

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

April 13, 1972
Vol. 149 No. 15

New General Conference Building Opens to Meet Needs of Expanding Work

The new ten-story North Building of the General Conference will house more than a dozen departments, as well as a cafeteria on the tenth floor.



Burn Them Publicly

Salisbury, Rhodesia

Dear Fellow Pilgrims:

When hearts were convicted of sin in Paul's day, mighty visible evidence of the Spirit's power frequently followed. In Ephesus many who witnessed the apostle's dealings with the Jewish spiritists "confessed, and shewed their deeds" (Acts 19:18). These penitents revealed the genuineness of their repentance by bringing together their books on necromancy—perhaps thousands of dollars' worth—and burning them publicly. Conversion and repentance were followed by a ready break with sin and the old life. Links with past transgressions were severed.

In a modern parallel event, some years ago on the French West Indian island of Guadeloupe I met Brother Bique, who had recently been baptized. His story was an interesting one. Like the exorcists of Paul's day, Bique's stock in trade was evil spirits. Had it not been for my confidence in the men who told me of Bique's exploits, I would not have believed the seemingly incredible stories. Through his spirits Bique uncovered secrets, punished enemies, and rewarded friends!

Then Bique came into contact with the Advent message. He soon accepted and requested baptism. The news of his marvelous conversion was on the lips of many, and a great crowd gathered for his baptism.

Bique's actions in preparation for baptism proved his conversion. He burned every bridge behind him. Like the Ephesians in Paul's day, he confessed and showed his deeds. He brought his books, his charms, all his spiritualistic paraphernalia to the beach. Laying them on top of a pile of dry wood, he touched a match to the pyre and joined others present in singing hymns while all of his earthly treasure, so profitable in the old life of sin, went up in smoke.

I think of another man I met in Bombay, India, many years ago. Some time previously he had given up his employment to keep the Sabbath. He had never united with the church because he was unable to stop smoking. He came to my home requesting prayer for victory over the habit that had held him captive many years.

"Dear Lord," I prayed, "please help Brother James overcome this habit that may keep him out of the kingdom. Please give him victory now."

"Pastor," James interrupted me as I prayed, "ask the Lord to give me the victory next Thursday!" It was Monday then.

I discovered the man still had a partial pack of cigarettes in his pocket that he wished to smoke before the Lord gave him victory. As far as I know James never joined the church. Later he began drinking as well as smoking. He failed because he was unwilling to make a full and final break with sin. He refused to get off temptation's ground.

"Every act of transgression, every neglect or re-

jection of the grace of Christ, is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding, and not only making you less inclined to yield, but less capable of yielding, to the tender pleading of God's Holy Spirit."—*Steps to Christ*, p. 33.

How true! If we do not overcome evil, evil will overcome us!

Many fall in their battle with evil because, like James, they refuse to make a clean break with sin. Some people attempt to stop smoking by "cutting the dog's tail off a little at a time." Usually this traumatic experience ends in failure. Others, facing Satan on a different front, linger on temptation's ground while still calling upon the Lord for help. There is no "public burning of the books"—no evident announcement that they are now "under new management," that the Lord has been invited to take charge of their lives. They confess, but they do not follow their confession by showing their deeds. No reformation follows their revival.

Think of the experience of Lot and his family. "Angels were sent on a special mission to save the lives of Lot and his family; but Lot had so long been surrounded by corrupting influences that his sensibilities were blunted, and he could not discern the works of God and His purposes."—*Testimonies*, vol. 4, p. 111. You know well the tragedy that befell Lot's family!

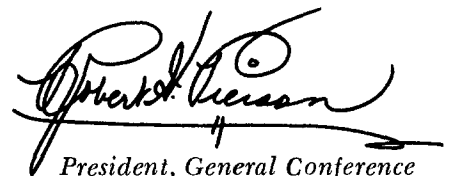
The Lord's messenger reminds us: "The case of Lot should be a warning to all those who wish to live godly lives, to separate themselves from all influences calculated to lead them away from God."—*Ibid.*, p. 112.

Do some of us, like Lot, linger, loath to leave our Sodoms? Like Lot's wife, do we look back, because we do not want to forsake our darling sins? Do we need some "bonfires" to burn our past, to cut some ties with the world?

"God means what He says, and He will not be trifled with. Oh! how many shortsighted, sinful mortals plead with God to induce Him to come to their terms, while if they would only yield themselves unreservedly into His hands He would compass their salvation and give them precious victories."—*Ibid.*

The hour is late. You and I need victory in our daily Christian living if we are to stand faithfully for God through the evil days between now and the kingdom.

Yours for building any needed bonfires that will "show our deeds,"



President, General Conference

This Week...

The series "An Adventist Confession of Faith" continues this week with the declaration "I Believe in the Imminent, Literal Coming of Christ" (page 4), by Robert H. Parr, editor at the Signs Publishing Company in Australia. As house editor, Elder Parr edits the *Australian Record and Advent World Survey*, *Good Health*, and *Signs of the Times*.

A native Australian, he graduated from the theological and normal courses at Avondale College in 1939 and entered denominational work as a teacher in the North New South Wales Conference, where he served for two years. For the next six years he was principal of the Newcastle Central School, and then for three years principal of the Sydney High School. During his administrative tenure in Sydney he received his Bachelor of Arts degree from the University of Queensland.

From 1954 to 1960 Parr was geography master and master in charge of remedial teaching in the Sydney Grammar School, and in 1961 he began his experience in

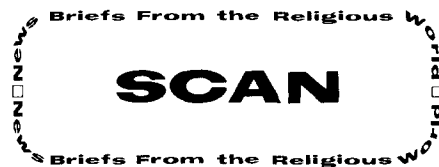
the publishing field when he became an editor in Sydney.

In 1967 he returned to denominational work in the capacity he now holds. He was ordained to the ministry in 1968.

This week J. L. Clark continues his series describing the American scene in 1844 (page 7) out of which arose the Seventh-day Adventist Church. Spiritualism, the modern form of which many people believe got its start in America with the Fox sisters of Hydesville, New York, and mesmerism, broadly called hypnotism, are covered in this week's article.

One group of people whom Clark describes in some detail are the Shakers, who during their heyday numbered around 6,000. Now, however, their once-flourishing communes are museums, and there are only about 15 Shaker "sisters" left; the last "brother" died some years ago. The three "sisters" pictured below are still living in their commune at Canterbury, New Hampshire.

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PHILIPPINE CATHOLICS, LUTHERANS AGREE ON BAPTISM

MANILA—A solemn agreement in which both Catholics and Lutherans recognize the validity of baptism performed in either church, was signed recently at Trinity Lutheran church.

It was the first time that officials of both churches have acknowledged baptism by either church in a document mutually signed. Formerly, while validity was recognized by theologians and in pastoral practice, still a conditional baptism was given lest the minister of the first baptism did not have the necessary intentions when administering the sacrament.

MORALITY CAMPAIGN PLANNED IN ENGLAND

LONDON—A massive new campaign against increasing moral pollution in Britain is to be launched here this spring under the slogan of "Land Aflame." It will reach out to every part of the country.

The campaign was announced by the organizers of the Nationwide Festival of Light, whose rallies in London's Trafalgar Square and Hyde Park last September gained international publicity. It brought to England the message of family purity as against moral pollution.

JESUITS URGED TO HELP IMPROVE PUBLIC IMAGE OF POPE

ROME—The Jesuit general, Pedro Arrupe, has called on the order's 31,000 members to join in a campaign to improve the public image of Pope Paul VI.

He said that "great damage" has been done to the public image of the Pope and told those under him that "some of us are partly responsible for this damage."



◆ Advent Review and Sabbath Herald ◆

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

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

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.65. 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 © 1972, Review and Herald Publishing Association. Volume 149, Number 15.

I Believe... in the Imminent, Literal Coming of Christ

By ROBERT H. PARR

OF COURSE I believe in the imminent, literal coming of Christ. What alternative is there? What feasible, logical alternative could there be? It is the only solution to the world's problems, compared to which all other solutions seem laughably weak. But perhaps I am plunging into this confession of faith without due attention to the formalities of an introductory preamble. I shall now remedy this.

I was born of poor but honest parents a little more than half a century ago. Correction: They were not all that poor, I suppose, but they didn't own a car, a refrigerator, an electric washing machine, a radio, a vacuum cleaner, a pop-up toaster, or a television set. But as most of these things were either not on the popular market or had not yet been invented, they didn't realize that they were underprivileged. My father was an ambulance superintendent, and soon after my arrival we moved to the country, where he had charge of small country ambulance stations.

When I was about seven my father left the ambulance service and took up a small business at a seaside resort some 25 miles from Brisbane, in the state of Queensland, Australia. My mother was always a relatively religious woman, but my father had not then found the Lord. One day my mother looked up from the newspaper she was reading and said, "If ever we go to Brisbane, I'll go and hear that man. He has a good face."

Robert H. Parr is editor of the Australian Record and Advent World Survey, Signs of the Times, and Good Health, all published by the Signs Publishing Company, Warburton, Australia.

This intrigued me, and I looked over her shoulder and asked, "What man?" She pointed to an advertisement in the newspaper and there, on the top right-hand side of the box in which the advertisement appeared was the picture of a man. I'm afraid I wasn't smart enough to say, at the age of eight or nine, whether the man had a good face or not. (I now freely acknowledge that his face is, indeed, a good one, as you will understand when I name him.)

The shop failed, a victim of the depression, and we sold the stock and fittings by auction and moved to Brisbane. And true to her word, my mother went to hear "the man with the good face." I went too, mainly because my parents went, and it was unthinkable to leave a child alone in the house. Such was the doubtful advantage of being an only child. But I shall never forget those meetings, though I was only nine at the time. The preacher was dynamic and forthright. Yet his preaching was so simple that even a nine-year-old could grasp the message that he presented. I remember the cardboard cut-out beasts that used to slide across the stage on cunningly contrived wires when he preached from Revelation; I remember the great coat-hanger-shaped diagram he produced when he preached from Daniel 8; and I remember with startling vividness the night he preached on the second coming of Christ. I don't know how the rest of the audience felt about it, but I can tell you that one boy of nine or ten didn't miss a word; that night I was convinced that Jesus Christ was coming again. I have never had reason to change that opinion.

When I went out from that darkened auditorium I was just a little disappointed to notice that the

The prospect of God's intervention in human affairs at the time of Christ's second coming is the only thing that enables me to contemplate the future with equanimity.

trams were still running along the streets with unconcern; and I noticed that there were crowds of people going their own ways, people who hadn't a clue of the great news that had been broken to me. I was disappointed in the ordinariness of things, and I wondered how it was that the great multitude could be so indifferent. Had I but known it, I would have understood that this indifference in itself was one of the great signs of His coming.

We came to know that "man with the good face" quite well. He came to our home often. He studied with my mother—my father, by this time, had opted out of the whole thing, not wanting to be caught up, I now suspect, in something that he thought (quite wrongly) would take away more from him than it would give. And the "man with the good face" (I must tell you, because you are bursting to know) was none other than Pastor Roy Allan Anderson. In the fullness of time he baptized my mother.

I mention this all in some detail because I would emphasize that no preacher should discount the children in his audience. I bear this testimony today: I became convinced that the Lord was soon to come when I first heard this wonderful subject more than 40 years ago. And as I have studied the matter for myself, yes, and presented it from the pulpit, my heart has glowed within me as I have sensed its wonder and grasped its implications.

From boyhood to youth, from youth to maturity, and from maturity to middle age, this truth has supported my faith: The Master, the King of kings and Lord of lords will soon come to take His people home. The preaching of that one sermon by the "man with a good face" had

caught me in its toils and would never let me go.

But as I studied for myself I began to see that I had not been caught up in a mere wave of emotionalism. I had been given one of the Bible's great themes. It was a golden truth. And now, if someone were to ask me (as indeed the editor of the REVIEW has) to state why I believe in the imminent and literal return of my Lord, I would say that the seed planted in the heart of a small boy simply grew to maturity. But sober study and consideration have bolstered this fledgling faith, and I now briefly outline my reasons for holding this belief.

Paradise Regained

I believe that the entire Bible is written to point not only to Christ in general but to His second coming. From the moment of that first promise in Genesis 3:15, the whole Bible story is geared to directing the reader to the day when Paradise will be regained. Take that away from the Scriptures, and what is left? D. L. Moody says the subject of the Second Coming is mentioned 2,500 times in the Bible. One who spoke with great authority has told us that "the whole Bible is a manifestation of Christ," and only as we see in it the ultimate triumph of Christ over evil can the story of man's original fall and his final redemption have any meaning whatever.

I believe that the death and resurrection of Christ are meaningful only in the context of a literal Second Coming. Why did He die? To redeem mankind, the fallen race, from the country of the enemy. Why did He rise again? Death could not hold Him. His resurrection demonstrated that He was stronger than death, that He had power to lay down His life and power to take it

up again. And in demonstrating that, He showed us the great truth that we, too, may one day hope for a resurrection that will conquer death and the grave forever. Paul, who seems to have had the last word on almost every theological subject, put the whole thing in a nutshell, I believe, when he said: "And if Christ be not risen, then is our preaching vain, and your faith is also vain. . . . For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:14-19).

Now this, mark you, was written by the man who had met the Lord on the Damascus road and who, from that moment, had bent his every energy to preaching the resurrection and return of his Lord. And why did Jesus go away? "I go to prepare a place for you," He said, "that where I am, there ye may be also." Then He spelled it out: "And if I go . . . , I will come again" (John 14:3). His return will complete the divine cycle; His second coming will forge the last link in God's prophetic chain. He must come again.

I believe that the New Testament teaching is emphatic about a literal coming. How can I read such plain texts as "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17) without being deeply moved with the authority of that prediction?

He Is Coming Soon!

And how can I hear the words from the Master's own lips in John 14:3 when He states unequivocally: "I will come again" without the thrill of that promise stirring my soul? If His promises are worth anything, we must grasp those words and make them the touchstone of our lives.

And how can I take His coming as anything but literal and visible when I read His own promise: "And then shall they see the Son of man coming in a cloud with power and great glory" (Luke 21:27) and treat the matter lightly? Text after text, theme after theme, all point to the fact that Jesus Christ is coming again. Not only the texts quoted but also those many omitted for lack of space underline one simple truth: when Jesus comes "every eye shall see him" and it will not be something that is done in a corner.

Yes, we are perfectly right to believe that the return of the Master will be literal and visible; but have we any reason to believe that it is imminent?

We Have the Prophecies

We have the prophecies. We know that we are living "in the toes" of Nebuchadnezzar's image; we know that we are living in the era of which the revelator spoke when he wrote, "There should be time no longer." Prophetic time has run out and there is no prophetic period beyond the one in which we live. Surely we must know that the consummation of all things is at hand. We have seen the signs in the sun, and in the moon, and in the stars remarkably fulfilled; we see upon earth "distress of nations, with perplexity"—and such per-

plexities as have never before been considered.

These considerations are sufficient to make the most ungodly give pause and consider whether, indeed, there may be something just around the corner. But sane common sense will tell the most casual student of man's behavior that some cataclysmic event must come before he can straighten out the mess that the world is in. I believe that the evidence of my senses is perhaps the strongest single factor in telling me that the return of my Lord is imminent.

Consider: The world's great powers are flexing military muscles ready for any trial of strength. Organized religion is crumbling because its leaders have thrown away the Word of God; management and labor are no longer merely at loggerheads, they are now locked in a life-and-death struggle. The madhouse of international intrigue has reached breaking point several times within the past decade, and only a miracle has saved the world from being engulfed in the inferno of a global war. The man in the street is asking, How long can these things go on without some major catastrophe?

But the cynic or the godless may say that there have been wars and rumors of wars, evil and intrigue on international levels, pestilences and plagues throughout history. So what else is new? Why all the panic now? This is just a phase in the development of man. "For since the fathers fell asleep, all things continue as they were from the beginning of creation" (2 Peter 3:4).

It is precisely because all things are *not* as they were that we believe

that we are living very close to the consummation of all things. Today, as never before, mankind seems to be deliberately setting about the task of destroying the very earth itself. As witness whereof, the following must be considered:

Today man is polluting his environment on an unprecedented scale. With all man's getting, he has not acquired the supreme sensibility that would ensure that the beauty of the earth is maintained. In the city of 2 million people near which I live, this week the authorities have announced that all their reservoirs will be covered; pollution of the atmosphere is the reason. Today thinking people are not merely concerned, they are alarmed at the geometric progression of this spoilage of natural resources, and this includes the atmosphere, the water supplies, and the earth itself. The rate at which man is devastating his environment cannot allow him to live on his earth for many more years.

Today man is multiplying so swiftly that every day there are 190,000 more mouths to feed. Only in the past decade has the term "population explosion" been coined. We have come to recognize that man is not only tearing the environment to pieces, he is expecting that environment to support increasing numbers.

When you consider that we have more people living on the earth today than the sum of all who have lived on it in all of recorded history, you will see that starvation may soon face whole nations. And hungry nations are angry nations. Many economists and ecologists expect famine conditions to be rife in some countries in the seventies. Most dare not think into the eighties or beyond; the prospect is too frightening.

These reasons are sufficient for me to believe that unless there is divine intervention man will either destroy the earth with his weapons of warfare or his pollutants, or he will starve himself because he cannot produce sufficient to feed the human family. Whether one of these horrors erupts first, or whether they all arrive together, this earth faces an insoluble crisis.

I believe in the imminence of divine intervention. God has intervened in human affairs before—in Noah's day, for example. And such an intervention is the only thing that enables me to contemplate the future with equanimity. That, too, puts fervor into my prayer, "Even so, come, Lord Jesus." ♦♦

By NICHOLAS LLOYD INGRAHAM

When Einstein's special theory hit the world
To thunder time and space are intertwined,
The hardest mental boulder ever hurled
Exploded wonder in the earthward mind.
But God is Author both of space and speed
And older than the ancients' time and space
And must have been and is because of need
To clock a universe of stars in place.
Believe His wonders, then, and stand in awe
Of Him who creates order out of sin
And recreates the visage of His law
In man to show God's character within.
Add up the wonders of redemption's plan—
The wonder of them all is God in man!

**Add Up
the Wonders**

Spiritism's revival in America was spurred by raps in a Hydesville, N.Y., farmhouse.



