

Review

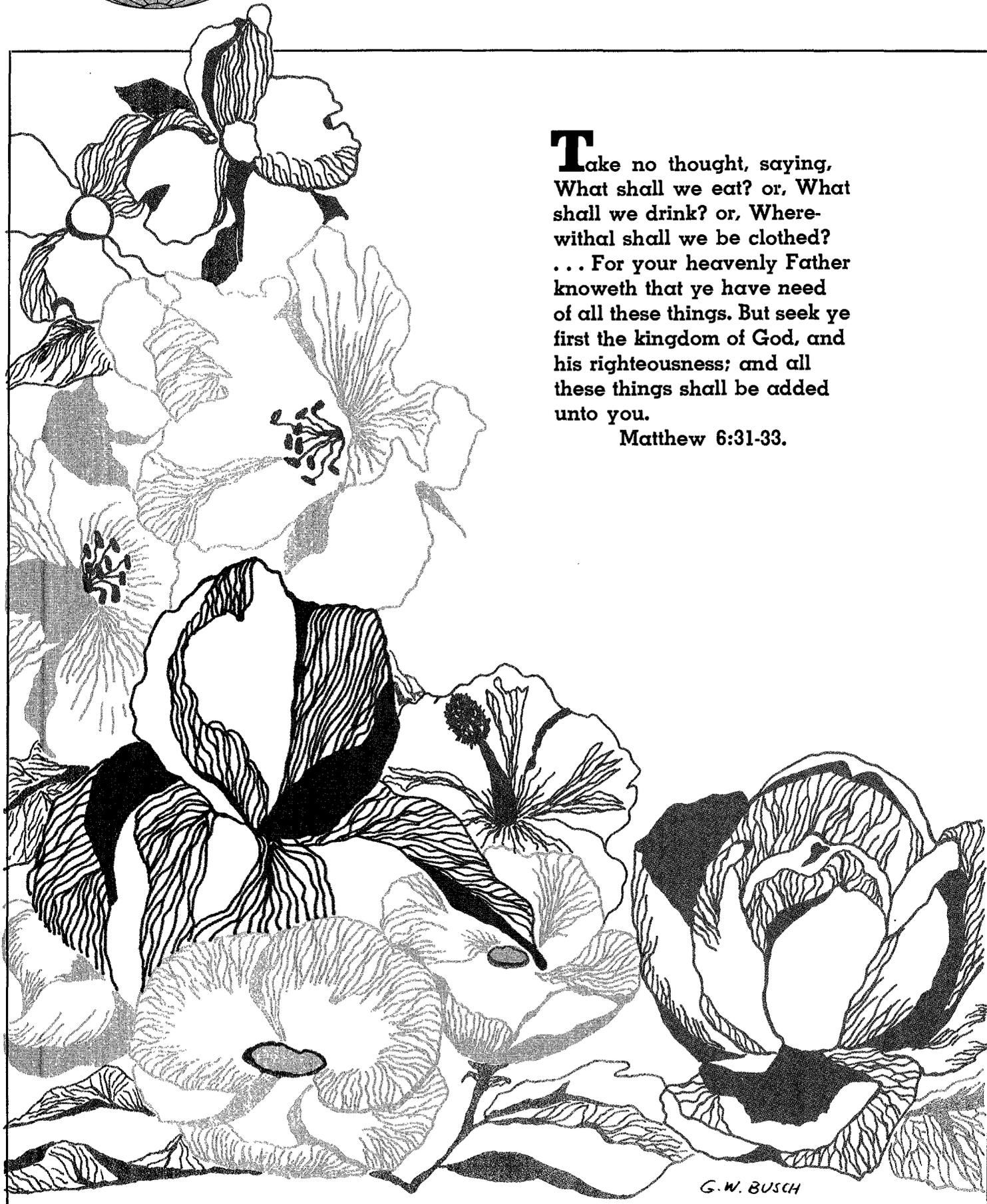
THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

May 4, 1972

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Take no thought, saying,
What shall we eat? or, What
shall we drink? or, Where-
withal shall we be clothed?
. . . For your heavenly Father
knoweth that ye have need
of all these things. But seek ye
first the kingdom of God, and
his righteousness; and all
these things shall be added
unto you.

Matthew 6:31-33.



On Isness and Oughtness

TOO many people are willing to accept whatever is. They show little concern about what ought to be. These are the people who say, "Kids are bound to smoke pot, so why not legalize it?" These are the people who say, "Adultery is a way of life, so why not accept it?" These are the people who say, "Everybody drinks, so why fight it?" With a spinelessness that must amaze the angels, they accept whatever *is*. They are apostles of isness rather than of oughtness.

Fortunately, not everyone is in this category. Some people are deeply concerned with oughtness. For example, John Banzhaff, a young Washington lawyer. Appalled by the flood of propaganda on radio and television aimed at persuading the American public to use tobacco, he determined to find a way to counteract it. When others tried to discourage him, saying, "That's just the way it *is*," he replied, "But that's not the way it *ought* to be." Then he began a one-man campaign to force radio and TV stations to broadcast spot announcements telling about the dangers of smoking. Today, thanks to his efforts, warnings go out over the air-waves regularly, informing Americans that smoking may cause cancer, heart disease, emphysema, and other illnesses.

From Laughs to Results

Ralph Nader is another person who disdains isness for oughtness. Persuaded that American automobiles needed safety improvements, he tackled the problem head-on. At first people laughed. How could one young man be successful against giants like General Motors, Ford, and Chrysler? But he pressed forward, undaunted, like David against Goliath. The result? Millions of defective cars have been recalled by manufacturers, and numerous safety devices have been installed on new cars.

And consider Martin Luther King. Stirred by the fact that American blacks were denied some of their most basic civil rights, he started down the long road to alter the situation. Few people gave him much support or encouragement. "Sure, we know blacks are denied service in some restaurants, they can't stay in some motels, they can't ride in the front of buses, they can't register to vote. That's just the way it *is*." "But that's not the way it *ought* to be," he protested, and promptly organized boycotts, marches, and campaigns to produce change. Concerned with oughtness rather than isness, he aroused the conscience of the nation, and sweeping reforms have resulted.

Seventh-day Adventists, by the very nature of their commitment, declare themselves to be the kind of people who will be more concerned with oughtness than isness. They are reformers. They bear the Elijah message, and are to work in the spirit of this fearless ancient prophet. Yet too often in their councils are heard comments such as, "We might as well vote it, because they're already doing it," or, "We might as well give them what they

want, or they'll get it somewhere else," or, "We've gone so far down the road that we can't turn back now."

Frankly, we believe it is time for every Seventh-day Adventist, worker and layman alike, to exchange the obsession with isness for the philosophy of oughtness. If a situation ought to be changed, let us change it.

What changes should be attempted first? We do not know. The church is large, and the options are legion. But this we do know: Each Adventist—each layman, each leader—should begin with himself and his own sphere of responsibility. As Thomas Adams, the seventeenth-century clergyman, said: "He who reforms himself, has done much toward reforming others; and one reason why the world is not reformed, is, because each would have others make a beginning, and never thinks of himself doing it."

Some Possibilities

Here are some possibilities, in no particular order: (1) Seek an outpouring of the Holy Spirit; the church *ought* to receive the latter rain, (2) seek reconciliation between members long alienated; "we *ought* to love one another" (1 John 4: 11), (3) check the growing divorce rate; families *ought* to be strong and happy, (4) increase the percentage of tithepayers; every church member *ought* to be honest with God, (5) place increased emphasis on health reform; the body is the temple of the Holy Spirit and *ought* to be kept in the best condition possible, (6) contribute more heavily to foreign missions; the overseas needs of the gospel *ought* to have attention equally with those at home, (7) administer the church organization as efficiently and economically as possible; more money *ought* to be spent on direct soul winning.

To this list let us add the need to substitute the oughtness of modesty for the isness of immodesty. We refuse to believe that it is necessary for Adventist women to appear on the platforms of our churches in dresses so short that they embarrass the congregations. Years ago, when a different aspect of fashion was current, Ellen White wrote: "Such madness concerning the changing fashions of the world should call forth an army of reformers who would take their position for simple and plain attire. . . . Having before us the picture of the world's demoralization upon the point of fashion, how dare professed Christians follow in the path of the worldling? Shall we appear to sanction these demoralizing fashions by adopting them?"—*Messages to Young People*, p. 359.

As the people of God we have been called to be reformers. This implies change. It means replacing bad habits with good ones. It means forsaking un-pure books for pure ones. It means abandonment of worldly standards, and acceptance of God's standards. In short, it means repudiation of isness and commitment to oughtness.

K. H. W.

CRISIS IN EUROPEAN CHURCHES CITED

HELSINKI—Europe can “hardly be called a Christian territory if the criterion is the religious consciousness and the congregational activity of the population,” according to a study prepared by Pastor Martti Lindqvist for the Lutheran Church of Finland.

“With few exceptions, the number of European churches is dwindling,” said Pastor Lindqvist. “This is due partly to increased withdrawal of membership, and partly again to a decrease in the number of baptisms.”

Pastor Lindqvist said two factors make the church situation similar in all of Europe. “Industrialization, urbanization, and rapidly increasing mobility within and across national boundaries are everywhere in evidence,” he said. “Social problems have thus become common to all communities. Europe is moving toward unification economically, politically, and socially.”

Second, “ecumenical cooperation is rapidly increasing. . . . On an increasing number of issues the churches are coming to feel that they form a common front instead of conflicting camps.”

CATHOLIC MEMBERSHIP GROWS AS NUMBER OF PRIESTS DECLINES

VATICAN CITY—The ever-widening gap between the diminishing number of priests and increasing membership in the Roman Catholic Church throughout the world has grown considerably during the past two years, the Vatican has reported.

Its yearbook listing “activities of the Holy See” states that the number of Catholics rose from 526.5 million in 1969 to 534 million in 1971.

At the same time, the report stated, the

number of ordained clergy dropped from 351,000 in 1969 to 347,000 in 1971.

The statistics showed that last year there were about 1,535 Catholics for every ordained priest in the world, a dwindling proportion resulting from the increase of 7 million in the number of the laity and a decrease of 4,228 in the number of priests.

The report also revealed that newly ordained priests in 1971 totalled 3,500, or 532 fewer than were ordained in 1969. This caused the closing down of 44 major and 49 minor seminaries.

MAN'S SENSE OF SIN BLURRED, SAYS MAJOR JESUIT JOURNAL

ROME—The sense of sin in man is becoming “blurred,” and for many people the psychiatrist and psychoanalyst have replaced the confessor, a Roman Catholic journal stated in an editorial here.

“Sin,” it said, “has lost its religious meaning of a break in the relationship of love and dependence that unites man to God and is now a sense of Freudian guilt or of Marxist social evil.”

CHURCH REVIVAL EMPHASIZES NEEDS OF PEOPLE

PHILADELPHIA—A Christian revival that is more concerned about the “needs of people” than about the survival of the church is taking place in the U.S.A., reported Dr. Lyle Schaller, a specialist in local congregation life who consults with about 300 churches each year, to a United Methodist conference on evangelism.

Increasingly, he said, congregations are going into their communities to “just listen, to find out what needs are, to find out where it hurts.”

He claimed that one traditional feature of ministry that is fading is the Sunday school with active teachers and passive students. That pattern, Dr. Schaller said, does not meet the needs of children.

One new opportunity for ministry he cited was work among widows. During the past decade there has been a 29 per cent increase in the number of elderly women, many of them widows, he stated.

This Week...

The first impression readers will have of this week's REVIEW is that it is thicker and more colorful than regular issues. It contains the usual number of pages of reading matter, but many extra pages of advertising.

Occasionally a reader protests the presence of advertising in the church paper, arguing that advertisements are “commercial” whereas the rest of the magazine is “spiritual.” We cannot accept this kind of dichotomy. We believe that the ads are deeply spiritual. They call attention to products that help readers become stronger Christians, physically, mentally, and spiritually. Moreover, many advertisements are actually informative notices that list available books, both old and new, with their prices. For members who are seldom able to browse in Adventist Book Centers, these lists make it easier to select Adventist publications.

We would also like to point out that if it were not for the income from ads, the subscription price would skyrocket.

Daniel Walther, who this week affirms his belief in the millennium (page 4), began his denominational career as a publishing secretary for the Latin Union (France and Switzerland) when he was 17 years old. Since that time he has served the church continuously on three continents—Europe, North America, and Africa. Since 1921 he has been in educational work. Although most of his time has been spent teaching history, church and secular, he also has been a dean of men, an academic dean, and a college president.

He received his doctorate from the University of Geneva, Switzerland. In 1946 he joined the staff of the SDA Theological Seminary.

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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.

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I Believe... in the Millennium

By DANIEL WALTHER

I BELIEVE in the millennium, which, hopefully, is to come soon and is meant for those who will live and reign "with Christ a thousand years" (Rev. 20:4).

The millennium has always been a household word for those who accept the Bible teaching of the 1,000 years in connection with events at the end of time.

It is true that the word itself—*millennium*—is not found in Scripture, just as the words *Trinity* and *rapture* are not found. *Millennium* is derived from the Latin words *mille*, meaning "thousand," and *annus*, meaning "year."

It is fortunate that at least on the etymology of the word there is no divergence of opinion. But as to the nature of the millennium and the time it will occur—that is another matter. Millennialism is not a doctrine confined to one denomination or creed. Christians who long for the Lord's return and who are in various communions have ideas about it. Within even a single church there may be one opinion advocated by the educated and another by the less educated.

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The Bible contains several passages in which the number 1,000 is used, but there is only one passage in Scripture that mentions *the millennium*. It is in Revelation 20:1-7, where the 1,000 years are mentioned six times.

I cherish the book of Revelation, not only because it contains the promise of the millennium but because its messages have comforted the believers of all ages. It depicts graphically the events of the last days, and all the books of the Bible are said to "meet and end" in Revelation (*The Acts of the Apostles*, p. 585). All those who have longed for Christ's appearing have clung to this book, in which, from the first to last chapters, there "is light" (*Testimonies to Ministers*, p. 433).

Mostly, it has a message that is both stern and loving, but which the "historic" churches have spurned, partly because they misread its symbols and imagery. Revelation contains the needed spiritual dynamite that helps bring an awakening to a church that after its organization becomes formalistic and replaces initial fervor with dry and lifeless definitions. One of the gravest dangers confronting Christians is that of forgetting or taking for granted the Advent hope that was an essential part of the "first love."

Revelation has not always been accepted. Millennialism at times has been considered a trademark of heretical fringe movements that have relied on Revelation. Largely for that reason, that book for a time was considered noncanonical by some. Some manuscript versions, such as the Syrian and Armenian, do not contain Revelation. Some church fathers who opposed the view that Christ's millennial reign would be of a materialistic, earthly type, also were hostile toward the book; among them were Cyril of Jerusalem, Dionysius of Alexandria, and Chrysostom.

The Council of Laodicea (c. 345) omitted Revelation from the list of New Testament books. The opposition to the book subsided in the fifth century when the church made its peace with the state and accepted its protection and at the same time seemed to feel it no longer needed to look to a millennial reign of Christ. Later on, influential leaders shied away from Revelation.

The preface to Martin Luther's German New Testament translation (1523) expresses a personal distrust of Revelation, but for a different reason; he considered Revelation to be obscure and felt it did not clearly feature Christ. "A revela-



tion," he wrote, "should be revealing." However, he later changed his mind and did see Christ in Revelation.

People concerned about the conditions in the world, as well as about their own fate, have always nurtured a spiritual discernment for the Lord's letters to the churches as they are transmitted in Revelation. Daniel and Revelation are the two basic sacred books in which is rooted the Advent message for the last days. It is of paramount urgency that we heed the messages of Revelation, which will enhance the faith and quicken the Advent hope of the believers.

There is an unfortunate tendency to use Revelation mainly when trying to reach others with the message, forgetting that it is indispensable food for the church, as well. We dare not leave the interpretation to misguided enthusiasts, for we have been given specific instruction through the Spirit's guidance, and we have a solemn responsibility to share this instruction with zeal.

Augustine's Millennial Views

Augustine's immense prestige helped to mold theology for at least ten centuries after his death (430). He also strongly influenced Protestant thinking in the sixteenth century. Significantly, orthodox Catholicism did not accept his basic views on salvation and the nature of sin, but accepted some of his millennial views, expressed in his *City of God*, according to which the millennium is to be understood spiritually and as being fulfilled in his time. According to Augustine, Satan was bound during the earthly ministry of our Lord (see Luke 10:18), and the first resurrection is really the new birth of the believer. Thus the millennium takes place between the first and second advents.

Augustine taught that the passage in Revelation 20 referring to the 1,000 years is actually a review of the preceding chapters rather than an indication of a new age that should follow the events described in Revelation 19. For Augustine the

1,000 years were literal years and the Second Advent was expected about A.D. 1,000. But surprisingly he also thought that the Second Coming might be expected about A.D. 650, because that year would mark the end of the 6,000 years believed to be the age of the inhabited earth.

Augustine lived a century after the church had been legally accepted. Although before 313 it was hard to be a Christian, it was as hard not to be one after that date. Belief in a literal millennium as held in the early centuries was rejected in Augustine's time. The church was now identified with the millennium. The "City of God" was realized in the church; Christ's reign was a fact. No need to look to a future reign of Christ.

Various aspects of millennialism have been studied carefully by influential theologians, as well as by lay Bible students. Any Bible teaching can, of course, be blurred by extreme views: either there is a purely rational, often negative, appraisal of the matter, or there is a subjective, emotional view adjusting a Bible text to one's preconceived ideas. Man should be changed by the Bible, not the Bible by man.

Millennialism has been divided conveniently into various groups, which will be presently indicated. However, it seems that believers in a 1,000-year period have certain beliefs in common regardless of church affiliation. All accept the Scriptures as the authoritative Word of God. They believe in a personal return of our Lord, when all shall be judged. All millenarians can be considered "Evangelical," although even here there is an expected variety of theological nuances. Differences in interpreting the millennium stem, not from disbelief in the Bible, but from personal concepts or a parochial commitment to a consensus of the church to which one belongs.

Among the groups having different ideas about the millennium we might mention a few outstanding ones:

Chiliasm comes from the Greek

word *chilios*, which means "1,000." The chiliasts, who were not uncommon in the early church, believed that Christ would establish in their generation a visible 1,000-year reign on earth, which would overcome the world in every sense and realize the promise of a new earth, where there would be neither sin, persecution, death, nor poverty. The concept is based partly on the Old Testament hope of the expected messianic kingdom. Many among the early Christians were rooted in Jewish apocalyptic tradition but accepted Christ not only as their Redeemer but as the longed-for Messiah. They believed that the 1,000-year reign was imminent.

A material concept of the millennium was held in later centuries also. For example, in Oliver Cromwell's Puritan England in the mid-seventeenth century there were chiliasts who expected an earthly reign of Christ.

Postmillennialism is the belief that the millennium is at present being established and preached in the world. The term itself—*post* (Latin "after")-millennialism—indicates the conviction that Christ comes *after* the 1,000-year period.

According to postmillennialists, before our Lord returns there will be marked improvement in mankind. They believe that equitable social institutions will be established, knowledge will be immensely increased, and in every sense humanity will grow better. They think that while Satan is bound the Christian message will reach the ends of the earth, in itself a proof of Christ's significant prediction about the end of the world. The most potent sign is the preaching of the gospel of the kingdom in all the world, followed by the end.

Premillennialism assumes that Christ's second coming takes place *before* the millennium. Some premillennialists are convinced that Christ's 1,000-year reign is on earth (a type of chiliasm); a few hold that it is in heaven. Other differences in this group are the varying views about the sequence of the last



events, but all agree to take God at His word in contrast to a rationalistic view that rejects millennial speculations as strictly sectarian.

Unlike postmillennialism, it is pessimistic in its estimation of the development of humanity. Rather than seeing the improvement of mankind, premillennialists see the increase of evil in the last days. To be sure, knowledge has made spectacular advances; man accomplishes undreamed-of triumphs in technology and science, but that fact does not in any way affect his heart. On the contrary, it has often been observed that the more man knows and the farther he advances in knowledge, the more sin abounds.

One of the major criticisms of premillennialism is that it thrives in a time of crisis and exploits evil times to work on men's fears. Premillennialists are accused of over-emphasizing the *dies irae* (the "day of wrath," which mightily frightened past generations). They are criticized for placing too much emphasis on apostasies, the worsening of man's condition, and their distrust concerning any betterment in mankind.

Amillennialism teaches that the Bible does not predict a millennium either in a literal sense such as premillennialists expect or in the optimistic vein that postmillennialists proclaim. According to amillennialists, there exists a twin condition of good and evil. God's kingdom and Satan's domain coexist until Christ returns. At that time the resurrection and the judgment will take place, which will be followed by God's eternal reign of peace and never-ending happiness.

For the amillennialist the Scriptures do not set forth a millennium as is taught by others. It is claimed that the 1,000-year period represents the entire Christian era, between the Lord's first and second coming.

Some amillennialists, such as L. Berkhof, maintain that their theory is an old idea, is at least implied in the historic creeds, and is a prevalent Protestant view, largely owing to the teachings of St. Augustine. It is today the belief held, among others, by the conservative Missouri Synod Lutheran Church, voicing its message on radio through the Lutheran Hour and the Back to God programs.

Dispensationalism. In the writings of J. N. Darby (d. 1882) and in the *Scofield Reference Bible* (1909, 1917), the history of mankind is divided into seven periods, or "dispensations." Each era, or dispensation, is the object of God's particu-

lar solicitude. Each age is given the responsibility of a particular message, and it is expected to obey God's specific revelation for that era.

This teaching is not held by one specific denomination, but is the accepted millennial view of various evangelical churches, although it had its beginning among the Plymouth Brethren and was fostered by J. N. Darby, who eventually founded a stricter separate body (Darbyites).

Historic Christianity usually thinks of two dispensations in the Bible—old and new. Dispensationalism lists seven ages: Innocency, Conscience, Government, Promise, Law, Grace, and Fullness of Time (the last era being identified with David's kingdom yet to come). A distinction is made between the gospel kingdom requiring only repentance and the kingdom of grace for the Gentiles, requiring only faith. Some dispensationalists list only four eras, others eight.

