December 12.

Martha M. Horn (Canadian Union College '57), returning as office secretary Ethiopian Union Mission, Addis Ababa, Ethiopia, having previously served in the South American Division office, left Washington, D.C., December 13.

Pham Cong, M.D. (LSC '59; LLU School of Medicine '63), to serve as surgeon in Port-of-Spain Community Hospital, Trinidad, West Indies, of Bakersfield, California, left Miami, Florida, December 14.

D. H. BAASCH

NOTICES

Literature Requests

(Weight limit for printed matter to the Philippines: 6 lbs. 9 oz. each parcel, tied or open-ended; postage approximately \$2.00.)

Send *Guide, Primary Treasure, Little Friend* to the following: Educational superintendent, South-Central Luzon Mission of SDA, San Rafael, San Pablo City, P.I., and Miss Natividad Atil, San Mariano Adventist Rural School, San Mariano, Oriental Mindoro, P.I.

Send a continuous supply of cut-outs, Memory Verse Cards, old Christmas cards, and colored magazines to the following: Miss Paz Bacol and Linda Cañesares, Safe Harbor Church School, Kapatungan, Bunawan, Agusan Sur, P.I.

Send a continuous supply of *Review, Guide*, and missionary materials to the following: Peter Zambales, Sto. Tomas, Loreto, Agusan del Sur, P.I.; Gregorio Bulasito, Binocayan, Loreto, Agusan del Sur, P.I.; Cecil Tagade, La Paz, Agusan del Sur, P.I.; Juanito Banay, Maasin, Veruela, Agusan del Sur, P.I.; Mac Alcantara, Sion, Sta. Josefa, Agusan del Sur, P.I.

Send a continuous supply of *Life and Health, Signs, Liberty, Listen, MV Kit, GO*, songbooks, Bibles to the following: Naomi P. Plaza, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Darlyn Mullaneda, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Flor Galigao, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Narcing Contreras, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Sally Detablan, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Nicknick dela Cruz, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Ladie Joaquin, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Sophie Mabale, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.

Send Chapel records, Bibles, picture cards, books, *Hymnals, Insight*, tracts, slide films—du. frames, and colored magazines to M. B. Abuyme, Kapatungan, Bunawan, c/o Monkayo, Davao del Norte, P.I.

WANTED: A continuous supply of *Signs, Listen, These Times, Message*, Bibles, *Worker*, picture cards, *Liberty*, old Christmas cards, and other missionary material by Lemuel A. Tagalog, Crossing Miaray, Dangeagan, Bukidnon, Mendanao, P.I.

Lucio A. Fernandez, Rizal Ext. Street, Mati, Davao Oriental, P.I., needs Spirit of Prophecy books, Sabbath school materials, a continuous supply of Bibles, songbooks, youth materials, *Life and Health, Listen*, old Christmas cards, Memory Verse Cards and other materials for children.

Palermo Oliverio, Digos, Davao del Sur, P.I. desires a continuous supply of *Review, Signs*, old Bibles, tracts, doctrinal books, *Hymnal*, children's books, *Life and Health, Liberty, These Times, Guide, Listen*, as well as Spanish supplies.

WANTED: A continuous supply of *Signs, Life and Health, Review, Good News for You, Your Bible and You, Spirit of Prophecy books, God and Evolution, Smoke Signals*, Bibles, songbooks, prophetic charts, filmstrip cassettes, *Primary Treasure, MV Kit*, visual aids, flannelgraphs, *Guide* by T. J. Ozorio, Bambang, Nueva Vizcaya A-704, P.I.

James Allen, Route 2, Box 264, Kingstree, South Carolina 29556, wishes for shipment to missions: books, Bibles, magazines, quarterlies, pictures, tracts, and other missionary materials.

Send a continuous supply *Review, Insight*, and *Guide* to Mountain View College Library, P.O. Box 87, Iligan City, P.I.

Mrs. Eileen Bazley, Box 124, Monto, Queensland, Australia 4630, needs only clean used copies of *Signs, Liberty, Listen, Life and Health, Insight, Guide, Primary Treasure, Little Friends, VOP* books. Send in a continuous supply.

Christopher Obiri and Chima Nwaobia, Adventist High School, Ihi-Mbawsi, East Central State, Nigeria, desire Bible pictures, Bible and *Bedtime Stories, Little Friend*, Bibles, *Guide*.

Send Chinese, Japanese, and Greek missionary literature to G. Johnson, 2758 Forbes St., Victoria, B.C., Canada. This literature is used for cargo and passenger ships.

