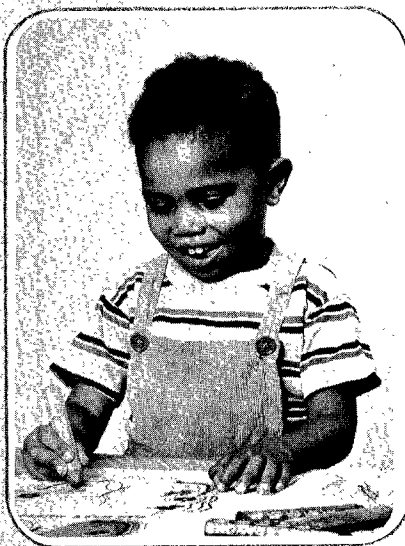


# Review

THE ADVENT REVIEW AND SABBATH HERALD • WEEKLY INTERNATIONAL EDITION

August 5, 1971

Vol. 148 No. 31



By JEANNE LARSON

## *To Whom Shall We Deliver Our Children?*

IT IS SUNSET in Sodom. Darkness deepens at the city gates. Light lifting from the hills of Moab will soon make night complete. Shadows reach into the streets to embrace the two weary travelers. It is time for rest, but there is no place to go. The two strangers prepare to sleep in the street. Obviously they have come a long distance. Only total strangers would assay to sleep in the street—in Sodom.

An older man, observing their

*Jeanne Larson is on the faculty of Atlantic Union College as an instructor in English. Among her many hobbies is free-lance writing.*

preparations, vigorously urges them to spend the night at his home. But the strangers refuse his hospitality.

"You don't understand," the older man persists. "Men do not sleep in the street in Sodom. You *must* come to my house."

He will not be refused, and so the two strangers finally accept the hospitality. They follow him to a small house, enter, and the door closes securely behind them.

A good man, Lot. Hospitable. Nephew of Abraham. High ideals.

A Christian. Elder of the local church.

But the scene has not gone unnoticed. The darkening streets outside are soon filled with darker minds.

"Bring the men out that we may know them!"

Appeals fail. Urging finds no response.

The house is (To page 9)

## A Few Words About Christian Schools

Minneapolis, Minnesota

*Dear Adventist Believers Everywhere:*

"Write a brief account of your conversion, giving details, and the Scripture basis for assurance that you are saved. Please include a testimony as to your present relationship with the Lord."



"Write a brief account of your attempts to witness for Christ, and the results of such witness."

"Please state your reasons for desiring to enter a Christian school."

These are among the instructions given to young people desiring to enter a certain Christian school here in North America. "Students who fail to meet the following requirements automatically disqualify themselves for

graduation," the school's handbook declares. The first requirement is "approved Christian character evidenced by stability, by cooperation, and by zeal in practical Christian work." This is followed by "satisfactory completion of the courses," and then a list of academic requirements.

Students in this school pray before each work shift and each class. They have worship each morning and evening. The Bible is honored, "not only as the infallible Word of God, but also as the chief textbook at the core of the entire curriculum. The Bible is not a mere minor in one little department among many; it is the major which has pre-eminence in time and place above every other subject on the schedule."

"The church's sole business," the handbook declares, "is shunning worldly alliances and looking for her Lord's return—to shed the light of the glorious gospel continuously in all the earth."

To maintain a warm spiritual atmosphere on campus, standards of admission and attendance are kept high. "Because the standards of conduct of ——— students are expected to be the highest, students who refuse to separate themselves from questionable amusements, habits, and practices render themselves liable to expulsion." Boys receive a free haircut once every two weeks; no long hair is permitted. Girls' skirts cover the knees. No exceptions or violations are permitted in either the high school or college.

This institution believes in manual labor. Every student is required to work at least ten and a half hours each week. Industries include a farm, a dairy, a bakery, a laundry, electrical engineering, barbering, and plumbing.

Participation in Christian service is a require-

ment for graduation. This service includes door-to-door visitation and street-meeting work. The students also teach Sunday school classes, organize Bible clubs, and assist with rescue-mission work.

Approximately 50 per cent of the graduates of this institution have reached the foreign mission fields during its forty-three-year history. Thus, 1,627 graduates have found their way to all continents of earth and many island fields to preach the gospel. Very few of their missionaries are "one termers," according to school literature.

This is not a Seventh-day Adventist institution, but it is refreshing to discover in these godless, permissive days that there are other Christian institutions that seek to make God and His Word first, and believe that conversion and true Christian character are prime requisites for entrance, attendance, and graduation. It is encouraging to realize that there are still Christian schools that stand for something when so many church-oriented institutions have long since rejected any semblance of Christian orthodoxy.

We do well as Seventh-day Adventists to refresh our minds frequently with the inspired counsel God has given this church on the operation of Christian schools!

"The great, grand work of bringing out a people who will have Christlike characters, and who will be able to stand in the day of the Lord, is to be accomplished."—*Testimonies*, vol. 6, p. 129.

"We are not to elevate our standard just a little above the world's standard, but we are to make the distinction decidedly apparent. The reason we have had so little influence upon unbelieving relatives and associates is that there has been so little decided difference between our practices and those of the world."—*Ibid.*, pp. 146, 147.

"Errors may be hoary with age; but age does not make error truth, nor truth error. . . . The Lord would now have every idea that is false put away from teachers and students. We are not at liberty to teach that which shall meet the world's standard or the standard of the church, simply because it is the custom to do so. The lessons which Christ taught are to be the standard."—*Ibid.*, p. 142.

May the Lord help us as Seventh-day Adventists to conduct the finest Christian schools in the world. God has given us the blueprint. Let us follow it prayerfully and perseveringly.

Yours for truly Christian education,

President, General Conference

**JEWISH-CHRISTIAN INTERESTS  
 ALWAYS IRRECONCILABLE**

LONDON—Christian ecumenical trends were welcomed in a sermon here by the chief rabbi of the British Commonwealth, Dr. Immanuel Jakobovits, but he warned that some Jewish-Christian interests will “always remain irreconcilable.” He firmly ruled out Jewish-Christian dialog.

The chief rabbi said the new ecumenical trends in Christianity “challenge as well as relieve the Jewish people. A new era is being ushered in, with ecumenism as its watchword, aiming at some as yet undefined interdenominational reconciliation, in which demands will also be made of Judaism.”

But Dr. Jakobovits went on to say that the ecumenical movement, aimed at Christian unity, “is of course a purely internal affair within Christendom. The forces generating this movement are not born, and cannot be expected to be born, solely out of altruistic motives, any more than the internationalism of the United Nations is sustained without a measure of self-interest by the great powers.”

**TOTAL BAN ON CIGARETTE  
 ADS ASKED IN CANADIAN BILL**

OTTAWA, ONT.—The Canadian Government has introduced legislation to prohibit all advertising and promotion of cigarettes after January 1, 1972. Passage of the legislation seems assured, officials said here.

The bill, introduced in the House of Commons by Health Minister John Munro, also bans the sale of cigarettes having more than a set level of tar and nicotine. Actual levels must be printed on each package.

The bill also states that each cigarette must carry a statement indicating the point beyond which tar and nicotine concentrations increase rapidly in smoking. Warnings

on each pack must read: “Danger to health increases with amount smoked” and “Avoid inhaling.”

**MISSIONS OF “DIVIDED”  
 WEST IN CONGO**

NEW YORK—Christian missions in their Western, institutional forms “are finished” in the Congo (Kinshasa), according to the Reverend Jean Bokeleale, president of the Church of Christ in Congo (ECC).

The church in his land is following the “Bantu way,” which sees all people as one family, he said, and this leaves no room for the religious divisions introduced by U.S. and European missionaries.

**NORTH ITALY MISSION  
 FORMED BY MORMONS**

SALT LAKE CITY—The Church of Jesus Christ of Latter-day Saints (Mormon) has announced the creation of a new North Italy Mission, with headquarters at Milan.

Since 1969, Mormon membership in Italy has tripled, to 2,000. There were 354 baptisms in 1970.

The Mormon mission in Italy includes the major cities of Florence, Rome, and Naples in the south.

**CATHOLIC PENTECOSTALS  
 GATHER AT NOTRE DAME**

NOTRE DAME, IND.—Some 4,000 Catholic Pentecostals gathered here recently to “sing a new song” to a church they believe needs to find renewal of Christian life through the Spirit.

In a keynote address, Father Edward O'Connor, C.S.C., a Notre Dame professor who is the author of a recent book on Catholic Pentecostalism, called attention to the growth of the movement that began at Notre Dame in 1967 with living-room-sized prayer meetings. The movement now numbers more than 10,000 people.

Though Christ is the Word, Father O'Connor said, the Spirit adds the melody for a “new song” that will characterize the “second Pentecost” asked for by Pope John XXIII.

**This Week...**

A discussion of parenthood and early education begins on the cover this week —“To Whom Shall We Deliver Our Children?” by Jeanne Larson, a member of the English department at Atlantic Union College. She talks about the various options open for parents in caring for their children: Babysitters? TV? etc.

And the subject of education continues in Heart to Heart on page 2. Readers may correctly come to the conclusion that we are pushing Christian education. We agree strongly with the sentence in Heart to Heart that says: “We do well as Seventh-day Adventists to refresh our minds frequently with the inspired counsel God has given this church on the operation of Christian schools!”

The article by Hellen Kelly on the Family Living pages this week reminded us of something we learned recently in this office. Often young people will leave the church hoping to go their own way, and they live outside the realm of the church's influence. But as soon as they have children, they return—often only long enough to sit through Sabbath school in the cradle roll division. That is the touch point.

The General Conference Sabbath School Department has known this fact for some time and stresses this point in its workshops for children's leaders. But we know that there are hundreds of mothers attending cradle roll who never get to a workshop, and we would like to suggest they take a look around. That mother who came with her two-year-old for the first time last week may be attending an Adventist church again for the first time in years.

**BIBLE CREDITS:** Texts in this issue credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

Texts credited to T.E.V. are from *Today's English Version of the New Testament*. Copyright © American Bible Society 1966.

**PHOTO CREDITS:** Ben Buck, Don Knight, Harold W. Lambert, H. Armstrong Roberts, Camerique, page 1.

**◆ Advent Review and Sabbath Herald ◆**

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS + 121ST YEAR OF CONTINUOUS PUBLICATION

Editor: KENNETH H. WOOD

Associate Editors: DON F. NEUFFELD, HERBERT E. DOUGLASS  
 THOMAS A. DAVIS, RAY D. VINE

Secretary to the Editor: CORINNE WILKINSON

Editorial Secretaries: ROSEMARY BRADLEY, RUBY LEE JONES, IDAMAE MELENDY

Art: Director, HARRY BAERG; Layout, RAYMOND C. HILL

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

Special Contributors: C. O. FRANZ, K. H. EMMERSON, R. R. FIGUHR, W. R. BEACH, FREDERICK LEE, M. E. LIND, R. R. FRAME, H. VOGEL, P. H. ELDRIDGE, B. L. ARCHBOLD, W. DUNCAN EVA, R. A. WILCOX, R. S. LOWRY, M. L. MILLS, C. L. POWERS

Corresponding Editors, World Divisions: Afro-Mideast, R. W. TAYLOR; Australasian, ROBERT H. PARR; Central European, EBERHARD KOHLER; Far Eastern, D. A. ROTH; Inter-American, MARGEL ABEL; Northern Europe-West Africa, PAUL SUNDRIST; South American, H. J. PEVERINI; Southern Asia, A. J. JOHANSON; Trans-Africa, DESMOND B. HILLS; Trans-Mediterranean, E. E. WHITE

Circulation Manager: BRUCE M. WICKWIRE

Field Representative: CLIFFORD K. OKUNO

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

**TO OUR CONTRIBUTORS:** The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for “Letters to the Editor” cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

**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 REVIEWS are available free to the blind.

Published by the Seventh-day Adventist Church and printed every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1971, Review and Herald Publishing Association. Volume 148, Number 31.



# THE SABBATH - a Sign of Righteousness by Faith

By J. L. SHULER

**W**HAT has the keeping of the seventh day to do with righteousness by faith? Righteousness by faith is God's solution to the sin problem. This problem is twofold. How can a sinner's past sins be remitted? And how can one be victorious over sin thereafter? Or, how can one get right with God and then stay right?

The only solution to this twofold sin problem is a twofold application of the perfect righteousness of Christ. The moment a sinner receives the Lord Jesus as his personal Saviour, Christ's righteousness is credited to him. Then, to the fully surrendered Christian, Christ imparts His righteousness to keep him from sin.

This is it—Christ's imputed righteousness for justification, His imparted righteousness for sanctification. This is righteousness by faith in capsule form.

The righteousness of Christ manifests itself in obedience to all the

commandments of God (Rom. 8:3; 10:4). It cannot do otherwise, because Christ was obedient to the commandments. The hallowing of the Sabbath is the natural fruitage of the righteousness of Christ in justification and sanctification. The Sabbath is a sign for humanity of four great items: Creation, redemption, deliverance from sin, and sanctification.

In true Sabbathkeeping the believer does not keep the Sabbath to make himself righteous. But he keeps the Sabbath of Christ because he has received and is receiving the perfect righteousness of Christ.

An apple tree does not become an apple tree by bearing apples. It first has to be an apple tree. Then the apples come as a natural fruitage.

The true Sabbathkeeper does not refrain from forbidden activities on the Sabbath in order to win the favor of God. Rather, because of love for God he attempts to make the Sabbath count for the most for closer fellowship with God.

Consider what is involved in entering into the Sabbath as a sign of Christ as the Creator and the Redeemer. It brings home to the Sabbathkeeper that he is completely dependent upon Christ for every breath and heartbeat. No man can

keep alive his own soul. In the Creator we have our life and being.

Sabbathkeeping impresses upon us that only He who created us can save us. His righteousness alone can make us what we ought to be. It lays the glory of man in the dust of selfless living. At the foot of the cross we kneel in full surrender. "Nothing in my hand I bring, Simply to Thy cross I cling."

## A Response to God's Love

True Sabbathkeeping is a continual safeguard against pride, self-sufficiency, self-righteousness, materialism, formalism, and ingratitude. It becomes the converted heart's loving response to the love of God in Creation and redemption—God's two greatest acts in the convert's behalf.

Countless thousands of sincere Christians have been turned against the keeping of the seventh day by fallacious reasoning concerning its being contrary to salvation only by grace. They are told that the New Testament in Galatians and other places condemns any type of legalistic daykeeping. It is claimed that the keeping of the seventh day is a manifestation of legalism with which Christians should have nothing to do lest they fall from grace.

*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.*

Let us inquire, What is legalism? We may define it as man's attempt to earn salvation by his own efforts; or as conforming to the law of God and certain observances as a means of justification before God. But the Bible declares: "By the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20).

### Questions to Consider

Those who denounce the keeping of the seventh day as legalism need to consider this: Is refraining from worshipping false gods and being reverent (according to the first and third precepts) opposed to salvation by grace? Is being pure, honest, and truthful (as per the seventh, eighth, and ninth commandments) opposed to free grace? The answer is No to both questions. In the same way the keeping of the seventh day according to the fourth precept by a renewed soul is not legalism or contrary to salvation only by grace.

Isn't it manifestly illogical for these opposers of the seventh day to admit that a Christian should live in harmony with nine of the Ten Commandments but is free to violate the fourth commandment? The Bible says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James 2:10). The justified Christian will be obedient to all the commandments (1 John 2:3, 4; cf. Ps. 40:8).

The Jews perverted the Sabbath into legalism. Their Sabbathkeeping was a sign of righteousness by works. This was just the opposite of what God designed it to be. The keeping of the seventh day by one with the wrong motivation and minus a right experience in the Lord stands as a part of the wrong system of salvation by works. But the keeping of the seventh day as an actual sign of true sanctification is a sign of salvation only by grace.

### Prompted by Love

This is not a case of blowing hot and cold on the same item. Prayer, attending church, deeds of charity, tithing, and the giving of liberal offerings may be a part of legalism and righteousness by works if they are done to earn salvation. Conversely, these same practices if prompted by love are a part of salvation only by grace and of righteousness by faith.

No one can keep the seventh day in the right way unless he has the right spiritual experience of righteousness by faith. Thus the keeping of the right day in the right way is verily a sign of righteousness by

faith. It signifies that obedience to every one of God's commandments is essential.

Paul emphasized the point that a faith that works by love is what really counts. "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love" (Gal. 5:6).

When we have a faith that works by love we don't keep the Sabbath merely because we "have to" as a legal compulsion. But this love constrains us to obey, and makes it a delight.

Each one needs to ask himself: Do I keep the Sabbath merely because according to the law of God I have to, or because I love to do it for a closer fellowship with Christ on His day? The answer in your case may reveal whether you have righteousness by faith or are following righteousness by works.

He who has the love of God in his heart wants above all else to obey Christ. He does not need to be pushed into obedience. The love of Christ constrains him to obey. His controlling desire is: "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

No man or woman can experience a love for Christ in his heart without reciprocating this love. "We love him, because he first loved us" (1 John 4:19). Thus love on our part causes us to delight to obey Him.

A probing query comes home to the soul: Do I obey Jesus and keep His Sabbath from a controlling de-

rules in the place of what God has commanded is one of the many forms of attempted autosalvation, or the false system of righteousness by works. Jesus made this plain when He said, "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9).

So the substitution of the man-made Sunday Sabbath in the place of the Christ-appointed seventh-day Sabbath, or Saturday, is one form of the false principle of righteousness by works. Those who keep Sunday do not realize this. But in a coming day when the message of Christ's righteousness will lighten the world with the glory of God, many will see the truth concerning this and gladly keep the seventh day as a sign of righteousness by faith.

### Newness of the Spirit

The Jews made the mistake of legalistically observing the letter of the law while missing the spirit of the law. In direct contrast, true Christianity goes far beyond the letter of the law in producing obedience to the inner spirit of the law. Such obedience is not a means of salvation but the fruit of the operation of grace in the life. This is what Paul alluded to when he declared that Christians should live in the newness of the spirit and not in the oldness of the letter (Rom. 7:6).

Some claim that living in the new-

*The true Sabbathkeeper  
does not refrain from forbidden  
activities on the Sabbath in order to  
win the favor of God. He  
makes the Sabbath a day of fellowship.*

sire born of divine love, or is it chiefly from the compulsion of divine law?

Some say that the keeping of Sunday in honor of Christ's resurrection is a part of righteousness by faith. And that any keeping of the seventh day is righteousness by works.

There is no Bible authority for keeping the first day of the week in honor of our Lord's resurrection. The Bible shows that the substitution of man-made institutions and

ness of the spirit and not in the oldness of the letter means that one may violate the letter of the Decalogue and still be obeying it in spirit. They apply this false reasoning to the Sabbath commandment. They claim that not in the oldness of the letter means that the exact day—the seventh—as specified in the command need not be kept by Christians, and that in the newness of the spirit means that keeping of Sunday is carrying out the spirit of the law.



It is true that a person may follow the letter of the law and not obey the spirit of the law. But no person who obeys the law in spirit will live contrary to the letter. This is exemplified in the command, "Thou shalt not kill." If he loves his enemies and his neighbor as himself, as per the spirit of this sixth commandment, he will never violate the letter of it.

Consider the eighth commandment, "Thou shalt not steal." The spirit of this command is "Be honest." He who is honest will not steal. He who obeys the law in spirit will not live contrary to the letter. The spirit of the law means keeping it in its fullest and deepest sense.

Hence this matter of living according to the newness of the spirit and not in the oldness of the letter does not make the keeping of the seventh day any less binding. But it does involve true Sabbathkeeping as practiced by Jesus, and not the oldness of the letter in the legalistic observance of the Sabbath according to the Pharisees.

"To those who keep holy the Sabbath day it is the sign of sanctification. True sanctification is harmony with God, oneness with Him in character. It is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience. *He who from the heart obeys the fourth commandment will obey the whole law.*"—*Testimonies*, vol. 6, p. 350. (Italics supplied.)

### The Sabbath a Sign

Why is this the case? Because the Sabbath, when kept in the manner that God has appointed, is the sign that Christ is sanctifying and saving a person from sin (or the transgression of His law) by His indwelling presence. Christ lives in him a life of obedience to all His commandments (Gal. 2:20).

The Sabbath, as the sign of the Creator, is the seal of the Decalogue. A seal is used to impart validity to a document. The seals, or the signatures, of the grantors at the bottom of a grant deed make valid what is recited in the deed. So true Sabbathkeeping is a sign of one's obedience to all the other commandments. In this way the Sabbath projects itself into every day of the week, and into the other commandments.

"We are to understand its spiritual bearing upon all the transactions of life. All who regard the Sabbath as a sign between them and God, showing that He is the God who sanctifies them, will re-

resent the principles of His government. They will bring into daily practice the laws of His kingdom. Daily it will be their prayer that the sanctification of the Sabbath may rest upon them. Every day they will have the companionship of Christ and will exemplify the perfection of His character."—*Testimonies*, vol. 6, pp. 353, 354.

Christ calls upon everyone who accepts Him as the Lord and Saviour to show his faith by keeping His seventh-day Sabbath as His appointed sign that He is the Creator and mankind's only true Lord and Saviour.

Countless thousands of sincere

### FOR THE YOUNGER SET

## Apricots and Skates

By ELLA RUTH ELKINS

KENNY and his brother, Alan, had a smug look on their faces as they sat astride a fat limb on Mrs. Brower's apricot tree. The tree hung over her back fence and out over the alley across from the boys' home. The boys grinned at each other through the leaves.