Much attention is given to the tribulation preceding the millennium, from which the church will be spared by being "raptured." After the rapture there will be a seven-year period, at the end of which Christ will return to establish His kingdom; that seven-year period is the seventieth week of Daniel 7:24-27. Some millennialists hold that, on the contrary, the church will have to pass through a "time of trouble."

For the dispensationalists, most of whom are premillennialists, there is a secret coming of Christ for His saints, called the *secret rapture*, followed by a visible coming of the Lord seven years later with His saints, called the *revelation*.

With William Miller and his fellow preachers a clear path was cut across the maze of conflicting millenarian opinions. They asserted in 1844 that "the only Millennium found in the Word of God is the thousand years which are to intervene between the first and second resurrections, as brought to view in the 20th [chapter] of Revelation." —*The Western Midnight Cry*, Feb. 10, 1844.

When Christ returns probation ends, the wicked are slain at the Second Advent, and all the redeemed are resurrected or transformed forever. Thus the Millerites rejected both the postmillennial optimistic spiritualization and the usual concept of a visible rule of Israel on earth. In fact, the distinguishing mark of Millerism was, not date-setting, but the view that during the millennium only the immor-

talized saints live—including Gentiles and Jews. They thus rejected a temporal and/or a Jewish millennial reign.

The Millerites were fundamentally premillennialists, and Seventh-day Adventists agree with them, with one difference: whereas the Millerites believed that the saints would reign on a renewed earth for 1,000 years, Seventh-day Adventists hold that the redeemed are in heaven during the thousand years and that the renewal of the earth occurs at the end of that period.

A Summary of the SDA Position

Events at the beginning of the millennium:

1. Second coming of the Lord Jesus Christ as King of kings, accompanied by the armies of heaven (Rev. 19:11-21).

2. First resurrection of the righteous dead (Rev. 20:4-6).

3. The righteous living translated to immortality and both groups taken up to meet the Lord in the air (1 Thess. 4:16, 17; 1 Cor. 15:51-54).

4. Christ leads the saints to the place prepared for them (John 14:1-3).

5. Binding of Satan and his being cast into the "bottomless pit" (Rev. 20:1-3).

6. Destruction of the wicked (Rev. 19:20, 21).

Events during the millennium:

1. The redeemed live and reign with Christ a thousand years (Rev. 20:4).

2. Judgment is "given unto them" (Rev. 20:4; cf. 1 Cor. 6:2-4).

3. They attend the marriage supper of the Lamb (Rev. 19:9).

Events at the end of the millennium:

1. Resurrection of the wicked (Rev. 20:5, 7, 8; cf. John 5:28, 29).

2. Descent of the Holy City (Rev. 21:2).

3. Satan is loosed; he leads the wicked in an attack on the Holy City (Rev. 20:7-9).

4. Final destruction of the wicked in the lake of fire (Rev. 20:9).

5. Purification and regeneration of the earth by fire (Rev. 21:1; cf. 2 Peter 3:12, 13).

6. Establishment of the everlasting reign of God.

Yes, I believe in the millennium, not as a theological fantasy, but because it is a simple fact taught in Scripture and a fundamental event necessarily related to the return of our divine Lord, to whom, once again, we address the fervent supplication: Lord Jesus, come quickly.

★★



HYDROTHERAPY, DIET, AND DRESS

By J. L. CLARK

HYDROTHERAPY is concerned with the use of hot and cold water in the treatment of disease and is based on the principle that natural methods are best in the care of the sick.

The nineteenth century saw the opening of water-cure establishments in America including that of Dr. James Jackson at Dansville, New York, visited by James and Ellen White in 1865, and one on Long Island by Dr. Joel Shew, who wrote *Hydrophathy; or The Water Cure*. The book, published in 1844, recommended water treatments for cases of insanity. Shew was editor of *The Water Cure Journal* begun in 1846.

Among its subscribers were John and Ann Kellogg, parents of John Harvey Kellogg. The future doctor read the journal as a boy and received his first inspiration to treat medical problems with hydrotherapy. Later, as medical director of Battle Creek Sanitarium, he was to make famous the water treatments. More than 60 books on hydrotherapy were written between 1843 and 1863 in Europe and America.

In that same period the average American diet was unbalanced and inadequate. It contained a great deal of grease, especially lard. Meat was the staple food, with a heavy emphasis on pork. Foods of all kinds, whether meat or potatoes, vegetables, eggs, or bread, were saturated in grease and washed down with strong Brazilian coffee or adulterated whisky. If milk was used, it often came from diseased cows.

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Rancid food was common because of the lack of refrigeration and sanitation.

In 1809 a book by Dr. William Lambe appeared in England with the title *Report of the Effects of the Peculiar Regimen in Scirrhus Tumours and Cancerous Ulcers*. The peculiar regimen to which Dr. Lambe referred was the discontinuance of flesh food and the free use of water. Among those influenced by the book were John Frank Newton, who was benefited by the vegetarian diet, and the poet Percy Bysshe Shelley who also wrote a book called *Vindication of a Natural Diet*, in which he recommended drinking no liquid other than water and eating a vegetarian diet.

In America, Dr. William Alcott, cousin of the father of Louisa May, author of *Little Women*, advocated vegetarianism and published *The Moral Reformer*, a periodical dedicated to this reform. Dr. Milo North was another vegetarian supporter. William Metcalfe brought a group of vegetarian Christians to Philadelphia in 1817. Metcalfe organized the American Vegetarian Society in 1850. Edward Hitchcock, professor of chemistry and natural history, gave a series of lectures at Amherst on the importance of diet, cleanliness, sleep, exercise, and proper mental attitudes. Grains and fruits were the most nutritious foods according to Hitchcock. He favored abstinence from tobacco, alcohol, narcotics, tea, coffee, salt pork, bacon, and foods made with large amounts of fat or grease. Prof. Reuben D. Mussey, who promoted a similar health program at Dartmouth, taught that man was by nature a fruit-and-vegetable eater. A

vegetarian diet was both superior to one relying heavily on flesh foods, and it helped to make the individual's disposition more gentle.

Sylvester Graham and Temperance

The most famous popularizer of vegetarianism was Sylvester Graham, a Presbyterian minister and temperance lecturer who in the 1830's became convinced by contact with Metcalfe's vegetarian congregation in Philadelphia¹ and from his own observations that temperance involved the whole man and that the uplifting of society would never be achieved until men and women learned how to live healthfully. He concluded that intemperance in eating was just as harmful as intemperance in drinking, that overindulgence in meat and starches, the common heavy diet of the day, was disastrous.

Graham adopted a complete program of healthful living that included vegetarianism; whole-wheat products using unbolted or graham flour; abstention from tea, coffee, tobacco, and alcohol; bathing; fresh air; sunlight; proper dress; exercise; and sex hygiene. He was one of the first to advocate such a complete program. Personal hygiene was not new, but making it part of a popular crusade was. He recommended fruits and vegetables, rye, corn, barley, oats, or whole-wheat bread; well-cooked eggs; and cream. He discarded butter, cheese, and milk, which in that day could not compare with their modern counterparts in sanitation. Ellen White recommended graham bread, graham gems, and graham gruel.

Soon there were thousands of Grahamites. Graham boarding



This cartoon ridiculing the problems caused by the hoop skirt was printed in *Punch*, September 18, 1858.

houses were founded, adopting the Graham diet—especially graham bread, with regular hours, a cold sponge bath every morning, regular exercise, and no feather beds. Graham periodicals were begun and a special bookstore was established in Boston to supply literature. Graham became an ardent advocate of the popular teaching of physiology, and his followers were the first organized group in America to urge teaching physiology in the public schools.

Unhealthy Fashions

During the 1840's the clothes decreed by fashion were made for the sake of appearance rather than for comfort or health. The acme of beauty was considered to be the small waist achieved by the use of a veritable armor plate of whalebone, cloth, and laces. Tight lacing had become a standard of womanly decorum.

The women of that day wore voluminous skirts, more often than not trailing through the dirt on the ground behind them. There were several layers of material, and the hoop skirt was worn on fashionable occasions. These hoops were wire or metal contrivances placed under the skirts to make them stay away from the body.

The custom of tight lacing produced a waspish waist but was highly destructive of health, and voices were heard decrying the practice. Orson Fowler, editor of the *American Phrenological Journal*, was convinced of the evils of tight lacing and in 1844 wrote a tract on the subject entitled, "Tight Lacing, or the Evils of Compressing the Organs of Animal Life." He wrote:

"No tongue can tell the number of mothers and children killed outright, or else made to drag out a short and miserable existence, by that accursed practice of tight-lac-

ing. . . . I appeal to every patriot, to every Christian, to every physiologist, to raise his voice with mine in the extirpation of this great sin of tight-lacing. Let the finger of scorn be pointed at every tight-laced woman, and let small waists be shunned, instead of courted. . . . The practice is disgraceful, is immoral, is murderous: for it is gradual suicide, and almost certain infanticide. It is worse than infanticide; for, to entail a diseased body and mind upon offspring, in addition to causing their premature death, is a crime of the deepest dye man can commit."²

The concept of a reform dress originated among progressive women in Europe and was soon advocated in this country. The reform dress was to have no stays to compress the waist. It would be a dress allowing freedom of movement, and skirts would be a number of inches off the ground. The original reform dress reached halfway between the foot and the knee. The first woman in America to wear such a dress publicly was Elizabeth Smith Miller, daughter of Gerritt Smith who was active in the temperance and anti-slavery movements. He had spoken out in favor of the reform dress as had Mr. Miller. Mrs. Miller first wore the dress on Washington, D.C., streets. It attracted quite a bit of attention and was mentioned in the press. Three months after adopting the dress Mrs. Miller visited her cousin, Elizabeth Cady Stanton, in Seneca Falls, New York. Mrs. Stanton, who was to become famous in the women's rights movement, wrote:

"To see my cousin Mrs. Miller with lamp in one hand, a baby in the other, walk upstairs with ease and grace, while, with flowing robes, I pulled myself with difficulty, lamp and baby out of the question, readily convinced me that there was sore

need of a reform in woman's dress, and I promptly donned a similar costume."³

Mrs. Miller and Mrs. Stanton were joined in the use of the reform dress by Mrs. Amelia Bloomer. As editor of the monthly paper *The Lily*, Mrs. Bloomer was able to give publicity to the reform dress. Her name was given to an adaptation of the new costume, although Mrs. Miller was its originator. Some months after Mrs. Miller left Seneca Falls, Mrs. Bloomer and Mrs. Stanton visited Dr. Jackson's Glen Haven, New York, health center. At that place they met Dr. Harriet Austin who became an active advocate of the reform dress. Through Dr. Austin's influence the style was modified and became known as the American costume. As editors of the *Water Cure Journal* and its successor *Laws of Life*, Drs. Jackson and Austin publicized the new style. Women all over the country adopted the new dress, despite the ridicule often heaped upon them.

Ellen White on Styles

Ellen G. White adopted a dress style that eliminated the hoop skirt and the long skirt trailing the ground. Her dress was feminine and avoided any suggestion of masculine attire.

In the light of the foregoing, the following discussion by Ellen White of dress styles and the American costume becomes meaningful.

"Women should clothe their limbs with regard to health and comfort. Their feet and limbs need to be clad as warmly as men's. The length of the fashionable dress is objectionable for several reasons:

"1. It is extravagant and unnecessary to have the dress of such a length that it will sweep the sidewalk and street.

"2. A dress thus long gathers dew from the grass, and mud from the streets, and is therefore unclean.

"3. In its bedraggled condition it comes in contact with the sensitive ankles, which are not sufficiently protected, quickly chilling them, and thus endangering health and life. This is one of the greatest causes of catarrh and scrofulous swellings.

"4. The unnecessary length is an additional weight upon the hips and bowels.

"5. It hinders the walking, and is also often in other people's way.

"There is another style of dress which is adopted by a class of so-called dress reformers. They imitate the opposite sex as nearly as possible. They wear the cap, pants, vest,

coat, and boots, the last of which is the most sensible part of the costume. Those who adopt and advocate this style of dress carry the so-called dress reform to very objectionable lengths. Confusion will be the result. Some who adopt this costume may be correct in their general views upon the health question, but they would be instrumental in accomplishing vastly more good if they did not carry the matter of dress to such extremes. . . .

"God's prohibitions are lightly regarded by all who advocate doing away with the distinction of dress between males and females.

"God designed that there should be a plain distinction between the dress of men and women, and has considered the matter of sufficient

importance to give explicit directions in regard to it; for the same dress worn by both sexes would cause confusion and great increase of crime.

"God's loyal people are the light of the world and the salt of the earth, and they should ever remember that their influence is of value. Were they to exchange the extreme long dress for the extreme short one, they would, to a great extent, destroy their influence. Unbelievers, whom it is their duty to benefit and seek to bring to the Lamb of God, would be disgusted. Many improvements can be made in the dress of women in reference to health without making so great a change as to disgust the beholder.

"The form should not be com-

pressed in the least with corsets and whalebones. The dress should be perfectly easy that the lungs and heart may have healthy action. The dress should reach somewhat below the top of the boot, but should be short enough to clear the filth of the sidewalk and street without being raised by the hand. A still shorter dress than this would be proper, convenient, and healthful for women when doing their household work, and especially for those who are obliged to perform more or less out-of-door labor. . . . The hips were not formed to bear heavy weights [against wearing heavy skirts]. . . . The way in which women clothe themselves, together with their indulgence of appetite, is the greatest cause of their present feeble, diseased condition.

"By the 'top of the boot,' I designed to be understood the top of a boot, or gaiter shoe, usually worn by women. . . . My views were calculated to correct the present fashion, the extreme long dress, trailing upon the ground, and also to correct the extreme short dress, reaching about to the knees, which is worn by a certain class. I was shown that we should shun both extremes. By wearing the dress reaching about to the top of a woman's gaiter boot we shall escape the evils of the extreme long dress, and shall also shun the evils and notoriety of the extreme short dress.

"Sisters when about their work should not put on clothing which would make them look like images to frighten the crows from the corn. . . . Christian sisters should not at any time dress extravagantly, but should at all times dress as neatly, modestly, and healthfully as their work will allow.'

"In wide contrast with this modest dress is the so-called American costume, resembling very nearly the dress worn by men. It consists of a vest, pants, and a dress resembling a coat and reaching about halfway from the hip to the knee. This dress I have opposed, from what has been shown me as in harmony with the word of God; while the other I have recommended as modest, comfortable, convenient, and healthful."⁴

♦♦

(Next Week: *The Bible and Evolution*)

REFERENCES

- ¹ Richard W. Schwarz, *John Harvey Kellogg, M.D.*, pp. 20, 21.
- ² O. S. Fowler, *Tight-Lacing, or the Evils of Compressing the Organs of Animal Life*, pp. 12, 13.
- ³ Mrs. Denton E. Rebok, "Women's Dress," *Advent Review and Sabbath Herald*, May 4, 1944, p. 12.
- ⁴ Ellen G. White, *Testimonies*, vol. 1, pp. 459-465.

FOR THE YOUNGER SET

Johnny's New Quarter

By ENID SPARKS

WHEN Johnny came to live with grandpa he received a weekly allowance for the first time. One day when grandpa gave Johnny his allowance he said, "All the bright new coins belong to Jesus."

After that, Johnny always saved his bright, shiny pennies, nickels, and dimes, and took them to Sabbath school.

Then grandpa gave Johnny a bright new quarter. Right away Johnny thought of what grandpa had said. But he didn't want to give the whole quarter to Jesus.

This quarter is mine, he thought. I'll buy something with it when grandpa takes me to town.

The next day was Sabbath, and Johnny got ready to go to Sabbath school with grandpa. He didn't want to put the quarter in the pocket of his Sabbath suit, but he finally did.

"I'll take it along, but I won't give it for an offering," he decided.

Somehow Johnny didn't feel as happy as he had other Sabbaths. Inside his heart a little voice seemed to say that his quarter belonged to Jesus.

The nearer he and grandpa got to the little white church the worse Johnny felt. Even grandpa noticed how quiet he was.

"Do you feel well, Johnny?" he asked.

"Oh, yes!" Johnny insisted. But he swallowed hard to get rid of the lump that filled his throat.

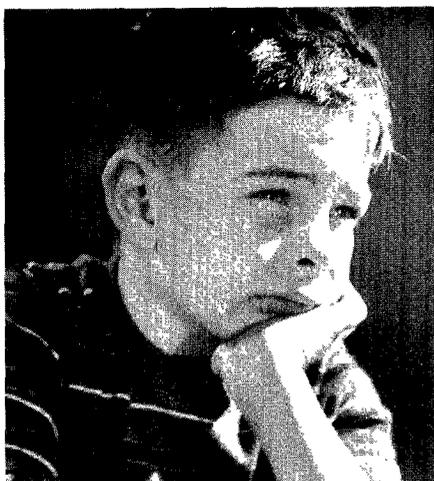
Inside the church he tried to listen very carefully as a visiting missionary spoke to the children. She told about a little Chinese girl named Ching Le. Ching Le had been unhappy. She had not wanted to learn about the gods that her parents worshiped. Then one day the missionary lady saw her and told her about Jesus. From then on, Ching Le had been happy, and she wanted the missionary lady to thank the boys and girls for the offerings that they had given.

"Without your offerings I could not go to any country and tell the boys and girls who live there how much Jesus loves them," the missionary lady said with quiet forcefulness.

Johnny sat very quietly. Deep inside his heart he again heard the voice saying, "The shiny new quarter belongs to Jesus."

All at once Johnny made up his mind. Quickly, he got up, hurried to the offering basket, and dropped the quarter inside.

What a nice warm feeling filled his heart as he went back to his seat. He knew now that the quarter would help someone else like Ching Le learn about Jesus. And that was much nicer than anything he could ever buy in town.



Johnny didn't want to give his shiny new quarter to Jesus as he had first promised.

What Is Acceptable SDA-FM Music Programming?

On the Letters to the Editor page (March 16), the issue was raised about music heard on our college and university radio stations. Specifically referred to was the station at Southern Missionary College, Collegedale, Tennessee—WSMC-FM—of which I am the director.

Since there are nine sizable areas in North America that are served by SDA institutionally owned radio stations, perhaps the comments that follow will answer the questions of many Adventists.

Most of the music programming on the station cited is of a classical or light classical nature. Heard daily are SDA message and inspirational programs. Programming on the Sabbath is, of course, entirely of a religious or inspirational nature. The station is recognized as the Chattanooga area's only significant source of cultural-fine-arts radio programming.

A large number of listeners within an 80-mile radius find this station a daily source of cultural, intellectual, and spiritual enrichment. But recognizing that life does encompass more than the serious, and that there are times when lighter fare is beneficial, the station devotes about 25 per cent of the music schedule to carefully selected, conservative light music.

The writer of the letter was concerned that he had heard music that he had danced to 25 years ago and asked if such music was now acceptable to the church. It is altogether possible he has heard an orchestrated melody or happy rhythm that he or others danced to 25 years ago. In fact, there probably hasn't been very much secular music written that hasn't been danced to at one time or another, whether it be a colonial minuet, a Strauss waltz, or "Down by the Old Mill Stream."

Music is sound. While there are certainly some absolutes as to what is "right" sound and what is "wrong" sound, these absolutes tend to defy definition. Usually the best we can do is determine if the effect of the music in a given environment prompts thoughts and actions that are in harmony with the Christian experience.

Response to music tends to be a learned response, dependent upon associated experiences and attitudes. Thus, what once may have been considered to be inappropriate may now be perfectly acceptable. I remember when a saxophone solo would have been thought by some to be inappropriate, or "wrong," for a religious service because of the instrument's association with the dance band. This connotation has been largely lost to most people.

Melodies and rhythms that once may have been associated with questionable amusements often lose that connection and connotation in the minds of the

majority in another era. In our changing times this process seems to be taking place ever more rapidly and may become confusing to some.

What is important here is not whether a piece of music has been danced to, but whether the music, in today's setting, would be considered by most to be a detriment to Christian growth and development and whether it would be generally associated with questionable contemporary amusements or life-styles.

It might be reassuring for some to know that on these stations every piece of music is carefully scrutinized by competent personnel. Hundreds of hours every year are spent evaluating thousands of musical selections. Each selection must be examined for such considerations as rhythm, instrumentation, lyrics, connotation, and theology.

The Listener's Contribution

Considering the enormous number of decisions that must be made, it is only to be expected that occasionally there will be problems in judgment and also programming errors. The situation becomes quite graphic when it is noted that most magazines can be read quite carefully in a few hours but a radio station may be on the air 18 hours daily.

There is a way that SDA listeners can be a great help in this process of content evaluation. When something is heard that the listener seriously questions, he should write to the station manager and state clearly the exact time it is heard and the nature of the problem. Also he should state specifically the principle that he feels may have been violated. If in a position to do so, he might call the station and ask for the number of the record and title of the selection. There is no need to intimidate or complain to the staff. They are probably only playing what has been programmed and have no

authority to make changes except in the case of obvious error.

He should be sure that the letter contains his name and address. Unsigned letters are considered irresponsible and are immediately discarded. Every letter containing intelligent, thoughtful, and specific comments is given careful consideration and study. However, an immediate reply should not be expected. These stations rely heavily on student personnel and the manager may be without adequate secretarial help for weeks at a time during vacation periods. Ultimately, though, an answer should be received and that answer will be just as specific as were the listener's comments.

At WSMC-FM a file is maintained of all listener criticisms, and those that involve basic policy or that cannot be easily resolved are ultimately taken to an advisory group or board. Listeners should never hesitate to respond for fear that their comments will be ignored or that they will discourage those in charge. On the contrary, if listener views are presented in a kind, intelligent, and rational manner, they will be of great help to the management concerned.

Few realize the impact of just a few simultaneous and unsolicited letters to station management regarding the same issue. It is obvious that with many differing viewpoints and interpretations within the church as to what constitutes acceptable music and programming there will be views that, while respected, will not be implemented in the form of policy. There may be some who will find it necessary at times to turn off an SDA owned station when the programming does not interest them or happens to be of a nature that they would rather not hear. There will be many more who will feel that the programming is entirely too restrictive and narrow. Let us all be sure that we don't let minor differences of opinion hamper the powerful public witness of these stations in an era of polluted air waves.