By J. L. CLARK

Spiritism & Mesmerism

THE FIRST organized group in America believing in spiritism were the Shakers. The Shakers had their origins in the Camisards of France, who were spiritualists claiming to have visions and direct revelations from heaven.

An early leader of the Shakers was Ann Lee of Manchester, England, who claimed to receive revelations from the unseen world. Among her revelations was one stating that deity consisted of God the Father and God the Mother. They were one in essence but possessed two natures—masculine and feminine, each of which was distinct in function but one in being. The Shakers taught that the Christ Spirit had descended from the man Jesus of Nazareth, who had prepared himself as a temple fit for the indwelling of the Spirit. They also believed that because of Ann Lee's obedience and suffering the baptism of the Spirit gave her the authority and the spirit of the Maternal Presence, or the Mother in deity, and she therefore was recognized by the Shakers as the "Divine Mother."

Ann Lee also claimed to have received the revelation that the hidden cause of man's sinful fall lay in the premature self-indulgent use of sexual union. The command was clear to the Shakers—abstain from such practices. Jesus did not indulge in them, and neither should man. Shakers, therefore, did not marry. By 1774 their four foundation principles had been established—celibacy, withdrawal from the world, community of goods, and confession of sins.

As to their belief in spirit communications, the Shakers state in their writings:

J. L. Clark is chairman of the department of history, Southern Missionary College.

"We are thoroughly convinced of spirit communication and interpositions, spirit guidance and obsession. Our Spiritualism had permitted us to converse, face to face, with individuals once mortals, some of whom we well knew, and with others born before the flood. All spiritual phenomena commonly occurring in the world had an inauguration among us, long before the Rochester rappings. By our Spiritualism we are become confirmed infidels to the foolish bodily resurrection theory; to the untrue and disappointing atonement doctrine; to the monstrous trinity scheme; to the cruel predestination belief, and to all the man-made creeds of the popular churches professing Christianity. We are sure these theories are untrue, and we have hundred of testimonies from those who, when in the body, were as firm in the belief of their verity as any can be now, but who were bitterly disappointed on arrival in the spirit world."¹

Notice that this statement says that Shakers reject the "monstrous trinity scheme," "the untrue and disappointing atonement doctrine," and the "foolish bodily resurrection theory."

"The height of the Shaker spirit excitement was between 1837 and 1844, and their statement that their spiritualist experiences antedated that of the Fox sisters in Hydesville, New York, is true."²

"[Spiritualistic] manifestations among the Shakers began in South Union, Kentucky, on December 20, 1835, when 12-year-old Emily Percifield received a spiritualistic vision in which she claimed to have seen Jesus, Mother Ann [who died in 1784] 'and all the first fathers and mothers.' The Shakers believed that Eldress Molly, recently deceased, had taken 'possession of the child's spirit and conducted it to the

blest abode of our parents in the bright spirit world.'"³

"Holy hills for outdoor worship and especially for spirit manifestations were prepared by the Shakers. These Holy Hills of Zion, as they were called, were surrounded with secrecy and mystery, and each society had a special name for this place of worship. In New Lebanon it was Holy Mount; Watervliet's was Wisdom's Valley; Enfield's was Chosen Vale; Harvard's was Lovely Vineyard; and Pleasant Hill's was Holy Sinai's Plain."⁴

An Allegedly Sacred Stone

Marguerite Melcher, historian of the Shaker movement, records in the book *The Shaker Adventure*: "A site was chosen somewhere on the Shaker land, and a square of about three-fourths of an acre was cleared, leveled off, and fenced in. Then a stone was mysteriously discovered and set up by the elders bearing an inscription which was jealously guarded from the eyes of the 'world's people.' So sacred did the Shakers consider this stone that years later when the Holy Hills were abandoned, the stones were buried or otherwise made safe from possible sacrilege by unsympathetic eyes."⁵

"The holy hills were the scenes of religious services including dance, séance, and song. At stated times the whole community climbed the hill to receive blessings, gifts, and messages brought to them by the mediums. Imaginary gifts of jewels, clothing, and food were enjoyed on such occasions with gestures of gratitude and pleasure from the assembled believers. After several hours of such religious ecstasy, the emotionally drained group returned to their workaday tasks."⁶

During these times of spiritistic excitement Shakers believed their

mediums held conversation with famous dead of all nations and all towns. It was reported that at one such meeting there were 40,000 spirits present.

In 1841 a revelation was received enjoining abstinence from tobacco, swine's flesh, and ardent spirits. From that time on, those things were excluded from the Shaker communities.

In the latter part of 1844 the spiritualistic manifestations among the Shakers began to decline. Almost all the mediums, clairvoyants, and instruments returned to normal

life, and their revivalism began to die out, although the Shakers considered the withdrawal to be but temporary. They claimed Mother Ann had spoken to her people in the different societies and said she would go out from them for a season into the world at large, working for the uplifting and enlightenment of humanity.

Rappings were common during the Shaker spirit manifestations, and when the famous rappings of the Fox sisters of Hydesville, near Rochester, New York, occurred in 1848, the Shakers welcomed the

news as a sign that the spirits had indeed returned. They believed the spirits had brought them good and not evil.

The return of the spirits came before the Fox sisters' 1848 experience. It was demonstrated in the spiritualistic career of Andrew Jackson Davis, of Poughkeepsie, New York, known as the "father of modern American spiritualism." At the age of 17 Davis had his first contact with psychic phenomena. Dr. J. S. Grimes, a mesmerist, visited Poughkeepsie in 1843 and mesmerized, or hypnotized, Andrew Davis. After



Let's Talk About **HEALTH**

By **Ralph F. Waddell, M.D.**

INFLUENZA History reveals that epidemics of respiratory disease similar to modern influenza have swept the globe for centuries. Thirty-one worldwide epidemics have occurred since 1510, many of which have been extremely severe, a characteristic that caused the Italians to name it *influenza*, by which they meant "influence of the heavenly bodies." Influenza is spread by discharges from the mouth and nose of infected persons, often as a droplet infection, or by articles recently contaminated by those suffering from the disease. Influenza is communicable from a short time before the onset of the illness up to one week thereafter. The incubation period is usually one to three days.

Influenza is thought to be caused by influenza viruses. Types A and B have been encountered during most of the recent epidemics. Type C is negligible. Types A and B have a number of strains, thus providing a variety of causative agents. Dr. Michael Gregg, of the Communicable Disease Center, Atlanta, Georgia, states that 75 per cent of all flu cases are caused by Type A. The Hong Kong flu epidemic of 1968-1969 was caused by a Type A strain.

The 1918-1919 epidemic that swept much of the world involved millions of people, striking them down with a suddenness that paralleled that of cholera and plague, resulted from a combination of viruses. It was found that persons recovering from it possessed antibodies against a virus later isolated from pigs. Not infrequently new strains of influenza viruses may be produced by a combination of several human types or strains. These new strains are totally unaffected by antibodies developed against earlier strains. Epidemics

occur either as a result of these new strains or because of an increase in the number of susceptible persons. Increased virulence is a definite factor in the occurrence of epidemics, which may reach pandemic proportions once in each generation, with minor outbreaks at more frequent intervals.

English investigators have shown that current strains were in circulation quite a number of years ago and are just now being recycled. The Asian and Hong Kong epidemics of recent years were thought to be caused by viruses that produced epidemics between 1890 and 1900.

Age groups most likely to contract the flu range from five to 40 years. Mortality rates are higher in children under five and persons more than 60 years of age. Older persons are thought to possess a degree of immunity not enjoyed by children and young adults. However, the elderly are more likely to have chronic pulmonary and cardiac problems and thus suffer a higher mortality rate because of their lowered resistance.

Influenza usually starts out abruptly with generalized aching, weakness, followed by fever, chills, headache, and cold symptoms. There may be a sensation of burning deep in the chest. Gastrointestinal symptoms are not the rule. Symptoms may disappear about as suddenly as they occurred after three or four days of affliction. A cough or other symptoms that persist longer than this are thought to be due to a secondary infection. Prolonged weakness is common.

Secondary infections are more likely to occur in the aged, in the very young, and in pregnant women. The most common of these is pneumonia. Children may develop an obstruction of their

airway due to laryngotracheitis. An array of neurological disorders has been described, including depression, weakness, assorted aches and pains, and other symptoms without organic pathology.

"An ounce of prevention is worth a pound of cure" was never more true than in dealing with the flu and its relative the common cold. Resistance against these diseases is best obtained by right habits of living, adequate rest, a proper diet, sufficient quantities of fluids, plenty of pure, fresh air, and avoiding crowded areas for prolonged periods. The body should be kept warm in cold weather, well clothed, and protected. High levels of resistance can be maintained by daily hot and cold showers.

Vaccines have been prepared from the viruses in circulation. Ordinarily these provide 50 to 75 per cent protection, depending, of course, on the type of vaccine used and the particular virus to which the individual is exposed. Vaccination is recommended for the elderly, for persons with chronic heart or lung disease, and pregnant women. The value of this preventive measure has been demonstrated in reducing the incidence of attacks in the general population, particularly of those in public life. The vaccine should be given one to two months before the time of an expected epidemic. If a new virus is anticipated, a series of two vaccinations should be followed by a booster dose.

The only treatment that has proved effective in dealing with uncomplicated influenza is bed rest, plenty of fluids, including fruit juices, and aspirin for pain and fever. Antibodies are of no value unless secondary infection supervenes and then should be given only under the direction of a physician. The attending physician may wish to safeguard the patient having underlying pulmonary disease as a means of preventing a bacterial infection.

that experience a tailor named Levington was able to hypnotize Davis at will. Levington made Andrew a professional medium with the job of diagnosing and prescribing for diseases through clairvoyant powers. They continued in this relationship for one year.

A Significant Event in 1844

In March, 1844, Davis wandered away into the country and in a graveyard fell into a trance, during which he believed that he met the ghost of Emmanuel Swedenborg, leading spiritualist of the previous century. The "ghost" commissioned him to regulate mankind, and Davis promised to do his best. The satanic nature of the Swedenborgian message is shown in that it downgraded Christ, complaining of His "inefficient efforts" to save mankind. Andrew Jackson Davis took the teachings of Emmanuel Swedenborg, who had written extensively in the 1700's, and placed them in a form understandable to the average reader.

Davis discovered in that same important year, 1844, that he did not need to be directed by anyone, that he had an inward monitor, as he called it, of his own and could have trances when he wished. Convinced of the efficacy of his own psychic powers, he published his *Lectures on Clairmativeness* in 1845. He invented the word *clairmativeness* to describe his own powers.

Davis began practice as a medical clairvoyant in New York. Twice a day for 15 months he induced a trance and gave lectures. While in his trance he dictated an 800-page volume describing his activities. It was called *The Principles of Nature, Her Divine Revelations*. George Rush, professor of Hebrew at the University of New York, endorsed the book, thus helping it to find entrance into scholarly circles.

The *Revelations* contains allusions to evolution, although different from Charles Darwin's theory. Davis called the universe the Univercoelum and said it evolved by a gradual process of differentiation into vast systems of suns moving in concentric circles around the "Great Eternal Centre," which was "pregnated with the immutable eternal essence of divine Positive Power." Reflecting many of the ideas of Swedenborg, the book rejected the basic ideas of Christianity, including the divinity of Jesus, the atonement, and the resurrection. The Old Testament was declared to be uninspired. Swedenborg, Davis' teacher, claimed to have spoken to

spirits and to angels, but these revelations were from the devil, not God. Rejecting the basic teachings of Christianity, he claimed that the second coming of Christ was the teaching he was revealing to the world. In his own writing, he made the following frank admission: "When spirits begin to speak with man, he must beware lest he believe them in anything; for they say almost anything; things are fabricated by them, and they lie; . . . when spirits were speaking, I was not permitted to have faith in the things which they related. For they are extremely fond of fabricating; and whenever any subject of discourse is proposed, they think that they know it, and give their opinion upon it one after another, one in one way and another in another, altogether as if they knew and if man then listens and believes, they press on, and deceive and seduce in divers ways."⁷

Davis admits that the spirits lie and fabricate all sorts of ideas and theories. Indeed they do lie, for they are the voices of the father of lies—Satan himself—and of his fallen angels.

Historians point out that the work of Andrew Jackson Davis prepared the way for the Fox sisters. E. Douglas Branch writes: "It was Andrew Jackson Davis who gave modern Spiritualism its vocabulary and suggested its theology; without him and the group clustered about his periodical, *The Univercoelum*, the rappings of the Fox Sisters might have been but a nine days wonder in western New York, little more important than any village ghost."⁸

Whitney Cross wrote: "The presumably substantial numbers of Swedenborgian-minded liberals in western New York were responsible for taking up the episodic experience of the Fox sisters and creating from it a new religious enthusiasm."⁹

Who were the Swedenborgian-minded liberals of western New York to which Cross refers? They were those who had become interested in spiritualism through the work and writings of Andrew Jackson Davis.

Fox Sisters Not First

The Fox sisters were not the first to have strange spiritualistic experiences in the Hydesville house near Rochester, New York. E. W. Capron, a spiritist, has written: "It has generally been supposed, and so published in most of the accounts of the commencement of the phe-

nomena, that the sounds were first heard when the house was occupied by a Mr. Weekman (in 1848). This seems to be an error, as there are at least two witnesses whose testimony is recorded in a small pamphlet published by E. E. Lewis, Esq., at Canandaigua, New York, in 1848, who testify to the sounds being heard by a family who occupied the same house in 1844!"¹⁰

Thus 1844 saw the beginnings of the rappings in the Hydesville, New York, house later made famous by the Fox sisters. Surely it was no accident that at the very time the Lord was raising up the great Second Advent Movement, which would bring to the world the true Scripture teaching on the state of the dead, the devil raised up spiritistic counterfeits, a work he had prepared before 1844 with the baptism-for-the-dead teaching of Joseph Smith.

You will recall that Andrew Jackson Davis was launched on his spiritualistic career through contact with mesmerism. This pseudoscience was introduced in its modern guise by Dr. Friedrich Anton Mesmer, a German physician. Beginning with medical treatments using magnets, he progressed to a theory of animal magnetism. He believed that such a force pervaded the universe and that he himself had a mysterious control over it, enabling him to influence other people. He wrote about hypnotism, or mesmerism, and thus his teaching spread.

A Yielded Will

Jean Deleuze discovered that commands given to the patient in the mesmeristic sleep would be carried on even when the patient awakened. This was posthypnotic suggestion. An abbot named Faria discovered that a receptive attitude on the part of the patient was a necessary condition.

The will of the subject has to be yielded to the operator—the central fact that makes hypnotism dangerous. Mesmerism began to be used for surgical operations in the 1830's, being first so applied by John Elliotson and James Esdaile, British surgeons.

"Mesmerism is closely akin to extrasensory perception, telepathy, and clairvoyance, having a close connection with spiritualism; and it was not uncommon for believers in mesmerism to be also believers in spiritualism."¹¹

Charles Poyen, a Frenchman, helped popularize the mesmeric, or hypnotic, trance in America by touring New England in the 1830's with a Miss Gleason, whom he re-

peatedly hypnotized, or magnetized. Before meeting Poyen, Miss Gleason reportedly had poor eyesight, stomach trouble, consumption, and a nervous affliction that was a combination of epilepsy and Saint Vitus's dance. After her first trance she felt better. In successive trances on tour with Poyen she described not only her ailments in detail but also the obscure afflictions of members of her audience. "Through the agency of spiritualism, miracles will be wrought, the sick will be healed,

and many undeniable wonders will be performed."¹²

It is of interest to note that Charles Poyen met a man named Phineas Quimby in Portland, Maine, and taught him the mesmeristic system. Quimby soon became a self-styled doctor and mental healer and later treated Mary Baker Eddy, who used some of his theories in the development of Christian Science and in her book *Science and Health*. ♦♦

(Next Week: Disciples of Christ.)



HIS LAST GRIP

By KEITH KENDALL

HE LAY dying in a hospital bed, handsome, 50, yet paralyzed except for one hand and two searching eyes. His mind clear, he would look at us, responding with a lopsided smile to whatever pleasantries caught his imagination. We watched for his signals, which were made by a flexible left hand: sometimes his bed needed to be changed; at other times it was a question of whether his teen-age sons would be in; at still other times he wanted us to take some chocolates from the box at the rear of his night stand.

We all had a special feeling for him: nurses, orderlies, lab techni-

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cians, and the revolving list of roommates who shared with him their guests and their concern. These were one-sided conversations, actually, were you to weigh words against words. Still, those quick half-smiles, the near chuckles, the attentive eyes, spoke of communication, an intangible communication measured by unknown weights.

It was not long before I discovered what to him was the most satisfactory means for expressing his silent world. A grip, a grip of the hand. For example, one grip would mean Yes, while two signaled No. It helped in deciphering his mind. But a second dimension emerged from those grips—a sense of camaraderie. As he neared the end, his need for closeness grew.

It is impossible to forget my last conversation with him. Hope, of a human sort, had vanished with his fourth stroke. His world had become more silent than ever. I wanted to express a few words of appreciation for the privilege of knowing him. I wanted, too, to say something that despite his inability to communicate he could recognize as his own.

It was ten-thirty at night when I entered his room and approached his bedside.

"Mr. Meyer, may I pray for you? Please grip my hand if your answer is Yes."

A Grip of Affirmation

He opened his eyes. I know he was trying to smile. Then he raised his left hand and mustered a grip of affirmation.

I continued, "It's true I'm a Protestant, but my concern for you could not be more real. Surely God knows that. It is obvious you cannot express yourself, yet your eyes show you think deeply. Forgive me if I fail, but I'll try to express to God your thoughts for you, even as I express my own."