Kenny patted his stomach and said, "Man, those apricots are good! Glad this tree is behind Mrs. Brower's garage. I don't think she can see us from her house with the garage between us. Wish we had a tree in our own yard just like this one!"

"Me too!" Alan stuffed another juicy apricot into his mouth. "These ripe ones taste so good. And the green ones make your mouth water." Alan reached for another golden fruit, split it open, and flicked out the seed. Then he popped both halves into his bulging mouth.

On and on the boys picked and ate. They weren't careful about where they stepped or how they pulled, and soon the ground below was dotted with clusters of green apricot leaves, held together by little bits of twigs.

After a while they were full. But they kept picking the apricots anyway. The ripe ones they threw at cars that went by, and the green ones they stuffed into their pockets.

Kenny shifted himself into a different position, and yanked down a few more green apricots with tiny twigs and green leaves stuck tight to the end. "See that stop sign by the sidewalk right here at the end of the alley? Let's see how many times we can hit it!"

"O.K.! Bet I can hit it more times in a row than you!"

"How can we tell how many times we make a strike if we use green ones? Let's use ripe ones!"

Whiz! Splat! Whiz! Ping! Whiz! Miss! Whiz-whiz-splat! And apricots, green

Christians have accepted Christ and His righteousness, so far as they have the light from God's Word. They honestly keep Sunday because they think it is a part of the way of Jesus. But when they see from the Scriptures that Christ has appointed His seventh-day Sabbath as a sign that He is the Creator and the Sanctifier, their love for Christ will lead them gladly to accept His Sabbath. They will recognize that the acceptance of His Sabbath is a natural, logical, essential part of accepting Christ as their Lord and Saviour. The acceptance of the full gospel includes the keeping of Christ's Sabbath. ✦

and ripe, found their target at the end of the alley.

Just then mother stepped out onto the back porch and faced the boys in the tree. "Boys! Get down from that tree at once and come into the house!"

Mother's voice was so demanding that the boys scurried out of the tree and into the house in no time flat. Their faces were red. They stood uneasily, looking at the kitchen floor as mother spoke.

"Mrs. Brower telephoned and told me she saw apricots whizzing past her kitchen window. She raised the window and listened for voices and recognized yours. She said she was going to can those apricots. But it looks to me as though you've made that impossible. Now it's up to you to replace the ones you picked."

"Mom, we can't buy apricots. We don't have any money for that!" Kenny sounded desperate.

"Oh, but you do. Think hard," mother insisted.

Kenny swallowed as Alan's mouth dropped open in unbelief.

"Not our skate money! Please, Mom, not that! We've been saving all year so we'd have enough money to buy skates!"

"And Mrs. Brower has been waiting all year for her apricots, and now there won't be any for another year."

Both boys wilted.

Reluctantly, Kenny and Alan took their wagon to the store and bought a big box of apricots for Mrs. Brower with their skate money. They cleaned the stop sign too, and mother asked them to rake up the mess of leaves and apricots in the alley.

The boys were wiser after that and never again did they climb into anyone's fruit trees and make mischief for themselves or others.

# When You're YOUNG

By Miriam Wood

## DON'T STEAL THIS MAGAZINE!

"Moral" and "immoral" are words thrown around rather freely these days. The latter word usually is applied to actions of The Establishment, especially if the actions in question have authority in them, such as maintaining some semblance of safety and decency for the large, innocent, mind-their-own-business-and-work-hard-and-try-to-live-properly masses. Some people declare the use of drugs to be moral. Others label "free love" as moral. It should come as no surprise, then, that prominent protagonists of these viewpoints are now declaring thievery to be both moral and desirable. If you want something, take it. The assumption is that you're "getting back" at The Establishment for owning something that is rightfully yours.

The Washington Post on Monday, June 21, ran a feature article on shoplifting. According to the reporter, the losses suffered by area merchants are so enormous that even constant escalation of prices on consumer goods cannot keep pace. Many small businesses have actually gone into bankruptcy because of this kind of thievery. Worst of all, Abbie Hoffman, a prominent "youth leader" in the United States, has just published a book entitled *Steal This Book*. This is almost certain to escalate the already out-of-control thievery. Said the Post:

"A young man is arrested for shoplifting at Hecht's downtown store and a store detective laments that the boy is carrying a copy of Abbie Hoffman's latest book, which is loaded with tips on shoplifting and other anti-establishment crime. Two floors below, Hecht's book department is doing a lively trade in the same paperback. . . . The first 12 copies were sold (or stolen) in three days, and a salesman says they were gone before the security office picked up the copy it had requisitioned. The store ordered 50 more. The salesman says he had been 'pushing that book with my friends. It's a great book.' Down the street, Brentano's has the book on its best-seller rack."

Abbie Hoffman, as most people are aware, is one of the chief protagonists of the "everybody and everything is immoral" line. Therefore his book must strike a practicing Christian as paradoxical, to say the least. Obviously, anything "I" want to do is "moral"; anything "I" can do to The Establishment is "moral." Never mind about anyone else and his rights.

Much in the same vein, though on the philosophical level, is an experi-

ment being conducted in a New England reformatory by a psychologist. He has established six "levels" or "stages" of "moral behavior" through which he is attempting to carry his experimental group. His sixth, and gloriously final stage, the one to which he earnestly hopes his experimentees will achieve, is this: Stage 6—"unjust laws may be broken, because morality is grounded not in legality or in specific rules like the Ten Commandments but in abstract principles of justice and respect for the individual."—*Time*, June 28, 1971.

Preposterous. How tragic for those who are assimilating this theory. What the psychologist is saying, in effect, is that each person is capable of deciding in the "abstract" what is "good" and what is "bad." Having removed the only sure blueprint for man's existence, the moral law of God, the person is free to establish his own set of moral imperatives. If his assessment of a situation calls for thievery or even murder, as long as he assures himself that he is being "just" and is really showing "respect to the individual," then it's "right on."

There's a green light all the way. Certainly it's worth pointing out that interpretations of "justice" are going to be based on the value system and previous experience of each individual.

All of this, of course, runs completely contrary to Biblical teachings, which are, for the most part, compellingly specific. You just can't get much more specific than the ten-commandment law which was written by God's own finger. In the case of thievery, for instance, there's the clear, undiluted prohibition: "Thou shalt not steal." Not one word is said about whether The Establishment is "entitled" to what it has. Not one phrase of shilly-shallying is included, such as "Thou shalt not steal except when it's more 'just' to do so than not, or when you're sure you're showing 'respect' for the individual." With unassailable clarity, the command is given: Do not take anything that does not belong to you. To break this commandment is sin.

In direct contrast to Abbie Hoffman's sick distortion of moral behavior is the experience of an Old Testament gentleman by the name of Achan. That is, Achan himself isn't exactly a contrast, for he would undoubtedly have stolen the first copy of the aforementioned book. What happened to him provides the contrast. You're familiar with the outlines of the incident. There had been the successful assault by the Israelites upon the city of Jericho,

unlikely as this would have seemed to ancient newscasters. But Jehovah was with His people. He was more than enough. He'd made it very clear that "the Canaanites lived only to blaspheme Heaven and defile the earth."—*Patriarchs and Prophets*, p. 492. But He'd also made it clear that their destruction was controlled by Him and that His purposes were being served and that the Israelites would conduct themselves as He directed, keeping always in mind His blueprint for their moral conduct. They were to take none of the spoils for themselves for any purpose whatsoever. Instructions had been clear.

Soon after the great triumph at Jericho, Joshua led them against Ai, a rather insignificant little town in the Jordan valley, expecting the city to fall easily. To his horror and dismay, God's men were completely routed, completely demoralized. After much prayer and asking "Why?" Joshua received his answer. Someone was a thief. Someone had stolen from The Establishment — in this case an Establishment of heathenism, so corrupt, so debased, that Jehovah could not permit its way of life to continue. Nonetheless, thievery on the part of one of His followers would not be tolerated. Finally Achan was discovered to be the thief. Money and a beautiful coat had proved his undoing; after all, if we're to believe Abbie Hoffman, "If I want it, I can take it."

Jehovah's decree was swift and uncomplicated. Achan died under a barrage of stones, a punishment that may strike the modern mind as severe, yet ought to pinpoint the enormity of deliberate disobedience to a command of God.

To be a young Christian in today's world is to experience one of the greatest challenges mankind has ever faced. Surrounded by a veritable Greek chorus of chanters assuring him that "wrong is right and right is wrong" he must ever have a personal, safe, utterly reliable life guide. That guide exists. It is God's Word, His firm, clear instruction for successful living. "Satan is ever at work endeavoring to pervert what God has spoken, to blind the mind and darken the understanding, and thus lead men into sin. This is why the Lord is so explicit, making His requirements so very plain that none need err."—*Patriarchs and Prophets*, p. 503.

A close relationship with Christ and a full knowledge of His character and requirements will place the "Don't" automatically in front of Abbie Hoffman's book title.

# NAHUM— Prophet of Assyria's Doom

By JEAN R. ZURCHER

**WE KNOW** little of Nahum's identity. His name, meaning "The one comforted," harmonizes with his message. The opening verse indicates that he was born at Elkosh, a site that archeological research has not as yet enabled us to identify. Two events mentioned by the prophet help to locate the time in which Nahum lived: (1) the capture of No, capital of Egypt, better known as Thebes, which occurred in 663 B.C., and which the prophet mentions as already past (Nahum 3:8-10); and (2) Nineveh's fall, which the prophet predicted and hence was still future (it occurred in 612 B.C.). Thus Nahum prophesied within the limits of those two dates. These chronological details enable us to locate the prophet in his time. The theme of the three chapters of his book are the opening words, "The burden of Nineveh." This prophecy is obviously linked to ancient history. It speaks of the fall of Nineveh, and with it the end of the Assyrian empire. To understand its importance one need only to realize what the name of Nineveh meant for Nahum: "Bloody city! it is all full of lies and robbery; the prey departeth not" (chap. 3:1). Like a lion, it tore up, strangled, "filled his holes with prey," "and none made them afraid" (chap. 2:12, 11).

For more than a century and a half the Assyrian power had been tyrannizing the whole East, and the people of God were among its victims. The Lord had warned Nineveh through Jonah the prophet; later, Isaiah denounced the ferocious cruelty of the Assyrians, while warning his own people that God might use this people as a rod of His anger

to chastise the unfaithfulness of Israel (chap. 10:5).

The chastisement came. First, there was only a raid resulting in the payment of a ransom (2 Kings 15:19, 20). A second invasion led to the partial deportation of the population. Finally, in 722 B.C., Samaria, the capital city, fell, and the resulting exile of its inhabitants marked the end of the kingdom of Israel.

Nineveh went as far as to commit genocide, colonizing Samaria with pagan populations in order to neutralize or exterminate the remains of God's people (chap. 17:24-41).

The kingdom of Judah should have understood the lesson. Instead, through the unfaithfulness of its rulers, they had to yield, in turn, to the ambitions of Nineveh, by giving up, at first, a portion of the temple treasure (chap. 16:7, 8, 18). About the year 701 B.C., Sennacherib devastated Judea, and Hezekiah had to pay a high tribute (chap. 18:13-17).

Then, some years later, going beyond the limits set by God, the Assyrian king laid siege to Jerusalem and did not hesitate to insult the Lord. The angel of the Lord delivered Judah by striking 185,000 men in the camp of the Assyrian army, forcing Sennacherib to retreat (chap. 19:35, 36).

Finally, the cup was filled. God's patience had worn out, the hour of Nineveh's punishment had come. And to announce it, Nahum blew the trumpet. As his name indicates, his task was to give a message of

comfort, good news from Him who has compassion on all who still hope in the Lord.

This prophecy must be read in context. There is no longer a call to repent, as there was in Jonah's day. Now there is the announcement of the divine "commandment" (Nahum 1:14) regarding Nineveh. Of course, "the Lord is slow to anger," but "he will not at all acquit the wicked" (verse 3). Nineveh shall be destroyed, for it was found wanting (verse 14). Furthermore, the Lord is already on His way, declares the prophet in the splendid psalm found in the first chapter. He comes with power to avenge His people and restore the glory of Israel. In vain, Nineveh resists Him.

And at once, through chapters 2 and 3, Nahum proclaims the promised deliverance. Already he perceives "upon the mountains the feet of him that bringeth good tidings, that publisheth peace!" (chap. 1:15). At once, he bids Judah to celebrate the victory, for the promise is certain. Already the destroyer is working and Nineveh organizes its defense. But all its fortresses are like a shaken fig tree, and its defenders like figs too ripe to hold on to the branches! Its legendary warriors have become like women!

Not satisfied with telling of Nineveh's fall, Nahum describes succeeding events. He does it with such forcefulness that it seems we are seeing them transpire. First, he sketches a few lines of bright colors: blood red, scarlet, fire, lightning (chap. 2:3, 4). Then, carried away by the rapid pace of the battle, he traces the curve of a chariot, the swarming of an army coming up in ranks; and we can behold on the walls of the threatened city the anguished looks of the defenders. Finally, the most dramatic moment of all: the final assault (chap. 3:1-3). We perceive the distant rumbling of an approaching army; the crackings of the whip, the thunder of the wheels, and the trampling of the horses. We see the riders rushing forward, the weapons glittering. And the picture, thus barely sketched, ends with the portrayal: "A multitude of slain, and a great number of carcasses; and there is none end of their corpses; they stumble upon their corpses."

**"Though I have afflicted thee, I will afflict thee no more."**

*Jean R. Zurcher is secretary of the Trans-Mediterranean Division.*



In another passage (chap. 2:6-10), the prophet presents the capture of the city. The gates are broken open, the palace crumbles; there is plunder, devastation, and destruction! People flee amid cries, sufferings, and anguish. It is done! Nineveh is humbled, mocked, stripped naked. "All they that look upon thee shall flee from thee, and say, Nineveh is laid waste" (chap. 3:7). "All that hear the bruit of thee shall clap the hands over thee: for upon whom hath not thy wickedness passed continually?" (verse 19).

As we can see, the prophet is also a poet possessing exceptional power of suggestion. His impressionist style is made up of violent and colorful expressions. Even through our translations the refinement and beauty of his art is perceived. This makes Nahum one of the greatest poets in Israel, and his little book one of the most brilliant of the whole Biblical literature.

We may see in the revelation of God found in the first chapter a relationship to the day of the Lord, of which the prophets speak—a day of vengeance, of wrath and of anguish, a day during which the Lord will manifest Himself with force and in all His might (verses 1-3). And faced with the breaking loose of the elements of nature (verses 4, 5) this distressing question springs forth naturally: "Who can stand before his indignation? and who can abide in the fierceness of his anger?" (verse 6). Nahum gives the following assurance: "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him" (verse 7).

Nineveh is to the book of Nahum somewhat as Babylon is to the Revelation of John: the fortress of tyrannical powers and evil-doing elements in this world of darkness, in contrast to Jerusalem, the city of God's children. Nineveh is called a harlot, and is judged as such, "because of the multitude of the whoredoms of the wellfavoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts" (chap. 3:4).

Furthermore, Nineveh appears here as the embodiment of the satanical power. As we recognize Lucifer in the prophecy about Tyrus (Eze. 28:11-19), or his fall in another one about Babylon (Isa. 14:12-16), we discover here unveiled the power of him who works against God and His people through the influence of Nineveh.

When the Lord will appear, the citadel of the prince of this world, of whom Nineveh was but an in-

strument, will be destroyed. The annihilation will be total in order that the deliverance of God's people may be everlasting. The victory will be as dramatic and as permanent. "Thus saith the Lord; . . . For now will I break his yoke from off thee, and will burst thy bonds in sunder" (chap. 1:12, 13). "For the wicked shall no more pass through thee; he is utterly cut off" (verse 15). "Though I have afflicted thee, will I afflict thee no

more" (verse 12). "Affliction shall not rise up the second time" (verse 9). He will do it "in the day of his preparation" (chap. 2:3).

As can be seen, the message of Nahum has meaning for today. The Lord stands at the door and will bring into account the wickedness of men and nations. At the same time "the Lord is good" and He is "a strong hold in the day of trouble" for all those who "trust in him." ♦♦

## TO WHOM SHALL WE DELIVER OUR CHILDREN?

(Continued from page 1)

surrounded. There is no escape. Neither can the door long withstand such pounding. The bestial mob outside will enter soon, made more insanely savage by resistance.

Inside, two teen-age girls instinctively flee to their father's side for protection. Where *else* can they go? But even this, of course, is hopeless. Their father cannot protect them against such a mob.

Could there be a worse fate?

*Yes, there could be something worse.*

*Betrayal.*

In such a desperate moment could anything be worse than betrayal by one's own father?

"I will deliver my two daughters to you . . ."

Dazed, stunned, bewildered, the two girls look at their father.

They cannot comprehend.

Their faces register disbelief. Could they have heard correctly?

Surely this is a mistake—a nightmare!

True—it is not uncommon in the Sodomite culture for such a thing to happen. But not *their* father. He is not a Sodomite! *He* worships the true God.

There is no mistake. They have heard correctly.

Yes. Their father. Lot.

"I will deliver my daughters to you."

*Betrayal.*

Betrayal of sacred trust. Denial of fatherhood. Travesty of love. "I will deliver my children to you."

### Righteousness Fades

Darkness is closing in on our world today. The light of righteousness is fading from twentieth-century civilization. Sometimes the darkness seems deepest at our very gates. Shadows are reaching out for our children. It seems that the Sodomites are pounding at our doors.

Shall we deliver our children to them? Or are we even now deliver-



ing our children to them but do not realize it? What of these possibilities?

### Shall I Deliver My Children to the "Other Mothers"?

A short time ago we were in Hilo, Hawaii, conducting evangelistic meetings. Whenever possible I took an early morning prayer walk up Mauna Loa. En route home I always passed a house about one block from our house. At this hour—7:00 A.M.—a steady line of cars stopped briefly in front of an enclosed yard. Mothers or fathers jumped out of their cars and deposited their three-, four-, and five-year-old children with clocklike precision, told them good-by, and hurried on to their jobs or activities. The children looked wistfully after them while the teacher reassured, "Mommy will be back at five o'clock."

Seventh-day Adventist mothers?

We hope not. Christian mothers who have tried this have voiced their misgivings. "Am I doing right to let someone else have my preschool child during most of his waking hours? Will I regret this someday?"

Probably no Seventh-day Adventist mother would place her small children in a nursery school just to carry on social or other self-gratifying activities, but what about the

working mother? Is it possible to reason: "If I don't work we'll have to settle for a lower standard of living. We will have to live in a simpler home, have to wait even longer for attractive furniture, have fewer new clothes, maybe not much of a vacation trip next summer . . ."

Fathers and mothers making a decision whether to deliver their child to the "other mother" should consider judgments like that of Charles T. Bushnell, Ph.D., sociologist and eminent religious writer: "Let every Christian father and mother understand when a child is three years old, that they have done more than half they ever will do for his character."

Or the words of Dr. Arnold Lucius Gesell, of the Yale Clinic of Child Development and the Gesell Institute of Child Development: "The first five years of life are the most fundamental and formative years in the cycle of the child's growth."

Says Dr. Ada Hart Arlitt, of the University of Cincinnati: "The most important period of the child's life for all types of education is the period from birth to six years of age. This is particularly true of religious education. It is highly probable that all of the bases for later religious life are laid by the time the child reaches the first grade. No matter what happens after that pe-

riod, the mental sets developed in early life will still influence the child and the adult."

And in the Spirit of Prophecy we read: "During the period of greatest susceptibility and most rapid development his [the child's] education is to a great degree in her [the mother's] hands. To her first is given the opportunity to mould the character for good or for evil. She should understand the value of her opportunity, and, above every other teacher, should be qualified to use it to the best account."—*Education*, p. 275.

Is it safe to delegate the child's training to another person during this age of susceptibility? To "another mother" who will have to divide her attention between 20 or even 30 children?

### Shall I Deliver My Children to the Streets?

There on the streets to find fellowship, association, recreation? This question is particularly for fathers.

In certain countries governmental pressures have been used to take children from the fellowship and training of their parents. In our country economic pressures can produce the same result. The effect on children is devastating. Could this be part of the reason for the "generation gap"?

Recently a minister walking down a busy city street en route to an important appointment was stricken with a severe heart attack. Pedestrians stood by helplessly while he lay for 20 minutes on the sidewalk waiting for the ambulance. As he lay there he did some serious thinking, realizing that these might well be his last few minutes of life. He reviewed the various responsibilities that he was carrying.

He was pastor of a large church, and much depended upon him there. But as he thought about it he recognized that another capable man would quickly step in and assume these responsibilities and perform them as well as he had done—or perhaps even better. He was not indispensable there.

He was a very active member of certain civic clubs, but he could almost predict who would replace him in each of these situations. The clubs would not suffer greatly for his removal.

He bore certain responsibilities in his church's general organization. But again he had no difficulty visualizing which ministers could assume them.

And he thought of his family.