JAMES C. HANNUM

*Director of Broadcasting
Communications Department
Southern Missionary College*

Rejuvenation

By THAIS COLE

The soil is saturated, and the sun is more than welcome, drying out the ground and straightening up the dragging flowers.

Won
by warmth the flower faces turn around about to meet the sun, again to stand in bright display across the shimmering land.

So now my heart is joyful too; it feels rejuvenated in the burst of heat which brings the summer back. It floats, it reels with happiness, it knows God will repeat His triumphs and all Nature will rejoice again, restored to man, and have one voice.

Our God returns to take His rightful place. The earth once more will be at peace, and none will sigh, for just one glad and righteous race of men will walk the land, will seek the Son and find His healing warmth their source of life, and nevermore come sounds of rain or strife.

Watch It, Dad

You May Be Raising a Delinquent

By ROBERT H. PARR

IN MY spare time (to use the phrase loosely) I have undertaken to be the probation officer of the area in which I live. We are a small community of about 2,000 inhabitants, give or take a hundred. The town that forms the center of this delightful little valley has about 1,500 inhabitants, about 40 per cent being Adventists. The remainder of the people live on farms and in smaller hamlets within reasonable distance.

Not long ago a young lady visitor, discussing this work with me, asked, "How, in such a predominantly Adventist area, can you have delinquent boys? Surely your church has a better record than that."

I was pleased to reply, with considerable, though affected, hauteur, that I had never had to deal with an Adventist boy in the nearly two years I have had this task. At the time I was talking with her, I had 18 boys between the ages of 14 and 18 who were regularly reporting to me. The nearest I came to an Adventist was a lad who came from a virtually divided home, and who had long since given up coming to church. The rest were from families not connected with our church at all.

Naturally, I have often wondered why it is that boys wind up in court with me as their friend, philosopher, and guide, to say nothing of legal advocate. Indeed, the matter has so intrigued me that I was at pains to examine in some detail the boys who have come under my purview to determine what causes them to run off the rails. As I did so, I discovered a kind of common denominator running through the in-

vestigation. Now, I do not claim that this is an exhaustive survey, nor do I suggest that here is the complete answer. I merely put the matter to you, but I do make bold to suggest that the small group I am talking about is probably more typical than atypical.

As previously indicated, I was dealing with 18 boys at the time I looked into the matter. They came from all kinds of homes, running the whole gamut from two-car-speed-boat-nothing-lacking homes to the bare floor boards of an alcoholic's apology for a house where a wife and nine children lived in melancholy squalor. There was, too, a variety of religions; slightly less than half came from Protestant homes. There were other factors, too, such as intelligence, that varied. In all, they were a mixed bag of adolescents, their crimes including petty theft, breaking and entering, absconding from home, and such.

Inadequate Fathers

But 17 had one thing in common, and this discovery has brought me up with a jolt and has led me to believe that here is a possible answer to the increasing problem that is prevalent, even within our own church. I discovered that in each of the 17 homes *the father was inadequate!*

Now, since the youngest member of my family of three children is now approaching 23 years of age, I guess there is not much I can do about straightening myself out in this matter of being an adequate parent. My mistakes have been made; my harvest (and may I say that it hasn't been all that unsatisfactory, if you will forgive me for saying so) has been reaped. But I can pass on my findings to you. And

this I do with this urgent warning that, whether you are in America, Australia, Africa, or Antarctica, there is little basic difference between boys and their parents anywhere. They all act and react similarly. I mean that if you are inadequate, Dad, you are inadequate; geography doesn't enter into it.

But, you might reasonably ask, just what do you mean by *inadequate?*

That is a sensible question, and I go to these 17 fathers for an answer. First, I admit that a couple of fathers couldn't help being inadequate; they had died. No, I am not being facetious. I am saying that these families lacked a father's strong hand—though it was no fault of theirs. But from a purely academic aspect they were thus rendered inadequate by death.

Second was the group of absentee fathers. Their work took them away and they saw their sons only occasionally. Or (and this was more common) they had, to use the argot of the proletariat, "shot through." Do you, more gentle reader, understand this term? It simply means that, tiring of his responsibilities, or hearing the siren call of some enchantress (not his wife), or wishing to be "free," he disappears as silently as a shadow into the night, and his wife and children never hear from him again.

Third, there was the group of alcoholic fathers. Pathetically, these men are weak willed and hopeless. I can still hear one of them, his speech slurred and his breath strong, saying with all the earnestness and sincerity in the world, "I love me babies; I'd do anything for me babies." (He had nine children, ranging from fourteen to three; the youngest he cuddled and fondled in his drunken stupor.) Yes, he'd do

anything but give up that rottenness that is alcohol and anything but get a job and stay at it. So I found him work. Twice. You can guess the result. He stayed at one job for three days. I guess it was some sort of record for him.

If you are reading this, I would assume that thus far, gentlemen, you are feeling pretty smug. You are neither dead, alcoholic, nor absent . . . well, apart from rushing here and there on, perhaps, the Lord's or your own business.

But there was the fourth group. And here is where the best of fa-

Especially FOR WOMEN

By Betty Holbrook

DROPPING OUT IS NO ANSWER

There's excitement at our house. We know that any day the telephone will ring, and we'll hear, "It's a boy," or "It's a girl." And for the first time we'll be grandparents.

But ours isn't the only house where anticipation runs high. In the other, the nursery has been painted (a pale yellow I'm told), an old chest has been antiques, mother-to-be has hooked a new rug, and daddy has built a cradle for his first-born.

It's frightening in a sense. This isn't a healthy world to come into. From the warmth and protection of baby's first "home," to a world where policemen almost frantically patrol city streets, where pornography and vice can't be shut out, and where drugs and violence seem to rule, the obstacles facing young parents seem insurmountable. And yet, there was another day when people asked, "Can any good thing come out of Nazareth?"

This is no time either for dropout wives and mothers—a striking current phenomenon, *Life* magazine calls it. This is no time to hear the plaintive cry, "Where's Mommy? Why can't she come home again?"

Problems don't vanish just because one runs away from them. Wanda Adams, a drop-out wife, freely admits to a *Life* reporter that her life now is still full of hassles. She still feels loneliness and calls life "the garbage of survival." Her consolation seems to be that her hassles now are ones that she has picked for herself, and that, she says, makes all the difference.

Not many women, however, are forced to take on the role of wife and mother. We enthusiastically promise "for better or for worse." And that includes some boredom, some drudgery, some heart-

thers may make a mistake. They are the good providers; they are the stay-at-homes; they have permanent jobs; they have no vices such as gambling and drunkenness; they hear no seducing whispers from sophisticated sirens; they do not roll home in the wee small hours. What, then, is their trouble? How are they inadequate? What is their fault?

They Couldn't Say No

Oh, it's quite a respectable "vice," really; you can go to church and be the senior elder or the Sabbath school superintendent, or, you can

break. But it also includes rewards, fulfillment, and satisfaction. The most devastating part of women's lib, as I see it, is that it glorifies the 8-to-5 world and it tries to make motherhood and homemaker of little consequence. Nothing could be more misleading. When asked how women can make the greatest contribution to life, Elsie Landon Buck answers, "What the world needs most today is happy homes. Not rich homes, not frustrated homes. Not empty homes."

And Dr. Sterling Price writes, "During a depression we lose our houses; during prosperity we lose our homes." There isn't really much mystery about juvenile delinquency. Mother tries desperately to keep up with the Joneses, Dad then has to keep up with Mother, and neither has time to keep up with Susie and Don. Someone has phrased it this way: "Many American homes nowadays seem to be on three shifts. Father is on the night shift, mother is on the day shift, and the children shift for themselves." With a pace like that there is a lack of both love and discipline.

It takes some of both to make home what it ought to be. More than just a roof over our heads, we also need a solid foundation under our feet. Love and discipline will do that. Children naturally have sensitive, loving natures. They're easily made happy—a few honest words of praise and approval, looks of love. They're easily made unhappy, too, by our exacting severity, not always called for and hardly ever just. We need to have control, firm control, but it must be done calmly, quietly, and without deviation—after we have thought things through carefully rather than in a moment of rashness.

Dropping out isn't the answer. Meeting each day is. It's still exciting to see another little life come into the world. It's still a challenge, with God's help, to see whether "something good can come out of Nazareth."

And I'm waiting rather impatiently for that telephone to ring.

even pastor the church with dignity and aplomb and still have this one. I discovered that this last group simply lacked the ability to say *No to their children and mean it*. Indulgent, I suppose you would say, would be a more refined term. But I say they are weak and maudlin, afraid to put their foot down and say, "No, you don't come in at all hours of the night. If I say you are to be home at ten-thirty, you'd better be home at ten-twenty-nine if you know what's good for you."

Somehow, they are a sorry lot who are afraid to stiffen their backbones and say with firmness, "I say you don't do that or go there." They never thump the table or raise their voices; and their sons despise them for it. I know what I am talking about here. And lest you didn't catch that, I'm willing to repeat it in letters a foot high: **THEIR SONS DESPISE THEM FOR IT.**

You know something? I have had boys say to me, "I wish my father would be firm with me; I don't know where I am with him. He doesn't seem to care; he lets me do anything." To which I have replied in sham amazement (sham, because I have long since known this great truth): "You mean to tell me that you actually want your father to lay it on the line for you occasionally?" The answer is always the same. "Yes, sir," they say. And I have seen sixteen-year-old boys say it with tears streaming down their faces.

"Why did you get yourself into this mess?" I asked a young break-and-enter fourteen-year-old.

He thought for a long time then shrugged his shoulders. "I guess I just wanted to get one back on the old man," he said.

"And what did your old . . . I mean, what did your father do to you that you had to 'get one back on' him?" I asked.

"Nuthin,'" he replied. "Nuthin'." But I sure wish he had the nerve to say No to me sometimes." (I spare readers some of the actual words of this tough little character—so tough that the tears were in his eyes and there was a choking sob in his throat as he said it.)

But enough. I have delivered my soul. If I still haven't made my point, please give my title another hard look, will you? It may be that even you could do some positive investigation of your fatherly attitudes. But of course, I wouldn't accuse you of being inadequate. How could I? You're a pillar of the church. . . . But then, we're not talking about the church, are we? Or are we? ♦♦

SATAN, OVERT AND COVERT

Recently we attended a lecture given in a church on the subject of the occult. The purpose of the lecture was to warn men and women of spiritualism and similar movements having to do with the supernatural.

Devilish practices of spiritualists and Satan worshipers were described, and blasphemous statements regarding Christ and the Bible were read.

We were told a goose-pimple-raising story of two young women who had played with a Ouija board out of curiosity, and found that there was obviously some intelligence manipulating it. Finally they asked the question, Who are you? and received the answer, The devil.

Then they asked whether they could see him, and were told to name the time. Finally, it was agreed that Satan would meet them at a certain prominent downtown place at three o'clock in the morning.

Shortly before three the two girls got into their car and drove downtown. The streets were deserted and silent as they drove along. They really did not expect to see anyone at their rendezvous. But as they neared the place, they saw the dark figure of a man walking up and down under a street light.

They kept on going!

Malignant, Scheming Forces

We always come away from occasions such as the lecture referred to with a sense of ominous foreboding; with a feeling that we are surrounded by unseen, malignant, scheming forces, seeking to entrap and destroy us, which is true.

"Our fight is not against any physical enemy," wrote Paul: "it is against organizations and powers that are spiritual. We are up against the unseen power that controls this dark world, and spiritual agents from the very headquarters of evil" (Eph. 6:22, Phillips).

As Seventh-day Adventist Christians we are aware of the dangers of the occult. We have nothing to do with the Ouija board, with fortunetellers, clairvoyants, and such. We stay far away from the séance chamber.

But is it possible that while we are on guard against the more blatant and, to a Christian, obvious manifestations of Satan, we forget he has other ways of getting at us? He does not ordinarily try to trap the Christian by the Ouija board, the crystal ball, devil worship, and such things.

While we avoid the séance chamber with greater dread than we would the plague, do we remember that Satan may be hovering in our living rooms, dining rooms, and recreation rooms? That he is in action at our place of work, in our schools, and other institutions? Even in the church, if he can get a toe in the door? In every institution, every church, every home, the adversary, the accuser of the brethren, is active in subtle ways to destroy faith, love, spirituality.

He is busily at work in the Christian school trying to erode standards, introduce compromises that lead to spiritual and moral breakdown, bring in controversy, crowd the curriculum so that the Bible is not studied adequately, and so on.

In the church he encourages faultfinding, flaw-picking, accusations. He tries to focus attention on the weaknesses of the leaders and church members. He does all he can through individuals to bring in division and diversity.

He works in the home to bring in dissension, misunderstanding, strife, bitterness, and bickering. He irritates in ways that he knows will bring anger and resentment.

Some may think it absurd to suggest that Satan may

stand at the elbow of the housewife in her kitchen, suggesting dishes that will harm the health of her family, so that they will not be at their best physically. And thus, because the mind and body are so intimately related, not at their best mentally, and so not alert to other temptations Satan will bring. Do we think that he may stand by the elbow of the eater, tempting him to over-indulgence for similar reasons?

Perhaps it will be enlightening to recall that while Satan *approached* Eve in the shape of the serpent medium, he *tempted* her on the point of appetite. Both means worked equally successfully for him.

Do we remember that Satan is a master psychologist, that he is always looking for ways to trap us? He studies our habits, our actions, our words. He notes every flaw of our characters. Then he watches with almost infinite cunning for opportunities to trip us up.

For example, we suspect that he stands back, if that serves his purpose best, and lets life flow along like a song for a while. Then when we have relaxed and let down our guard, he strikes.

We realize that Satan tries to get us to think sinful thoughts. But do we ever stop to consider that he also tries to keep us from thinking good thoughts? We are inclined to be on guard when someone tries to force something upon us. But we do not always catch on so quickly when he furtively tries to steal something, or keep something, from us. As a result we may follow his suggestion not to study our Bibles or some other spiritual book this evening because we are too tired. Or when he hints that we are not feeling well enough to go to church, we agree and stay at home, not realizing that Satan knows, for example, that the minister has prepared a sermon for the day that would be especially helpful for us.

The Advantage of Christ's Victory

We have been thinking about the crafty efforts of Satan in trying to undermine and destroy the Christian's hope and faith, to bring about his downfall. And we have been reminded that we are up against powers of darkness that we cannot of ourselves hope to overcome

One Touch

By VIRGINIA VESS



I reach out for healing of my soul
And always it is beyond my grasp.
My healing, Lord, would come
If I could touch Your hem
As one who touched long years ago.
I tire, Lord, faint in my trying—
Fall on the stones.

Then Your hand reaches out to clasp my own
And I arise to freshness of life.
Joyfully I accept Your brimming cup
And go on my way rejoicing!

in our own strength. For, as we have seen, the devils are not physical beings, but spiritual. And you can't get your fingers on spiritual beings. You can't check what unseen spirits are up to. Nor would we have the strength, physical, mental, or moral, to defeat them if we could come to grips with them.

Yet, as every victorious Christian knows, we may have the victory over the devils, through Christ. For, as Paul tells us, He "disarmed the principalities and powers and made a public example of them, triumphing over them in him" (Col. 2:15, R.S.V.). This He did by His death, "that through death he might destroy him that had the power of death, that is, the devil" (Heb. 2:14).

"He who triumphed over the adversary of souls in the conflict of temptations understands Satan's power over the race, and has conquered him in our behalf. As an overcomer, He has given us the advantage of His victory, that in our efforts to resist the temptations of Satan we may unite our weakness to His strength, our worthlessness to His merits. And sustained by His enduring might under the strength of temptation, we may resist in His all-powerful name, and overcome as He overcame."—*Messages to Young People*, p. 50. T. A. D.

ADVENTIST LEADERSHIP IN ECOLOGY

What are Seventh-day Adventists doing about pollution and environmental control? In the fight against contaminated waterways, polluted air, messy, disease-fostering landscapes, noisy houses and work areas, what is the responsibility of individual Seventh-day Adventists and their institutions?

The question is really a challenge. Concern for cleanliness and order, for the fragile balance of nature that man cannot tamper with or destroy with impunity, follows naturally from the Seventh-day Adventist understanding of life itself—its origin, present predicament, and destiny.

An Adventist institution or home that is not the neatest, cleanest, and most winsome in the neighborhood misunderstands its Adventist mission. Beginning with their towering theology of Creation, Adventists believe that man was entrusted with the stewardship of this earth, once called by our Creator "very good." When sin entered, man's stewardship was not abandoned; much to the contrary, never was it more needed.

They believe that "it is the unfaithfulness of men that brings about the state of suffering in which humanity is plunged."—*Welfare Ministry*, p. 16; they further believe that God has not left man in his misery but has intervened with direct counsel as to how man can preserve himself and his world in the best possible condition so that health and happiness can be enjoyed.

In God's instructions to Israel, God provided all nations with a pilot program of how all communities should organize themselves in the principles of ecology. The distinction between the clean and the unclean was more than a religious concern for the Israelite community; the principle cut through all phases of human activity. The well-being of each person depended upon how carefully every other person cared for human waste, pestilence, and the delicate balances in nature.

The Adventist Advantage

But there is an Adventist advantage that focuses clearly on the Christian's responsibility for environmental control today. Long before the danger became front-page news, Ellen G. White sounded the warnings that could have helped prevent our modern predicament.

For example, long before air pollution and the deterioration of the quality of life in modern cities became conversation and before "ecology" was formally introduced as a classroom subject, Ellen White wrote about such things as "the noise and excitement and confusion of the cities, their constrained and artificial life. . . . The air, laden . . . with germs of disease, is a peril to life" (*The Ministry of Healing*, p. 262).

For these reasons she advised that homes should be "the abiding place of health and happiness" placed "above the miasma and fog of the lowlands," giving "free entrance to heaven's life-giving agencies" (*ibid.*, p. 275).

The centrality of health in Adventist theology is another expression of the wholeness-of-life concept built on the doctrine of Creation. The phenomenal current stress on the quality of life is not a sudden concern for Seventh-day Adventists. Physical fitness programs, health spas, and health food stores have sprung up around the world like desert flowers after a spring rain, but they will die like desert flowers if the motivation for health maintenance is not spiritually grounded.

Healthful living, for Adventists, is more than a concern for a longer life on earth and the comforts that self-discipline and proper diet promise; what a person eats and drinks, how he exercises and relates to others, have much to do with mental well-being and the quality of the human spirit. Why? Because, "the body is the only medium through which the mind and the soul are developed for the upbuilding of character."—*Counsels on Diet and Foods*, p. 73.

People preparing to live in a world where "they shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:25) are developing a fundamental respect for life, a feeling for nature that enables man to some degree to think God's thoughts after Him. Such cooperation reflects a quality of life that penetrates all facets of a person's life. It would be most difficult, for example, to envision that a person who consistently is concerned with the preservation and maintenance of the best possible living conditions on earth would squander his personal potential, or poison human relationships with jealousy, deceit, or bitterness.

What Seventh-day Adventists Can Do

What can Seventh-day Adventists do about pollution and environmental control? Much in every way. Make clear to the world the theological basis for man's stewardship of nature. Inaugurate, similar to our Five-Day Plan to Stop Smoking (an anti-pollution program years ahead of recent crash programs), a one-year plan or a five-year plan to clean up neighborhoods surrounding Adventist homes, churches, and other institutions. Contribute the technical and moral leadership available on any Adventist college campus so that environmentally concerned people may know where to get solid support for reversing local pollution patterns.

Make each Adventist home, church, and institution a forthright example of well-kept lawns, shrubs, flowers; litter and "leftovers" are disposed of properly and immediately; sounds, if heard by others, are quieting, pleasing, cheering.

Every Adventist can begin where he is at the moment. Look around. Listen. Is there anything about our environment that may be offensive to those who prize beauty, order, and consideration for the well-being of others? Such community concern, whether it is the community of our homes, work areas, or neighborhoods, is revealing how real our theology is, how serious we are about living out those habits of life that are to fit a person to live forever.

H. E. 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.]

LESS SPOON-FEEDING

I was greatly impressed with the possibilities opened up for our camp meetings and churches by "A New Format for Camp Meeting" [March 9].

I recall with great enthusiasm my semi-regular class "Discussion Techniques," under the late Dr. Charles Weniger. This was one of the most stimulating challenges to thinking and communicating in groups that I had ever participated in up to that time. Recently I completed a program at Loma Linda's School of Health and felt that one of the most important principles involved was getting close to people and meeting them where they are. You discover what they think, and think with them as you seek to lead them to what you think is for their good.

As a professional communication specialist I believe that public presentations should be followed by organized small discussion groups, with competent lay leadership. Such a method will produce a groundswell of rejoicing in the sharing and deeper personal involvement of the meaning and experience of the message that has just been presented. Let's have more spiritual communication among our people with the Word. Less spoon-feeding and more participation!

ROBERT A. ROACH

Loma Linda, California

I think the idea of conversational study groups is a wonderful idea. It would help us to get more acquainted with Jesus and our fellow Adventists. I usually make it a practice to go alone to the meetings and deliberately sit by someone I do not know in order to get acquainted, if only a little. The time is overdue for deep Bible study for all of us.

MRS. H. M. TROY

Tipp City, Ohio

MUSIC FOR ADVENTISTS

If we are to deny the privilege of listening to any music not esteemed "good" by the music critics of people with a background of classical music, then it is only logical that we should deny the privilege of having pictures on the wall that are not "good" according to the art critics; the privilege of having books in the bookcase that are not classics or not rated "good" by the literary critics or people with a background of classical literature; even the privilege of having ceramics, vases, doilies, et cetera, to please one's own taste if they are not "artistic" according to a trained interior decorator.

Many of our people have not had the privilege of attending even a two-year college, and have never been to a music appreciation class or a class in art apprecia-

tion. This should not mean that they may not listen to music that they enjoy. If a person is a Christian, the music will not have an evil influence any more than an exciting symphony or concerto will have an evil influence on a Christian musician or artist.

If we did not listen to any composition that could be "danced to," what a wealth of beautiful classical music we would have to delete from our listening—ballets, minuets, gavottes, waltzes—many of them written for kings.