His body grew taut, his eyes intense with desire, and somehow his

- REFERENCES
- ¹ Charles Edson Robinson, *A Concise History of the United Society of Believers Called Shakers*, p. 10.
 - ² Jerome Clark, 1844, vol. 1, p. 346.
 - ³ *Ibid.*, pp. 346, 350.
 - ⁴ *Ibid.*, pp. 349, 350.
 - ⁵ Marguerite Fellows Melcher, *The Shaker Adventure*, pp. 249, 250.
 - ⁶ Clark, *op. cit.*, p. 350.
 - ⁷ George Bush, *Mesmer and Swedenborg*, pp. 30-32.
 - ⁸ E. Douglas Branch, *The Sentimental Years*, p. 367.
 - ⁹ Whitney Cross, *The Burned Over District*, p. 345.
 - ¹⁰ Quoted by W. A. Spicer, "The Coming of Modern Spiritualism," *Review and Herald*, Jan. 27, 1944, p. 5.
 - ¹¹ Clark, *op. cit.*, p. 354.
 - ¹² Ellen G. White, *The Great Controversy*, p. 588.

clasp tightened with unusual energy. I began to pray: "Lord God, had You not desired to give us being we could never have lived. We are grateful that You elected us to participate for a brief time in the activity of this world.

"But the rebellion of our race has destroyed us. We have repented, for in the cruelty of evil we have found unlimited cause to regret our rebellion and seek again Your tender compassion.

"We greatly desire that Mr. Meyer be returned to health. We would not however, presume to second-guess Your will. Men of every generation have perished—we claim no exemption, either now or later.

"Still, Mr. Meyer is very ill, and we pray that You will give him of Your life. Now, if possible, but if not, then in the swiftly approaching resurrection, that day when You break in upon the history of the world.

"But whether we live or die, touch us tonight with Your tangible presence, so we can have confidence that our future lives and destinies are assured.

"We have asked this because we remember Jesus, the Son of God, and because He remembers us. In His name, Amen."

A mighty reciprocal grip locked our wrists, our entire spiritual attitudes seemed fixed on heaven. For some undefined period the two of us were absorbed in eternity, sharing a transcendent rapport words can only imply. Awe overpowered our spirits at the majestic approach of a distant Deity; time stood still under the influence of this breathless union between two men and God.

Mr. Meyer was not there when I returned the following day. He was awaiting the call of the Lifegiver. Yet he is not waiting alone. His final grip still recalls to me the solidarity our spirits once shared, and in his absence, I also am awaiting that last call. ♦♦

IN MAY, 1970, I met a State trooper who was much impressed with *Listen*, our denomination's temperance journal. He said that it was the best he had seen on narcotics and alcoholism; furthermore, he challenged me to call on the local high school principal to determine what could be done to provide it for all the students. This was how a new approach in the sale of denominational literature developed, one that has proved to be an amazing breakthrough in Adventist community relations.

After some thought as to how best to approach the principal, I made the appointment. He not only showed real interest, he asked for large quantities of *Listen*.

I went to other high schools, public and parochial. The interest and the need were the same. Requests ran as high as 2,000 copies. But how would *Listen* be funded, especially in large quantities?

With these requests I decided to contact the business leaders in that town or city where the principal showed interest. The response was surprising. Gladly these civic leaders sponsored subscriptions to meet the needs of their local high school principals. One business executive wrote a check for 100 subscriptions, saying, "I wish that my church were doing what your church is doing."

That comment reflected the key to the success of this new venture in distributing our magazines. The door opener in initial conversations with principals, business executives, and law enforcement agencies was not the fact that we represented a magazine that dealt with "better living," but that this program was one more community service offered by the Seventh-day Adventist Church.

Soft Sell Opens Doors

During the past three years much pressure has been exerted upon public school educators to conduct drug-education programs. Salesmen of all types have swamped the schools with materials relating to drug education. But the soft-sell that was immediately identified with the Seventh-day Adventist Church, featuring young people in a positive approach to human problems, opened doors that were obviously closed before the church affiliation was made known. Church identification quickly separated our

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LISTEN - IT'S A NEW DAY FOR IT

By GEORGE PETERSON

literature evangelists from others who were out merely to make money.

The work done in recent years through such programs as the Five-Day Plan to Stop Smoking, welfare relief, and general local witnessing, provided a climate of confidence, and the *Listen* distribution program added quickly a new dimension in community concern. A judge said that it was refreshing to find organizations such as Seventh-day Adventists contributing a positive approach to what many consider to be the nation's number one problem. He expressed his concern for the drug addicts and alcoholics with whom he must relate daily and said that we have the answers to many of his professional problems.

One of the most conservative dioceses on the East Coast wrote in a letter supporting the need for funds: "On reviewing this magazine, we believe it is an excellent tool in the fight on drugs and drinking." The monsignor of the diocese said: "We enthusiastically recommend this magazine for use in the school and invoke God's blessing upon you as you pursue your work for the benefit of our youth."

The 1970 Massachusetts Teacher of the Year, Robert Anastas, is a continuing supporter of *Listen* distribution and was recently honored at the twenty-fifth anniversary dinner of *Listen* at the U.S. Senate building. He wrote last year, "I have carefully studied your [magazine] articles and have found them to be very beneficial to both faculty and the student body. I certainly recommend that your magazine be a supplement to any or all drug education courses instituted in the public school systems. *Listen* is certainly a journal that can with honor bear

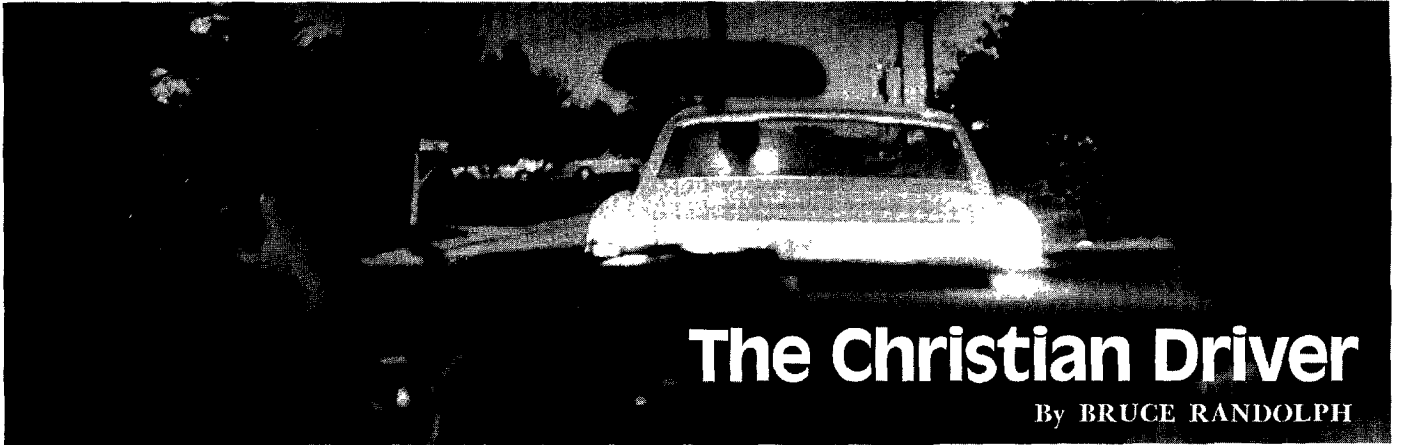
the title, 'A Journal of Better Living.'"

The responses from the students have been electrifying to their teachers as well as to us. "Keep 'em coming," wrote a seventh-grader in Jewett City, Connecticut. Another, "It lets you know what you are getting into before you try it." And many more. The world sees the need, and the Adventist Church has one of the best solutions to that need.

But Seventh-day Adventists are not immune to the drug problem. It is a rare Adventist academy that does not need its own preventive program. Drugs are a fact of life, far more insidious than the presence of tobacco. Not every young Adventist has resisted this temptation.

Today 375 public and parochial schools are receiving *Listen*, and most are on their second year of subscriptions. A total of 12,000 subscriptions in the Southern New England Conference alone are sent to these schools and other youth-centered agencies monthly. The total world subscription for *Listen* is 180,000.

The past two years have impressed me more than ever that (1) clear, straightforward identification as Seventh-day Adventists is the best door opener; (2) people enjoy those who are helping others; (3) people buy or support that which fills a personal need; (4) the Adventist Church must reach out to where people are—and many of these people are terribly involved with drugs as either parents or youth; (5) *Listen* distribution has proved itself as another means for self-supporting Seventh-day Adventists who enjoy being where they are wanted. ♦♦



The Christian Driver

By BRUCE RANDOLPH

UNSELFISHNESS is essential to good driving. I have noticed that each time a free-way reduces the number of its lanes and traffic is heavy, a bottleneck oc-

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curs. When the drivers who must merge are allowed to do so freely, everyone progresses faster. Drivers who speed down the merging lane as far as possible and then cut in may gain a few seconds, but, at the same time, they cause frayed tempers, and sometimes even dented

fenders. Perhaps the American driver who thinks he must be first is simply trying to prove his virility or massage his battered ego. In the end, the steady, consistent driver, as in the fable of the hare and the tortoise, arrives before the one who passes, then stops, or the one who slows down on a hill and then rushes pell-mell down the other side to pick up a few seconds.

Solomon said, "Whatsoever thy hand findeth to do, do it with thy might," (Eccl. 9:10). I fear many drivers learn barely enough to pass the driving test to get a license, but they never learn to master difficult road conditions or emergencies. When I lived in southern California, I noticed that few drivers reduce speed during rain and fog. I wondered why, knowing that many Californians have emigrated from parts of the country where winter weather is severe. Did these drivers experience a sudden loss of memory about bad-weather driving when they crossed the border into California? The most serious freeway accidents have occurred in patchy fog. When one or two drivers slow down and those behind don't, the cars behind pile up like dominoes in a huge accident. Christians value the sanctity of human life; failing to adapt driving habits to weather and road conditions is not only unnecessarily dangerous, it is also unchristian.

The Good Samaritan on the highway has become unfashionable and his activities are considered by some to be unsafe. Some months ago while driving my parents to town, I ran out of gas on the freeway about a mile from the station I had intended to patronize. I put up the hood and was about to start off walking when a driver stopped and offered me a ride to the station. After

FOR THE YOUNGER SET

A Motto for Melissa

By MARYE TRIM

MELISSA loved to read. Wherever she saw writing she tried to read it, whether it was on cornflakes boxes, road signs, or anywhere. Best of all she liked to read her school books, bright with pictures and bold print.

One day at school she noticed some words on the wall. She looked and looked but could not read them. Neither could Billy, the boy she walked to school with. So she asked teacher.

"Which? What? Oh, *those*," teacher's chocolate-brown eyes looked into Melissa's puzzled blue eyes. "They are in the Latin language. They are our school motto and tell us always to do our very best in everything. Mottos are like that; they give us a goal to strive for. They help us to live good lives."

"Oh," Melissa said, "does everyone have a motto?"

"Many people do, especially great people."

Billy put up his hand. "I know a motto—the golden rule."

"And I know one too," Melissa added. "My mother always says, 'Work first and play afterwards.'"

Teacher smiled. "You're both right. And now I think it's time we did some arithmetic."

After school, when Melissa had left Billy at the corner, she went on to her house and waited for mother to come home from work. She dressed her dolls, Sally and Barbara, and sat them under the walnut tree for a visit. Then Me-

lissa returned to the house and wandered into mother's bedroom.

Mother's room, shaded by the walnut tree on one side and a blue gum tree on the other, was in a quiet corner of the house. Melissa tiptoed about in the cool dimness. First she looked at the family photographs by the high, double bed. Then she fingered mother's rosewood dressing table with its dainty doilies, treasure box, and vase of purple violets.

Then her eyes rested on two silver words. They shone at her from a crimson card on the wall, and, of course, Melissa tried to read them. "G-o-d f-f-first," the two silver words said. "God first!"

Suddenly Melissa understood. Why, they were a motto! She thought about the motto and mother and remembered how mother prayed aloud by her big bed every morning and evening. She remembered how mother sat in the special armchair by the fireplace reading her Bible and a paper called *Signs of the Times*, how she loved to go to church, sing hymns at the piano after supper, and always helped the poor and sick.

"Yes," Melissa decided, "Mummy always tries to put God's will first, so it must be her motto." She stroked the crimson card and the shining silver words. "God first! I must tell Billy and teacher about it. I like that motto best of all!"

I got a can of gas, he insisted on driving me back to the car with the gas. When I returned to where my parents were waiting, I found that another driver had stopped to help. When the Samaritan who had befriended me let me out, he accepted my thanks with the parting words, "Just do the same for someone else. That'll be my reward."

Patience is a Christian virtue that the driver should practice constantly while he is on the road. Heavy traffic, particularly on holiday weekends, is often nerve-racking. However, calmness and a refusal to feel the pressure of hurrying can help ease the tension. When driving long distances with my family, I stop frequently, usually at a park or roadside rest. Naturally children need to stretch and run, but I have discovered that after a couple of hours of driving, I need to stretch and run, have a cold drink, or relax as much as the youngsters do.

Additional Benefits

There are two additional benefits from driver patience. First, it reduces tensions among the other occupants of the car. In my experience, children tend to become irritable and contentious when I drive impatiently, and in turn, my tension escalates. Second, since children inevitably pick up driving habits and attitudes from their parents before they learn to drive themselves, a calm, patient attitude on the part of the driver can be contagious. Yet for me the most important benefit is that I am happier and more content when I drive patiently.

Respect for the law is another Christian virtue the driver should cultivate. Practically every driver suddenly assumes a law-abiding stance when he spots a highway patrolman or a traffic officer. More crucial is how a driver behaves when he perceives little chance of being caught. With the combination of powerful cars and well-designed highways, the temptation to ignore speed limits on our highways is indeed great. Still it may be difficult to educate children in the difference between breaking the speed limit and stealing or lying. If a driver conveys the attitude that he is getting away with something when he breaks traffic laws, he must not be surprised if the children he influences feel that the wrong of lawbreaking is limited to getting caught.

We can learn a lesson from race drivers. They don't begin by driving more than 100 miles per hour.

They increase their speed safely as they learn to control the car at lower speeds. There are few opportunities for the American driver to practice high-speed driving; speed laws and traffic preclude this. And, of course, there could be no worse time and place to practice than on a crowded highway with the car full of family when everyone is rushing to a holiday celebration.

To be genuine, the behavior patterns a Christian adopts must be

Especially FOR MEN

By Roland R. Hegstad

I HATE TO SMOKE I admire the man who quits smoking. I wish that I could do so. But

I have smoked much of my life, though most frequently in recent years. Cigarettes most often, though occasionally pipes and cigars. I never smoke at home, only while traveling and in public places such as restaurants, government offices, and conventions.

It isn't that I like to smoke. I know it is bad for my health—and my soul. But like millions of others I seem unable to do much about it. Repeatedly I am forced to inhale someone's secondhand smoke. Let me seek a secluded corner in a restaurant or a convention hall, and all air currents converge on my table. On boarding a plane or train I often seek a seat by a grandmotherly matron—or a demure-looking schoolgirl—only to watch in despair as she rummages through her purse and extracts a cigarette—or would you believe a cigar! (The grandma did *that*.)

I am not one who suffers inconspicuously. Pantomime will not be a lost art so long as I survive. I test the limits of my seat belt to evade tentacles of smoke, grab for air vents or window latches, and make a production out of loosening my tie. Given a bit of encouragement, such as a furtive look, I take my pulse, while displaying a delicate curl of lip and quivering of nostril that communicates disapproval to the most calloused of fellow travelers. But so insensitive to the sufferings of the nonsmoker are nicomaniacs that only once in the past half-dozen years has a seatmate asked whether I minded that he smoked. My answer was polite, determined, and voluble. He was one educated smoker when he got off the plane in Boston.

Back in the smoky 1920's a cigarette advertisement pictured a young woman bending toward a male smoker and murmuring, "Blow some my way." Only recently have we learned what a dan-

gerous request that is. In addition to tar and nicotine, which strike hardest at the puffer, cigarette smoke contains carbon monoxide, which envelopes everyone, smoker and nonsmoker alike, in a smoke-filled room, plane, bus, or train. Though concentrations do not match the fatal level found in a closed garage in which a car engine has been running, they often exceed the acceptable maximum in industry—50 parts of carbon monoxide to 1 million parts of air. A roomful of smokers may raise the carbon monoxide level to 80 parts per million!

John Banzhaf, the young lawyer who knocked cigarette advertisements off television and radio, has said that smoking on buses creates "indoor pollution far more severe than any found in American cities." His plea to 28 Federal agencies to ban smoking brought a promise from HEW Secretary Elliot L. Richardson to stop it in conference rooms and auditoriums and to set up no-smoking areas in HEW offices and cafeterias.

Consumer Advocate Ralph Nader has urged passage of laws to prohibit smoking on public transportation. Acting on his complaint, the Interstate Commerce Commission ordered all bus companies traveling interstate to restrict, as of January, 1972, smoking on their buses to the rear 20 per cent of available seating. The Federal Aviation Administration denied a similar request by Nader, but the major airlines now voluntarily set aside a no-smoking area. "Nonsmokers have as much right to clean and wholesome air as smokers have to their so-called right to smoke, which I would redefine as a right to pollute," Surgeon General Dr. Jesse Steinfeld told a meeting recently.

So there is hope for me! Someday I, too, may be able to testify that I no longer smoke. A letter from you and others of the silent majority (only 40 per cent of adult Americans smoke) to the Surgeon General, Ralph Nader, your Congressman, and owners of public transportation you use, could extend my life—and yours.

Please, write away!

LUTHERANS DIFFER ON IMMORTALITY

Two prominent Lutherans are in controversy over what the Bible means by immortality. Harvard Divinity School's Dean Krister Stendahl recently said at Gustavus Adolphus College, St. Peter, Minnesota, that the Christian church should stop teaching that man has an immortal soul. He declared that there is no Biblical foundation for this traditional Christian emphasis.

Challenging Dean Stendahl is Dr. John Warwick Montgomery, professor at Trinity Evangelical Divinity School, who was interviewed at Gustavus Adolphus College recently. Dr. Montgomery pointed to Dean Stendahl as "an unfortunate example of what happens when today's theologian places himself above the authority of God's Word."

"It is a sad thing," Dr. Montgomery said, "for a theologian of Professor Stendahl's reputation to prostitute his calling as a Lutheran by denigrating a teaching which is explicitly demanded by the Lutheran confessions—and, indeed, by the ecumenical creeds of all Christendom."

He felt that Dr. Stendahl's statement was "an outmoded attempt by liberal theologians to get out from under the full impact of Biblical teaching."