#### Money in Bible Times—7

### THE FARTHING

By KENNETH L. VINE

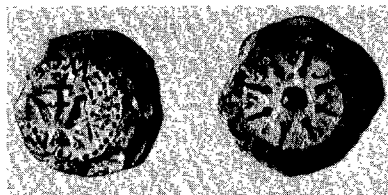
TWO Greek words are translated "farthing" in the New Testament: (1) *kodrantēs* (Matt. 5:26; Mark 12:42; in the latter verse two mites are equated with a farthing), and (2) *assarion* (Matt. 10:29, where it expresses the value of two sparrows, and Luke 12:6, where the "baker's dozen" principle is illustrated, for while two sparrows were bought for one farthing, five sparrows could be purchased for two farthings).

The most commonly used farthing of Christ's day was that minted by Alexander Jannaeus (103-76 B.C.). This coin, like the *lepton* (mite), only bigger, was made of bronze and had an anchor on the obverse with an inscription in Greek, "Kingdom of Alexander," and a wheel on the reverse.

Alexander Jannaeus was the first Maccabean ruler to impress his name and title in Greek, and the first to call himself "king." A. Reifenberg ("An-

cient Jewish Coins," in *Journal of the Palestine Oriental Society*) suggests that the anchor represents the conquest of "Jaffa and other ports of the Mediterranean," while the wheel "may be connected with solar ideas." The wheel was a common decoration of the synagogues.

Between the death of Alexander Jannaeus and 40 B.C. many imitations of Jannaeus' farthings were struck though all were of inferior quality and extremely crude. Farthings by other rulers will be described later.



Farthing of Alexander Jannaeus.

The thought was borne into his mind with appalling clarity that only here was he uniquely indispensable. No other man could take his place as father to his children. Another man could be stepfather, but not father. And so, as he lay waiting for the ambulance, he made a firm decision. "If I live I will spend more time with my family. They need me the most."

### Shall I Deliver My Children to the TV Huckster?

Here we must recognize that the Sodomites have breached the gates and have made their entry into our homes. They have established a beachhead on our sacred soil.

Eliminating television will probably be unsuccessful. In many cases the children will go to neighbors' homes to see it, and there no choice or supervision will be exercised. It is probably better to have our own television where it can be controlled. But this calls for never-ceasing vigilance.

The educational power of television is admittedly enormous. The appeal of the moving picture is greatly magnified by frequency of exposure. It is estimated that children between the ages of four and 11 spend an average of 31.5 hours a week watching TV! Anna W. M. Wolf, author of *Helping Your Child's Emotional Growth*, points out that "a very large percentage of the TV programs are replete with violence and deal with crime." The Evaluation Committee of the National Association for Better Radio and Television monitored the crime and horror programs on the air before nine in the evening for one week in one area. Miss Wolf reports "their tabulation of crimes for that week included 144 murders, 143 attempted murders, 53 'justifiable' killings, 14 cases of drugging, 12 jail breaks, 36 robberies, 6 thefts, 13 kidnappings (one of small boy), 6

burglaries, 7 cases of torture, 6 extortion cases, 5 blackmail, 11 planned murders, 4 attempted lynchings, 1 massacre scene with hundreds killed, 1 mass murder by arson, 3 scenes of shooting between gangland posses, many killed, 1 other mass gun battle."

Miss Wolf adds that "these figures do not include the innumerable prolonged and brutal fights, the threats to kill, the sluggings, or the many times when characters in the crime programs manhandled their victims, the forced confessions, and dynamiting to illegally destroy. Neither do they include incidents of crime on daytime serials."

By the age of 12 the average child will have seen 13,000 murders on television! What will be the total effect? These conclusions would seem minimal:

1. He will think killing is the answer to most human behavioral problems. On the television screen problem people are simply liquidated.

2. He will equate love with lust.

3. He will be firmly convinced that pills are the solution to all health problems.

4. He will think work is for squares. Success comes from using the right deodorant. Almost never is a young person shown working on television.

### Shall I Deliver My Children to Non-Christian Schools?

Seventh-day Adventist parents are counseled by the Lord to send their children to schools where the education is based on scriptural foundation. Efficient as public schools are (and no one denies that most public educators are dedicated, hard working, and sincere), the purposes of Seventh-day Adventist education and public school education are not the same.

It is God's purpose that young people find in our schools a "city

of refuge' from a sin-darkened society, where teachers and students treasure every ray of light that comes from the throne of God. Here habits of self-control, application, self-reliance, respect for others, and reverence for God are stressed, in addition to academic excellence.

A mother recently explained that it was "cheaper" to send her child to the nearby public school. Cheaper in what ways? Cheaper in cash, no doubt. Seventh-day Adventist schools are necessarily conducted on a sacrificial basis. But will the public schools be cheaper in anxieties? In regrets? In disappointed hopes? In distorted life plans? In eternal results?

Some may object that Seventh-day Adventist schools do not always measure up to the divine purpose. And this is undeniably true. But as one who has taught for a number of years in every grade from one through college, it is my conviction, based on repeated observations, that when parents make it clear that they want high standards and will support the teachers in adhering closely to the divine blueprint, they succeed.

Poor Lot. In total despair he said: "I will deliver my children to you" because he thought there was no alternative. He thought that this was the only thing that could be done, but he was mistaken. There were heavenly influences present. The power of God was being applied to his situation. Angels were working with him and for him, although he did not know it.

And so it is with us. We need not surrender. We need not give way to feelings of frustration and despair as we attempt to save our children. Trusting in God with unyielding faith, we may firmly say to the Sodomite society about us: "There will be no betrayal. By the grace of God I will not deliver my children to you!" ♦♦

## Prayer Specifics

By LOUISE C. KLEUSER

O Lord of truth, we humbly plead  
Thy understanding grace!  
Our changing world is facing doom;  
Equip us for its snares.  
Some restless souls strain emphases  
To alter words and form;  
Would claim our diction obsolete—  
Our "Thee's" and "Thou's" when we  
Address Thy noble majesty!

Some question, doubt, philosophize,  
Tear down Thy standards, laws;  
Confuse our youth with "ethics" vain—  
Deceptive substitutes for truth!

O Lord of truth, our guide and stay,  
Grant love, perception, plan;  
Discerning fact and principle,  
To change when change has claim,  
With open mind and grateful heart,  
We choose to walk Thy paths of truth;  
Aware of modern trend and tread,  
Reveal Thine own Word's steadfastness! Amen!

**H**OW long had it been since she'd sat in an adult class? Myrna wondered as she led Jamie to his Sabbath school room. The toddler waddled unsteadily toward one of the diminutive chairs arranged in a semicircle around a large flannel board.

She exchanged greetings with the leader as she sat behind her boy, who was still in the process of learning not to jump up and walk around whenever the mood struck him.

It all started with Doris, her first child, Myrna recalled. Of course she had to stay with her at first, and before Doris was old enough to handle cradle roll alone, Myrna was elected to be an assistant leader. After all, who knows the songs and action poems better than the mothers?

And then it started all over with Tim. Now that he was in kindergarten, the cycle had begun again. Myrna eagerly anticipated the day in the near future when she would no longer be needed, and she could promote herself back to the adult division.

Like Myrna, perhaps you find yourself in the children's divisions for a much longer period than you originally planned. Maybe you feel that you are just marking time as far as Sabbath school and your own spiritual growth is concerned. Did you ever consider that there could well be soul food for you even in the cradle roll program? Sit beside Myrna this Sabbath morning and see for yourself.

The leader has a smile and greeting for each youngster as a lilting tune rings from the piano. "What is today?" she asks; and the children respond enthusiastically, "The Sabbath!"

Together they begin singing, "Sabbath is a happy day."

Mother in the cradle roll, is Sabbath a happy day for you? Have you prepared your heart and home to make it one?

"The Sabbath of the Lord is to be made a blessing to us and to our children. They are to look upon the Sabbath as a day of delight, a day which God has sanctified; and they will so consider it if they are properly instructed."—*Child Guidance*, p. 531.

The song goes on: "Then we like

*Helen Kelly, the mother of three children, is a free-lance writer in Ridgeway, Tennessee.*

## Cradle Roll Can Be for Mothers

By HELEN KELLY

to take a walk . . . see a friend . . . hear a story." Ah! some suggestions on how to spend a profitable, spiritual day with your children, instead of sending them out to the swing set or to their room to play with their everyday toys.

"Parents, above everything take care of your children upon the Sabbath. Do not suffer them to violate God's holy day by playing in the house or out-of-doors. You may just as well break the Sabbath yourselves as to let your children do it."—*Ibid.*, p. 533.

"What did we do yesterday?" the leader now asks the children, showing pictures to help them remember.

Soon you're singing with them, "We get ready for the Sabbath. . . . Friday is a busy day." Busy? It was hectic! But why so? Maybe a little more planning and preparation earlier in the week could have prevented the Friday rush, which often results in the Sabbath evening blues.

"All through the week keep the Lord's holy Sabbath in view. . . . On Friday let the preparation for the Sabbath be completed. . . . God has given us the whole of six days in which to do our work."—*Ibid.*, pp. 527-529.

"When the sun goes down on Friday, it's Sabbath," the leader continues singing. Does your home show it? Are all the family members in your home ready when the sun goes down?

"Before the setting of the sun, let the members of the family assemble

to read God's Word, to sing and pray. There is need of reform here, for many have been remiss."—*Ibid.*, p. 529.

"We have a visitor today," the leader beams, reaching out a welcoming arm to enfold the blonde-haired girl on the end seat. "Let's tell Annette we're happy to see her."

As they sing a welcome song, Mother, will you resolve to welcome as warmly the adult visitors that you notice at church? We should learn to exhibit "a kindly interest, a social disposition," toward others, "even though these may not be . . . [our] own chosen companions" (*Messages to Young People*, p. 406).

Before long you're helping the leader bring children to the front to hold the Happy Home pictures. Listening to their exuberant voices sing, "When sister loves dear Jesus, happy, happy home," ask yourself, Do daddy and mommy love dear Jesus in my home, so it will be a happy home for my children?

"God would have our families symbols of the family in heaven. . . . Much depends on the father and mother. . . . Never forget that you are to make the home bright and happy for yourselves and your children by cherishing the Saviour's attributes."—*The Adventist Home*, p. 17.

### Jesus Will Help

"Jesus can help little children all through the day, if they pray." Again you're helping the cradle-rollers to the front to place the small praying figures around the picture of Jesus on the flannel board. It's a good time to remind yourself that Jesus can help mothers with their little children, too, if they pray and teach their youngsters to pray, as well.

"Your compassionate Redeemer is watching you in love and sympathy, ready to hear your prayers and render you the assistance which you need in your lifework."—*Child Guidance*, p. 173.

"Jamie, Jamie, please come here to me," the leader sings; and with a gentle nudge to get him started, Jamie heads toward her, as the rest of the group chorus, "Coming, teacher, I'm coming now to you."

Notice how the leader stresses that Jamie shows his mommy he loves her when he obeys her.

Your obedience to your heavenly Parent should not be "a mere outward compliance, but the service of

love. . . . Obedience—the service and allegiance of love—is the true sign of discipleship.”—*Steps to Christ*, p. 60.

The program continues, the leader linking each song or poem with the preceding one, finally leading up to the Bible lesson. Mothers, be sure not to whisper among yourselves now. Set the right example for the children, who often are scolded when their short attention span demands a change of activity. See if you can apply to your own lives the principle the teacher is drawing from the simple Bible story she illustrates on the flannel board up front.

“In these simple stories may be made plain the great principles of the law of God.”—*Child Guidance*, p. 514.

And now the memory verse. Jamie is learning to repeat his a word at a time. When was the last time you learned a memory verse, Mother?

“By what means did He [Christ] overcome in the conflict with Satan? By the word of God. Only by the word could He resist temptation.”—*The Desire of Ages*, p. 123.

“The beauty and riches of the word have a transforming influence on mind and character.”—*Christ's Object Lessons*, p. 132.

Before distributing the *Little Friend* papers, the leader reminds the children to have mommy study the lesson with them through the week. This is a responsibility resting on you, Mother.

“In order . . . to gain that benefit which they should gain in the Sabbath school, both parents and children should devote time to the study of the lesson. . . . Parents, set apart a little time each day for the study of the Sabbath school lesson with your children.”—*Child Guidance*, p. 511.

And then a short prayer, with a request that we remember to be quiet in church. Perhaps the prayer includes you, too, that not only your lips but your mind will “be still and know.”

Such a prayer may keep your thoughts from wandering to yesterday's unfinished tasks and tonight's shopping, to hairstyles and dress fashions.

“Leave behind all common worldly thoughts.” “If you have formed in any degree the habit of inattention and indifference in the house of God, exercise the powers you have to correct it . . .”—*Ibid.*, pp. 543, 547.

On the way home today you're thinking about the visual aids the leader used and how you can adapt

them for home use to make daily worship more interesting for your child. You're contemplating the way the teacher handled boisterous Lance, and how Mrs. Reed brought her daughter's sudden tantrum to a quick, quiet halt.

You realize that it is wise to “study with care the experience of others, [to] note the difference be-

## Especially FOR WOMEN

By Betty Holbrook

### TO LIB OR I want to be free, but TO LIVE? I'm not sure that wom-

en's liberation would have me. I have no quarrel with paying women what men are paid if they do the same work, experience and preparation being equal. In fact, I favor it. I'm glad too that women are allowed to vote—and do lots of things that we haven't always been permitted to do.

There is a limit, though, and realizing that perhaps I have been thoroughly, but willingly, brainwashed, I still like being a woman. Who else but a woman can have a dozen (or more) careers all wrapped into one? She can take an empty shell of a house and turn it into an attractive home, making her an interior decorator. She can set a beautiful table and serve a delicious meal, making her (at least to her family) the world's best chef. She can sew her own and her children's clothing, making her a seamstress, even a dress designer. Every day her children challenge her to teach them, to mold their characters and thinking, and to prepare them for a useful life here as well as for a life hereafter, making her a spiritual adviser, a teacher, and a child psychologist. The list is endless, but aren't these the jobs that women leave the home for—the challenging careers we hear so much about?

Unpaid housekeepers are we? Who can put a price tag on a happy home? Or what would you give for a grown son saying, “I didn't realize how much you meant to me, Mom, until I left home”? Or for a husband who insists — in spite of your graying hair and ever-increasing wrinkles—“You're more beautiful now than on the day I married you”?

Mental capacity and motherhood (or womanhood) are not incompatible! And it doesn't take strident voices or demonstrations to prove one's intelligence. At times you wonder if women's lib hasn't become women's lip, and you couldn't agree more with Solomon than when he said that “a foolish woman is noisy” (Prov. 9:13, R.S.V.).

tween their methods and . . . [your] own, and carefully test those that may appear to be of real value.”—*Ibid.*, p. 238.

At dinner when, between mouthfuls, father and the children discuss what they learned in Sabbath school that morning, you will smile, knowing that even the cradle roll has something for mothers. ★★

Is it “freedom” to be able to punch a time clock at 8:00 every morning, rain, snow, or shine, and then again at five o'clock after a long, hard day? Would you say you're free when you begin working your way down a titanic stack of work handed you by one a little higher up on the scale of authority? (You may enjoy it, but enjoyment cannot be equated with freedom.) When that two-week vacation is used up, and perhaps even your sick leave, how free are you then?

“I, for one, will keep house for love, but not for money,” writes Elisabeth Elliot. “And who said anybody *had* to keep house? As I recall, my husband *asked* me to marry him. He made a proposal. I liked it, so I took it. It was purely voluntary.”

I agree. There's nothing more exciting or thrilling than to build a home—a Christian home. It's the work of an artist, like working on several canvases at the same time: a stroke here, a touch there, but never a completed portrait. A boy, when told by his mother that it is God who makes people good, replied: “Yes, I know it is God; but mothers help a lot.” And they do. How well we do our work will determine not only what kind of homes we have, but the future of society as well. “The individual home may seem a tiny thing in contrast to states and governments and armies; but it is by means of such tiny things that the world is changed. . . . If we could have enough really good homes, we should have a very different world; and we are not likely to have a good world without them.”—D. Elton Trueblood, “Finding God in the Redemptive Fellowship.”

I want freedom, but not the kind of “freedom” that comes from letting my home turn into a house—a shelter and not much more. Nor that which comes from letting my children be tutored and trained by a baby-sitter or the neighborhood gang. Nor the freedom from ironing shirts or cooking over a hot stove. I know all too well that someday I may not have any shirts to iron or anyone to cook for.

The freedom I want is that which comes from knowing that my life is fully committed to Christ and to what He would have me do. Then, and only then, will I be free.



Lessons From the Apostles—4

## HOW TO BECOME A TENFOLD CHILD OF THE DEVIL

Why did Judas want to be a disciple? Why did Jesus accept him into His inner circle of 12 men, men upon whom the success of the plan of salvation depended?

Judas sought membership in this special group for the same reasons that any man seeks something important. Everyone acts in response to inner desires that must be fulfilled if inward peace and satisfaction are to be achieved. All men are motivated by at least three primary desires—preservation of one's life, including its physical comforts and conveniences; acceptance with the opposite sex; and general approval from his peers. These drives, wants, and desires were placed in man by his Creator. The problem all men face is that the forces of evil urge us to satisfy these basic desires in channels that are evil and ultimately self-destroying. God wants us to take His advice and get what we naturally should, His way.

Judas wanted to secure his place in the sun; he wanted to find that group which would guarantee the fastest advancement for Judas Iscariot. He became convinced that he had found this organization in Jesus Christ, Incorporated.

"If Jesus were the Messiah, and I have very good evidence to believe that He is," Judas reasoned, "then it would pay me to work into the organization early." With the other disciples (for they all made the same mistake), Judas expected Jesus to set up His eternal kingdom on earth, overthrow the Roman Empire, and re-establish the Jews as the favored people of the earth. A number of important positions would have to be filled in a world government such as the Messiah would require. He was applying for the position of secretary of the treasury, the chancellor of the exchequer.

This simple fact remains—Judas was the only apostle who solicited a place within the inner circle of Christ's chosen disciples. He was not called by Jesus. By several ingenious ways he urged himself upon the disciples. He wanted to be on the bandwagon as soon as possible.

### Not Rejected or Welcomed

Jesus did not reject Judas nor did He welcome him. Instead He tried to thwart any visions of earthly glory by plainly reminding Judas that the "foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:19, 20). No earthly inducement was offered to any would-be disciples.

In addition to a desire for earthly prestige, Judas was drawn also, it seems, by the unique distinctiveness of Jesus Himself. He knew Jesus had much to give him. Here was one Man who seemed to read him like an open book. Judas could outtalk and outfigure most any man he had ever met—but not this Galilean teacher.

With Judas, no disciple was free from sin or unholy desires when they gathered around Jesus. As did his eleven friends, Judas had the same opportunities to overcome self-serving tendencies. At times Judas felt the warm contact with God and saw himself as a selfish, grasping, materialistically-centered man. Unfortunately, those times were not often enough and became less frequent.

But the disciples saw Judas differently than Jesus did. In fact, they were most eager that he become one with

them in the inner circle. They weighed the worth of a man with different scales than Christ used.

Judas made a striking appearance. He was well framed, clean cut—a typical model for a magazine shirt advertisement. He had demonstrated in his young life that he was gifted with executive ability—he could get things done. His fluency and reasoning powers impressed those who saw only the tools and not the mind that must use the tools. From a human point of view Judas would make an outstanding addition to the little company of apostles. In fact, the disciples made him their treasurer, the executive vice-president, and were often influenced by the authority they granted him.

From most every point of view it seemed Judas was a success; even those closest to the Lord were confused. The natural gifts that could have made Judas the chief of all the apostles made him a tenfold child of the devil. None of the other disciples could have betrayed Jesus as Judas did. None of the other disciples had the influence of Judas. It took the marks of an educated man to make a scoundrel like Judas Iscariot. It is very distressing to realize that personal aptitudes and academic training may help an educated man to become a tenfold child of the devil, a Judas Iscariot. An uneducated man wouldn't have Judas' particular temptations.

At the same time we can rejoice that academic training and personal skills can assist the highly trained person to become a tenfold child of God. The question is whether education assists a person to become a Judas Iscariot or a John the Beloved.

H. E. D.

(To be continued August 19)

## THE PSALMS FOR MODERN MAN

The American Bible Society has recently published *The Psalms for Modern Man* as part of the Old Testament translation project of the Bible in *Today's English Version*. The Society is working on a translation of the entire Old Testament. The New Testament, titled *Good News for Modern Man*, was first published in 1966. Eventually the entire Bible will be available in this version.

The translators have in mind the same type of readers for the Old Testament as they had for the New. Basically the version is designed for those for whom English is a second language. The vocabulary employed is simple as is the structure. Since the dynamic method of translation is adopted, a simple, easily readable style is developed. But many will feel that literary beauty and excellence have suffered.

The psalms are religious poems consisting of both hymns and prayers. They were not all written by David. For example, Psalm 90 is entitled, "A Prayer of Moses the Man of God." (The T.E.V. leaves out all introductory notes of this nature, the editors obviously considering them editorial or liturgical additions.) Psalm 137 was written after the Babylonian captivity many years after the reign of David. Even psalms entitled "A Psalm of David" may simply be psalms belonging to David's collection. Those interested in the authorship of the psalms may consult the *Seventh-day Adventist Bible Commentary*, which, in the introduction to the various psalms, mentions whether Ellen White attributes Davidic authorship to any particular psalm.

Following are a few sample passages from *The Psalms*

for *Modern Man* illustrating the characteristics mentioned above.

"Happy is the man  
who refuses the advice of evil men,  
who does not follow the example of sinners,  
or join those who make fun of God" (Ps. 1:1).