ALICE MERRY

Centralia, Washington

COVER COMMENTS

Recent REVIEWS have had some good-looking covers. Just wanted to voice an

JANE ALLEN

Takoma Park, Maryland

Please, why bother with secularlike covers to portray the Lord's exalted themes [March 2]? A beautiful photograph would have been more in place and far more inspiring.

Your representation of Christ's advent glory was unreal, even to the colors. The God of nature is by far the better artist—no mere human can improve on His works. As I looked at the cover it brought no thoughts of Christ's return, only thoughts of silly posters and advertisements that are the present fad.

DOROTHY SHAFER

Lakeport, California

JESUS AND WOMAN AT WELL

The front cover [March 16] pictures the Saviour as a hippie! It also places Him in a huddle with the woman at the well. My Lord is no hippie. The picture is completely out of taste and doesn't picture the truth.

PAUL E. LIMERICK

Buffalo, Missouri

The REVIEW is a good paper, but the cover of the March 16 issue is somewhat disappointing, to say the least.

LOWELL J. FRITZ

Springfield, Ohio

I was appalled. Here we are in the midst of the greatest missionary thrust of the denomination and then to have one of our major church papers appear with this hippie-type cover. There are innumerable beautiful covers obtainable.

MRS. C. L. WILLIAMS

Eugene, Oregon

I resent this cover picture. Must we let down our standards in everything? Maybe you call that modern art, but why make Christ look like a hippie?

MRS. VIOLET HODSON

Gothenburg, Nebraska

A poor illustration can cheapen or downgrade the subject. I am both puzzled and angry. Puzzled, to know how a thing like that could get beyond the wastebasket at the editor's desk. Mad, as I think of this

disheveled, unkempt, hippielike character, looking up to a woman of ill repute, being personified as the Son of God, our Lord and soon-coming King.

This illustration not only cheapens and downgrades the subject—it profanes it; and on the cover of the official church publication besides.

HARRY HOLBERT

Arlington, California

► *Most paintings of Jesus and the woman at the well rightly depict Jesus sitting (see John 4:6). That Jesus was seated on the well explains why the woman appeared taller than He and why He was looking up at her.*

Jesus was not a weakling as He is too often portrayed. He was a rugged man, a carpenter as a youth, and an outdoor man spending long hours in the hot sun as an adult. His dress was simple, since He was not of the rich, upper class. The problem with many today is that they tend to evaluate the clothes and hair styles of yesterday in the light of their own frame of reference. It is unfair to describe a bearded Christ as a hippie; one would thus be compelled also to classify James White, Uriah Smith, S. N. Haskell, J. N. Loughborough, A. G. Daniels, W. A. Spicer, and other former Adventist leaders as hippies.

We may assume that the woman was beautiful since she had been able to attract five husbands. She was beautiful but dissipated, unhappy, and selfish. We think our artist portrayed her well.

The style of art for the cover was chosen purposely. It is intended to capture the mood of the situation while leaving as much as possible to the interpretation of the beholder. Apparently it achieved its purpose!—Ed.

PUBLISHING ROMANISM

In "Letters to the Editor" [Feb. 10], the writer's impression that the Vietnam Signs Press is undertaking commercial printing for the Catholics is understandable for there was an error in the report entitled "Far East Sales Council Plans New Approaches."

On careful double checking, I found that the concept expressed by the writer of the article was based upon a simple misunderstanding of the manager's oral report when he said, "Even the Catholics and other church groups have asked us for their jobs to be printed by our press because they consider that we do the best work." The writer of the report thought that the press manager was saying in effect that this printing was actually carried out in our Vietnam publishing house.

But not so. The facts are that the little Vietnam Signs Press is pushed to the limit of production and running two shifts in an attempt to keep up with the literature demanded by our church and the literature evangelists. There is not one minute to spare for outside commercial printing. In fact, the reverse is true. Le Cong Giao, the manager, states, "We are, in fact, forced to send some of our work to outside printers just because we cannot handle it all." We are sorry for the error but pleased to clarify that no commercial work is handled there.

M. R. LYON

Singapore

HAVE A CHRISTIAN HEART!

By BERNARD E. SETON

IT WAS the baby that caught my eye. The long-legged little creature began to cross the woodland track, hesitated, stopped to crop an extra-succulent blade or two of grass, looked wonderingly from side to side, then, by skipping nimbly ahead, drew attention to its beautiful, large-eyed, twitchy-eared, sleek-sided, pale-chocolate-cream-shading-to-white mother, unbelievably gracious in her few movements. Together, the two deer browsed their way between the close-knit trees in their Canadian forest, and cool green leaves soon hid them from my view.

Oh, the loveliness of such a scene! Thank You, Lord, for conceiving such beauty!

Yet, incredibly, there are men and women who will shoot, maim, and kill such beauty, not for rarely-needed food, but—how can it be?—for *pleasure*, for *sport*!

Man's diabolical inhumanity to man is horrendously documented, and rightly abhorred and bitterly deplored by all who have a modicum of compassion left within them. But man's wanton cruelty to his companion creatures is scarcely less horrible. History has already recorded the virtual extinction of bison and buffalo, of oribi, giant sable, and great auk. Hardly a week passes without producing sickening evidence of ill-treatment to bird and beast—the wholesale slaughter of bald eagles, the mass-murder of baby seals, the heartless round-up of mustangs, the near-extermination of the blue whale—yet few church-related voices are raised on behalf of those who cannot speak for themselves. Such silence enervates the Christian spirit, sapping its spiritual energies and hardening the silent heart.

An Imperfect World

We realize, of course, that in this very imperfect world, so widely affected by sin, animals cannot just be left to multiply indefinitely, nor to roam at will, nor to eat whatever they may fancy. For the sake of both humans and animals it is sometimes necessary to reduce the size of herds, to thin out colonies, and to keep wild creatures under some control within sensibly defined bounds. But such needful culling can be done humanely, with the greatest possible skill, with the minimum of suffering, for a higher cause, not for "sport."

And while bowing to the need for

Bernard E. Seton is an associate secretary of the General Conference.

food, we would protest factory farming that condemns calves and other creatures to spending their short lives in terribly confined spaces where they are artificially fattened before being sent to the slaughterhouse.

On behalf of the inarticulate fur and feather that suffers so much at men's hands, this article pinpoints just a few of the many, many instances that merit our sympathies.

Take a look at Reynard the Fox. He would be the first to admit that he does steal chickens and carry off new-born lambs; and we would remind him that these are antisocial habits that may lead to his being shot, not for man's pleasure, not for the infliction of vindictive suffering, but as a necessary, protective measure that will be carried out with the greatest possible accuracy and expedition. What a far, far cry from the horde of red-coated men and women, astride gigantic horses, accompanied by packs of keen-scented, ravenous hounds—dozens upon dozens of adversaries pursuing the one lone fox until the dogs catch him, corner him, tear at him, literally rip him to bits while the ladies and gentlemen look on with delight. They have attained their ambition: they are in at the "kill," and one of the gentle sex is given the "brush," the tail of the creature that has just been torn to pieces for their pleasure.

Change the location, adjust a few of the details, and instead of fox put otter, badger, squirrel, rabbit, hare, deer, and almost any four-legged creature that has the temerity to move.

In a slightly more expensive class come the lion, the leopard, the tiger, the larger antelope, and the elephant. These call for shooting safaris that men with money may have the joy of killing magnificent animals.

And let us not forget the birds—thousands upon thousands of pheasant, partridge, and grouse specifically bred to serve as targets on which first-class and other shots may exercise their skill. No matter if they only wound a bird, breaking a wing, tearing the soft, be-feathered body, leaving the graceful creature to limp beyond the retrieving reach of the gun dog, abandoning it to the slow death of a cripple or the slightly quicker end of starvation. What matters? Apart from such inevitable "accidents" the shooters are sure to go home with several brace of birds that did fall at first shot and were recovered by the well-trained dogs, and, if still fluttering, were

speedily dispatched by the experts.

If hunting were the only form of cruelty practiced upon animals, this recital would not need to be so long: but, alas, the chase is only one part of a many-chaptered story. Another centers on nonparticipatory sports in which animals play leading parts.

Think of the bull fight. Think not of the matador, there by free choice, but think of the bull, condemned to the ring through no choice of its own, bred to be tormented, goaded into a false ferocity, maddened by spears or darts, infuriated by pain, blindly seeking the elusive adversary who gets paid for hurting him, and only finding the pitiable hack of a worn-out horse that has neither the skill nor the strength to avoid the sharp horns that gore its chest and rip its flanks while the approving crowd roars, screams, and stomps its delight at the blood-lust spectacle.

Then think of this: "He who will abuse animals because he has them in his power is both a coward and tyrant. A disposition to cause pain, whether to our fellow men or to the brute creation, is satanic. Many do not realize that their cruelty will ever be known, because the poor dumb animals cannot reveal it. . . . A record goes up to heaven, and a day is coming when judgment will be pronounced against those who abuse God's creatures."—*Patriarchs and Prophets*, p. 443.

On a less dramatic, though no less real scale, animals suffer in rodeos, horse racing, greyhound racing, hare coursing, and circuses.

Creatures of the Sea

We would add a word for the creatures of the sea. To catch fish for food, as is undoubtedly necessary in some parts of the world, is one thing, and, when essential, should be done as humanely as possible; but how can anyone *enjoy* using live bait to catch a slim and silver fish on a hook that tears its mouth while the captive struggles desperately for its watery freedom and its life? And part of the fun, we understand, is to prolong the fight, which the fish is gamely supposed to enjoy, until, at long last, when the fish is exhausted and man proved victor, the prey is drawn from its natural element, is dispatched with a blow that is supposedly anesthetizing, or is left to flap helplessly, gasping in the alien air, and then may have its eyes gouged out that it might join other victims already strung on a string as trophies of the day's piscatorial pleasures.

And make room in the heart for dogs that are beaten, stoned, crip-

pled, by callous owners, for kittens and cats that are heedlessly tormented, and for other domestic friends that are shamefully neglected. "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel." . . . Few realize as they should the sinfulness of abusing animals or leaving them to suffer from neglect. He who created man made the lower animals also, and 'his tender mercies are over all His works.' . . . The animals were created to serve man, but he has no right to cause them pain by harsh treatment or cruel exaction."—*Ibid.*, pp. 442, 443.

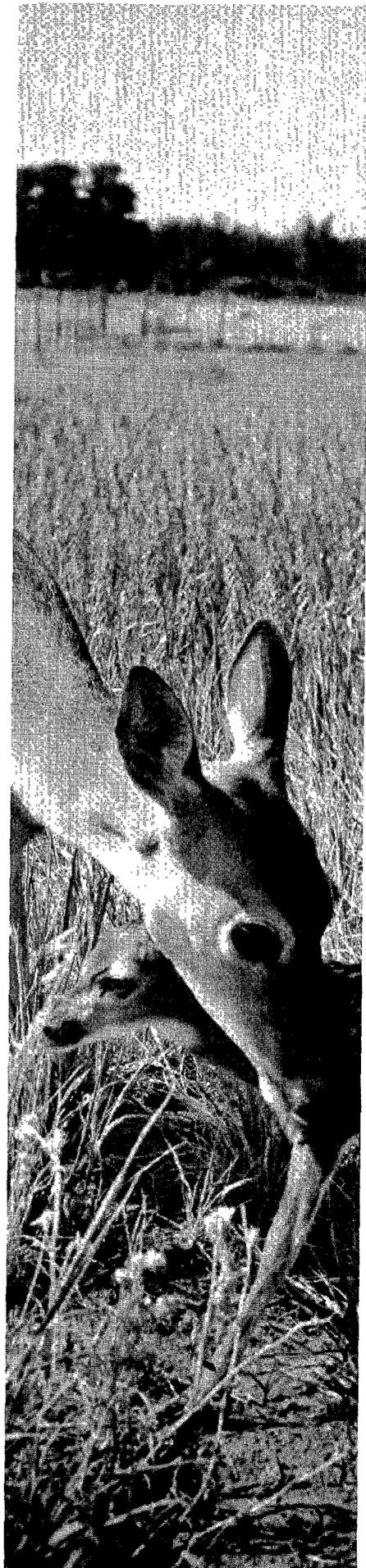
Nothing Beneath Jesus' Notice

We have the noblest possible example to inspire us, for "Jesus was the fountain of healing mercy for the world; . . . the little creatures of the groves, the patient beasts of burden,—all were happier for His presence. He whose word of power upheld the worlds, would stoop to relieve a wounded bird. There was nothing beneath His notice, nothing to which He disdained to minister."—*The Desire of Ages*, p. 74.

Love for dumb animals introduces us to one of life's major pleasures—the affectionate trust, the smile that gleams from a dog's bright eyes, the warm lick of his tongue, the delight conveyed by his wagging tail; the soft caress of a horse's muzzle; the acceptance given by wild creatures to those who have not come to maltreat nor to injure. Unbuyable pleasures such as these make life infinitely richer! They also bring deeper blessings in their train, for, as the ancient mariner reminds us:

"He prayeth best, who loveth best
All things both great and small;
For the dear God who loveth us,
He made and loveth all."

In the light of this simple but profound truth, what is the quality of our prayers? Does our care for "all things bright and beautiful, all creatures great and small" help or hinder our petitions? In this department of life are we working with God or against Him? Our treatment of animals together with a sincere love for our fellow men, will provide the answer to that disturbing question. It also will say something about our fitness for that land where "they shall not hurt nor destroy," and where "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them" (Isa. 11:9, 6). ♦♦



IN JANUARY of this year the Christian Record Braille Foundation, Lincoln, Nebraska, began to produce a full-message missionary talking magazine, called *Encounter*. This newest project is one of the many services offered by the foundation for the blind.

Braille literature as used by the Seventh-day Adventist Church was the product of an early organization begun in 1899 in Battle Creek, Michigan. A 27-year-old blind Adventist, Austin Wilson, had a burning desire to give his blind friends some Braille literature telling about his faith. At his urging, the General Conference decided to publish a ten-page monthly journal for the blind. It was called the *Christian Record*.

After fire destroyed the Review and Herald Publishing House in December, 1902, the project was moved to the campus of Union College in Lincoln, Nebraska. The organization has occupied several buildings in the College View area to accommodate the expanding work. Through the years the General Conference has directed the operation of the organization.

A new modern building, with specially designed equipment, produces literature in every known media for communicating with blind and physically handicapped people who are unable to read for any reason. Magazines and books are published in Braille, large print, and recorded on tapes and records.

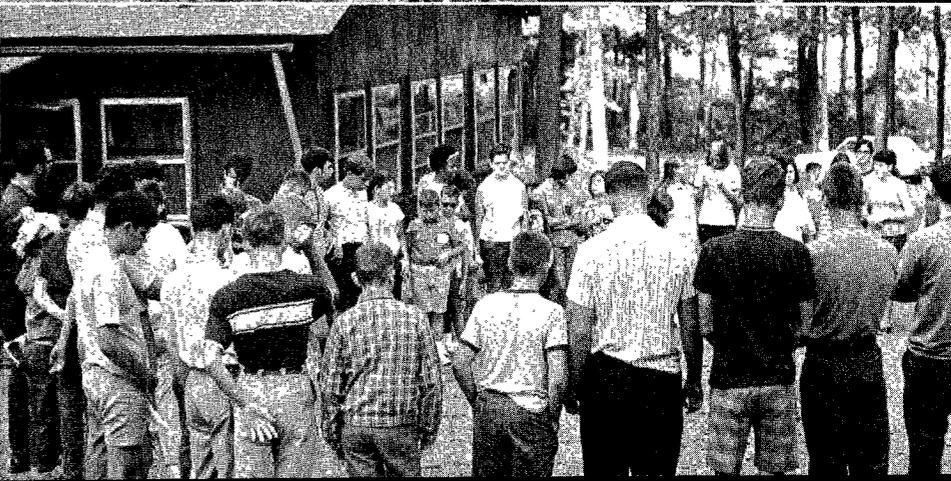
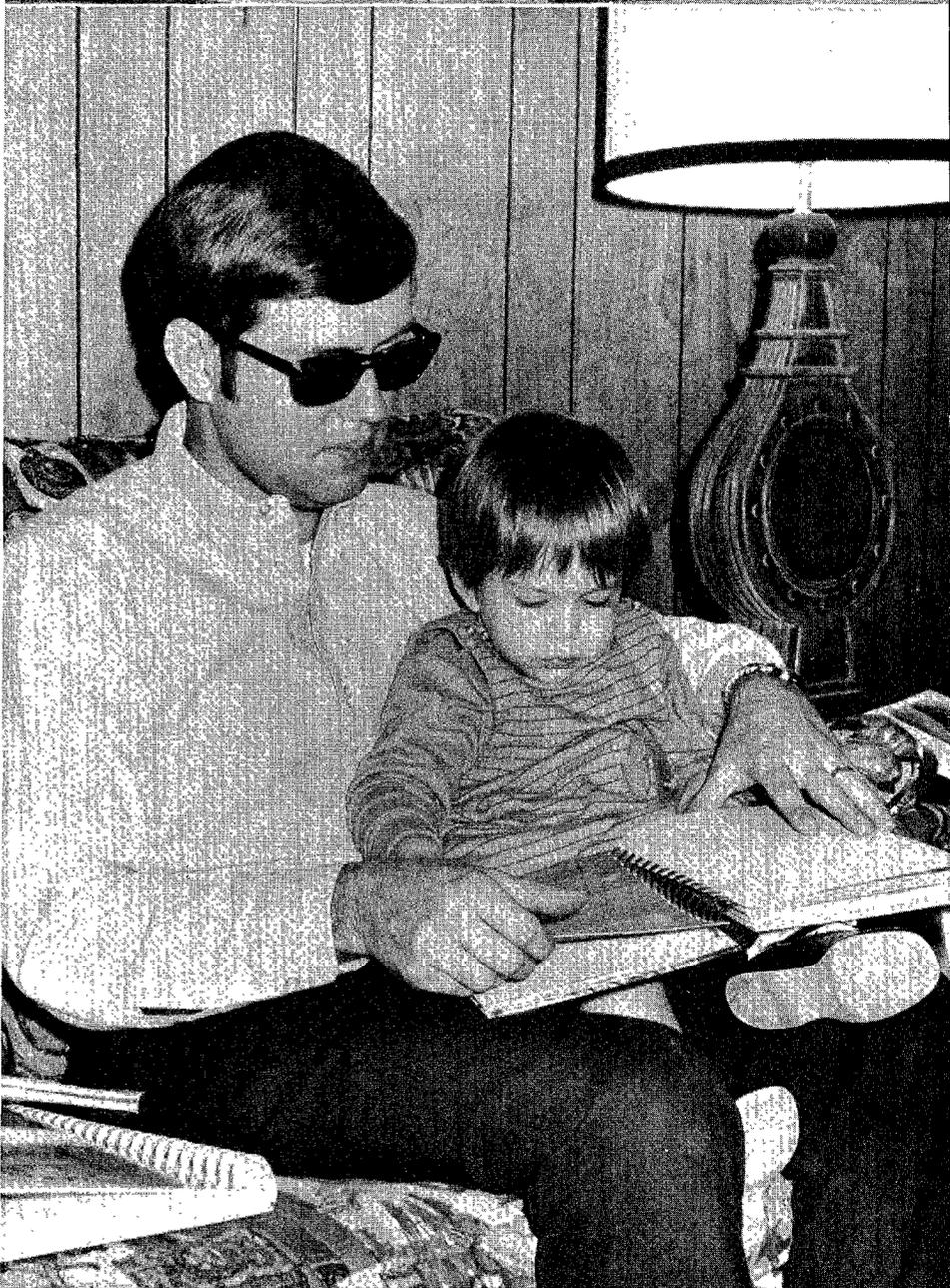
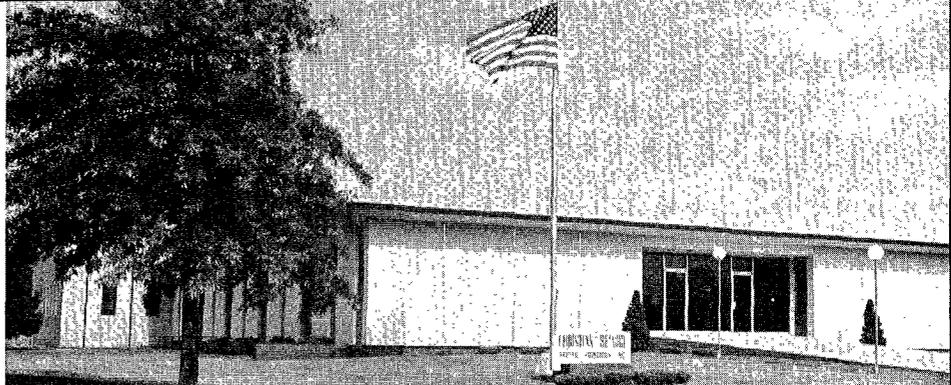
No General Conference Appropriations

Financing for these services has come from donations. No appropriations are made by the General Conference for operations. The general public, keenly aware of the needs of blind people, has given generously for its support. By law, the funds collected from the public must be used for nonsectarian services. Many of these, produced with public funds, such as the children's magazines, are religious in nature but not doctrinal.

However, the main purpose of the Christian Record Braille Foundation is to produce Seventh-day Adventist literature based on the Bible. A

Robert L. Sheldon is director of public relations of the Christian Record Braille Foundation.

Top: The Braille Foundation headquarters, Lincoln, Nebraska. Center: Helped by the Foundation, blind parents can hold the attention of sighted children during storytime. Right: The Foundation sponsors blind children at SDA youth camps.



Foundation for the Blind Prepares Them to See Jesus

By ROBERT L. SHELDON

Braille abridged edition of the REVIEW AND HERALD is produced for blind church members. The Sabbath school lessons are issued every month in Braille and on long-playing records. The records also have mission stories and special music because many of the readers find it difficult to leave their homes to attend church.

The following quotations are typical

of the many letters we have received since the talking magazine, *Encounter*, was launched:

"My heart is thrilled and made so happy over the new magazine *Encounter*. It's all we blind and physically handicapped could ask for. It's so complete! Just what I needed. Thanks so much for the lovely spiritual things you have on it for us to feast on. I will

want to play mine over and over."
—Washington.

"I have read my first *Encounter*, and it truly is a great comfort."—Iowa.

"I just finished listening to issue No. 1 of your new talking magazine, *Encounter*. I found it very enjoyable."—Missouri.