Emphatically, Dr. Montgomery believes that "the Bible makes fully clear that God has given immortality as a gift to man and that every man will live forever. He will either live in the presence of God because of his relationship with Jesus Christ or he will live forever out of the presence of God because he has rejected or ignored the gift of eternal life offered to him in the work of Christ on the cross."

Who is correct—the "liberal" theologian or the "conservative" scholar? In this instance, there is no question. Dean Stendahl is correct because he is the most honest with the Biblical text.

Traditional Protestant Orthodoxy Wrong

Dr. Montgomery represents the traditional orthodox Protestant position on the nature of man. Generally, wherever there has been a breakthrough in the Protestant world during the past 50 years regarding the genuine Biblical viewpoint of the nature of man, it has come from scholars not usually considered within the so-called conservative circle.

The high-water marks of the twentieth century on the subject of the nature of man would include William Temple's *Nature, Man and God* (1934), Emil Brunner's *Man in Revolt* (1937), Anders Nygren's *Agape and Eros* (Swedish edition, 1939), and Reinhold Niebuhr's *The Nature and Destiny of Man* (1941). Many significant articles have been written by other troubled scholars who have come to see no Biblical base for the traditional orthodox viewpoint that teaches the immortality of man's soul.

Seventh-day Adventists compose the largest religious body in the world that believes in the conditional immortality of man. Furthermore, without exception, wherever Adventists are found they speak, in unified voice, that though man was made to live forever (if he remained faithfully obedient to his Maker), sin has caused a disruption, a temporary break with his Life-giver. Man, as sinner, must seek immortality (Rom. 2:7) which Jesus will give to the righteous at the first resurrection (1 Cor. 15:53, 54).

The blasphemous doctrine of eternal hell, as well as the immortality of the soul, are doctrines perpetuated especially by those Protestants claiming to be either

fundamentalists or evangelicals, highlighting the fact that they have their problems as do liberal theologians. Most of the problems in both groups arise either out of faulty methods of Biblical interpretation or out of improper philosophical presuppositions that precede Biblical exegesis. All this should point out that Seventh-day Adventists will remain true to their mission and become an even clearer voice in the theological world only as we retain honest, objectively acceptable methods of Biblical interpretation.

H. E. D.

New Light on an Old Statement About Jesus—2

PROOF, HISTORICAL AND OTHERWISE, OF JESUS CHRIST

In an editorial in the March 30 REVIEW we reported on the discovery of a hitherto unknown version of a statement about Jesus purported to have been written by the ancient Jewish historian Josephus. The statement as commonly known appears in his book *The Antiquities of the Jews*, book 18, chapter 3.

Whiston's translation of the Greek text is as follows:

"About this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews, and many of the Gentiles. He was [the] Christ. And when Pilate, at the suggestion of the principal men among us, had condemned him to the cross, those that loved him, at first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And the tribe of Christians, so named from him, are not extinct at this day."

Scholars have doubted the genuineness of the passage, mainly on the grounds that it is too much like what a Christian rather than a Jew would write.

The recently discovered Arabic version of the passage reads as follows:

"At that time there was a wise man who was called Jesus. And his conduct was good, and he was known to be virtuous. And many people from among the Jews and other nations became his disciples. Pilate condemned him to be crucified and to die. And those who had become his disciples did not abandon his discipleship. They reported that he had appeared to them three days after his crucifixion and that he was alive; accordingly he was perhaps the Messiah concerning whom the prophets have recounted wonders."

Is Probably Genuine

The variants from the familiar one in this newly discovered passage appear significant. The elements in the former that scholars have believed to be Christian interpolations in Josephus, are missing. Thus, "If it be lawful to call him a man" and "He was [the] Christ" are lacking. Furthermore, the observation that the Jews were the instigators of the crucifixion of Jesus is also lacking. The only words that could be said to be pro-Christian are in the qualified statement "He was perhaps the Messiah." Thus it becomes highly likely that the newly uncovered version is indeed genuine Josephus.

Prof. David Flusser, one of Israel's best-known archeologists and Biblical scholars, who has written a book on Jesus, believes the statement is authentic. And *Time* magazine (February 28, 1972, page 55) makes reference

to it as "a clearly more authentic version of Josephus' testimony."

In our previous editorial on this subject we noted several passages from ancient sources in which the name Christ (with variant spellings) is used. The genuineness of some of them has been questioned from time to time. Or the question has been raised whether the name Christ (or a variant) refers in some cases to Jesus Christ or to some other person with a name similar to Christ. In any case, ancient secular writings contain very few references to Jesus Christ, the founder of Christianity.

Some people have expressed surprise and puzzlement that this should be so. They wonder, How can it be that the Son of God, the Pivot of history, the most important Man ever to live upon earth, was so little noticed by the non-Christian writers of His time?

Actually, this question is based on hindsight. It is easy for us today, with 2,000 years of history between us and Jesus' day, to think that way. But in the historical perspective of the days of Augustus and Tiberius Caesar, Jesus and the events surrounding His life were of small importance.

What historian of the first century A.D. taken up with "important" people and events at the center of things could have been interested in Jesus? How could they even have heard of that peasant rabbi from an insignificant village in an insignificant country on the fringe of the Roman Empire? What did He do to attract their attention? He never left Palestine; He never gathered any great number of followers; He never expressed His ideas in a book; He did nothing to upset the political *status*

quo of His time. How could they know of Him? It was not until years later, when the power of His gospel began to affect the course of the empire and of history, that men were compelled to recognize Him through the movement that sprang from Him.

That Jesus lived is a fact challenged by few historians today whether Christian, atheist, or agnostic.

The Bible as Proof

We do not need to depend on ancient secular historians for proof that Jesus lived. The Bible even as history is as dependable as any other manuscript that has come to us from antiquity. In fact, more so. As George H. Tvard has said: "The historical value of the New Testament is plain enough. Historians have not been able to make its reliability improbable."—Quoted by John Warwick Montgomery in *Where Is History Going*, p. 138.

We have referred to the New Testament records of Jesus as history, and they are history. But they cannot be classed on a level with non-Biblical history. The New Testament (and the Old) is much more than mere history. It goes beyond history, for it is the Word of God, inspired by the Spirit of God. In addition, secular history is not always dependable. The Bible always is.

There is one fact that we must not forget: Although secular proof that Jesus lived in history is important for the Christian, it is only corroborative, not primary. Primary for the Christian is the testimony of the Bible that He lived and still lives and the testimony of his own experience that He lives through His Holy Spirit in his heart and life.

T. A. D.

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.]

TOUCHES HEART AND HEAD

The editorial "Why Jesus Is Exalted" [Feb. 24] brightened my day, and truly touched my heart.

Simply and yet so eloquently the truth was expressed that Jesus was exalted, not because as God He acted like God, but because as man He did not act like every other man. And to think that He did it all for me. He would have done it if I were the only man who received Him as my personal Saviour on planet Earth. It is so profound that I just cannot understand it or fathom its depth. But I do believe it, and I say, Lord, help my unbelief, my poor weak faith.

HAROLD E. VOORHEES

South Lancaster, Massachusetts

THE BACK DOOR OF THE CHURCH

Re "Questions Concerning Sudden Conversions" [Feb. 10, 17]: Our new converts are not getting the help they need. Our pastors hardly have time to get acquainted with their church members before they are transferred (my church has had four pastors in the past seven years). Those who were baptized get little instruction from the Bible, other than a general preview of the essential doctrines. While

drifting for themselves, gleaning what they can from Sabbath school lessons, they often are elected to church office. But after a few years of responsibility without the grounding stability of our distinctive Bible truths they lose interest and depart.

No longer is the local elder given the responsibility assigned him in the Bible of teaching and feeding the flock. With all our emphasis on MISSION '72 (and this is necessary) we must give special thought to the New Testament instruction that the local elder should be aware of his role as "an apt teacher" (1 Tim. 3:2, R.S.V.).

This is not a criticism, but the longing of an 82-year-old heart and mind for a return to the old path so that the back door of our church can be guarded against the outflow of our membership.

GEORGE T. SISLER

Memphis, Tennessee

These editorials were very timely and well balanced. We look eagerly for the church to grow, as the Saviour must have also, but there are pitfalls to avoid, as you have so well pointed out.

I am reminded of Dietrich Bonhoeffer's *The Cost of Discipleship*:

"The price we are having to pay today in the shape of the collapse of the organized Church is only the inevitable consequence of our policy of making grace available to all at too low a cost."—Page 58.

We know all too well that the major Protestant denominations are now beyond recovery. May God grant that that may never be the plight of the church we hold so dear!

It is so easy to say that if we save many

and lose some in the process, it is not really too bad. But what of those who are the losers and don't know what's happening? To this Bonhoeffer says:

"Having laid hold on cheap grace, they were barred forever from the knowledge of costly grace. Deceived and weakened, men felt that they were strong now, that they were in possession of this cheap grace—whereas they had in fact lost the power to live the life of discipleship and obedience. The word of cheap grace has been the ruin of more Christians than any commandment of works."—Page 59.

LOUIS F. CUNNINGHAM

Candler, North Carolina

ADVENTISTS REST ON BIBLE

I greatly appreciate the series "An Adventist Confession of Faith." I would only caution that conclusions captioned with the phrase "Adventists believe" be carefully studied as to the Biblical reasoning. The articles are excellent. I would be even happier if we had read: "God's Word teaches, therefore I believe."

RICHARD L. NOEL

Bridgeport, West Virginia

MORE SDA PHARISEES

I thought the description of the Seventh-day Adventist Pharisee's prayer was very good [Dec. 23]. Perhaps if we had at least 2 million of this kind of Seventh-day Adventist Pharisee today, we would not need to celebrate many more Christmases in this world.

J. KLIMOSH

Willowdale, Ontario



SHOULD HUSBANDS WORK OUTSIDE THE HOME?

By MERIKAY



HAVE you ever thought about what life was like before the Industrial Revolution? When the family stayed at home to do their work? When husband and wife worked together to make shoes, to tailor clothes, to build desks and furniture, or to make candles? When the children, as they grew, were also involved in these tasks?

Babies grew up with the smell of hot wax in their nostrils, or the snip of scissors in their ears. Jesus must have smelled sawdust and played with woody spirals from crude planes from the time He began to crawl. Before He was old enough to build his own furniture, He must have watched the rest of His family working together. Especially when they were running a little behind schedule on the orders, Mary and the children would saw, rub, and polish the furniture. In the old days, work was a whole-family project.

Even when the North American continent was in the process of being opened up, only 100 years ago, families worked together. Mother and father built their prairie house from mud and sod. When they reached the forests, they worked together to raise the log walls of their cabin. They gathered food and berries, sheared sheep, grew gardens, dug wells, caulked cracks, and grew wheat and harvested it together. And when the children could, they helped. Everyone had a place, a very vital place in the family survival structure. And in the evenings, after a hard day of working together, father would play his fiddle, mother would sing, and they'd enjoy the love they all had for one another.

But then something happened. Somewhere along the line to bigger and better products, the family began disintegrating. The little farms went out of business. The little tailor shops sold out. The corner grocery folded under the shadow of a supermarket. And the work-together family disappeared.

Somebody had to leave home every morning to go to work. The going-to-work syndrome fell to the man. The

staying home with the children became the woman's job. It seemed to be more practical this way, since women were often pregnant and therefore unable to maintain steady employment. But the split up of the family didn't make everyone happy.

The man didn't enjoy working according to another person's time clock. Since the work of his hands no longer bore his own name, pride of craftsmanship waned. He often talked about his dream to work for himself. To be independent.

The woman did not enjoy having all the responsibility of the house and children. The daytime isolation from her husband and the rest of the world depressed her. The new set-up dropped her out of the main stream of society that their business had previously brought to her house.

Now when the man came home he often was cross. The woman, being shut up indoors with the children all day, unable to interact with another adult mind, often was frustrated.

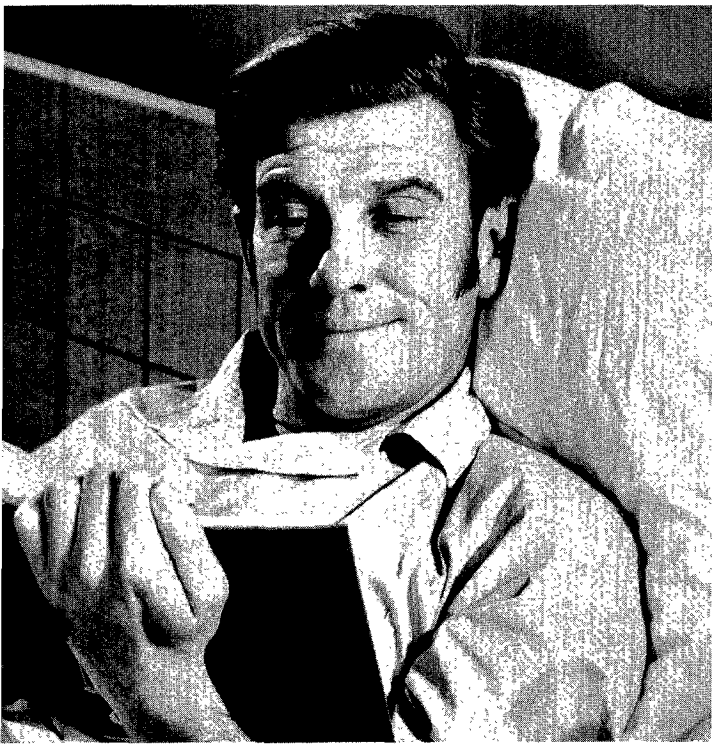
If you've never let your imagination play with the past before, perhaps you should. Remembering how families used to be helps us recognize more clearly who we really are.

You see, in today's rush-about world, husbands and wives need to establish their identities. Too often we lose ourselves in some plastic role that culture (not God) has imposed on us. Our lives become only fragments of what they could be. Men become "breadwinners." Women become "housewives." When in reality they are both human beings with a whole gamut of abilities, needs, and ideas. No woman can be a wife to a house. She is a wife only to her husband. And a man has many capabilities—not just the ability to endorse a pay check and dole out the cash to creditors.

If we can remember what we (as families) were meant to be, not merely to society but to our own family members as well, we can work toward re-establishing the original ideal.

The breakup of the family, with the husband going off to work and the wife staying home, ushered in the age

Merikay is an editorial assistant in the book department at the Pacific Press Publishing Association.



of frustration and family fights. Today's solution often is to buy a television. In this way the members of the family can escape into the world of music and laughter, cowboys and Indians, and not have to relate to grumpy adults or children. Even though in the same room their feeling of togetherness, their pleasure at accomplishing something as a unit, is gone. Their sense of purpose no longer exists.

As human beings we are filled with hopes and plans and dreams. But it doesn't take long after the wedding for those hopes to fade and the dreams to creep off into dark, cobwebbed corners of the heart.

Unquestioning, we often lock ourselves into sterile, empty, separate cubicles. For eight to ten hours every day we operate apart from each other. For the remaining five or six waking hours we tend to talk at, ignore, tolerate, and fight with each other, all the time wondering what happened to the love and the happiness.

But today men and women are re-evaluating the predicament of the modern family. We're beginning to look at the traditional way of doing things, and we're saying, "Wait. What's the reason behind this tradition?" And if the reason seems to be blurred or senseless, we're trying to figure out a better way to do it. God gave us brains and expects us to use them for the improvement of human situations.

I entitled this article "Should Husbands Work Outside the Home?" because it is as valid a question as the oft asked, "Should wives work outside the home?" Since they are human beings, equal in worth, and both founding members of the family, they both need to answer the question. The ideal is that neither should work outside the home.

The ideal is that they work together as God planned from the beginning. Reading about Adam and Eve, we discover the perfect marriage—a man and woman working together. Adam didn't get up every morning and leave for his work on the other side of the garden.

But once they did separate from each other, their united strength was broken, and one at a time they fell. Family happiness disappeared.

If America is in trouble, we'd better start examining its original building blocks and finding out how we can strengthen them. Why have we lost our sense of purpose, of security, of importance in marriage? I think one of the reasons (and there are many) is that our marriages have not been the togetherness ("I really care about you") experiences that God designed them to be.

My husband and I believe that the ideal to strive for is that neither wife nor husband should work outside the home. We believe that in this age of ulcers it is not only possible to work together but that it is necessary if the family and its sense of purpose is to survive.

Heard All the Excuses

We know all the impossibilities and all the excuses. We've heard them from everyone. But they all add up to one conclusion—people don't really want to work together within the family. And that is a *sad* commentary on marriage.

My husband and I both work outside the home right now. He is an artist and budding filmmaker. I am a writer. Our plan is to establish ourselves in our fields, then retire from outside employment to a place where the cost of living is low and work together as a team.

You may think that something like that is not possible—but you are wrong. Many young couples (and many not-so-young) are junking the high standard of living with its two cars, color TV's, dishwashers, and speed boats for a life of family togetherness.

Many couples in cities become apartment managers. Some form janitorial service companies and work together keeping buildings clean. Others buy franchises in printing, photography, or specialty grocery stores, and the whole family (including the children) get in on the job. Many Seventh-day Adventist couples choose to teach in the same small country church schools, thus allowing them to be together a good share of the day. A growing number of young people are going back to the farm.

The possibilities are limited only by your imagination and determination. Someone once told me, "Anything you can conceive, you can achieve." That may not be completely true, but there's much truth in it. I can conceive of a solid, unified family in which each member serves a purpose vital to the whole. If you give your imagination a workout, you'll probably be able to conceive of ultimate family togetherness too.

We are young human beings with a divine mission to accomplish. We have been given the greatest work ever given to a generation of men and women. But we're never going to make an impression when our marriages lack the unity, love, and togetherness so desperately needed.

Admittedly, we must make a living. But is the majority of our life to be spent working outside the home so we can buy as many gadgets and things as our neighbors? I don't think so. According to my understanding of the Bible and Ellen White's counsel, we're to spend most of our time preparing our families for heaven, and with a fair amount of what's left, share the gospel with others.

Since each marriage binds a unique couple, there is no one blueprint for all. I can't tell you to do it my way, because my way works for me. You will draw your own personal blueprint as you go along, and it will fit only one couple's experience—yours. Perhaps you both will work. Perhaps not.

But sit down sometime and discuss exactly what you want to accomplish as a family. Work out all the details and see if you can recover some of the assets of the "good old days." See if you can work together in the home. If you ever try it once—you'll find out what being a family is all about. ♦♦



The rolling farm land of the new Philippine Union College property at Santa Rosa, a 45-minute drive from downtown Manila, contains acres of fruit, coconuts, and a waterfall.