Send a continuous supply of *Listen, Smoke Signals, Alert, Activities, The Winner*, and other temperance literature to Pastor Paul Rambharose, P.O. Box 66, Port-of-Spain, Trinidad.

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

Send German and Arabic tracts and English literature in a continuous supply to Irvine D. Sabido, Guinea Grass, Orange Walk, British Honduras. Youth literature especially desired.

J. I. Erondu, SDA Church Headquarters, P.M.B. 115, Aba, East Central State, Nigeria, wishes magazines, tracts, and picture cards.

Veda E. Knapp, Box 36, Pine Grove, California 95665, desires a continuous supply of *Insight, Little Friend, Guide, Today's Food, Life and Health*, and *Liberty*.

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

Enrique Moreno, 4415 McClain Lane, Huntsville, Alabama 35810, needs *Listen, These Times, Liberty*, and other missionary materials in a continuous supply.

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

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

Send missionary literature to the following: Virgil M. Oguez, Box 4, Banga, South Cotabato, P.I.; Carmelita Asuncion, Box 5, Banga, South Cotabato, P.I.; Narciso M. Potani, Box 4, Banga, South Cotabato, P.I.; Pastor P. S. Manstad, East Visayan Mission of SDA, P.O. Box 68, Tacloban City I-246, P.I.; Osias Talin, Ketcharaw, Agusan del Norte, P.I.; S. J. Belansag, Northeastern Mindanao Mission, Butuan City, P.I.; Joel Jondoner, West Visayan Mission, Box 241, Iloilo City, P.I.; Pastor O. H. Gucilar, South Central Luzon Mission, San Rafael, San Pablo City, P.I.; Miss Ong Pik Hwa, K. H. Wahid Hasjim 58, Semarang, Indonesia; Mr. and Mrs. Emanuel Adjepong, Seventh-day Adventist, Domiabra, Konongo, Ashanti, Akim, Ghana, West Africa; Miss Janet, M.E. Owusu SDA Sunday School, P.O. Box 205, Sunyani B/A, Ghana, West Africa.

Church Calendar

Liberty Magazine Campaign	January 16-23
Religious Liberty Offering	January 23
GO Emphasis	January 30
Gift Bible Evangelism	February 6
Church Lay Activities Offering	February 6
Faith for Today Offering	February 13
Christian Home and Family Altar Day	February 20
Christian Home Week	February 20-27
Listen Campaign	February 27
Tract Evangelism	March 6
Church Lay Activities Offering	March 6
Sabbath School Visitors' Day	March 13
Spring Mission Offering	March 13
Missionary Volunteer Day	March 20
Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering	March 27
(Australasian Division)	March 27
One Million New Pulpits	April 3
Church Lay Activities Offering	April 3
Loma Linda University Offering	April 10
Literature Evangelism Rally Day	April 17
Education Day and Elementary School Offering	April 24
Missionary Magazine Campaign	April-May
Health and Welfare Evangelism	May 1
Church Lay Activities Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
North American Missions Offering	May 15
Bible Correspondence School Enrollment	May 22
Day	May 25
Home-Foreign Challenge	June 5
Inner-City Offering	June 5



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Vienna, Austria, Chosen for 1975 GC Session

The General Conference Committee voted on January 7 to look with favor on Vienna, Austria, as the site for the 1975 General Conference session.

The 1969 Autumn Council had voted to hold the next session in Europe. Vienna was selected after a careful investigation of several possible locations. It is felt that the Vienna facilities will be appropriate and ample for this important meeting. The exact dates for the session will be announced after final arrangements for the Vienna facilities have been concluded.

C. O. FRANZ

South Ghana Mission Becomes Conference

On Friday, December 25, 1970, Adventist Church history was made in Africa, when the South Ghana Mission of Seventh-day Adventists became the Ghana Conference of Seventh-day Adventists. The event was historic because the Ghana Conference of the West African Union is the first African (Black) conference on the continent. J. K. Amoah was elected the first president, and P. R. Lindstrom, the first secretary-treasurer of the conference.

The members of the new conference pledge their loyalty and support to the worldwide program of the church and resolve to do their part in hastening the coming of our Lord.

Our leaders and members in the Ghana Conference request your prayers as this field takes its place as a self-supporting home base for work in that part of Africa.