"When I look at the sky, which you have made,  
at the moon and the stars, which you set in their  
places—

What is man, that you think of him;  
mere man, that you care for him?" (chap. 8:3, 4).

"How clearly the sky reveals God's glory!  
How plainly it shows what he has done!  
Each day announces it to the following day;  
each night repeats it to the next" (chap. 19:1, 2).

"The Lord is my shepherd;  
I have everything I need.  
He lets me rest in fields of green grass  
and leads me to quiet pools of fresh water.  
He gives me new strength" (chap. 23:1-3).

The simple vocabulary is immediately detected. The literary grandeur of the King James Version and of *The New English Bible* is not attained in this version. But this is not its goal. As we mentioned earlier it is designed for those for whom English is only a second language.

We might check a proof text used often by Seventh-day Adventists to see whether the same proof can be adduced from the new version. We refer to Psalm 146:4, which, in the King James Version, reads, "His [man's]

breath goeth forth, he returneth to his earth; in that very day his thoughts perish." In *Today's English Version* it reads, "When they die they return to the soil; on that day all their plans come to an end." This latter reading, it is clear, no longer supports the doctrine of unconsciousness in the intermediate state.

*Today's English Version* is not the only version that reads "plans." The Revised Standard Version, the Old Testament portion of which was completed in 1952, reads, "on that very day his plans perish." On the other hand, *The New English Bible* reads, "in that same hour all his thinking ends."

Does the Hebrew word in question (*'eshthoneth*) mean "thoughts" or "plans"? *'eshthoneth* occurs in the Bible only here. Words occurring only once are often difficult to define and frequently lexicographers and translators simply guess as to the meaning. No Hebrew dictionaries from the ancient past have come down to us. In the case of *'eshthoneth* the verb root *'ashath* occurs in Jonah 1:6, but only there, and is translated "think" (K.J.V.), "give a thought" (R.S.V.), and "spare . . . a thought" (N.E.B.). The context of the Jonah passage supports the idea "think." Likewise the context of Psalm 146:4 supports the idea of "thought," but since "plans" is also possible we ought not to insist on "thoughts" unduly. If anyone objects to our use of this text, we should remember that this passage is not the only text that can be used to support unconsciousness in death.

*The Psalms for Modern Man* is illustrated by Mlle. Annie Vallotton, the illustrator of the New Testament section.

We shall be awaiting the completed Old Testament. A Bible for those for whom English is a second language fills a patent need.

D. F. N.

## 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.]

### WE NEVER KNOW

I was very much interested in "The Great Tract Ministry" [June 17]. More than 85 years ago when we had no gravel roads and got our mail once a week in saddle packs on horseback, my father received a little packet of tracts containing one entitled "Who Changed the Sabbath?" Immediately my parents began keeping the Sabbath. Father never knew who sent him those tracts.

About the same time, the sister of Lewis Young, who lived nine miles south of us, sent him a REVIEW that contained an article on the Sabbath, and immediately they began to keep the Sabbath and he raised his ten children within the Seventh-day Adventist Church.

I am almost 92 and have mailed thousands of pieces of literature. We never know which one will reach a searching heart but we know our Father has promised that His Word will not return unto Him void.

DORA ROGERS MARTIN  
Evansville, Indiana

### BRIGHT TIES AND WIGS

I have been very much impressed with the article "A Bold New Move to Finish the Work" [May 13]. I will be glad to contribute to this project. A thought came to my mind when I read the article; if the men of the church would forgo buying one or more pieces of clothing (shirts, suits, or even ties), and give the money for this project, what a big offering this would be! If the women would forgo just one dress or one wig and donate this sum to the offering, we would all be doubly blessed.

I have been reading the REVIEW since 1950 and think it is getting better all the time.

VIOLA WHITE

Loma Linda, California

### HELPING OTHERS TO HELP

Please, if such must be, keep the mod covers on other magazines and give us who are over 30 the beauty of nature. I pick up the REVIEW for encouragement, revival, and a breath of peace that passes understanding. The mod covers do not set the mood. Psychedelic colors and jarring, crowded pictures scream at us every day from the newsstands and waiting rooms. Must the REVIEW AND HERALD join the trend?

This is my eleventh year as a Seventh-day Adventist. I am 31 and doing my best to keep abreast of the times. In my daily work in a hospital I deal with patients

who have had too much of the world and need to find the sweet peace from above. Help us to help them, is my plea!

BARBARA A. STEIGERWALT, R.N.  
Silver Spring, Maryland

### HONDAS AND RESPONSIBILITY

Re "Dad, I Want a Honda" [June 10]. Is owning or not owning a motorcycle really a choice a young person should be free to make? If he gets hurt or maimed for life on it, he'll probably say, "Why did you let me get it?" In effect, "It's your fault." How would a parent feel looking down into the casket of his son who died in a motorcycle accident? With deep regrets, I would think, in permitting him to get a motorcycle.

Yes, there are areas in which a young person can and should be permitted to make choices, but not when it's a matter of personal safety, and possibly life and death.

Just because other Adventist young people or even their fathers own motorcycles doesn't make it safe—the risks are too great; a car is much safer.

No, my son has no choice in the matter; he shall never own a motorcycle as long as I'm responsible for him, and I doubt he'll want one after that because the Bible says, "Train up a child in the way he should go [not the way he wants to go]; and when he is old, he will not depart from it" (Prov. 22:6).

MARGARET SCHONE KEARNES  
Salt Lake City, Utah

# She Combined Prayer, Principle, and Personal Attention

By LOIS CHRISTIAN RANDOLPH



Minnie Dauphinee Roberts

**K**AY, can you think of anything I've done wrong around here, any rule I've broken? The dean has sent for *me*, insignificant *me*, and I'm scared."

Her roommate answered, "Sent for you? Better search your conscience to find out why!"

Trembling, Martha knocked at the dean's office. "What do you wish to see *me* about?"

Minnie E. Dauphinee still recalls the surprised look on Martha's face when she said to her, "Come right in, Martha. You know I'm new here; I crave your friendship and invited you in so that we might become better acquainted."

Facing the smile and relaxed manner of the motherly woman approaching forty, Martha relaxed during the friendly chat. The dean's kind eyes suggested no reproof. True, some problems needed to be solved in that school home. Martha and some of her friends were involved in part of the problem, but that fact was never mentioned during the pleasant visit. After this contact Martha's influence with the other students proved definitely helpful. Soon those in authority noticed a much improved attitude on the part of the girls. This change Miss Dauphinee attributed to the promises for guidance that she many times each day presented to the Lord.

Upon thousands of young women, Minnie E. Dauphinee, now Mrs. G. A. Roberts, has exerted a lasting influence. Into their minds she tried

---

*Lois Christian Randolph is a retired teacher now doing private tutoring and free-lance writing in Colfax, California.*

to instill the guiding principles of the Bible and the Spirit of Prophecy. The warm individual attention she gave each girl is probably the greatest single factor in her success. She told an associate, "My idea is that a dean's life can be very lonesome unless the girls consider her a personal friend." To her the young women in her charge were not inexperienced persons to be admonished from the mountaintop of her superior knowledge, but younger friends with whom she could walk in the valley.

## Systematic Visits

Because Miss Dauphinee did not wish her young women to equate her visits with "scoldings," she followed the plan of systematically having a personal visit with her girls. With more than 200 in the college school home, it took her about two months to make the rounds. To this important work she devoted three hours a day. Of course, first she saw those who either directly or through a monitor had requested a visit. Then she would visit with the other girls in rotation. Thus during the school year the dean had at least four good visits with each girl.

Some girls are so timid that they will not seek help, no matter how perplexed they are. However, if they have had one or more visits with the dean beforehand and consider her a friend, they will probably seek her out when a need really arises. Early in the school year Miss Dauphinee calmed any fear the girls might have that being called into the dean's office meant that the dean was displeased with them.

Because of their confidence in her,

young women would often seek counsel about their friendships that might lead to marriage. On this important subject Miss Dauphinee proved herself an understanding friend. Her counsel reflected the principles of God's Word and the Spirit of Prophecy.

Often young people know what they should do, but they need strength for their faltering resolutions. Her young women said that she had a way of trusting them. She expressed herself as being sure that once they knew what was right, they would make the right decision. As one of her young friends put it: "Suddenly you know what needs to be done, and you know you *can* do it. Nor do you feel like a martyr. You feel like someone going home to a light in the window."

Once a young woman who needed help on a personal problem came to Miss Dauphinee's office. As a practical approach, the counselor suggested that the girl think out several possible solutions and then choose the one that seemed best. The young woman responded, "The outcome of my decision is pretty important. How can I be sure of the Lord's leading?"

The older woman quoted Psalm 25:9: "The meek will he guide in judgment: and the meek will he teach his way." Then she added, "When I am in a situation similar to yours I pray for Him to make me humble and teachable as I think through the problem. Then I use this mind the Lord gave me to weigh the matter carefully and prayerfully, knowing that the Lord is directing my mind. When I have finished I move forward, confident that the decision I have made is the

one He would want me to make."

Miss Dauphinee's background helped to prepare her for her responsibilities as dean of women. Previously she had been a stenographer in conference offices, and later a Missionary Volunteer secretary in two conferences. One day when she was a guest in our home I asked, "What led you into the dean's work?"

"As Missionary Volunteer secretary, I had stayed in a school dormitory for several days. On the way home I remarked that I should like to become an academy dean. My friends were unimpressed. To my dismay one of them even said, 'You'd never make a dean; if the girls misbehaved it would break your heart.'

"In February of 1932 W. E. Nelson, president of Pacific Union College, told me that Alma Graf, their dean of women, was not expected to live. He asked whether I would consider a call to that work in the event of her death. Although I felt overwhelmed by the thoughts of such a responsibility, it had always been one of my life principles to go anywhere the Lord called. When three weeks later Miss Graf passed away, the college board invited me to be her successor. The president urged, 'Come next Friday, if possible; the weekends are always the hardest time for the dean.' Then and there I decided that the following Sunday would be the earliest time I could arrive.

"My last Sunday in Oakland I spent the entire morning in prayer, seeking wisdom for my new work. Especially was I burdened about the worship talk I must give that very evening. The Lord had impressed me that the worships would be of prime importance in influencing character and that the first talk would set the tone for all my future work. That evening my closing sentence was: 'I have had the pleasure of meeting Miss Graf, but not of knowing her well. Now I am grateful for the opportunity of becoming better acquainted with her through the principles I shall see exemplified in her girls.'"

Miss Dauphinee then told of her surprise when at that moment a young man entered and presented her with a bouquet of roses from the young men of Grainger Hall. Unbeknown to her, he had been standing just outside the worship-room door during the service.

### Influential Worship Talks

Judging from the results, this unforgettable dean made her worship talks a strong influence. In no other way could she have helped such a

large number of young women. Her talks, prayerfully organized, were used by the Spirit of the Lord to impress hearts and decrease the need for disciplinary action. For instance, after her talk on "Thou Shalt Not Steal" several teachers told the dean that young women had come to them, confessing some cheating they had done. Some of the matron's helpers had also come to her to make right some of their questionable procedures.

One powerful approach in Miss Dauphinee's worship talks seemed to be the presentation of subjects in a series, taking several evenings. Thus she gave studies on such topics as Christian courtesy, the Sabbath, the Lord's Prayer, the Ten Commandments, last-day events. Often she gave the young women an opportunity to speak, thus showing her confidence in them. Of these talks she said, "You may be surprised, but some of the talks that still linger in my mind are not the ones given by distinguished visitors, but those my own young people presented. Once a college sophomore brought a picture of a raging storm and a boatload of cattle caught in it, the title being 'Changing Pastures.' The lesson brought out by the speaker was that the Lord often lets trials come to us as a prelude to some precious experience He has in store for us. In another talk a senior girl showed the picture of Jesus that Ellen White had said most resembled the Jesus she had seen in vision. The speaker pointed out character qualities depicted in the face of Jesus. These two students had caught the value of visual aids.

### Worship Results

Later years bore witness to the marvelous results of these worships. One student gave a mission talk on the needs of India, especially among the women. One of the listeners, a premedical student, felt herself that evening definitely called of God to be a missionary to that field. After she had finished her medical course the Lord called her to extended service in India. One worship talk had influenced her whole future.

Wednesday evening was the usual time for prayer bands. Before giving the signal for the bands to close, the dean always made sure that the groups had finished their season of prayer. On one occasion, looking through the glass door to the parlor, she noticed that the band there was still kneeling. A stranger was kneeling with them. Twice she went to the door and noticed the stranger.

Later that evening she asked the

leader who their guest was. The girl declared that only the regular members were present. The conviction persisted that the Lord—at a time when her faith needed strengthening—had permitted her to see one of His angels who visited the institution. In *Counsels on Health*, page 412, appears this interesting observation: "I was conducted to a few rooms from which came the voice of prayer. How welcome was the sound! A bright light shone upon the face of my guide as his hand traced every word of the petition."

Jesus has promised that those who follow Him faithfully shall have a part of their reward "now in this time" (Mark 10:30). When retirement came for this unforgettable dean, she and her gracious sister Carrie established their home on a hill above the church at the St. Helena Hospital and Medical Center, in Dauphinee Cottage. Retirement did not spell idleness, for the first year the two ladies recorded 1,335 visitors in their guest book. The pleasure of meeting her "girls" and their families from all parts of the world brightened her days. Also she took an active part in the school of prayer conducted by C. M. Mellor and other ministers. Having been helped by her extensive files and deep knowledge of God's Word and the Testimonies, they frequently came to her for counsel. Troubled souls in need of guidance sought out this sympathetic listener who had so much cheerfulness and warmth for the perplexed.

Dauphinee Hall, the four-story residence of upper-division women at Pacific Union College, was dedicated May 16, 1965. On that occasion one of her own girls, Dr. Kathleen McMurphy, gave this tribute: "Miss Dauphinee cares about people. She cares enough, now as always, to spend a great deal of the time thinking of and helping others—counseling, visiting the sick, comforting the bereaved or discouraged, supporting by little attentions and much prayer long lists of those faced with problems. Her concern is especially evident in beautifully written letters and poems that seem to arrive just when the recipient needs them most; in the lilt of her voice when a friend calls; and in the shyly tender way she sometimes shares a portfolio of baby pictures from her girls. . . . Her influence has gently molded a generation of young women for noble and dignified service, and the work begun with young people has spread out to include many of all ages. ♦♦



The new elementary school building at the Masanga Leprosarium was built by lepers.

## How a New Heart Helped the Masanga Leprosarium

A glimpse of recent developments at Masanga Leprosarium in Sierra Leone.

By LOUIS B. REYNOLDS

*General Conference Associate Sabbath School Secretary*

THE frail child stood in the door, gasping for breath, her nostrils dilating with each struggle to inhale, her chest heaving with each heartbeat. Her mother was weeping and pleading with Dr. Samuel DeShay, our physician at the Masanga Leprosarium in Sierra Leone, to do something to save her daughter's life. She was an African girl, about 11 years old, who had been referred to the leprosarium by the staff of the hospital sponsored by the Russian Government some eight miles away. Because the entire staff of the Russian hospital were hospitalized with an influenza virus, none of them was able to help in this emergency.

Dr. DeShay examined the girl, and after making X-rays and heart tracings, concluded that she had a congenital heart defect. For verification of the diagnosis he sent her to a heart specialist in Freetown, who concurred with his diagnosis. It was obvious that unless help was found, she would die.

Dr. DeShay then mailed reports to Doctors Ellsworth Wareham and Joan Coggin, the heart team of Loma Linda, asking whether they felt heart surgery would help. The doctors studied the reports and decided that if the girl could be brought to the United States she could undergo surgery successfully.

But how was Dr. DeShay to get plane

fare to the United States? Then it occurred to him that the United States ambassador might help, so he went to the five-story United States embassy in Freetown.

"Why do you want to see the ambassador?" a secretary asked.

"I want to help a little African girl get to the United States for some delicate heart surgery."

"Just one little girl?" Weren't there many other desperately ill children in Sierra Leone? The secretary seemed wary of a precedent's being established that might later cause the accusation to be made that United States citizens were practicing favoritism.

"Yes, just one," Dr. DeShay said, "but she will die unless she is helped."

He was sent from one administrator's office to another. It was the same story. "You are wasting your time," one of them had said. "Forget it!"

Finally an official explained the ambassador's predicament: "We are certain the ambassador would not be interested in helping just one sick child when there are thousands of children in Sierra Leone who need medical care. Have we discouraged you sufficiently?"

"Not in the least," Dr. DeShay said. "May I see the ambassador?"

"Yes, but it's no use. I'm certain he won't help you with a case like this."

Dr. Robert Miner, the ambassador, proved to be a gracious middle-aged man with graying temples and a genial smile. He had been an ambassador in several South American countries and was familiar with the work of Adventists. He told Dr. DeShay that in one of those countries he discovered that the Adventists had the finest hospital in the country.

Would he help get this little girl to the United States? Certainly. He would contact the State Department and get help. But he wanted to know what assurance could be given that the operation would be successful and that the girl would not die.

Of course, no doctor could give a complete guarantee that surgery as delicate as this would be successful. But Dr. DeShay prayed silently, asking God for a sign that all would be well. After he prayed, he felt assured that the operation would be a success. He told the ambassador that all would be well.

After some days first-class return tickets for the girl and an accompanying nurse were provided through the courtesy of officials of two American airlines.

"A New Heart for Easter"

Dr. Miner then asked that he be allowed full charge of all publicity relating to the operation. The United States Information Service would write all the stories and take all the pictures. Because the operation turned out to be a success, the story got front-page coverage in the *U. S. Information Bulletin* distributed throughout Africa, and in Sierra Leone newspapers delivered throughout that country. The headline, appropriate for the season, was "A New Heart for Easter."

While the little girl was in the United States, Dr. Miner visited the leprosarium to see for himself what the Adventists are doing there. At that time classes were under way to teach trades to leper patients. He was especially pleased to see this program, and before his departure he left a check for \$10,000 to be used in development or for a laboratory.

A great deal of favorable publicity was given to the leprosarium as a result of the girl's successful operation. It was, therefore, no great surprise when the chief medical officer of Sierra Leone called at the hospital to ask that Dr. DeShay take over the entire in- and out-patient program of the nearly 100,000 lepers in the country. Dr. DeShay said he would give the matter favorable consideration. He therefore planned a program that included a satisfactory diet, and health, manual, and religious education. Each leprosy patient would be required to take courses in the cause and treatment of his disease. Dr. DeShay also proposed to cultivate some 18 acres of the 600 acres on which the leprosarium is situated. The program was accepted.

When Dr. Miner learned of this de-



velopment he made a contact that resulted in more than a dozen Dodge trucks' being made available to the leprosarium for their out-patient program. And because record-keeping for so many patients would be a problem, a friend of his, the president of International Business Machines, made available computers without cost.

Shortly afterward, Siaka Stevens, Prime Minister of Sierra Leone, visited the leprosarium, saw the lepers at work, and was favorably impressed with the trades and the farm programs being developed. It seemed revolutionary to him that lepers, who had always been looked upon as practically invalids, could perform tasks requiring manual or technical skills.

#### Help From Many Sources

The leprosarium was also mentioned favorably to a German businessman, Mr. Villmer Breckwoldt, who visited Sierra Leone in connection with his overseas interests. Mr. Breckwoldt is in charge of Volkswagen distribution in all overseas areas and is also involved with the Mercedes-Benz Company. He presented the hospital with expensive surgical equipment, lights, and assorted laboratory equipment. He also inquired whether there was some pressing need he might provide for. When told that the hospital did not have an ambulance, he offered to give one with any specifications the doctor named. He also gave a Mercedes-Benz truck.

Mr. Breckwoldt's visit was followed by one from the Governor-general of Sierra Leone, who gave \$25,000 to begin a building program for a new hospital facility.

Then word came from the Northern Europe-West Africa Division headquarters that a Swedish insurance com-



### Upper Columbia Conference Ordains Four

Four men were ordained on June 11 in the Walla Walla College church during the Upper Columbia Conference camp meeting. From left: C. O. Franz, secretary of the General Conference, and R. L. Reynolds, president of Walla Walla College, welcome to the ministry Dale McCune, vice-president for academic affairs at Walla Walla College; Alden Thompson, instructor in religion at Walla Walla; Larry Kromann, youth coordinator for the Walla Walla area; and Dean Edwards, pastor of the Oroville and Tonasket churches.

R. E. ECKERMAN

*PR Secretary, Upper Columbia Conference*

pany, learning of the work at Masanga, had given \$10,000 to install a water-purification system. The United States of America organization CARE has agreed to share in the cost of implementing the system. Now the hospital personnel are looking forward to the time when it will not be necessary to boil water for drinking and cooking purposes.

#### Sewing Machines and a Tractor

A new hospital building is also being constructed with the help of the American ambassador. Architects, carpenters, masons, and building contractors have been provided through the senior Peace Corps for erecting the hospital at no cost to the mission.

Among other gifts to Masanga have been a fluoroscopy and X-ray machine from the Russian Government, a boys' dormitory from the Adventist churches of Sweden, 50 sewing machines from the Adventist churches of Finland, and a tractor from the Northern Europe-West Africa Division. The tractor, incidentally, has made possible a valuable and much-needed annual rice crop.

The Adventist proposal for the care and treatment of lepers has now been accepted for the entire country of Sierra Leone. But it took the gift of a new heart to a little African girl to reach the hearts of so many others on behalf of the needy lepers.