"*Encounter* is so full of good things and is truly a wonderful magazine. I enjoyed the musical numbers very much."—Michigan.

"It was a pleasure to listen to the new magazine *Encounter*. I love all my records, but *Encounter* is best."—Wisconsin.

"I am very happy to have received this record of *Encounter*. Years ago I planned to take a course of Bible study, but it was discontinued. Now I am having my dream come true."—Ohio.

A large-print Bible course has been completed this past year. It supplements the eight courses already available in Braille and on records and tapes. Young people, as well as adults, are studying the Bible through the Christian Record Bible School. Many individuals and whole families have joined the church as a result of these studies.

Inadequate Offerings

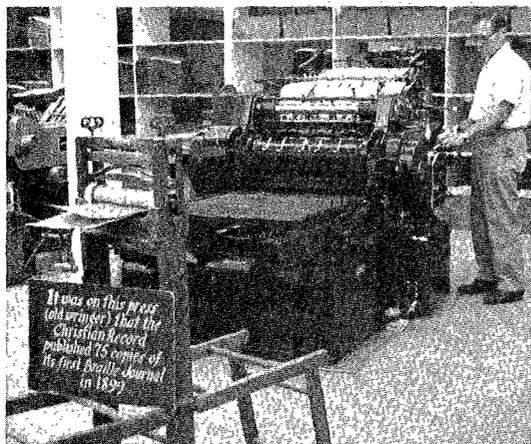
These services must be financed by the offering taken once every two years in our churches. The past several offerings have amounted to no more than \$95,000. Since the offering is taken every other year, the amount must be divided over the two-year period. The Sabbath school lessons and Bible school alone cost \$45,000 annually. This leaves only a small amount for doctrinal books to be added to the free lending library. It leaves nothing at all for tracts.

When requests from blind readers for a full-message, Bible-oriented magazine began to come in, we did not know what to do. Publication was delayed time after time. "We must start on faith!" the manager announced to the board of trustees during its meeting in 1971. "Funds are not available now, but the Lord will provide." And provide He did; at least enough for the first few months.

Now it is time for the Christian Record offering. To continue publication of the Bible course without seriously curtailing other message-filled services, we need a liberal offering from each church.

When the offering is taken on May 20 you will decide what you want to do to help prepare a blind person for the kingdom.

We have the blessed hope of being present and watching Jesus appear in the clouds. Your gift will help a blind neighbor or friend share this same hope—to see Jesus.



Right: A German Heidelberg press has been converted to print 18,000 pages of Braille in an hour. The original press, first used in 1899, is in the foreground. Below: Several campers, and at least one family, have been baptized as a result of the spiritual emphasis made at the blind camps sponsored by the Braille Foundation.





S. Roseman presents Dr. M. Irwin of the United Nations with a picture of Christ knocking at the United Nations building.

NEW YORK:

Five-Day Plan Held for UN Personnel

A Five-Day Plan to Stop Smoking was held for members of the staff of the United Nations in New York, March 6 to 11.

Events leading to the plan began in November, 1971, at the Times Square Center church, when a plan conducted there was attended by Bruce Pringle, an attorney at the United Nations. Some time later the church's pastor, S. Roseman, received a telephone call from Dr. M. Irwin, medical director of the United Nations. He told Pastor Roseman that he had heard of the plan from Mr. Pringle, and desired to have further information regarding it. After Pastor Roseman spent some time with Dr. Irwin, an invitation was extended to hold a plan for United Nations staff members.

Arrangements were made for a team from the Parkview Memorial Hospital, Brunswick, Maine, to run the plan. The team was composed of Dr. and Mrs. Myron Krueger, respiratory therapist Gene Augustin, and L. G. Larrabee, administrator of the hospital. Eighty per cent of the people attending the plan were able to stop smoking.

At the last meeting of the group Dr. Irwin presented both Pastor Roseman and Dr. Krueger with a book, *Your United Nations*, which was signed by each person who had participated in the plan. In turn, Pastor Roseman gave Dr. Irwin a copy of Harry Anderson's painting of Christ knocking at the United Nations building.

Dr. Irwin will be making a trip around the world shortly to visit United Nations medical facilities. He plans to stop at Seventh-day Adventist hospitals as much as possible.

NORIE ROSEMAN
PR Secretary
Times Square Center Church

WEST VIRGINIA:

SDAs Early on Scene to Help Disaster Victims

Seventh-day Adventists ran an around-the-clock feeding station and distributed hundreds of blankets and a large amount of clothing to victims of a flood in West Virginia, which came as a result of a broken dam, February 26. As a result of the flood, a reported 108 people lost their lives and 4,000 were left homeless. The failure of the dam came as a result of a six-inch down-pour of rain. Buffalo Creek Hollow was the scene of what has been termed the Mountain State's worst disaster. Fourteen communities were wiped out, most of whose homes belonged to miners.

As soon as the news reached him, Jewell Seeley, pastor of the nearby Logan church, and his wife arranged for the emergency van of the Mountain View Conference to be at Lorado, one of the hardest-hit communities in the area. They were joined by Richard Kelley, pastor of the Huntington church, and Dean Van Tassel, who heads the conference's Dorcas work and also pastors the Parkersburg, West Virginia, church.

Soon four Adventist vehicles, prepared for emergency relief, were at Lorado, including one from the Medina, Ohio, Welfare Center, with its director, Mrs. Betty Ahnberg. The Potomac Conference emergency van brought in 800 blankets and a large quantity of clothes.

Arrangements were made through the Red Cross for a building near the disaster site to be made available for a clothing-and-bedding center. When this arrangement was completed vans from the Pennsylvania and New Jersey conferences moved in with large quantities of clothing. Local Adventist leaders and laymen gave generously of their services to help the flood victims.

Each vehicle used by the Adventists had an SDA Disaster Services sign on it. This enabled it to go even where news media personnel were barred by State troopers.

MORTEN JUBERG
PR Secretary
Columbia Union Conference

Children affected by the Buffalo Creek Hollow flood are fitted with clothing.



Above: The new SDA junior high school in Monrovia, Liberia. Left: Liberian President Dr. W. R. Tolbert, Jr., hands over the school's keys.

LIBERIA:

Republic's President Opens Adventist School

A new Seventh-day Adventist junior high school was opened in Monrovia, the capital of Liberia, recently. The ribbon-cutting ceremony was performed by Dr. W. R. Tolbert, Jr., president of the Republic of Liberia. Following the cutting of the ribbon, Dr. Tolbert gave the key to the building to Mrs. E. Sandimanie, commissioner of the commonwealth district of Monrovia. She, in turn, passed the key to M. I. Harding, secretary of the department of education of the Liberian Mission. Dr. Tolbert served for several years as president of the World Alliance of Baptist Churches.

Some weeks before the opening of the school Dr. and Mrs. Tolbert made a contribution of \$3,000 toward the completion of the building. Dr. Tolbert also encouraged other leading citizens to give during a drive that was conducted to raise money to complete the school. With Dr. Tolbert's help and influence, \$22,000 was raised in two hours. A previous donation of \$70,000 had been made by the Swedish International Development Agency and the Swedish "Save the Children" society.

In his dedication speech, Dr. Tolbert encouraged church organizations to build more schools in his country that would provide high spiritual resources for the country and give to the youth worthwhile skills and spiritual values.

The Seventh-day Adventist Junior High School has nine large classrooms, an auditorium, and living accommodations for faculty members.

Among those present at the dedication ceremony was the Liberian Minister of Education, G. Flamma Sherman, and the Swedish ambassador to Liberia, Hans Skold.

S. GUSTAVSSON
President, Liberian Mission

World Divisions

FAR EASTERN DIVISION

✦ One hundred seventy-three Reach Out for Life meetings are being held in the Central Luzon Mission in addition to those being held in the other missions of the North Philippine Union Mission.

✦ A Five-Day Plan program in color TV taped at the Tokyo Sanitarium and Hospital was broadcast over national television in Japan on April 30. The program features Dr. T. Hayashi and Pastor K. Soneda.

✦ Thirty Adventist churches were organized on the island of Borneo in one week early in April. Baptisms for the Sabah Mission and the Sarawak Mission, Borneo, totaled 635 in 1971.

✦ Four hundred thirty-nine people were baptized into the Seventh-day Adventist Church in Vietnam in 1971. This is an all-time high for the Vietnam Mission.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ One hundred and thirty-five Adventist medical cadets from Santo Domingo, Dominican Republic, attended a spiritual retreat February 11 to 13.

✦ A new church was organized in Ensenada, Puerto Rico, March 4, with 41 charter members. This is the ninth church established in the West Puerto Rico Conference in nine months.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

✦ James Londis, associate professor of religion at Atlantic Union College, conducted the recent spring Week of Prayer at Greater New York Academy in Woodside, Long Island, New York.

✦ K. D. Thomas, publishing secretary of the New York Conference, reports that as a result of an advertisement run in the Ithaca, New York, newspaper in connection with a group-canvass program held recently in that city, more than \$5,000 worth of Adventist literature was sold.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Missionary Volunteer Societies of the 12 churches in the Toronto, Ontario, area combined for their fifth MV rally at the Willowdale Academy recently.

A Bible contest was held with three representatives from each participating church entered. The Kingsview Village MV Society received the largest number of points.

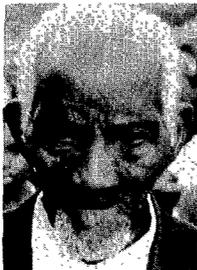
✦ Twelve have been baptized, and another 12 are attending Sabbath school and church, as a result of evangelistic meetings conducted in Brandon, Manitoba, by E. R. Godsoe, Robert Hossack, and George Knowles, Ministerial secretary of the Canadian Union.

✦ The Kingsway College band, of Oshawa, Ontario, Canada, gave a concert recently at Cincinnati Junior Academy, Cincinnati, Ohio. Director of the band is Ben Ely, a graduate of Andrews University.

✦ Ground was broken on February 28 for a new girls' dormitory and cafeteria building for Kingsway College in Oshawa, Ontario. The new complex of 56,000 square feet will house 142 students on three floors, to be constructed at an estimated cost of \$930,000. Besides the dormitory the building will house a cafeteria, kitchen, and adjoining chapel. Among those taking part in the groundbreaking ceremony were the Honorable Ed McNeely, mayor of Oshawa; L. L. Bock, an associate secretary of the General Conference and a former president of the Ontario-Quebec Conference; J. W. Bothe and Philip Moores, presidents of the Canadian Union and Ontario Conference, respectively.

✦ Caris H. Lauda, executive secretary of the Association of Privately Owned SDA Services and Industries and the North American Missions Department of the General Conference, itinerated in Western Canada, April 7 through 30. He was guest speaker at Health and Welfare Federation meetings. He held MISSION '72 decision meetings and promoted the work of foreign-speaking and other ethnic groups of North America.

THEDA KUESTER, *Correspondent*



104-Year-Old Speaks at Tanzanian Camp Meeting

The first person in Tanzania to be baptized into the Adventist Church spoke at a youth camp held in the Pare Mountains, Tanzania, recently. Abraham, whose age is about 104, was baptized in 1909. He called upon the youth to give all of their enthusiasm to MISSION '72.

A. H. BRANDT
Youth Director
Afro-Mideast Division

Central Union

✦ Twenty-two evangelistic meetings were conducted during the winter and early spring of this year in the Missouri Conference.

✦ The Topeka, Kansas, church has been sold, and plans are being laid and funds raised for a new building in the western part of the city. It is hoped that this construction program will begin during the third quarter of this year. Dwight Taylor is the pastor.

✦ N. K. Harvey, treasurer of the Kansas Conference, reported a total tithe of more than \$704,700 received by the conference for the year 1971. This was a gain of more than \$73,000 over the year 1970.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ George Akers, CUC president, and Edwin Walter, academic dean, recently visited Newbold College, Bracknell, England, and signed a contract that renewed the affiliation of the two schools for the next five years.

✦ A display booth sponsored by the Pennsylvania Conference publishing department at the National Catholic Education Association convention in Philadelphia recently, drew the attention of Catholic educators from all over the United States.

✦ Mrs. Joseph Damazo, wife of the pastor of the Cincinnati, Ohio, church, held cooking and nutrition classes during the month of April. Some 125 who enrolled had attended the MISSION '72 evangelistic series.

✦ Dorothy J. Myers, press secretary for the Chambersburg, Pennsylvania, church, recently submitted an article to her local newspaper telling about summer camps for blind children sponsored by the Christian Record Braille Foundation. A local citizen saw it and contributed \$40. The same man also gave \$50 in 1971 after having read a thank-you letter to the community for its participation in the Ingathering campaign.

✦ Alfred Lee and Alan Forquer, graphic artists from the Review and Herald Publishing Association, Takoma Park, Maryland, will be featured at a Christian art exhibit and discussion at Capital Memorial church, Washington, D.C., Sabbath afternoon, May 13. The discussion will center on the new trends in Adventist art.

✦ Becky Stefanescue, of New York City, won the grand prize in the recent Garden State Academy, Tranquility, New Jersey, talent program.

MORTEN JUBERG, *Correspondent*

COLUMBIA UNION COLLEGE

✦ Graduation exercises for Columbia Union College's second trimester were held at the Sligo SDA church, April 14 and 15. Speakers were William H. Shephard, CUC president 1947 to 1959; Dr. F. W. Hale, associate dean of the graduate school, Ohio State University; and Roland Hegstad, associate secretary, Religious Liberty Department of the General Conference. Class officers were Jiggs Gallagher, president; Eileen Hay, vice-president; Joyce Pavlicek, secretary; William Liers, treasurer; Warfield Engelking, pastor; Lester Harris and Sydney W. Tymeson were sponsors. There were 88 seniors.

✦ The men of Morrison Hall surprised their dean, E. W. Waring, with a cash gift of \$320, enough for a round-trip flight to Belfast, Ireland, so that he could visit his mother, who was critically ill in the hospital. The gift was presented at a joint worship the week before Christmas. Dean Waring spent ten days with his mother during the holidays and before her death in February.

ZELLA HOLBERT
Acting Director, College Relations

Lake Union

✦ The Bloomfield, Indiana, church recently sponsored a 24-week Bible-course quiz in their local paper. More than 40 people began the course, and 21 completed it. Several are continuing their studies.

✦ More than 120 names of prime interests have been passed on to pastors in Michigan from the General Conference Bureau of Public Relations. These are names of people who have answered one or more of the special newspaper ads run last year in selected papers across the country.

GORDON ENGEN, *Correspondent*

Northern Union

✦ Adventist young people of the Minneapolis and St. Paul, Minnesota, churches have organized for evangelism among the youth of the area. Through 1971 they witnessed to youth on the street and to families in house-to-house visitation. On January 8 they began a series of evangelistic meetings in the Minneapolis First church. As a result, three persons are preparing for baptism and others are studying. Speakers were Wes Rounds, Reggie Dockham, and Bob Mason.

✦ The construction of an addition to Minneapolis Junior Academy, which was begun in October, 1971, is nearing

completion. It is hoped that the gymnasium will be completed before the end of the school year. Already the young people are occupying it for their physical education classes.

✦ More than 800 people attended the opening MISSION '72 meeting of Rex D. Edwards, South Dakota evangelist, on Sunday, March 19, in Sioux Falls, South Dakota. A second meeting was held the same evening with another 500 in attendance. Associated with Elder Edwards is Bob Stumph, P. W. Kemper, and 25 laymen.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ The Perris, California, Fifth Street church hosted a Cancer Examination Day for the Riverside Public Health Department before the opening of the MISSION '72 series. The 146 women and 67 men who attended the clinic were given an invitation to the series.

✦ Seventeen people have joined the SDA church in Sedona and Cottonwood, Arizona, as a result of a two-year broadcasting of Amazing Facts in the area.

✦ A Southern California Conference Keyboard Festival held recently at Newbury Park Academy drew pianists from nine schools. Twelve pianos were utilized, with two pianists at each.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Eleven persons were baptized into the High Point, North Carolina, church as a result of meetings conducted for MISSION '72.

✦ The Mississippi Economic Council recently announced that Cyril G. Connelly was selected as the star teacher and Riley F. Trimm III was chosen as the star student of the year for Bass Memorial Academy.

✦ Leon Cornforth, director of lay activities for the Georgia-Cumberland Conference, reports a subscription increase in *These Times* of more than 1,000 over 1971.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ Literature evangelists from southern Louisiana met in Hammond for their spring meeting, March 25 and 26. M. E. Culpepper, of the Southern Publishing Association; Clark Dilts, of the Arkan-

sas-Louisiana Conference; and J. N. McKinstry, of the Home Health Education Service, were guest speakers.

✦ A Spanish advisory committee to study and make recommendations regarding the growth of the church's work among Spanish-speaking people in the union met for the first time during March.

J. N. MORGAN, *Correspondent*

Andrews University

✦ A team of ten Andrews University students represented the country of Jordan in the Harvard National Model United Nations, March 24 to 26, held at Harvard University, Cambridge, Massachusetts. The annual event is sponsored by the Harvard-Radcliffe International Relations Council.

✦ Two new programs leading to the Master of Arts degree for teaching business education and industrial education have been announced by Dr. Gordon Madgwick, dean of the School of Graduate Studies at Andrews University. Both programs begin this summer.

OPAL YOUNG, *Correspondent*

Loma Linda University

✦ C. Victor Way, administrator of the Loma Linda Medical Center, was voted president-elect of the American Protestant Hospital Association at the organization's annual meeting in Chicago, March 6. For several years Way has served on its government-relations committee. The American Protestant Hospital Association is an organization that works with church-owned and church-operated hospitals for the purpose of promoting Christian health care. It also serves to represent Protestant hospital interests in dealing with the Federal Government. Others among the Adventist delegates were Don Welch and Erwin Remboldt, administrators of the Florida Hospital and the Glendale Adventist Hospital, respectively, and R. L. Pelton, an associate secretary of the General Conference Health Department.

✦ Junior medical student Thomas F. Mitts left for Greece, April 18 for three months of elective work with the heart team in Athens. He will assist with the cardiology work and observe open-heart surgical techniques. The university maintains a small staff in Greece year round on a rotating basis to help Greek physicians learn open-heart surgery procedures. Mitts is the second student to be given an elective in Greece.

JERE IVERSEN
Communications Officer

Newly Published

SOUTHERN PUBLISHING ASSOCIATION BOOKS

About Nutrition, by the SDA Dietetic Association (187 pages, \$2.95). Americans are reported to spend \$500 million every year to support their pseudoscientific notions about diet. "Health" foods and diet supplements may not be all they are cracked up to be, the authors of *About Nutrition* feel. They show that the housewife can create an adequate diet for her family with supplies from the neighborhood supermarket. Also included are money-saving tips, suggestions for dieting healthfully, and special menus for entertaining guests.

Christ and His Righteousness, by E. J. Waggoner (96 pages, \$2.50). At the General Conference of 1888, E. J. Waggoner and A. T. Jones presented a series of messages exalting Jesus Christ and the principle of justification by faith. Some of these messages were later published under the title *Christ and His Righteousness*. Although Waggoner later separated from the church, Ellen G. White earlier stated that should he do so "this would not prove that . . . [he] had no message from God."

Bible Adventism, by James White (198 pages, \$2.50). Originally published in the 1840's, these ten sermons by one of the church's leading pioneers present the core of Seventh-day Adventist belief. White describes his feeling for his church in this

way: "The governing principle of our faith and practice, as Seventh-day Adventists, is our respect for the great God, His living Word, and the recompense of the reward."

REVIEW AND HERALD PUBLISHING ASSOCIATION BOOKS

Short Essays on Relevant Religion, by Kenneth H. Wood (286 pages, \$4.95). The best of the senior REVIEW editor's editorials are compiled in eleven sections pertinent to the Christian's life—health, prayer, the Sabbath, attitudes, witnessing, and others. More lengthy essays deal with "Authority and the Three Angels' Messages," "Judging False Teachings," "The Adventist Educational System," and "The Most Healthful Diet."

I Have Lived, by Gertrude M. Brown, M.D. (158 pages, \$3.50). An autobiography describing Dr. Brown's work under Dr. J. H. Kellogg at the Battle Creek Sanitarium, the medical work she and her husband opened in Scotland, and her faith, courage, and vision even at the age of 91.

The Church Triumphant, by Nathaniel Krum (30 pages, 30 cents). The author traces briefly the history of the remnant church. In these last days he notes that God's minority has a particularly urgent commission to proclaim the third angel's message and to live an exemplary life of pure and practical religion.

Ellen Surdam; a son, Merle Bridwell; four brothers—J. E., Arthur, Floyd A., and James R. Miracle; and four sisters—May Stewart, Gladys Thompson, Hazel Burnham, and Verna Gepford.

BUTLER, Lulu W.—b. Sept. 25, 1881, Medford, Minn.; d. Sept. 14, 1971, San Luis Obispo, Calif. She with her husband, Omer Kenneth Butler, served in Canada, South Africa, and Indiana. She was the great-granddaughter of the first General Conference president, John Byington. Survivors include two daughters, Marjorie Butler and Grace Wical; and a sister, Florence Oster.

CAMOMILE, Bessie R.—b. Dec. 13, 1887, Bellefontaine, Ohio; d. March 25, 1972, Wapakoneta, Ohio. Survivors include Charles T. Camomile, Vendola O'Connor, and Patti Osenbaugh.

CAMPBELL, Mary Louise—b. Dec. 7, 1882, Freinwald, Germany; d. Feb. 24, 1972, Bucyrus, Ohio. Survivors include a son, Carl; and a daughter, Mary Craven.

CARDEY, Edna J.—b. April 7, 1899, Mason City, Iowa; d. Feb. 26, 1972, Takoma Park, Maryland. The Cardeys labored together in evangelism for nearly 30 years in many cities in Canada, Northeastern United States, and in the South. After the death of her husband in 1950, she worked in the Alabama-Mississippi Conference as an instructor in the Bible Correspondence School in Meridian, Mississippi. Later she became a Bible instructor in Birmingham, Alabama. From there she came to the Takoma Park church as Bible instructor. After her retirement she served as receptionist at the branch office of the Potomac Conference in Takoma Park. Survivors include a daughter, Audrey, a secretary in the General Conference; and four sisters—Hazel Guest, Blanche Collins, Agnes Merrill, and Myrtle Isaacson.

