

Review

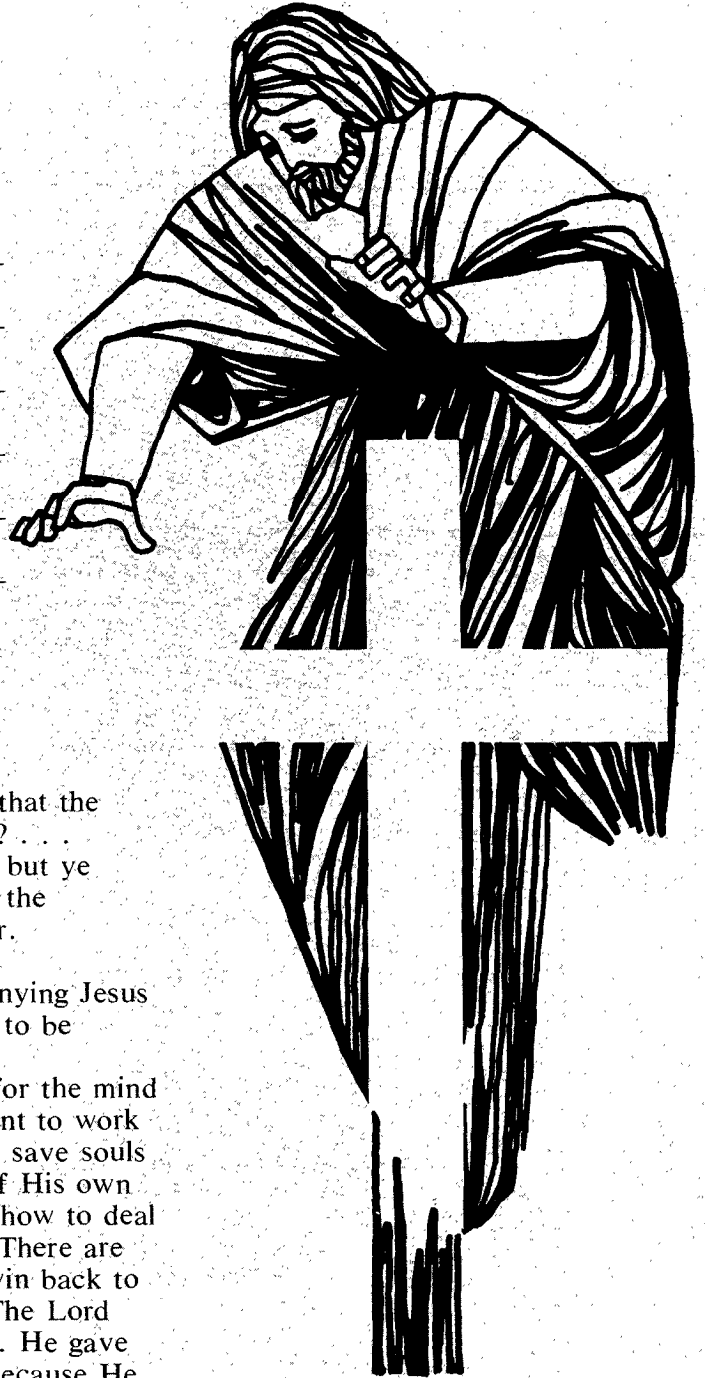
FEBRUARY 24, 1977

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

Justification by Faith—1

The Basis of Assurance

Ellen White expresses concern that the precious light that had come from Heaven in 1888 was being not only resisted but perverted.



By ELLEN G. WHITE

SAID THE APOSTLE PAUL, "Know ye not that the unrighteous shall not inherit the kingdom of God? . . . And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." 1 Cor. 6:9-11. The absence of devotion, piety, and sanctification of the outer man comes through denying Jesus Christ our righteousness. The love of God needs to be constantly cultivated.

Oh, how my heart cries out to the living God for the mind of Jesus Christ! I want to lose sight of self. I want to work with all the powers I am capable of exercising to save souls for whom Christ has made the infinite sacrifice of His own precious life. I must seek wisdom daily to know how to deal with souls that are entrapped by Satan's snares. There are many erring, well-beloved souls whom we may win back to God if we are imbued with the spirit of Christ. The Lord loves them, notwithstanding their sins and follies. He gave His only beloved Son to save them, and it was because He loved them that He sent His Son into the world that whosoever believeth in Him should not perish but have everlasting life.

I must ever keep close to Jesus Christ that I may constantly be a partaker *Continued on page 7*

“The Boom in Doom”

The vitality of rumor and falsehood is truly amazing. No one knew this better than H. L. Mencken, famous American journalist and satirist (1880-1956). Back in 1917 he wrote a whimsical story that left the distinct impression that when bathtubs were first introduced they were denounced as dangerous to health. Readers with no sense of humor—or ignorant of the literary form being employed by Mr. Mencken—picked up the story and passed it along as fact. (This would be like taking seriously a tongue-in-cheek column by contemporary American humorist Art Buchwald.) Mr. Mencken tried for years to set the record straight and to clear up the misunderstanding, but eventually he gave up. Today many books soberly declare that when bathtubs were first used they were opposed as being dangerous to health. Mencken's “fiction” has become “fact.”

A more recent example of the virtual immortality of a good story is found in *Newsweek* magazine (January 10, 1977). In an article entitled “The Boom in Doom,” which reviews past and present movements dedicated to proclaiming the second coming of Christ and the end of the world, the magazine gives new life to the fantasy that the Millerites—spiritual forebears of Seventh-day Adventists—wore ascension robes as they awaited Christ's coming. The paragraph, which is part of a 1½-page-long story, says:

“Another wave of apocalyptic fervor swept through American and British churches in the early decades of the nineteenth century. When anxious disciples of William Miller, a farmer turned preacher, donned white ascension robes and waited on a hilltop for Christ to descend on October 22, 1844, their disappointment was only a temporary public embarrassment for the movement. Within a few years, Miller's heirs were teaching that a great spiritual event had indeed taken place in heaven that year: a prophetic truth of the Bible had been revealed at last, and the Seventh-day Adventist Church was born.”

We are surprised that *Newsweek*, whose record for accurate reporting is above average, would repeat this old chestnut about ascension robes. Perhaps 30 years ago a performance of this kind might have been excusable, but not in 1977.

Why do we say this? Because in 1944 F. D. Nichol demolished the ascension-robe story, exposing it for what it is—a combination of imagination, hoax, and inference.

It is interesting to note that the newspaper stories in 1844 that reported on ascension robes were not the result of personal investigation or observation. Most stories were prefaced by a statement such as “It is now well known,” or “We learn from unquestionable authority.”

Writing in the December, 1952, issue of *Church History* magazine, Elder Nichol said: “From novels to more serious works, both in the field of secular and church

history, the ascension-robe story spread, making for itself a permanent place in literature. Over a period of years, the daughter of one of the Millerite preachers wrote articles for reputable journals in refutation of the story. She stated that in all those years the only proof offered in support of the charge that her father wore a robe was his white nightgown that had been seen on the family clothesline! Some modern works state emphatically that the ascension-robe story is false, but most books that refer to the subject have by now accepted the legend without even a qualifying phrase.”

Encyclopaedia Britannica Now Correct

Fortunately, in recent years some books and magazines have taken a closer look at the historical facts and have thrown out the ascension-robe story as fictitious. The *Encyclopaedia Britannica* is in this category. The ninth edition (published between 1875 and 1889) included for the first time a biographical sketch of William Miller, but this sketch said nothing about ascension robes. However, the 1910 edition (the 11th) declared that the Millerites, “in white muslin robes, on housetops and hills,” waited for Christ to appear. Succeeding editions for more than a quarter of a century contained this phrase about ascension robes. But in the 14th edition a new biographical sketch of Miller appeared, one that accorded with the facts set forth in Elder Nichol's scholarly book *The Midnight Cry*. It stated: “There is no historical foundation for stories that the Millerites engaged in such fanatical excesses as ascending hills, housetops and trees in ascension robes.”

Some of us thought that perhaps never again would writers mix fiction with fact in telling the story of the Millerite movement. We thought that reporters would cease quoting rumors as if they were carefully researched truths. But we were mistaken. Apparently the ascension-robe yarn was too well-spun and too colorful to relinquish. In the past decade it has been repeated in several articles. And now it has reappeared and been given new exposure and credence by *Newsweek*. We mention the story here only to inform thousands upon thousands of Adventists who have joined the church in the past three decades that the story is without foundation and has been thoroughly discredited by careful historians. Not surprisingly, when facts are not on Satan's side, he resorts to falsehood and ridicule.

In the interest of accuracy, we call attention to another matter in the *Newsweek* story. The story mentions only the Seventh-day Adventist Church as being “Miller's heirs,” hence the reader obtains the impression that only one group arose from the Millerite movement. The truth is that after the great disappointment of October 22, 1844, the body broke into three groups. The largest group, which by the spring of 1845 included Miller and most of the leaders who had been associated with him in the movement, believed that they had been right in applying the 2300-day prophecy of Daniel 8:14 to the

Continued on page 14

This Week

Contents

General Articles	Pages 1-10
Fellowship of Prayer	6
For the Younger Set	9
Family Living	11
Especially for Women	12
From the Editors	13
Union Reports	15
Newsfront	18
News Notes	20
Bulletin Board	23
Back Page	24

Our cover article, "The Basis of Assurance," by Ellen G. White, is the first of two parts of Manuscript 36, written in 1890. Al-

though portions of Manuscript 36 have been published before, this is the first time the entire manuscript has been published.

"The Boom in Doom" (Editor's Viewpoint, p. 2) calls attention to an erroneous statement *Newsweek* magazine made recently about the Millerites. REVIEW Editor Kenneth H. Wood wrote to *Newsweek* pointing out their errors. Since to date no correction has appeared in *Newsweek*, a copy of this editorial will be sent to their editorial offices.

Fellowship of Prayer is a monthly column in the REVIEW where answers to prayer are pub-

lished. Those who take part in the Fellowship pray each Friday evening at sundown for other participants around the world. For a period of 24 hours, then, as the sun sets around the circle of the earth, participants are praying for one another. We would encourage each of our readers to join this united prayer in their Friday evening worship.

The progress of the work in North America is reviewed in ten union reports, the last five of which appear in this issue (p. 15; the first five appeared in last week's issue). Although there is still much to be done before the

gospel has been carried to the remotest bounds of the North American continent, there is encouragement in what has been accomplished thus far.

Bible Credits: Texts in this issue credited to T.E.V. are from the *Good News Bible*—Old Testament: Copyright © American Bible Society 1976, New Testament: Copyright © American Bible Society 1966, 1971, 1976.

Art and Photo Credits: Cover, Volk Studios; pp. 4, 5, 10, Review Photos; p. 5, extreme right, J. Byron Logan; all other photos, courtesy of the respective authors.

Letters

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

"God-Talk"

This is just a timid voice from far away on the Pacific Coast to say "Thank you" for the editorial "God Talk" in the December 30 REVIEW. For more than 50 years I have resented this so-called "God-Talk." It is used continually—especially just before some proposition is brought up that is opposed by a considerable minority. Sometimes it is used even against a majority, especially when the proposition may face opposition. It might be well to print this editorial every year.

H. M. S. RICHARDS
Glendale, California

Important Concerns

Re: "Actions of General Interest From the 1976 Annual Council" (Dec. 2).

I was glad to read that our church leaders are concerned about standards of recreation, dress, and morality, as well as the extravagance of many church buildings. These are areas about which I too feel deep concern.

TED MARTSCH
Payette, Idaho

A Beginning

Whoever is responsible for promoting the book *Come Alive!* through the retail-bookstore distribution system deserves the church's highest possible commendation. It is only sad to realize that after more than a century

of publishing the truth that our church has never done the same with its other publications, and that *Come Alive!* rather than *The Desire of Ages*, *Steps to Christ*, or *The Great Controversy* is the first Adventist book to appear generally on book racks across the country. But at least it is a beginning.

CHARLES R. LINDHOLM
Sacramento, California

Health Message

Re: "Are the 'Stones' Crying Out?" (Nov. 25).

I have lived mostly on fresh vegetables, fresh fruits, nuts, and seeds for some time now. I haven't needed medical treatment for 12 years and am in better health than ever.

It all started because I took God's advice: He said in no uncertain terms that "I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat" (Gen. 1:29).

I wish it were possible for people to believe God's wishes regarding our foods. He knows what our bodies should have.

MRS. M. HERBERT
St. Johns, Michigan

Many in the church are already practicing healthful living in their homes. I believe many more would practice health principles if they were given encouragement by the church.

There is much darkness on this subject, and many do not seem to know what God expects of them. They must be told; they will not

always listen to laymen, but I believe they would listen to the General Conference.

All is not lost. God is still able to do all things. "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me?" (Jer. 32:27).

GOMER EVANS
Holly, Michigan

I'd like to express appreciation for "Diet, Health, and Character" (Jan. 20). Why do so many of us have difficulty in accepting the relationship between character building and diet?

I feel very concerned that those of us who profess to believe present truth become angry when the issues of healthful eating and living are discussed. We are very quick to accuse those who practice healthful living of being fanatical and of trying to force their views on others, but if we'd be honest with ourselves we would admit we are slaves to appetite.

Let us pray that the Spirit of God will be able to work through us to lead our people (and others who do not know this aspect of truth) to become temperate in every phase of our Christian lives.

LUCILLE WILLIAMS
Washington, D.C.

The cover of the December 9 REVIEW, which showed the Western Health Institute, was very refreshing.

Recuperation in nature's surroundings is still effective. Too bad no hospital today would dare offer gardening to patients, as was done at the institute. Whatever happened to the hydropathic

treatments that once took the place of drug therapy? Although chemotherapy has its place in modern treatment programs, so do hydropathic and naturopathic therapy, which were once used so effectively.

NOLAN PUCKETT
Lawrenceburg, Kentucky

Recently I was a patient in the Walla Walla General Hospital. I was very much impressed with the spirit of dedication among the doctors, nurses, and workers. Truly our hospitals are doing a good work in the world.