Evidences of Providential Leadings at Philippine Union College

By DOROTHY MINCHIN COMM

DEVELOPMENTS at Philippine Union College, presently situated a few miles from Manila, indicate that the school will be making a move from city to country. Evidences of God's leading in this direction have been marked.

The moving of the college from the city has been under discussion for at least 20 years. The reasons are valid enough. There is not enough room on the present campus. Although the college was once surrounded by rice paddies and tropical verdure, it is now in one of the less savory areas of the city, with heavy industries, ghettos, and vice only a wall away. Not only is it impossible to carry on the type of all-round study-and-work program that is our ideal, but we have dormitory space for only about half of the 1,700 college students enrolled. Obviously many problems attend this situation. Moreover, the expanding graduate and seminary programs demand more facilities

as we work toward full university status.

Over the past three years the issue has been warmed up again. Because of the vision of a few leaders it has escalated during the past 18 months. It was seen that something had to happen one way or another. Either we would move, or we would have to put up some much needed buildings on the present site—more dormitories, graduate housing, a new library, and other buildings.

One of the major problems faced in the school has been in disposing of our present property so that we could secure funds to buy new property without closing the school down. The dilemma resembled that of the progressive little town that needed to have a new jail. After earnest deliberation the town council took three actions: (1) to build a new jail, (2) to use the materials in the old jail to build the new one, and (3) to continue to occupy the old jail until the new one was finished.

Then, last October, a prosperous engineer and financier who is interested in rural development offered to

build a new campus for us and to take our present property in exchange. Although our city land is valuable, its sale has been difficult because it is large and expensive.

Too Good to Be True?

In view of the relocation problem cited, and other factors, the engineer's offer seemed altogether too good to be true. We were convinced that it was not a dream, however, when evidence of his honesty, ability, and financial solidarity checked out satisfactorily. His building projects thus far include the campus of the University of the Philippines and a large bridge presently under construction between Mactan and Cebu islands.

The site for building the new college now came in for concentrated attention. Over the years our president, Dr. Ottis C. Edwards, and other administrative officers have made an endless number of trips to view almost every available piece of land in hailing distance of Manila. The numerous ties that the college has with Manila Sanitarium and Hospital and with the North Philippine Union, as well as the need for easy access to libraries, the airport, and supply houses, made it necessary to be within reasonable driving distance of the city.

With the new impetus for relocating, the options were at last reduced to two: a 200-acre coconut plantation in Calauan, Laguna, and a 500-acre, undeveloped property near Santa Rosa, Cavite. Prices ran approximately the same for both.

Calauan had several things going for it: five springs of fresh water, one of which came up through a big swimming pool; a handsome stand of coconut palms; and some rice fields. The view was limited, however, despite the fact that it is an improvement over what we have now, staring as we do at a compound wall. Moreover, a populous town pressed in about the edges of the land, and a main road ran through the middle of it. One could well fear that history might repeat itself there. Then, too, it is a full two hours' driving time from Manila.

The Santa Rosa land is at a 600-foot elevation on a ridge between a very large lake, Laguna de Bay, and the west coast of Luzon. A matchless view across the plains takes in the lake with the mountains on the far shore and three villages on the nearer one. To the left you can see the tall buildings of Manila, only 45 minutes' drive away. On the opposite end is a defunct volcano, Mount Makiling. Near the crest of the ridge is an arenalike basin begging for the layout of an ideal campus. A constant breeze rises from the sugarcane fields on the plain and keeps the hillside a good ten to fifteen degrees cooler than city temperatures. Acres of pineapples, coconuts, papayas, tapioca, and corn take much of the space at present. One boundary of the property is a deep river gorge full of lush jungle growth, exotic birds, and monkeys, with a waterfall part way down.

Dorothy Minchin Comm is head of the English department, Philippine Union College.

On January 2 many Philippine Union College faculty members climbed aboard two of the college buses to go to see both Calauan and Santa Rosa. We tramped for miles over hills and through ravines. We came away loaded with fat papayas, pineapples, and green coconuts. Certainly Santa Rosa did seem the "land of milk and honey"—everything we could hope for in a campus.

However, the results of the detailed questionnaires that we filled out on returning home showed that two thirds of the faculty group were opposed to Santa Rosa, chiefly on grounds of "peace and safety"—or rather the lack of it. The province of Cavite has a worse-than-average reputation in this respect.

The division of opinion became so pronounced that the college board postponed its final vote for a week.

The entire community was at a loss to know what the right move was. All indications pointed to immediate action, but who could tell what the choice should be?

"Not a Dry Eye"

The board called for a day of fasting and prayer for guidance on January 8. Beginning at six o'clock prayer and discussion groups met all day in the college auditorium. The day ended with sundown worship outdoors on the grassy mall between the liberal arts and administration buildings, with Dr. Edwards in charge. All in all, the day was a most memorable and moving one. Despite the fact that feelings had been running high on both sides, at the end of that Sabbath day everyone was at least "willing to be willing," regardless of the outcome.

The high moment came the next Thursday. No one who had any pretext for being present was absent from the board meeting that day. After a couple of hours of frank and open discussion, the vote was taken by secret ballot, quietly and without pressure. The tension mounted as Dr. Edwards counted the votes—"Santa Rosa," "Santa Rosa," every one. Then they got down to the last three. At least that many men had still spoken against Santa Rosa that very morning. He turned up the first—"Santa Rosa"; the second, "Santa Rosa." He looked at Gordon Bullock, the union treasurer, who had sat down and was wiping his glasses. Then he turned over the last slip of paper, and there it was, "Santa Rosa." A unanimous decision by a 24-man committee! There was not a dry eye in the room, and those waiting outside declared that the men came out looking like Moses descending from Sinai. Certainly the experience has been a lesson to all of us in decision-making. As for "peace and order," it is only divine protection that preserves us from being overrun now. We have almost daily reminders of this fact. We shall simply continue to rely on the same Source in the future.

As our administrators began the complex and demanding task of negotiat-

ing the contract they found still further proof of the uniqueness of the transaction.

At one conference the buyers, sellers, and attendant lawyers discussed the question of the exact price of the new land. By a method of undervaluing it, we could have an advantage of some 200,000 pesos (US\$30,700). Although such a procedure amounted to nothing less than tax evasion, the lawyers said, "It's perfectly legal, and we can manage it. In fact," they added, "this is the customary way to sell land here."

The temptation was naturally great, for \$30,000 could provide us with an extra new building. Nonetheless, our men opposed the measure.

"It may be *legal*," said Dr. Edwards, "but it is not *morally* acceptable."

Despite all pressure, our brethren stood their ground.

Suddenly the leading builder jumped up and turned to the men with him. "There! I *told* you fellows they wouldn't agree. Ever since I read this book they gave me [*God Speaks to Modern Man*], I knew they would be

too honest to agree to this scheme."

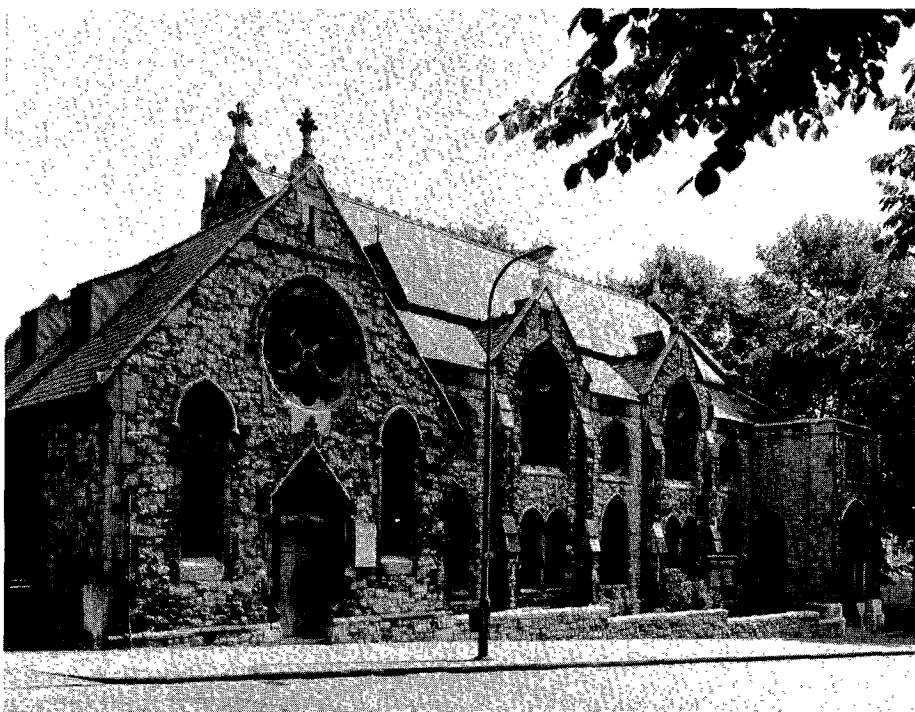
Turning to Dr. Edwards, he added, "And I would have been much disappointed if you had."

"I Will Be Fair With You"

Later, one of the landowners confided in a matter-of-fact way: "Usually I cheat anyone I can to make money, but you are upright men. I will be perfectly fair with you." Thus we passed a test without even knowing that we were up for examination.

The contract for the land has been signed, and now awaits ratification at division and General Conference levels. If present plans hold, the transfer should be complete by 1974.

As the surveying of the property began, our dreams of a new campus with what is already known as the "million-dollar view" seemed suddenly to take very tangible form. Although months of hard work lie ahead, the school family at Philippine Union College now feels privileged and grateful to have a part in this historic adventure in Christian education.



London Church Has Official Opening

The Hampstead, London, Seventh-day Adventist church was officially opened on Sabbath, January 1. The congregation is made up of members that had formerly met in the New Gallery Center but had been asked in 1969 to find other accommodations in order that the Center might be used for its original purpose, evangelism.

The new building was purchased from the trustees of the Oxendon Presbyterian church, who found it necessary to close and sell their church. However, they were hopeful that the building, which had been constructed in 1878, should continue to be used as a house of worship.

Purchase of the church was completed in July, 1970. The official opening came after somewhat extensive alterations and restoration. Participating in the service were W. Duncan Eva, president, Northern Europe-West Africa Division; E. H. Foster, president, British Union; and D. Lowe, president, South England Conference. M. C. Murdoch is the pastor.

AUDREY BRADLEY
PR Secretary
Hampstead Church

How Adventism Reached Brazil

By H. B. LUNDQUIST

The story of Brazil is dramatic and colorful. At the end of the fifteenth century Portugal and Spain were the dominant powers of Europe. Two years after the discovery of America by Columbus, the Portuguese navigator Vasco da Gama made a round trip to India by sailing around the Cape of Good Hope and returning the same way. Then followed in rapid succession the establishment of Portuguese trading stations not only in India but also in Java, Sumatra, the Spice Islands, China, and even Japan.

Therefore, it is no wonder that in view of the growing rivalry of the Spanish and Portuguese empires the pope felt obliged to ease the tension by drawing a line between their respective dominions in return for promises that they would evangelize the savages and colonize the new lands with Christians. This imaginary line, placed at 100 leagues west and south of "any of the islands commonly known as the Azores and Cape Verde," was finally settled at 370 leagues west of the Cape Verde Islands. After Magellan's voyage a few years later, in which his ships circumnavigated the world, the line's extension gave Spain the Philippines. But, on the other hand, the line in the Atlantic gave Portugal her legal toe hold on Brazil in South America.

Portugal's Brazil swam into the world's notice only eight years after Spain began her explorations of America, south as well as north. In 1500 the Portuguese sailor Cabral, following the route around Africa used by Vasco da Gama, landed either by design or by a chance wind on the faraway shoulder of South America now known as Brazil. This country was destined to be, next to Canada, the largest country in either of the Americas, and far larger than Portugal, her motherland.

Because the Portuguese kings considered the Brazilian colony a "wretched venture," her colonists were subject to little centralized control. They lived as powerful feudal, almost one might say, patriarchal, groups, controlling their own affairs. This decentralization plan resulted in the creation of many "Brazils" instead of one united colony. Even today Brazil remains regionalistic.

As in the case of the English colonies of North America, proprietorship was the method employed, which resulted in the loose union of small fiefs, or feudal states, having as their metropolises the still existing coastal cities of Recife, Bahia, Rio de Janeiro, and Santos. These states were harassed by internal dissension, Indian raids, and invasions by other European countries. Finally, under the capable hand of Thomé de Sousa, vagabonds were put to work, cannibalism among coastal Indians was stamped out, and Jesuit missions were encouraged. Also a governor-general was appointed.

A Great Expansionist Movement

After 1600, the great interior expansionist movement was begun that extended throughout the entire seventeenth and eighteenth centuries, reaching the borders of today's Uruguay, Argentine, Paraguay, Bolivia, Peru, Ecuador, Colombia, and Venezuela—every South American country except Chile. This movement, which eventually settled into the present borders of modern Brazil, was spearheaded by the superpatriotic *bandeirantes*, for the most part semicivilized mestizos (people of mixed Indian and European blood), who, in daring and warlike ability, more than matched the untamed Indian savages. They seemed

inspired by the one ideal of confining the Spanish colonies to the coastal regions of the continent.

As in Spanish America, the population was almost entirely untouched by both the enlightenment and the Protestant Reformation. The Catholic Church founded the secondary schools, ran the hospitals, and carried on charity. In every town there was a parish priest and a church building. But in Brazil, Christianity showed more friendliness, tolerance, and affection than in the motherland or in Spain and the Spanish colonies.

Through an odd quirk of fortune, occasioned by the French invasion of the Iberian peninsula, the Portuguese queen, including the demented queen, Maria, and her son, the regent John, abandoned Portugal. They sailed to America, convoyed by English ships, and made Rio de Janeiro the capital of the new Portuguese empire. The country prospered as never before, with the establishment of schools, libraries, printing presses, et cetera. However, the European interests of the empire required John's return after 13 years. Upon his leaving Brazil, he despoiled the treasury and took with him everything of value he could. Nevertheless, he left behind as regent his 15-year-old son, Prince Pedro.

When the spirit of independence arose in Brazil, as in the Spanish colonies, the king ordered Pedro home to finish his education. But Pedro decided to cast his lot with the Brazilians, and on September 7, 1822, at Ipiranga, he gave his famous cry of independence, declaring that Brazil was now separated from Portugal. Thus began the independence of Brazil under an emperor, Dom Pedro. He became a patron of the arts and letters, learned to speak Hebrew fluently, and remained democratic in dress and life



The bundle of magazines that sowed the seeds of Adventism in Brazil was tossed onto this pier at Itajai by a ship's captain. Some who read the magazines accepted the Sabbath.

H. B. Lundquist is a professor of modern languages at Southern Missionary College.



The old house at Brusque, Brazil, 30 miles from Itajai, where the first package of Adventist literature was delivered.

during his entire reign. He was considered the best educated man in Brazil and compared favorably with any European ruler of the previous 200 years. He traveled in Europe and America extensively, where he was received as a distinguished statesman and celebrity. But his tolerant practices toward religious faiths other than the recognized church began to pave the way for his abdication.

On November 15, 1889, a skillfully managed palace plot forced him to abdicate. He and his family were shipped off to Europe, and the empire became a republic overnight without the firing of a single shot. As a final tribute to this noble emperor, 30 years later his remains were returned to Rio de Janeiro on a battleship and buried in state. His ability, patriotism, and rugged honesty had meant half a century of almost continual peace and material prosperity, a high place in international affairs, and considerable advance in culture and education for his beloved Brazil.

A Strange and Interesting Story

The story of the sowing of the seed of Bible truth at this time in the hills near Brusque, Brazil, in the state of Santa Catarina, is strange and interesting. It was there that Pastor Frank H. Westphal, during a visit he made while working in the Argentine, found the first observers of the seventh-day Sabbath in Brazil and heard from them the story of how the Bible truths had reached them. In brief, the story is as follows:

The captain of a ship threw a bundle of magazines onto the pier at the port of Itajai, Santa Catarina. These magazines fell into the hands of a German teacher residing in Brusque. In them he found an advertisement inviting anyone interested in receiving more publications of the same kind to write to the International Tract Society, of Battle Creek, Michigan. He did so and soon he received a roll of German magazines. He sold some of these magazines from house to house and used the money to buy drink. Those he could not sell he exchanged for drink in a tavern. The tavern keeper used them to wrap his wares. Thus the papers

came to the homes of some of the people of the neighborhood.

Soon a profound interest was aroused as a result of the reading of these papers, and some people began to observe the Sabbath.

Elder and Mrs. W. H. Thurston arrived in Brazil in 1894, as self-supporting missionaries, to care for the interests at Brusque.

"I don't think it is time to open the work in Brazil," one church official told Elder Thurston, "but if you want to open it on your own responsibility, and it turns out successful, we will father it."

"I would not go one step in that direction," said another brother. But the Thurstons said, "We are going." And they did. In conditions of privation and want, the Lord helped them.

Some colporteurs, among them E. W. Snyder, A. B. Stauffer, and C. A. Nowlen, had preceded them. These men had experienced much opposition from priests and mobs. Stauffer was clubbed and disabled and, when he could walk, was haled into court. There he confounded his enemies with the Bible. The man who had clubbed him confessed and was converted. Another man who bore false witness in court found his tongue was immediately paralyzed.

Some of our other workers were knifed, beaten, and jailed. But the message spread, and soon a good church was organized. At the time of the arrival of the Thurstons, there were 700 believers in Brazil.

On one occasion, when Elder Thurston had run out of money and had no

food, he received an invitation to address a company of sailors in a hall. He spoke of God's love to man but gave no inkling of his own dire need of food. After his sermon, a man asked him and his wife to go with him to his home. Elder Thurston tells the story:

"We followed him to his home, and he said to me: 'Here is some money. I want you to receive it, and use it, until I ask you for it.' Saying this, he gave me a little bag of money containing the equivalent of seven or eight dollars, more or less.

"But I said, 'I have not asked you for any money.'