CARLSON, Richard Dean—b. July 19, 1956, Loma Linda, Calif.; d. Feb. 25, 1972, Auburn, Wash. Survivors include his parents; two sisters, Nancy and Sharon; and a brother, Johnny.

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

CHRISPENS, Minnie Augusta—b. Feb. 23, 1884, Lehigh, Kans.; d. March 2, 1972, Keene, Texas. Survivors include five daughters—Hilda M. Gamble, Alsie Loewen, Bertha Lemons, Lucille Marcontell, and Lillian Proctor; three sons—Bill G., Elder J. Branson, and Norman Chrispens; one sister; and four brothers.

CHRISTMAN, Reta Esther—b. March 22, 1915, Gentry, Ark.; d. Jan. 13, 1972, Gainesville, Ga. Survivors include her husband, Dr. Lester L.; a son, Roy; a daughter, Truby; a stepson, Reed; her parents, Mr. and Mrs. J. F. Trubey; two brothers, Lester and Amos Trubey; and three sisters—Marie LaCourt, Beulah Doubet, and Ila Connell.

CLARAMBEAU, Ruby R.—b. July 12, 1897, in Iowa; d. Jan. 8, 1972, Walla Walla, Wash. Survivors include two sons, Vern and Lyle; and two daughters, Mrs. Merle Gladden and Mrs. Glen Cheney.

CLARK, Ernest Albert—b. Jan. 23, 1889, Carlton, Ohio; d. Jan. 22, 1972, Fairfield, Calif. His wife, Esther, survives.

COMINGORE, Elmer Earl—b. March 25, 1905, near Madison, Ind.; d. Nov. 18, 1971, Woodland, Calif. Survivors include his wife, Blanche; two stepdaughters, Dolores Brodie and Lois Sorensen; three brothers—Leonard, Forrest, and James; and four sisters—Mabel Thompson, Goldie Alexander, Dorothy Eddy, and Ella Varble.

CONNER, Beulah Vance Harris—b. March 9, 1893, Richmond, Ky.; d. Jan. 24, 1972, Kettering, Ohio. Survivors include four children—Harold H. Conner, David Robert, Glendon Murrell, and James Edwin.

CRANER, Bertha—b. March, 1892, Crestline, Ohio; d. March 14, 1972, Galion, Ohio. A sister, Mrs. William Guiss, survives.

CRAVEY, Crit—b. March 3, 1881, Shepard, Texas; d. Jan. 19, 1972, St. Helena, Calif. Survivors include five sons, six daughters, and a brother.

CURRY, Ollie Irene Pendergraft—b. Jan. 21, 1888, in Arkansas; d. Feb. 11, 1972, Vacaville, Calif. Survivors include her husband, J. C. Curry; a son, Cecil C.; and a daughter, Pansy M. Ruddle.

DAVIS, Pauline—b. Dec. 8, 1915, Henrietta, Okla.; d. March 15, 1972, Hamilton, Ohio. Survivors include her husband, Floyd; a daughter, Mrs. Jack Hartman; her father, Edward Bain; two sisters, Beulah Bain and Ada Trivett; and a brother, Charles Bain.

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 Amijo and Mrs. Gilbert Harris; and a brother, Frank L. Dell.

DICKINSON, Sylvia Estelle—b. April 7, 1938, Shreveport, La.; d. Feb. 14, 1972, Overland Park, Kans. Survivors include her husband, Mark E.; three daughters—Marsyl, Shelley, and Kand; her mother, Mildred E. Daniel; and a brother, Raymond Daniel.

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.

EVANS, Eva Mae—b. July 24, 1902, Clay City, Ill.; d. Feb. 4, 1972, Alton, Texas. An adopted son, William Wright, survives.

EVERETT, Marion Kenneth—b. Nov. 18, 1905, Reno, Nev.; d. Feb. 8, 1972, San Bernardino, Calif. Survivors include his wife, Ruth; a daughter, Nancy Halsted; and a brother, Gordon Everett.

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

FITZGERALD, Alva Francis—b. May 16, 1901, Pond Creek, Okla.; d. Feb. 19, 1972, Santa Ana, Calif. Survivors include his wife, Martha; two daughters, Maxine Price and Donna Auman; two sons, Alvin and Harvey; and a sister, Dora Parsons.

FORD, Owen Smith—b. Jan. 6, 1898, Mobile, Ala.; d. March 12, 1972, Keene, Texas. Survivors include his wife, Linette; and two daughters, Mrs. R. B. Ballard and Mrs. Ira Pound, Jr.

FOREMAN, Florence Mae Chrisman—b. Sept. 15, 1887, Battle Creek, Mich.; d. March 9, 1972, Danville, Ohio. After obtaining a music degree at Washington Missionary College, she taught music in the Washington area, and served as a secretary in the General Conference and Columbia Union Conference. She was married in 1921 to Clarence W. Foreman, an employee of the Review and Herald. Survivors include her husband, Clarence; and a brother.

FORTNER, Floyd Willis—b. Feb. 23, 1896, Brownwood, Texas; d. Nov. 20, 1971, Keene, Texas. Survivors include his wife, Lorena; a son, Elliott Taylor; a daughter, Mrs. Clinton Roberts; two brothers, Otha and Bernice Dee Fortner; and two sisters, Lela Campbell and Flossie Money.

FRASER, Florida—b. Aug. 1, 1891, in Montana; d. Feb. 13, 1972, Seattle, Wash. Survivors include a daughter, Mrs. Frank Kane; a son, Don Griffin; and a sister, Dolly DiRiso.

FRICK, Americo Argentina Quispe—d. Dec. 3, 1971, Urquiza, Entre Rios, Argentina. He was the victim of an illness that cut short his career as a pastor-evangelist. He served ten years in North Brazil Union and ten years in Argentina.

GRAY, Jimmie Clarice—b. March 20, 1904, Roberta, Okla.; d. Feb. 5, 1972, St. Helena, Calif., as the result of an automobile accident. Survivors include her husband, Alfred; a daughter, Betty Ponder; and a brother.

HAMMAR, Gustav Adolph—b. June 6, 1886; d. Aug. 15, 1971, Oceanside, Calif. Survivors include his wife, Hilda S.; and three sisters—Hilda Larson, Emma Gordon, and Jennie Andreason.

Obituaries

[This listing includes all obituaries received up to two-and-one-half weeks before presstime.]

ALEXANDER, Mary E.—b. March 22, 1916, Ravenna, Ohio; d. Nov. 21, 1971, Warren, Ohio. Survivors include her husband, Lloyd; and two daughters, Bonnie Alexander and Margaret Hall.

ANDREWS, Walter V.—b. March 20, 1892, Denison, Texas; d. March 3, 1972, Loma Linda, Calif.

BACKEY, Henry Benjamin—b. Oct. 7, 1883, Wood County, Ohio; d. Feb. 18, 1972, Mendon, Ohio. A son, Emanuel, survives.

BAILEY, Hal Olga—b. in 1925; d. Feb. 10, 1972. Survivors include her husband; a daughter, Sandra; and a son, William.

BAIN, Della—b. in 1878 in Ray County, Mo.; d. Jan. 26, 1972, Denison, Texas. Survivors include a brother, Charlie Wells; and a sister, Georgia Arnot.

BAXTER, Verna May Stone—b. Feb. 17, 1881, in Ohio; d. Aug. 15, 1971, Graysville, Tenn. She and her husband, Elder W. E. Baxter, served first in the Arkansas Conference and then for 40 years as missionaries in the Inter-American Division. Survivors include her husband, W. E. Baxter; a son, Elder W. E. Baxter, Jr.; a daughter, Elizabeth Garcia; and a brother, E. M. Stone.

BENTHUSEN, Marion Van—b. Aug. 15, 1888, Grass Valley, Calif.; d. March 9, 1972, Paradise, Calif. Survivors include his wife, Lillian; a daughter, Sylvia Catlyn; four stepdaughters—La Merne Christiansen, Ardith Alfon, Lucille Patterson, and Alice Hoover; a stepson, Weston Walker; and a sister, Gertrude Smith.

BENTLEY, Mervindy Elvira—b. Aug. 15, 1920, Lonoke, Ark.; d. Jan. 30, 1972, Fairfield, Calif. A brother, Will Monroe Bentley, survives.

BRIDWELL, Martha Louise Miracle—b. Aug. 9, 1898, near Shawnee, Okla.; d. Feb. 14, 1972, Keene, Texas. She taught church school for a few years and also worked in the Southwestern Union College cafeteria for many years. Survivors include two daughters, Patricia Ann Ward and Ruth

HEWGLE, Etta—b. May 3, 1894, Keene, Texas; d. Feb. 4, 1972, Keene, Texas. She served 41 years in denominational work, part of which was spent in mission work in Argentina and later in the Inter-American Division where she worked in Panama, Trinidad, Cuba, and Miami. A sister, Belle Casey, survives.

HIRVONEN, Antti J.—b. in 1889 in eastern Finland; d. February 14, 1972, in Finland. From 1923 to 1971, with a break of seven years in the 30's, he served as a literature evangelist. A son, Leo Hirvonen, survives.

HOSKIN, George Clarence—b. March 16, 1876, Smithland, Iowa; d. Dec. 28, 1971, Norwalk, Calif. In 1908 he entered denominational work, in which he became an ordained minister, serving 41 years. After serving as manager of the Iowa Book and Bible House he became secretary-treasurer of the Iowa Conference. Later he served as manager of the periodical department of Pacific Press; manager of the Portland, Oregon branch; manager of the International branch at Brookfield, Illinois; and for two years manager of Hinsdale Sanitarium and Hospital. From 1942 to 1947 he served as the advertising agency for the Voice of Prophecy. From 1922 to 1949, the time of his retirement, in addition to the above mentioned duties, he served also as the general transportation agent for the General Conference. He was the author of four books, among which was the well-known *Iron Horse*. Survivors include two daughters, Morine H. Kinton and Margaret H. McKelvey; a son, G. Clarence, Jr.; and a brother, Harry L. Hoskin.

HOSKINS, William—b. in 1892, Bell County, Ky.; d. Jan. 25, 1972, Hamilton, Ohio. Survivors include his wife, Margaret; three sons; and four daughters.

HOURLIGAN, Louisa Erickson—b. Sept. 16, 1898, in England; d. Feb. 14, 1972, San Bernardino, Calif. Survivors include a daughter, Phyllis Sibley; and two sons, Andrew and Patrick Erickson.

HOWELL, Florence Mabel Gourly—b. June 19, 1894, Strahan, Iowa; d. Jan. 29, 1972, Auburn, Wash. Mrs. Howell served the church with her husband in various parts of the world. They began their joint service in South America and later lived in Nebraska; Florida; D.C., Illinois; and Washington. Survivors include her husband, Dr. John M.; a son, Donald; and two sisters, Una Mae Reid and Alma B. Keene.

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

HUTCHINSON, Margery Lillian—b. in Nebraska; d. Oct. 23, 1971, Sebastopol, Calif. Survivors include her husband, D. Guy; a son, Roland; a daughter, Esther Holloway; and a sister, Bessie Wagner.

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

JOHNSON, Maybeth—b. July 30, 1906, Dallas, Texas; d. Feb. 18, 1972, Shreveport, La. as the result of an automobile accident. A sister, Frances Johnson, survives.

KECKLER, Charles L.—b. Sept. 22, 1905, Hancock County, Ohio; d. Feb. 7, 1972, Bucyrus, Ohio. Survivors include his wife, Mary, and a stepdaughter, Theresa Liming.

KELLEHER, Caroline Conradena—b. April 22, 1891, Yolo County, Calif.; d. Feb. 3, 1972, Napa, Calif. Survivors include a daughter, Georgene Moore; a son, Robert Kelleher; and a sister, Minnie Hayes.

KELLOGG, Dorothy—b. Nov. 30, 1913, Anaheim, Calif.; d. March 2, 1972, Loma Linda, Calif. Survivors include a son, Kenneth E. Kellogg, Jr.; her mother, Ethel Ford; and a brother, Dr. Lowell D. Ford.

KENNEDY, Harriett Jane—b. May 31, 1915, Linwood, Utah; d. March 3, 1972, Kettering, Ohio. Survivors include her husband, Edward; two sons, Duane and James; and two daughters, Dawn Joyce Tolley and Mary Jones.

KIMBLE, Ray LeRoy—b. Oct. 9, 1890, Scranton, Penn.; d. March 3, 1972, Loma Linda, Calif. He served the church many years in India, going out first in 1915 and continuing until 1950. After returning home he pastored the Madison College Church, in Tennessee, and later was financial advisor to Oakwood College. His wife, Lena Ruth, survives.

KOCHENOWER, Marie—b. March 26, 1900, Isabella, Okla.; d. Jan. 31, 1972, El Reno, Okla. Survivors include two daughters, Mrs. Don Walter and Mrs. Carolyn Holdaway; two sons, Harold and Arthur; her mother, Carrie Holder Weber; and two brothers.

KRAUSE, Floyd Albert—b. July 11, 1929, Berkley, Mich.; d. March 9, 1972, Colledgeville, Penn. He was ordained as a minister in 1964 and served the church as teacher and pastor, laboring in Ohio, Chesapeake Conference, and Pennsylvania. Survivors include his wife, Julia; a daughter, Julie Kay; his parents, Mr. and Mrs. Albert Krause; two sisters and two brothers.

LACEY, Hattie Mabel—b. March 1, 1894, near Flat River, Mo.; d. March 2, 1972, Colledgeville, Tenn. Survivors include two daughters, Gloria Parker and Madonna Pope; and a son, Charles Ray Lacey.

LANDIS, Chloce Buchanan—b. April 4, 1895, College View, Nebr.; d. March 5, 1972, Simi Valley, Calif. She was a church-school teacher and college elementary supervisor before she and her husband, Fred A. Landis, went to China. They served 22 years in China, mostly at China Training Institute. Survivors include her husband, Fred; two daughters, Irma Philips and Norma Hilliard; a son, Derwin L.; a brother, Clarence Buchanan; and a sister, Nellie B. Wilkinson.

LAWSON, Forrest H.—b. in Staunton, Ind.; d. Jan. 18, 1972, Vallejo, Calif., at the age of 63. Survivors include his wife, Ellen; a daughter, Janet Ewen; a son, Forrest Ellsworth;

two sisters, Mary Harris and Margaret Dougherty; a brother, Albert Lawson; and a stepbrother, Lee Lawson.

LESTER, Walter Augusta—b. Sept. 20, 1893, Mansfield, La.; d. Feb. 10, 1972, Shreveport, La. Survivors include his wife, Ollie; three sons—Ramon, Albert, and Larry; two daughters, Marie Barrett and Ruth Ann Rickard; and three sisters—Mrs. E. H. Benson, Noia Howard, and Mrs. A. F. Fanta.

LEWIS, William H.—b. Oct. 31, 1882, Providence, Ky.; d. Feb. 3, 1972, Takoma Park, Md. From 1910 to 1917 he and his wife served in Africa, assisting in the opening up of the work in Sierra Leone and Ghana. Upon his return to the States he served at Oakwood Junior College. Three daughters, Alma Kilmer, Katherine McCloud, and Dorris Bookers, survive.

LIDGE, Reace—d. Dec. 11, 1971, Long Grove, Ill., at the age of 79. In 1925 she became a concert pianist and a professor of music at the Chicago Conservatory.

LITCHFIELD, Steve—b. April 3, 1886, Bradenton, Fla.; d. Dec. 11, 1971, Tracy, Calif. Survivors include his wife, Opal; two sons, Richard and Galvin; and three daughters, Myrna, Eulalia, and Lacia.

LOPEZ, Fanny Gomez de—b. March 16, 1930, Bucaramanga, Colombia; d. Feb. 5, 1972, Mayaguez, Puerto Rico. She served as a teacher in Colombia, Venezuela, and San Fernando Valley Academy, Northridge, California, and head of the elementary-education department in Icolven and Antillan College. Survivors include her husband, Carlos J.; two daughters, Doris and Rubi; her mother; a sister; and two brothers.

LOTSPEICH, Mary Etta—b. March 12, 1921, Pittsburg, Texas; d. Feb. 8, 1972, Fort Worth, Texas. At the time of her death she was secretary to the president of the Texas Conference, a position she had held for ten years. Survivors include her husband, Ray; two daughters, Donna Sackett and Laura; two brothers, R. N. and A. A. Dickson; and a sister, Mildred Hall.

LOUGHMAN, Alice E.—b. May 18, 1951, in Battle Creek, Mich.; d. Oct. 17, 1971, Greenville, Ohio, as the result of an automobile accident. Survivors include her father, Albert T. Loughman; stepmother, Betty Loughman; two brothers, Tom and Albert, Jr.; two stepbrothers, Gerald and Jon Holm; a sister, Marie A. Pierce; a stepsister, Nancy Lawver; and her maternal grandfather, W. Les Carpenter.

LOVE, Edith Parker—b. Nov. 21, 1895, Waverly, Ill.; d. Jan. 28, 1972, Fletcher, N.C. Survivors include her husband, Samuel F.; two sons, David and John; two daughters, Jeanette Easley and Mary Gallentine; and two sisters.

LOVELAND, Charles A.—b. July 8, 1886, Grand Rapids, Mich.; d. Nov. 15, 1971, Ionia, Mich. Survivors include his wife, Mary; a daughter, Betty Graves; a son, Charles Medler; and two sisters, Mary Williams and Margaret Rickels.

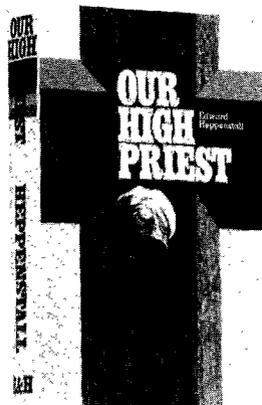


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LOWDER, David Byron—b. Jan. 21, 1954; d. Dec. 10, 1971, Cedar Lake, Mich. Survivors include his parents, Mr. and Mrs. Worth Lowder; a sister, Brenda Everett Shirley; and a brother, Charles William.

MATTHEWS, Esther Talbert—b. July 9, 1905, Anderson, Ind.; d. Feb. 9, 1972, Paradise, Calif. Survivors include her husband, Dr. Norman Matthews; two daughters, Norma Kemp and Margaret Mogg; two brothers, Norman and Frank; and a sister, Mary Cowin.

MC CORKLE, Albert W.—d. Feb. 1, 1972, Hialeah, Fla., at the age of 58. A Miami physician for the past 21 years, he was vice-chairman of the Hialeah Hospital board of directors and former chief of the department of general practice at the hospital. Survivors include his wife, Lily; a daughter, Sue Ann; a son, William; his mother, Maude McCorkle; and a sister, Bessie Callahan.

MC PHERSON, Robert A.—b. July 19, 1888, Sandusky, Mich.; d. Jan. 21, 1972, Sheridan, Mich. Survivors include his wife and thirteen children.

MESSER, Margaret L.—b. May 30, 1868, in Canada; d. Dec. 23, 1971, near Pontiac, Mich. Survivors include a son, Charles H. Messer; and three daughters, Leora Girven, Mary Churchill, and Margaret Pelto.

MOHLING, Nellie McMains—b. July 15, 1885, Rogers, Ark.; d. Jan. 16, 1972, Loma Linda, Calif. Survivors include three sons, James R., Albert, and John McMains; two daughters, Thelma Dickinson and Reba Asfour; two brothers, Elmer and John Reynolds; and three sisters, Pearl Christensen, Grace Barnes, and Mabel McKnight.

MONEY, Ed.—d. Feb. 22, 1972, Canyon, Texas. Survivors include his wife, Flossie Elizabeth; a son, Edel; a daughter, Eloyce Denny; his mother, Elsie Money; and a brother, Charles.

MOOS, Otto—b. June 22, 1903, Blue Grass, N. Dak.; d. Jan. 15, 1972, Greensburg, Ind. Survivors include his wife; two daughters, Jona Fe Somers and Della Jean Moos; a sister, Helen Olson; and two brothers, John and Bernard Moos.

MYERS, Charles F.—b. Nov. 28, 1881, in Iowa; d. Nov. 10, 1971, Niles, Mich. Survivors include his wife, Olive; nine children, Wilbur, LaMar, Carolyn, Mary, Marie, Betty June, Olive, Charlyn, and Jaqualine; and a sister, Daisy Steelwell.

NEERGAARD, Toni N.—b. Dec. 5, 1919, in Denmark; d. Nov. 12, 1971. Elder Neergaard served as a pastor in South Dakota, Minnesota, Delaware, Maryland, New Jersey, and Northern California conferences. He was pastor of the Camino, California, church at the time of his death. Survivors include his wife, Anne Marie, a church school teacher; three sons, Dan and James (pastors in the Oklahoma and South Dakota conferences, respectively), and Keith; and a daughter, Nianne Nelson, wife of an academy teacher at Mount Vernon Academy.

NISHIKAWA, Tsune—b. April 20, 1893, in Japan; d. Jan. 22, 1972, Loma Linda, Calif. A daughter, Kiyoko Ota, survives.

NORRIS, Joe Harris—b. Dec. 6, 1902, Sumner County, Tenn.; d. Feb. 26, 1972, Madison, Tenn. Survivors include his wife, Edna; four nieces; and three cousins.

NYSTEL, Sena Belinda—b. May 10, 1880, Meridian, Texas; d. March 5, 1972. Survivors include a brother, J. P. Nystel; and two sisters, Lizzie Nystel and Mrs. J. B. Yates.

ORRICK, Robert L.—b. Jan. 18, 1903, in Wisconsin; d. Feb. 10, 1972, Paradise, Calif. Survivors include two sons, George E. and Robert L.; and a brother, Earl.

OTTO, Frederick H.—b. March 2, 1883, Detroit, Mich.; d. Oct. 25, 1971. Survivors include his wife, Lona; a daughter, Gertrude Thornton; and two sons, Ralph and Fred Otto.

PANAGA, Monica Hufano—b. May 2, 1918, Philippine Islands; d. March 10, 1972. Survivors include two sons, Danilo and Abner; two sisters in the Philippines; and a brother, Frank Hufano.