While in the hospital I read a news item in the REVIEW (Nov. 4) regarding a meeting at Loma Linda of 400 professionals from around the world who studied methods for expediting God's blueprint for the medical work. Quite some time was given to a discussion of the place of sanitariums in our medical evangelism.

My mind turned to the many statements in the Spirit of Prophecy regarding placing sanitariums 20 or 30 miles outside the cities, where people could be taught health principles.

Would it not be a good idea for each of our city hospitals to establish a small sanitarium outside the city, where those who do not need surgery, but who are bowed down with the cares and perplexities of this life could be treated? Instead of treating them with the usual tranquilizers and other drugs, they could get the help that they really need, physically, mentally, and, most important, spiritually.

N. T. CURTICE
Hemet, California

The Joy of Witnessing

A vibrant friendship
with Jesus Christ is a treasure
we delight to share with others.

By CARROL JOHNSON SHEWMAKE

A YOUNG MAN TOLD ME not long ago that he was a Christian but no one knew it. I expressed doubt that this was possible, for part of being a Christian is telling others of the great change wrought in our lives by God. The first part of Christianity is being born again, a very personal experience between us and God, but Christianity is more than one right relationship. To be sure, a relationship between God and the individual in prayer and meditation is of first importance. But right relationships between individuals, between individuals and the church, and between individuals and the world are also necessary to produce a mature Christian. There is more to the Christian life than just prayer.

We are frightened at the very word for telling others about Christ—"witnessing." It brings to mind standing on a street corner, asking passers-by whether they are saved, or going from door to door handing out literature. Naturally shy about spiritual matters, most of us stifle our God-given excitement at becoming His, and live with a vague feeling of unfulfillment and guilt.

When Jesus released two men of Gadara from the clutch of demons He did not send them door to door in the nearby city or tell them to witness on the street corner, although either of these methods may be acceptable witnessing at the right time. He told them to go home and tell their friends—some versions read "family"—about their deliverance from the clutches of the devil. The people we know best, the ones we see each day, are to be the first to hear the story of God's grace to us. God never

Carrol Johnson Shewmake, a minister's wife and mother of four children, lives in Santee, California.

impels us to go out witnessing without providing power to witness.

A young man once told a Christian minister at a large meeting that he felt a real need and desire to turn his life over to Jesus Christ, but one thing held him back.

"I just can't witness," he confided. "I've noticed that Christians always go around telling everyone about Jesus. I think this is great, but I just couldn't do it. I'm not made that way. So I don't dare turn my life over to Christ." There was sorrow and regret in the young man's voice.

"Oh, don't let that keep you from Jesus," assured the minister, "You don't have to witness in order to be a Christian."

"You mean I can actually become Christ's and I don't have to witness?" questioned the young man in delight.

"Of course," the minister answered.

Reverently the young man committed his life to God, and Christ became the Lord of his life. He was so excited as he left the auditorium that he called to several friends who were also leaving.

"Let me tell you what the Lord has done for me! I have become His and I don't even have to witness!"

The next time he met the minister he sheepishly admitted that he had witnessed to at least 12 people before he left the auditorium!

No one is called to be a witness in a courtroom unless he personally knows something relating to the trial. If he has only read about it in the newspaper he will never be accepted as a witness. If we have only read about God in the Bible and other books our witness will not be accepted either. We must personally have seen Him working in our lives.

At the age of nineteen I dedicated my life to God. The change from thinking mainly of myself to putting God first was dramatic. I told all my friends about the change in my life; I wrote letters, and composed poetry about my experience. As I grew older I became more inhibited and discovered that most people hesitate to discuss their relationship to God with anyone except a husband, a wife, or a very close friend. It is a very personal and intimate thing. And that is the reason why relating one's experience is so effective a witness to others. You are sharing a part of yourself—and there is no better way to reach hearts.

A few years ago adversity forced me to take several giant steps in spiritual maturity. As I began to know Christ in a new way as a living, daily companion I was almost afraid to tell anyone about it. It might sound



strange that a woman who had been a minister's wife for many years was still near the beginning of her Christian walk. I was afraid it might even reflect upon my husband's efficiency as a minister! Also, I feared that if I related the wonderful things God was doing for me some people might consider that I was bragging about them.

I had other reasons, too, for hesitating to speak. God had pointed out several things that astounded me. One by one He had taken the areas in my life in which I considered I excelled and showed me their standing in the books of heaven. My mother love was 90 per cent self-love, my charming friendly ways, which I believed made me a success as a minister's wife, were really just my selfish self reaching out for commendation rather than a real desire to help others, and my public speaking ability was pure self-gratification! That list was very hard to take; it left me nothing! Nothing, that is, except a sincere desire to be changed.

"I Couldn't Help Bubbling Over"

God gave me a new spirit immediately and began the long and still uncompleted task of making me perfect. At first I was sure that everyone who saw me knew all about my struggles with that list! I hesitated to go out in public at all, and I was sure I would never again stand before an audience and speak. But I did do *some* witnessing. It was impossible not to tell my husband and children what was happening to me, and I couldn't help bubbling over to a few friends, although I felt slightly guilty about it afterwards. I really had no right to make any claims to receiving special favors from God—not after all my sins!

Of course, what I did not realize at the time was that it was exactly because I had been forgiven all those sins that I could now lay claim to God's special blessing. And I was surely receiving great blessings in my private devotions and in my daily living. It was as though the Lord actually lived in our house, in person. Sometimes I felt I could not contain the glory of His presence and would have loved to shout it from the roof top.

About this time my younger sister was to be married, and my husband was to perform the ceremony. We spent the weekend of the wedding with my parents, and, naturally, I could not keep so important a secret from my own father and mother. Friday evening I related everything to my parents, from the dreadful list to the marvelous blessings. As I went to bed that night I again felt that familiar guilt for bragging about God's blessings. As I lay in bed God spoke to my heart of the necessity of relating to others what He was doing for me.

"All right, God," I bargained, "if it is truly Your will for me to tell others what You are doing for me, please send me someone special to witness to tomorrow, and then, instead of my usual feeling of guilt, give me a sense of Your nearness and blessing."

Saturday night was extremely busy. I was in the kitchen preparing food for the many wedding guests. Helping me in the kitchen was one of my sister's best friends, a very new Christian with questions about many things. How we talked! I related to her my entire experience and told her of the delightful pleasures and duties God has for His obedient children. I encouraged her to be faithful in prayer and Bible study. Together we praised the Lord for giving us the time to talk about Him in the kitchen.

I went to sleep that night with the sense that Jesus was very near.

"From now on, God," I murmured, "just give me half a chance and I'll tell everyone what You are doing for me."

And so I do just that! Sometimes I may overdo it—I'm sure some people think so. There are times, too, after I have fallen into some old sin, that I am tempted again to keep quiet—how can anyone want to listen to a sinner like me? But then Jesus is so *sweet* as He pours out His blessings on repentant me that I cannot keep quiet as I exult in the knowledge that it was for sinners like me that He died. How He loves me! And how I love Him!

Sometimes we reason that the witness of a good life is all God requires of us. But the Bible tells us that more than this is required. "I tell you"—Jesus own words—"every one who acknowledges me before men, the Son of man also will acknowledge before the angels of God; but he who denies me before men will be denied before the angels of God" (Luke 12:8, R.S.V.).

Sometimes we may have to be prodded into witnessing. I found one-to-one witnessing easy, or even to a small group, but public testifying in church or prayer meeting was something else. I excused myself from testifying whenever possible. Whatever could I say in so short a time? Many people's testimonies slightly embarrassed me, and some repeated the same thing each time. I wasn't sure I really approved of testimony meetings. Then one afternoon I was reading *Early Writings* as I waited in the car for my husband, who was making a hospital call. Ellen White said that if we were in the place that we should be in our Christian experience we would not be able to keep quiet when given a chance in



Giving God's Message

"We are living in a time when the last message of mercy, the last invitation, is sounding to the children of men. The command, 'Go out into the highways and hedges,' is reaching its final fulfillment. To every soul Christ's invitation will be given. The messengers are saying, 'Come; for all things are now ready.' Heavenly angels are still working in cooperation with human agencies.'"—*Christ's Object Lessons*, p. 237.

"Day by day we meet with those who take no interest in religious things; we talk with them, we visit among them; do we show an interest in their spiritual welfare? Do we present Christ to them as the sin-pardoning Saviour? With our own hearts warm with the love of Christ, do we tell them about that love? If we do not, how shall we meet these souls—lost, eternally lost—when with them we stand before the throne of God?

"The value of a soul, who can estimate? Would you know its worth, go to Gethsemane, and there watch with Christ through those hours of anguish, when He sweat as it were great drops of blood. Look upon the Saviour uplifted on the cross. Hear that despairing cry, 'My God, my God, why hast thou forsaken me?' Mark 15:34. Look upon the wounded head, the pierced side, and marred feet. Remember that Christ risked all. For our redemption, heaven itself was imperiled. At the foot of the cross, remembering that for one sinner Christ would have laid down His life, you may estimate the value of a soul."—*Ibid.*, p. 196.

► I would like to share with you how I learned the truth. When I was a young girl a Seventh-day Adventist family with eight boys moved in two doors from us. They went to church every Saturday. We thought they were so mixed up. I asked my mother what was wrong with them. She told me they had just gotten their days mixed up. They never said one word to anyone on our street about why they went to church on Saturday. I didn't learn why for a long time.

After a while they moved away, but seven years later one of the boys came to our house selling books. I bought a book called *Our Day in the Light of Prophecy*. It was the first Adventist book I had ever seen. I read it and soon joined the church. That was 50 years ago. How I wish this family had given me the truth years before they did.

Wherever I have lived since I have been an Adventist I have tried to give this truth to everyone I could. We lived on a farm for 18 years. We had almost given up on one of our neighbors when two years ago he joined our church. We have seen others over the years ac-

cept this wonderful truth. I want to encourage others not to give up on those they are praying and working for. We can see signs showing that Christ's coming must be soon.

Presently we are working with a man and his wife. Please pray with us for them and for us as well. We are getting old and can't go all the places we want to go. We long for this work to be finished so we can all go home.—Mrs. G. C., of Ohio.

► For years I have enjoyed the wonderful messages of the REVIEW. They have been a source of counsel and encouragement to me.

A few years ago I asked for special prayer for my son. I am so thankful for a loving and patient heavenly Father who answers prayers in such wonderful ways.

I would appreciate others praying with me for my son-in-law and his problems in finding employment.

It will be a blessing to me to know that there are others praying with me every Friday evening. Praise God for fellow believers in the power of prayer and for the wonderful love of Jesus.—J. D., of California.

[We are admonished by the Scriptures to "pray for one another" (James 5:16). This column is designed to encourage united prayer for personal, family, and church problems. The appointed time of prayer is at sunset each Friday evening. Participants believe "it is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—*The Great Controversy*, p. 525.

Portions of letters reporting answers to prayer will be published as space permits.]

meeting to speak for the Lord. Pride keeps many of us from readily praising God in meetings. God and the angels are well pleased with testimonies to His glory, even if the same thing is repeated week after week. "Although we may tell the same story over and over, it honors God, and shows that we are not unmindful of His goodness and mercies to us."—*Early Writings*, p. 116.

I resolved right then never to let another opportunity to praise God in meeting pass, even though I had no more to say than praise to God for saving me, but it took a group of young people to help me really enjoy a public testimony service. One fall some of the youth from a nearby college held a series of youth evangelistic meetings in our church. The church was filled with young people from the beaches, nearby towns, and the college. Some were searching for truth, some were looking for something new and novel, some were already born-again Christians, seeking more truth.

"I Must Tell You . . ."

The young man who conducted the song service was truly a child of God. After leading the group in singing a few songs he would smile an engaging grin and say, "I just must tell you what the Lord did for me this past week." He would tell how the Lord had answered a prayer or given him a special blessing. Then he would ask if anyone else wanted to tell what God had done for them, and they always did, one after another. If a pause came, back we went to singing! Soon he would stop again and tell us something else the Lord had done for him, and testimonies would begin again. The young people even welcomed what the Lord was doing for some of us older folk. You guessed it, I couldn't keep quiet! From the example of those Christian youth I learned to enjoy testifying, because to them testifying was a full heart overflowing with love to a gracious Father.

I discovered the excitement of sharing with others, in meetings, the many lessons God is teaching me. The testimonies of many other Christians have helped build my faith and show me new areas into which to follow God. I discovered that it isn't wise to wait for a great experience to tell about, but just to relate the little everyday ways in which God has led in my life—how He gave me insight or wisdom in my work, how He encouraged me to apologize for a wrong, how He helped me to overcome resentment, how He opened up the meaning of a text of Scripture. I want others to know what God will do for those who walk hand in hand with Him daily. A blessing received and not shared is a blessing soon forgotten.

"If we abide in Him, we shall be so filled with peace, faith, and courage, and shall have so victorious an experience to relate when we come to meeting, that others will be refreshed by our clear, strong testimony for God. These precious acknowledgements to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power, which works for the salvation of souls."—*The SDA Bible Commentary*, Ellen G. White comments, on Mal. 3:16, p. 1183.

Oh yes, the Christian life is more than just prayer. It is beholding spiritual things as clearly as we see everyday life around us. It is walking and talking with God personally. It is sharing with others our new life. It is never again walking alone. □

of the divine nature and have a deep personal interest in those who have once been my best friends but in time of temptation have lifted up their heels against me. The love of Christ must not be extinguished in the soul. The prejudice against me cannot make me what they think I am, and I shall not feel hard toward them; but when I see my own brethren in the faith, responsible men, working in darkness, my heart aches. They have not injured me, but the Lord Jesus who has delegated me to bear His message to them.