#### FINLAND:

### Women's Efforts Make Center Possible

A new, 180,000-Finnish-marks (US\$43,700) church and welfare center will open in Kajaani in eastern Finland in the next year as the result of the efforts of two Seventh-day Adventist women who have worked to raise funds for the purchase of the building. Already, in two years' time, these two women and their corps of helpers have raised 140,000 marks (US\$34,000).

The question of purchasing the property was discussed during the 1969 meeting of the Finland Union Conference. However, it was felt that the project was too much of a financial burden for the union, in spite of the fact that Miss Elsa Luukkanen, whose energy and capacity for fund raising is well known in Finland, was behind the project.

On February 18, 1971, back again in Finland for an annual meeting, I visited Hämeenlinna, the little city from which Miss Luukkanen and her able assistant, Miss Aino Lehtoluoto, operate their welfare activities. After seeing what these women had done in two years, I had no hesitation in ratifying the Kajaani project.

These two women make 15 or 20 different items for sale—aprons, night-



**Dr. Samuel DeShay (front left) guides a group of visitors around the leprosarium.**



**Miss Elsa Luukkanen (left), Miss Aino Lehtoluoto (right), and Kristiina, the little girl adopted by Miss Lehtoluoto.**

dresses, simple frocks, tablecloths and centers, children's clothes, et cetera, and they make them by the thousands. These are sold to buyers who gladly pay the prices asked. They also have helpers who knit the yarn garments—women in their sixties and seventies who consider themselves privileged to serve their God and their fellow men thus.

Miss Luukkanen showed me a work bag put together cleverly from scraps of material. "This was made by a 66-year-old woman," she told me. "She began with simpler items at 60 years of age, with a goal of one item a day. When it came to the more difficult work requiring the skill of an experienced seamstress she got down on her knees and asked for help. See what skill God gave her," Miss Luukkanen remarked.

I choked with emotion when she added that this woman was expected to die of cancer six years ago. Now she's filling her "borrowed" days with good works, praying for strength to reach her goal of 1,000 items a year.

But making these items and getting others to help is only half of the work these two women do for God. They also operate a welfare program in eastern Finland and Lapland, where families are large and resources often slender. Each year they supply 500 quilted blankets to needy families and provide 60,000 items of new and used clothing. The Finnish Red Cross provides them with 1,000 pairs of rubber boots for distribution each winter.

This work takes time. Many weeks a year are spent in traveling to arrange and carry out the sales or the distribution program, which covers a wide area. How do they do it? Miss Luukkanen answered my unspoken question: "You cannot do this work and earn money to buy buildings in eight hours' work a day." Many days of 13 and 14 hours are spent at a sewing machine and at other activities to do it all.

Life has been full for 60-year-old Elsa and 62-year-old Aino. In 1939 Miss Luukkanen began work as an evangelist in Finland. Miss Lehtoluoto proudly told me that she was the first convert. Then followed many years of evangelistic labor for both of them, in which more than 500 persons were baptized and seven new churches were established. "We could not preach

only," Miss Luukkanen said. "As spiritual mothers, we had to find church homes for our 'children,' and we did so without one mark of help from the conference."

Today this heavy program is tapering off. Both of them are looking forward to retirement, when they can take things a little easier.

In addition to the evangelism and other projects, Miss Lehtoluoto has adopted a four-year-old girl, Kristiina. Kristiina's education is to be the capstone of the two women's service. In a few years they plan to move near Finland Junior College so she can be trained for God's work.

**W. DUNCAN EVA**  
*President*  
*Northern Europe-West Africa*  
*Division*

**CALIFORNIA:**

**Kindergarten MV Group Invested in California**

Mrs. Alta Younggreen, kindergarten teacher at Napa Junior Academy, felt that kindergarten children could benefit from MV Progressive Classwork, as well as older children. Consequently, she wrote to Charles Edwards, MV secretary for Northern California Conference, listing things she felt five-year-old children could be taught to do and suggested the name Eager Beavers. Elder Edwards was impressed with the idea and had some patches made up with a picture of a beaver cutting down a tree.

Mrs. Younggreen then began teaching her group their own house and telephone numbers, colors and the words

to go with them, shells, the Pledge of Allegiance, the fourth commandment, a temperance song, a "helping mother at home" program consisting of one daily chore to be done for a period of two weeks, taking care of their reading books, and finishing everything at school each day with time to spare.

On May 11 seven Eager Beavers were invested at Napa, the first MV Eager Beavers in the world.

**W. B. BRISTOW**  
*PR Secretary*  
*Northern California Conference*

**TEXAS:**

**Youth Action Telephone Gives 24-Hour Service**

The Southwestern Union Conference has inaugurated a 24-hour Youth Action Line telephone service for youth who find themselves with problems ranging from dating to narcotics addiction. The service was begun by Southwestern Union president B. E. Leach.

A card containing the Action Line number, 214-235-5111, is distributed by Adventist youth inviting the youth of the community to call for help, guidance, and counsel in any area. Hundreds of young people from New Orleans to Albuquerque have been helped.

The phone calls are answered by one of several ministers or secretaries. Callers are often referred to the local pastor in the area from which they call or to other personnel equipped to help them.

**WAYNE P. THURBER**  
*Departmental Secretary*  
*Southwestern Union Conference*



**Six of the seven enthusiastic Eager Beavers who were invested at Napa, California.**

**BRAZIL:**

## Adventist Youth Army to Help Combat Drugs

The *Globo*, one of Rio de Janeiro's largest newspapers, recently published an article describing the efforts of Seventh-day Adventist youth to help the Brazilian Government fight narcotics. The article, entitled "80,000 Adventist Youth Will Combat Vice," described how a commission of Adventist leaders visited Jarbas Passarinho, the Minister of Education, and placed at his disposal 80,000 SDA youth to help in the Government's campaign against narcotics.

The youth who, the article said, "do not smoke, nor drink, nor take drugs," would contact addicts in an effort to persuade them to cooperate in overcoming the habit.

The Adventist young people would also help to educate youth who have not used habit-forming toxicants, the article said. "The methods usually employed by the Adventists [in this work] are . . . lectures, conferences, fairs, and exhibitions of films in schools, universities, and military bases."

"Adventists are of the opinion that the only power to keep the individual away, especially the youth, from vice is religion," the article stated. "This is why the church maintains 13 schools of rehabilitation for alcoholics in São Paulo."

M. S. NIGRI

*General Vice-President  
General Conference*

**PHILIPPINES:**

## Vacation Bible School Wins a Whole Family

Democrito Brillon was always faithful in attending the Lucban church Vacation Bible School last summer. He became so interested in the lessons that he was awarded a Tagalog Bible at the closing program. His regular attendance at Sabbath school led to baptism a few months later.

Democrito's father Dionisio, a barber, took the Bible to his shop. When he had no customers he would read a chapter. One day Gilbert Abcede, leader of the Lucban church, came to get his hair cut. He noticed Dionisio's Bible on the shelf and asked him whether he would like to study the Bible with the aid of lesson helps. Dionisio said he would, so Gilbert enrolled him in the Voice of Prophecy correspondence course.

When Ministerial Intern Edgardo Roa conducted a series of meetings in Central Quezon early last fall, the entire Brillon family attended. As a result the other five members were baptized on September 26.

ABRAHAM B. FRIAS  
*District Pastor  
Central Quezon*



## Madison Hospital Unveils Memorial to Founders

A memorial to the founders of Madison Hospital was unveiled on the grounds of the hospital, May 1. The hospital was established in 1902. Speaker for the grounds was W. P. Bradley, a former associate secretary of the General Conference and chairman of the White Estate.

VIRGIL K. LEWIS

*PR Director, Madison Hospital*



## Two Ordained at South Dakota Camp Meeting

David Bordeaux and Thomas Robinson (shown with their wives, center and right, respectively) were ordained at the South Dakota camp meeting, June 12. Arthur Kiesz (left), Northern Union Conference president, and the writer (right) participated in the service.

GEORGE W. LISCOMBE  
*President, South Dakota Conference*



Some 600 people enjoyed marking Bibles during the Secunderabad evangelistic series.

**CENTRAL INDIA:**

**Many Baptized During Secunderabad Meetings**

A school of evangelism conducted at Secunderabad, Central India, during April and May, began with an attendance of 200 and ended with an audience of 1,000. The 1,000 figure was reached within the first week of the meetings and was sustained throughout the campaign. Ninety-nine persons were baptized during the campaign.

One woman, a Mrs. Thyagaraj, who attended regularly, told a visiting worker, "My family thinks I have gone mad. They say, 'What has happened to you? You have never attended religious meetings like this before.' I have to reply that I cannot help it. I cannot afford to miss a single meeting because the preacher answers questions on the Bible that I have had for years, and his answers are so clear. I am learning more about Jesus than I ever learned before."

Someone asked another worker, "Why are you forcing so many to be baptized, and along with this, why so many young people?"

The worker replied, "It is not a matter of forcing, but of preventing, to make sure they are ready for baptism. Maybe you should follow the good example of these young people who are pressing for baptism!"

In the Devadatam family, the children began to urge the parents to attend the meetings. At first the parents resisted, but when they saw that their daughters were turning from worldliness and were becoming interested in healthful living, they gave consent for the two older girls, aged 17 and 20, to be baptized.

By that time the mother was also ready

but chose to wait until her husband had overcome the smoking habit and had obtained Sabbath privileges from his employer. It was a joyful day when father, mother, and another son followed the example of the two girls and were baptized.

The speaker for the series was Judson Moses, a young Telugu preacher. B. M. Isaac, the Northern Union evangelist, was in charge of advertising. Thirty workers, made up of pastors from the Andhra Section, students from Spicer

Memorial College and Lowry Memorial Higher Secondary School, worked, studied, and prayed that the meetings might be successful. Three special prayer sessions were held, two until midnight and one all-night session. The prayers offered for the blessings of the Holy Spirit were answered.

Pastor Moses, with five helpers, is continuing a follow-up program. Hundreds are still attending his meetings which are now being conducted four nights a week. Another baptism of about 100 persons is expected before December.

With such a large number of new members, there is the problem of a church home. In Secunderabad, as in many other cities in India, land is extremely costly. At present our Secunderabad members have to meet in a grass shed.

In the Southern Asia Division there are 400 companies with memberships ranging between 25 and 200 that have no permanent church home. In the villages a grass shed or hut is used by many of our groups. Others meet under a tree. But in a city where there are many large and beautiful churches all around, we are open to questions such as that asked by one man in Secunderabad, "Do you Adventist people believe in building churches?" When told that we do, he observed, "Well, you don't seem to have any!"

The reason for his remark was obvious. In all of the Andhra Section, with its 12,000 members and 80 organized churches, we have only 38 church buildings. We are praying that funds will come in so that no one will be able to make that remark again.

WELDON H. MATTISON  
Ministerial Department Secretary  
Southern Asia Division



**New Church Dedicated at Hasselt, Belgium**

A new Seventh-day Adventist chapel was dedicated at Hasselt, Belgium, recently. The chapel was formerly a house which was made into a chapel by building onto an area at the rear. Membership of the Hasselt church is not large, but more than 30 have been baptized since the opening of the chapel through evangelistic work.

G. VANDENVELDE  
President, Franco-Belgian Union

## World Divisions

### INTER-AMERICAN DIVISION

✦ Thirty-five students graduated in ten major fields of study at Antillian College, Puerto Rico, during recent graduation exercises. Eleven countries were represented by the graduates. The graduation services were conducted in the new college gymnasium, which has a seating capacity of 1,400.

✦ Seventeen persons were baptized at Guayabo, Costa Rica, recently. The membership is now 67.

✦ The eightieth church in the East Puerto Rico Conference was organized in the town of Salinas in May.

✦ Three prisoners of the Heredia jail in Costa Rica were baptized recently as a result of the work of Literature Evangelist Carlos Bustamante, who followed up Voice of Prophecy contacts.

L. MARCEL ABEL, *Correspondent*

### JAPAN UNION MISSION

✦ Tsumoru Kajiyama, a general field secretary of the Japan Union Mission and a worker in the Seventh-day Adventist Church for almost 59 years, retired at the twenty-seventh session of the mission conducted a few months ago. As far as is known, Pastor Kajiyama is the only person to have attended every one of Japan Union Mission's 27 sessions. Pastor Kajiyama is using his personal recollections and experiences during his years of service in Japan to write the history of Seventh-day Adventist work in that country.

LOIS MAX WATTS  
*Office Secretary*

### SOUTHERN ASIA DIVISION

✦ The X-ray wing of the Ruby Nelson Memorial Hospital, Jullundur, Punjab, India, was officially opened a few weeks ago by Shri Rajinder Sing, deputy commissioner, Jullundur District. The X-ray unit in the hospital is the most powerful X-ray machine in Jullundur District. Specialists in the area bring their patients for X-ray studies by Dr. G. T. Werner, a radiologist and the director of the hospital.

✦ Twenty-six Spicer Memorial College students were engaged in Vacation Bible School evangelism during the summer vacation. One of the schools, conducted at Baktawng in the North Mizo Hills by Student Van Lalhluna, had 190 children in attendance. One hundred and fifty-five of those were non-Adventists.

✦ Four hundred people were enrolled in Voice of Prophecy courses in two rallies held May 20 and 23 in Imphal, Manipur and Kohima, Nagaland.

A. J. JOHANSON, *Correspondent*

### TRANS-MEDITERRANEAN DIVISION

✦ MV leaders from the local churches in Greece organized under the leadership of Nick Germanis, Greek Mission president, May 19-22. This was the first meeting of these leaders in Greece. A minister from the island of Crete and one from Thessalonica were also present. N. Bulziz, MV secretary of the Trans-Mediterranean Division, attended the meeting.

✦ Jozsef Szakacs was appointed president, Denes Zarka, secretary, and Karoly Olah, treasurer, of the Hungarian Union during the union session held recently.

EDWARD E. WHITE, *Correspondent*

## Atlantic Union

✦ George Pelote was elected administrator of the Victory Lake Nursing Home at a recent meeting of the Northeastern Conference Nursing Home board of directors. Mr. Pelote comes to the Northeastern Conference territory from the City Park Nursing Center in Denver, Colorado, where he served as administrator. He was responsible for over-all planning, implementation, and control of a 120-bed nursing-care facility.

✦ Ten people were baptized in Brattleboro, Vermont, on May 29.

✦ Laymen of the Elmira, New York, church have been instrumental in winning 20 persons to the church so far this year, using Gift Bible Evangelism, Amazing Facts literature, and Bible correspondence courses. Recently they also conducted a public evangelistic crusade, and other interests have developed as a result.

EMMA KIRK, *Correspondent*

## Canadian Union

✦ As a direct result of a cooking school held in the Medicine Hat, Alberta, church, Mr. and Mrs. Gary Miller were baptized recently. They first attended the cooking class on January 24 and were so interested that the pastor began Bible studies with them the following evening.

✦ On June 3 Mrs. Elsie G. Gibson, of Penticton, British Columbia, celebrated her ninety-fifth birthday. She was a missionary in South and Central Africa for 27 years, and remembers Ellen G. White, Arthur G. Daniells, Prof. G. H. Bell, and other pioneers from the days when she lived in Battle Creek, Michigan.

✦ O. L. Heinrich, public relations secretary of the Southern Union, and W. E. Kuester, public relations and Sabbath school secretary of the Canadian Union,

flew from Edmonton, Alberta, on July 12 for Yellowknife in the Northwest Territories, where Elder Heinrich is filming a Mission Spotlight picture for use in Sabbath schools during the second quarter of 1972. Mrs. Heinrich accompanied them. At Yellowknife they were joined by Dr. Steven Tarangle and Henry Bartsch, who are working in Yellowknife in a medical-pastoral team to build up the newly opened work in this remote area of the northland.

✦ N. O. Matthews, former president of the Medicine Hat College in Alberta, has taken up his new post as president of Canadian Union College in Lacombe, Alberta. He replaces P. G. Miller, who is on leave-of-absence.

✦ A homecoming camp meeting was held in Saskatchewan this year from July 2 to 10. H. L. Rudy, former Canadian Union president, and H. D. Henriksen, former Manitoba-Saskatchewan Conference president, as well as former departmental and district workers, were present for the occasion. Also present were former members now residing in various parts of Canada and the United States. Pioneer dresses worn by some of the women and historic antiques in the main pavilion lent atmosphere to the homecoming theme.

THEDA KUESTER, *Correspondent*

## Central Union

✦ An Adventist youth, Kimber Lantry, recently won first place in the Kiwanis Club's divisional "Stars of Tomorrow" competition in Boulder, Colorado, with his baritone horn. This put him in line for the State competition and a \$500 scholarship at the college of his choosing. However, the finals were scheduled for Friday night, so Kimber refused to participate, in spite of the efforts of contest officials to persuade him. The girl who took his place won the coveted award.

✦ Ground was broken on June 27 for the new Southside St. Louis, Missouri, church. A. V. McClure, Missouri Conference president, and C. F. Cherry, conference public relations secretary, took part in the ceremonies. The program was under the direction of the pastor, David W. Wolkwitz.

✦ A weekend of youth meetings for academy- and college-age youth was held at Camp Joy over the July 31 weekend. The outdoor meetings combined study and recreation. E. R. Gane, of the religion department of Union College, was the featured guest.

✦ Groundbreaking ceremonies were held on June 6 for the new Colorado Springs, Colorado, church school on its new 7.5-acre site. H. V. Reed and H. L. Haas, president and secretary-treasurer, respectively, of the Colorado Conference,



were present for the ceremonies. Arnold Scherencil is the pastor. Dr. Robin Gates is the building-committee chairman.

✦ Three persons were baptized at La Crosse, Kansas, recently as a result of public meetings conducted by six laymen during March.

✦ J. R. McQuistan, pastor of the South Sioux City district, was ordained at the Nebraska camp meeting on June 19. R. H. Nightingale, Central Union Conference president, officiated at the ordination service. He was assisted by W. J. Hackett, a general vice-president of the General Conference, and G. W. Morgan, president of the Nebraska Conference.

✦ The self-supporting Shawnee Mission Hospital in Overland Park, Kansas, has been renamed the Shawnee Mission Medical Center, Inc. This name will more properly describe the medical services available to residents of the area, and is in keeping with the proposed long-range development plans for the institution, reports Executive Director Frank Salt. A new addition to the emergency and surgery departments of this 187-bed hospital is presently under construction.

✦ A newly purchased and refurbished church was recently dedicated in Gothenburg, Nebraska. Don Dronen is the pastor.

✦ The chapel in Paonia, Colorado, was dedicated recently. H. V. Reed gave the dedicatory sermon.

CLARA ANDERSON, *Correspondent*

## Columbia Union

✦ The Galax, Virginia, church has increased its membership by 50 per cent as a result of meetings conducted recently by R. A. Bata, lay activities secretary of the Potomac Conference, and Roger Mace, pastor of the church.

✦ Stanford M. Lehman, of Reading, Pennsylvania, recently became the first Blue Mountain Academy aviation student to obtain his private pilot's license.

✦ A temperance booth was set up recently at the spring Home and Family Show in Waynesboro, Pennsylvania. This was the second time in succession that the second prize was won by an Adventist temperance booth.

MORTEN JUBERG, *Correspondent*

## Lake Union

✦ Eleven persons were baptized as the result of the Search and Discovery meeting recently conducted in Waukegan, Illinois, by Illinois Conference evangelists Roland Lehnhoff and David Peterson. Four of that number were men who joined their wives and children.

✦ J. R. Carner baptized four young

adults in a recent Week of Prayer in Decatur, Illinois.

✦ Members of the Aledo, Illinois, church observed the one hundredth anniversary of the founding of their church with special services on Sabbath, May 15. Many of the members dressed in costumes current at the time the church was founded. Donald Lewis is the pastor; the congregation numbers 50.

✦ Four persons were baptized June 5 as a result of Crusade for Christ revival meetings held at the Petoskey, Michigan, church from May 30 to June 6. Walter C. Earle was the speaker. Six other people are preparing presently for baptism.

✦ Workers at Adventist Community Services centers in various parts of Michigan have been aiding the needy in a number of ways. Ann Arbor workers took 250 new baby garments to a baby shower held to benefit the Cheyenne (Indian) Clinic, which gives a layette to new Indian mothers. Durand workers offer to run errands for patients of an old people's home. Port Huron workers brought women from a home for the mentally retarded to the center and clothed them. Petoskey women prepare and serve meals for non-Adventist and Adventist bereaved following funerals. The Ionia-Greenville-Belding workers supply local funeral directors with copies of *The Other Side of Death* to give the bereaved.

✦ On the day that Grand Haven, Michigan, Community Services center was opened, a visiting banker asked the director's husband whether anything was needed for the center. Told that the parking lot was muddy and full of holes, the banker arranged to have the entire area blacktopped at his own expense. The job was estimated at \$1,500.