PAPENDICK, Ada M. Johnson—b. April 29, 1905, Crawford County, Mich.; d. Nov. 4, 1971, Cedar Lake, Mich. Survivors include four daughters, Rayda Lagro, Ruth Drumm, Ada Marie Leet, and Dorothy Hadge; and seven sons, Raymond, Donald, Richard, Alfred, David, James, and Lawrence.

PAPPASTAMOULIS, Nicholas S.—b. June 25, 1890, Staghia, LaMia, Greece; d. Jan. 14, 1972, St. Helena, Calif. After graduating from Mount Vernon Academy in 1926 he spent many years working for his countrymen in Greece. In 1952 he started work for the Greek people of California, as well as Bible-correspondence-school work. Survivors include his wife and a sister.

PARKER, Ruby Ethel—b. April 2, 1892, Bliss, Mich.; d. July 29, 1971, San Diego, Calif. A daughter, Lela Latta, survives.

PARRETT, Charles William—b. Feb. 8, 1882, Newton, Kans.; d. Feb. 5, 1972, Loma Linda, Calif. He was a baker and cook for many years in several sanitariums and hospitals, including the White Memorial, Paradise Valley, and Loma Linda hospitals. Survivors include a son, Kenneth; a daughter, Alberta Nelson; a brother, Dr. O. S. Parrett; and a sister, Edith O. White.

PARSONS, Esther—b. March 15, 1907; d. Feb. 11, 1972, Oceanside, Calif. Survivors include her husband, Verlow L.; a son, Bernie H.; and a daughter, Cheryl Jones.

PETTIT, Doris Edwards—b. Aug. 29, 1919; d. Dec. 9, 1971, Springfield, Ill. Survivors include her daughter, Judy Lewis; two brothers; and three sisters.

PIETRASZ, Kathrine—b. Nov. 15, 1901, Athens, Ill.; d. Jan. 28, 1972, Niles, Mich. In 1931 she married Alex Pietrasz who became pastor of the Polish church of Chicago and

later Detroit. Survivors include her husband, Alex; two daughters, Esther and Ruth; and six brothers and sisters.

PILLSBURY, Edward I.—b. June 25, 1902, Bradenton, Fla.; d. March 15, 1972, Yucaipa, Calif. Survivors include a daughter, Doris Graham; and two brothers, Elmer and Asa Pillsbury; and a sister, Ruth Clement.

PLENC, Juan—d. Jan. 15, 1972, Urquiza, Entre Rios, Argentina, at the age of 75. He gave 40 years of service to the church in Argentina, Inca Union, Inter-American Division, and California. His wife, Maria Ester, survives.

POTTER, Hammond H.—b. March 3, 1899; d. Jan. 3, 1972, Fremont, Mich. Survivors include his wife, Ella; and two brothers, Harold and Arthur.

ROBINSON, Selena Belle—b. June 10, 1909, Asher, Okla.; d. Dec. 11, 1971, Seminole, Okla. Survivors include her husband, Vance R.; a son, C. T. Jackson; a daughter, Mrs. Robert Long; four sisters; and three brothers.

RODECK, Walter J.—b. Jan. 5, 1886, New Durham, N.J.; d. Oct. 2, 1971, Cumberland, R.I. Survivors include his wife, Alma; a daughter, Dorothy Doughty; and a son, Roy.

ROWLAND, Hazel—b. Aug. 1, 1888, Charlotte, Mich.; d. Nov. 16, 1971, Battle Creek, Mich. At one time she served as dean of women at Madison College in Tennessee. A daughter, Virginia, survives.

RUMERY, Lyle E.—b. March 8, 1896, Monterey, Mich.; d. Nov. 1, 1971, Kalamazoo, Mich. Survivors include his

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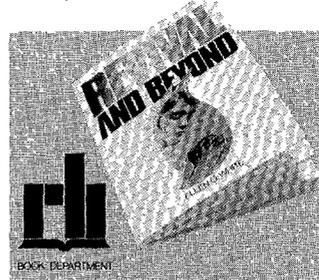
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wife, Muriel; two sons, Robert W. and Donald L.; a daughter, Margaret Ann Kowalski; and a sister, Lefa Iverson.

RUSSELL, Arthur Wellesley—b. Nov. 30, 1877, Aroostook County, Maine; d. Nov. 17, 1971, Auburn, Calif. He served as an early principal of the schools at Loma Linda and at Fallon, Nevada, and as treasurer of the Nevada Conference. Survivors include his wife, Frances; and six daughters, Gladys Wagner, Mildred Weseman, Viola Russell, Winona Olson, Helen Harter, and Violet Marshall.

RUTHERFORD, John—b. Dec. 15, 1896, Sapulpa, Okla.; d. Jan. 13, 1972, Shawnee, Okla. Survivors include his wife, Rosa Lee; two sons, Henry and John; and a daughter, Christina Zerema.

RUTLEDGE, Dorothy Wyota—b. April 4, 1910, Decatur, Ill.; d. Sept. 11, 1971, National City, Calif. Her husband, Silvester, survives.

SAMPLE, Laura Mae—b. June 12, 1888, Independence, Kans.; d. March 9, 1972, Falls City, Oreg. Survivors include five sons—Clyde, Elder Eugene, Kenneth, Milton, and Vernon; two daughters, Willeta Graves and Rosemary White; and one stepdaughter, Maybelle Barnett.

SANDVIG, Matilda—b. Nov. 30, 1890, Odgen, Iowa; d. Feb. 21, 1972, Santa Ana, Calif. Survivors include a son, Marlin; and a daughter, Maraa Voska.

SCHWARTZ, Harold Anthony—b. Oct. 5, 1908, Anthon, Okla.; d. Jan. 27, 1972, Gravette, Ark. Survivors include his wife, Gladys; his parents; two brothers, John and W. D.; and two sisters, Thelma Larson and Mary Elizabeth Carey.

SHUMAKER, Betty Ray—b. Sept. 15, 1928, Bowman, S.C.; d. Feb. 6, 1972, Sumter, S.C. Survivors include her mother, Bertha Braxton; and four brothers, Leonard, James, Hoyt, and Willis.

SKAU, Olaf A.—b. May 15, 1892, in Norway; d. Jan. 28, 1972, Silverton, Oreg. He spent 33 years in India, most of it in departmental and administrative work. Survivors include his wife, Maude; two sons, David and Paul; and a daughter, Phyllis Brown.

SOUZA, Jenetta—b. Oct. 27, 1894, Langdon, Mo.; d. Feb. 12, 1972, Albany, Calif. Survivors include four sons—Mack, Lester, Lyle, and John Doiel; four daughters, Norien J. Lindley, Grace Largent, Maxine Hisle, and Dorothy Purdue; and a brother, John Jack.

SPECHT, Helen Lena—b. Sept. 9, 1890, Lehigh, Kans.; d. Feb. 3, 1972, Loma Linda, Calif. Survivors include her husband, Carl; a daughter, Vicky Miller; a son, Norman Specht; a sister, Lillie Wagner; and a brother, Abraham Ebel.

STADDON, Orville Edward—b. Sept. 11, 1908, Colville, Wash.; d. March 10, 1972, Paradise, Calif. Survivors include his wife, Irma; a son, Duane E.; a daughter, Charla Rae Pooley; a brother, Harold; and a sister, Ivalene Olsen.

STERLING, Maybelle Henrietta—b. May 14, 1888, Bowling Green, Ohio; d. Jan. 27, 1972, Sydney, Australia. Mrs. Sterling, with her husband, labored in the mission fields of the South Pacific islands for 30 years, followed by service in New Zealand and Australia. Survivors include her husband, George L.; a daughter, Bernita Cresswell; and a sister, Nora.

STEVENS, Christine—b. Nov. 13, 1889, in Denmark; d. March 8, 1972, Loma Linda, Calif. Survivors include her husband, Frank; and a daughter, Dorothy Echhart.

SWARTZKOPF, Dorothy Pauline—d. March 18, 1972, Loma Linda, Calif., at the age of 59. Survivors include her husband, Alex; and four sons—Robert, Jack, Dennis, and Donald.

THOMAS, Jacob Earl, M.D.—b. Jan. 31, 1891, Steilacoom, Wash.; d. Feb. 2, 1972, Loma Linda, Calif. He was a former professor of physiology and chairman of the department at Loma Linda University School of Medicine. Survivors include his wife, Grace; a son, Jacob Earl Thomas II; a daughter, Marjorie Larkin; and a sister, Ruby Gavin.

THORNTON, Ruth Irene—b. Jan. 26, 1912, Lincoln Valley, N. Dak.; d. Dec. 28, 1971, San Leandro, Calif. Survivors include her mother, Louise Mantz; two sons, Robert and Ronald; four brothers, Edwin, Reuben, Warren, and James Mantz; and two sisters, Lucille Story and Kathryn Jean James.

TROTTER, Rebecca Ella—b. Sept. 23, 1869, Beasley Fork, Ohio; d. Feb. 7, 1972, Adams County, Ohio. Survivors include two daughters, Ruby Bayless and Hazel Parrish; and a son, Gilbert Milton Trotter.

TURNER, Suzie E.—b. July 25, 1888, Yazoo City, Miss.; d. Dec. 27, 1971, Columbus, Ohio. Survivors include a daughter, Bessie LaBelle Turner; three sisters, Rosalie Walker, Alice Evans, and Pansy Cloyd; and two brothers, Dave and Harold Woods.

VAN ARTSDALEN, Nellie Maud—b. July 7, 1890, Independence, Mo.; d. Jan. 27, 1972, Kansas City, Mo. Survivors include five sons, Charles E., William R., John P., Walter F., and Arthur Lee; five brothers; and one sister.

VIGILIA, Eleuterio G., Sr.—b. June 24, 1903, Camiling, Philippines; d. Feb. 28, 1972, Chicago, Ill. Pastor Vigilia served in conference work for 29 years. Survivors include his wife, Consuelo; eight children—Reulita, Leticia, Nenita, Lydia, Eleuterio, Jr., Arlene, Larry, and William; his mother; and five sisters.

VOLAND, Vera O.—b. March 8, 1906, Hopedale, Ill.; d. March 7, 1972. Survivors include her husband, Forrest; a son, Richard; two brothers; and two sisters.

WALKER, Ollie Elizabeth—b. March 15, 1893, Christian, Mo.; d. Jan. 19, 1972, Springfield, Mo. Survivors include her husband, Fred; and a brother.

WALTON, Virgil Evans—b. July 24, 1891, Washington County, Kans.; d. Feb. 1, 1972, Kansas City, Mo. Survivors include his wife, Fay; a son, Keith; and a daughter, Vivian Northcutt.

WENTLAND, Jean Ann—b. April 5, 1912, Blackberry, Minn.; d. Jan. 24, 1972, Walla Walla, Wash. Survivors include a son, William; and three brothers, Howard, George, and Paul Butterfield.

WEST, Grover F.—b. July 2, 1890, Fawn River Township, Mich.; d. Nov. 10, 1971, Coldwater, Mich. Survivors include his wife, Cora; and three daughters, Mrs. Frank Fiebelkorn, Mrs. Walter Jahr, and Mrs. Richard McDonald.

WESTERMEYER, Elmer O.—b. March 6, 1897, Bazine, Kans.; d. Jan. 20, 1972, Denver, Colo. He served the denomination in educational work, first at Enterprise Academy and later at Inter-Mountain Academy, Campion Academy, and finally at Boulder Junior Academy. Survivors include his wife, Louise; two daughters, Kathleen Zingre and Mrs. Norman Wenzel; and a brother, Dr. H. E. Westermeyer.

WHITSETT, Robert M.—d. March 11, 1972, Granada Hills, Calif., at the age of 58. He served the church 38 years, pastoring in Missouri, Kentucky, Oklahoma, and California. As an evangelist for 14 years, he held meetings in numerous cities throughout the Central, Northern, and Lake Unions. He served as an associate secretary in the General Conference Ministerial Association. His interest in the radio ministry of the Voice of Prophecy took him into Mexico and other countries of Central and South America. At the time of his death he was pastor of the Van Nuys church in southern California. Survivors include his wife, Sigrid; a daughter, Anne Holman; a son, Robert M.; his father, M. J. Whitsett; a brother, Norman C. Whitsett; and a sister, Maie Keynar Cook.

WIDNER, Robert J.—d. Dec. 19, 1971, Ionia, Mich., at the age of 54. Survivors include his wife, Charlotte; a son, Daniel T.; and a sister, Marguerite Sorensen.

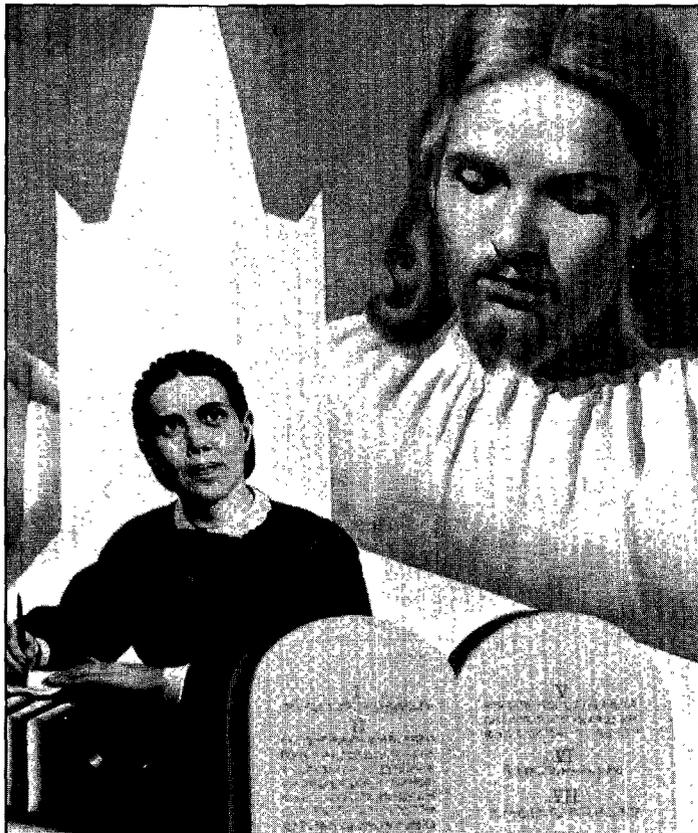
WILLIAMS, Catherine Jane Powell—b. Jan. 18, 1910, West Hartford, Conn.; d. March 9, 1972, Loma Linda, Calif. Survivors include her husband, Chester; three sisters; and a brother.

WILLIAMS, Maggie—b. Aug. 8, 1897; d. Jan. 28, 1972, Zanesville, Ohio. Survivors include five sons—David, Raymond, Dale, Donald, and Loren; and six daughters—Ada Maxwell, Welma Clayton, Verna Brown, Jessie Nelson, Mary Holmes, and Carol Sue Trussell.

WOLCOTT, Guy William—b. May 3, 1886, Maple Grove, Mich.; d. Dec. 28, 1971. Survivors include a son, Floyd H.; three daughters—Mrs. Willie Burrow, Mrs. Otis Elliott, and Mrs. Clyde Lacy; and two brothers.

WOOD, Clarence—d. Nov. 17, 1971, South Bend, Ind.,

(Continued on page 39)



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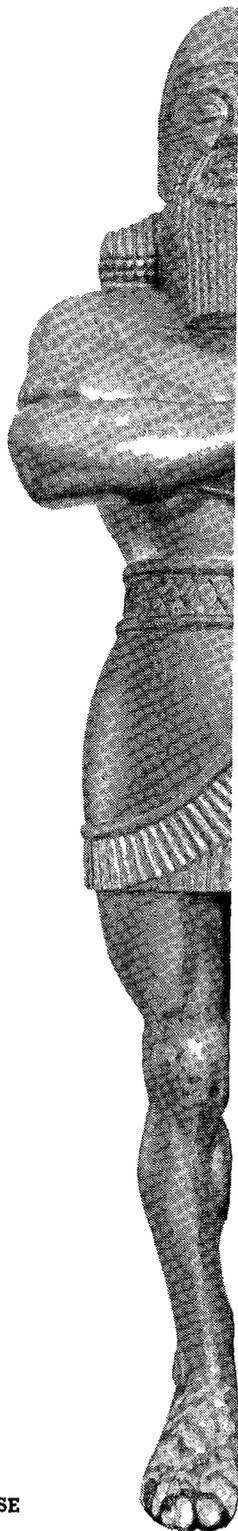