And now I can but weep as I think of the suffering, stubborn natures who will not yield to evidence. They wear an appearance of nonconcern, but it is not truth. Gladly would they change their relation to me and those whom they have deeply wronged by thoughts, by words, by influence, if they could avoid the humiliation of saying, "I have committed an error; I confess my faults; will you forgive me?" The haughty, stubborn will evades the very points they will have to face if their souls are recovered and converted. Oh, will they never break the spell of Satan that is upon them? Will they cherish their pride to the last? How my heart longs to see them free and not in the strong deceptions of Satan.

While one class pervert the doctrine of justification by faith and neglect to comply with the conditions laid down in the Word of God—"If ye love me, keep my commandments,"—there is fully as great an error on the part of those who claim to believe and obey the commandments of God but who place themselves in opposition to the precious rays of light—new to them—reflected from the cross of Calvary. The first class do not see the wondrous things in the law of God for all who are doers of His Word. The others cavil over trivialities, and neglect the weightier matters, mercy and the love of God.

Many have lost very much in that they have not opened the eyes of their understanding to discern the wondrous things in the law of God. On the one hand, religionists generally have divorced the law and the gospel, while we have, on the other hand, almost done the same from another standpoint. We have not held up

before the people the righteousness of Christ and the full significance of His great plan of redemption. We have left out Christ and His matchless love, brought in theories and reasonings, and preached argumentative discourses.

Unconverted men have stood in the pulpits sermonizing. Their own hearts have never experienced, through a living, clinging, trusting faith, the sweet evidence of the forgiveness of their sins. How then can they preach the love, the sympathy, the forgiveness of God for all sins? How can they say, "Look and live"? Looking at the cross of Calvary, you will have a desire to bear the cross. A world's Redeemer hung upon the cross of Calvary. Behold the Saviour of the world, in whom dwelt all the fullness of the Godhead bodily. Can any look, and behold the sacrifice of God's dear Son, and their hearts not be melted and broken, ready to surrender to God heart and soul?

Acknowledge Him as King

Let this point be fully settled in every mind: If we accept Christ as a Redeemer, we must accept Him as a Ruler. We cannot have the assurance and perfect confiding trust in Christ as our Saviour until we acknowledge Him as our King and are obedient to His commandments. Thus we evidence our allegiance to God. We have then the genuine ring in our faith, for it is a working faith. It works by love. Speak it from your heart: "Lord, I believe Thou hast died to redeem my soul. If Thou hast placed such a value upon the soul as to give Thy life for mine, I will respond. I give my life and all its possibilities, in all my weakness, into Thy keeping."

The will must be brought into complete harmony with the will of God. When this is done, no ray of light that shines into the heart and chambers of the mind will be resisted. The soul will not be barricaded with prejudice, calling light darkness and darkness light. The light from heaven is welcomed, as light filling all the chambers of the soul. This is making melody to God.

How much do we believe from the heart? Draw nigh to God, and God will draw nigh to you. This means to be much with the Lord in prayer. When those who have educated themselves in skepticism and have cherished unbelief, weaving questioning doubts into their experience, are under conviction of the Spirit of God, they see it to be their personal duty to confess their unbelief. They open their hearts to accept the light sent them and throw themselves by faith over the line from sin to righteousness, from doubt to faith. They consecrate themselves unreservedly to God, to follow His light in the place of the sparks of their own kindling. As they maintain their consecration, they will see increased light and the light will continue to grow brighter and brighter unto the perfect day.

The unbelief which is cherished in the soul has a bewitching power. The seeds of doubt which they have been sowing will produce their harvest, but they must continue to dig up every root of unbelief. When these poisonous plants are pulled up, they cease to grow for want of nourishment in word and action. The soul must have the precious plants of faith and love put in the soil of the heart and enthroned there.—Manuscript 36, 1890. □

Concluded next week

Touch Me, Gently

By FELIPE TAURO

Touch my soul most gently, Lord,
That I may know Your gentle ways:
The silent snowflake's shimmering trail
Through winter's still and quiet haze.
So like the sad, reproving gaze
That dims Your eyes whenever I fail,
The muted murmur of the stream
Whose waters swirl beneath the snow—
How like the Spirit's gentle word
That moves my heart and mind to know
Your will, that I may truly grow
In grace. So touch me gently, Lord.



A Big Result From a Little Magazine

The story of the London baker,
12 of whose children entered the ranks of denominational workers.

By S. G. HYDE

[Adventist stories usually illustrate a few basic themes such as "the power of the printed page," "the influence of godly parents," "the benefits of a Christian education," or "the importance of Christian service."]

The story that follows, about the Hyde family, contains all of these themes and a few more. Not many families are "a baker's dozen." Not many ordain five sons to the ministry. Not many give more than a century of foreign mission service.

We think that all of our readers will find something warm and challenging with which to identify in this Adventist family story from the pen of the senior surviving son, Pastor S. G. Hyde.—Editors]

ABOUT THE YEAR 1890 JOHN AND ELIZABETH Hyde (my parents) married and established a bakery business in the now world-renowned Portobello Road, in the Royal Borough of Kensington in London.

Both parents were God-fearing Christians, dividing their spiritual interests between the Methodist Church and the Salvation Army. Although they had their hands full with their growing business, they always made time to witness for their Saviour, even donning the uniform of the Salvation Army, sharing in the playing of the instrumental music, and testifying to their faith in the open-air and other public meetings.

S. G. Hyde, now retired, has been a pastor and evangelist for 50 years in England and Ireland. He lives in Great Gonerby, Grantham, Lincs., England.

When their children began to arrive, they faithfully provided them with a Christian home and influence, teaching each one to love the Lord Jesus and endeavor to exhibit the characteristics of Christ in the home, at school, and at play.

About the year 1894 they were introduced to the Advent message by means of a small and unpretentious little magazine called *Present Truth*, which was being published by the International Tract Society in Holloway, North London, and was being delivered each week by a crippled church member driving a donkey-cart. (In that North London press was a young man who was destined to become the much-loved president of the General Conference and who held that office from 1922 to 1930, W. A. Spicer.)

As they read *Present Truth* week by week they were quick to recognize two Bible truths that to them were new: (1) the seventh-day Sabbath, and (2) the Lord's return. The latter they accepted and rejoiced in but the Sabbath truth presented problems. How could they afford to close their business on Saturday, the baker's busiest day of the week? After much prayer and study

they became convinced that they must do so, whatever the cost. So in the middle of a busy shopping area the Adventist bakers' shop became a witness to the Sabbath truth. At that time there were but two Adventist churches in London, both meeting in hired halls, and my father was appointed the leader of one of them.

Father Traveled to Michigan

Three sons had been born when the General Conference invited my father to travel to Battle Creek, Michigan, to receive instruction from Dr. J. H. Kellogg and his staff in the making of health foods, with a view to establishing a health food institution in England. To respond to this call would mean that his own business, which would have to be left to the control of his wife, would suffer by his prolonged absence. Such a consideration did not deter my father from accepting the call. Whatever the cost, he was ready to use his gifts for the upbuilding of the church's work in England.

It was this dedication on the part of their father that profoundly affected the children and inspired them to consecrate their lives to the needs of the growing church. The homelife, the parents' faith in God, and their great love of the Truth played a vital part in laying the foundation for this consecration. In the home there was discipline, lovingly but firmly administered; there was family worship and regular attendance at Sabbath school and church services. From an early age we were taught to love the Word of God and the counsels of the *Testimonies* and the value and use of prayer.

It must have been a great joy to my parents to be able to see the fruits of their parental training when, eventually, five sons were ordained to the ministry, occupying many positions of trust and leadership. Another son held a key position in the British Training College. Two of the girls married Adventist ministers, another an Adventist college professor, while the remaining three girls found useful places in a variety of ways in the church's institutions and administration.

In order of birth the five minister-sons were John, George, William, Conrad, and Gordon.

John, with his wife, Louie, spent the major part of his ministry in West Africa, being, successively, field leader in Ghana, Nigeria, and Sierra Leone. Among the hundreds of converts harvested there are those who today occupy positions of leadership in West Africa.

George gave 56 years as administrator and city evangelist, conducting campaigns in England, Wales (where for 10 years evangelism was combined with his presidency of that section), Scotland, and Northern England. George specialized in pioneer city evangelism, one site chosen being the illustrious city of Oxford.

William spent some 20 years with his wife, Dorothy, in West Africa, as mission director and principal of the Ibadan Training School, as well as educational secretary of the Nigerian Union. Since then he has taught Bible at Pacific Union College, Angwin, California. For two years the college loaned him to Avondale College in Australia. He also was one of the contributors to the *Seventh-day Adventist Bible Commentary*.

Conrad was also a missionary. With his wife, Sylvia, he labored first in East Africa, serving successively as training-school principal, editor, and mission director. His later years were spent as field secretary of the

For the Younger Set

John's Idea

By BARBARA HUFF

JOHN PLOPPED down on the porch step and picked a ripe dandelion that was growing by the step. Twisting it in his fingers, he watched the cottonlike seeds fly into the air.

"Hey, John, what are you doing? planting dandelions?" his brother, Gary, asked as he came around the corner of the house.

"Leave me alone, will you? I'm thinking."

"Wow, that's a switch," Gary teased.

"Aw, come on, Gary, the pet parade is in two weeks, and I want to win, and I can't think of anything special to do."

"So that's what's bothering you." Gary sat down on the step next to his little brother. "Well, Snicky is our only pet, so whatever you are going to do, it will have to involve her."

"I know," John answered. "But I was hoping I could do something different. Everybody has a dog."

"That's up to you to decide," Gary said as he got up and went into the house.

John followed as far as the kitchen, pulled a chair out, and sat down at the table.

"I heard you boys talking. So that's what's troubling you," Mother said as she put a dish in the oven. She closed the oven door and put her hand on John's shoulder. "I'm sure you'll think of something. Now, how about setting the table for me?"

As John put the dishes on the table he told his mother, "I'd like to borrow Uncle Glenn's pony, Prince, and the sulky. None of the kids in the room have a pony. I'd be sure to win."

"What are the rules?" Mother asked.

"There are no special rules—just bring our pets, and the most original wins."

"I see," Mother said.

"Now boys," she continued, "I have a project for you for tomorrow, since there's no school."

Gary sighed as he came back into the kitchen, "I'm afraid I know what *that* is. It's cleaning the garage."

John brightened. "That's O.K., Gary. I don't mind helping you. We always find some neat stuff when we clean the garage or attic."

The next morning right after breakfast John and Gary began working in the garage. John wheeled the bikes out on the driveway, and Gary arranged the hand tools over the workbench. Then he drove some nails to hang the paint brushes that were lying on the workbench. John carried the trash cans out and wheeled the lawn mower out onto the driveway so that they could hose down the garage floor. Then the boys began cleaning out a clutter in the corner of the garage.

"What's this, Gary?"

"Oh, that's my old skateboard. You can have it if you want it. Just don't break your neck."

John went into the house to get Snicky's leash. When he came back he fastened the leash to the big German shepherd's collar and squatted on the skateboard.

"Let's go, Snick." Snicky obediently began to pull John on the skateboard. Down the driveway they went and down the street to the corner. Then they turned around and came back to the garage, where Gary stood laughing at them.

"Gary, I've got it, I've got it! I'm going to let Snicky pull me in the pet parade."

"Say, little brother, I think you have come up with a winner!" Gary said warmly. "I bet Mom would help you make a neat harness out of that macrame stuff."

"Sure, and I'll make two lines coming back from either side of the harness to hold on to. And I'll put red ribbons in her hair—well, maybe that won't work, but who needs a pony and a sulky, anyway?" John said excitedly as he and Gary ran to the house to tell Mother.

Southern African Division alongside Robert H. Pierson (who later became president of the General Conference). At the comparatively early age of 58, disease took him swiftly after his many battles against tropical illness. Elder Pierson and other leaders laid him to rest in a Rhodesian grave.

Gordon, along with his wife, Irma, devoted his early years to pastoral evangelism, first in Wisconsin and later in Britain.

Returning to Wisconsin Academy, he directed the Bible department, and later at Southern Missionary College he became chairman of the department of religion. Finally Gordon was called to the office of General Field Secretary of the General Conference and director of the Biblical Research Institute, a post he still occupies.

Mention must be made of John, the son of the oldest son, John. This grandson received his basic education from the Fireside Correspondence School (now Home Study Institute) at the hands of his parents in West Africa but returned to his homeland able to fit into medical training, and became a qualified physician. Subsequently he earned a Fellowship of the Royal College of Surgeons in Edinburgh and acquired several tropical disease specialties. Dr. John used all his gifts in the service of the church (of which he was an ordained minister), being the medical superintendent of hospitals in West Africa and eventually being called to the Northern European Division as medical secretary. It was while he was so engaged that the ravages of a tropical disease ended his many years of sacrificial service.

Like the sons, the six daughters of John and Elizabeth

have also given outstanding service. After several years in denominational secretaryship, Elizabeth, the eldest, became the wife of Pastor John Mustard, and together they have given service in England, Ireland, West Africa, and Canada. Winnifred gave long years of service in the health institution that her father helped to found. Eva, after teaching church school for a time, was married to Ronald Bonney, an evangelist in Britain, now preaching in America. Gladys also began work as a secretary and subsequently married Cyril Futcher, who is academic dean of Southern Missionary College. Hilda became a ward-sister in a British hospital and then joined Winnifred in the health institutional service. Finally, Janet, the youngest girl, specialized in secretarial work and served in various departments of the British administration, and for some years was a teacher in the department of commerce at Newbold College.

The list is still growing, for already the grandchildren of John and Elizabeth are in denominational service. Elizabeth Mustard's two sons, Duncan and Andrew; William's daughter, Anne; Eva's twin children, Paul and Julia Bonney; Conrad's daughter, Kaye (Barter); Gladys' three children, Tony, Carol, and Terence Futcher; and Gordon's two sons, Rodney and Bradley, swell the ranks of this denomination-serving family.

John and Elizabeth now rest in death's sleep, awaiting the resurrection. How truly the revelator's words apply to them: "Blessed are the dead which die in the Lord . . . ; and their works do follow them" (Rev. 14:13). Thousands of precious souls have been born into the kingdom of Christ by the labors of their children. □

Pray for Me

By DARLENE O'NEIL

Why do you laugh so freely, my friend?
Is the laughter an expression of your living?
Or yet,
Is it a glancing thought happily shared
Between friends?