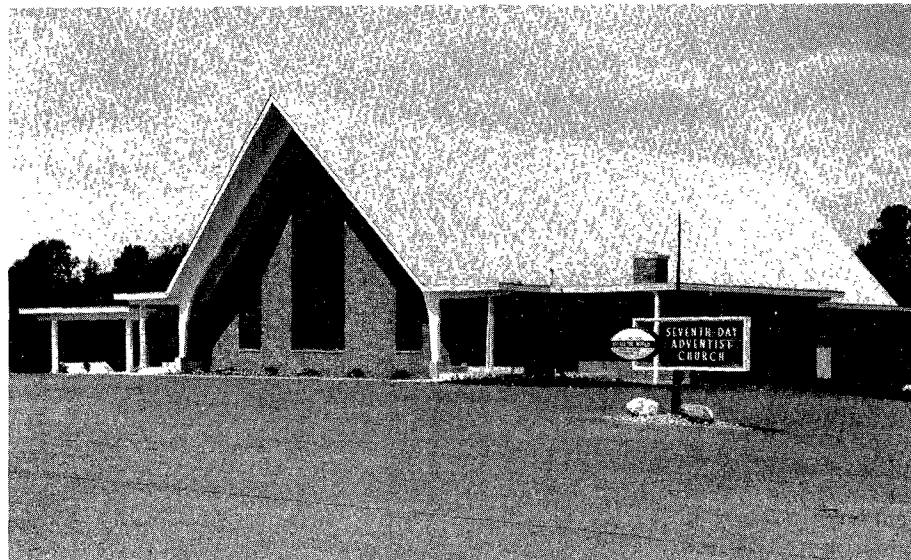
"I know," he said, 'but every day I am accumulating money, and it bothers me. Take this and use it; possibly you may need it.'

"Then I told him that we were without money and had nothing to eat, so that it was just what we needed. We spent some very happy moments there. Then my wife and I went home and gave thanks to God.

"Every time I met the gentleman after this, he would give me from \$5 to \$25, saying 'Take this. I don't need it. Carry it off and use it; you may need it. Keep it until I ask you for it.'

"These sums kept on accumulating until they reached about \$150. When I gave him back the money, he said: 'Never in my life have I done such a thing as to give money to a person without getting a receipt in return. But I know why I did it—God showed me that I should give you the money because you needed it.'"

(To be continued)

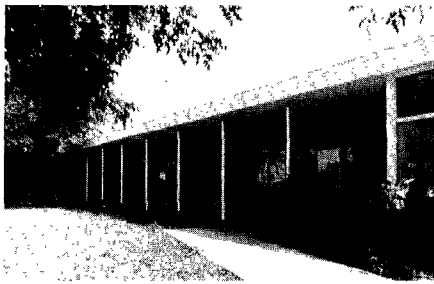


Holland, Michigan, Church Dedicated

Members of the Holland, Michigan, church held dedication and mortgage-burning services for their sanctuary January 22. Guest speakers were Francis W. Wernick and Robert D. Moon, Lake Union and Michigan Conference presidents, respectively.

The work of Seventh-day Adventists began in Holland in 1905 when medical missionary-minded members from Battle Creek opened treatment facilities. Ten years later the growing congregation purchased their first church building.

ERNEST N. WENDTH
PR Secretary, Michigan Conference



A wing of the Antillean Adventist Hospital. The hospital was opened in 1970.

NETHERLANDS ANTILLES:

Radio Program Raises New Church at Aruba

As a result of a radio program in Dutch, which was begun on the island of Aruba in 1968, there is a church of 60 members on the island.

Aruba is one of the three islands that comprise the territory of the Netherlands Antilles Mission off the coast of western Venezuela. The others are Bonaire and Curaçao.

Shortly after we began the radio program, we announced a series of evangelistic meetings. Some 250 people attended these meetings regularly, and 11 were baptized. Later, many more were baptized. All of the newly baptized members said that their first contact with the Seventh-day Adventist Church came as a result of listening to our radio broadcast.

Papiamentu is the language spoken by the whole population, although Dutch is the official language. A lot has been purchased, and plans have been drawn up for a church building. Construction will begin soon.

In 1968 we also started our first elementary school in the Netherlands Antilles on the island of Aruba. The European Economic Market organization gave us a building for this purpose. In 1969 we opened our first Seventh-day Adventist elementary school on the island of Curaçao. This building was given us by the Antilles government. We now have approximately 400 children receiving an Adventist education under the tutorship of 12 qualified teachers.

In 1970 we opened the 50-bed Antillean Adventist Hospital on the island of Curaçao. Although this is a small beginning in medical missionary work, we have seen God's intervention in helping us to have a hospital. The director, Dr. R. E. Gleffe, Jr., enjoys the confidence of the entire population, and ministers to the soul as well as the body. In less than two years more than 1,500 patients have been treated in the hospital, in addition to many outpatients in the polyclinic. More than 50 operations have been performed.

JAN BRINKMAN
President

Netherlands Antilles Mission

**Dateline
WASHINGTON**

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

MOVE TO NEW BUILDING. Occupancy of the new General Conference building, known as the North Building, began on April 3. On that date the task of transferring office equipment, supplies, records, and files to the building, which is situated a few hundred yards from the main Central Building began. The new building will bring together departments and services that have been occupying space in private dwellings and rented quarters in the Takoma Park area, as well as some departments in the original headquarters building.

The following departments and services will be ministering to the church from the new facility, which has recently been constructed on Carroll Avenue in the general location of where the old ESDA building stood:

Association of Self-Supporting Institutions and North American Missions; Audio-Visual; ESDA's administrative offices; Insurance; Lay Activities; Legal; Missionary Volunteer; Public Affairs and Religious Liberty; Public Relations; Publishing; Radio-TV; Sabbath School; Stewardship; and World Foods.

The presidential, secretariat, and treasury staffs will remain in the Central building at 6840 Eastern Avenue, as will also Auditing, Education, Biblical Research, Central Dispatch, Health, Maintenance, Ministerial, Personnel, Printing, Regional, and White Publications.

The Education and Temperance (including Narcotics Education) and Statistical departments will be situated in the South Building (formerly the Seminary building).

The mailing address for all departments and services of the General Conference will continue to be 6840 Eastern Avenue Northwest, with the exception of the General Conference Insurance Corporation, which will use the new address: 6930 Carroll Avenue, Takoma Park, Maryland 20012.

REACH OUT FOR LIFE. During much of the month of March about 50 members of the General Conference staff were engaged in frontline evangelism in the Reach Out for Life series.

RESCHEDULING FOR EFFICIENCY. A recent rescheduling of the board meetings of the organizations and institutions operated by the General Conference calls for grouping of these meetings during 1972. A number of them were called for February. Others

are scheduled for May. This scheduling frees key General Conference leaders so that they can devote longer periods of time to planning and carrying forth the important business of the church.

TEXTBOOKS. The preparation of textbooks suitable for use in Seventh-day Adventist schools is an important function of the church, requiring much time and the dedicated effort of some of the church's top educators. G. H. Bell, pioneer Adventist educator, prepared eight Bible history textbooks before the year 1880. Since that time textbooks covering a wide range of subjects have been prepared and revised as conditions demanded.

During the early years of Adventist textbook preparation there was apparently no planned coordination between the levels of education. Within recent years, however, there has been a structured coordination of the Bible program from the elementary through the secondary levels. Last January three textbook steering committees met to appraise and coordinate these activities. Secondary Bible, chaired by R. E. Harris, met at Andrews University. Elementary Bible, under the leadership of Dr. Edna Maye Loveless, and elementary health-science, directed by Mrs. Joyce Hopp, met at Loma Linda University.

Dr. Walton Brown, who is textbook development coordinator, reveals that a new series of readers for grades one to four appeared during the years 1953 through 1972, under the guidance of Miss Ethel Young, associate secretary in the Department of Education, and Dr. Natelkka Burrell. A new four-volume Seventh-day Adventist Advanced Reading Program, to be used mainly in grades seven and eight, will be available for use during the 1972-1973 school year.

Mrs. Ruth Wheeler was the coordinator of a group of educators who collaborated in the preparation of a new set of textbooks that combined health and science instruction for grades one to four. These books are now in use in the Seventh-day Adventist school system, having been published between the years 1969 and 1971.

Barring any unforeseen difficulties, programs are now under way that will provide a continuous flow of new textbooks for our schools in the subjects referred to above during the next six years.

World Divisions

AUSTRALASIAN DIVISION

✦ More than 1,800 people were won to the churches of the division through lay evangelism in 1971. The highest won in any previous year was 661.

✦ The recently conducted Sydney Sanitarium Five-Day Plan to Stop Smoking was televised and released Australia-wide on the Australian Broadcast Corporation network, March 4 and 5.

M. G. TOWNEND, *PR Secretary*

INTER-AMERICAN DIVISION

✦ Fifty people were baptized at the Couva, Trinidad, church on January 15. The baptism was performed on the occasion of celebrating the seventy-fifth anniversary of the church.

✦ Samuel Hepolito, of the Mexican Union, was the first pastor in the union to become a centurion in 1972. One hundred and three of his converts were baptized on February 16, at a lay congress held in the Simojovel, Chiapas, district.

✦ Fifty-seven people were baptized in the Sabanilla district of the South Mexican Mission on February 19.

L. MARCEL ABEL, *Correspondent*

SOUTH AMERICAN DIVISION

✦ The three medical-missionary launches of the South Brazil Union, *Luzeiro do Sul*, *Pionera*, and *Samaritana*, gave medical help to more than 75,500 persons in 1971. A medical van attended to 6,920 cases. In addition, these four gave food to almost 12,500 persons and delivered more than 1,600 lectures on health.

✦ More than 29,500 persons were baptized in the South American Division during 1971.

H. J. PEVERINI, *Correspondent*

SOUTHERN ASIA DIVISION

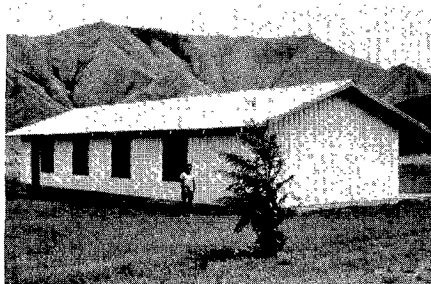
✦ S. G. David is the newly appointed principal of the rapidly expanding Lowry Memorial Higher Secondary School, Bangalore, India.

✦ Mrs. W. F. Olfert, wife of an evangelist in Chandigarh, India, is conducting cooking classes that are attended by from 15 to 30 women from some of the most respected homes in the city.

A. J. JOHANSON, *Correspondent*

Canadian Union

✦ Students of the North Okanagan Junior Academy, Rutland, British Columbia, filled a seven-foot-tall glass tube with 1,900 dimes as a Valentine contribution to Faith for Today.



New Church Opened in New Guinea

A new church was opened at Menyama, North-East New Guinea, on December 29, 1971. The building was constructed by Benai Oge, a young man from Mussau Island. All of the framework and other wooden parts of the building had to be cut and planed by hand. This is the first permanent Adventist church structure in the Menyama district.

Funds for the church were earned and donated by a recent graduating class of Monterey Bay Academy, Watsonville, California.

Guests during the opening were O. D. F. McCutcheon, president of the Coral Sea Union; Daniel Kuma, president of the Morobe Mission; Ray Newman, director, Menyama district, and the government assistant commissioner for Menyama.

A. R. CRAIG
Laiagam, New Guinea

✦ J. O. Iversen, director of the General Conference Audio-Visual Services, was the speaker at the MISSION '72 evangelistic campaign held in the Jubilee Auditorium, Calgary, Alberta, in March. Approximately 150 non-Adventist names are being followed up, with prospects of a large baptism. While holding the meetings, Elder Iversen was interviewed by one of the daily papers of the city, appeared on a radio program, and addressed the Rotary Club. Through the Health Education Services of Calgary, a doctor spoke to the audience each night, and nutrition classes and a Five-Day Plan to Stop Smoking are being offered as a follow-up service.

✦ The It Is Written program began on the British Columbia TV system on January 24. This system, with 18 satellites, reaches 75 per cent of the population of British Columbia. There were 300 responses to the first telecast.

✦ The Park Manor Personal Care Home, Winnipeg, Manitoba, is offering a new program of extended service to the elderly, infirm, and isolated residents of the city. Mrs. F. G. Grellmann, wife of the pastor of the German church in Winnipeg, is directing this new free program, which consists of visiting the elderly and infirm, aiding the aged in shopping, visiting their friends, or meeting appointments, or in helping with other personal needs.

THEDA KUESTER, *Correspondent*

Central Union

✦ E. N. Dick, Ph.D., research professor of American history at Union College, has been chosen as an honorary life member of the Organization of American Historians.

✦ At a recent board of trustees meeting Union College turned the operation of its furniture factory over to the Harris Pine Mills organization. The factory officially came under the Harris Pine Mills operation on April 1.

✦ Sarah Johnson, of Elm Creek, Nebraska, celebrated her one-hundredth birthday on February 25. Two days before her birthday nearly 400 guests honored her at an open-house celebration in the Elm Creek community hall. Mrs. Johnson has been an Adventist for more than 75 years and is still quite active, baking whole-wheat bread, knitting bandages, and making quilts for those in need.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Sixty-five students from Delaware Valley Junior Academy, Deptford, New Jersey, recently participated in a walk-athon to aid the Faith for Today telecast. The hikers solicited sponsors to give donations for the telecast for each mile walked. An offering of more than \$400 resulted.

✦ The Salem, New Jersey, Dorcas Welfare Society recently hosted the Pennsylvania Community Services Federation. The meetings focused on the importance and methods of welfare ministry and the need for greater support from the men of the church in this phase of the church's work.

✦ A 105-piece students' concert band from Highland View Academy, Hagerstown, Maryland; Takoma Academy, Takoma Park, Maryland; and Shenandoah Valley Academy, New Market, Virginia, recently presented a concert in the Takoma Academy gymnasium.

✦ Columbia Union College, Takoma Park, Maryland, is completing its first year of a medical laboratory technician-medical technologist training program. This fully integrated program is approved by the Board of Schools of the American Society of Clinical Pathologists.

✦ The medical-technology students at Columbia Union College recently completed their first sickle-cell-screening clinic. Plans are under way for a community-wide screening program for residents of Takoma Park, Maryland.

✦ Edward Dorsey, Allegheny East Conference president, recently baptized 25

persons into the Plainfield, New Jersey, church. Alfred Winston is the church pastor.

✦ Relief work continues in West Virginia at the Buffalo Creek disaster site. Many of the 6,000 homeless are being settled in trailers. There is a great need for cooking utensils and bedding. The Potomac and Chesapeake conferences gathered a truckload of materials, which has been sent to the area and is being distributed by the Logan church under the direction of the pastor, Jewell Seeley.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Berrien Springs Village church school children recently donated nearly \$470 as a Valentine gift to Your Story Hour radio program. This is the largest amount raised in the six years the project has been progressing.

✦ The Mizpah church in Gary, Indiana, has launched a school fund drive for Christian education. The church goal is \$50,000.

GORDON ENGEN, *Correspondent*

Northern Union

✦ South Dakota received more than \$274,600 in tithe for 1971. This is an 8 per cent gain over the preceding year and the largest amount ever reported in South Dakota.

✦ A Northern Union Ministerial Council was held January 9-13 in Lincoln, Nebraska. Those attending included district pastors, departmental secretaries, administrators from the four conferences within the union, and academy principals. H. G. Crowson, Northern Union Conference Ministerial secretary, directed the meetings. Guest speakers represented the General Conference, the Voice of Prophecy, the Pacific Press, and the Review and Herald.

✦ One hundred and five students from the academies in the Northern Union united to provide music at the Northern Union Choral Music Festival held February 25 and 26 at Sheyenne River Academy, Harvey, North Dakota. Lynn Wickham, newly elected to the Union College music department staff, was the guest conductor. Assisting in the festival were Robert Fox, Klaus Leukert, Jim Johnson, and Sandra Pride, music teachers at the academies in the union.

✦ The Spencer, Iowa, church sponsored a "Foods of the Future" cooking school January 31 to February 2. Pastor and Mrs. Robert Barnett, of Fort Dodge, directed the school.

L. H. NETTEBURG, *Correspondent*



Award of Merit Given Pioneer Educator

Mrs. Alma McKibbin, pioneer Seventh-day Adventist educator, was recently presented the General Conference Department of Education Medallion Award of Merit. The presentation was made by Dr. Charles B. Hirsch (left), secretary of the General Conference Department of Education, and Dr. W. Schneider, Pacific Union Conference educational secretary. Nineteen seventy-two marks 100 years of Adventist education.

Mrs. McKibbin graduated from Healdsburg College some 82 years ago, when it was the only Adventist college on the West Coast. Her teaching experience ranged from the elementary through the college level, but her greatest contribution to Adventist church schools was her preparation of Bible textbooks for elementary and secondary levels. This series of textbooks was published by the Pacific Press and was used in Adventist schools throughout the United States as well as other parts of the world.

CHARLES B. HIRSCH
Secretary

GC Department of Education

Pacific Union

✦ Bob Bartholomew, a sophomore at Orangewood Academy, is directing a 24-hour Teen Dial program operated by the youth of the Santa Ana Broadway church. Teen-agers write and record the weekly telephone messages, which offer reading of *Wayout* materials and *Steps to Christ*.

✦ Fresno Adventist Academy, Fresno, California, celebrated its fiftieth anniversary April 1. David H. Baasch, an associate secretary of the General Conference, and Morris Venden, La Sierra pastor, were the special speakers.

✦ Twenty-four kindergarten children of the Redding, California, Sabbath school raised money during the first quarter of this year for a lamb shelter with an organ for the Far Eastern Division.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ W. O. Coe, Florida Conference president, recently announced retirement of three Florida ministers: C. W. Beach, Walter Haase, and J. E. Crosby.

✦ Opening services were held for the new Nashville Hillcrest Temple, Nashville, Tennessee, on Sabbath, January 29. Special guests for the services included Robert H. Pierson and Neal C. Wilson, General Conference president and vice-president for North America, respectively. This new church replaces the former Meharry Boulevard church. The church is part of the South Central Conference. C. D. Joseph is pastor.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Sixteen Reach Out for Life meetings were held in the Texico Conference during the month of March.