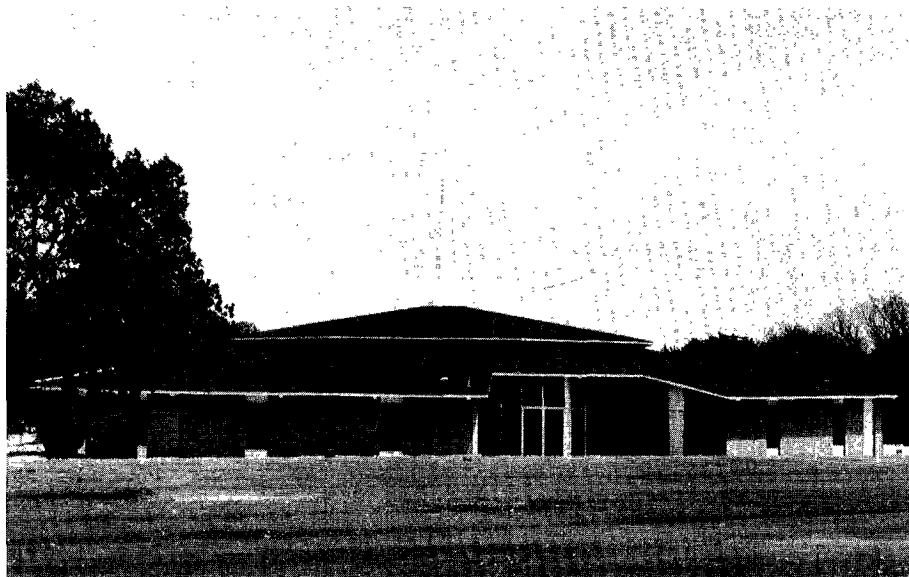
✦ Recently six 40-foot vans, with 144,800 pounds of clothing to be delivered to the Seventh-day Adventist Welfare Services New York warehouse, left Lansing, Michigan.

✦ Vassar, Michigan, church members celebrated the centennial of their present church June 13 by breaking ground for a new sanctuary.

✦ For two weeks during preparation for camp meeting the 43 ministers and members of the Illinois Conference camp meeting participated in a health program under the direction of the health education department of Hinsdale Sanitarium and Hospital. The program included complete physical testing on opening day, plus a visit with an M.D., a group session every morning before breakfast, warm-up exercises followed by jogging, and pulse-recovery-rate tests.

✦ Larry L. Davis, secretary-treasurer of the Indiana Conference, was ordained during the Indiana camp meeting. The ordination charge was given by F. W. Wernick, president of the Lake Union Conference.

GORDON ENGEN, *Correspondent*



## New Church Opened in Dallas, Texas

The new City Temple Seventh-day Adventist church, Dallas, Texas, was opened recently. The 700-seat circular sanctuary was planned to bring the worshipers closer to the speaker. Fourteen rooms bordering the sanctuary are used for such needs as an overflow congregation, Sabbath school classrooms, pastor's study, and office. The building is part of a master plan for the growth of the Seventh-day Adventist church in Dallas.

MRS. A. V. ALEXANDER  
Press Secretary, Dallas City Temple Church

# Try this delicious main dish...

with

## Versatile VEDELONA

### Quick Vegelona-Lima Casserole

- 1 1-lb. can Lima Beans
- 2 C. Liquid from beans/Milk
- 1 Pkg. Loma Linda Country Style Gravy Quik
- 1 Pkg. Loma Linda Smoky Bits Gravy Quik
- ½ 14-oz. can Vegelona, grated
- 1 Tbsp. Green Onions, minced
- ½ C. Ruskets Flakes, crushed

Combine both gravies and liquid as on package. Add Vegelona and onions. Layer sauce and beans in oiled baking dish, top with Ruskets. Bake 20 minutes at 350°F. Serves 4.

### Super French Sandwich

- 1 loaf French Bread
- 1 14-oz. can Vegelona, thinly sliced
- 1 can Turkey-like Slices Sandwich Relish

Slice bread, but not quite through at bottom. Put relish, Vegelona, and Turkey-like Slices in every other cut. Wrap in foil and bake 20 minutes at 300°F. Cut off sandwiches and serve with lettuce and tomatoes. Serves 6.



with VEDELONA

1. Dip strips in breading meal and brown. Serve with rice or noodles.
2. Top baked beans with slices and pineapple rings.
3. Chop and add to potato hash.
4. Alternate cubes with tomato, green pepper, and pineapple chunks on party picks.

or

## Nutritious NUTEENA

### Nuteena-Cashew Loaf

- ½ C. each: Onions, Celery, Mushrooms — all finely chopped and sauteed in oil
- 1 14-oz. can Nuteena, mashed
- 1 C. Cashews, chopped
- ¼ C. Parsley, chopped
- 1 tsp. each: Accent, Sweet Basil, Food Yeast (Torumel or Brewers)
- Salt to Taste
- 6 Tbsp. Hot Water
- ½ tsp. Savorex
- 4 Tbsp. Soyagen Powder, dry

Dissolve Savorex in hot water. Combine all ingredients. Bake in oiled casserole 45 minutes at 350°F. Serves 6.

### Nuteena-Avocado Dip

- ¾ C. Nuteena, mashed
  - ½ C. Avocado, mashed
  - 2 tsp. Loma Linda Onion Gravy Quik, dry
  - 2 tsp. Lemon Juice
  - ½ tsp. Garlic Powder
  - Salt to Taste
  - 2 Tbsp. Mayonnaise
- Mix together and chill well.



with NUTEENA

1. Cover slices with Loma Linda Spaghetti Sauce and bake.
2. Use toasted cubes in tossed salads.
3. Mash with finely chopped celery, pickles, onion, and mayonnaise for sandwich spread.
4. Use as Vegelona on party picks.

or

## Popular PROTEENA

### Proteena-Yam Bake

- 1 14-oz. can Proteena, sliced
- 1 1-lb. can Yams and liquid
- 1 C. Crushed Pineapple
- 3 Tbsp. Cornstarch
- 2 Tbsp. Margarine

Brown Proteena in hot oil. Drain yams and dissolve cornstarch in liquid. Add pineapple and margarine and cook until thickened. Pour over Proteena and yams in oiled baking dish. Bake 20 minutes at 350°F. Serves 4.

### Proteena Italiano

- 1 14-oz. Can Proteena, sliced
- 1 medium Eggplant, peeled and sliced
- ½ C. each: Celery, Green Pepper, Onion — all finely chopped

- 1 Recipe Loma Linda Spaghetti Sauce, prepared as on package
- Salt to Taste
- Fresh Mushroom Slices for Garnish

Brown eggplant and Proteena lightly on both sides under broiler. Saute Vegetables and add to sauce. Arrange eggplant topped with Proteena in oiled baking dish. Cover with sauce and mushrooms on top. Bake 30 minutes at 350°F. Serves 6-8.

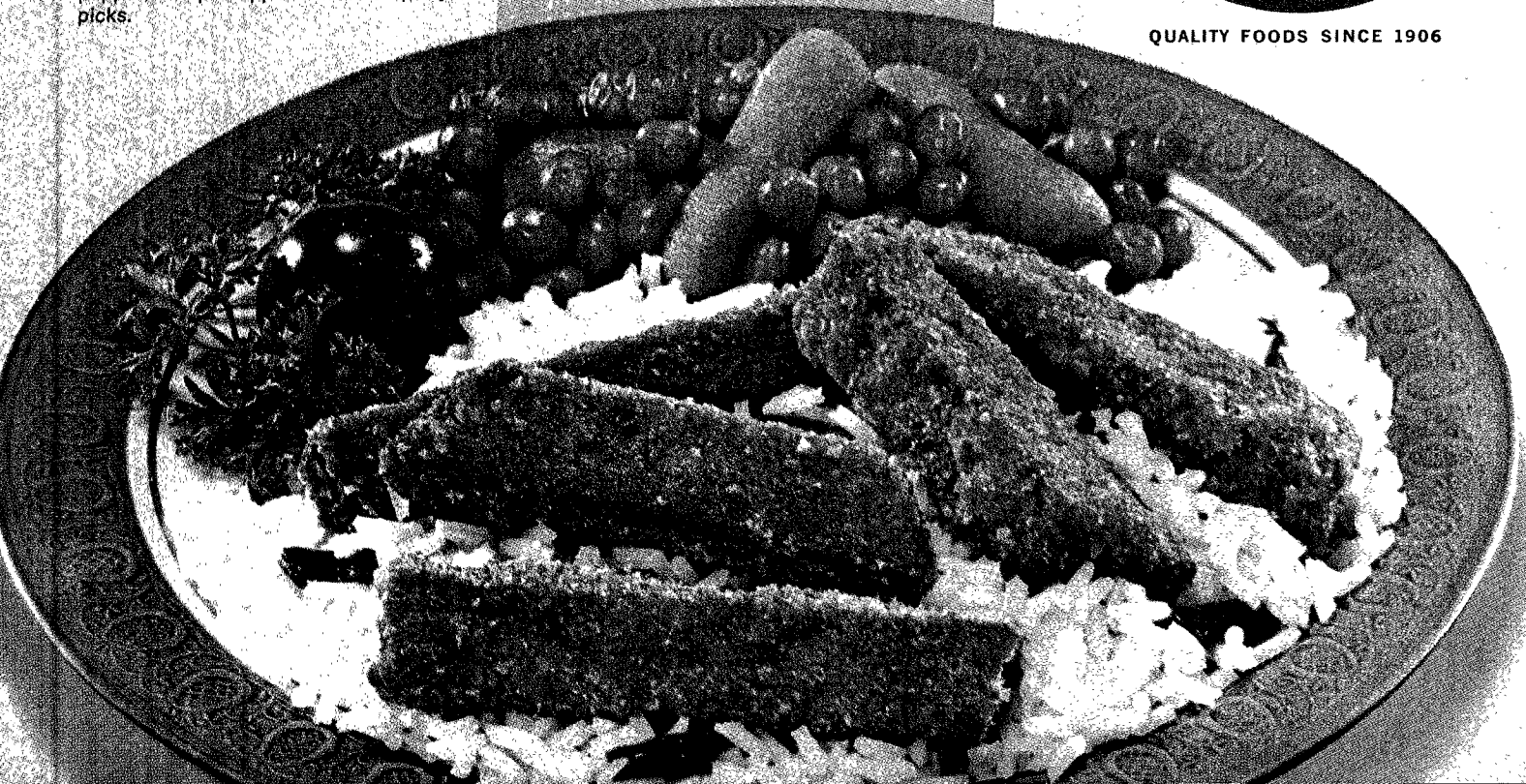


with PROTEENA

1. Make your favorite stew with Proteena.
2. Add cubes to macaroni and cheese.



QUALITY FOODS SINCE 1906





**Layman Raises Twenty-seventh Church in Philippines**

The twenty-seventh church established by 73-year-old Urbano Castillo, a dedicated Philippine lay worker, was dedicated on March 20 in Anuling, the Philippines. Acclaimed as Adventism's greatest lay soul winner, Mr. Castillo saw 46 persons baptized that morning, adding to his lifetime total of more than 1,300 baptisms.

Gordon E. Bullock, treasurer of the North Philippine Union Mission, and the writer assisted in the dedicatory service for the new church.

**CARIS H. LAUDA**  
*Executive Secretary, ASI*

*Northern Union*

*Pacific Union*

✦ Five persons have been baptized and one joined the church on profession of faith at Garrison, North Dakota, as a result of a three-week series of evangelistic meetings conducted by H. G. Crowson, Northern Union Conference evangelist. Members of the Turtle Lake and Max churches assisted in the meetings March 21 to April 9. Attendance was excellent throughout the series.

✦ The Community Services Society of the Harlan, Iowa, Seventh-day Adventist church was the feature topic of radio station KJAN, Atlantic, Iowa, on Monday, May 24. Mrs. Gaillard Heflin, of Harlan, told about the local activities of the society in a five-minute-long broadcast.

✦ R. Curtis Barger, associate secretary of the General Conference Sabbath School Department, conducted 15 Vacation Bible School workshops in the Northern Union in May. He was assisted by D. G. Albertsen, W. J. Clemons, B. J. Furst, and F. J. Kinsey. Sixty-five churches plan to have Vacation Bible Schools this summer.

L. H. NETTEBURG, *Correspondent*

✦ Youth of the Eagle Rock church, Los Angeles, have begun a summer evangelistic series in a renovated car salesroom. Entitled the "Real Thing," the work of the youth has attracted the interest of the city council, one of whose members even assisted with laying of carpet.

✦ A. L. Bietz and two students from his Glendale City church congregation—Carol Bloomquist and Larry Blackmar—were participants in a TV panel on the topic "Why Pray?" on a Sunday television series, Challenge My Sermon, a public-affairs program of KNBC. Other participants included a Jew and a Catholic.

✦ A youth resource library has been organized by the Southeastern California Conference to provide materials helpful to church youth leaders.

✦ Pacific Union College students Bill Wittlake and John Zapara are leading in Adventist Collegiate Taskforce team activities on the Hawaiian island of Oahu.

SHIRLEY BURTON, *Correspondent*

*Southern Union*

✦ Mrs. Marie DeLosh, Madison Hospital licensed practical nurse graduate, recently received the highest score in the Metropolitan Nashville area. All 12 of the other Madison Hospital LPN graduates passed their State board examinations.

✦ Wayne Bolan, Clifford Vickery, John Strickland, Deward Edgmon, Earl Robertson, and Lloyd Erickson were ordained at the Georgia-Cumberland Conference camp meeting in Collegedale, Tennessee. Participating in the ordination service were Theodore Carcich, a vice-president of the General Conference; H. H. Schmidt, Southern Union Conference president; and Desmond Cummings, Georgia-Cumberland Conference president.

✦ H. A. Swinson, pastor of the Jacksonville First church in Florida, and the Jacksonville church choir were recently invited to tape a 30-minute service for channel 12, WFGA-TV. The program was aired on Sunday, May 9. The choir is directed by Phil Binkley.

✦ Carolina Conference members contributed more than \$6,000 when the Disaster and Famine Relief Offering was taken on May 8. This is the first time that \$1 per member has been reached for this offering.

✦ C. R. Darnell, Florida Book and Bible House manager, reports that \$23,000 in books and materials were sold during this year's camp meeting. This is the largest camp-meeting sales in the history of the house.

✦ The 1971 Evangelism Offering in the Florida Conference reached a total of \$120,000 in cash and pledges.

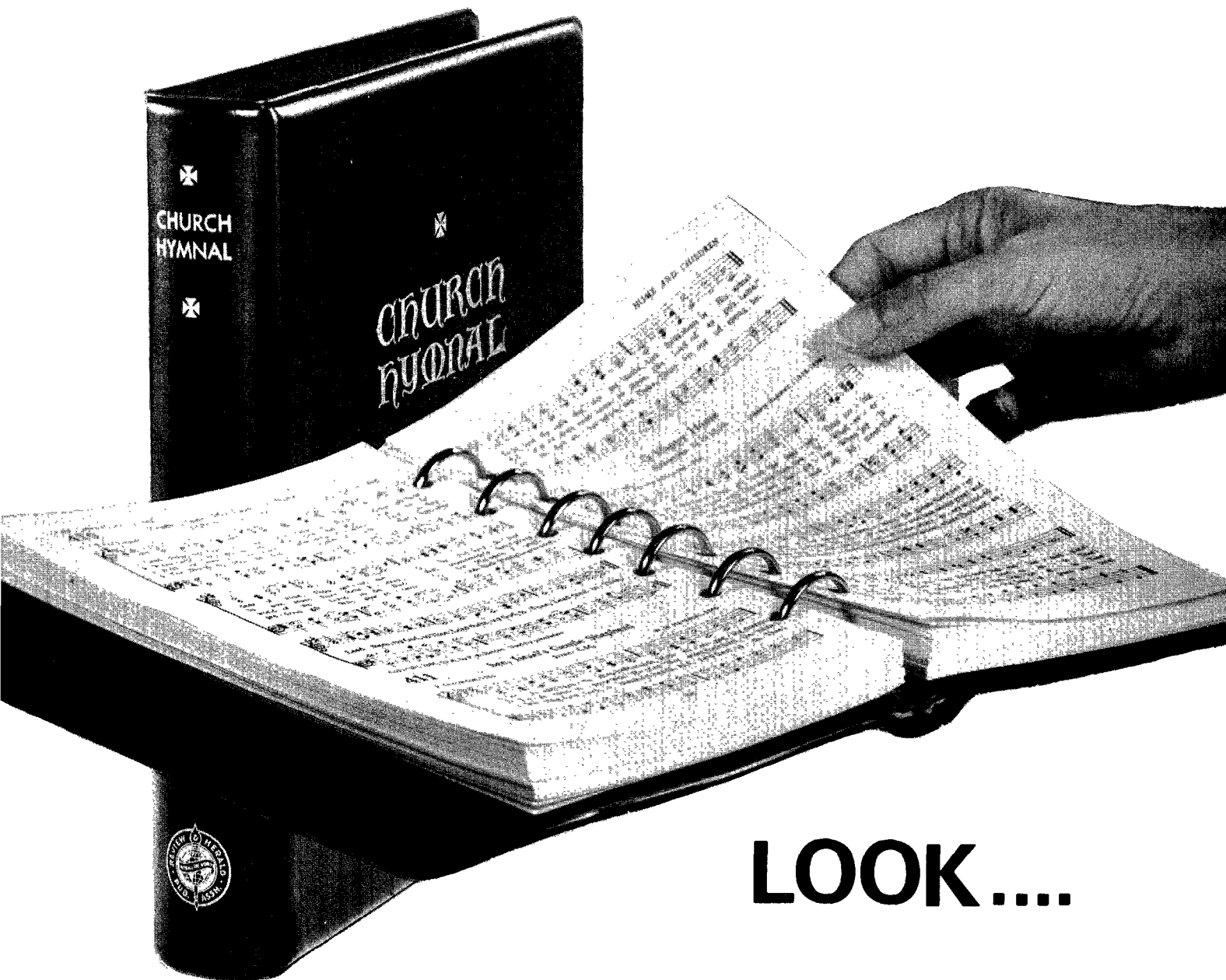
OSCAR L. HEINRICH, *Correspondent*

*Southwestern Union*

✦ Southwestern Union Conference literature evangelists have made sales totaling more than \$263,000 during the months of January to April, an accumulative sales gain of 32 per cent over the comparative 1970 period. During this period the literature evangelists reported more than 10,000 hours of service.

✦ Eighty-one Oklahoma Adventist men attended the first Oklahoma Adventist Men's seminar, conducted at the Oklahoma campground Book and Bible House during the weekend of May 13-15. Key speakers and instructors at the seminar were V. W. Schoen and L. A. Shipowick, lay activities and associate lay activities departmental secretaries, respectively, of the General Conference.

J. N. MORGAN, *Correspondent*



# LOOK....

A loose-leaf edition of the "Church Hymnal"  
Especially for pianists and organists!

DE LUXE, BLACK VIRGIN VINYL BINDER

**Price \$7<sup>95</sup>**

Please add 25c first book, 10c each additional book for postage and insurance. Add sales tax where necessary.

Your book will turn easily, and stay open—features you have always wished for.

AT YOUR BOOK AND BIBLE HOUSE—ORDER YOUR COPY TODAY!





**ARMAGEDDON**—Don F. Neufeld  
Prophecy reveals how the destruction of sin will climax this world's history.

**BACK TO GOD**—H. L. Rudy  
The apostle Paul was an outstanding example of one who found God. The author shows how simple it is to accept salvation.

**BETTER LIVING**—J. Wayne McFarland, M.D.  
Medical facts in everyday language will help you to enjoy the game of keeping well.

**BIBLE FOOTLIGHTS**  
A question-and-answer approach to Bible study, which is a capsule edition of "Bible Readings."

**THE BIBLE IS IT TRUE?**—Carlyle B. Haynes  
The power of the Bible in changing human lives proves it to be the inspired word of God.

**BRICKS FOR SALE**—Josephine Cunningham Edwards  
Your life will be transformed by a better understanding of the second coming of Christ as told in the Bible.

**CELESTIAL VISITORS**—C. G. Bellah  
Accounts of the work of angels in Bible times offer assurances that the messengers of heaven are active in human affairs today.

**CERTAINTY OF MY FAITH**—Francis D. Nichol  
A personal testimony reviewing the

distinctive doctrines of the Seventh-day Adventist Church.

**CHRIST AND TOMORROW**—Arthur S. Maxwell

To help you understand the book of Revelation and its application to current events.

**CHRIST FOREVER**—Arthur E. Lickey  
You will enjoy the simple and straightforward descriptions of the doctrines of Christ.

**CRUCIFIED AND RISEN**—Marjorie Lewis Lloyd

Salon's studied plan to destroy the real meaning of the death and resurrection of Christ.

**DAVID DARE**—Earle Albert Rowell  
The true life story and the actual experience of the author, a converted infidel.

**DOCTOR PRESCRIBES, THE**—J. DeWitt Fox, M.D.

The Rx that will help you live longer, look younger, and enjoy happiness.

**EVOLUTION OR SPECIAL CREATION?**—Frank Lewis Marsh

Faith in God and the Bible is a better foundation for belief in Creation than the incomplete evidence of science.

**FAITH FOR TODAY**—Robert Bruce Thurber  
If you have lost your faith and are overcome with doubt, let Christ show you the way

back to the eternal certainties.  
**FELLOW TRAVELERS OF SPIRITUALISM**—LeRoy E. Froom

Spiritualism is gaining entrance to some Protestant churches, and Christians are warned that these movements are not directed by God.

**FOREVER HEAVEN**—Arthur S. Maxwell  
You too can accept God's invitation to share in the glory and beauties of His eternal home.