Why do you smile so reflectively, my friend?
Is the smile the outward form
Of memories of bygone years
That flicker across your mind
Like cameos
Made of remembrances?

I've heard your laughter, my friend,
And I've seen your smiles.
Do they hold within their being
Deeper thoughts
Than I can imagine?

Wondering turns to concern
And concern to wonder
For a friend with tears
In place of laughter and smiles.

Why is your cry so heartfelt, my friend?
Is there nothing I can do?
Is there no way to reach across a gulf
To clasp hands to say
I care for each tear falling?
I'll listen, my friend.
That is all I can do.

Why, in silence, do you pray so humbly, my friend?
What's this you say?
"The laughter echoes the gladness of living—
Living gladness not yet freely known.
The smiles come forth with the realization
of a love—
A love not yet understood."

And the tears?
For me?
Would you teach me to pray, my friend?



Are You a Good Neighbor?

The Christian neighbor will
be a living example of Christ.

By HELEN L. LUND

THE ROAD WOUND THROUGH THE wooded hills of northern California. We were enjoying our ride to the full until suddenly our car began to vibrate and the motor began to knock loudly. It sounded serious, and it was. A tow truck pulled us to a garage in Santa Rosa, where the service manager informed us that we needed a new engine. It would be many hours—perhaps the next day—before we could drive the car home.

Here we were some 30 miles from home, with no relatives or friends in town, and there was no bus that went to our home in Angwin. What should we do? We thought of a good neighbor who just might be at home and would come to our rescue. A phone call brought the hoped-for response: "I'll be after you right away."

When he let us out at home, we tried to pay him, but he wouldn't think of it. "What is a neighbor for, if not to help out in time of need?" he asked.

This experience set me to thinking about neighbors of mine through the years, many of them wonderful neighbors and some not so enjoyable. What made the difference? I began to wonder whether I had always been a good neighbor.

To me it has been beneficial to study some of the good and not-so-good characteristics that may determine what kind of neighbors we are.

First, we might consider friendliness and sociability, for it is through these that we become acquainted with our neighbors. "By being social and coming close to people, you may turn the current of their thoughts more readily than by the most able discourse." "Let your life be controlled by the wide, generous principles of the Bible, the principles of good will, kindness, and courtesy."—*My Life Today*, pp. 233, 235.

When I was a girl in college, my mother and I shared the home of an elderly man who was a remarkable example of neighborliness and optimism. Crippled with painful arthritis, he walked with a crutch and cane. But he was always cheerful, humming a tune, or chuckling

over some reminiscence. On sunny days he would sit out near the front walk, where he could greet passers-by and chat with them. Friendliness and good will seemed his very nature.

It costs so little, yet means so much, to greet our neighbors with a pleasant smile and "Good morning" or "How are you today?" "The little attentions, the small acts of love and self-sacrifice, that flow out from the life as quietly as the fragrance from a flower—these constitute no small share of the blessings and happiness of life."—*Ibid.*, p. 172.

Little kindnesses can include a ride to town or to church for one who no longer drives or doesn't have a car available. Or it may be sharing some item from our kitchen or garden, lending a book, telephoning a shut-in, visiting the ill or discouraged, or just sitting down to chat with a neighbor who calls.

Neighborliness need have no age limits. The very young seem especially attracted to the grandmas and grandpas in the neighborhood, who, in turn, find the little ones helpful in alleviating their loneliness.

At one time, being far from my grandchildren, I enjoyed two preschoolers who lived next door. Lisa and Wendy came over frequently and would spend an hour or more chatting and asking questions while helping me shell peas or snap beans. Or they would sit quietly for long periods, looking at pictures in books I kept on hand for small visitors.

Young married people can be neighborly by welcoming other children to play with their own and by inviting these children to attend Sabbath school, Vacation Bible School, or Pathfinder club. They can share with them books and papers, or take them on a trip to the park.

Primary and junior-age youth fairly idolize older young people who take an interest in them. And youth of all ages get a blessing out of helping the older neighbors. At Andrews University a group of young people formed a club to help people in the neighborhood. Among other projects, they reroofed the house of an elderly widow, and took a special interest in migrant families who came to the area to work in the orchards.

Sometimes neighborliness means helping out in some definite time of need. When there is a death in a family here in Angwin, neighbors bring food to provide for the bereaved.

Care With Borrowed Items

When my husband broke his wrist some years ago, a neighbor saw him sitting in the garden, trying to hoe out weeds with one hand. Over he came with a rototiller and put the garden in top shape. That wasn't all; the neighbor insisted we keep on using the tiller long after the wrist had healed. My husband always refilled the gas tank before returning the tiller.

Which brings up another point. What neighbor doesn't borrow once in a while? Perhaps the man of the home finds he needs a certain tool and borrows one next door. Or a wife needs a cooking utensil or a bit of sugar or

Helen L. Lund is a guidance counselor and Bible teacher who is now retired and living in Angwin, California.

other ingredient she lacks to get a dish in the oven. But are we careful to return such items or their equivalent soon and in good condition? A good neighbor will be careful about these borrowed items.

Are we as much concerned about what we borrow from neighbors? Or do we keep things so long we almost forget we borrowed them? By being careful to plan ahead, we can usually avoid borrowing. Some neighbors seem to be habitual borrowers and never return anything. We have had that kind of neighbors, and it can be an annoyance and expense. David states in Psalm 37:21, "The wicked borroweth, and payeth not again." Surely none of us want to be "wicked" neighbors.

Another area of concern should be our revealing the secrets of our neighbors, which may start gossip about them. By living near them, we may see or hear things of a personal nature, or a neighbor in distress may confide in us about a problem. These matters should be held in confidence. "Throw out no unfavorable hints, no suggestions that will awaken distrust in the minds of others. Guard their reputation as sacredly as you would have them guard yours; love them as you would be loved of Jesus."—*Ibid.*, p. 235.

In our attempts to be friendly with neighbors, we should be careful not to be overly inquisitive or interested

in all they do, thus robbing them of their right to privacy.

In our visiting, in person or by telephone, we should usually keep the calls short so as not to take up too much of their time. They may be hesitant to let us know that we are encroaching on their time, lest they offend us.

How about noise? Do we disturb our neighbors in ways we could avoid, especially at times when they need to sleep? A friend of mine who is not well recently told me of a woman who always telephones her long after her bedtime, even though she has requested that she call earlier in the day. Do we have a dog that howls and barks incessantly, disturbing neighbors all around us? Many of these things are just thoughtlessness.

There are ways we can actually sin against our neighbor. God has given us the Ten Commandments to point out these ways. Such sins as bearing false witness, stealing, coveting, carrying on unwise and impure conduct—even killing—are becoming alarmingly common in the world today. The Christian neighbor will do none of these things. He will so conduct himself as to be a living example of Christ, whose life was completely dedicated to helping His "neighbors" in every way possible. And He has left us that priceless goal, which all of us should strive to attain: "Thou shalt love thy neighbour as thyself." □

Especially for Women By BETTY HOLBROOK

To Make a Home

"SHE NEVER should have got into the world, but there she was." With those words Elizabeth Yates, in her book *Skeezer: Dog With a Mission*, describes a little girl named Oriole.

When the school nurse told the mother that 8-year-old Oriole was underweight and undernourished she was met with an exasperated "But there's food in the refrigerator! All Oriole needs to do is help herself. I don't know *why* she hasn't been eating."

Homes don't just happen; they're made. Homes aren't places merely to hang our hats, to raid the refrigerator, to take a bath, to sleep.

Homes are made by fun times, special meals, comings and goings, family projects, happy vacations, and even some ritual. And, when we're older, homes make us reminisce and ask questions such as "Do you remember when?"

We fought like the notorious gingham dog and calico cat—my brother and

I. Just give us two minutes in the same room and we could have a royal battle going, physical or verbal. We were capable of either. A few weeks ago that brother and I spent an evening together. No battles now, but a lot of "Do you remember when's?"

Sometimes we laughed that evening, then minutes later we were curiously drying our eyes. What struck me, though, after he had gone, was how close we felt. Home does that for people. The ties are strong if we take care to make them that way.

And shouldn't we? It's the family ties that point us to that "larger family" and the homes being prepared for us. It's a taste of what we can look forward to. It's hope when things look desperate. It's protection from a world that is often cruel and cynical.

But where do we begin to build? Around what do we build? Meals? Vacations? Rituals? Recreation? These

certainly are all a part of the structure, not to be ignored or belittled. If we focus on any one of those, however, we soon find an emptiness, a hollow feeling of "Where do we go from here?"

Like Abraham, we need to stop in our wanderings and build an altar—a family altar.

"But we have no time," the family protests. "We're already pushed to the limits." That, of course, is what the devil would have us believe. Too busy to stop and pray as a family. Too busy to listen to God's voice before we begin the day. Too busy to say good night to the One who has watched over us all day.

But family worships do not have to be long and wearying. In fact, Ellen White says, "The service should be short. . . . The prayer offered should be short and pointed," and then she uses descriptive words such as "pleasant," "enjoyable," "intensely interesting," "easily understood," "simple, earnest."

She also adds a caution that "God is dishonored

when the hour of worship is made dry and irksome, when it is so tedious, so lacking in interest, that the children dread it" (*Testimonies*, vol. 7, p. 43).

One family we know began evening worship at the supper table, each one sharing the best, the most interesting, or the happiest thing that happened during the day. Then they would move to the living room for a short devotional and prayer.

What a beautiful way to say Thank You to God for His blessings during the day! Prayers are not likely to become rituals in an atmosphere such as that. And what a way to help children (and adults) look for the positive, the good things that happen all day long!

Yes, it takes planning. It takes thought. But that's what "making a home" means. Oriole didn't know what a real home was. Apparently her mother didn't either. Do we? Do our children?

Whether we really *make* a home depends on what we want—and how much we're willing to give.

From the Editors

The Good News Bible—4

The Sanctuary— Cleansed or Restored?

As we pointed out in our editorial of February 10, the translation of Daniel 8:14 in the *Good News Bible* is an excellent exhibit of what variations in reading may result when the translators aim at dynamic equivalence. Exhibits such as these show that when the object of the translators is to translate meaning, the translators become interpreters.

Interpretive readings may be extremely valuable to a reader, especially one with little Biblical orientation, who has difficulty understanding the ancient writings. But the problem in interpretive translation is that Scripture interpretation is a difficult art and scholars differ widely as to the meaning of many passages. In a Bible designed for general reading the translators do not wish to cumber the reader with copious notes calling attention to problems involved and suggesting various other translations. Instead, they choose one of the several possible meanings and set that forth as what the Biblical writers intended to say. Sometimes the translators will put alternate meanings in footnotes, but, as we have pointed out, in the *Good News Bible* these appear only occasionally.

What about the last element in Daniel 8:14? In the *Good News Bible* this reads, "Then the Temple will be restored." In the King James Version this clause reads "Then shall the sanctuary be cleansed." We decline giving a literal Hebrew rendering because of the difficulty of translating the Hebrew word *nišdaq* appearing in this clause, which the *Good News Bible* renders "will be restored," and the King James Version renders, "shall . . . be cleansed."

The Hebrew word *šadaq*, from which the form *nišdaq* (a passive form) is derived, occurs 41 times in the Old Testament. It is translated variously "be just," "be justified," "be righteous," et cetera. The adjective *šadīq* is translated "just" 41 times and "righteous" 164 times.

In view of these meanings, one might be inclined to say that a literal translation of the last clause in Daniel 8:14 should be, "then shall the sanctuary be justified." But there are reasons for suggesting other meanings. In every occurrence but two (Ps. 19:9 and Dan. 8:14) *šadaq* is used of persons. Nowhere else is the sanctuary spoken of as being justified, whatever that may mean. In the Psalm message, *šadaq* describes God's judgments: "The judgments of the Lord are true and righteous."

We should here note that the form of *šadaq* used in Daniel 8:14, *nišdaq*, is the passive form, a form of this verb occurring nowhere else in the Old Testament. Hebrew verbs sometimes have different meanings in the various forms in which they are used (seven in all). Therefore, even though some of the forms have meanings such as "be righteous," "justify," this does not

necessarily imply that this meaning carries over into the passive form.

How, then, does one determine the meaning of a Hebrew word? By its context. The same word in different contexts can have different meanings. This is why the same Hebrew word is not always translated by the same English word. In the context of Daniel 8:14, an evil power takes away the "daily sacrifice" and casts down "the place of his [the prince of the host's] sanctuary." Then the question is asked, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (verse 13). The answer is that, after a specified period of time, something will happen to the sanctuary. That "something" is designated by the Hebrew *nišdaq*. One would expect in the prediction concerning the sanctuary in verse 14 a reversal of what the evil power had done to the sanctuary (verse 12). If one thinks of what he had done as a defilement, one could translate *nišdaq* "cleansed." If one thinks of the work of the evil power as one of devastation, he could translate *nišdaq* "restored."

Context Determines Meaning

What we are saying is that so far as the Hebrew is concerned, both the "restored" of the *Good News Bible* and the "cleansed" of the King James Version are allowable translations. It depends on how one views the context.

Seventh-day Adventists prefer the translation "cleansed." This reading accords best with their understanding of the application of this passage. This application was worked out by the Adventist pioneers following Hiram Edson's experience in the cornfield on October 23, 1844. According to their understanding, what is described in Daniel 8:14 is the antitype of the cleansing of the sanctuary carried out yearly in the ancient tabernacle on the day of atonement. This is the interpretation Ellen White features in her writings, notably in *The Great Controversy*. Her position is summarized on page 352:

"In the typical system, which was a shadow of the sacrifice and priesthood of Christ, the cleansing of the sanctuary was the last service performed by the high

The Sabbath

By
CLARENCE DILLER

Remember now the Sabbath day
God gave to us in love;
This blessed day of fellowship,
Remembered up above.