✦ More than 500 persons were baptized during 1971 in the Southwest Region Conference. Five new churches were purchased or erected during the year. New church organizations are planned for Cleburne and Silsbee, Texas, and Dubach, Louisiana.

J. N. MORGAN, *Correspondent*

Loma Linda University

✦ Loma Linda University will join eight other colleges and universities in sponsoring an archeological dig at Caesarea Philippi from June 18 to July 23. This will be the first such archeological research sponsored by the university. Professor of Biblical studies Kenneth L. Vine will direct the task force. Eight students will be selected to join Dr. Vine on the expedition, and a total of eight units of religion credit may be earned. Caesarea Philippi was the city in which Herod Agrippa, after accepting honors as a god, was struck with a violent illness that took his life.

✦ Three Loma Linda University students are taking up six-month mission assignments in Morogoro, Tanzania, Africa, and Quito, Ecuador. Mr. and Mrs. Patrick Rutherford, of Grand Prairie, Texas, will affiliate with the Seventh-day Adventist Bible Correspondence School at Morogoro, Tanzania, and will direct the English-language section of the school. Diane Patterson, of Grand Haven, Michigan, will assist doctors in a 28-bed Adventist hospital in Quito, Ecuador.

JERE IVERSEN, *PR Officer*

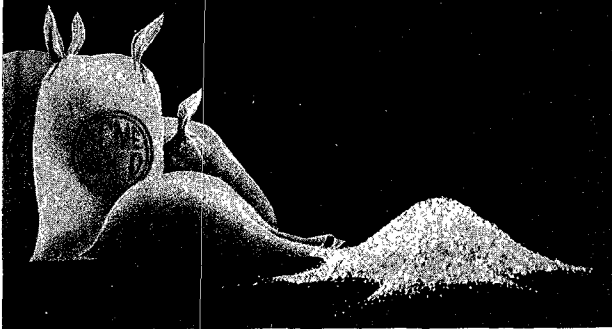
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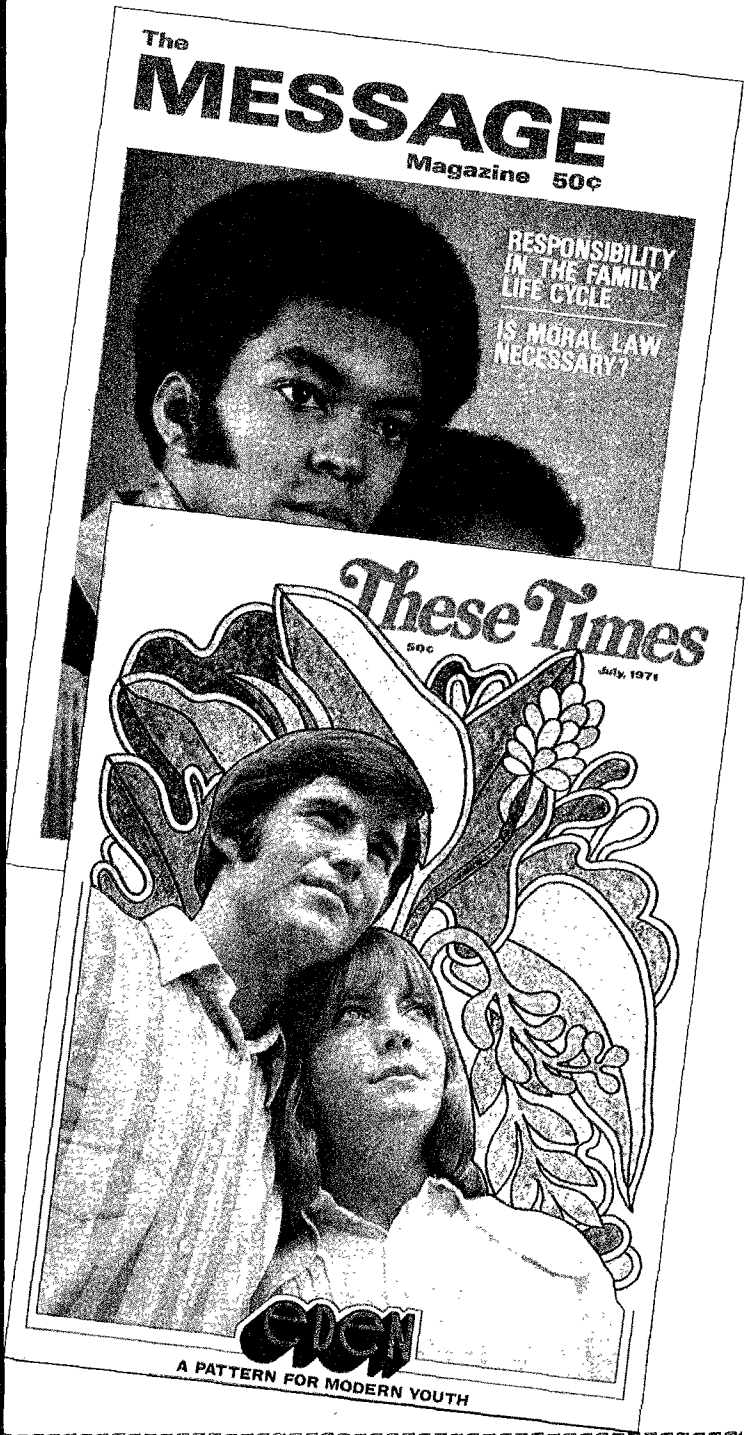
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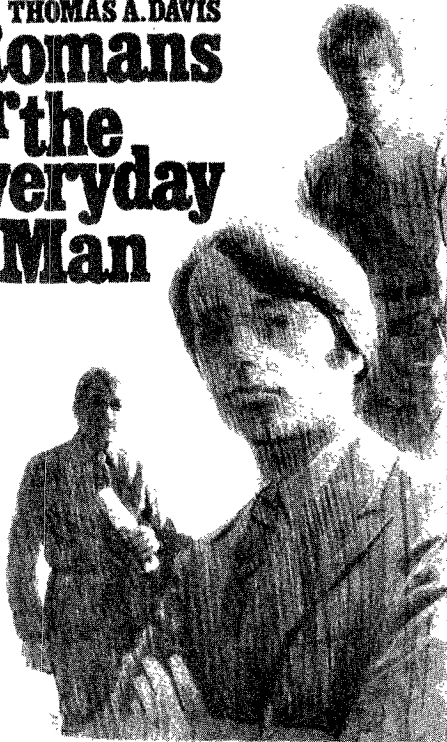
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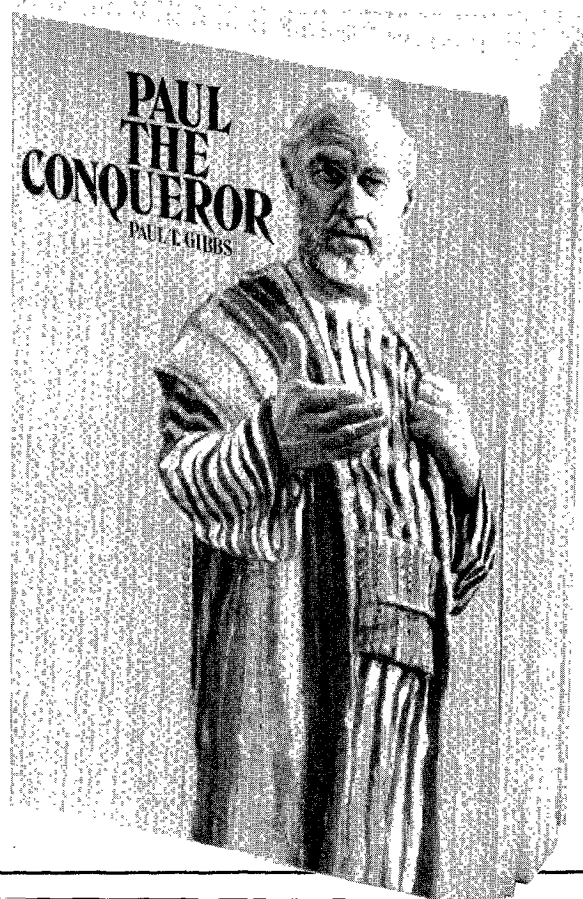
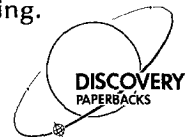
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Searching Woman Finds Church Through the Voice of Prophecy

By DANIEL R. GUILD

At the Voice of Prophecy we believe in miracles. Those of us who have the opportunity to work here see them taking place every day. We see the miracle of funds flowing in that enables us to move forward in faith. We see the miracle of an ever-expanding radio, Bible school, youth, and Bible crusade ministry. Most thrilling of all, we see again and again the miracle of how God has changed another life.

Here is a letter that came recently.
"DEAR PASTOR RICHARDS:

"Here is my personal testimony as to how I became interested in the Seventh-day Adventist Church.

"I was baptized as an infant in the _____ church. When I married, it was to a nonchurch member. Shortly after our marriage we both went to a church of another denomination. I remained a member of this church until October, 1970, but had become a very poor member. I worked outside my home six days a week and in my home the remaining day of the week. For several years I did not attend church at all, even after I retired. I had drifted far away.

"The time came when I felt unhappy, not knowing why. I had friends and two daughters, but even so I was not happy. Both daughters were by then happily married and in their own homes. Even so I did not feel right. But, why not? I would ask myself.

"I began to pray about my problem. I prayed that God would show me how to overcome this feeling and show me what to do. I started back to church. That did not help. Then I tried other churches. Still something was missing. Even now it is impossible for me to describe exactly this feeling of discomfort. But I kept praying. I was afraid my friends would see something was wrong with me.

"Then, one Sunday morning, I felt I just could not go to any church that day. While preparing my breakfast, I stopped and began to hunt over the dial of my radio to see if I could get some nice music or a program I would like. Someone was broadcasting a Sunday morning sermon. I thought I would listen for only a minute. But I listened more and more.

"The Sermon Took Me Back"

"The sermon took me back to the time when I was a very little girl—when my father and mother used to take me to our little country church a

long, long time ago. The sermon was all about the Bible. Many passages from the Bible were quoted. Some that I had forgotten were brought back to

memory. It made me remember how happy we were in that long ago. We were poor people then, but we didn't know it, for everyone in that church was poor. I remembered our after-supper singing all together. My father had a fine bass voice. My oldest sister sang alto. She would stand me on a chair so I would be as tall as they were. Mamma and Grace sang soprano, and I would just sing, 'Tra la la.'

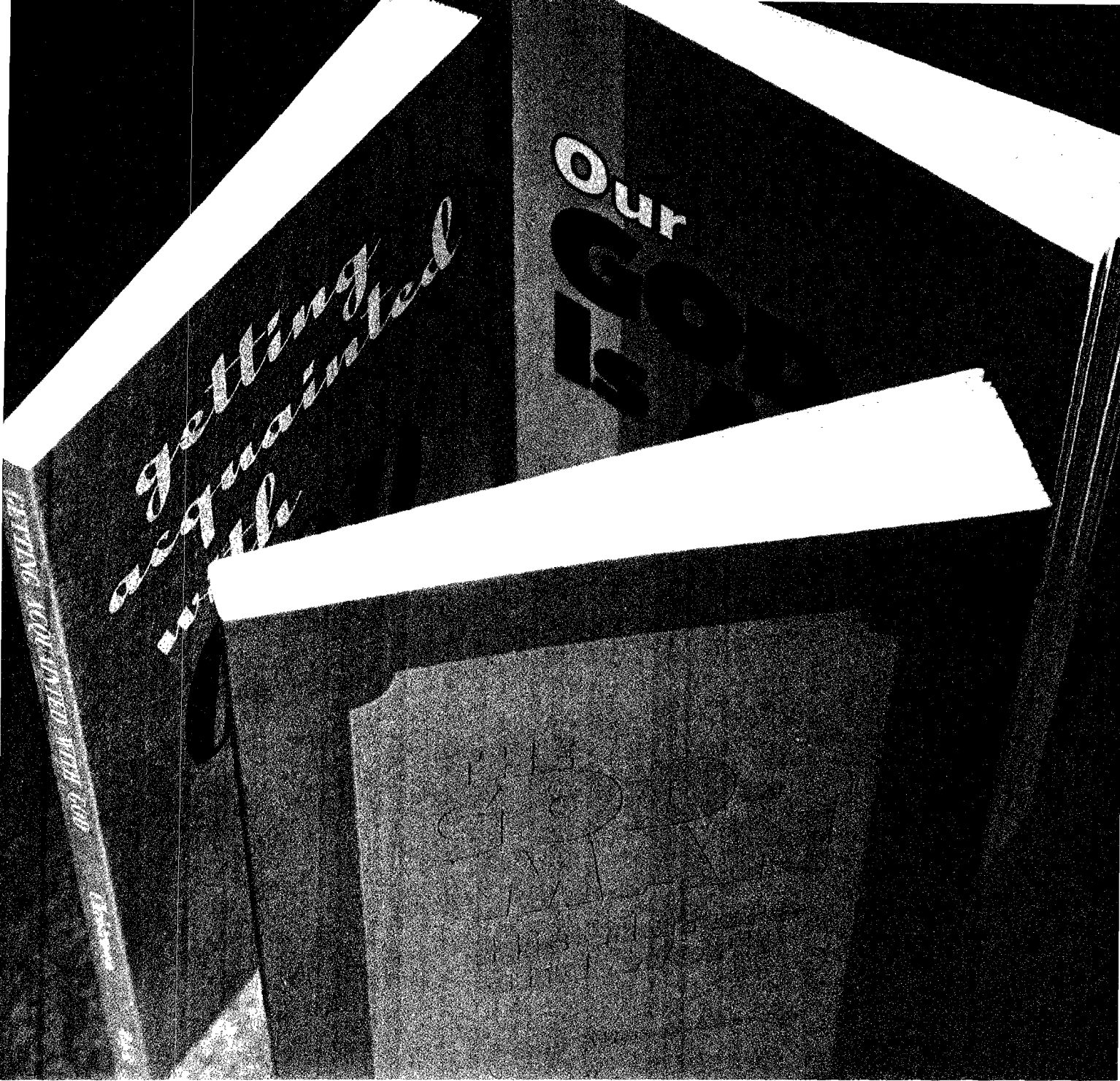
"I kept listening and remembering and waiting to hear the end of the service to find out what church was represented by the broadcast. It was

**God sent signs in
the Sun, Moon
and Stars.
But on Earth
it's up to you.**

Light a fire. Send Signs.

See your church Lay Activities Secretary.

Daniel Guild is manager of the Voice of Prophecy.



Focus on God

GETTING ACQUAINTED WITH GOD

by Otto H. Christensen

In response to the God-is-dead theology, author Otto H. Christensen says "impossible." God is alive and vitally interested in the affairs of every man. This book may restore in its readers an active faith in a personal God.

Price, paper \$2.25

THE GOD-MAN HIS NATURE AND WORK

by Roy Allan Anderson

This examination of Christ's life—and His philosophy of life—probes the import of a Being all human, yet all God. Christ crucified and risen is only part of the story. Most important—Christ is the Saviour.

Price, paper \$2.95

OUR GOD IS ABLE

by Calvin B. Rock

Looking for meaning in life? *Our God Is Able*, written especially for young Adventists, may reveal your answer. This book describes what God will do for those who put complete trust in Him, for God is able to start with anyone and make him someone.

Price, paper \$2.50

announced to be the Voice of Prophecy. "At the end of the service it was announced that if any listeners would care to have free Bible lessons, they might call a certain number here in my town. Then someone would call and deliver a free Bible and give a free Bible course.

"I called the number and was told someone would soon visit me and bring the Bible and a set of Bible studies.

"Sure enough, in a short time a lovely young woman came to my door with the lessons and Bible. She came in and we visited a short time, and then arranged for a time to start the lessons. I wanted to be frank and fair with that woman, so right away I told her I had no intention of joining the church, but I did think I needed to know much more about the Bible. She very graciously assured me she came only to give me the lessons and would not 'push.'

"Was Very Far Off"

"Before the lessons were through, I discovered from my neglected Bible that I was really very far off the right path, especially about the Sabbath. I thought about it for quite a while before deciding I had but one choice. If I did go into the church I would go all the way—as far as I knew how—and not pick out just the easy things to follow. I would follow all the Bible teachings.

"Before I finished the Bible lessons, a Voice of Prophecy crusade began in town. I never missed a meeting and was baptized and joined the church.

"I have a very special feeling for all the members of the team. They are all very special to me, and may God bless them all and all VOP workers.

"Most sincerely,"

When I read this letter, it reminded me of this passage in *The Acts of the Apostles*, page 109: "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."

Obituaries

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

ANDERSON, James Dawson—b. Jan. 12, 1918, Clarksville, Tex.; d. Feb. 4, 1972, Lincoln, Neb. In 1940 he entered denominational service as night supervisor of the print shop at Atlantic Union College. Later he became foreman of the print shop at Southwestern Junior College, and in 1944 he moved to Lincoln, Nebraska, to serve as foreman at Union College Press. Two years later he became superintendent and manager, a position he held until July, 1971. Survivors include his wife, Clara; a daughter, Rebecca Ann Archey; and a son, James Wilson Anderson.

ASHBY, Hester B.—b. April 6, 1874, Terre Haute, Ind.; d. Nov. 6, 1971, Flint, Mich. Two sons, Herbert and Eugene Norris, survive.

BAKER, Margaret Falconer—b. March 20, 1885; d. Jan. 26, 1972, Springfield, Ill. Two sisters and one brother survive.

BARBARET, Benjamin H.—b. March 10, 1901, Chicago,

Ill.; d. Jan. 28, 1972. Two brothers, Harry and Ralph, survive.

BOGGS, Frank Robert—b. June 10, 1889, Olympia, Wash.; d. Dec. 10, 1971, Fletcher, N.C. He was employed by the Review and Herald Publishing Association from 1919 until 1927. Later he was secretary-treasurer of a local conference, and in the literature ministry for ten years. Survivors include his wife, Dorothy; two daughters; two grandsons; and one sister.

BOWSER, Leah—b. June 30, 1895; d. Jan. 29, 1972, Dayton, Ohio. Her husband, Orville, survives.

BROWN, William E. L.—b. Jan. 16, 1877; d. Nov. 17, 1970. A daughter, Marie Homm, survives.