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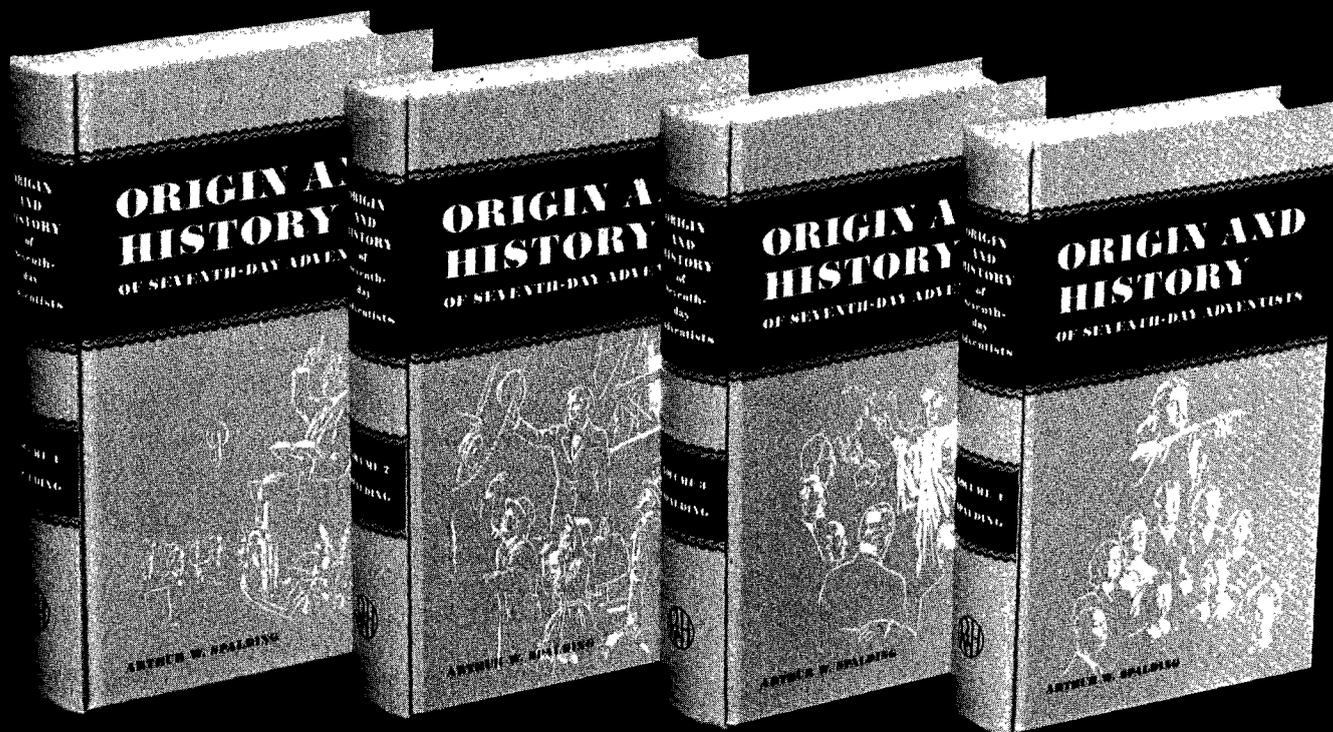
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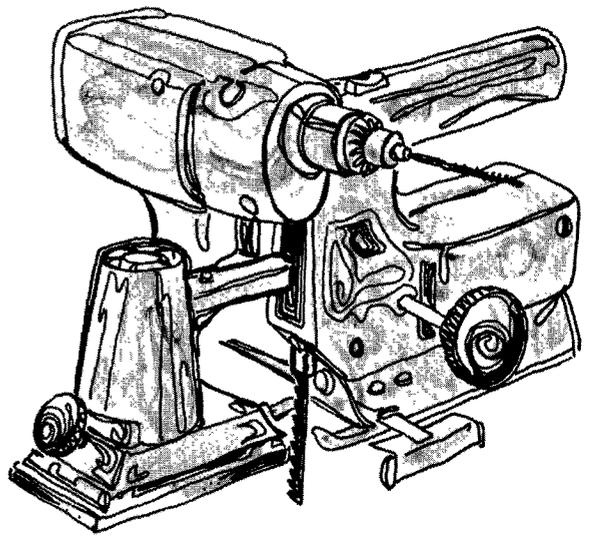
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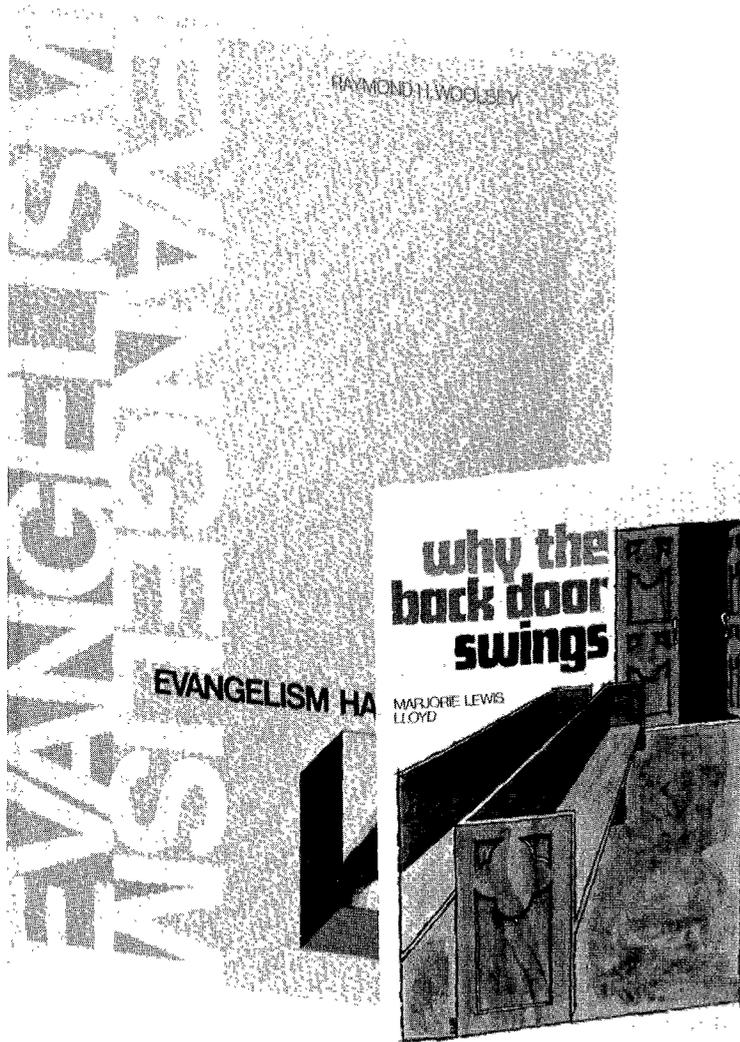
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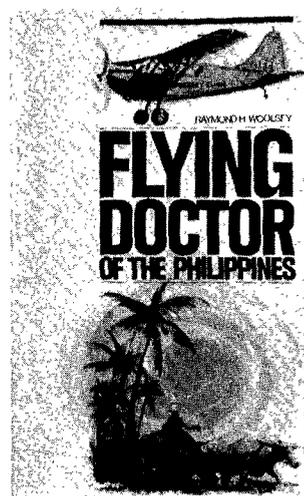
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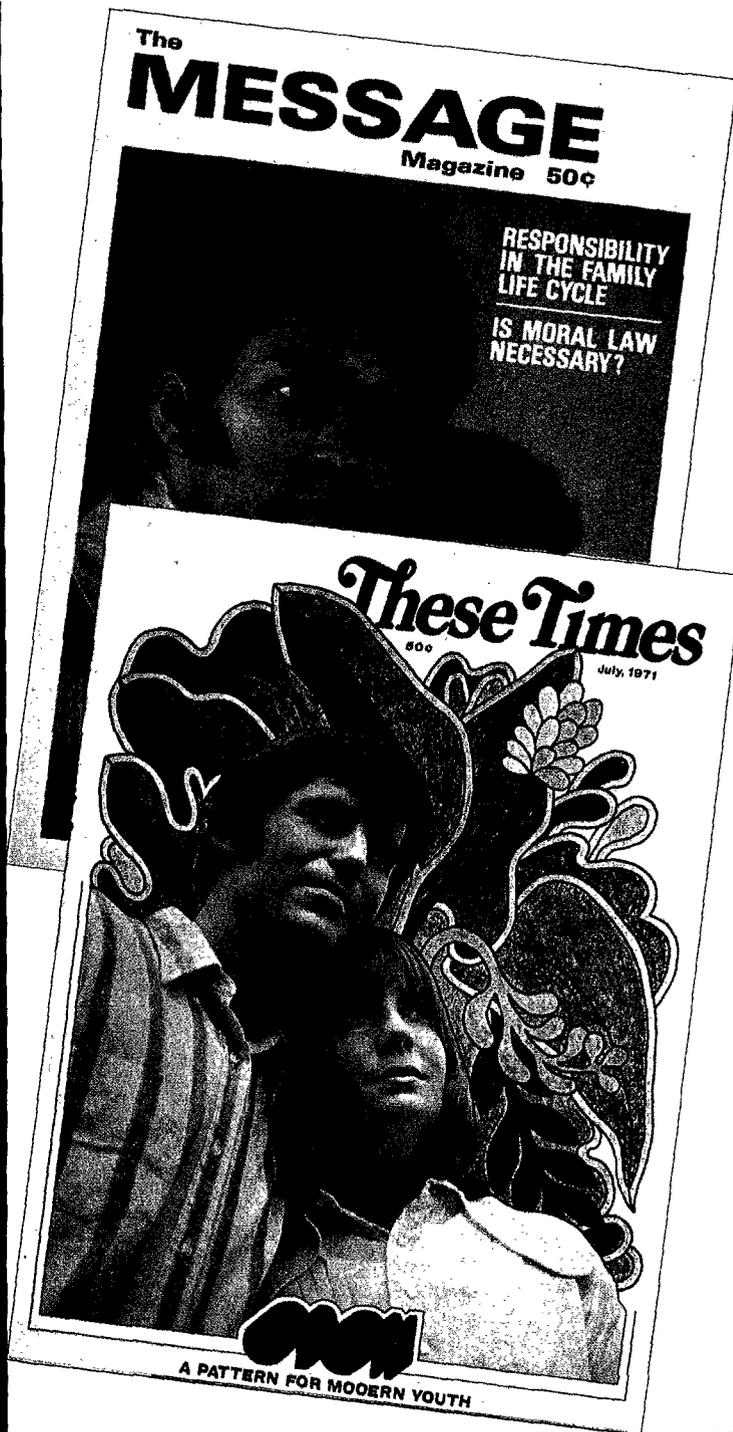
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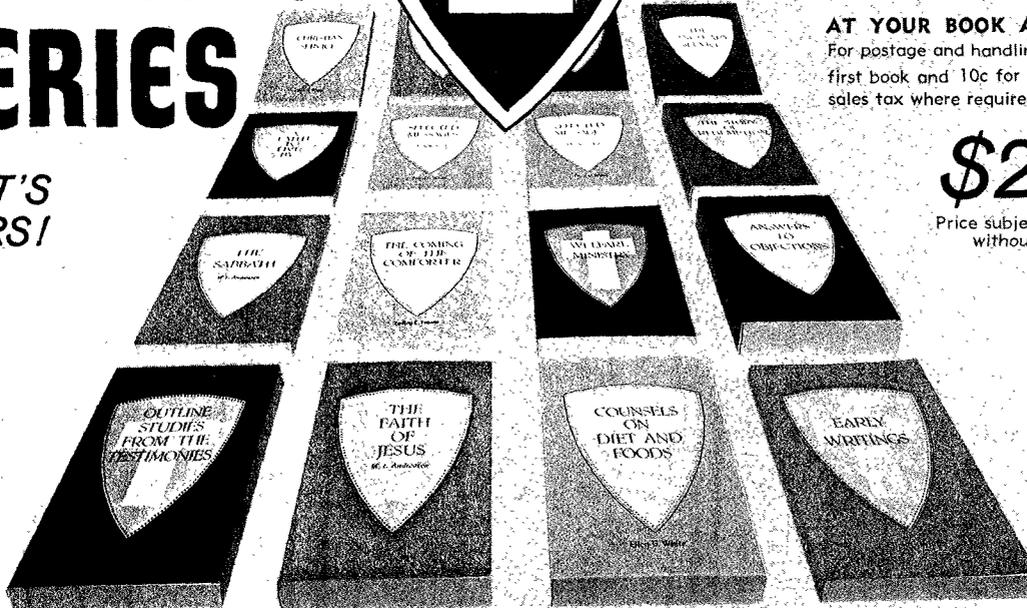
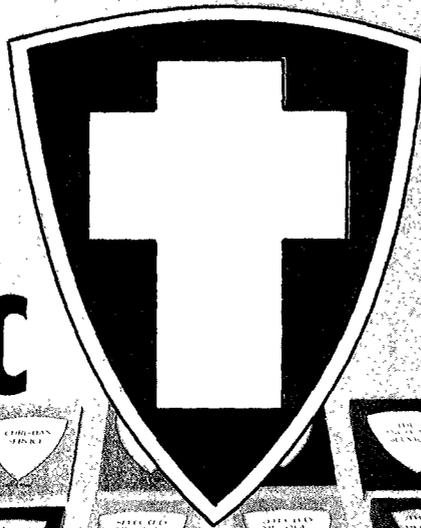
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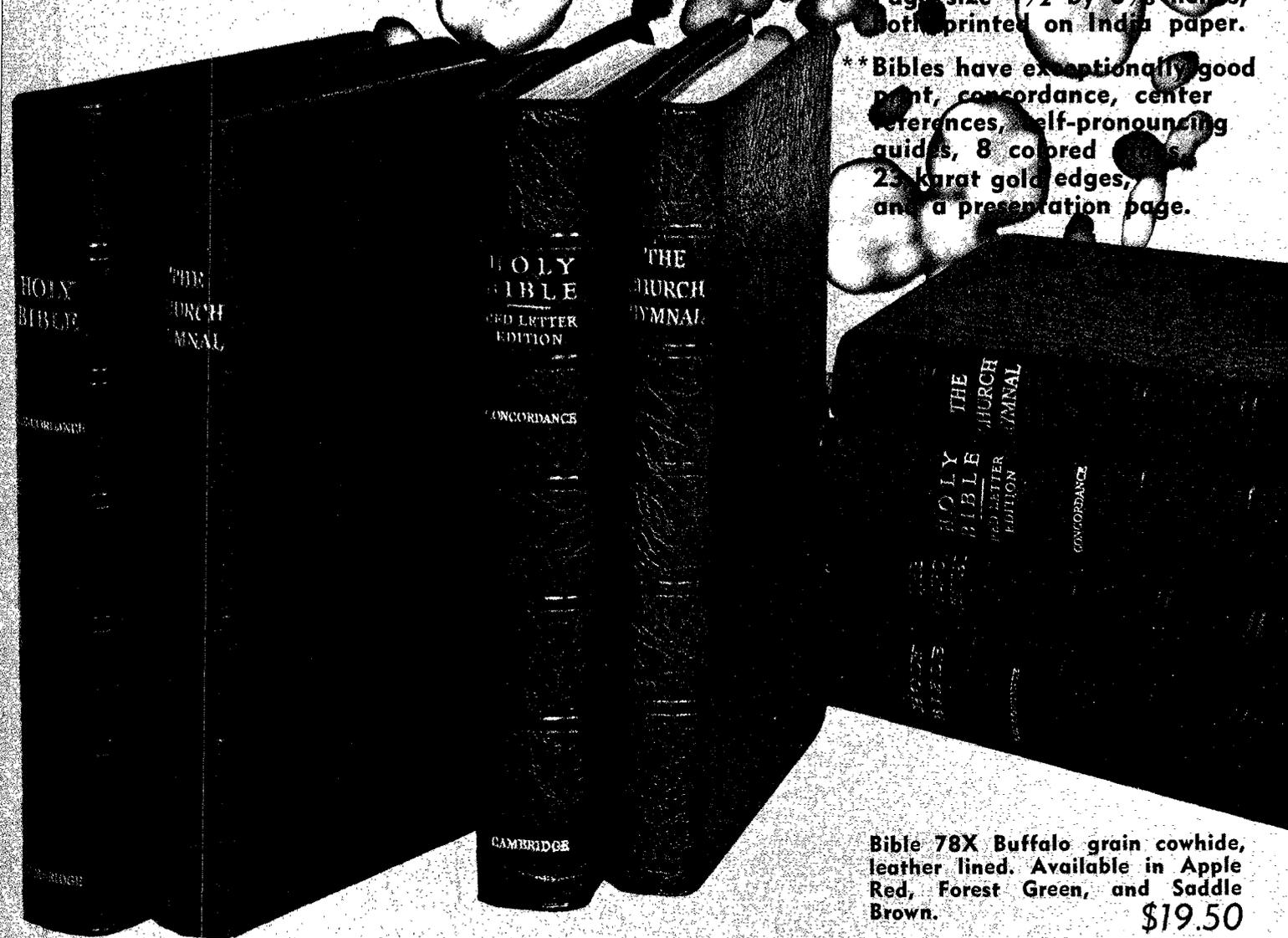
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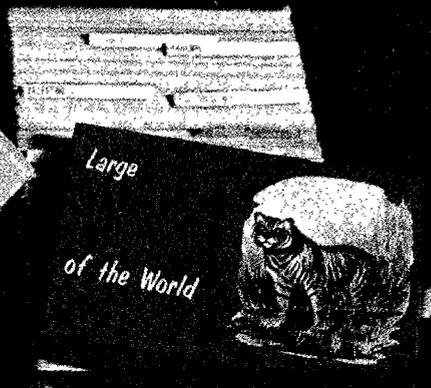
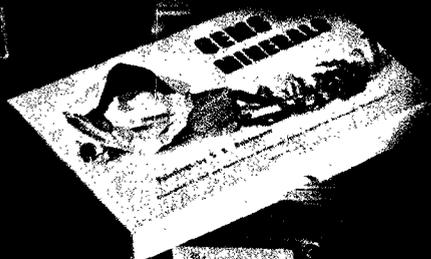
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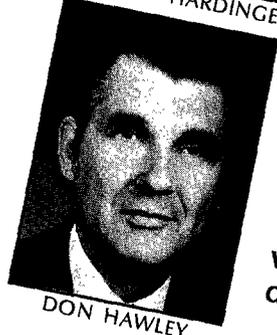
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OBITUARIES

(Continued from page 25)

at the age of 89. Survivors include his wife, Hattie; two daughters, Ada Sherman and Beatrice Collier; three sons, Melbor, Kenneth, and John; a brother, Earl Wood; and a sister, Stella Morris.

WOODRUFF, Charles Lewis—b. Jan. 5, 1887, Port Jervis, N.Y.; d. Feb. 6, 1972, San Bernardino, Calif. Survivors include a son, George; two daughters, Beverly Woodruff and Dorothy E. Grant; and a sister, Hazel Woodruff.

WRIGHT, Vina Maude Sexton—b. May 28, 1884, North Star, Gratiot County, Mich.; d. Feb. 24, 1972. Survivors include two sons, Clifford and Harold; and a brother, Albert Sexton.

Don Sandstrom, secretary MV department (Texas), formerly president, Inca Union Mission.

Jere Wallack, PR secretary (Georgia-Cumberland), formerly pastor (Colorado).

From Home Base to Front Line

North American Division

Roger T. Nelson, M.D. (LLU '44, '45), to be relief surgeon Bangkok Sanitarium and Hospital, Thailand, of Stoneham, Massachusetts, left Los Angeles, California, February 27.

Maybelle E. Banks (PUC '44), to be chief dietitian in Bella Vista Hospital, Mayaguez, Puerto Rico, of Nashville, Tennessee, left Miami, Florida, March 1.

Robert E. Hopkins, M.D. (PUC '41; LLU '46; University of California '57), to be physician in Vellore Christian Medical College, South India, and Mrs. Hopkins, nee Rae Lucile Owens (PUC '42), of Stockton, California, left San Francisco, March 5.

Clarence L. Thomas, III (OC '62), to be lay activities, Sabbath school, and YPMV secretary of the Mato Grosso Mission, Campo Grande, Brazil, Mrs. Thomas, nee Carol Barron, and three children, of Atlanta, Georgia, left Miami, Florida, on March 6.

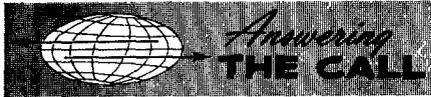
Wiley N. Young, D.M.D. (University of

Oregon Dental School '47), to be dentist in Blantyre-Malamulo Clinic, Malawi, and Mrs. Young, nee Vera Lucile Wolcott (WWC '53), of Eugene, Oregon, left New York City, March 6.

Elvera N. Eckerman (AU '47, '61), returning as teacher in Konola Academy, Monrovia, Liberia, left Washington, D.C., on March 8.

Charlotte Eloise (nee Morris) **Dennis**, and two children, returning to rejoin her husband, David Dale Dennis, auditor of the Far Eastern Division, Singapore, left San Francisco, California, March 8.

CLYDE O. FRANZ



(Conference names appear in parentheses.)

Mrs. Sandra Herndon, school supervisor and reading specialist (Northeastern Conference).

Alger Jones, assistant auditor (Pacific Union), formerly treasurer, Gem State Academy, Idaho.

Don Miller, pastor (Kentucky-Tennessee), from Andrews University.

William J. Neptune, pastor, Hot Springs, Arkansas, district, formerly pastor (North Dakota).

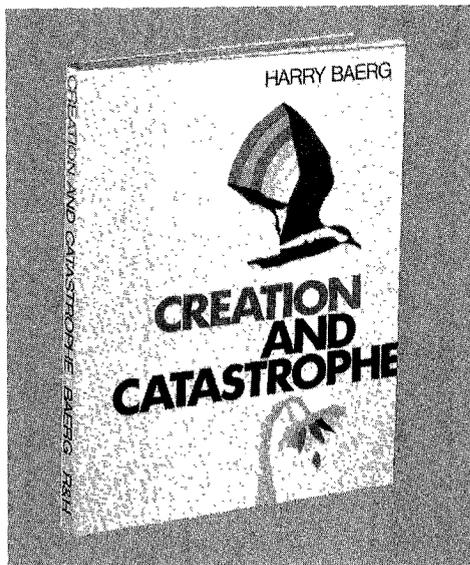
Church Calendar

Missionary Magazine Campaign (Price limited to April through May)	
Health and Welfare Evangelism	May 6
Church Lay Activities Offering	May 6
Servicemen's Literature Offering (Alternates with Disaster and Famine Relief Offering)	May 13
Spirit of Prophecy Day	May 20
Christian Record Offering (Alternates with North American Mission Offering)	May 20
Bible Correspondence School Enrollment Day	
	May 27
Home-Foreign Challenge	June 3
Inner-City Offering	June 10
Thirteenth Sabbath Offering (North American Division)	June 24
Medical Missionary Day	July 1
Church Lay Activities Offering	July 1

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MISSION '72 Begins in Australasian Division

MISSION '72 began in the Australasian Division on April 16, when 400 churches in Australia and New Zealand started Reach Out for Life evangelistic meetings. In the mission fields of that division many areas will be joining in this evangelistic thrust.

R. R. Frame, division president, announced that baptisms during 1971 were up 17 per cent over the preceding year and that 1972, with the Reach Out for Life evangelism playing a prominent part in the division's planning, will be an even better year for soul winning.

F. C. WEBSTER

U.S. Army Sergeant Says "Thank You So Much"

Frequently letters come to the National Service Organization expressing appreciation for what the church is doing for those in military service. One of the latest to arrive, reaching us April 4, reads as follows:

"I am writing this letter to request some assistance from you. Presently I am a sergeant in the United States Army, Vietnam. I was once a member of the church but had fallen away. I say *had* fallen away, because I have come to know Christ again and have let Him into my heart.

"The assistance I need is for some books and literature that I can use to reaffirm my beliefs and to get my feet set firmly on solid ground. With your help and prayers and, most of all, God's help I shall surely come out victorious in my struggles. I have obtained one beautiful book called *Steps to Christ*, which has led me to a most wonderful understanding of God's love and of Jesus Christ, who died to save us all.

"Inside the cover of this little book, which I had read halfheartedly before, but never really understood until now, I find your address to which I am sending my request for help.

"I leave the choice of the material that would be of most help to me to you. Please let me know the cost, and I shall send it to you. I've been gone a long time, and the road back is so long. Thank you for any help you can render."

On Sabbath, May 13, the biennial offering for the Servicemen's Fund will be received. Your contribution will help provide literature for this serviceman, for others like him, and for many who have continued faithful in their religious experience.

CHARLES MARTIN

VOP Begins Daily Broadcasts From 12 U.S. Cities May 1

On May 1 the Voice of Prophecy is beginning daily 15-minute broadcasts over powerful metropolitan-area radio stations in 12 cities in ten States of the

United States. In many cases large areas of the States in which the stations are situated will be able to hear the programs.

This advance in presenting the gospel on radio during every 24-hour period is regarded by the Voice of Prophecy as being one of the most significant moves since its founding more than 40 years ago. The expansion is made possible as a result of a concern felt by lay members in and around these cities that God's work might be more quickly finished.

Seven of the 12 stations that will carry the program are popular network affiliates. All of them form the nucleus of the Voice of Prophecy's plan to broadcast the truths of the Advent message every day over all of North America. There are 29 other areas in which the new, 15-minute daily broadcast is now being heard.

Seventh-day Adventist business people, keenly concerned that the message go more quickly to mass audiences, are sponsoring several of these daily broadcasts. They find that sponsorship of the broadcast is a way in which they can advertise their business and at the same time present the gospel to their fellow men.

HERBERT FORD

West African Union Baptizes Almost 6,000 in 1971

In 1971, 5,891 members were added to the church in West Africa, writes Th. Kristensen, president of the West African Union. He states: "You will be glad to know that 1971 was by far our best soul-winning year in the West African Union. We baptized almost 6,000 members, for which we are most thankful to our heavenly Father. Our faithful workers and laymen are determined to make this new year even greater in the winning of souls."

F. L. BLAND

Southern Asia Division Reports Rapid Growth

Since the last General Conference session, June, 1970, approximately 11,000 persons have been baptized in the Southern Asia Division, according to a letter received from R. S. Lowry, president of the division. This brings the total membership of the division to 60,898.

The Central India Union appears to be the fastest growing area in the Southern Asia Division. Elder Lowry wrote: "The Andhra Field in the union is a very large one, and we have been able to develop a number of centurion evangelists there. One of our men in this region has baptized some 200 members per year for the last three years. This field has had an over-all increase over the last four-year period of 55 per cent. The Maharashtra Section also has had a 55 per cent increase during the same

period. Even in the state of Gujerat, where we have made little headway in the past, the church is beginning to move forward. It has taken us 50 years to organize a second church there, but in 1971 this was accomplished. In fact, 15 new members were added to the church during the past year in the Gujerat area.

"At Spicer Memorial College a number of students from Thailand who have not come from an Adventist background have been baptized. They attended the college under government sponsorship and scholarship. We expect that they will be a definite strength to our work when they return to their homeland. They will face persecution, as there is much opposition to be expected from their parents."

In referring to our work in Burma, where 1,000 people have been baptized in the past two years, Elder Lowry writes: "I attended a camp meeting where 600 people from all over Burma were in attendance. This meeting was totally self-supporting. The section has raised voluntary donations to finance the meeting. Each worker contributed one week's wages toward the first union-wide camp meeting. I was greatly inspired to see people from all over the country in attendance and especially to note the large number of women who were there. Many brought their notebooks and pencils to every meeting. The attendance was excellent and exceptional. I expect as a result of the inspiration of these meetings that next year we will see an even greater membership increase in the church."

ROBERT H. PIERSON

IN BRIEF

† **Death:** Ethel M. Adams, 82, April 19, Simi, California. She was the wife of W. M. Adams, who served as president of a number of conferences in the United States and Canada, contributing 53 years to denominational service.

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