His longing heart in loneliness
Awaits that blessed day
When once again sweet fellowship
Shall be restored to stay.

priest in the yearly round of ministration. It was the closing work of the atonement—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in heaven, in the removal or blotting out of the sins of His people, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes the coming of Christ in the clouds of heaven with power and great glory; for when He comes, every case has been decided. Says Jesus: 'My reward is with me, to give every man according as his work shall be.' Revelation 22:12. It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message of Revelation 14:7, 'Fear God, and give glory to him; for the hour of his judgment is come.'

It is obvious that for this interpretation the translation "cleansed" is desirable, and is, in fact, almost required. It should come as an encouragement, therefore, to Adventists that in its context *niṣdaq* can be translated "cleansed," and that "restored" is not a necessary translation.

Some Adventist interpreters have felt that significance could also be attached to translations of *niṣdaq* such as "restored." They point to the fact that for centuries the sanctuary truth centering around Jesus as the great high priest in the heavenly sanctuary was trodden down. Christians' minds were directed to an earthly priesthood and to human intercessors. Then, following 1844, the true sanctuary truth was restored in the proclamation of the Seventh-day Adventist message in all the world.

It should be pointed out that, while this interpretation has been rather widely accepted, it would have to be regarded as a secondary application, because the cleansing of the heavenly sanctuary involving the blotting out of sin is not the same thing as restoring certain teachings about the sanctuary. It should also be remembered that the sanctuary truth hangs together without the secondary application. Furthermore, one does not have to feel obligated to integrate into his interpretation every idea a translator may choose to introduce. As we pointed out in our editorial of February 10, the translators of the *Good News Bible* apparently believed that Daniel 8:14 and its immediate context are speaking of the work of Antiochus IV (Epiphanes). They viewed Antiochus as terminating the Jewish sacrifices in the Temple and the Maccabean revolt as restoring these sacrifices.

Bible Translation a Difficult Art

As we can see from our discussion of this Daniel passage, Bible translation is not a simple procedure. We trust that our calling attention to some of the problems involved will give Bible students certain backgrounds that will help them more intelligently to evaluate Bible translations.

As we conclude our series on the *Good News Bible*, we would like to repeat that this Bible has many things to commend it. The main emphasis of our series has been that it is a dynamic translation and readers should recognize it as such. Such translations aim to reproduce meanings, and meanings are arrived at through interpretation. Since interpretation is a subjective procedure, a dynamic translation will reflect the theology of its translators to a much greater degree than will formal transla-

tions. Nevertheless, as a reading Bible we recommend it, and as a study Bible if its novel readings are carefully checked for validity.

Since the *Good News Bible* is an American Bible Society production, it will be widely distributed. The circulation of *Today's English Version*, which is the New Testament section of the *Good News Bible*, and which was first issued in 1966, has exceeded 55 million copies worldwide. In its first month of distribution, the *Good News Bible* has sold one million copies, a number that exceeds records set by other best-sellers. The first print order was 1.2 million.

D. F. N.

Concluded

"The Boom in Doom" Continued from page 2

second coming of Christ, but that they had been mistaken in their chronology. They believed in Christ's second advent but sought no further meaning in the 2300-day prophecy.

A second group, much smaller than the first, believed that they had been right both in proclaiming the coming of Christ and in declaring that it would take place on October 22, 1844. Known as "spiritualizers," they argued that since they were correct on both date and event, Christ had indeed come—spiritually.

A third group, also a minority, contended that the chronology of the 2300-day prophecy was correct but that the event called for by the prophecy was not the Second Advent but some other event. Believing that the 1844 movement was of God, they continued to study the Bible to see whether they could discover their mistake. The future leaders of the Seventh-day Adventist Church identified with this group.

Believers from these three general groups gradually formed themselves into organized bodies. These, in turn, gave birth to other churches and splinter groups. Thus, the Millerite movement spawned indirectly the Evangelical Adventists, Advent Christians, Seventh-day Adventists, Church of God (Adventist)—two varieties, Life and Advent Union, and Churches of God in Christ Jesus. Of these groups, only the Seventh-day Adventists have demonstrated vitality, growing into a worldwide church of about 2¾ million.

While we fault the *Newsweek* story for the inaccuracies noted above, the major thrust of the story is wholly correct—there is a renewed interest in the second advent of Christ. Unfortunately, most voices proclaiming the nearness of Christ's coming are teaching the secret rapture, a wholly unscriptural view. They also are pointing to the modern state of Israel as a fulfillment of prophecy and a sign of the end. The enemy of souls, as always, is mingling truth with error.

But even though many of the people who are calling attention to Christ's return are mistaken in some aspects of their theology, they are not mistaken in thundering "Jesus is coming soon!" We believe that the present heightened interest in the advent—the "boom in doom"—offers an unparalleled opportunity for Seventh-day Adventists to proclaim "with a loud voice" the truth about this great event. Let us take full advantage of it.

K. H. W.

Expansion and Advance in North America

A Symposium of the Ten
Union Conference Presidents;
in Two Parts—Part 2

Southwestern Union Conference

By B. E. LEACH, President



CARL SANDBURG said, "History is a bucket of ashes." But Ellen White wrote, "We have nothing to fear for the future except as we shall forget the way the Lord has led us." In the Southwestern Union we have not forgotten how God has led His people in the Arkansas-Louisiana, Oklahoma, Southwest Region, Texas, and Texico conferences during the past eventful year.

To the glory of God we are able to report progress in every area. D. J. Williams, Ministerial secretary, reports that baptisms in 1976 totaled 2,079. Membership stands at approximately 34,000. V. L. Roberts, union treasurer, reports that tithe amounted to \$9,439,570, a 12.24 per cent gain over 1975.

Ingathering is a real success story. Twice in recent history the Southwestern Union has attained the Silver Vanguard goal of \$25 per capita. At present the outlook is good that we will reach the Vanguard goal in the current campaign. Hard work and dedication, under the leadership of W. R. May, are making this achievement possible.

Sabbath school offerings, as well as other mission offerings, showed a significant gain.

Southwestern Union College continues to grow and prosper. Enrollment has grown steadily during the past five years and now stands at 741. The college has a balanced budget. Tuition at SUC is the lowest of all our colleges, with the exception of Oakwood. D. R. McAdams is president, Helen Evans is academic dean (she is the first woman to hold this position in an SDA college), and Marvin Anderson is business manager. With their top-flight faculty, they are building educational excellence into this institution of higher learning.

Huguley Memorial Hospital in South Fort Worth is nearing completion. This \$16 million project has won widespread support in the city of Fort Worth. Milton Murray, of the General Conference Institutional Consulting Service, has organized the city, along with several smaller towns nearby, in committing nearly \$3 million in support of this major undertaking. William V. Wiist is administrator and Ken Dupper is assistant administrator of this hospital, which opened this month.

Brandom Kitchens is an important business in the Southwestern Union, with factories at Southwestern Union College, Ozark Academy, and Sandia View Academy. Brandom plays

an important role in Christian education, employing 237 students. During the past year Brandom has expanded, with an addition to the factory in Keene and the acquisition of the academy industries plant at Sandia View Academy. Business is growing under the leadership of Ben Bowen. Prospects for the future are bright.

College Industries also plays a vital role in employing college students, as does Harris Pine Mills.

Chisholm Trail Academy has been completed in Keene, Texas. Ground has been broken for a new \$2 million administration-library complex at Ozark Academy, Gentry, Arkansas. Additions to both boys' and girls' dormitories have been made at Valley Grande Academy, Weslaco, Texas.

A new Hospital Corporation has been formed, with Ivan Toews as president. Under Elder Toews' leadership contracts have been signed for the operation of the new Pecos Hospital (the first medical institution in the Texico Conference, now nearing completion), and a hospital in Killeen, Texas.

The Texas Conference has purchased an 800-acre ranch near Austin for a new youth camp and spiritual retreat and training center. A new academy is planned at this site.

For the future, evangelism is the key word. Our conference presidents all are dedicated to putting evangelism first. The finishing of the work of God *will* now have top priority.

Inspired Gems



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

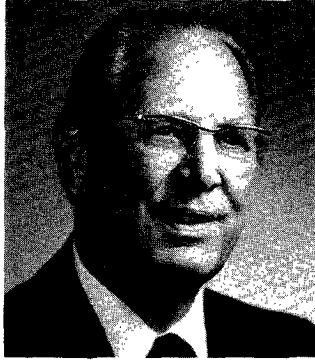
G. W. Morgan
Indiana Conference

► "Faithful is he that calleth you, who also will do it" (1 Thess. 5:24).

► "As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength. All His biddings are enablings."—*Christ's Object Lessons*, p. 333.

Southern Union Conference

By H. H. SCHMIDT, President



GOD HAS a timetable. His timetable is accurate and will not fail. In one of his visions the revelator saw Jesus, represented as an angel making a solemn pronouncement: "Then the angel that I saw standing on the sea and the land raised his right hand to heaven and swore by him who lives for ever and ever, who created heaven and earth and the sea and everything in them: 'There shall be no more delay'" (Rev. 10:5, 6, N.E.B.).

In the Southern Union Conference territory, which comprises eight southeastern States, seven local conferences, and 82,095 church members, we have adopted the words of Jesus as our motto and have applied them to the finishing of the gospel program not only in the territory for which we are responsible but also throughout the world. Denominational workers and lay persons representing the 569 Seventh-day Adventist congregations in the Southland believe the work of God must be finished *now!*

The year 1976 was a fruitful one in many respects. The soul-winning efforts of our ministers and members resulted in 5,897 baptisms. Membership grew from 78,725 to 82,095 during the year, which represents a net gain of 3,370, possibly the highest net gain of any North American union. This was the result of a united and concentrated effort of public evangelists; pastor evangelists; literature evangelists; institutional workers, both health care and educational; and the lay members of the church. Administrators and departmental directors were all actively engaged—and many of them directly engaged—in soul winning.

Literature evangelists, who delivered books valued at \$2,509,402, which represents a gain of \$354,400 over 1975, were instrumental in the baptism of 440 persons. One literature evangelist, Robert Carter, of the South Central Conference, was credited with the baptism of 74 persons and \$15,000 in sales.

Besides planning to conduct many more public evangelistic meetings in churches, tents, and auditoriums, we have set out to make personal witnessing more meaningful and appealing to the individual church member. With this goal in mind we have produced through the Ministerial Association and the Communication and Lay Activities departments a way of giving Bible studies in groups and individually, known as the Basic Bible Plan. This set of Bible films, made up in cassette form and used with a projector, has been helpful to our members. This series of Bible studies on the basic doctrines of the church, used in conjunction with Bible study helps inserted in the back of a Bible (which is given out by the hundreds of copies), has been the means of winning men and women to the gospel truth. Entire congregations are using this method and showing new enthusiasm for lay witnessing.

My Hand in His

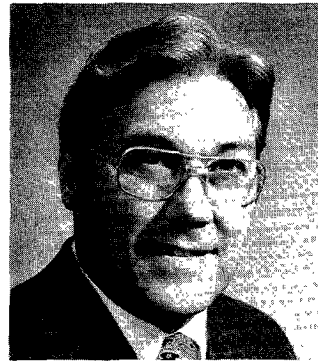
By DALE A. STRAWN

I would be glad	But if I let
The way ahead	Him take my hand,
Could I but see.	Then shadows flee.
How dark the path	I only know
That I now tread!	In His command
Oh, must it be?	All's well with me.

We have now launched into 1977 with a plan of action outlined for every church, conference, and institution in the Southern Union Conference. We set as our objective 7,500 baptisms. It is our desire to reactivate many of the dormant churches in our field and to begin work in at least 50 unentered territories in our union. Our hospitals and schools, as well as our churches, are dedicated to being soul-winning agencies. It is our desire to finish the work, because the Angel is standing with one foot on the land and the other foot on the sea, declaring with upraised hand: "There shall be no more delay."

North Pacific Union Conference

By M. C. TORKELSEN, President



ENCOMPASSED in the North Pacific Union Conference are the States of Alaska, Washington, Oregon, Idaho, and Montana. The vastness of Alaska makes the North Pacific the largest union in the United States, with territory larger than all the United States east of the Mississippi River.

Tithe and offerings, and membership, continue to rise. Membership stands at more than 55,000, with a steady growth pattern evident.

Despite heavy unemployment in some areas, tithe and offerings have continued to increase year by year. Tithe income in 1975 reached nearly \$18 million, as compared with about \$10 million in 1970.

No visit to the Northwest is complete without seeing all of the territory, hence this brief conference-by-conference survey:

Alaska Mission. As the name indicates, this vast northland is the mission field for our union. The 1,000 members scattered over an area twice as large as Texas provide a tremendous challenge and opportunity to the president, Fred Beavon, and his staff.

The emphasis in Alaska is on self-supporting missionaries who move to isolated areas. They support themselves, and by their effective witness help to build up the work.

Oregon. H. J. Harris is the president of this progressive conference, which employs three full-time evangelists and a coordinator, and emphasizes public evangelism.

The "swarming" of members from larger congregations to establish new churches has been encouraged, with excellent results.

In April the new Portland Adventist Hospital will be ready for occupancy. The professional building on the new site is already in operation. A strong corps of physicians, dentists, and other medical workers has given leadership and stability to the church.

Idaho. One of the hallmarks of the work of F. W. Bieber, Idaho Conference president, has been the strengthening of the work through building. A new lodge was completed recently at Camp Ida-Haven.

Members of the Boise church set an example in evangelism when 54 of them established a new congregation in nearby Meridian.

Montana. D. M. MacIvor heads the work in the Montana Conference, where a strong interest in Christian education characterizes the work. Recently completed is an addition to the conference office, which provides space for the Adventist Book Center, additional offices, and conference rooms.

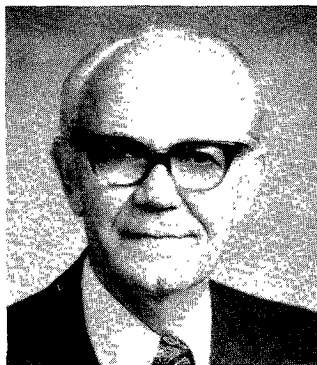
Upper Columbia. Three unique programs are in operation in Upper Columbia, where Richard Fearing is president. Two workers recently moved to "dark" counties of the conference to establish new congregations.