BUCKMASTER, Bearice Ella—b. Sept. 14, 1897, Chester, Va.; d. Jan. 1, 1972, Portland, Oreg. Survivors include two daughters, Evelyn Smith and Mildred Miles; a sister, Lillian Rupnow; and a brother, Herbert Wolfson.

CARLISLE, Thomas Linn—b. April 1, 1883, Kuntz, Tex.; d. Jan. 29, 1972, Burleson, Tex. Survivors include his wife, Iva; three daughters, Lola B. Baker, Merle Miller, and Anna Laura Carlisle; two sons, A. W. and Thomas L. Carlisle, Jr.; and a sister, Laura Nipper.

CARPENTER, Donald—b. Nov. 28, 1926, Aurora, Ill.; d. Feb. 26, 1972, Chicago, Ill. Survivors include his wife, Marilyn; a daughter, Jean Olson; a son, Edward; his father; and two sisters, Jean Miller and Lorraine Hayslett.

CARTER, Leila Grace—d. Nov. 16, 1971, Benton, Ark., at the age of 58. Survivors include her husband, W. Frank; four sons, William, Larry, Steve, and Coy; four daughters, Leila Poe, Betty Brown, Frankie J. Lattin, and Gloria Thompson; one brother, Bill Alley; and three sisters, Opal Myers, Delora Atkinson, and Ruby Willis.

CLARK, Hazel Farnsworth—b. May 11, 1893, Belfast, Ireland; d. Jan. 31, 1972, St. Helena, Calif. She and her husband, Dr. H. W. Clark, devoted their entire life to the educational work of the church. Survivors include her husband, Dr. H. W. Clark; three sons, Roland, Virden, and Ervill; five daughters, Melva Hatten, Lona Jensen, Eula Porter, Lorice Hanson, and Aura Turner; a sister, Lena Sissons; and a brother, Wallace Farnsworth.

COOK, Emelie Johnson—b. April 30, 1888, Wautoma, Wis.; d. Dec. 23, 1971. Survivors include three nephews and two nieces.

CRANE, Guy LeRoy—b. Dec. 16, 1888, in Nebraska; d. Jan. 26, 1972, Escondido, Calif. Survivors include a son, Paul; and three daughters, Alma Robinson, Hettye Henneg, and Gyuylene Morrow.

CRUIKSHANK, Marinda Courtney—b. May 1, 1883, Beaumont, Ohio; d. Jan. 15, 1972, Chauncy, Ohio. Survivors include two sons, Leslie and Thomas Cruikshank; and a daughter, Ruth Feuerhelm.

CURRY, Nola M.—b. Feb. 9, 1890; d. Oct. 15, 1971, Flint, Mich. Survivors include her husband, Clarence; and a son, Dale.

DAVIS, Grace C.—b. Aug. 5, 1896, in Kansas; d. Feb. 3, 1972, San Diego, Calif. Survivors include her husband, Harry G.; a son, William A.; and a sister, Ruth Tilghman.

DAVIS, Ralph Edwin—b. April 5, 1943, Akron, Ohio; d. Jan. 24, 1972, Akron, Ohio. His parents, Mr. and Mrs. Wallace Davis, survive.

DELL, John Herbert—b. Sept. 24, 1910, Mason, Mich.; d. Feb. 17, 1972, El Cajon, Calif. Survivors include his wife, Juanita; two sisters, Mrs. Ted Amigo and Mrs. Gilbert Harris; and a brother, Frank L.

DEMOTTE, John E.—b. Feb. 5, 1897, in Iowa; d. Feb. 7, 1972, Chicago, Ill. His wife survives.

DOSS, Clara Margaret—b. Nov. 25, 1901, Crandel, Tenn.; d. Feb. 20, 1972, Glendora, Calif. Survivors include a daughter, Mildred Boone; and two sons, William and Neal.

DOUGAN, Lettie M.—b. Oct. 3, 1884, Alexander, Ark.; d. Jan. 27, 1972, Little Rock, Ark. Survivors include two sons, J. M. and W. C. Dougan; three daughters, Gladys Pack, Ruth Mitchell, and Mrs. Jay Politowski; and two brothers, Milton and Monroe Bradshaw.

DREW, Grace Lottie Day—b. Dec. 12, 1896, Westfield, Maine; d. Feb. 8, 1972, Takoma Park, Md. Survivors include her husband, Howard L.; a son, Marvin E.; a daughter, Millicent Boughman; and three sisters, Lucy Day, Dora Barrows, and Lillian Lunn.

DYE, Charles Riley—b. Dec. 3, 1890, Athens County, Ohio; d. Jan. 14, 1972, The Plains, Ohio. Survivors include two sons, Paul F. and James A. Dye; and a daughter, Evangeline Rodehaver.

EZELL, Ida May Perkins—b. May 25, 1875, Calcasieu Parish, La.; d. Jan. 3, 1972, Canton, N.C. Survivors include a daughter, Iola Kenny; and two sons, Marvin K. and Vern B. Ezell.

FICK, Louis J.—b. Sept. 30, 1905, Galva, Iowa; d. Dec. 31, 1971, Madison, Tenn. During his 25-year teaching career he taught in DeQueen, Arkansas; Gentry, Arkansas; New Orleans, Shreveport, and Baton Rouge, Louisiana; and Birmingham, Alabama. In 1970 he joined the staff of the Madison elementary school as principal. Survivors include his wife, Anna Mae; a daughter, Lou Ann Hyde of the Review and Herald Publishing Association; and five sisters: Elda Fick, Marie Messinger, Clara Grandon, Lillian Esterling, and Dorothy Porter.

FITCH, Mary Anne—b. Sept. 11, 1884, Neillsville, Wis.; d. Feb. 7, 1972, Glendora, Calif. She with her husband Elder Daniel D. Fitch, served the denomination in the mission field, including Pitcairn Island and Port of Spain, Trinidad, as well as in the homeland.

FITZGERALD, Alva Francis—b. May 16, 1901, Enid, Okla.; d. Feb. 19, 1972, Santa Ana, Calif. Survivors include his wife, Martha F.; two sons, Alvin and Harvey; two daughters, Maxine Price and Donna Autman; and a sister, Donna Persons.

FORD, Mila Dean—b. Aug. 24, 1877, Highland Township, Mich.; d. Nov. 10, 1971, Flint, Mich. Survivors include her husband; a daughter, Jeannette Bain; a son, Lewellyn; and two sisters, Ethel Tabor and Iva Alkire.

FRANSISCO, Inez Opal—b. March 21, 1885, Lake City, Mich.; d. Nov. 12, 1971, Lake City, Mich. A daughter, Juliette Mapes, survives.

GRECIAN, Lorraine Lucille—b. Nov. 17, 1948, Riverside, Calif.; d. Jan. 26, 1972, Los Angeles, Calif. Survivors include her parents, Mr. and Mrs. Beryl Grecian; a brother, Fred; a sister, Bonnie; her maternal grandmother, Clara Lochridge; and her paternal grandmother, Lucille Richardson.

GREEN, Jessie Catherine Dorsey—b. March 31, 1874; d. Oct. 13, 1971, Wilberforce, Ohio. Mrs. Green was the wife of Elder W. H. Green, first secretary of the General Conference Regional Department. Two daughters, Mildred Green and Inez Chadwell, survive.

HAMILTON, Nellie Leora Cook—b. June 22, 1897, Eldred, Pa.; d. Jan. 27, 1972, Ft. Lauderdale, Fla. Survivors include her husband, Dale; two daughters, Virginia Lewis and Winifred Taylor; and a sister, Edna Metcalfe.

HANDY, Lily Moss—b. March 1, 1871, Maysville, Mo.; d. Dec. 12, 1971, Clyde, N.C. Survivors include a daughter, Mrs. George A. Huse; a granddaughter, Mrs. T. P. Whitsett; and three great-grandsons, Thomas G., Kingsley P., and George H. Whitsett.

HENDERSON, Carrie—b. June 1, 1894, in Norway; d. Nov. 24, 1971, Traverse City, Mich. Survivors include two granddaughters, Ruth Hughes and Naomi Hoffman; and a grandson, Don Wilson.

HESSE, Zaidie Goodrich—b. March 30, 1875, Plano, Ill.; d. Dec. 26, 1970, Corona, Calif. After graduating from the nurse's course at St. Helena Sanitarium, she accepted the position of head nurse at the New England Sanitarium. Later she served in the same capacity at the Takoma Park Sanitarium. Survivors include two sons, Myron A. and Emil C.; a daughter, Myrna Mayo; two brothers, Harry and Loren Goodrich; and a sister, Ora Kramer.

HITCHCOCK, Jean—b. March 21, 1917; d. Feb. 13, 1972. Survivors include her husband, James; two sons, James, Jr., and Jerry; and a daughter, Janice Anesi; and her mother, Mary.

HOOGENBOOM, John—b. Nov. 16, 1886, in Holland; d. Aug. 3, 1971, National City, Calif. Survivors include his wife, Leona; and two sisters, Lena Kallaward and Miss Hoogenboom.

HUNTER, Mary Lou—d. Dec. 17, 1971, Benton, Ark., at the age of 91. Survivors include four sons, Dwight, Earl, Glynn, and William; two daughters, Mrs. A. L. Spears and Mrs. Earl King; and a sister, Ida Lovel.

HURLLOW, William Henry—b. Aug. 24, 1889, Cardiff, Wales; d. Jan. 16, 1972. Elder Hurlow began his denominational service first as a nurse at the Cape Sanatorium in Plumstead. He then served at Malamulo Mission and Ammanuel Mission, Basutoland. In 1919 he was called into European work, connecting with an evangelistic campaign in Kimberley. He continued in evangelistic work until he was called to the Cape Conference as a departmental secretary. He served as president of the Cape Conference, MV, home missionary, and medical department secretary of the South African Union, and president of the Rhodesia Conference. He then continued in pastoral work in the Cape and East London, retiring in 1952, having given 50 years of service to the cause in Southern Africa. Survivors include his wife, Emma Irene; a son, William; two daughters, Edith Magee and Ruth Webster; and a brother, Bert.

JACKSON, Viola Belle—b. July 18, 1877, Putnam County, Kans.; d. Jan. 23, 1972, Garland County, Ark. Survivors include three sons, Ernest Jackson, Bill and Pete Homishak; and a foster daughter, Corabelle Riley.

JAY, Grace Cecil—b. March 3, 1887, Rose Hill, Ill.; d. Jan. 30, 1972, Los Angeles, Calif. Survivors include two daughters, Ruth Moran and Geneve Warner; and three sons, Elmer S., Alfred R., and James C. Jay.

KENNEDY, Etta Belle—b. Feb. 24, 1881, in Missouri; d. Feb. 12, 1972, Denver, Colo. Survivors include four daughters, Della Karry, Chesta Karry, Dorothy Vineland, and Virginia Kennedy; and a son, Glenn Kennedy.

KING, Charles Thomas—b. Dec. 12, 1875, Chagrin Falls, Ohio; d. Dec. 5, 1971, Spencerville, Ohio. Survivors include a daughter, Viola Dias; and two stepsons, James and Herschel Knestrick.

KIRSTEIN, Celeste Lila Hall—b. June 16, 1891, Blair, Neb.; d. Nov. 21, 1971, Orlando, Fla. For more than 45 years she served as a teacher in the United States and in Buenos Aires, Argentina, where her husband, William Kirstein, served ten years as superintendent of the Adventist publishing house. Prior to her retirement in 1966, she taught at Forest Lake Academy. Survivors include two daughters, Doris Schmidt and Lucille Dann; two sons, Vernon and LeRoy; and two sisters.

KUESTER, Sidney Evert—b. Feb. 25, 1951; d. Jan. 29, 1972, Jenks Lake, Calif. Survivors include his parents, Dr. and Mrs. Evert E. Kuester; two sisters, Mrs. Glenn Fleming, Jr., and Judy Kuester; a brother, Billy; and two grandmothers, Anna Kuester and Marquerite Anspach.

LEWIS, Viola E.—b. May 30, 1900; d. Nov. 27, 1971. Survivors include a daughter, Jane Cunningham; and three sons, Warren, Robert, and James Lewis.

N.A. Bookmen's Sales Exceed \$12 Million in 1971

North American Division literature evangelists delivered \$12,710,900 worth of literature during the year 1971. The top three unions in North America are:

Columbia	\$2,435,756.88
Southern	2,094,993.85
Pacific	1,782,615.33

The top ten conferences are:

Michigan	\$ 714,894.22
Pennsylvania	672,310.30
Central California	639,106.83
Potomac	484,171.86
Carolina	438,471.03
Missouri	436,586.90
Georgia-Cumberland	432,836.07
Ontario-Quebec	420,040.20
Southern California	392,072.16
Ohio	347,011.15

We thank God for His blessing upon the 1,288 literature evangelists that enabled them to deliver literature in North American homes valued at more than \$12 million.

HERBERT WHITE

Missions Giving Increases in North America in 1971

Financial reports now in for 1971 reveal the extent to which North America recognizes its commitment as a part of the world church. Sabbath school offerings for the division during the year amounted to \$11,136,200, or more than 55 per cent of all direct mission funds. This was a gain of 5.7 per cent over 1970. It was also 73.3 per cent of the projected world total of Sabbath school mission offerings for 1971.

This increase in support of world missions came at a time when the church in North America spent more than 28 per cent of its total church income for local operation and projects, excluding home missionary activities. This significant portion of church monies spent locally has risen from 23 per cent in 1960, and is thought to reflect the increased cost of education, erection of new and replacement church and school buildings, and the like.

In spite of uncertain economic trends during the year, Sabbath school offerings for the last quarter of 1971 amounted to \$3,634,900, an increase of 7.9 per cent over the corresponding quarter of 1970. Five unions made gains well above the division average. These unions and their increases are: Canadian, 8.5 per cent; Central, 8.9 per cent; Lake, 11.1 per cent; Southern, 12.0 per cent, and Southwestern, 18.8 per cent. For many years the North Pacific Union has been well above the average in Sabbath school giving, both in per capita amounts and in relation to tithe. Even so, its fourth quarter, 1971, gain was only slightly below the division average.

With a constituency of nearly 111,000, and consequently with a tremendous responsibility to provide church and school facilities at home, the Pacific Union's Sabbath school contribution to world

missions amounted to \$2,700,800, more than one sixth of the world Sabbath school offerings for 1971. The Investment Fund alone produced more than \$440,000 last year in the Pacific Union.

In four unions of this division the Investment Fund for the fourth quarter, 1971, amounted to substantially more than one fourth of the total Sabbath school offerings. In the Canadian Union the Investment amounted to 34.4 per cent of their total; in the Central Union, 39.4 per cent; in the Northern Union, 40.4 per cent; and in the North Pacific, 29.6 per cent.

At this date not all division reports are in, but it is estimated, on the basis of reports in hand, that the total world Sabbath school offering for 1971 will have amounted to more than 15 million dollars.

R. CURTIS BARGER

Laymen Active in Evangelism in Far East

Adventist laymen in the Philippines, Korea, Japan, Indonesia, Thailand, Taiwan, and even in war-torn Vietnam, have been very active in personal evangelism and in public lay preaching. Clinton Shankel, Far Eastern Division lay activities secretary, writing recently about 1971 soul-winning experiences and results in evangelism, stated that more



Five-Day Plan Televised in Australia

A Five-Day Plan to Stop Smoking, conducted at the Sydney Sanitarium and Hospital, Sydney, Australia, received coast-to-coast coverage on the Australian Broadcasting Company TV program, "Four Corners," on March 4 and 5. This is a breakthrough in public relations and in health ministry in Australasia.

Participating in the program were: J. Price, M.D. (top left), deputy medical director of the hospital, and Pastor D. E. Bain (top right), newly elected health secretary of the Australasian Division.

The Five-Day Plan program has been a regular part of the outreach activities of the Sydney Sanitarium since June, 1969. Seventeen plans and 11 reunions, features of the program, have been conducted since then.

LYELL V. HEISE

than 13,000 new members were prepared for church membership by laymen in 1971. This is an outstanding achievement for one division.

We are rejoicing with the great army of our laymen in the Far East, and praying that this evangelistic zeal will continue and increase until the work is finished.

V. W. SCHOEN

Date Is Changed for Opening of New GC Building

As this issue goes to press, we have received word that the ceremonies opening the new General Conference North Building have been postponed. This change of plan was made necessary, in part, by a delay in obtaining the occupancy permit from the local authorities.

We publish this notice so that news writers and historians will have accurate information on our cover story and Dateline Washington column, both of which were so far advanced in the publication process that they could not be changed without affecting our printing and mailing schedules.

IN BRIEF

† New positions: D. E. Bain, health secretary, Australasian Division, formerly chaplain, Sydney Sanitarium and Hospital. ● James Joiner, editorial consultant, Philippine Publishing House, formerly assistant secretary and editor, *MV Program Kit*, General Conference MV Department.

† Deaths: Benjamin F. Gregory, M.D., 75, March 10, Bakersfield, California. Dr. Gregory first went to China in 1920, serving more than 20 years there, as school principal and mission treasurer and director. ● Chloe Buchanan Landis, 76, March 5, Simi Valley, California. She with her husband, Fred Landis, served in China more than 20 years, first going out in 1924.

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Through the years the growing world work of Seventh-day Adventists has required the expanding of personnel and facilities of the various General Conference departments and the setting up of new departments. As a result, over the years, in spite of expansions, the General Conference building (the original section of which was constructed in 1905), at 6840 Eastern Avenue, in Takoma Park, has become less and less adequate for purposes of church administration.

It finally became necessary to plan for new facilities to house many of the departments adequately. In addition, it was neces-

sary to locate in Maryland the General Conference Insurance Service, inasmuch as it is incorporated in that State. The General Conference North Building, as the new building is termed, is in Maryland, whereas the Central and South buildings are in the District of Columbia.

The new building is now completed, and moving began on April 3 (see Dateline-Washington, page 21).

In this aerial view the new building is shown in its relationship to other General Conference buildings, as well as to the Review and Herald Publishing Association.

1. The General Conference North Building; 2. GC Home Study Institute; 3. a commercial bank; 4. Takoma Park Seventh-day Adventist church; 5. General Conference Central Building; 6. Review and Herald Publishing Association; 7. General Conference South Building; 8. Review and Herald warehouse next to the railroad.