**GIFT OF PROPHECY IN THE SDA CHURCH**—THE—W. A. Spicer

The life and work of Mrs. E. G. White, her ministry for the church, and her counsel in times of crisis, show that her call to responsibility in the church was Heaven-sent.

**GOD AND EVOLUTION**—F. D. Nichol  
The author challenges the so-called proofs of the evolutionary theory.

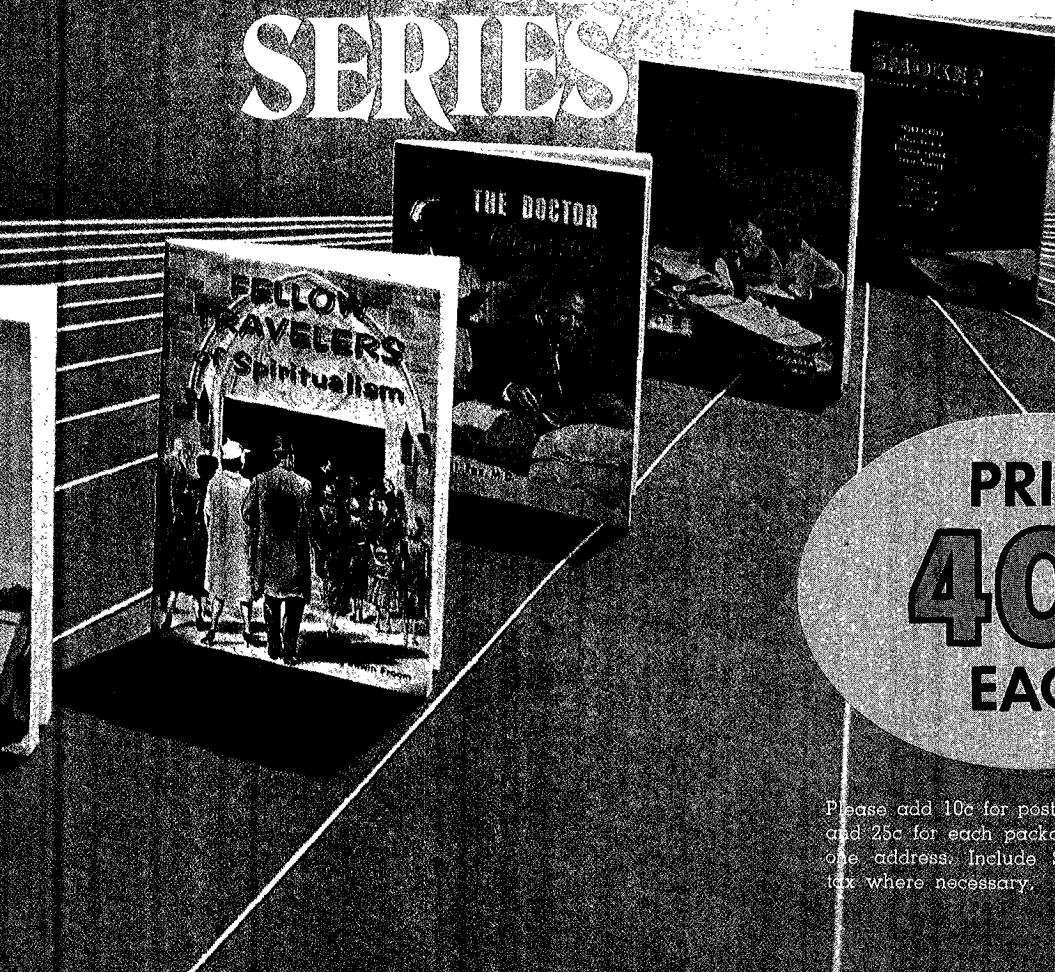
**GOD AND I ARE PARTNERS**—D. E. Rebock  
A gripping appeal for every Christian believer to return to God on honest time.

**GOD AND THE FUTURE**—Arthur S. Maxwell  
The accuracy of Daniel's prophecies and their fulfillment gives boldness to the interpretation of things to come.

**GOD'S HOLY DAY**—M. L. Andreasen  
The history of the Sabbath from Creation to the present, showing how man



# BACK TO GOD SERIES



PRICE  
**40¢**  
EACH

Please add 10c for postage for each book and 25c for each package of 10 to one address. Include State sales tax where necessary.

authorized by God, changed it from its seventh day to the first.

**GREAT BEYOND THE**—W. C. Mottet  
A serious discussion of the final destruction of this earth and the splendor and beauty of heaven.

**HOW TO READ THE BIBLE**—Arthur S. Maxwell  
Valuable information on the benefits of reading the Bible and exploring different versions.

**BECAME A SEVENTH-DAY ADVENTIST**—Harry M. Tippett  
A royal astronomer of England, a Negro congressman, and a nationally known artist all show that under the blessing of God one may keep the Sabbath.

**WILL I BE SATISFIED**—Mary Hunter Moore  
A refreshed and convinced as you get a new meaning of the second coming of Christ.

**RIGHT OF THE AGES**—J. D. Snider  
The author presents inspirational values of the Bible and discovers the beauty and charm of the King James Version.

**WORD IS MY SHEPHERD, THE**—Roy L. Smith  
An exposition of Psalm 23 showing how our Christ Shepherd offers love, serenity, and power to all.

**INDIA, A SELLER OF PURPLE**—Josephine Cunningham-Edwards

A Pennsylvania girl not only helped her mother keep the family together after her father died but also preached Christ in a country schoolhouse, where many accepted the Advent faith.

**PEOPLE OF THE BOOK**—Harry M. Tippett  
The author brings into focus Seventh-day Adventists, their beliefs, their institutions, their churches, and their place in the religious world.

**PRAYER FOR THE SICK**—Ellen G. White  
Outlined are the conditions to the fulfillment of the promise "And the prayer of faith shall save the sick" (James 5:15).

**PROVE ALL THINGS**—M. Leslie Rice  
Deeper meanings of prophecy and gospel messages from the Bible are set in sharp focus against the background of our modern times.

**RECORDS OF THE PAST ILLUMINATE THE BIBLE**—S. H. Horn, Ph.D.  
Archaeological findings regarding ancient civilizations and great men in Bible history help make clear the stories of the Bible and their meaning for today.

**SPIRITUALISM TODAY**—LeRoy E. Froom  
The Bible warns against this occult movement, which is as old as the race but is now arrayed in twentieth-century garb.

**STEPS TO CHRIST**—Ellen G. White  
God's love for man and man's need for God lead to the steps of repentance, confession, consecration, and acceptance of Christ for a better way of life.

**SYMBOLS OF SALVATION**—Merwin R. Barber  
The sanctuary service is very significant and provides an understanding of the atonement, the judgment, and the second coming of Christ.

**THIS THING CALLED FEAR**—Marionie Lewis Lloyd  
With a complete trust in God, there is little left in this modern life to frighten us.

**TRUTH STRANGER THAN FICTION**—Reuben Greene  
The true story of how a godly neighbor's influence transformed a life.

**WAY TO CHRIST, THE**—W. H. Branson  
When you fully realize the hopelessness of trying to help yourself, then you will learn how to come to Christ.

**WHEN A MAN DIES**—Caryle B. Haynes  
Christ died and rose again and speaks with authority of the events following death.

**WHY NOT SMOKE?**—J. DeWitt Fox, M.D.  
You may be trapped by this serious health hazard, but a way of escape is yours if you want to quit.

Obituaries

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

**ANDERSON, Ellis**—b. June 28, 1870, Nordersund, Sweden; d. June 2, 1971, St. Helena, Calif. Survivors are three sons, Bert, Ellis, Jr., and Lawrence; three daughters, Catherine Edwards, Elna Quade, Ruth Smith; ten grandchildren; and 18 great-grandchildren.

**ARMSTRONG, Ethel A.**—b. Oct. 17, 1888, McCook, Nebr.; d. April 25, 1971, Kalamazoo, Mich. Survivors are eight children, Ula Ivens, Lloyd, Harold, Kenneth, Mildred Vote, Raymond, Robert, Vern; 20 grandchildren; 37 great-grandchildren; and two brothers.

**ASHMORE, Deward Alexander**—b. May 11, 1913, Atkins, Ark.; d. April 25, 1971, Bakersfield, Calif. Survivors are his wife, Louise; son, Michael; two daughters, Helen Ashmore and Sharon Brakebill; three brothers; and two sisters.

**BARRETT, Grace**—b. July 8, 1887, Dansville, Mich.; d. May 7, 1971, Marshall, Mich. Her brother, M. C. Bishop, survives.

**BARTON, Ellen Paterson**—b. Oct. 24, 1890, Pattawatomie County, Okla.; d. June 3, 1971, Mountain View, Calif. Survivors are two sons, Jack Steel and Robert Peterson; a daughter, Nadine Bellinger; four grandchildren; a sister; and a brother.

**BAVAS, John**—b. March 14, 1884, Andros, Greece; d. April 25, 1971, St. Helena, Calif. One sister, Mrs. Fotenece, survives.

**BAKTER, Dolly**—b. June 26, 1900, Leigh, England; d. June 16, 1971, Amsterdam, Ohio. Survivors are her husband, Andrews; a daughter, Alyce Boggess; and a son, James.

**BETTS, Gerald Chauncey**—b. Feb. 12, 1885, Ashton, S. Dak.; d. June 6, 1971, Sunnyvale, Calif. Survivors are his wife, Lilly; two daughters, Verna Newton and Lucile Litzenbergh; two grandchildren; one great-grandchild; three brothers; and a sister.

**BLEND, Mary E.**—b. June 6, 1894, New London, Wis.; d. May 15, 1971, Battle Creek, Mich. Survivors are two sons, Donale E. and B. E. Rogers; three sisters, Ruth Kleinfelder, Myrtle E. Broyles, and Gladys Plested; and two half-brothers, Albert and Truman H. Langs.

**BRADLEY, Marzile Isabelle Knox**—b. Jan. 10, 1887, Guthrie Center, Iowa; d. June 21, 1971, Redwood City, Calif. She was a descendant of the Scottish reformer, John Knox. She attended San Fernando Academy, and in 1914 married Walter Hitchcock Bradley. She and her husband labored as an evangelistic team for 30 years. Survivors are three children, William, Elizabeth Carroll, and Walter; six grandchildren; eight great-grandchildren; and two brothers, Elder Philip Knox and James Knox.

**BRODER, John Harold**—b. Sept. 12, 1892, LaConner, Wash.; d. March 16, 1971, Santa Cruz, Calif. Survivors are his wife, Mabel; son, Elder Ernest Broder; five grandchildren; and one great-grandchild.

**BROWN, Lorean**—b. March 4, 1916, Haggerman, Tex.; d. Feb. 6, 1971, Fresno, Calif.

**BRYNE, Euphemia M.**—b. Oct. 12, 1901, England; d. March 11, 1971, Sonora, Calif. Survivors are two sisters and a brother.

**COOPER, Charlotte**—b. Sept. 18, 1884, Seattle, Wash.; d. Nov. 12, 1970, Angwin, Calif. A nephew, Dr. George Meltrum, survives.

**COPELAND, Taylor S., Jr.**—b. April 16, 1882, Lebanon, Ind.; d. May 25, 1971, Keene, Tex. He served the denomination as a minister in the Wisconsin, Illinois, Michigan, Oklahoma, Georgia, and Nebraska conferences. Survivors are one son, Dr. Evan Copeland; and one daughter, Vivian Schram.

**CRANE, Winnie I.**—b. April 17, 1893, Farmersville, Calif.; d. April 26, 1971, Escondido, Calif. Survivors are her husband, Guy L. Crane; one son, Paul; three daughters, Alma Robinson, Lois Hennege, and Guylene Morrow; eight grandchildren; two sisters, Villa Loe and Bina Martin; and two brothers, W. Trembley and Harvey Trembley.

**CRILL, Edward**—b. July 12, 1897, Mountain Home, Ark.; d. March 18, 1971, Fresno, Calif. Survivors are his wife, Dowie; son, Michael; five grandchildren; a brother; and two sisters.

**CRISP, Charles Loving**—b. April 5, 1884, Texas; d. May 22, 1871, Fowler, Calif. Survivors are two sons; four daughters; and a sister.

**DALE, Albert L.**—b. Jan. 25, 1885, Crookston, Minn.; d. April 1, 1971, San Jose, Calif. Survivors are two daughters, Alberta Roth and Olive Wilson; six grandchildren; one great-grandchild; and four sisters, Anna Swift, Mabel Gould, Any Gracia, and Myrtle Stone.

**DELINE, Chris**—b. April 5, 1876, Norway; d. June 16, 1971, Loma Linda, Calif. Survivors are his wife, Elvira; and three daughters, Ida Kipp, Margaret Martins, and Vivian Goldie.

**DENNISON, Danella Joy**—b. Jan. 13, 1933, Chicago, Ill.; d. May 22, 1971, Apopka, Fla. Survivors are her husband, Bernard; son, David; and daughter, Mary.

**DUFLOTH, Katherine**—b. Sept. 11, 1887, in Russia; d. June 1, 1971, Monroe, Wash. Survivors are one son, one daughter, seven sisters, and one brother.

**ERCK, Melvin Wilfred**—b. April 27, 1915, Alto, Tex.; d. April 30, 1971, Alto, Tex. Survivors are his wife, Essie Hanley; three daughters, Audrey Louise Mosteller, Elizabeth Kornegay, and LaNelle Lambruschini; and one brother, Adolph Erck.

**FEW, Mitchell**—b. July 23, 1906, Stigler, Okla.; d. April 11, 1971, Exeter, Calif. Survivors are his wife, Bertha; three sons, Kenneth, Donald, and Phil; a daughter, LaWanda Clark; and 12 grandchildren.

**FULTON, Ottens J.**—b. Aug. 5, 1881, Nysted, Nebr.; d. May 25, 1971, South Bend, Ind. Survivors are two daughters, Mrs. Charles Seifer and Mrs. William Clark; and two sisters, Elvena Nicola and Patty Schlung.

**GERLAUGH, Elizabeth**—b. April 30, 1898; d. April 20, 1971, Dayton, Ohio.

**GOULD, Florence M.**—b. Feb. 29, 1896, Cleveland, Tenn.; d. May 31, 1971, St. Cloud, Fla. Her sister, Lexie Gould, survives.

**GUNDERMAN, Joyce Elvina**—b. Feb. 20, 1927, Springfield, S. Dak.; d. May 26, 1971, Wenatchee, Wash. Survivors are her husband, Paul; three sons, Ronald, Thomas, and George; and two daughters, Constance and Nancy Ann.

**HAGERMAN, Earl D.**—b. April 11, 1893, Ford, Kans.; d. May 23, 1971, Modesto, Calif. Survivors are his wife, Ethel; son, Jack; daughter, Lola Figgins; two stepsons, Kenneth and Francis Guzzi; 13 grandchildren; three great-grandchildren; two sisters; and two brothers.

**HARDIN, Harrison Moses Baker**—b. Feb. 24, 1971, Keene, Tex. Dr. Hardin practiced optometry for a total of 51 years. Survivors are his wife, Ethey; one son, Malcolm; and three daughters, Thelma, Ruth Greene, and Martha Jean.

**HILL, Eve Marie**—b. Aug. 12, 1901, in Indiana; d. April 13, 1971, Bakersfield, Calif. Survivors are her husband, Cletus Q.; and a sister, Mary Jane Schieber.

**HOLBERG, Anna**—b. April 15, 1882, in Estonia; d. April 24, 1971, Daly City, Calif. Survivors are a daughter, Eugenia Netka, and a grandson.

**HOWARD, Matilda Ostlund**—b. May 13, 1872, in Sweden; d. May 3, 1971, Loma Linda, Calif. Survivors are six children, Elder Melvin D. Howard, Esther Mast Mitchell, Mabel Bagnall, Agnes Unger, Dr. Willard H. Howard, and Dr. Ralph M. Howard; 13 grandchildren; 30 great-grandchildren; and 1 great-great-grandchild.

**HUSSEY, Paul**—b. July 17, 1916, in Indiana; d. Feb. 7, 1971, Fresno, Calif. Survivors are his wife, Lucile; two daughters, Sharon Ludders and Beverly Hodgkiss; son, Gary Riggs; seven grandchildren; a brother; and a sister.

**JACOBSEN, Carol M.**—b. June 14, 1934, Colfax, Wash.; d. June 2, 1971, Dayton, Ohio. Survivors are her husband, Elder Don Jacobsen, and sons Jerry and Randy. She was a secretary at Andrews University Academy from 1962 to 1967, and at the Southeast Asia Union Mission office 1967 to 1970.

**JESSUP, Ruth**—b. Jan. 3, 1904, Chicago, Ill.; d. June 8, 1971, St. Helena, Calif. Three children survive.

**JOHN, Deborah Ann**—b. Dec. 25, 1886, Oasing, N.Y.; d. June 16, 1971, San Jose, Calif. Survivors are two sons, Edward A. John, M.D., and Donald L. John, M.D.; a daughter, Marion J. Wareham; eight grandchildren; and two great-grandchildren.

**JOHNSON, Alta Morton**—b. Aug. 18, 1890, in Tennessee; d. May 5, 1971, Gainesville, Fla. Survivors are a son, Elmer, and a stepdaughter, Arella.

**KAISER, Martha Giese**—b. July 15, 1885, Posen, Germany; d. March 21, 1971, Green Isle, Minn. Survivors are two daughters, Anna Meyer and Corrine; five sons, William, Walter, Leslie, Alvin, and Edwin; two sisters, Anna Esterly and Hulda Hanson; and one brother, William Giese.

**KANES, Lynda Christine**—b. Feb. 22, 1951, Madera, Calif.; d. Feb. 26, 1971, Napa County, Calif. Survivors are her parents, Mr. and Mrs. George Kaness; and a brother, Ronald.

**KANNENBERG, Emma I. Holz**—b. Feb. 13, 1887, Grosse Pointe, Mich.; d. May 10, 1971, Battle Creek, Mich. Survivors are two children, Helen Krohn and William Howard Kannenbergh; a granddaughter; and a brother.

**KEARBEY, Dale Eugene**—b. Jan. 5, 1942, Flat River, Mo.; d. May 22, 1971, San Francisco, Calif. Survivors are his wife, Edie; one son, Michael; one daughter, Melinda; his parents, Elder and Mrs. Clyde Kearbey; and one brother, Robert.

**KEIGER, Lester Roy**—b. July 10, 1899; d. June 8, 1971, Fresno, Calif. Survivors are his wife, Lenora; two sons, Richard and John; and three daughters, Mabelle Rowland, Carolyn Falk, and Louise Popp.

**KELLEY, Marjorie Jane Wait**—b. Aug. 10, 1904, Knapp, Wis.; d. May 11, 1971, Niles, Mich. Survivors are her husband, Doyle; and five sisters, Mrs. Loren Beaty, Mrs. Gale Sluder, Mrs. Wes Christiansen, Mrs. M. J. Goebel, and Mrs. R. Emmert.

**KLEIN, Edwin Harry**—b. Dec. 8, 1936, Bad Axe, Mich.; d. June 19, 1971, New Orleans, La. He graduated from Mt. Pisgah Academy in 1954. He attended Southern Missionary College and Columbia Union College, where he received his B.A. degree in 1961. He also attended Andrews University. In 1965 he married Sylvia Mae von Pohle, and in 1966 he was ordained. At the time of his death he was pastor of the Franklin Avenue church, New Orleans. Survivors are his wife; son, Kevin; parents, Elder and Mrs. O. E. Klein; grandfather, H. J. Spicer; sister, Norma Dagnelli; and his wife's parents, Elder and Mrs. Donald J. von Pohle, serving in the Inter-American Division.

**KUPJIAN, Haig**—b. March 7, 1894, in Turkey; d. June 1, 1971, Hendersonville, N.C. He earned his Bachelor's degree at Washington Missionary College and a Master's degree at Temple University. After serving two years in the educational system of the denomination, he entered the public school system of Delaware, where he served for 47 years, first as science teacher and later in administrative posts. Survivors are his wife, Mildred Kimble; one daughter, Marily; and one sister.

**LEE, Andrew C.**—b. 1878, in Kansas; d. March 22, 1971, Fresno, Calif. Survivors are a son, Arthur; two daughters, Marie Nipp and Gladys Names; nine grandchildren; and 12 great-grandchildren.

**LOCKMAN, Alice Sylvia**—b. March 24, 1888, Oakland, Calif.; d. March 28, 1971, Modesto, Calif. Survivors are a daughter, Elsie Kersten; two grandchildren; and a brother, Dr. Preston C. Byington.

**LUCAS, Elgin**—b. Sept. 29, 1904, North Branch, Mich.; d. May 12, 1971, Attica, Mich. Survivors are his wife, Myrtle; two daughters, Carol Johnson and Nancy Richard; and six grandchildren.

**MC CRAE, Albert Roscoe**—b. May 9, 1879, in Nebraska; d. May 9, 1971, Clermont, Fla. Survivors are a son, Lewis; three daughters, Rozella Harris, Virle Mathis, Ann Perkins; and a sister, Ruth Beyer.

**MC FARLAND, Jessie Mae Carson**—b. March 12, 1903, Clark County, Wash.; d. June 3, 1971, El Cajon, Calif. Survivors are three sons, Kenneth, Kiehl, and Doyle; and one daughter, Florence; two brothers, Fred and Vern Carson; and two sisters, Doris Groger and Vera Lang.