D. W. HUNTER

Evangelism Emphasized in Central Europe

Evangelism has been a prominent feature in the Central European Division during 1970. In the West German Union campaigns were conducted in 39 localities. In the town of Uelzen 5,000 handbills were distributed, and 400 personal invitations were sent out, in addition to other means of advertising being used.

The 250-seat hall in the center of town, where the meetings were held, was frequently overcrowded. At least half of those attending were non-Adventists.

Four have been baptized as a result of the meetings thus far.

Health lectures have received favorable attention. On one occasion the secretary of the Westphalian Conference addressed about 1,500 youth at a government school on smoking. His subject was "Death Gives a Party."

In the South German Union 251 were baptized during the first nine months of 1970.

In Pruem/Eifel, in the Rhineland-Palatinate-Saar Conference, a number of

our ministers united for a Bible Speaks campaign. They distributed 100 Catholic and five Protestant Bibles in homes. The Catholic priest examined the Catholic Bibles and announced his approval of them on Sunday in his church. As a result, half of those receiving the Bibles are still studying with our ministers.

Similar work is being done in other towns, with encouraging success.

Bible Speaks campaigns have also been conducted in the Badish Conference. At Sigmaringen, a town with 12,000 inhabitants, there were only two elderly Adventists. After introducing the Bible Speaks plan 70 people agreed to take the lessons.

One of those taking the lessons was the mayor's wife. Through her influence we were able to rent a hall for meetings. Up to 20 non-Adventists have been attending. Thus far six have been baptized as a result of the meetings.

A Catholic woman who took the Bible Speaks course has offered us some land on which is a house and a barn. We hope to erect a church on this property.

A. STRALA

Eleven New Members Added to ASI

Eleven new members were accepted into membership of the Association of Privately Owned Seventh-day Adventist Services and Industries (ASI) during a convention of the association held at San Diego, California, recently. They are: Alpine Trailer Company, Garden Grove, California; Americana Convalescent Home, Longview, Washington; Auto Martin, Ltd., Grants Pass, Oregon; Friendship Manor Convalescent Center, National City, California; Gallemore's Guest Home, Costa Mesa, California; George's Wonderful World of Cakes, National City, California; Glen Valley Nursing Home, Glenwood Springs, Colorado; Mr. and Mrs. Karl S. Olsen, Los Angeles, California; Palomar Health and Medical Supplies, Oceanside, California; Parfitt Rest Homes, San Rafael, California; Somerset Manor (nursing home), Bellingham, Washington.

CARIS H. LAUDA

Evangelistic Progress Reported in Many Fields

A letter from J. F. Coltheart, ministerial secretary for the Northern European Division, says: "You will be happy to know that a recent letter from West Finland tells us that the West Finland Conference president, Onni Halminen, has baptized 92 persons in his present campaign. You will remember that some months ago I told you of the four campaigns that were in progress in Finland, and that the union president was himself conducting one in Turku. This has been a wonderful year for Finland."

A report from South India indicates that P. V. Jesudas, ministerial secretary of the Tamil Section, began meetings in a large city in his field, but instead of

holding them in the Christian area, as is generally done, he went into the Hindu center near a large Hindu temple. Sixty-five people have been baptized, and it is expected that the total will reach 100. Most of the 65 were Hindus.

From Vietnam comes the report that a 70-year-old pastor, Levonut, led the Southeast Asia Union for ten months of 1970 with 104 baptisms. Tribute was given to him at the recent union session.

N. R. DOWER

N.A. Ingathering Report—8

As of January 2: \$7,010,932.06. The amount raised by the comparable time for the 1969 campaign was \$6,929,459.78. Thus there has been a gain of \$81,472.28 over the same period for 1969.

However, Ingathering funds reported for the week of December 27 to January 2 was \$81,132.82 less than the \$320,824.68 reported for the comparable week of the 1969 campaign.

The amount of \$589,067.12 still needs to be raised to reach the goal set for the 1970 Ingathering campaign.

Sixteen conferences have now attained Silver Vanguard status: Alabama-Mississippi, Chesapeake, Florida, Greater New York, Illinois, Kansas, New Jersey, New York, Newfoundland, Northern New England, Oklahoma, Pennsylvania, Southern New England, Texas, Texico, and West Virginia.

Five unions, Atlantic, Canadian, Central, Columbia, Southern, and 32 conferences, have raised amounts greater than their totals collected for 1969.

IN BRIEF

★ **Death:** W. L. Kilroy, general manager of the Sanitarium Health Food Industry since 1962, in Sydney, Australia, January 7. Funeral services were held in the Wahroonga church January 10.

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