Soon to be completed is the new Walla Walla General Hospital. With Walla Walla College also in eastern Washington, the area has become a hub of Adventist activity.

Washington. Auburn Adventist Academy in this conference is the largest SDA boarding academy in North America. Its students have recognized the needs of the school, and in two campaigns they have changed the entire look of the campus by raising funds and assisting with the construction of an industrial arts complex and greenhouse industry. James Chase, conference president, is appreciative of his members who have supported the total conference program with enthusiasm.

Pacific Union Conference

By CREE SANDEFUR, President



FOR MORE than 100 years God has been seeking out His children in the West. Since those early contacts in small towns near San Francisco, His family of Seventh-day Adventist children has grown to 125,482 in the five States of the Pacific Union Conference. More than 6,000 persons were baptized in 1976.

Speaking 18 languages, God's Adventist family in the Pacific Union meet in at least 512 homes of worship, with the number changing almost

weekly as God's work expands—burgeoning especially in languages other than English.

Catching the vision that the layman's living is almost more important than the pastor's preaching, God's children are speaking of His goodness and love to those in the classroom, at the workmen's trench, at the hospital bedside, in the legislative chamber, across the business desk or laboratory table, over the lunch counter, on freshly tilled soil, around the service center, on the runners' track, through telephone and television—in home and church and community.

Children and youth are inspired by the same spirit, and the nearly 7,000 Pathfinders in 294 clubs are sharing their faith with non-Adventist boys and girls invited to their weekly sessions. Youth, 100 of them monthly from Monterey Bay Academy alone, are involved with weekly Bible studies. Youth also are helping in Vacation Bible Schools and Neighborhood Bible Clubs, which reached an all-time high during 1976. There were 322 Bible schools last year, with an enrollment of more than 24,000.

Volunteer Bible worker teams in the Northern California Conference are giving as many as 200 studies monthly, and the East-West Language School in Los Angeles is reaching the industrious Japanese in a significant way.

Five-Day Plans to Stop Smoking, and basic health screening from mobile vans in the Southeastern California Conference, are adding to baptismal figures. The Central California Conference has a variety of five-day plans—to stop smoking, to enjoy natural foods, to strengthen family ties. In all, 400 Five-Day Plans to Stop Smoking were held in the union during 1975, and 66 former smokers were baptized.

Blanketing a town with *Signs* subscriptions in Arizona, sending a retired pastor into a "dark" county in Utah, and establishing two new mission schools in Hawaii are already bringing results.

Our educators are working with our parents to train our children in 182 schools. Twenty-three of these schools are secondary, with new career education emphasis—many such subjects acknowledged for academic credit by both Pacific Union College and the La Sierra College of Arts and Sciences for Loma Linda University.

New records are being set by our literature evangelists, with \$2,412,541 worth of sales during 1976—a gain of \$437,407 over sales in 1975.

Making possible the witnessing ventures are persons dedicated to individual and small-group study sessions and to faithful stewardship. While every eight days our members returned \$1 million in tithe, they also gave heavily to support the work around the world, as well as to maintain our church homes.

Now we set ourselves to an enlarged commitment—not only for continual support of the church's mission thrust (the Adventist Volunteer Service Corps, Sustentation Overseas Service, student missionaries) but also for the finishing of the work here at the home base.

For the gospel commission is not completed, even though it may be finished in the heart of Africa or in the islands of the south seas, until it is also completed in the Pacific Union Conference.

Lake Union Conference

By LOWELL BOCK, President



THE LAKE UNION family of Adventist members is eager to join with fellow believers around the world in helping to finish God's work—now! Ministry and laity, young and old alike, are experiencing a renewed sense of urgency and are responding to the 1976 Annual Council appeal for action. Meetings in many places emphasize the need to draw together in such unity of heart and hand as to enjoy the blessing and guidance of the Holy Spirit.

Strong leadership is being given by the local conference presidents: John Hayward, Illinois; G. W. Morgan, Indiana; Jesse Wagner, Lake Region; Charles Keymer, Michigan; and Robert Dale, Wisconsin.

To assist the conferences and all departments in achieving the fullest possible unity and coordination of effort, the Lake Union Conference has appointed Don Gray as Ministerial secretary. He and his wife, Margery, are devoting their full time to supporting all church departments and to coordinating soul winning through witnessing programs, Bible-instructor training, and public evangelism. The response of ministers and lay persons is heartening.

Good news from Chicago concerns Project *Steps to Christ*, a concept inspired by God in the mind of Jim Barclay, a lay member in Illinois. The first stage of the program is to utilize computerized mass-marketing principles and methods in giving the gospel proclamation to more than one million homes in Chicago. Under Mr. Barclay's leadership \$170,000 was raised by Chicagoland churches in the past three and a half years. Last summer 10,000 area members from 45 churches in the Lake Region and Illinois conferences prepared more than one million packets. Each packet contained a neighborly letter inviting residents to renew their faith in God, a Chicago television and radio log listing all area Adventist programs, a listing of 11 Ellen White books available free upon request, an invitation to enroll in a Bible course or a Bible class, and a copy of *Steps to Christ*.

These packets were mailed during the summer months. Requests for additional books and information have been most encouraging—more than 7,500 to date. Chicago residents have requested printed material in 29 languages. More than 7,000 Ellen White books and *Bible Readings for the Home* have been mailed in response to these requests. Those interested in group Bible studies are now receiving invitations to area meetings to be conducted by Bible instructors.

The membership of the Lake Union now stands at 53,151, a ten-year growth of 22.3 per cent. During the first nine months of 1976 our members returned to God \$11,986,671 in tithe—an increase of more than \$1 million over the same period of 1975. We are thankful for these blessings, but we believe the best days for the Lake Union Conference are just ahead!

Altar in Guatemala Says Thanks for Blessings

By THEMIS NATION

A BANQUET on Monday, October 11, closed the 1976 school year at the Peten Adventist Agricultural School in Guatemala. It also marked the establishment of an altar, an Ebenezer, on the campus.

Several students gave prepared speeches, expressing their appreciation on behalf of the entire student body for all they had accomplished during the school year. It was especially heartening to listen to those who were finishing the course in adult primary education. Although mature in age, these students had completed the sixth grade and now felt ready to witness for God in various ways in their home communities. Workers and teachers also publicly expressed their gratitude for what the Lord had done for them individually and for the school as a whole.

In his address at the banquet Ira M. Nation, school director, said, "This is the climax of a unique year in the history of our school. Thank God the terrible earthquake that shook our nation and left families homeless and hungry did not cause us damage. However, we have faced some hard problems and financial difficulties this year. Some of us, I admit, were tempted at times to become discouraged, but I can now declare that the blessings of the Lord have been abundant. No one person can claim credit for what has been accomplished at the Peten Adventist Agricultural School. We have only been instruments in the hands of God. To Him be the honor, the glory, and our deepest gratitude."

Pastor Nation then called for the school family to establish an altar to which visitors and students could point to commemorate the way God

had wrought miracles for the school in Peten. Three rocks taken from the middle of the river on the school property were artistically arranged by the pastor and students to form an altar.

Students, teachers, parents, and friends moved up to this altar of thanksgiving, which they called Ebenezer. Pressing together around the stones, they held hands while a prayer of gratitude and rededication was offered by Salvador Monzon.

The baptism of 18 students during the school year is one of the school's great blessings.

Another blessing was the conversion of Mrs. Carmen Paredes, head of secondary education at the Guatemala Ministry of Education. Mrs. Paredes learned of the Advent message through reading the books *Christian Education* and *The Desire of Ages*, which were gifts from the Peten Ad-

ventist School while the director was working on the curriculum for government accreditation.

A third blessing is the granting of full accreditation to the Peten Adventist Agricultural School for: adult primary education, seventh to ninth grades, and *Bachillerato* (senior academy).

Enrollment for the 1976 school year was 140 students. Some have been sponsored, but the majority worked most of their way through school at industries developed to provide work for students.

James Bechtel, the industrial arts director, left early in the year to study industries appropriate for this part of the country. He visited Navojoa, Mexico, and investigated the soy-bean-food industry, and then continued in faith to find the necessary equipment for Peten.

He returned to school not only with equipment for a soy-food-processing industry but also with a 250-kilowatt generator to supply energy for the school's fast-growing family and its industries; a printing press; tools for the mechanics and carpentry shops; farm equipment; and

to speed up the building program, a four-yard cement mixer to replace the school's small hand mixer.

A water tank was donated and installed by a group of volunteers. The 12 kilometers of road that leads from the school to the nearest town, Poptun, were impassable in rainy weather, but an army official undertook the project of constructing a roadway, and the 12 kilometers can now be traveled in 15 minutes rather than two to five hours.

The spirit of cooperation and interest shown by those around the school reassure the workers of the promise given by the prophet Isaiah: "The Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . The abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee" (Isa. 60:3-5).

Now it is vacation time. Many Peten students are canvassing for their scholarships for next year. Staff members are busy finishing one wing of the *hogar de princesas* (girls' dormitory), and will soon begin the construction of the boys' dormitory and the church.

Although without sufficient funds for these projects the faculty members believe that God is still leading and willing to do more for the Adventist school in Poptun, Peten, Guatemala.

KENYA

Plane Crash Update

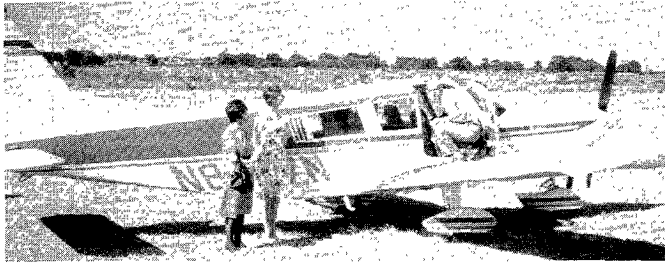
[The REVIEW Back Pages of September 16 and 23, 1976, reported the crash of a Piper Cherokee plane belonging to the Zambia Union, in the Ngong Hills, near Nairobi, Kenya, on August 31, and the death of G. D. Hunter, a passenger in the plane. Excerpts from the following letter, from Duane Brennenman, pilot of the plane, telling of events both before and after the tragedy, will be of interest to our readers. Since this letter was written, the Brennemans have returned to the United States for treatment. They plan to return to Africa as soon as possible.—Editors]

At the Nairobi church on August 28, my wife, Phyllis, and I had renewed our acquaintance with Gene and Florence Hunter and their daughters, Cheryl and Jill. We decided to fly to the Hunters'



Students at the Peten Adventist Agricultural School in Guatemala are able to earn much of their way through school at industries developed to provide them work. In 1976, 140 students were enrolled at the school.

Themis Nation is English teacher at Peten Adventist Agricultural School in Guatemala.



This Piper Cherokee, belonging to the Zambia Union, is the plane that crashed August 31 in Kenya. Duane Brenneman, the pilot; Mrs. Brenneman and a passenger prepare to board it in this picture taken approximately nine months before the accident which took G. D. Hunter's life.

home near Kendu Bay since their car was under repair and they wanted to get home, and we welcomed the chance to visit the school at Kama-gambo and the hospital at Kendu Bay. We took off at 8:00 A.M., August 31, and planned to stop at Keekorok, in Masai Mara game reserve for a half day of game viewing before going on to Kendu Hospital.

It was overcast in Nairobi, but the cloud was breaking up to the south, so after leaving the airport area to the west we turned south until we came to an opening and began to climb to get above the cloud layer. All was going well, and in just a few minutes there was quite an expanse of blue sky above us. It appeared that we were almost on top when the peak of Ngong Hills appeared briefly about six miles ahead. Since we were not high enough to get over the hill, I knew I had to make a quick decision: whether to turn back into the cloud or continue over the last bit of cloud and turn in the clear above the clouds. Since the cloud ahead appeared to be the same altitude as I and about two miles ahead, I chose to continue over it so I could turn in the clear.

As we neared the cloud we seemed to be going over it and then seemed to settle into it, and suddenly the hillside appeared. I tried to turn, but it was too late, so I straightened out and pulled up as hard as I could. I remember hearing the bushes brushing on the bottom of the plane before impact. The next thing I knew, we were down and I saw fire on the right wing and Gene

was fumbling with his seat belt. I reached over and unfastened it. I was still dazed, but I recall that we were still right side up, and it seemed that the plane was hardly damaged except for the landing gear, which had folded and let the nose down. We had not hit any obstructions on the ground but had come to a stop on the grass at the lower edge of a group of small trees and bushes.

I don't know how or where I got out, but the next thing I remember I was standing behind the left wing looking at Phyllis, who was lying on her back with her feet in the bushes beside the left tip tank. She had been sitting in the back seat by the door and, having unfastened her seat belt after takeoff, she was thrown out upon impact. She was conscious and saw the fire on the right, so asked me to move her away from the fire. She said that her legs were paralyzed. I dragged her down the hill a safe distance behind the plane. I have a faint recollection of beating out flames on Gene's clothes with my hands, but that is all I remember.

Florence tells me that when she came to she saw me dragging Phyllis down the hill. Jill had been in the back with Phyllis, and she got out on her own and ran away. Florence dragged Cheryl out, and then went back in through the back

door to get Gene, and she says I came in through the door on the left over the wing and helped her get Gene. She says that I pulled him across the left front seat and out the left front door onto the wing, and she went out the back door and helped me to take him down the hill a safe distance.

A Cherokee Six doesn't have a door on the left over the wing, and the wing was not bent, and we hit no trees, so it couldn't have been torn open. Both Cheryl and Florence insist that they saw me going through this door. We can only conclude that God made an opening. After this I tried to get some luggage out but didn't get much. I collapsed on the ground with the others and began to feel the terrible pain in my back.