**MC FEETERS, Leon S.**—b. July 7, 1892, Huron, S. Dak.; d. May 11, 1971, Turlock, Calif. Survivors are his wife, Mary; two sons, Elder Paul McFeeters and John McFeeters; a sister; and a brother.

**MC QUONE, Fredricha**—b. June 1, 1894, Tacoma, Wash.; d. May 16, 1971, Santa Cruz, Calif. Survivors are her husband, Marvin; daughter, Lois Hansen; stepson, Marvin McQuone; seven grandchildren; seven great-grandchildren.

**MEETH, Paul**—b. Jan. 9, 1892, Menominee, Mich.; d. April 14, 1971, Mountain View, Calif. He spent many years teaching in the California church schools and served as principal of Miramonte Elementary School in Mountain View. Survivors are his wife, Evva Lee; and two grandchildren.

**MILLER, Charles C.**—b. March 2, 1938, Hamburg, Iowa; d. April 12, 1971, Los Angeles, Calif. Survivors are his wife, Irene; three sons, Richard, Michael Brian, and Steven Eric; a daughter, Astrid Renee; parents, Mr. and Mrs. Merl Miller; one brother; and one sister.

**MILLER, Dr. Palmer**—b. Dec. 2, 1905, in Kansas; d. March 13, 1971, Fresno, Calif. Survivors are his wife, Amy Ann; two daughters, Charlotte Hartman and Katherine Weis; eight grandchildren; two sisters; and two brothers.

**MOHR, Elizabeth**—b. May 14, 1881, New York, N.Y.; d. April 17, 1971, Mountain View, Calif. Survivors are a daughter, Bertha Parmenier; two sons, John C. and Edwin C.; eight grandchildren; 18 great-grandchildren; and three great-great-grandchildren.

**NELSON, Lawrence**—b. April 23, 1878, Elk Horn, Iowa; d. April 29, 1971, Los Angeles, Calif. Survivors are two daughters, Mrs. Russell Bunn and Mrs. Russell Hagen; one son, Dr. Leland B. Nelson; and one sister, Nora Israel.

**OHSE, Nona Treadwell**—b. Jan. 29, 1888, Minorville, Fla.; d. June 1, 1971, Orlando, Fla. Survivors are three sons, Winfield, Harold, and Harry; and two daughters, Stachia Moore and Mabel Kidwell.

**OLIVER, Elza James**—b. Oct. 5, 1886, Redding, Nebr.; d. June 10, 1971, Dallas, Oreg. Survivors are his wife, Alice; two brothers, Benjamin H. and Clyde; and one sister, Maggie Turquist.

**PAYNE, Helen**—b. 1887, Oakland, Calif.; d. June 13, 1971, St. Helena, Calif.

**PENCE, Clemon**—b. Aug. 18, 1891; d. May 19, 1971, Cincinnati, Ohio. One son survives.

**POOLE, Harry C.**—b. July 25, 1887, Salem, Ill.; d. May 21, 1971, Flint, Mich. Survivors are his wife, Verna, and four children.

**REECE, Edith Johnson**—b. Nov. 2, 1902, Spartanburg County, S.C.; d. May 19, 1971, Spartanburg, S.C. Survivors are her husband, John Freeman; two daughters; two sons; three sisters; and one brother.

**RICE, Ina Niola**—b. Oct. 5, 1890, Millington, Mich.; d. June 7, 1971, Silver Spring, Md. She was a nurse at the Washington Sanitarium and Hospital for 40 years. Two sisters survive: Ena Kielinger and Vera Schank.

**ROARK, Lillian Ethel**—b. Dec. 15, 1889, South Carolina; d. May 30, 1971, Orlando, Fla. Survivors are six sons, Absolom Tuten, Oleary Tuten, Chaplain Robert L. Mole, Jimmie Mole, Alex Mole, Bruce Mole; and six daughters, Hatie Edenfield, Mary Edenfield, Ruth Shrode, Marie Marelli, Anna Langley, and Lula Mae Mercer.

**RUETING, Emma Anna**—b. July 26, 1894, Thuringen, Germany; d. June 9, 1971, Takoma Park, Md. In 1919 she married Wilhelm Carl Ruetig. She worked at the Washington Sanitarium and Hospital for nine years. Survivors are her children, Emmy Schwarz, Richard, and Anneliese Lauterbach.

**SHOQUIST, Tillie**—b. June 6, 1891, Stambaugh, Mich.; d. June 21, 1971, Iron River, Mich. Survivors are a daughter, Mrs. Ernest Wales; three grandchildren; six great-grandchildren; and a brother, Nels Larson.

**SHULL, Mildred Mary Brown**—b. March 14, 1915, Bakti-

more, Md.; d. June 14, 1971, New Market, Va. She attended Sauther High School in Baltimore. In 1935 she married Everett Shull, a field representative of the Life Boat Mission in Chicago. During World War II while her husband worked in the Baltimore shipyards, she donated her services to the Chesapeake Conference for work in the Twentieth Century Bible School. Elder Shull was invited to unite with the Potomac Conference in 1946. Survivors in addition to her husband are her father and mother, Mr. and Mrs. William Brown; and three sisters, Viola Ringenberg, Thelma Loeffler, and Eleanor Wright.

**SIEBERMAN, Anna Miller**—b. Aug. 22, 1891, Macoupin County, Ill.; d. May 27, 1971. One son, Louis, survives.

**SINGER, Forest C.**—b. Aug. 18, 1892, Clearfield County, Pa.; d. May 25, 1971, Mount Vernon, Ohio. Survivors are his wife, Maxine; and two sons, Milton and Robert.

**SMALLEY, Pansy Alstine**—b. Aug. 21, 1922, in North Carolina; d. Jan. 23, 1971, Alma, Mich. She attended Forest Lake Academy and Southern Missionary College. In 1943 she married Russell Jay Smalley. Survivors are her husband; six children, Russell, Jr., Hart, Chester, Adielea, Sarah, and Richard; and six grandchildren.

**SMITH, Harold Noren**—b. July 21, 1898, Wellington, Kans.; d. May 29, 1971, Elgin, Tex. He served as a nurse for many years at Loma Linda Hospital. Survivors include his wife, three sons, one daughter, three foster sons, one foster daughter, one brother, and one sister.

**SMITH, Leora Janet**—b. Nov. 6, 1878, in Wisconsin; d. March 24, 1971. One daughter, Harriet Reeves, survives.

**SMITH, Mattie Pearl**—b. Oct. 17, 1897, in Texas; d. April 18, 1971, Bakersfield, Calif. Survivors are her husband, Richard R.; four daughters, Thelma Canthron, Geraldine Bispo, Wanda Adams, Jessie May Pettigrew; four sons, Reuben R., Virgil M., Clarence A., Billy G.; a brother; and a sister.

**STEADMAN, Ellen Waitie**—b. July 19, 1897, Tell City, Ind.; d. May 7, 1971, Battle Creek, Mich. Survivors are her husband, Rollin E.; two daughters, Mrs. Willis Bartelson and Mrs. Don Hanson; two sisters, Mrs. Joseph Clarkin and Mrs. Lester Fields; and one brother, Lawrence Brown.

**STRAWN, Bertha**—b. Feb. 12, 1890, Rockwall County, Texas; d. April 27, 1971, Turlock, Calif. Survivors are three sons, Marvin, Melvin, and Randle; and two daughters, Gladys Saunders and Edna Ploner.

**STUCKY, Ralph Adolphus**—b. Jan. 8, 1884, Albia, Iowa; d. March 14, 1971, Lancaster, Calif. A sister, Audrey L. Glat, survives.

**SWANSON, Karin**—b. Feb. 12, 1897, in Sweden; d. April 22, 1971, Santa Cruz, Calif. Survivors are her husband, Axel; son, George; and three grandchildren.

**SWOPE, Dora Hickman**—b. July 15, 1885, in Nebraska; d. March 18, 1971, Modesto, Calif.

**TISCHER, Martin**—b. July 18, 1910, in Germany; d. April 9, 1971, San Jose, Calif. Survivors are his wife, Elsa; one stepson; one stepdaughter; and his mother, Emma.

**VIXIE, Jeannie Josephine**—b. June 4, 1889, Marshall County, Minn.; d. June 16, 1971, Calimesa, Calif. Survivors are a brother, Hans Melvin; and a sister, Mattie Sterling.

**VOLTAIRE, Della**—b. Aug. 16, 1888, in Michigan; d. April 22, 1971, Arlington, Calif. Two daughters, Norma Purvis and Joan Bennett, survive.

**VOLTZ, Elizabeth Anna Kunigunda**—b. March 27, 1892, Nurnberg, Germany; d. May 17, 1971, Loma Linda, Calif. Survivors include two sisters and one brother in Germany; and a cousin, Elder Leonard F. Bohner.

**VOTH, Nora**—b. Aug. 23, 1886, Fort Gibson, Okla.; d. April 1, 1971, Lodi, Calif. Survivors are two daughters, Vivian McCart and Evangeline Voth.

**WALLS, Zinnie E.**—b. May 28, 1900, Alachua County, Fla. Survivors are three sons, William A., Gilbert L., and Raughley; and two daughters, Irma Stickler and Norma Barth.

**WARREN, Lee Donald**—b. Jan. 30, 1895, Bozeman, Mont.; d. May 24, 1971, Takoma Park, Md. In 1917 he received his B.A. degree from Columbia Union College. From 1917 to 1921 he labored for the youth of New Jersey. From 1921 to 1922 he taught at Philippine Junior College, Manila. In 1922 he was ordained. In 1927 he returned to the States and became Bible teacher at Mount Vernon Academy. From 1930 to 1943 he was a teacher and administrator in Pennsylvania. He received his doctorate in school administration in 1940. In 1967 he joined the department of sociology at Columbia Union College. Survivors are his wife, Carol, and brother, Wynn.

**WESE, Elmer Marvin**—b. Nov. 1, 1900, near Fellsburg, Kans.; d. June 5, 1971, Paradise, Calif. Survivors are his wife, Myrtle; one daughter, Myrel Stratton; two sisters, Ella Stevens and Eula Cooper; and three brothers, Clifford, Earl, and Thommy.

**WEISS, Delia Isabel**—b. Aug. 19, 1910; d. April 8, 1971, Glendale, Calif. In 1931 she was united in marriage with Samuel Weiss, and six weeks later they left their homeland and began their mission service in the Lake Titicaca Mission. For 14 years they worked in Peru. In 1946 they transferred to the Inter-American Division and served in Puerto Rico, Santo Domingo, and Central America. In 1952 they were called to serve the Spanish-American church in Los Angeles, Calif. For a number of years she worked at the Voice of Prophecy, and later at the Glendale Adventist Hospital. She devoted 26 years to the denomination as a teacher, secretary, and medical technician. Survivors are her husband, Elder Samuel Weiss; one son, Osiris; two daughters, Mafalda Schmidt and Marlene Weaver; three sisters, and five brothers.

**WERNER, Mrs. Frank Albert**—b. Jan. 21, 1904, Raleigh, N.C. Survivors are her husband and daughter, Frances L. Beheler.

**WESTMAN, Frank H.**—b. Aug. 8, 1905, Pueblo, Colo.; d. June 7, 1971, Battle Creek, Mich. Survivors are his wife, Ann; three children, Ronald F., Richard, and Nancy Cromwell; a foster daughter, Darlene Rowley; seven grandchildren; and a brother.

**WHITNEY, Hazel S.**—b. June 9, 1891, Livingston County, Mich.; d. June 5, 1971, Owosso, Mich. Survivors are two stepchildren, Lois Adams and Gaylord; and a brother, Norman Bruff.

**WILLIAMS, Marjorie Fields**—b. Nov. 7, 1910, Red Oak, Iowa; d. May 16, 1971, Los Banos, Calif. Survivors are her husband, Ellus T.; a daughter, Joyce Ann Williams; a son, Albert; her mother, Joyce Fields; and a sister, Grace.

**WILLIAMSON, Bertha Marie Carter**—b. Barnesville, Ohio; d. June 5, 1971, Fort Worth, Tex. In 1912 she graduated from nurse's training. Survivors are her husband, Charles H. Williamson; a daughter, Mrs. M. G. Skinner; and a grandson, Larry Skinner.

**WILSON, Lula Ann**—b. Dec. 7, 1881, Springfield, Mo.; d. April 27, 1971, Modesto, Calif. Survivors are four brothers, Ralph, Birt, Lonnie, and Dolan; and three sisters, Della Arthur, Opal Penny, and Vesta Melvin.

**WOLFKILL, Victor Virgil**—b. May 24, 1891; d. June 11, 1971, San Francisco, Calif. He spent 17 years in denominational work as principal of Lodi Academy and educational secretary of both Northern and Southern California conferences. Survivors are his wife, Verna; and a brother, Guy.

## New Books

By Harry M. Tippett

Not since reading *The Great Controversy Between Christ and Satan* by Ellen G. White 58 years ago, a book that converted me to the Advent faith, have I read any volume from our presses that has stirred me more than L. E. Froom's current *Movement of Destiny*. The urgency of "last things" prophesied by God's ancient seers dominates its pages. In dynamic, graphic portrayal, the author has caught the divine restlessness that has moved leaders and laymen of the remnant church since the days of William Miller toward its now imminent consummation. One feels that the vigorous conviction of our Advent pioneers is having a renaissance of vital power that must surely culminate in the loud cry of the third angel and the fulfillment of Revelation 18:1.

This is no alarmist treatise, no experiment in polemics designed to convert disciples to new theories, no apologetic for the obscurities of palpably mistaken exegesis, no compromise with divisive doctrines, no foray into speculative indirection. Indeed, the startling frankness of the book is one of its most convincing and inspirational features. It presents self-supporting evidence that though good men change their opinions and shift positions, the certainty of God's eternal verities still abides. As we see the workings of the Holy Spirit pushing back the horizons to the dawn of God's promised new day, we are filled with solemn joy that the vital truths that launched and nurtured the Advent Movement will prevail.

Prominent in the focus of this epochal volume, which has been almost a decade in preparation, is the clear and cogent answer to the query "Why has our Lord's coming been so long delayed?" And confronting the clearly outlined reason, every believer must ask himself as did the disciples at the Last Supper, "Lord, is it I?"

As you peruse this panoramic review of

a Heaven-appointed message whose "final movements will be rapid ones," you will marvel at the candid examination of controversies and disputes over doctrine. You will grieve over the apostasies of good men and women. You will delve more deeply into the wonderful writings of the Spirit of Prophecy, with their earnest warnings, pleadings, counsels, and glowing portrayals. You will want to be a better witness to your faith, more dedicated to the message that binds 2 million believers around the globe in the benedictory prayer of John the revelator, "Even so, come, Lord Jesus."

Directed especially to the house of Israel for these latter days, it is reaching believers on every continent. Translation into other languages is projected. No worker should be without it, no believer should neglect a personal study of its thrilling conclusions.

The price is \$9.95 for its 700 pages in a handsome binding. Review and Herald Publishing Association.



(Conference names appear in parentheses.)

**Dale C. Aalborg**, departmental secretary (Pennsylvania), from same position (Wyoming).

**Russell Argent**, staff, Pacific Union College, from same position, Columbia Union College.

### From Home Base to Front Line

North American Division

**Jai Youn Oh** (AU '69), to be a teacher in Korean Union College, Seoul, Korea, and Mrs. Oh, nee Young-sook Lee (AU '69), of East Detroit, Michigan, left Los Angeles, California, February 9.

**Alfred R. Twiss, M.D.** (LLU '51), to be relief physician in Antillian Adventist Hospital, Curaçao, Netherlands Antilles, and Mrs. Twiss, of Chehalis, Washington, left Miami, Florida, June 14.

C. O. FRANZ

## Church Calendar

Dark County Evangelism	August 7
Church Lay Activities Offering	August 7
Oakwood College Offering	August 14
Bible Correspondence School Evangelism	
Day	September 4
Church Lay Activities Offering	September 4
Missions Extension Offering	September 11
<i>Review and Herald</i>	
Campaign	September 11-October 9
Bible Emphasis Day	September 18
JMV Pathfinder Day	September 23
Thirteenth Sabbath Offering	
(Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16
Temperance Offering	October 23
Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13



**Oakwood College Offering Set for August 14**

August 14 has been set as the date on which a special offering is to be received for Oakwood College.

Oakwood College is unique among Seventh-day Adventist institutions in that its history is bound up with the rise and progress of the third angel's message among America's largest minority group. Ellen White saw the school and its campus in vision and foretold for it a glorious future.

However, Mrs. White's prophecy has not yet been completely fulfilled. The needs at the college are still great. The funds contributed will do much to fulfill the statement by Ellen G. White: "The Lord's money was invested in the Huntsville school. . . . The Lord has shown me what this school may become, and what those may become who go there for instruction. . . . The facilities necessary for the success of the school must be provided."—Letter 215, 1904.

C. E. BRADFORD

**Nigerian Missions Appoint National Leaders**

All four of the missions in Nigeria are now staffed completely by nationals, according to word received from Th. Kristensen, president of the West African Union Mission.

In addition to national leaders heretofore in office, new officers appointed are as follows:

North Nigerian Mission: President, W. B. Ackah; Secretary-Treasurer, Amos Zakariya

Rivers-Southeastern Mission: President, W. Limejuice; Secretary-Treasurer, R. Nwuzer

East Central Mission: Acting Secretary-Treasurer, A. J. Dickay

West Nigerian Mission: Acting Secretary-Treasurer, M. Obrima

These national leaders will serve in a land of 60 million people with 25,000 members.

D. W. HUNTER

**New Spirit of Prophecy Pamphlet Available**

A new enlarged pamphlet, *Medical Science and the Spirit of Prophecy*, is just off the press. The document is unique in that it presents dated Spirit of Prophecy statements of 60 to 100 years ago on given points together with carefully documented current scientific findings on the matter. In some cases it traces chronologically the breakthrough in science.

The review of the points made in this paralleling of science and the Spirit of Prophecy statements reminds the reader of Ellen White's statement in *Counsels to Parents, Teachers, and Students*, "True science contributes fresh evi-

dences of the wisdom and power of God."

Copies of the pamphlet may be secured from your Book and Bible House.

ARTHUR L. WHITE

**Camp Meeting for the Deaf Held at Camp Wilderness**

The eighth annual camp meeting for the deaf was held recently at Camp Wilderness, situated on Jawbone Creek in the Tuolumne River country of the Sierra Nevada mountains. Forty persons were in attendance, representing five States: California, Oregon, Washington, Colorado, and Maryland.

Hours devoted to telling of personal experiences proved most popular under the titles, "How I Found Christ," and "You Too Can Share Your Faith." Spiritual guidance and counseling were provided by Caris H. Lauda, secretary of the General Conference North American Missions Committee, and Arthur Griffith and Rex Rolls, ordained ministers, both of whom are working for the deaf.

The 1972 camp meeting for the deaf will be held again at Camp Wilderness the second week of July.

CARIS H. LAUDA

**Youth Baptism Yields 1,622 in South Rwanda**

A telegram received from A. K. Phillips, president of the South Rwanda Field in the Trans-Africa Division, states that 1,622 youth were baptized on Sabbath, June 19. We rejoice for this report and thank God for the rapid growth of His work in this important area of Central Africa.

JOHN H. HANCOCK

**Radio Trans-Europe Project Assured for First Year**

When the first program, in Polish, of Adventist World Radio goes on the air on the 31-meter band on Friday, October 1, it will mark a number of important milestones for Adventist broadcasting. This will be the first occasion so much time will be purchased from one radio station, the first time we have broadcast in Europe in ten languages, and the first concerted effort by the church to reach a whole continent from one station. Contracts are being signed for the release of broadcasts in fifteen languages, according to reports received from Samuel Monnier, European coordinator of the project.

Listeners to the programs will hear the broadcasts released under the title, "Adventist World Radio, a Voice of Hope." Each broadcast will feature the Advent message in a way designed to appeal to the people of each particular country.

Support for the project is coming strongly from church members in North America and overseas. One of the first donations came from a Finnish member in Helsinki, Finland, who sent \$300 to the Trans-Mediterranean Division for the broadcasts. In North America a total of \$73,253.92 had been received by July 21. Approximately \$300,000 will be needed in special donations to help balance the budget for the three-year period. No church offerings are planned, but gifts may be passed through your church treasurer marked "Radio Trans-Europe."

We shall need continued and strong support for the Trans-Europe outreach of Adventist World Radio to assure continued broadcasts. Total cost of the project over three years is approximately \$750,000.

WALTER R. L. SCRAGG

**IN BRIEF**

♦ **New Position:** Russell Heigh, manager, West Coast processing depot for international relief shipments. He replaces Horst Clasing who is retiring after 12 years in this position.

♦ According to a radio message received from O. R. Scully, temperance department secretary of the Chile Union Mission, an area 200 miles south of Santiago has experienced a severe earthquake shock leaving thousands homeless. However, no Seventh-day Adventist lost his life or property. He appealed to SAWS for 2,000 blankets.

♦ **Deaths:** Carty W. Laurence, 47, near Danville, Pennsylvania, as the result of an automobile accident, July 19, 1971. At the time of his death he was secretary-treasurer of the Allegheny East Conference. • Flora Christian, 62, died recently on Pitcairn Island. She was a direct descendant of the man who led the famous mutiny on the *Bounty* nearly two centuries ago.

**CHANGE OF ADDRESS**

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

Name \_\_\_\_\_

New Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip Code \_\_\_\_\_

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