Soon the local people arrived, and someone called the police. As we lay on the ground waiting, we could see the flames and hear the airplane buckle in the heat. The plane was totally destroyed by the fire, together with our luggage and cameras. Before long we were carried to the vehicles, and within one and one-half hours we were all being cared for in the Nairobi Hospital.

We were thankful that we had all gotten out alive. We had hit wheels first and skidded to a stop about 70 feet straight up the hill. The initial impact had resulted in from one to three crushed vertebrae in each of us, and we were all knocked unconscious for a few minutes. There were also other cuts and bruises and a few broken bones, which were not too serious. Florence and I got minor burns when we pulled Gene out, but Gene was burned severely as he was nearest the fire and the last person out. [He died September 9.]

Although this accident was a terrible experience for us all, our courage is strong, and we still believe that God is in control and will overrule even this for good. . . . Remember, the most dangerous part of a plane trip is still the drive to the airport. The day I got out of the hospital someone was killed in front of the medical center in a car accident.



SPRINGFIELD, ILLINOIS, CHURCH IS DEDICATED

Three years after first meeting in their new sanctuary, the members of the Springfield, Illinois, First church dedicated their new sanctuary in a thanksgiving service on Sabbath, November 27.

John L. Hayward, Illinois Conference president, preached the dedication sermon; Paul Gregoroff, pastor, led in the act of dedication; and the prayer of dedication was offered by Lowell L. Bock, Lake Union Conference president. The church's progress was told by Harry McConnell, head elder; Lucille Trumbo, communication secretary; Ray Simmons, building committee chairman; and Elder Gregoroff.

On September 4, 1888, 44 believers organized the Springfield church, and in 1903 the church was reorganized as the First Seventh-day Adventist church of Springfield. In 1904 the church purchased the Plymouth Mission of the Second Presbyterian church on Allen Street, where they remained until building three years ago.

Besides the main sanctuary, the church has several classrooms, a large fellowship hall, and a kitchen.

DAVID L. GRAY
Communication Intern
Illinois Conference

Australasian

● Delegates to the North New South Wales Conference session at Avondale College in Australia, December 10 to 12, re-elected all the conference officers and departmental leaders. They also voted to make the Eraring campground their main campsite, in addition to developing the Byron Bay campground in the north, where it is hoped to hold a camp meeting every other year.

● The Hamersley group of companies has accepted *It Is Written* for transmission on their closed-circuit television, which means that twice a week George Vandeman will enter many thousands of homes in five towns of the isolated Pilbara region of Western Australia.

● A team of workers and laymen led by James Marah have just begun to work in the Yankis area of Papua New Guinea. Yankis, previously unentered by the church, is close to the Sepik border.

● US\$1,514 collected in one day is probably a Papua New Guinea Ingathering record. It happened in Port Moresby on November 1 when Peter Roennfeldt, local evangelist, led a team of workers in visiting the businessmen of the city.

Euro-Africa

● The books *Child Guidance* and *The Adventist Home* are to be translated into German, with the appropriate study guides for German-speaking believers.

● The book *Education* is being translated into Serbo-Croatian by Mirko Golubic, language teacher and academic dean of the Yugoslavian Adventist Seminary.

● Meetings of persons interested in the Bible in the Hand program are continuing in Lyons and Clermont-Ferrand, France, in the form of round-table discussions. Already some persons are receiving Bible studies in their homes

and have begun attending church.

● A small group of 17 Adventists in Thonon-les-Bains, France, on Lake Geneva's south shore, have found an acceptable place of meeting after searching for a year. They have raised almost all of the 70,000 francs (US\$14,286) necessary to purchase it.

● A favorable press report from Pau, in the foothills of the Pyrenees, tells of the activities of a large group of French youth who are conducting public evangelism by means of songs, films, and prayer meetings. Their leader, John Graz, has just been transferred to the pastorate in Pau.

Northern Europe-West Africa

● At the request of Swedish church leaders, Advent Sound, the Polish Union-sponsored youth witnessing group, and S. Dabrowski, Polish Union president, conducted meetings throughout Sweden. Audiences received the singers with enthusiasm. Advent Sound has received a donation of \$2,350 from a chapter of Philosda toward purchasing sound equipment that will enable them to make recordings to distribute on their itineraries.

● The British Union plans a youth congress in Aberystwyth, Wales, July 26 to 30. H. M. S. Richards, Jr., will conduct a series on faith, and John Thurber, of the Carolina Conference, will run a youth-witnessing and music clinic. This will be the first union-wide congress since 1948. Since delegates are expected from every church in the British Isles, there is limited space for overseas visitors to this youth event.

● Pathfinders from all over Northern Europe will meet in Kallioniemi, the MV camp in central Finland, in July for a division camporee. Through events that teach practical lessons of life, it is hoped that many of the Pathfinders who are from non-Adventist

homes will make decisions for Christ. Leo Ranzolin, world Pathfinder director, will be camp chaplain.

Southern Asia

● The Alumni Association of Andrews University has chosen Justin Singh, youth advisor for the Southern Asia Division, as one of its Alumni of Achievement. Pastor Singh will be honored in absentia with a citation during the annual homecoming celebrations held at the university from April 29 to May 1. Pastor Singh graduated from Andrews University in 1967 with an M.A. in education.

● The Spicer Memorial College choir sang at the special service organized by the Bible Society of India at their annual meeting, in Poona on December 20.

● The Bethel choir sang at the special carol service organized by the Y.M.C.A. in Colombo, Sri Lanka, in early December.

● Adventist World Radio in Asia was featured in a special five-minute item broadcast recently from Radio Netherland in Holland, and its several relay stations around the globe.

Trans-Africa

● Pastor and Mrs. Gordon Ellstrom have arrived in Zaire to begin their term of service in the Kasai. Pastor Ellstrom is to be director of the Kasai Project, replacing A. M. Long, who has transferred to the Trans-Africa Division office. Mission service and Zaire are not new to the Ellstroms—they spent several years in that country when he was president of the Congo Union.

● Toward the close of the 1976 school year, 26 young people at Helderberg College, in South Africa, were baptized. Most of them had attended a Sabbath morning Bible class conducted by Smuts van Rooyen and Cliff Verwey.

● Two senior youth camps were conducted in the South African Union Conference during the last week of December and the first week of January. More than 250 campers and staff attended these camps, both situated near the shores of the Indian Ocean.

● At a recent meeting of the Central African Union executive committee, Simeon Nzarora was elected union youth director. He replaces Daniel Gutekunst, who now will be working full time as education director.

North American

Atlantic Union

● Gardner, Massachusetts, church members followed up last summer's Vacation Bible School with a Story Hour and Christmas party. They also found that many persons gave at Ingathering time because their children attended the Vacation Bible School.

● J. D. Henriksen, of New England Memorial Hospital, Stoneham, Massachusetts, was elected president of the Society of SDA Physiatrists (Physical Medicine and Rehabilitation) in San Diego, California, on November 6. Chester Wong was elected secretary-treasurer.

● Two Five-Day Plans to Stop Smoking were conducted recently in Bermuda, resulting in approximately 135 persons' giving up the habit. Milo Sawvel, of the General Conference Temperance Department, and Fred Brenwald, of Washington, D.C., conducted the first plan; Ronald Lightbourne, a Bermudian who recently returned to practice in Los Angeles, California, and Arden Mote, pastor of the Warwick, Bermuda, church, conducted the second.

Canadian Union

● The junior and primary classes of the Port Arthur church, Thunder Bay, Ontario, made a quilt for Investment and raised \$30.

● A six-week It Is Written crusade in the small town of Quill Lake, Saskatchewan, ended with the baptism of 14 persons. One family was drawn to the church by the loving concern of church women last summer. While the mother was bedridden after a car accident the Adventist women weeded her garden, cleaned house, curled her hair, and baked for her family. The work of a literature evangelist aroused the interest of another family who joined the church during the crusade.

● Since last August the Saint John, New Brunswick, church has been producing a weekly half-hour children's program at the request of the local cable-television studio. The program, with a viewing audience of more than 60,000, includes songs, flannelgraphs, Bible stories, prayer, and a craft project. Four children help by singing the songs, answering Bible questions, and making the craft items along with the children at home.

Central Union

● The Central States Conference reports its highest gain in baptisms—429 for 1976. This is an increase of three over the previous record in 1973.

● Central Union tithe in 1976 shows an increase of \$823,164 over tithe in 1975.

● Recently a groundbreaking service was conducted in Greeley, Colorado, for a new Community Services center.

Columbia Union

● Arthur Griffith, minister to the deaf in the Potomac Conference, recently baptized seven persons. Elder Griffith has his headquarters in the Silver Spring, Maryland, church.

● Ron Malin, chief technologist of the radiology department at Leland Memorial Hospital, Riverdale, Maryland, is the new president of the Mid-Eastern Conference of Radiologic Technologists. He was elected at the conference's recent annual convention in Wilmington, Delaware.

● To date, the Leighton Holley evangelistic series in Mansfield, Ohio, has resulted in the baptism of nine persons. Twelve others are planning baptism.

● Leonard Smith is the new principal of the Vienna Junior Academy, Vienna, Virginia.

● Leland Memorial Hospital, Riverdale, Maryland, has been accredited for two years by the Joint Commission on Accreditation.

● James L. Lewis is the new pastor of the Newtonville and Jerico, New Jersey, churches.

● Doug Brown has been named colporteur-pastor of the Moundville, West Virginia, district.

● James W. Wood, Jr., has replaced William Miller as director of the Ohio Conference publishing department.

Lake Union

● Hinsdale Sanitarium and Hospital employees contributed \$8,948 toward the annual Crusade of Mercy campaign. This money helps to support more than 200 volunteer human-care agencies in the Chicago area.

● Recently 120 persons attended the 100th hospital-sponsored Five-Day Plan to Stop Smoking held at the Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

● The Hyde Park church in Chicago will present a program once a month this year for the cultural enrichment of its members and friends. All programs will feature members of the Lake Region Conference.

● In 1976, for the first time in Indiana, more than \$2 million was given in tithe in one year.

● Twelve recipients of the Presidential Physical Fitness Award from Southeastern Junior Academy, New Albany, Indiana, earned for their school the title of 1976 State Physical Fitness Champion.

● Two married couples were baptized as the result of a recent Reach Out for Life crusade in Tawas City, Michigan.

Northern Union

● The principal of Sheyenne River Academy in North Dakota, Ray Bailey, reports that four new industries will be in full operation soon to bring revenue to the academy. In the summer these industries will be moved to the site of the new Dakota Adventist Academy.

● Jim Bush, a literature evangelist from Grand Forks, North Dakota, who was planning to enroll Mr. and Mrs. Gerald Dahlberg in a Bible correspondence course, was impressed instead to give them *The Desire of Ages* and *The Great Controversy*. As a result of reading these books, they were baptized in Grand Forks on December 4.

● George Vandeman completed his Revelation Seminars in Bismarck and Fargo, North Dakota, January 16. Fargo reports that 74 non-Adventists attended and already 13 have made decisions to keep the Sabbath.

Southern Union

● Full accreditation for two years was received by Madison Hospital in Tennessee recently from the Joint Commission on Accreditation of Hospitals, according to Robert Earl Trimble, Madison Hospital administrator and executive vice-president. Madison Hospital has been extended continuous accreditation from the Chicago-based commission since its first review in 1954.

● Membership in the Southern Union Conference reached 82,096 as of December 31, 1976. This represents a gain of 3,371 for the year. The present membership, gain for the year, and growth rate, by conference, are: Alabama-Mississippi, 5,562, 151, 2.8 per cent; Carolina, 8,920, 356, 4.2 per cent; Florida, 17,413, 409, 2.4 per cent; Georgia-Cumberland, 14,900, 633, 4.4 per cent; Kentucky-Tennessee, 8,165, 370, 4.7 per cent; South Atlantic, 16,656, 782, 4.9 per cent; South Central, 10,480, 670, 6.8 per cent.

● Members of the Columbia, South Carolina, congregation burned the mortgage on their 13-acre property January 18. A school has been constructed on the site, and plans for a new church are being developed.

● Tithe for the year in the Georgia-Cumberland Conference exceeded \$5 million in 1976, the first time in the conference's history. The \$5,164,946 figure was an increase of \$564,928 over 1975. Sabbath school mission giving reached \$531,976 during 1976, also a record.

Loma Linda University

● Loma Linda University has received an unrestricted grant of \$3,350 from the Sears-Roebuck Foundation, of Alhambra, California. LLU was one of 43 privately supported colleges and universities in California to receive grants from the foundation.

● Several top administrative appointments were made by the Loma Linda University trustees during their January board meeting. Named to the position of dean of the School of Medicine is G. Gordon Hadley, former associate dean in the school. He replaces Harrison S. Evans, who stepped down as dean but still retains his position as vice-president for medical affairs. In another action, the trustees named James M. Crawford dean of the School of Health. He replaced Mervyn G. Hardinge, who resigned as dean for health reasons. Dr. Hardinge was appointed chairman of the department of health education in the School of Health. Named to the position of interim medical center administrator is John D. Ruffcorn, formerly associate administrator.

● "Mission With a Vision" has been selected as the theme of this year's Mission Emphasis Week on the Loma Linda campus. The week will feature two specialists in missionology—Jon Dybdahl, of Walla Walla College, and Werner Vyhmeister, of Andrews University.

GIVE YOUR CHILD
A SUBSCRIPTION
TO **Guide**
ON HIS NEXT
BIRTHDAY
(or any other time).

ADVENTURE is a big part of your child's imagination and reality. Nearly all the stories printed in *GUIDE* are true-to-life experiences, containing lessons for the growing minds of your children.

NATURE, in its many forms, surrounds your child each day, and *GUIDE* helps him learn the various ways and characteristics of both plant and animal kingdom.

COMMITMENT TO SERVICE, a vital area of spiritual growth in your child, is revealed through poetry, stories of missionary work, and the weekly outlined lesson study in *GUIDE*.

EXPERIMENTATION in science, cookery, and the working of puzzles is offered by *GUIDE* as a challenge to your child's mental growth and creativity.

It's pretty hard to think of a gift that offers so much variety for your child. Give him *GUIDE*—the variety magazine!

(Please Print)



Guide

_____ 1 year, \$12.95

_____ Perpetual, \$11.25

Send this with your remittance to your Adventist Book Center.

40c each; 52 issues; quantity prices available. This offer expires August 31, 1977.

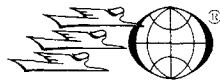


NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

Review



Advent Review & Sabbath Herald
127th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

Raymond F. Cottrell, Don F. Neufeld

ASSISTANT TO THE EDITOR

Eugene F. Durand

ADMINISTRATIVE SECRETARY

Cortine Russ

EDITORIAL ASSISTANTS

Aileen Andres, Jocelyn Fay

EDITORIAL SECRETARIES

Annette Bradley, Pat Hill

ART

Designer, G. W. Busch

CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva, W. J. Hackett, Richard Hammill, C. D. Henri, Alf Lohne, M. S. Nigri, G. Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archbold, W. T. Clark, K. S. Parmenter, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

EDITORS, SPANISH EDITIONS

Inter-America, Wanda Sample
North America, Fernando Chaij
South America, Gaston Clouzet

CORRESPONDENTS,

WORLD DIVISIONS

Afro-Mideast, Charles D. Watson;
Australasian, Robert H. Parr, M. G. Townsend; *Euro-Africa*, E. E. White;
Far Eastern, H. K. West, Jane Allen;
Inter-American, Tulio R. Haylock;
Northern Europe-West Africa, Paul Sundquist; *South American*, Arthur S. Valle; *Southern Asia*, A. M. Peterson;
Trans-Africa, Perry A. Parks

CORRESPONDENTS,

NORTH AMERICA

UNIONS

Atlantic, Geraldine I. Grout; *Canadian*, A. N. How; *Central*, Clara Anderson; *Columbia*, —; *Lake*, Jere Wallack; *North Pacific*, Cecil Coffey; *Northern*, Halle Crowson; *Pacific*, Shirley Burton; *Southern*, Oscar L. Heinrich; *Southwestern*, W. R. May.

UNIVERSITIES

Andrews, Opal Young
Loma Linda, Richard Weismeyer

CIRCULATION

Manager, Edmund M. Peterson

SUBSCRIPTIONS

US\$15.95. Single copy, 45 cents.
Address all correspondence concerning subscriptions to the Manager, Periodical Department, Review and Herald Publishing Association, 6856 Eastern Avenue N.W., Washington, D.C. 20012, U.S.A.

Monthly editions in English and Spanish and a quarterly edition in Braille are available. For information write to the Manager, Periodical Department.

TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Review is indexed in the *Seventh-day Adventist Periodical Index*.

To New Posts

[Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.]

FROM HOME BASE TO FRONT LINE

Trevor J. Delafield (AU '76), to serve as theology teacher, Antillean College, Mayaguez, Puerto Rico, and **Bernadine C. (Johnson) Delafield** (UC '66), and one child, of Berrien Springs, Michigan, left Miami, Florida, December 29, 1976.

Mareus V. S. DePaula (AU '73), returning to serve as Bible teacher, Adventist College for French-speaking Africa, Nanga-Eboko, Cameroon, left New York City, September 27, 1976. **Joan M. (Sanderson) DePaula** and one son left Toronto, Ontario, Canada, November 28, 1976.

Patricia J. Farver (WWC '76), to serve as secretary, Euro-Africa Division Office, Bern, Switzerland, of Auburn, Washington, left Seattle, Washington, January 2, 1977.

MariLlyn C. Fellows (WWC '70), returning to serve as medical technologist, Nairobi Medical Clinic, Nairobi, Kenya, left San Francisco, California, December 30, 1976.

William D. Fitts (AU '76), to serve as English teacher, Adventist Seminary of West Africa, Nigeria, and **Sharon (Smith) Fitts** (AU '76), of Berrien Springs, Michigan, left New York City, January 5, 1977.

Palmer Harder (LLULSC '56), returning to serve as president, East Brazil Conference, Vitoria, Espirito Santo, Brazil, and **Neusa (Klein) Harder** (Brazil College '43), left Los Angeles, California, December 28, 1976.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Heinz A. Boker (Ohio St. U. '52) (SS), to serve as relief physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Catherine W. Boker**, of Kelleys Island, Ohio, left San Francisco, California, December 11, 1976.

Mildred E. (Palmer) Osgood (UCLA '54) (SS), to serve as teacher, Spicer Memorial College, Poona, India, of La Jolla, California, left New York City December 6, 1976.

Sybil S. (Staples) Waterhouse (SS), to serve as a teacher, Seventh-day Adventist English Language School, Seoul, Korea, of Highland, Maryland, left Washington, D.C., December 23, 1976.

STUDENT MISSIONARIES

Kathy Jane Alexander (PUC), of Ukiah, California, to serve as teacher, Seventh-day Adventist English Language School, Seoul, Korea, left San Francisco, California, December 19, 1976.

Rikki Elwood Johnson (WWC), of Clarkston, Washington, to serve as Bible and English teacher, Seventh-day Adventist English Language School, Yokohama Asahi, Japan, left San Francisco, California, December 19, 1976.

Kerry Lane McCombs (WWC), of Granger, Washington, to serve as English teacher, Seventh-day Adventist English Language School, Yokohama Asahi, Japan, left San Francisco, California, December 19, 1976.

Elizabeth Karen Weir (PUC), of Angwin, California, to serve as teacher, Seventh-day Adventist English Language School, Seoul, Korea, left San Francisco, California, December 19, 1976.

Deaths

MILLER, Harry W.—b. July 2, 1879, Ludlow Falls, Ohio; d. Jan. 1, 1977, Riverdale, Calif. Known as the



"China Doctor" to Asians and Americans alike, Dr. Miller gave a total of 70 years' service to the denomination, working in China, Trinidad, Libya, Taiwan, and Tokyo. Famous in the Orient for his skill as a thyroid surgeon, Dr. Miller was also a pioneer in the field of nutrition. He developed the process of making soybean milk to feed malnourished Chinese children in areas where cow's milk was unavailable.

Shortly after graduating from Medical Missionary College in 1902, he married Maude Thompson. She accompanied him to China, where he was one of the first medical missionaries. Two years after their arrival there Maude died, and in 1907 he returned to the United States. In 1908 he married Marie Iverson, and they remained in Washington until 1925. During this time he served simultaneously as secretary of the Department of Health of the General Conference, and medical director of the Washington Sanitarium and Hospital (now the Washington Adventist Hospital). From 1925 to 1939 he was once again in China in mission service. He built the Shanghai Sanitarium and Hospital

on the outskirts of Shanghai, a clinic in downtown Shanghai, the Wuhan Sanitarium and Hospital in central China, and about 16 other similar institutions. He was the first president of the China Division.

During World War II Dr. Miller was once again in the United States, where he served as medical director of the Mount Vernon Hospital in Ohio. While there he founded the International Nutrition Laboratory, which carried out experiments in vegetarian protein products (now a part of the Loma Linda Food Company). He returned to Shanghai in 1949 only to be evacuated in 1950 as a result of political revolution. Mrs. Miller died late that year in Washington. In 1954, before responding to a call to establish a hospital in Taiwan, he married Mary Greer. From 1968 to 1973 he raised funds in Hong Kong, helping to build two hospitals, and carrying on a medical practice for the hospital.

Survivors include his wife, Mary; three children by his second wife, Marie: Maude Alderson, Harry Miller, Jr., and Clarence Miller; and a sister, Alice (Mrs. Harry Morse).

NIGHTINGALE, Olyn—b. March 15, 1926, Shafter, Calif.; d. Jan. 6, 1977, Sacramento, Calif. He helped to build Sacramento Union Academy, Carmichael, California. Survivors include his wife, Daymon; one daughter, Cynthia Pert; and one sister, Earlene Dubose.

SPEAR, Lysle—b. Oct. 11, 1890, Battle Creek, Mich.; d. Nov. 6, 1976, Angwin, Calif. She served at Pacific Union College from 1921 to 1942 as the full-time matron. Survivors include one niece and one nephew.

WENIGER, Eunice Catherine Clark—b. June 4, 1896, Pekin, Ill.; d. Dec. 7, 1976, Eureka, Calif. A graduate of Pacific Union College, she married Charles Elliott Weniger in 1920. She accompanied her husband in his service to Pacific Union College, Washington Missionary College, and the SDA Theological Seminary. Survivors include one sister, Mary Beste; and nieces and nephews.

Coming

March

- 5 MV Day
- 5 Church Lay Activities Offering
- 5-12 MV Week of Prayer
- 19 Sabbath School Community Guest Day
- 19 Spring Mission Offering
- 26 Thirtieth Sabbath Offering (Northern Europe-West Africa Division)

April

- 2 Missionary magazine campaign
- 2 Church Lay Activities Offering
- 9 Literature Evangelism Rally Day
- 16 Loma Linda University Offering
- 23 Educational Day and Elementary School Offering (local conference)

May

- 7 Community Services evangelism
- 7 Church Lay Activities Offering
- 14 Disaster and Famine Relief Offering
- 21 Spirit of Prophecy Day

June

- 4 Bible Correspondence School emphasis
- 4 Church Lay Activities Offering
- 11 Inner-city Offering

The Back Page

Three New Planes Reach Destination

Several new mission transport planes have recently been ferried safely to their destination in the Far Eastern, Australasian, and South American divisions, according to word received recently at the General Conference. The planes were ferried overseas by Wayne Fowler, Porter Lockard, and Clyde Peters, professional Adventist pilots.

One Cessna 185 utility aircraft was ferried across the Pacific to Borneo, and a six-passenger Cessna 206 aircraft has arrived at its destination in New Guinea. The Quiet Hour Radio Air Ministry, a member of ASI, furnished most of the funds for these planes.

A Bellanca Scout airplane, donated by friends of Adventist Mission Aviation at Union College in Lincoln, Nebraska, was flown to the Adventist Mission airbase in Pucallpa, Peru. The flight was under the command of Mr. Peters, who with a group of laymen is restoring existing facilities and helping to build new facilities at Pucallpa. The group flew to Peru in an accompanying airplane.

JAMES J. AITKEN

Businessman Gives \$12,000 Donation

So far as is known, Ingatherer Alex Vickers, of College Park, Ontario, holds the distinction again this year of having received what is believed to be the largest individual contribution in North America—\$12,000. In 1975 he received \$10,000 (see REVIEW, Feb. 5, 1976).

Accompanying Mr. Vickers on his visit to his businessman friend, whom he called Walter, I heard the following conversation:

"Alex, how much did I give you last year for Ingathering?"

"It was \$10,000," said Mr. Vickers.

"Was that all?" replied Walter. "I think I shall have to give you a little more." He

called in his secretary and had a check made out for \$12,000.

As I watched the two, as I prayed for Walter, his family, and his business, and as we bade our farewells, I was happy that throughout the years Mr. Vickers had retained his hold on this family's friendship. Being drawn into the friendly circle and feeling its warmth, I was able to say, "Walter, I shall be dropping in to see you again soon."

"Don't make it too long from now," he replied.

Thirty-three years ago when Walter was a teen-ager, he made his first Ingathering donation, two dollars. The donations have grown over the years in steps something like this: \$25, \$50, \$100, \$1,000, \$7,000, \$10,000, and now \$12,000.

Mr. Vickers hopes not merely to gather ever-increasing donations to God's cause but one day see this fine Christian man numbered among God's remnant people.

DAN J. HANDYSIDES

Cantonese Radio Program Now Begins Broadcast

February 1 marked the beginning of Adventist broadcasts in the Cantonese language reaching into mainland China. Under the direction of Samuel Young, president of the South China Island Union Mission, the specially prepared broadcasts are going out one-half hour each day four days a week from Villa Verde, in Macao.

At the same time Milton Lee, of Taiwan, is broadcasting in Mandarin from Taipei on the BCC, with transmitters powerful enough to cross the Formosa Straits and spread over the mainland. Pastor Lee's and Dr. Young's broadcasts are on the medium-wave band.

The expansion of Adventist broadcasting into mainland China and Russia has brought increased interest in Adventist World Radio. This is evident in letters coming to our office. One from California,

Mindanao Couple Wills Savings to Church

Not many who walk the earth are willing to donate a lifetime of savings to any cause, but Feliciano Cabardo and his wife did it. They erected a church building and donated it to the Seventh-day Adventist Church. They also willed the church their two parcels of land planted in coconuts, three residential lots, their corn and rice mill, and their bank savings—30,000 pesos (US\$4,000).

The childless couple, members of the Mahayag church in Zamboanga del Sur, South Philippine Union Mission, said they slept soundly after signing the papers for the transaction. With the unstable political situation in Mindanao, the Cabardos feel that their property, which represents a lifetime of saving, is safe in the bank of heaven. All told, their love gift totaled 156,000 pesos (US\$20,800).

SALVADOR G. MIRAFLORES

which enclosed a check for \$308 for AWR, said, "It is in memory of Dr. Harry Miller, who spent many years working for the Chinese people."

Another, from Oregon, which contained a gift to AWR of \$1,000, said: "Last fall I spoke to someone who had recently returned from the U.S.S.R. He told me that the people over there greatly appreciate the radio broadcasts. They not only enjoy the messages but are gratified by the knowledge that God's work is going on in different parts of this world."

The prayers of all God's children are solicited for the success of these programs.

M. CAROL HETZELL

In Brief

Baptisms in Inter-America: The Inter-American Division passed a new landmark in 1976 with 51,288 baptisms, according to the latest reports from the fields in that division. For three years the division has been nearing the 50,000 mark, coming within 621 of reaching that goal in 1975. With a goal of 1,000 baptisms per week in 1977 it is expected that new records will be set again this year.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW, Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/77.

New subscription
 Renew my present subscription
 One year (US\$15.95)
 Single copy 45 cents

name (please print)
city
state
zip code
new address

Attach label here or print old address: