



The City Mission—Its Original Scope and Early History

Adventist Responsibility to the Inner City*

By ARTHUR L. WHITE

THE crisis of the inner city has become one of the most critical problems of the twentieth century. How should the Christian relate to these problems? Over the years many churches have shifted their main thrust and concentrated their energies on the relief of the symptoms, believing that by gifts, education, and legislation the ugly manifestations of man's degradation would go away. Other churches have maintained their

ministry to the inner city through the traditional evangelistic and pastoral methods.

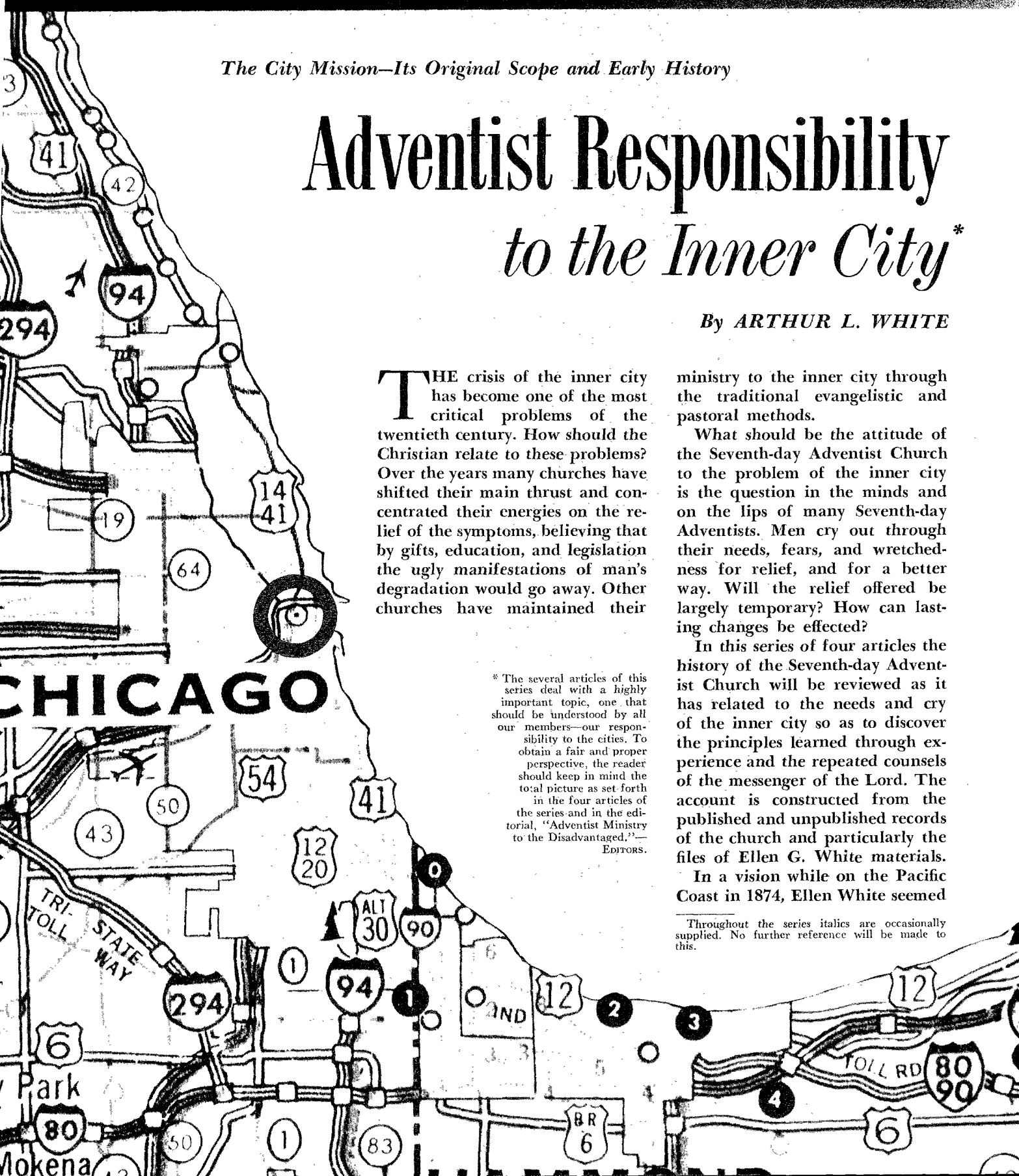
What should be the attitude of the Seventh-day Adventist Church to the problem of the inner city is the question in the minds and on the lips of many Seventh-day Adventists. Men cry out through their needs, fears, and wretchedness for relief, and for a better way. Will the relief offered be largely temporary? How can lasting changes be effected?

In this series of four articles the history of the Seventh-day Adventist Church will be reviewed as it has related to the needs and cry of the inner city so as to discover the principles learned through experience and the repeated counsels of the messenger of the Lord. The account is constructed from the published and unpublished records of the church and particularly the files of Ellen G. White materials.

In a vision while on the Pacific Coast in 1874, Ellen White seemed

* The several articles of this series deal with a highly important topic, one that should be understood by all our members—our responsibility to the cities. To obtain a fair and proper perspective, the reader should keep in mind the total picture as set forth in the four articles of the series and in the editorial, "Adventist Ministry to the Disadvantaged."—
EDITORS.

Throughout the series italics are occasionally supplied. No further reference will be made to this.





to be with D. M. Canwright and M. E. Cornell as they planned public meetings for the towns north of San Francisco. She wrote:

"They thought it best not to enter the large cities, but to work in small places, remote from the cities; here they would meet less opposition from the clergy and would avoid great expense.

"They reasoned that our ministers, being few in number, could not be spared to instruct and care for those who might accept the truth in the cities, and who, because of the greater opposition they would there meet, would need more help than would the churches in small country places." —*Testimonies*, vol. 7, p. 34.

Still in vision, Ellen White heard her husband urge broader plans for our large cities "that would better correspond to the character of our message."

As the vision progressed, she heard one of the evangelists describe his experience in the cities as "nearly a failure," while testifying to better success in the small places.

The attention of Ellen White was then called to "One of dignity and authority" who, after intently listening to this conversation, spoke:

"The whole world,' He said, 'is God's great vineyard. The cities and villages constitute a part of that vineyard. These must be worked. Satan will try to interpose himself and discourage the workers, so as to prevent them from giving the message of light and warning in the more prominent as well as in the more secluded places. . . .

"Never lose sight of the fact that the message you are bearing is a world-

wide message. It is to be given to all cities, to all villages; it is to be proclaimed in the highways and the byways. You are not to localize the proclamation of the message. . . . You must take broader views of the work than you have taken.'" —*Testimonies*, vol. 7, pp. 34-36.

In harmony with this instruction, which Mrs. White promptly conveyed to the evangelists, they dropped their plans for work in the small towns and went into the city of Oakland, California, pitched their tent in a prominent site, and held a successful evangelistic series of meetings. A thriving church was established, not a few of its members coming from the higher classes.

This vision and the Oakland experience marked a turn in the aggressive efforts of the church. The large cities would now receive more attention in evangelistic ministry.

But how could a small people meet the challenge of the heavenly Visitor and present the message "to all cities," and "to all villages." Gaining the attention of the millions in crowded cities with few workers and limited resources challenged the ingenuity of the church. In this setting, the distinctively unique Adventist city mission came into being. Through the city mission, men and women of ordinary talents and ability could be brought together to form, under proper leadership, a part of an effective evangelistic force.

Prototypes of Modern Evangelistic Centers

The term *city mission* today often suggests a welfare organization, ministering to the underprivileged, the outcasts, and the derelicts usually within the inner city. Original Seventh-day Adventist city missions were not of this type, but were, in scope and practice, prototypes of the modern evangelistic centers.

Describing the mission in Chicago in 1884 J. H. Waggoner said: "Our mission there, as in other cities, is very different from what are generally known as 'city missions.' There are missions in Chicago where the lowest classes, both drunkards and criminals, are gathered in, encouraged, helped, reformed, and converted. These are doing a good work. But such missions do comparatively little for any other class. While our missions will gladly help the lowest, their chief work is with the respectable, the intelligent, the moral. It is to scatter good matter among reading people; to interest and awaken the thoughtful among both the religious and irreligious.

"The location of a mission for such work as ours must be different from those selected for other city

missions. They need to be on the crowded thoroughfares, where they can work to the best advantage in their way. But for ours a more quiet place is suitable, such as would be chosen for the location of a church; viz., in a thickly settled part of the city, near to important thoroughfares, but among residences, and not surrounded with shops and business houses." —*Review and Herald*, Dec. 23, 1884.

Emphasizing the importance of these specialized training centers, Ellen White wrote in 1887: "The established missions in our cities, if conducted by men who have ability to wisely manage such missions, will be steady lights, shining amid the moral darkness. The opening of the Scriptures by means of Bible readings is an essential part of the work connected with these missions; but workers cannot take hold of this work unless they are prepared for it." —*Fundamentals of Christian Education*, p. 121.

Burdened with the magnitude of New York City, she counseled in 1901 that more than "consecrated evangelists" were needed: "City missions must be established where colporteurs, Bible workers, and practical medical missionaries may be trained to reach certain classes." —*Testimonies*, vol. 9, p. 137.

Pioneer city missions were opened in New York, Chicago, and San Francisco. The first Seventh-day Adventist church established in Washington, D.C., was the direct result of a city mission.

At the General Conference of 1888 in Minneapolis, E. W. Farnsworth, home missionary secretary, reported that there were 22 city missions in operation.

The year before three had been discontinued or had "merged into the church that had been raised in the place." His report describes the work of these missions: "Sixteen of the missions report 526 persons embracing the truth since they were started, and almost one-half, 258 during the last nine months, the time covered by this report. . . .

"They have held 12,037 Bible readings with 16,399 persons. During the nine months past they have obtained 4,475 yearly subscriptions for our periodicals, and 644 for less than a year, making 5,119 in all. They have sold 2,359 subscription books, and sold, loaned and given away 1,560,111 pages of books and tracts. And in different ways have distributed 24,237 periodicals. The amount of sales on books is \$7,674.40." — *General Conference Daily Bulletin*, 1888, No. 8, p. 2.

He declared that "1,000 persons

have been converted to the truth since these missions began their work." With a total church world membership of 27,000, a thousand new members through the city missions alone in four years underscored their evangelistic potential. With dual objectives of training workers and gaining converts the city missions became very important evangelistic agencies.

In 1902 Ellen White emphasized again this double emphasis for the city mission:

"In these large cities missions should be established where workers can be trained to present to the people the special message for this time. There is need of all the instruction that these missions can give."—*Testimonies*, vol. 7, p. 37.

A detailed description of the city mission in New York developed by S. N. Haskell, one of the more extensive missions operating within the guidelines of Ellen White's counsel, is found in Ella May Robinson's biography, *S. N. Haskell — Man of Action*.

The conduct of such city missions was a sacrificial work. Ellen White kept before our churches their financial responsibility for the city missions:

"When a mission is established in a city, our people should take an interest in it, showing this interest in a practical, substantial way. The mission workers labor hard and self-sacrificingly, and they do not receive large wages. Let not our people think that the conducting of city missions is an easy work, or one that brings financial profit. Often the missions are carried on with no means in sight, by men and women who from day to day beseech God to send them means with which to advance the work."—*Gospel Workers*, p. 366.

Not all mission leaders had the vision, the faith, and the tenacity of the Farnsworths and the Haskells. Being one type of city evangelism, the mission often faded away when its immediate objective in the establishment of a thriving church was completed. In some areas the city missions became a heavy financial load to their conferences, and in time their number diminished. But Ellen White never lost sight of the unique value of the city mission as a training center and an effective evangelistic agency. In 1910 she wrote: "In every city there should be a city mission, that would be a training school for workers. . . ."

"If our brethren will use their God-given ability to warn the cities, angels of God will surely go before them to make the impression upon the hearts of the people for whom

A Personal Message From Your General Conference President

HEART to HEART



Somewhere in Europe

Dear Fellow Believers:

Some months ago I visited two countries. In one land our work is somewhat hindered by various legal restrictions; in fact, the workers and members must behave very discreetly in any church work they do. To disregard regulations could well result in severe penalties. For instance, after many months of effort the brethren were able to secure a permit to erect a church building at a certain place, "providing they did not have to buy *any* materials or employ *any* labor to do the work." Think what such restrictions would mean in *your* country! Money does not flow freely in this country, and many things are either unobtainable or very difficult to find.

In country number two the people have the same cultural background as country number one, but there is complete freedom. No restrictions whatsoever provide barriers to the progress of the work. The stores are bursting with luxury goods. There is no shortage of anything. It is evident the nation is very prosperous.

I was interested, as always, in the progress of the work in each of these countries. In both we have fine dedicated leaders—men whom I highly regard and love as Christian brethren. I have sat in councils with both groups at various times.

On thing has given me food for a great deal of thought. The work in country number one, with all of its restrictions and frustrations, is moving ahead more rapidly, as far as soul winning is concerned, than in country number two, with all of its freedom and affluence.

Could it be that prosperity is a more formidable barrier to a finished work than is lack of freedom? Could it be that opulence is more effective than political oppression in lulling men and women into a sense of indifference toward religion? Do we have more to fear from prosperity than we do from adversity?

This might just well be! As long as some people have all the money they want, or feel they need, they do not sense a need for outside help. In short, they do not feel their need of God. They can make it on their own!

The messenger of the Lord tells us

that in the history of men we learn how dangerous is prosperity. (See *Counsels on Stewardship*, pp. 147-153.) We have only to review Israel's history to realize how a people can forget God when life is easy. David, a man after God's own heart (Acts 13:22), was imperiled by prosperity, and some of his greatest mistakes were made during the height of his success and economic well-being. Solomon, at the zenith of his glory, when "all the earth sought to Solomon, to hear his wisdom" (1 Kings 10:24), forgot who had done all this for him, and the sad commentary found in 1 Kings 11:6 tells us "Solomon did evil in the sight of the Lord."

How differently Solomon began his reign, when he confessed that he was "but a little child" who knew not "how to go out or come in." At this time the nation saw that "the wisdom of God was in him" (1 Kings 3:28). As a result of his humility God had rewarded him with riches and great wisdom, but after the passing of prosperous years during which his fame went far and wide, he "did evil."

"How many who have in adversity remained true to God, have fallen under the glittering allurements of prosperity."—*Counsels on Stewardship*, p. 139.

God knows how much temporal prosperity we can safely have entrusted to us. He is, in love, offering us something far better than earthly wealth. He offers us eternal riches—the riches "of his goodness" (Rom. 2:4), "of his glory" (Rom. 9:23), "of his grace" (Eph. 1:7), of "mercy" (Eph. 2:4), "of the full assurance of understanding" (Col. 2:2), of "good works" (1 Tim. 6:18).

Paul sums it up in his usual vivid way: "Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate" (1 Tim. 6:17, 18).

Yours in the "unsearchable riches of Christ,"

they labor. The Lord has many thousands who have never bowed the knee to Baal. Let not our ministers and our physicians fail nor be discouraged."—*Medical Ministry*, pp. 303, 304.

Work for the Underprivileged

However, in addition to the evangelistic outreach of the city mission, which was primarily directed to the middle and upper class, there was work to be done in the name of the Lord for the underprivileged.

Adventists of the last century heard often the challenge to assist materially when hardship and suffering struck a fellow human being. By counsel and example Ellen White followed in the footsteps of Jesus who went about doing good. All through her life she was never far removed in experience and sympathy from those who were pressed for want of means. To tell the story of how she helped those in need about her would fill a book. (See *Welfare Ministry*, appendix.) Typical of her compassionate work in behalf of the burdened is this letter written to Dr. J. H. Kellogg from Australia:

"Here we were in this new world, with only a very few churches, most composed of poor people who were not prepared to give financial aid to the work. How could we meet the requirements in establishing churches and conferences, and build up the work in medical missionary lines? We needed health foods, but we had no money to purchase material or machinery with which to prepare them.

"Then I thought of what we had done and were doing here to help the poor, to lift up the bowed down and oppressed, to clothe the naked and feed the hungry, all of whom were just as precious in the sight of the Lord as the same class in America.

"We helped one man pay for his place, advancing him money to be returned when he was able. Another must have money to pay the rent on his place. To another we loaned a cow. Those who were wounded and sick and ready to die we took to our homes, feeding and nursing them free. Then came another boy with an injured knee. Sr. McEnterfer gives him treatment daily."—Letter 4, 1899.

But Ellen White then turned to the balance which she saw must ever be maintained in our evangelistic work. She ever held that the organized church's first responsibility is to proclaim the distinctive Advent-

ist message in new fields along the highways of earth. Although she counseled that something should be done for those in the slums, she maintained that the revenue of the churches was not to be appropriated to this work:

"God does not require the workmen to obtain their education and training in order to devote themselves exclusively to the poorer classes. Some can engage in that work, and let them draw their means largely from those outside of our faith. This work might be presented in such a way that every dollar would be drawn from our people and there be no resources left for aggressive warfare in new fields. . . .

"Let not the work for the poor and debased draw the means from our churches so that they shall neglect the needs of the work all over our world. This has been done, and will be done again unless there is a decided change of operations. The great question of our duty to humanity is a serious one, and much of the grace of God is needed in deciding as to the best way to work in order to accomplish the greatest amount of good."—Letter 4, 1899.

However, work for the less fortunate was ever close to the heart of the messenger of the Lord.

"There is no question but that it is duty for some to labor among the outcasts, and try to save the souls that are perishing. But there is such a thing as leading men to center all their energies on this class when God has called them to another work. Satan is inventing every kind of plan to enfeeble our churches. He seeks to place them where they will not become strong and have the work of God abiding in them so that they may overcome the wicked one. We must not be ignorant of his devices."—Letter 4, 1899.

Later in 1899 she wrote:

"We see the work that must be done and in every place we enter we unite medical missionary work with the gospel ministry, just as God would have, with our limited resources. We labor earnestly for the poor, the distressed and the sick.

"If we find a poor widow struggling to support her family we show our sympathy in a tangible way, and

help her to help herself. We seek to awaken the missionary spirit of our churches. We appeal to the members to show their religion by their works of sympathy, and we do all we can."—Letter 232, 1899.

The counsel written on the philosophy of assisting those in poverty and distress, the spiritual benefits accruing to the Christian, and the fruit of this work in bringing sheaves to the kingdom fills a book—*Welfare Ministry*.

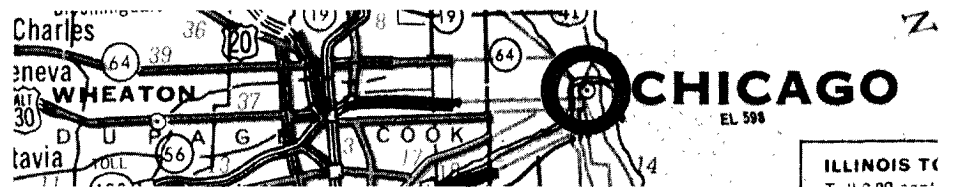
Working for the needy is primarily an individual responsibility not only because the maturing soul needs the nourishment that personal involvement provides, but because the heart of the needy is open when he discovers someone cares.

"Christ commits to His followers an individual work—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—*Welfare Ministry*, p. 263.

But for the individual Seventh-day Adventist, his first responsibility is to the needs of his brother in the faith.

"We are to make the condition of the unfortunate brother our own. Any neglect on the part of those who claim to be followers of Christ, a failure to relieve the necessities of a brother or a sister who is bearing the yoke of poverty and oppression, is registered in the books of heaven as shown to Christ in the person of His saints. What a reckoning the Lord will have with many, very many, who present the words of Christ to others but fail to manifest tender sympathy and regard for a brother in the faith who is less fortunate and successful than themselves. . . .

"If you knew the circumstances of this brother, and did not make earnest efforts to relieve him, and change his oppression to freedom, you are not working the works of Christ, and are guilty before God. I write plainly, for, from the light given me by God, there is a class of work that is neglected."—ELLEN G. WHITE, Manuscript, 34, 1894. See also *Welfare Ministry*, pp. 210, 211;



Testimonies, vol. 1, pp. 224, 225; 272-274.

Many in the world around us can be reached only by love and kindness. It is the duty of the individual Christian to show compassion to those about him who may be in need. We are counseled:

"There is a work to be accomplished for many to whom it would not be of the least good for you to tell the truth, for they could not comprehend it. But you can reach them through disinterested acts of benevolence.

"There are outcasts, men who have lost the similitude of God, who must first be cared for, fed, washed, and decently clothed. *Then they are not to hear anything but of Christ, His great love and His willingness to save them. Let these perishing souls feel that all you have done for them was done because of your love for their souls.*

The Ultimate Goal

"The Lord uses the human agent. The divine and the human are to unite, becoming laborers together in the work of uplifting and restoring the moral image of God in man. . . . But you need the working of the Holy Spirit upon your own heart and mind, in order to know how to do Christian help work."—Letter 24, 1898; *Welfare Ministry*, p. 244.

In all work for the poor, the sick, the outcasts, the ultimate goal must be not merely to provide material help but spiritual help:

"In this work of restoration much painstaking effort will be required. No startling communications of strange doctrines should be made to these souls; *but as they are helped physically, the truth for this time should be presented. Men and women and youth need to see the law of God with its far-reaching requirements.* It is not hardship, toil, or poverty that degrades humanity; it is sin, the transgression of God's law. *The efforts put forth to rescue the outcast and degraded will be of no avail unless the claims of the law of God and the need of loyalty to Him are impressed on mind and heart.* God has enjoined nothing that is not necessary to bind up humanity with Him."—*Testimonies*, vol. 6, p. 259.

In doing the distinctive work the Lord has called Adventists to fulfill we are not to pursue the lines of work which other groups may follow. We are to recognize the good they do in relieving suffering and supplying the needs of the needy. But to Seventh-day Adventists as an organization has been committed a work that others will not do. We have been entrusted with the third angel's message and our first and paramount work is its

proclamation. Thus we are counseled:

"The Lord has marked out our way of working. As a people we are not to imitate and fall in with Salvation Army methods. This is not the work that the Lord has given us to do. Neither is it our work to condemn them and speak harsh words against them. There are precious, self-sacrificing souls in the Salvation Army. We are to treat them kindly. There are in the Army honest souls, who are sincerely serving the Lord and who

will see greater light, advancing to the acceptance of all truth.

"The Salvation Army workers are trying to save the neglected, down-trodden ones. Discourage them not. Let them do that class of work by their own methods and in their own way. But the Lord has plainly pointed out the work that Seventh-day Adventists are to do."—*Testimonies*, vol. 8, pp. 184, 185. (*Welfare Ministry*, p. 251.)

(Next week: *A Shift in Emphasis*)

When You're YOUNG

By Miriam Wood

STARS AND GOALS Styles change in areas other than clothes, though the latter get an inordinate amount of attention. Obviously, anything that carries a high degree of visual impact is going to be noticed with outraged shrieks or pleased purrings, depending upon the viewer's reaction to what he sees. Understandable, certainly, but sometimes the reaction to externals is pretty close to *overreaction*, in view of the incontestable fact that human behavior areas involved with commercialism are subject to quick change with/without notice. (Perhaps much anguish could have been alleviated in the past few years by remembering the simple law that states "what goes up *must* come down!")

More subtle, more insidious, and much more dangerous, it seems to me, are style changes in areas that are not at all obvious—at first. It's disquieting to consider the fact that nearly all the people who've rearranged patterns of existence for hapless humans have been, on the surface, prosaic, conservative, quietly dressed, unflamboyant people. I'm speaking of the past since the Jerry Rubin and Abbie Hoffman style is hardly conservative. It remains to be seen, however, whether they and their compatriots will effect lasting change. Or perhaps they have, in one area. If not they, then somebody has changed a style of thinking that has held up pretty well for centuries. I'll risk an old-fashioned term for it, which is goal-directed behavior. In the past, people went around determinedly hitching wagons to stars, and letting "lives of great men" remind them that they too could . . . ! And it worked. The deadly monotony of everydayness was thought to be a necessary part of the long, long road to the top of life's hill—the professional degree, or the secure bank account before assuming the responsibilities of marriage, or what have you.

Just who changed this thought pattern, and how, I'm not sure, and it really isn't important. What *is* important, I discov-

ered recently, is an inventory to discover whether you've become a self-indulgent, whining, compromising nonperson, instead of a determined, mature, goal-directed human being. You may be surprised at what you find. My own awakening on this point came as the result of an incident that was, on the surface, trivial, but carried some pretty strong implications as I examined it. Here's how it was:

Traveling from Washington to an appointment about 650 miles away we'd gotten an abysmally late afternoon start, "best laid plans" completely awry. But we had to be at the early-next-day appointment. Therefore, to make sure that we succeeded, my fellow traveler telephoned ahead for a motel reservation at a place much, much farther than I'd ever have wanted to drive. (Turnpike boredom, general restlessness.) Because we *had* the reservation we kept going, fighting down craven impulses to loiter, have "a refreshment," browse through a gift shop (my idea), explore fascinating-looking side roads (again my idea). With an eye on the goal, and bodies firmly ensconced in the car, we arrived in time for a proper night's sleep, and enough energy to spring into the car again in the early morning.

Had we not had the reservation—the goal—I'd have declared myself totally unable to proceed. I would have wanted to stop NOW. If we had done that, we would have been late to our appointment. Not that this would have affected the course of history materially. However, if the small incident hadn't occurred, I wouldn't have begun thinking about goal-directed behavior versus "now." And I wouldn't have discovered, to my discomfiture, that my own style of thinking has changed just a little too much on this point.

You may not be interested in hitching a wagon to a star—a bit outmoded, perhaps—but you just may want to check the speed and altitude of your space capsule.

The Mind Adapts Itself

By RUTH JAEGER BUNTAIN

IT WAS at the outdoor pavilion of the Hilo high school in Hawaii that the impact of television on youth was forcibly demonstrated.

The Mauna Loa church school at which I was teaching, along with the other schools of Hilo, had been invited to attend a youth concert presented by the Honolulu Symphony Orchestra.

All day, in staggered shifts, about two thousand pupils at a time were seated in the pavilion for the performance.

After the orchestra had presented such classical selections as Bach's "Gigue From Suite No. 3 in D Major" and Prokofiev's "Peter and the Wolf," Conductor Yoshimi Takeda stepped to the microphone.

"Now we shall do something different," he explained. "We are going to play some theme songs from television programs. Let's see how many you can recognize."

Takeda turned to the orchestra, lifted his baton, and the musicians started to play. Almost instantly, two thousand voices thundered "FBI!"

The maestro bowed and smiled. Again he turned to the orchestra. Again, after only a few bars of music had been played, the audience shouted "Bonanza!"

Another smile. Another bow. Another lift of the baton.

"Mission Impossible!" . . .

"Hawaii Five-O!" . . .

No matter which theme song was played, the audience instantly and en masse recognized the program.

Startled by this demonstration of television saturation, I recalled some words that had been written by God's messenger:

"It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell."—*The Great Controversy*, p. 555.

Minds Adapt Themselves

It was evident at the pavilion that minds were gradually adapting themselves to the subjects upon which they were allowed to dwell.

Stephen Hess, national chairman of the 1970 White House Conference

on Children and Youth, stated in a recently published interview that television is a major factor in shaping the views of youth.

Said Hess: "Certainly television is a factor—and a strong one. We know that by the time a child has graduated from college, he has spent more time

in front of a television set than he has in the classroom. So television is a great transmission belt, for good or bad."—*U.S. News & World Report*: February 16, 1970, page 57.

The same "transmission belt" that imprints theme songs on minds also imprints silently and imperceptibly—and just as deeply—the philosophies, character standards, crudities, improprieties, and violence that all too often characterize TV programs.

The last great controversy is a battle for minds. Tragically, masses of people, including many in the remnant church—young and old alike—will lose the battle because their minds gradually became adapted to the subjects upon which they were allowed to dwell. ♦♦

Fellowship of Prayer

A QUICK ANSWER

Two or three years ago I requested prayer for a son who had not attended church for nearly a year. He started to attend church and Sabbath school real soon after I asked your prayers. I thank God for His promise that if we call He will answer. My son has made progress in his Christian life. Please pray now that my other son will be given strength to overcome the power of the enemy and worldly ambitions and will attend a Christian college. Also pray for a dear nephew, my mother, a brother, and a sister.—Mrs. W., of California.

RECONVERSION OF A FAMILY

Several years ago I asked for prayer for my two daughters and their families. Both had been Adventists and had attended our schools.

The older daughter, with her husband and three children, was baptized in February this year. Thank you for your prayers.

Please continue to pray for the younger daughter that she and her entire family will come into the fold.

The older daughter has a ruptured disk. Please pray that if it is the Lord's will surgery can be avoided and that she will be healed.—Mrs. R., of Arkansas.

SON IN CHRISTIAN COLLEGE

I cannot refrain from telling you that prayers have been answered in my son's behalf. Bob went to one of our colleges this fall entirely on his own decision, although the junior college nearby could have answered his needs. I did not pressure him or persuade him as we had done this with him in the academy, and it did not work. He left our school and enrolled in high school at home and became involved with a careless, worldly crowd.

When he decided to go to Pacific Union College it was hard to believe—and at the last moment too. Now he says: "I am truly trying; I want to succeed." I heard from others that he has had a prayer band meeting in his room. Truly, it is a miracle and I praise the Lord for His love and mercy.—Mrs. R., of California.

PERSEVERE IN PRAYER

For many years I have read the Fellowship of Prayer column. Never did I dream I would be requesting prayer for my husband to come back to God and to reunite our home and family. I trust in God and in your prayers. Until such a time as God in his wisdom can answer the prayers in my behalf, I will hold on to the promises:

1. "Faith such as this is needed in the world today—faith that will lay hold on the promises of God's word and refuse to let go until Heaven hears."—*Prophets and Kings*, p. 157.

2. "I asked the angel why there was no more faith and power in Israel. He said, 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.'"—*Early Writings*, p. 73.

3. "Not by eloquence or logic are men's hearts reached, but by the sweet influences of the Holy Spirit, which operate quietly yet surely in transforming . . . character. It is the still, small voice of the Spirit of God that has power to change the heart."—*Prophets and Kings*, p. 169.

4. From Nathaniel Krum's book *God Does Answer Prayer*, pages 19, 20: "It may often seem to man that God is delaying His answer, whereas in reality God is already actually at work behind the scenes, as it were, to answer man's petition 'speedily.' Thus God sets in motion a chain of events that eventually results in bringing a direct answer to our prayers."—NAME WITHHELD.

This column is dedicated to the encouragement of prayer for others at the sunset hour each Friday evening. Because of the large number of requests received and the complexities of the problems presented it is impossible for us to answer each letter personally, but all requests will be acknowledged and will be kept on file in our office. Portions of letters, especially those that tell of answers to prayer, will be published as space permits.

The Character of the Victorious

By JOSEPHINE CUNNINGTON EDWARDS

And they sung as it were a new song before the throne . . . : and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. . . . These are they which follow the Lamb whithersoever he goeth. . . . And in their mouth was found no guile: for they are without fault before the throne of God. Revelation 14:3-5.

THE *New English Bible* says: "That song no one could learn except the hundred and forty-four thousand, who alone from the whole world had been ransomed. These are men who did not defile themselves with women, for they have kept themselves chaste, and they follow the Lamb wherever he goes. They have been ransomed as the firstfruits of humanity for God and the Lamb. No lie was found in their lips; they are faultless."*

Nothing will ever enter into the future world but that which is pure, clean, and holy. "Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."—*Education*, p. 257.

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

It is as simple as that, yet it is not easy, for we have a formidable and relentless foe.

Two young men studying for the ministry were strolling through the "old clothes" street in the White-chapel district in London. The windows were dirty, the wares displayed were rumpled-looking and unsavory. Even the air carried the taint of fetidity.

Suddenly, one of the young men exclaimed, "Just look at that! What a springboard for a sermon that could be!"

A suit of clothes hung, swaying in the breezes by an open shop door. "Slightly soiled, Greatly reduced" was written on the display card.

Slightly Soiled Christians

How descriptive of many professed Christians! "Many will be *lost* [italics supplied] while hoping and desiring to be Christians. They do not come to the point of yielding the will to God. They do not now *choose* to be Christians."—*Steps to Christ*, p. 48. Slightly soiled. Seeing a vulgar show, laughing at a coarse joke, allowing impure thoughts to engross the wonderful mind God has given—slightly soiled, greatly reduced in price. Millions who have professed the name of Christ will be part and parcel of general shopworn

stock—unsavory, evil smelling, and ugly.

Christ has set amazingly high standards for His elect. He gave Himself for the church "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:27).

No guile will be found in the mouths of those perfected so as to go with the Lamb whithersoever He goeth. The tongue will be consecrated. A sharp tongue is the only edge-tool that grows sharper by constant use. William George Jordan says, "There are pillows wet by sobs; there are noble hearts broken in the silence whence comes no cry of protest; there are gentle, sensitive natures seared and warped; there are old-time friends separated and walking their lonely way with hope dead and memory but a pang; there are cruel misunderstandings that make all life look dark—these are but few of the sorrows that come from the crimes of the tongue."

It is no small task to be hewn of God, so that all impurities, evil, guile, and lying are no more a part of the character. The path of such will be hard, and the way will often be watered with tears. There will be only a few who will endure such anguish of soul and who will prevail. Herein lies another mystery, another paradox. In comforting Paul because of his thorn in the flesh, Christ told him, "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9).

There are millions who are trying to justify themselves for the sins they love so dearly, from which they are unwilling to be separated, not even in the face of the deepest, plainest truths.

"Those who refuse to be hewed by the prophets and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it and no Mediator to plead their cause before the Father."—*Early Writings*, p. 71.

The following story is told of John Wesley. He was wearing a new bow tie at one time. The style then was for the two ends to hang down a bit lower than the bow. He preached a powerful, soul-searching sermon, but there was a faultfinding woman in the audience, sitting there concentrating her attention on his inoffensive small black bow tie rather than the words of truth he was uttering for those who were met together. She

made a beeline for the good man as soon as the services were over.

"Mr. Wesley," she said severely, glaring at the good man, "your bow tie is too long, and it is an offense to me."

The good man kept a straight face, for he had met with silly trivia before in his long career of serving the Lord.

"Have you a pair of shears with you?" he asked innocently. Upon receiving them, from her ample handbag, he asked her to cut the ends of the tie so they appeared all right to her.

She reached over and clipped the ends with satisfaction gleaming in her narrowed eyes.

"Is it all right now?" he asked in seeming humility.

"Yes, that is much better," the busybody replied.

"Do you mind lending me your shears?" he asked. "You see, your tongue is an offense to me—it is a little too long. Please stick it out while I take some of it off." There was a laugh while the busybody retired in confusion.

"God calls upon believers to cease finding fault, to cease making hasty, unkind speeches. . . . A thorough reformation is needed. . . . Let it begin at once. Let all grumbling and fretting and scolding cease. Those who fret and scold shut out the angels of heaven and open the door to evil angels."—*The Adventist Home*, p. 441.

There are men who take great pride in meekness, in humility. Satan does not care what kind of robe pride wears.

Others, taking pride in their candor, speak out brazenly when the kinder and more Christian deed would be to keep still. Their candor has degenerated into needless brutality. There are many who spread much sorrow in this way, needlessly. One such man told John Wesley, expansively, "Mr. Wesley, I pride myself in speaking my mind; that is my talent."

"Well," replied the good man, "I am sure the good Lord would not mind if you took that out and buried it."

The Benefit of Trials

We are fast approaching the solemn hour when we will all be tried in the fire. And this trying will be most terrible. It will mean persecution and evil treatment, often by those who are dear and precious to us, even those for whom we have labored and prayed. But the elect will display a character unmoved by circumstances.

Otto Ball went to prayer meeting

one night in the little Baptist church within walking distance of his farm home. He spit out his tobacco before entering the church and sat down prepared to enjoy an ordinary prayer meeting, such as he had enjoyed for years. A visiting minister presided. During the course of his remarks he said, "You all know tobacco is no good. It isn't food, it isn't drink. It isn't good for us. It numbs our brains and chains us to a habit we can't break. Brethren, I use it. I suppose I always will. But when I read the commandments in Exodus 20, I wonder if I'm not breaking the first two commandments every day of my life."

Mr. Ball went home and pondered this as he worked in the hilly acres of his mountain home. Finally, he decided to break with his old friend tobacco, though the wrench caused him intense suffering for weeks. Finally, the anguish eased somewhat, and he began to read those commandments again. He began to see more things, and for Mr. Ball to see the way meant he would walk in it. A simple, earnest mountain man

read his way into living the good life. His strength was made perfect through suffering.

Those who are born again will take deep delight in doing God's will and in following wherever He leads.

"All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses."—*The Desire of Ages*, p. 668.

We must begin here, begin now, to develop a character such as the 144,000 are described as having if we expect to stand triumphantly with them at last before the throne of God. "The life on earth is the beginning of the life in heaven; education on earth is an initiation into the principles of heaven; the life-work here is a training for the life-work there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be."—*Education*, p. 307. ♦♦

FOR THE YOUNGER SET

The Picnic Dress

By INEZ BRASIER

SARA ANNE MILES sat under the plum tree near the big pails she was to fill with the ripe, juicy plums.

"Just think," she said to her sister Joselyn, "tomorrow is our picnic. I'll wear the new dress mother is making for me." She dropped a plum into the pail. "I can hardly wait. Can you?"

"Your dress isn't made yet. You know mother said she wouldn't have time to sew on it this afternoon if you don't fill these two pails with nice plums for her," Joselyn reminded her.

"I can fill these pails in just a little while. And Mr. Blake won't come for them till almost four o'clock." Sara Anne pushed her little dog, Tippy, away. "And I'll have puff sleeves in my dress like Marjorie's dress, and my dress'll be pink."

"You stop talking, Sara Anne. It is almost three now, and you'll never, never get these pails filled in time." Joselyn sounded cross.

"Oh, yes, I will." But Sara Anne sat still. "My dress'll be the prettiest one at the picnic. I know it will."

Joselyn did not say a word. She put a handful of plums on the pan she had filled for mother.

Sara Anne dropped a few more plums into the nearest pail. She did not look at them to see whether they were ripe and juicy and red.

"There now! You put spoiled ones in that time, and mother said they should be the nicest you can find," Joselyn said.

Sara Anne threw the spoiled plums away. "I like pink the best of all, don't you, Joselyn? You're not listening! Don't you like pink best of all?"

Joselyn picked up her pan heaped with plums. "Sure, I like pink, but you'll never wear your new pink dress to the picnic, Sara Anne Miles."

"Oh, yes, I will!" Sara Anne turned to pick up another plum. Oh, oh! There was Mr. Blake, coming down the path with mother.

"What have you been doing, Sara Anne? You have only a few plums in this one pail and not a plum in the other one."

"Oh, Mother! I'll fill them this minute. Please, Mother! Wait just a minute."

"No, Sara Anne. I shall have to do it. Mr. Blake can't wait for you."

"Please, Mother!" Sara Anne pleaded. "I'll hurry. I really will!"

Mother could not wait. She put the last plums in the two pails, and Mr. Blake carried them out to his car.

Sara Anne ran around the house to hide behind the rosebushes. Her little dog tried to wipe her tears away with his pink tongue.

"Oh, Tippy!" she cried. "I won't have a new pink dress to wear at the picnic. I'll have to wear my old blue one. And it's all my fault. Next time mother asks me to do something I'll do it right away. Do you hear, Tippy? I'll do it right away. I mean it!"

"I Never Met a Finer Christian Woman"

By D. A. DELAFIELD



REVIEW AND HERALD PHOTO

DURING my visit to New Zealand about six months ago, R. J. Trood, an ordained minister there, related an incident that illustrates the far-reaching effects of the practical Christian influence that went out from the life of Ellen G. White.

Mrs. White lived and worked in Australia from 1891 to 1900. From February to December, 1893, she lived on the North Island of New Zealand, where she helped to establish some of the early churches.

Here is Pastor Trood's story:

"With the increase in the number of student applicants after World War II, it was clear that Avondale College needed to undertake a rebuilding and expansion program. The old wooden dormitories were dilapidated and decaying.

"After much prayer and planning, work began on the first building—the new girls' dormitory—in 1949. A team of loyal Seventh-day Adventist workmen were employed. But there were heartbreaking difficulties. All building materials were extremely short. The brick supply was like the widow's cruse of oil in the days of Elijah. On more than one occasion we finished work in the evening knowing that there were sufficient bricks on hand for only an hour or two next day. If more did not come the brick-

layers would have to find other work. But as we gathered for worship next day, praying for the Lord to keep the supply coming, sure enough, the truck would be seen arriving with another load.

"Timber was even more difficult to obtain. The men in charge of operations, T. W. Hammond and G. Richardson, had been to every timber yard within 150 miles and had received the same reply in every place. 'We will put your name on our list, but we can't promise anything under two years.'

Desperate Move

"Finally, in desperation, Mr. Richardson decided to call again on a certain timber yard in the Newcastle area. He had called at this place several times before with no success, but remembering the story of the 'importunate widow,' thought he would try once more. There were two men in the office—the manager and another man. Mr. Richardson explained to the manager his desperate need for timber, stating that it was for an educational training center, Avondale College, at Cooranbong, hoping thereby to gain some kind of priority. The manager was sympathetic but showed him the long list of applicants for timber. 'The best I can do is to add your name to the list. We might

be able to let you have something in two years' time.'

"With a heavy heart Mr. Richardson left the office. He had not gone far when he felt a hand on his shoulder. It was the other man who had been in the office.

"'Excuse me,' he said, 'but did you say you were from the college at Cooranbong?'

"'Yes,' replied Mr. Richardson.

"'Is that the place where a Mrs. White lived and which she helped to build up?'

"'Yes, it is,' replied Mr. Richardson.

"'I well remember that woman,' he said. 'As a boy I lived not far from that college, and I often saw Mrs. White out in her buggy visiting in the homes and helping people in need. She visited in our home on several occasions. I am not an Adventist, but I never met a finer Christian woman. I have never forgotten her. I am aware of your need for timber for building at the college. I am part owner of this timber yard. I will see that you get all that you need.'"

"Thus after 50 years the influence of the example of Mrs. White helped remarkably in the rebuilding of the college she had helped to establish.

"We who worked on that building knew that the Lord was working with us." ♦♦



WILLIAM CLENDANIEL

By RUBY RATZLAFF

WOULD your child cheat in school?

Jeff wouldn't. Jeff was an energetic boy, full of fun, a real chatterbox. He was, to quote his teacher, "a good-natured little rascal." But in spite of his rascal qualities Jeff was completely trustworthy. From his first day in first grade, Jeff never cheated—never—nor did he tell a lie.

No, Jeff would not cheat. But would your child? Perhaps not, if yours is a home in which integrity is a way of life, as it was in Jeff's home. But in Tammy's family the smart thing to do was to get by with as much as possible.

Tammy was intelligent, at least intelligent enough to have noticed that her mother would stretch (or shrink) the truth to fit convenience. Tammy's mother was pretty, and popular, and

Would Your Child Cheat?

loved her girl dearly. Ever since Tammy was tiny, her desire had apparently been to grow up to be like mommy.

Now, an early teen, she reflected her mother's cheerful outlook on life. But cheerfulness was not the only trait Tammy had learned. When she was a little thing in first grade a classmate had complained to the teacher that "Tammy is a regular thief." All during her church school years she had fallen again and again, into cheating, lying, stealing. All during those years teachers had reasoned with her, prayed with her, and occasionally spanked her. Still the struggle continued.

The teachers felt that Tammy sincerely wanted to learn honesty; that her sorrow when she lapsed into cheating was usually genuine. But the habits formed in babyhood, the daily example of her adored mother, seemed too much for Tammy.

They had seemed too much, that is, until her last year in church school. Miss Jennings, who knew Tammy and her history of cheating, was amazed that this year Tammy was being honest. The teacher felt that now Tammy was older, the struggles of her teachers over the years were having effect.

As Tammy came to the end of that last year in church school, Miss Jennings feared for the girl's future. Would Tammy, in the face of her home environment, be able to maintain her new-found honesty? Maybe; but only by God's grace.

But probably your child is not like Tammy. You have, in gentle firmness, taught him the difference between right and wrong. Any questioning of his actions has been done in such a

way as to not frighten him into choosing dishonesty as the easy way out. The example set before him has been one of truthfulness—but might he still cheat?

Marvin Yields to Temptation

Marvin was a boy perhaps much like yours. His parents had told him Bible stories from babyhood. They required honesty of their son and, more, lived truthful lives before him. Marvin wasn't exceedingly bright, but not especially dull; neither handsome nor uncommonly homely. He was just a normal boy who had his troubles with fourth-grade math.

Marvin's teacher, Miss Atkin, often let her pupils take the answer book and check their own work. One day after Marvin had checked his math, Miss Atkin noticed that he had erased a wrong answer and written in the right one. She remembered having noticed the wrong answer before giving him the answer book; so she called Marvin aside and asked him about that changed answer.

"But I didn't change it now! Last night at home I saw the answer was wrong, and fixed it."

"Marvin, didn't you really change that answer just now?"

"No. My mother even knows that I fixed it last night."

"Your mother knows about that erased answer?"

"Yes. You can ask her."

Miss Atkin knew she had seen the wrong answer on Marvin's page moments before he began checking. Yet the boy seemed so innocent, so sure his mother would back him up, that Miss Atkin began to doubt her own memory. Perhaps she should see his mother. And so she slipped from the classroom to the nearby building where Marvin's mother worked.

Mrs. Mathews appeared distressed that her boy would cheat, and lie to cover his cheating. No, she couldn't support his story. "You know," she said, "for several weeks Marvin's father and I have felt that something was wrong. Several times we have sensed that our boy wasn't being quite truthful. But it was never anything we could pin down. Now you've caught him; and I hope you give him a spanking to bring him to his senses."

After school Miss Atkin asked Marvin to wait while she attended a brief staff meeting. She silently prayed that he, alone in the classroom, would spend the time in serious thought.

After the staff meeting, Miss Atkin returned to the room and the waiting boy.

"Marvin, now I'd like for you to tell me what really happened."

Marvin looked full into his teacher's

face. "I already told you what happened." And he repeated his story.

"Marvin, I wish you had told me the truth just now. You would have saved yourself a spanking."

Again Marvin told his story, adding a few details that embellished but did not materially change it.

Marvin Confesses

Miss Atkin had no idea what to say to reach Marvin. And so she raised her heart to God, pleading for wisdom in dealing with the child before her.

The wisdom came. She told Marvin the story he had heard since babyhood, the story of God's love, His eagerness to forgive; of the heaven prepared for him, for Marvin. Seldom had Miss Atkin known in her own soul so great a longing for the salvation of a child. Never had she felt so clearly guided in speaking the right words to reach a heart.

Especially FOR WOMEN

By Betty Holbrook

THROW AWAY THE "CRUTCHES"

Do you know how many cripples you have in your home?

By jumping to make decisions for your children instead of teaching dependence on God and a healthy self-reliance; by focusing their thoughts on today in place of today, tomorrow, and eternity; by keeping them financially dependent; or by centering their attentions on themselves only—have you without realizing it supplied them with "crutches"? Most of us have some handicaps of our own—emotional or psychological—but we want our children to become sound, healthy individuals; we'd like to show them how to walk without "crutches."

The earlier the better, of course. It's a training that begins in the cradle when the mind is still open and susceptible to every impression. Dr. J. McVicker Hunt of the University of Illinois has been doing a lot of homework on infants and has come to the conclusion that "the time to prevent cultural retardation is infancy," and that "programs that start as late as age four are probably already remedial education." That sounds like some red books that we've had on our shelves for a long time, doesn't it?

"Before reason is fully developed, children may catch a right spirit from their parents."

"Education begins with the infant in its mother's arms."

"As soon as a child is capable of forming an idea, his education should begin."

"From babyhood the character of the

She remembered that Marvin adored his daddy—and that Mr. Mathews deeply loved his son. "Marvin, someday your daddy will be in heaven. There he will meet Jesus. Suppose you let this cheating, this lie, keep you out of heaven. How will your daddy feel when he meets Jesus, and Jesus asks, 'But where is Marvin?'"

Then Marvin was ready to confess his cheating, his lying—ready to confess, and kneel with his teacher to ask God's forgiveness.

As they arose from their knees, Marvin said, "Now I feel better."

"That's good," said Miss Atkin. "But I still think you need a spanking."

Marvin nodded, and following his teacher's directions, bent over.

When the last lick had been given he straightened up and, tears in his eyes, said, "I still feel better. Because I know Jesus has forgiven me." He

child is to be molded and fashioned."

God must have impressed deeply on Ellen White's mind the importance of early training, for she wrote of it often and extensively. And it takes in all phases of training—spiritual, physical, intellectual, and emotional.

Animals are relatively easy to train. We teach them to sit, heel, speak, and roll over. But the human mind is not to be submissive to a master. We must teach (and be taught) self-control. It would be hazardous to teach our children in such a way that they would lose their individuality and their will. They would be mere puppets, created to act out our whims and orders. With the strings cut, of course, the puppet falls flat on his face.

What we really need to do is to teach our children to think for themselves, and that's a matter of patience, imagination, self-discipline, hard work, and trust in God to do what we cannot do—*on the part of both parent and child*. What better legacy can we leave our children, though, than the ability to do their own thinking and to solve their own problems when we are no longer around?

We all need to struggle a little. It builds character and helps us grow. When life is too easy we get spoiled—we like to be pampered—we become dependent on others, and turn out to be helpless creatures that can't carry a fair share of the load. A spoiled child becomes a fretful and self-pitying adult.

However, with the struggles need to come liberal doses of encouragement at the right time. These doses carry him over, and when he breathes the satisfaction of success, he's stimulated to greater exertion. It's a good teacher who inspires a student to work beyond his abilities and do it happily.

walked to the door, opened it, paused. "Thank you for giving me a good hard punishment."

Would your child cheat? After you have given him the best training, after you have lived before him a life of integrity? Jeff never would. But Marvin did. If after all you do to train your child for an honest life, he still cheats, remember Marvin.

A few days later Marvin's parents asked him a question concerning something he had done. His answer didn't seem quite right. They couldn't be sure he was lying; but since he had been dishonest once, how could they know he was telling the truth now?

As they continued questioning him, they saw agony on Marvin's face. "I'm telling the truth. I'm not lying. I'm all finished with telling lies." And he was—completely finished.

Would your child cheat? He might. If he does, remember Marvin. ♦♦

Our teaching methods are important. They help to create the atmosphere of our home from day to day. However, the example we give our children establishes a permanent trend for their lives. As someone has said, "Children are natural mimics. They act like their parents in spite of every effort to teach them good manners."

It all comes down to that gigantic word "time." Where do we find it? We won't find it by farming our children out to baby-sitters while we trot off to work. Training a child doesn't take place by giving a few hurried orders. It happens around the dinner table, on a hike, around the fireplace, in the workshop, and at the family altar. "When we get to the place where we pay more attention to the high chair, we will have less need for the electric chair," said Lewis E. Lawes, former warden of Sing Sing. And Bahn echoes his thoughts: "It is easier to build boys than to mend men."

A concerned group of church members decided to find out what was wrong with the younger members of their congregation. They began by taking a survey among parents at 11:00 o'clock at night to find out if these parents knew where their children were. Within a week the survey stopped. There were too few parents home to answer the telephone, and their children didn't know where they were!

The mantle of high priest of the family has been passed from father to mother to peer groups and the TV set in too many cases. Let's put the mantle back where it belongs—on us as parents—and give our children the training, discipline, and love they need to prepare them not only for this life but for the life to come. Then they can square their shoulders and throw away the "crutches."

ADVENTIST MINISTRY TO THE DISADVANTAGED

Today, as in the past, the church faces unique challenges. To meet these challenges—many produced by vastly changed social, cultural, and economic patterns in various parts of the world—the church must improve old evangelistic methods and devise new ones. How can church leaders know which programs will be fruitful and which will be disappointing? How can they decide which should be given heavy financial support, and which only token support?

Answers do not come easily, but in seeking to discover God's will, church leaders always are wise to review carefully the inspired writings—both ancient and modern—and examine specific historical incidents that may have a bearing on contemporary situations. "Whatsoever things were written aforetime were written" for the benefit of all who desire to do God's will, to the end of time. They were "written for our admonition, upon whom the ends of the world are come" (1 Cor. 10:11). "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

Throughout sacred history God has used specific incidents to point up certain principles that may serve as guidelines to His people of succeeding generations. When the church examines these experiences and follows the principles they contain, it is safe. When it disregards them, it is in peril.

Now, God does not endlessly repeat the instructions He has given in the past. He seldom provides a plethora of incidents to reveal His will on a particular point. He demonstrates His attitude on certain questions (for example, rebellion—Korah, Dathan, and Abiram; lying—Ananias and Sapphira; covetousness—Achan) then expects His people to study out and apply the lessons taught through the experiences. He addresses a message to His people at one period in history, expecting succeeding generations to apply the message to themselves.

How should a person proceed in his effort to obtain a clear understanding of what God is saying through an inspired message? First, reconstruct its historical setting. Note the circumstances that called forth the message. Discover the social and economic conditions at the time it was given. Note the attitudes, purposes, and reaction of those to whom the message was originally delivered. Then ask whether the conditions that called forth the original message still prevail. Ask what principles are involved. Ask whether the situation today is identical with, or is in any way related to, that which called forth the original counsel.

Read All Four Articles

We are suggesting this approach to a study of inspired writings and sacred history because on page 1 of this REVIEW we begin an important series of four articles dealing with a significant chapter in denominational history. Every Seventh-day Adventist should read carefully all four articles. As he reads, he should keep in mind not merely the principles of hermeneutics already mentioned, but this additional one: Whatever an inspired writer says at one time on a subject must be considered in connection with what he has written at other times on the same subject, or on related subjects.

For example, in the current series it is important to keep in mind Ellen G. White's numerous statements about the value of a soul, the need to evangelize the cities, and the importance of assisting the disadvantaged.

On the first point she wrote: "The soul is of infinite value. Its worth can be estimated only by the price paid to ransom it. Calvary! Calvary! Calvary! will explain the true value of the soul."—*Testimonies*, vol. 3, p. 188. "One soul is of more value to heaven than a whole world of property, houses, lands, money. For the conversion of one soul we should tax our resources to the utmost."—*Ibid.*, vol. 6, pp. 21, 22.

She declared that divine power is more than adequate to save even those whose advantages have been minimal. God "delights to take apparently hopeless material, those through whom Satan has worked, and make them the subjects of His grace."—*Christ's Object Lessons*, p. 234. "Christ will perform wonderful miracles if men will but do their God-given part. In human hearts today as great a transformation may be wrought as has ever been wrought in generations past. . . . Through human agents who cooperate with the divine, many a poor outcast will be reclaimed, and in his turn will seek to restore the image of God in man."—*Ibid.*, p. 236.

It is well to keep in mind also that Sister White personally felt a deep concern for the poor. She did much to relieve the needs of the unfortunate, and she wrote at length about the responsibility of Christians to help the disadvantaged (see, for example, *The Ministry of Healing*, pp. 139-208; *Christ's Object Lessons*, pp. 219-237; and *Welfare Ministry*, pp. 117-139, 209-283).

She also set forth clearly that Christ's method of evangelism—the one His followers are to employ—used human need as its starting point. "The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*The Ministry of Healing*, p. 143. (Italics supplied.)

"Christ's servants are to follow His example. As He went from place to place, He comforted the suffering and healed the sick. Then He placed before them the great truths in regard to His kingdom. This is the work of His followers. As you relieve the sufferings of the body, you will find ways for ministering to the wants of the soul. You can point to the uplifted Saviour, and tell of the love of the great Physician, who alone has power to restore."—*Christ's Object Lessons*, pp. 233, 234. (Italics supplied.) "Christ's method alone will give true success in reaching the people."—*The Ministry of Healing*, p. 143.

Givers Are Blessed Too

An important point that Sister White often made is that the poor are to be assisted not merely for *their* sake but for *ours*. "The people of God are . . . in need of opportunities that draw out their sympathies, give efficiency to their prayers, and develop in them a character like that of the divine pattern. It is to provide these opportunities that God has placed among us the poor, the unfortunate, the sick, and the suffering. They are Christ's legacy to His church, and they are to be cared for as He would care for them. In this way God takes away the dross and purifies the gold, giving us that culture of heart and character which we need."—*Testimonies*, vol. 6, p. 261.

"He who gives to the needy blesses others, and is blessed himself in a still greater degree."—*Counsels on Stewardship*, p. 13.

In other places Ellen White made several further important points on the question of the disadvantaged. She said, for example, that Christians should seek to minister to "the widow, the orphan, the sick and the dying, the heartsick, the discouraged, the ignorant, and the out-

cast" (*The Ministry of Healing*, p. 152) in one's own neighborhood. She stated that this work may be less glamorous than working for "the benighted souls in foreign countries," but that it "is just as essential" (*ibid.*, p. 152). Thus she suggested that disadvantaged children and adults in one part of the world are just as precious to God as are those in another part, and are just as deserving of attention.

Perhaps Sister White's strongest statement on the relation of true Christianity to helping the poor is this: "Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering."—*The Desire of Ages*, p. 637.

The Inner City Has Changed

As readers study the present series of articles it may be helpful to keep in mind that when Ellen White spoke of the derelicts, the outcasts, the lower classes, the degraded, the slum dwellers, et cetera, she was speaking largely of white people. The "inner city" was basically white. Since that time the composition of the inner city of many metropolitan areas has changed drastically. With this in mind, Ellen White's counsel cannot be understood as a denigration of the disadvantaged of a particular race. She was speaking of principles, not racial issues.

What questions should the reader ask as he endeavors to understand and apply the messages of these four articles? Here are a few. Does Adventism have a unique mission to fulfill in the world? Should our missionary efforts ever be dissociated from our denominational identification? What dangers resident in Dr. Kellogg's city mission idea must be guarded against as plans are formulated to reach the inner city with the threefold message of Revelation 14? On what sources of income should city missions depend for support? When anyone leaves his appointed tasks to take up other missionary endeavors, however worthy, is he doing God's will? Is it possible that some kinds of missionary endeavor may be disapproved of Heaven if they absorb means and personnel that should be used elsewhere? What should be the main purpose of Adventist inner-city work? Should Adventists do less or more for the needy than they are doing at present? What criteria should be used to determine whether inner-city work is productive? Is it possible that some types of missionary work should be undertaken by individuals, not by the church as an organized body? What can be done to reach the many fine people in the inner city who have been left behind in the exodus to suburbia?

We commend this series of articles to our readers. We trust it will provide a helpful frame of reference for creative, constructive discussion of individual and church responsibility to the disadvantaged.

K. H. W.

How Near is Near?—2

HARVESTERS WAIT FOR RIPE FRUIT

For our readers in the Northern Hemisphere the family garden has produced its last reward for the summer's toil. The sweet corn rushed to the boiling pot and thence to the table is now only a happy memory. The peas, carrots, and potatoes are either in the freezer, or in jars, or snuggled away in the vegetable cellar. Did anyone pick his first tomato as early as he had hoped? Why not?

It would be a great help to some gardeners if they could turn to a Farmer's Almanac and find that day when they should dig their potatoes or pick their corn. But there is no such book. Why not?

What we seem to understand about our gardens will help us when we attempt to understand the timing of the Second Advent of Jesus Christ. In fact, knowing that gardens would not be too far away from most people, Jesus used the comparison of the garden, of the field of grain, when He tried to clarify some of the aspects regarding the time when He would return to this earth.

The purposes of the kingdom of God and of the field of grain are the same in the sense that neither is considered successful until there is something to harvest; neither has fulfilled its purposes until there has been a ripening, or a maturity, for which the reaper must always wait. Our Lord referred to the end of the world when He said: "When the grain is ripe, at once he puts in the sickle, because the harvest has come" (Mark 4:29 R.S.V.). John the Revelator amplified these words of Jesus when he depicted our Lord returning with the sharp sickle in His hand: "Put in your sickle, and reap, for the hour to reap has come, for the harvest of the earth is fully ripe" (Rev. 14:14-16, R.S.V.).

The time of the harvest depends upon, is contingent upon, the ripeness of the fruit. Farmers rarely harvest green apples. Picking premature fruit would frustrate the purpose of planting the orchard.

Farmers Engage in Conditional Prophecies

Farmers often engage in conditional prophecies. They know, on the basis of the promises in seed catalogs, that in a certain number of days the potatoes should be ready for harvest, if . . . The "if" is often beyond the farmer's control.

The delay in the Advent, the delay in the harvest of this world, has not been due to a change of mind on the part of the heavenly Husbandman. The fruit—the character witness of God's people—has not matured as planned. "It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never! It should be remembered that the promises and threatenings of God are alike conditional."—*Selected Messages*, book 1, p. 67.

In Matthew 24 and 25, Jesus gave His careful answer to the classic question: "What shall be the sign of thy coming, and of the end of the world?" This sermonic answer is of one piece, although unfortunately divided into two chapters by a printer during the Middle Ages. Matthew 24 of itself is not the full answer to the disciples' question; Matthew 25 brings meaning to the first half of His sermon begun in Matthew 24.

Before giving His answer, Jesus found it necessary to lay down a caution that has been probably the most ignored counsel given to those who have been concerned with the Second Advent through the centuries. "Take heed that no one leads you astray" (Matt. 24:4, R.S.V.). In other words, do not let others do your thinking for you; do not let your good judgment always be influenced by what you see at first glance. In what areas would people be led astray?

Be Not Alarmed

"You will hear of wars and rumors of wars" (you will think that civilization is doomed and that nothing greater could happen to this old earth, but) "see that you are not alarmed." In other words, the fact that sin is universal will guarantee an unending pendulum of war and peace as long as time shall last. There will always be famines and earthquakes. Catastrophes may

loom up as the fires of hell itself on any particular generation; and they will always be. "All this is but the beginning of the sufferings" (v. 8)—not especially the end of anything.

Years ago, the longtime REVIEW editor James White emphasized these points to our church. "Wars, pestilences, famines, and earthquakes are not the surest signs of the end. These have ever existed. We may have war, then peace, pestilence, then health, famine, then plenty, earthquakes, then the bowels of the earth may be quiet; but the message of the third angel is given but once. The progress of this work in fulfillment of prophecy is the highest and brightest light now shining in the religious heavens. Those looking at the Eastern question will probably be disappointed; but we may bear our whole weight upon the last message without fear of disappointment. As we now see our world-wide message extending to the nations, we see the fulfillment of prophecy, and *the clearest sign of the close of the work*, and the consummation of the hope of the church."—*Review and Herald*, Nov. 29, 1877 (italics supplied).

Jesus knew what was in man, how the body chemistry works. He knew that emotions and personal involvement tend to shape the way men think. In every age that which is contemporary seems to be the worst and the biggest. But in His answer to the great question of the time of the Second Advent, His emphasis is not primarily on the state of the world, but on the state of the church. The church, not conditions in the world, determines when the landlord returns to his home, when the bridegroom comes to his wedding, and when the businessman returns to his employees to whom he has given various responsibilities. "Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this [1898] have been warned, and the Lord Jesus would have come."—*The Desire of Ages*, pp. 633, 634.

H. E. D.

(To be continued)

SHOULD WE SAY WE ARE SAVED?

Disturbed by a writer's reply in a recent REVIEW to the question "Are you saved?" to which the writer responded affirmatively, "Yes, I am," a reader inquires as to how the writer could make such a statement in the light of the following counsel from Ellen White, which she quotes: "Those who accept the Saviour, however sincere their conversion, should never be taught to say or to feel that they are saved."—*Christ's Object Lessons*, p. 155.

We quote succeeding sentences also, so that the passage may be seen in its context: "This is misleading. Every one should be taught to cherish hope and faith; but even when we give ourselves to Christ and know that He accepts us, we are not beyond the reach of temptation. . . .

"Those who accept Christ, and in their first confidence say, I am saved, are in danger of trusting to themselves. They lose sight of their own weakness and their constant need of divine strength."—*Ibid.*

Ellen G. White is here, of course, implying the Wesleyan Arminian position, to which she subscribed. According to this position, a Christian may fall from grace and finally be lost, even though at one time truly converted.

Opposed to this view are the Calvinistic churches, who hold, as stated by the theologian L. Berkhof, "that they whom God has regenerated and effectually called to a state of grace, can neither totally nor finally fall away from that state, but shall certainly persevere therein to the end and be eternally saved" (*Systematic Theology*, p. 545).

Explaining the position further, Berkhof says: "It should be noted first of all that the doctrine is not merely to the effect that the elect will certainly be saved in the end, though Augustine has given it that form, but teaches very specifically that they who have once been regenerated and effectually called by God to a state of grace, can never completely fall from that state and thus fail to attain to eternal salvation, though they may sometimes be overcome by evil and fall in sin."—*Ibid.*, p. 546.

We feel that in part the answer to our correspondent's problem lies in the study of meanings. The questioner who asks "Are you saved?" may be one who believes in the doctrine of the perseverance of the saints described above. It would be misleading to reply to him in the affirmative. On the other hand, one could say to him, "It all depends on what you mean by your statement. If you mean 'saved' in the Biblical sense, then I can truthfully say, 'I am saved.' If you mean 'saved' in the sense of 'once saved, always saved,' then I would have to reply in the negative, for whether I will be finally saved depends on my present and future course of action."

That the Bible describes Christians as saved is evident, for example, from Ephesians 2:8: "For by grace are ye saved through faith." In the Greek the tense of the verb gives the idea "Ye have been saved and are now in a state of salvation," of course, without any implication that the state of salvation could not be terminated by anyone should he choose to sever his connections with Christ. But the point is clear that the Bible describes Christians as "saved."

A Warning to Teachers

Ellen G. White's statement referred to above does not deny that Christians may be "saved" now. She simply says, "Those who accept the Saviour . . . should never be taught to say or to feel that they are saved." She doesn't say that Christians under no circumstances should say they are saved. Her counsel is directed to teachers who are warned against instilling a false hope in those whom they instruct. New converts should not be "taught to say or to feel that they are saved." The reason she gives is that it "is misleading." Young converts might be led to trust in themselves. She adds, "They are unprepared for Satan's devices, and under temptation many, like Peter, fall into the very depths of sin."—*Ibid.* (italics supplied.) Then she cites the Scripture warning: "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). These new converts may have come out of Calvinistic churches and thus be inclined to believe that their eternal salvation is secure.

All this does not mean that we cannot have assurance of salvation now. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

We May Claim Sanctification

We may claim acceptance with God now. Following is one of the most reassuring statements found in the inspired messages: "And while we cannot claim perfection of the flesh, we may have Christian perfection of the soul. Through the sacrifice made in our behalf, sins may be perfectly forgiven. Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification. We may enjoy the favor of God. We are not to be anxious about what Christ and God think of us, but about what God thinks

of Christ, our Substitute."—*Selected Messages*, book 2, pp. 32, 33.

This type of present salvation it is the privilege of every Christian to enjoy. Such a confession of faith he ought always to be willing to make when confronted with the question "Are you saved?" But he should ever be aware that this present state of justification, sanctification, and perfection in Christ may be lost. Eternal vigilance is the price of ultimate victory. A daily reconversion is one of the secrets of retaining justification.

Are we saved? We were saved when we accepted Christ as our personal Saviour. We are saved now if, according

to the statement above, "we surrender ourselves wholly to God, and fully believe." Will we finally be saved? This depends. Should we say, "We are saved"? According to the statement from *Christ's Object Lessons*, page 155, to which our correspondent referred, this could be misleading, and a word of explanation in our reply would be in order. On the other hand, any cautious reservations ought not to deny the privilege of the assurance of acceptance with Christ here and now. To have any less than this assurance would be to doubt our Saviour's love and the efficacy of His plan.

D. F. N.

LETTERS

... to the Editor

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

P.P.S. MUSIC, MOTIVES, ETC.

I appreciated "Music, Motives, and Medievalness" [July 30]. It was as though she had read my thoughts and put them into "proper" words. I add one comment somewhat related to this topic. I have been in some of our large churches where they have beautiful organs, capable of tremendous volume. And for prelude and postlude music they have given the organ almost all it had. This, to my mind, could never put one in a quiet, reverent mood for worship, or leave one with a "quiet spirit" as he leaves God's house. May God always be in our church music.

IVY CUNIBEAR

Sedona, Arizona

I came to love Jesus from my earliest years in the Lutheran Church without ever hearing a gospel song. Cold and informal music, is it? The facts are that it is profound, moving, inspiring, uplifting, and comforting. Because some choose never to tune their sentimental ears to that channel does not negate the power of the music on the receptive listener.

To condemn chant is to flaunt ignorance. Chant has been around for thousands of years and is very much a part of music today. To condemn chant is to condemn the music experience and practice of all mankind, not the preferences of the educated musician. Besides, all children begin to sing in chant if let alone. I suppose that we are to label the chant used by Jesus at the last supper as cold and informal, of no interest or value? As for me, I love chant. I find chant enchanting. I can see why others do not, however, and I would never force my likes upon the church.

What is meant by sacrificing souls for status, I am not sure. I became a Seventh-day Adventist because it was the truth. The Holy Spirit is the power that leads to conversion, not the gospel song! And the 11 o'clock service is for the purpose of the worship of the most high God, not soul winning. The sermon is the focal point of the service and the power of the Spirit can do its work well, winging its way on the words of the preacher. Music needed in worship is music of praise, thanks-

giving, prayer, supplication, and rejoicing. The implication that classical music turns visitors away from the experience of conversion is to assume that souls can only come to Christ if gospel music is played. I don't believe it!

BETTY JEAN MARTIN

Takoma Park, Maryland

Concerning the hypothetical situation of a Seventh-day Adventist arranging a Presidential prayer breakfast service, I would hope that the Adventist in charge would seek advice about music most suitable for such an occasion, if he did not know already. There seems to be an insinuation that our leaders lack a sense of appropriateness when planning programs.

The angels sang "All the way my Saviour leads me" because it contained a message those individuals could understand and appreciate under those particular circumstances. Again, a sense of appropriateness. Who knows—perhaps if it were a group of 1970 Seventh-day Adventist teen-agers in the same circumstances, the angels might sing "Bridge Over Troubled Waters."

HARLEN MILLER

College Place, Washington

The article, by one whose consecrated pen we all affectionately respect, sensibly warns that "there is no place . . . for sweeping statements about categories." But throughout it seems to show some extremely sweeping *assumptions* about one category—namely, that classical church music, unlike simpler hymns, hardly ever represents true worship, but is more likely mere "display," "status and musical reputation," and even "hypocrisy of motive."

If apparently there's some sort of inverse relationship between esthetic complexity in music and true emotional response, at what point on a scale does it start showing up? Is the structurally simpler "Jesus loves me, this I know" somehow musically truer, spiritually, than "All the way my Saviour leads me"? If not, where is the great divide between "All the way" and Bach?

If it's mostly motives we're really talking about, our whole enterprise seems so fruitless. True, we can each pray for insights into our own motives so that I, for instance, who at present believe most strongly that much Bach, Monteverdi, and even some medieval chants really do represent true worship, may be convicted of my self-deception, if that's what it is.

But that kind of introspection, if carried very far, can become a form of morbidity, could start me doubting the validity of other aspects of devotional life (the devotional poems I respond to, for instance, the paint-

ings that move me, perhaps even some forms of prayer).

Meanwhile, in our fallibility, let us join hearts with your writer and recognize that "there is no place . . . for sweeping statements about categories." Not even implied ones.

JOHN O. WALLER

Berrien Springs, Michigan

MORE ON IDENTIFICATION PINS

I am a merchant seaman and travel all over the world. Whenever I am on land I want to visit our churches and hospitals, but sometimes it is very difficult to explain whom I am trying to locate to some natives.

The frequent letters regarding identification pins interest me, because I also feel that if we had some pin or emblem to wear we would be able to recognize one another in any part of the world. Can something be done in the near future?

I am writing this letter from Karachi, West Pakistan. Hopefully I will find the hospital and church that I know is here somewhere.

JIMMIE HARRIS

San Francisco, California

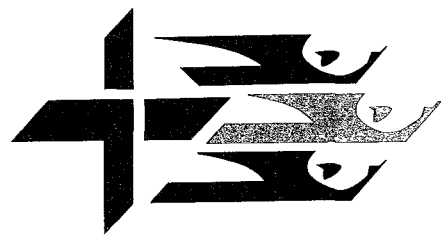
CORRECTION WITH PLEASURE

In reprinting the design horizontally you could make provision for the third angel to be printed in red. I think this would present the design in the best possible light and give the readership a fair chance to comment on its suitability.

ALAN COLLINS, F.R.B.S., A.R.C.A.

South Lancaster, Massachusetts

► Alan Collins' suggestion for a denominational symbol is here printed correctly as it should have been in our September 3 issue.



RADIO LOG APPRECIATED

Thank you for printing the Amateur Radio Log in the REVIEW. We will use this log for reference all year.

EDWARD REID

Muscle Shoals, Alabama

Doing Exploits With God in Burundi



Pastor S. F. Monnier visits with the President of the Burundi Republic, His Excellency Michel Micombero.

By S. F. MONNIER

Departmental Secretary, Trans-Mediterranean Division

EARLY this year it was my privilege to conduct a series of evangelistic meetings in the Central African Union. This union is composed of Rwanda, with some 4 million inhabitants, of whom 85,000 are Seventh-day Adventists, and Burundi, with 3.5 million people, 8,000 of whom are Adventists. In terms of membership this union is the second largest in the world, coming after the Pacific Union Conference in North America.

It was about 1920 when the work began in what was then the country of Ruanda-Urundi. The names of our pioneers David Delhove, Alfred Matter, and Henri Monnier are still on the lips of those who belong to the first generation of Adventists in the area of Africa. Those men of God firmly established our church in the country through their untiring labors, their enthusiasm, and their ability to train leaders. To the African, those pioneers seemed rather severe, but

they were loved and respected. Their memory is revered to this day.

Our church has flourished especially in rural areas, where our members often live in isolation in homes built on the sides of verdant hills. But today the future of Rwanda and Burundi is in the cities, especially the capital cities. That is where government offices, military headquarters, professional schools, and the university are located. That is where the Adventist Church must also be represented. To accomplish this, the Central African Union laid plans to conduct a large evangelistic campaign in Bujumbura, a city of some 75,000 inhabitants and the capital of Burundi. The desire was to reach not only the masses but also the intellectual elite among the Africans and the several European groups living there.

Imagine my surprise when I received a call to direct this campaign. The Southern European Division, now the Trans-Mediterranean Division,

agreed to lend my services to the Trans-Africa Division for six weeks.

On April 3 of this year I arrived in Bujumbura. As I left the airport with the group of workers who had come to welcome me, I was eager to see the capital that I was to conquer for God.

In the city almost everywhere I went I saw schools displaying the sign of the cross. Judging by their numerous schools on the primary, secondary, and college levels, one could easily believe the Catholic Church surely holds the future of Burundi in her hands. "Although a number of ambassadors from Communist countries are active here," I was told, "there is no doubt that the Roman Catholic Church plays an important social and political role in Burundi."

Under these conditions, I wondered how I was to win the hearts of the people. I decided to contact individuals who were influential in both areas, religious and governmental, and advise them of my plans.

First I visited the Roman Catholic bishop, a friendly African. We talked about ecumenicity. He told me how much he wished that the Adventist Church would unite with his church to resist atheism, which, he affirmed, was gaining ground in Burundi every day. I assured him of our desire to unite all men, all Christians, around the Word of God that invites us to heed the teachings of Christ and His apostles. He concurred. Then I suggested that he distribute a number of invitations to our meetings among the priests. He agreed to do that.

As I rose to leave, the bishop wished me luck and added, "It is time that the Adventist Church be established in this city. People here are not acquainted with your church. They have the impression that Adventists



Thirty men joined S. F. Monnier (second left, back row) for the Bujumbura meetings.

work only among the lower classes, the backward people."

Although contacts with the Anglican Church bishop and leaders of other minority Protestant groups followed, I realized I would have to make friends with some of the government officials. I took the necessary steps to meet several of them—the Minister of the Interior, the Minister of Foreign Affairs, the Minister of Education, and others.

The Minister of Information assured me that our meetings would be announced on the radio every day in French and in the two vernaculars of the country. He kept his word, and at the end of my stay he invited me to bid the people good-by on the air.

capacity of between 400 and 500. To provide accommodations for a larger audience, we set up a tent at the entrance to the church, thereby adding another 300 to 400 seats. From the beginning both were filled. From 800 to 1,100 came to hear the message every afternoon at 5:15.

Before the series began, our members distributed copies of the Holy Scriptures in many homes, following the Gift Bible Evangelism plan. This presentation was very important to the success of the campaign. Each morning during the five weeks of meetings follow-up work continued. Lessons were corrected, and the people were helped in their homes. Every worker visited at least 200 homes reg-

was held for five new believers. More than a thousand people attended that sacred service, including the parish priest and an abbot. At the close of the service a call was made for those who wished to receive instruction leading to baptism to come forward. Two hundred and sixty-eight men and women pressed to the front. At the end of five weeks 354 men and women were in baptismal classes or receiving Bible studies in their homes and had requested in writing to join the Seventh-day Adventist Church. Our evangelistic team had set a goal of 100 baptisms, but my personal goal was 200. The Lord answered our prayers beyond all our hopes.

In addition to the meetings described, another series of evening meetings was conducted in a hotel ballroom in the center of the city. A Belgian brother and sister, the only European laymen in Burundi, had found this auditorium for us. About 150 persons attended the meetings regularly. More than a hundred were Africans, the intellectual elite of the country. Among them were ministers, government employees, students, and religious leaders. The others were Europeans.

On the first night of this series of meetings I was surprised to see a man set up a microphone and a tape recorder in front of me. I asked who had requested that he record my lecture. "The President of the republic," he replied.

Later I learned that every morning, as soon as he arose, the chief of state listened to the lecture that I had presented the night before. That was certainly the best introduction I could possibly have to him.

Later, I was invited to visit His Excellency, President Michel Micombero, formerly head of the army. He had been educated in Belgium at the Brussels Military Academy. I had an interesting visit with him and gave him a Bible and a copy of *Vos Amis les Adventistes* ["Your Friends, the Adventists"], along with a Bible course. He gave me a beautiful basket to express his appreciation. We promised to write each other, and I had prayer with him before I left.

One week before my return to Europe we organized a new church in Bujumbura where all the services would be held in French. On Sabbath afternoon some 60 persons gathered in the committee room of the union office, among them at least 40 non-Adventists. The group was made up mostly of students and government workers. Also present were a French general, a priest, and a nun.

At the close of the French effort 18 persons asked to join the church,

(Continued on page 40)



PHOTOS BY THE AUTHOR

A tent was set up at the entrance to the Bujumbura church to accommodate the audience.

That opened the way for me to thank everyone for the warm hospitality I had found in Bujumbura and to express my earnest desire that the Bible would be found in each home. I assured my audience that the Holy Book would bring them happiness and greater understanding as they tried to put its teachings into practice.

Whenever I called on a government official I took with me P. G. Werner, Central African Union president, and one of the African mission presidents, P. Manyori. In that way lines of communication were opened between the church and the government. At the close of each interview we offered our host a copy of *Your Friends, the Adventists* in French and prayed with him. That gesture never failed to touch the heart. Each visit strengthened my confidence that it would be difficult for anyone to try to stop our meetings.

The effort was to be held in the Adventist church, which has a seating

ularly. And each minister accepted a personal goal of leading at least ten persons to request baptism.

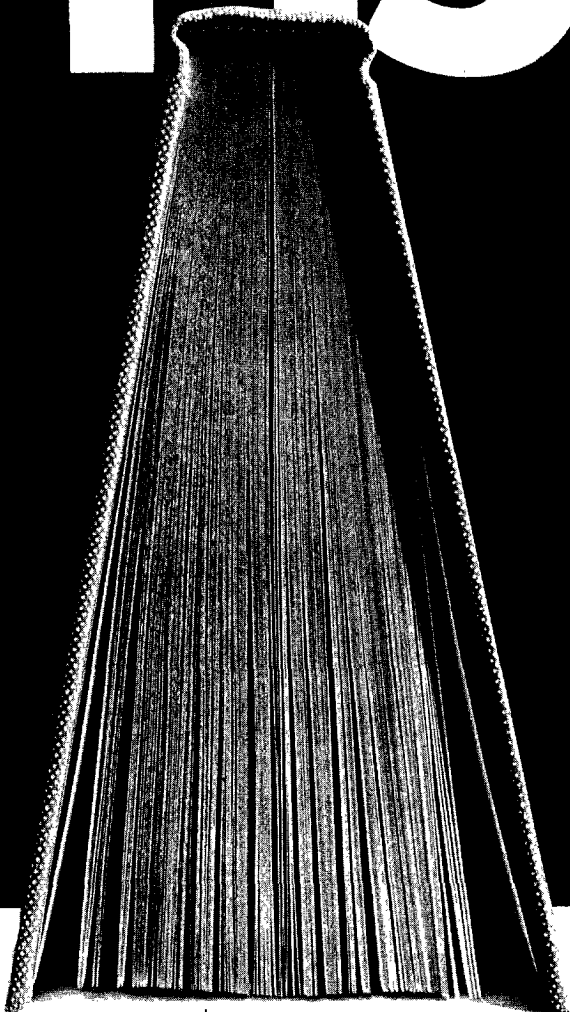
The union brought in 14 ministers from Rwanda and 14 from Burundi. We were a team of 30 in all.

All of our congregation who understood Swahili gathered in the tent; in the church those who understood the second language of the country, Kirundi, were seated. I spoke French. M. Mugemancuro translated the message into Kirundi, and P. Manyori translated simultaneously into Swahili for those in the tent.

The children were not neglected. Twice a week, for one hour, we told them stories and taught them songs. The one they liked the best was "There is joy, joy, down in my heart." Whenever I walked through the city they would stop in front of me, singing, "Monnier, there is joy, joy, down in my heart."

One week before the close of the campaign the first baptismal service

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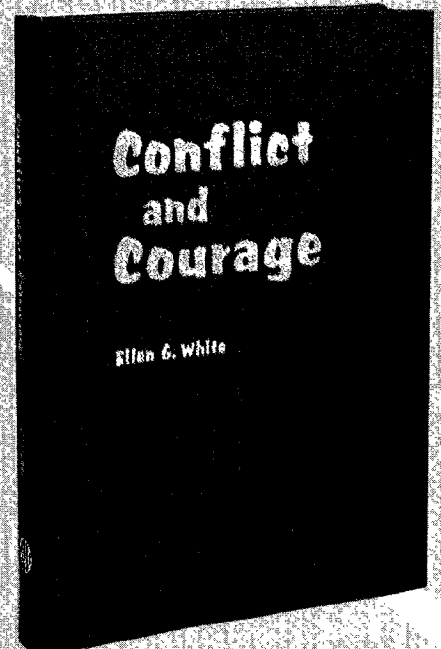
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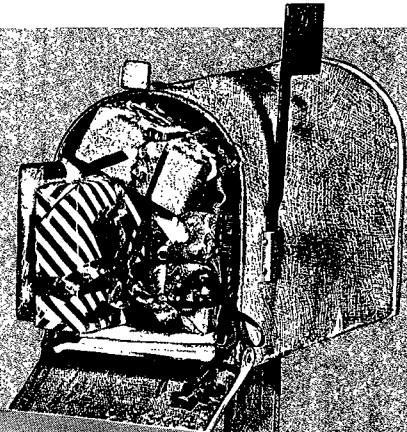
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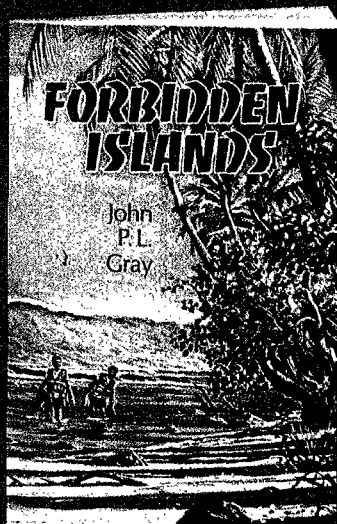
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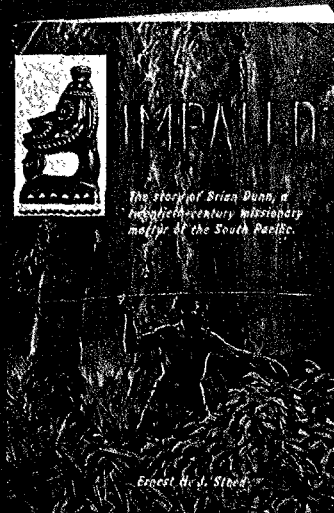


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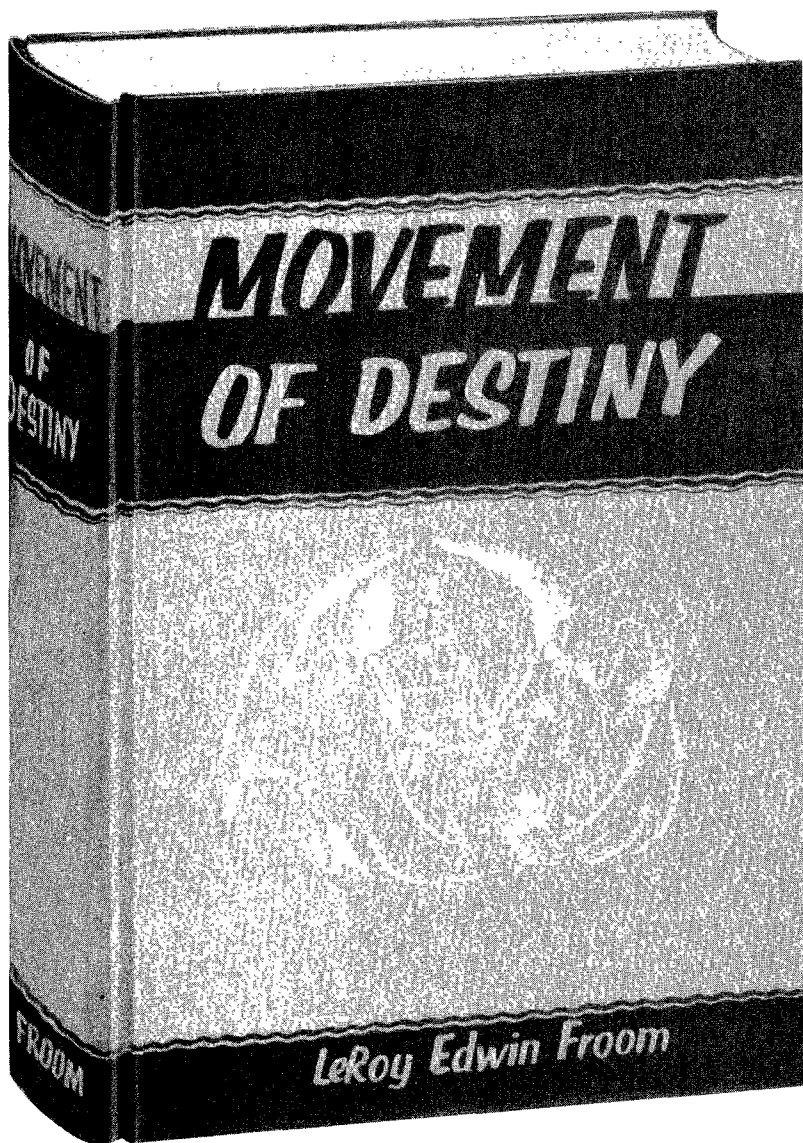
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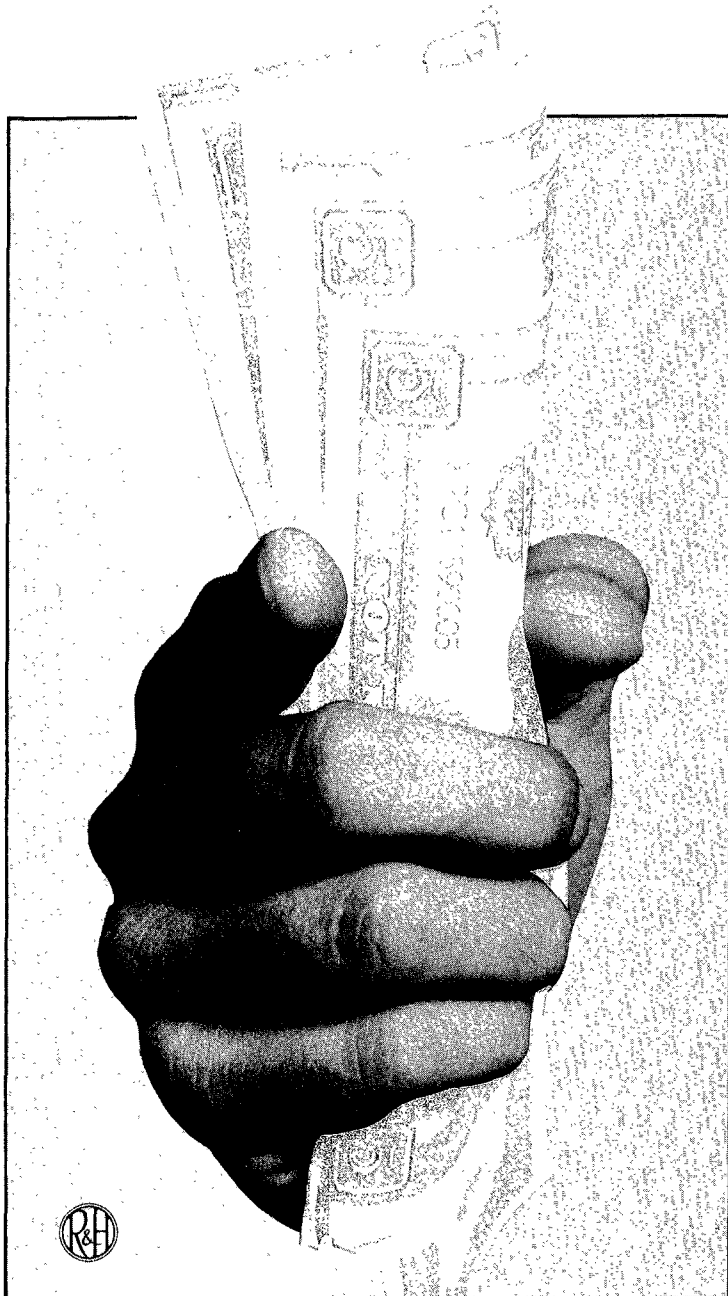
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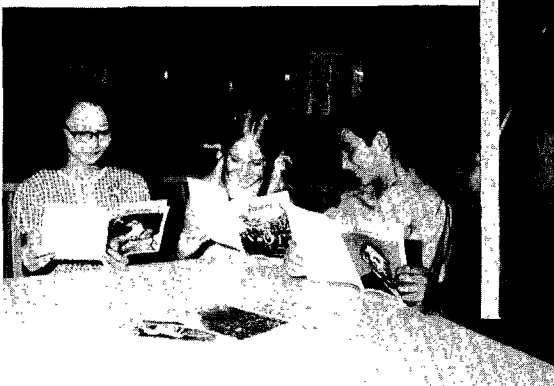


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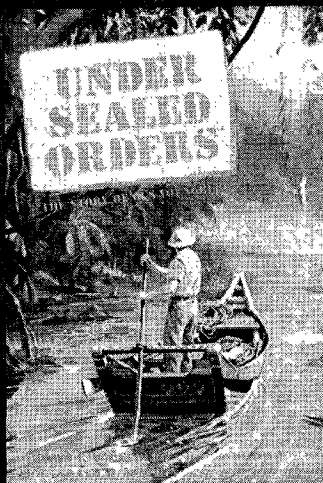
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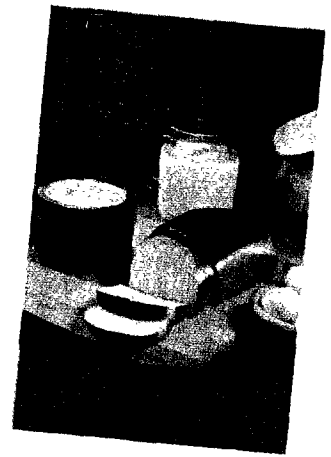
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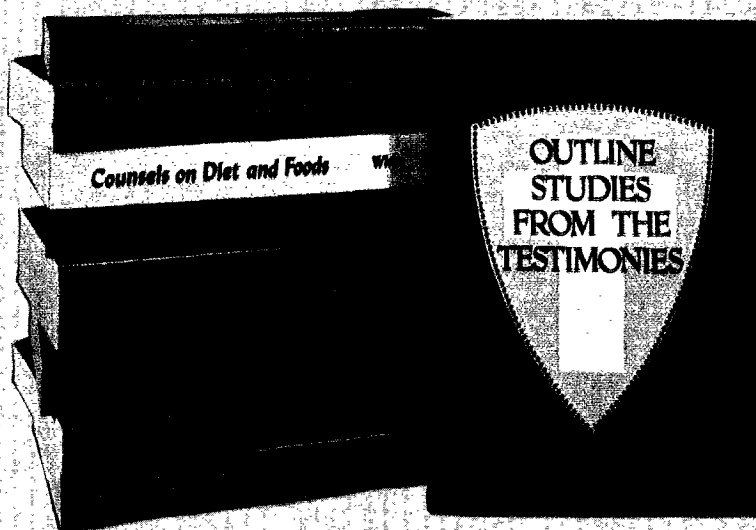


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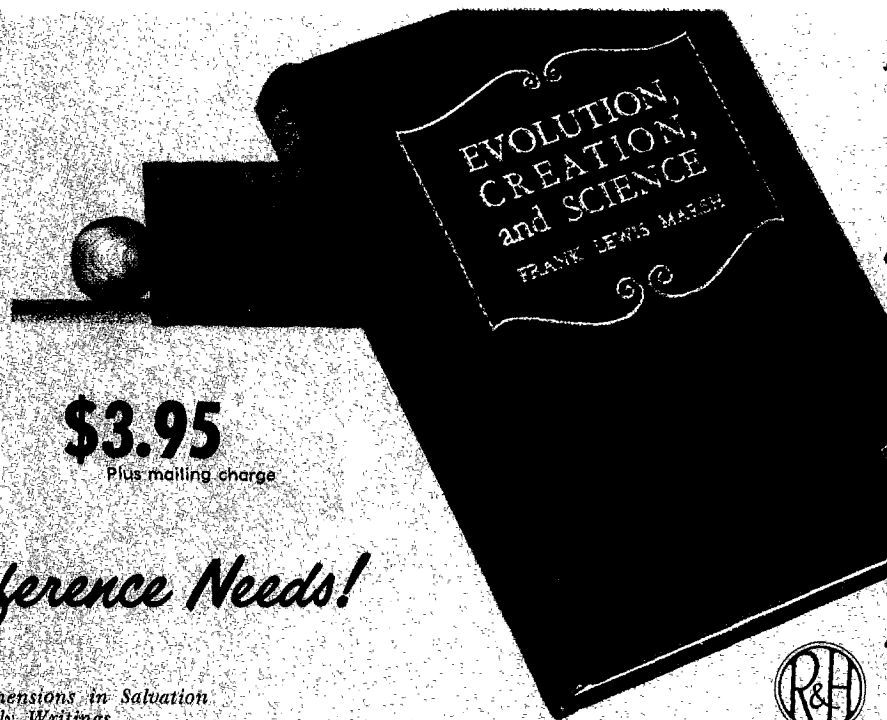
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DOING EXPLOITS WITH GOD

(From page 17)

three of whom had come from Belgium.

As I review all those wonderful moments in Bujumbura I see hundreds of non-Adventists crowded into our church on Sabbath wanting to keep all the commandments of God and prepare for baptism. I think of the testimony of that French general, professor of law at the university, who said, "Pastor, I had heard of Adventists, but I confused them with the Jehovah's Witnesses. Now I know them. And I also know the road that I should follow. I must make my life right with God." I think of the employees in the office of the Minister of Finance, who wished to put their house in order. I think of that ex-Adventist Belgian, once a member of the Antwerp church, who decided to return to the Christian way and join the Adventist church in Bujumbura. I see that young Moslem who was put out of his home because he attended our meetings and who decided to attend our college to become an Adventist preacher and work for his people in Burundi. I also see that man who slipped this message into my hand: "Pastor, I thank you for saving my soul by your sermons. What can I do to prove my gratitude?"

I think also, and especially, of the eight-year-old girl who came to see me one Sabbath, took my hand, and made me understand that she wanted to say something to me. I bent over her. She placed her lips near my ear and whispered, "Sir, I love you." I looked at her, and then I asked, "Why?" "Because since papa and mamma have been going to your meetings they do not shout or fight anymore at home."

Finally, I think of the 372 precious souls who pledged themselves to follow the Lord Jesus Christ. ♦♦

VENEZUELA:

Venezuela Teen-age Girl Stands Firm for Beliefs

Violet Dimitrov is an 18-year-old Missionary Volunteer from Caracas, Venezuela, who is presently enrolled at the University of Caracas. Violet, the only Seventh-day Adventist in her home, is an example of a fully committed Christian youth. Her courage and faith in God have made her highly respected by teachers and students alike at the university. A zealous and persuasive witness for Christ, Violet frequently distributes *El Centinela* ["The Sentinel"] and *La Juventud* ["The Youth"] to fellow students and teachers.

In high school Violet's cheerful Christian witness won her many friends. But it also angered a few of her professors, who felt that her dedication to religious things would inhibit her pursuit of academic excellence. The critical moment of decision came in the last year of Violet's high school program.

When the examination timetable was posted Violet discovered to her distress



New Church Dedicated in Kumamoto, Japan

A new concrete, modern-style Seventh-day Adventist church was dedicated at Kumamoto, Japan, on August 30. The building has stained-glass windows designed by K. Takahashi, instructor in art from Japan Missionary College, symbolizing the God of Creation. T. Kajiyama, field representative for the Japan Union Mission, was the main speaker for the dedication ceremony. Also present were Yonezo Okafuji and S. Hagiwara, president and secretary-treasurer, respectively, of the South Japan Mission, and S. Kondo, a former pastor of the church group.

The work of Seventh-day Adventists was begun in Kumamoto in 1908 when a Bible study group was formed. In 1951 a church building was erected, but because of its low-lying situation, it was damaged by flooding on two occasions. A new location was secured, and this new building was constructed in its place. S. Orihara, the present pastor, is conducting evangelistic meetings in this new building at present.

LOIS MAY WATTS
Office Secretary
Japan Union Mission

that all of her examinations were scheduled for Sabbath. With characteristic charm and persuasion, she discussed her plight with the school officials, requesting permission to write the examinations on a day other than the Sabbath. They promptly denied her request. Instead, they demanded that she ignore her foolish religion and take the examinations according to the timetable or be prepared to receive an F grade on all her subjects for that year. When Violet's mother was approached with the problem, she threatened her daughter and demanded that she take the examinations on the Sabbath.

Violet spent an entire day and night praying, fasting, and re-examining every text in the Bible that has to do with the Sabbath question. Next day she arranged an interview with the top school author-

ities, at which time she again stated her request for a rescheduling of the examinations. She gave a persuasive presentation of the scriptural reasons why she keeps the Sabbath and why she could not take her examinations on this day. But her request was again denied.

When the examination day came, Violet was absent. The students waited for the examinations to begin, but the examining officer did not arrive. Then it was learned that he had been in an automobile accident and was unable to arrive on time. This made it impossible for the examinations to be administered on the Sabbath.

When the new examination timetable appeared some subjects were scheduled for weekdays, but some were to be written the following Sabbath. Again Violet embarked on a series of interviews in an attempt to have the examination schedule arranged for a day other than the Sabbath. Again her attempts were to no avail. On the Sabbath that was slated for the examinations the examination supervisor was unable to attend and arranged for a substitute supervisor. This man was advised that Violet should be failed for the entire school year if she was not present for the examinations on Sabbath.

The substitute supervisor had known Violet as an honest, brilliant, and diligent student, and knew that her absence was based purely on a question of conscience. He intervened for her, but the chief supervisor adamantly insisted that she be given an F grade if she did not write her examinations on the Sabbath. The substitute supervisor insisted this would be unfair, since it was very easy to arrange an examination for a weekday. He further insisted that he would supervise the examinations only on condition that special arrangements be made for Violet to take her examinations during the week. Now the long earnest prayers and continuous efforts of Violet began to show results. The chief supervisor relented, and it was arranged for Violet to take her examinations on the following Friday.

Several weeks afterward the results of the examinations were released. To Violet's delight and the delight of those who had prayed for her, she had not only passed all her subjects but had received the highest mark on each subject in the entire school. Violet soon became a heroine among the students because of her positive, courageous stand for what she felt was right. This brave stand opened up new avenues for Violet to extend her Christian witnessing among the students and teachers of her school.

Violet is only one of thousands of loyal Seventh-day Adventists in Inter-America who are determined to give God first place in their lives with no consideration for the consequences. Today in the University of Caracas, Violet's positive Christian witness goes on as she distributes Christian literature and talks to and prays with teachers and students in an effort to share her faith.

GEORGE W. BROWN
MV Secretary
Inter-American Division



Ordination at Northeastern Conference Camp Meeting

John T. Grayson (center), pastor of the Springfield Gardens church, Long Island, New York, was ordained at the Northeastern Conference camp meeting this past summer. Left is his grandfather, Thaddeus D. Wilson, a retired minister, and (right) Russel T. Wilson, pastor of the City Tabernacle, New York City, son of T. D. Wilson and uncle of Pastor Grayson.

R. H. CARTER

PR Secretary, Northeastern Conference

120 Children Attend Elmira, New York, VBS

One hundred twenty boys and girls, aged four to 12, enrolled in the Vacation Bible School held in the Elmira, New York, church this past summer. Almost half of them came from non-Adventist homes.

The school was directed by Mrs. Gilbert Young. Mrs. Charles Miller led the junior division; Mrs. Regina Beamesderfer was primary-division leader; and Mrs. Donna Overdorf was kindergarten leader. Others helped in various capacities.

Many non-Adventist parents attended the closing night to express their appreciation for the Vacation Bible School.

Following the Vacation Bible School the staff began a weekly Story Hour as a follow-up program. This program is held in the church every Sabbath afternoon. During the past three years several have been baptized into the Elmira church, and the Vacation Bible School was a major contributing factor.

HENRY A. UHL

District Pastor, New York Conference

† Ninety-one persons have been baptized as a result of an evangelistic crusade conducted by Edwin J. Humphrey and Mathieu Bermingham in Brooklyn, New York. The meetings were held in a large tent erected on the corner of Bedford and Prospect avenues. Pastor Humphrey preached during week nights for nine weeks. Pastor Bermingham, of the Brooklyn French church, used the tent on weekends to evangelize French-speaking persons. Herbert Henley, ministerial graduate from Oakwood College and Andrews University, assisted Pastor Humphrey.

Myrtle Janes, Patricia Langley, and Alice Pinkney were the Bible instructors.

† The Corona, New York, church was dedicated recently. James Williams, local church elder, read the history of the church; R. H. Carter, Northeastern Conference secretary, led the congregation in the Act of Dedication. Principal speakers for the day's services were C. E. Bradford, General Conference associate secretary, and G. R. Earle, Northeastern Conference president. Darrel Rollins, church pastor, led in the mortgage-burning ceremony. Florence Jackson and Irene Sharpe, charter members of the Corona church, also participated in the ceremony.

† Improvements at the Atlantic Union College farm include the addition of a new truck, a new chuck wagon, and a new aluminum roof on the main barn.

† Three people were baptized in the Hartford, Connecticut, church recently as a result of medical evangelism. Rita Scallion, a young mother in her twenties, contacted the Seventh-day Adventist Church when she visited the Stop-Smoking booth on Constitution Plaza in September, 1969, to request literature. She was visited in her home by Mrs. Artlyn McNaney and Veranita Clifford. Mr. and Mrs. Ted Parsons were first contacted by Rital Vital, who invited their daughter to Vacation Bible School in July of 1969. Later the Parsons family attended a Five-Day Plan.

EMMA KIRK, *Correspondent*



Ontario-Quebec Conference Ordains Missions Appointee

Russell M. Spangler, formerly pastor of the Ottawa, Almonte, and Pembroke churches in the Ontario-Quebec Conference, was ordained in the College Park Seventh-day Adventist church at Oshawa, recently. Dr. Spangler, who has a degree in speech from Michigan State University, has been invited to teach at Japan Missionary College. From left are: P. W. Manuel, assistant auditor, Canadian Union Conference; Dr. Spangler; Philip Moores, Ontario-Quebec Conference president; and J. W. Bothe, Canadian Union Conference president.

PHILIP MOORES
President

Ontario-Quebec Conference

Braille Foundation Chooses North Central Leader

Arthur L. Knight, of Denver, Colorado, has been appointed director of the North Central Division of the Christian Record Braille Foundation.

Mr. Knight has worked for the Foundation for three years as a field representative. Previous to this he was connected with the Porter Memorial Hospital.

Included in the district he will supervise are Montana, Wyoming, Colorado, Nebraska, North and South Dakota, Minnesota, and Wisconsin.

Besides giving leadership and training to the present representatives in his field, Mr. Knight, who is the first black leader with the Foundation, will be responsible for recruiting new workers.

Mr. Knight is one of the six division leaders in North America under G. C. Wilson, general field director.

G. C. Cross, *General Manager*
Christian Record Braille Foundation

† Emilio Knechtle was the guest speaker for the weekend of September 25 and 26 at Union College.

† Voice of Prophecy team H. M. S. Richards, Jr., Gordon and Phyllis Henderson, and Norm Nelson began a series of meetings in the National Guard armory in Hutchinson, Kansas, October 17. Hutchinson, pastor Nelson O. Rima is assisting.

† The Central Union Conference's youth camp, Camp Heritage, was dedicated recently. This one-time wilderness area was given to the church for the development of a youth camp by the Missouri Adventist Medical Society.

† William R. Bornstein, Colorado Conference evangelist, was the guest speaker for the Sabbath services at a regional meeting held in Colorado late in September.

† Thirteen persons were united with the Sheridan, Wyoming, church at the close of meetings held by William C. Hatch, conference president. He was assisted by Merle Landis, the church's pastor.

† Sixty-five campers chosen by Nebraska county welfare departments and social workers attended opportunity camp at Camp Arrowhead near Lexington, Nebraska, this summer. E. R. Chinnock, conference youth leader, served as camp director. Lee Allen, conference secretary-treasurer, was boys' dormitory director, and Mrs. G. W. Morgan, wife of the conference president, was girls' director. Many laymen assisted.

† Six persons were baptized at the close of meetings held by Nebraska Conference evangelist Charles H. Buursma in McCook, Nebraska. The pastor, D. M. Villemain, is doing follow-up work.

CLARA ANDERSON, *Correspondent*

Columbia Union

† S. L. Jefferson, Marion, Ohio, church pastor, and C. E. Smith, Bellefontaine, Ohio, district pastor, were ordained at the Ohio camp meeting this summer.

† A new Community Services center was recently opened at Trenton, New Jersey.

† A branch Sabbath school has been organized at Jessup, Maryland. It is sponsored by the Laurel, Maryland, church. Plans are for the organization of a church in Jessup.

† Six members completed the Training Light Bearers course recently conducted by Robert Evans, lay activities leader of the Ebenezer church in Philadelphia, Pennsylvania.

† The Greater Philadelphia Junior Academy, which replaces the former Hatboro school, opened this fall in a new plant, constructed at a cost of \$400,000. The enrollment is 144 in grades one through ten. Weston Babbitt is the principal.

† Robert Uhran was ordained at the Pennsylvania Conference camp meeting held at Blue Mountain Academy this past summer.

† Sales of \$26,655.12 were made by the Blue Mountain Gift and Book Shoppe during the first year of operation. The bookshop is a branch of the Pennsylvania Conference Book and Bible House.

† The Chambersburg, Pennsylvania, church conducted its Vacation Bible School in the evening hours this past summer. The majority of the 69 who attended claimed no church home. A Story Hour follow-up program is planned.

† The Reading, Pennsylvania, Hampden Boulevard church has purchased an eight-acre plot of land for the construction of a new church building.

† Youth of the Cincinnati, Ohio, church used friendship as an avenue for communicating with other youth of their city during the summer. They operated a youth activities center in an empty store building and conducted Christ-centered recreational programs three afternoons a week.

† J. R. Johnson, for 13 years pastor of Capital Memorial church, Washington, D.C., is retiring from active ministry.
MORTEN JUBERG, *Correspondent*

Lake Union

† Willis C. Graves, chaplain of the Hinsdale Sanitarium and Hospital, spent the week of October 5-9 in New Orleans, leading out in a Five-Day Plan to Stop Smok-



Michigan Member Celebrates 104th Birthday

Mrs. Angelina Turney, of Mount Pleasant, Michigan, celebrated her 104th birthday on September 21. Mrs. Turney, who is the oldest resident of Mount Pleasant, has been a Seventh-day Adventist for almost 90 years.

Mrs. Turney came to America when she was 16, after she was baptized by J. N. Loughborough in Southampton, England. She went to Battle Creek, with the ambition to become a nurse under Dr. J. H. Kellogg. Following nurse's training, she settled in Mount Pleasant and worked for eight physicians in the city. She has outlived all of them.

Grandma Turney clearly recalls Ellen G. White's preaching in the old Battle Creek Tabernacle, and men such as Byington, Uriah Smith, and William Spicer—the latter when he was a lad working in the sanitarium's business office.

Mrs. Turney's eyes are dim and her hearing is impaired, but her mind is sharp and her faith is strong. She attributes her long life to "a careful vegetarian diet, rest, temperance, and faith in God."

IRWIN CAMPBELL

PR Secretary

Mount Pleasant, Michigan, Church

ing at Louisiana State University. The plan was sponsored by the Cancer Society of Greater New Orleans and by the Arkansas-Louisiana Conference.

† After describing the effects of smoking on the human body to 187 girls at St. Dominic Provincial House in St. Charles, Illinois, Hinsdale Sanitarium's assistant administrator, Roy Wightman, received several requests for further presentations and for information about the Five-Day Plan.

† The Lafayette, Indiana, church plans a revival crusade aimed at the renewal of spiritual fervor among church members. M. E. Kidder will lead out in the crusade.

† Thirty ministers from seven denominations are getting a short course in medicine at Hinsdale Sanitarium and Hos-

pital. The clergymen come to the sanitarium once a week for ten weeks to hear physicians explain such subjects as nuclear medicine and pathology and to learn how these things relate to the spiritual and emotional needs of patients.

† Some 60 junior and senior students from the Villa Park, Illinois, Willowbrook High School came to the Hinsdale Sanitarium, October 21, for a program of drug information. Dr. Delbert Brown, psychiatrist; David Kellogg, pharmacist; and Roy Wightman, the sanitarium's assistant administrator, described some of the problems involved in the use of drugs.

† Church membership at Crawfordsville, Indiana, is only eight, but with the help of Lafayette members they constructed a church, dedicating it on September 5. The superstructure for the church was constructed in only ten hours.

† One hundred people were fed in one minute and 15 seconds in an emergency rapid-feeding demonstration given at the Shiloh Community Services Center in Chicago, Illinois. Leading out in the demonstration was the Chicago area's Dorcas Federation president, Mrs. Hattie Scott.

† Dr. Arthur Weaver, of Plymouth, Michigan, has been invited by a New Orleans health agency fighting cancer to conduct a Five-Day Plan in New Orleans.

† More than 500 newly elected church officers to serve from October 1, 1970, to September 30, 1971, met at the Portage campgrounds September 15-17 for an officer training council.

† Churches in 13 Wisconsin districts are either engaged in evangelistic meetings or will be starting them soon. An additional seven churches will have revival meetings of one to two weeks' duration.

† Members of the Glendale church, Indianapolis, Indiana, addressed nearly 25,000 personalized invitations and mailed them to homes in the northeast section of that city preparatory to a six-week spiritual-renewal lecture series which began in the church October 3.

† Bernard K. Mills, of the Eaton Rapids and Charlotte churches, has been elected vice-president of the Charlotte Inter-Church Council in Michigan.

† Trevor Delafield was ordained at the Wisconsin camp meeting this summer.
GORDON ENGEN, *Correspondent*

North Pacific Union

† Gordon R. Mattison, who has pastored the Federal Way and Ballard churches during the past four years, and Donald M. Whittle, who has pastored the Port Townsend, Nordland, Ferndale, and Shoreline churches, were ordained during the Washington Conference camp meeting.

† One of the attractions at the South-eastern Washington Fair was the Walla Walla General Hospital's booth. Two films, *Marijuana* and *Bennies and Goofballs*, were shown to nearly 2,000 young people, as well as to parents.

† The Alaska Mission is among the first conferences in the North American Division where every teacher holds either a Bachelor's or a Master's degree.

† Oregon Conference evangelist Don Gray is conducting an evangelistic series in his home town of Klamath Falls, Oregon. CECIL COFFEY, *Correspondent*

Northern Union

† The publishing department of the North Dakota Conference featured the new three-volume medical unit, *You and Your Health*, and Smoking Sam at the recent North Dakota State Fair. Many copies of *Listen* and other literature were given away.

† Four young people were baptized into the Robinson, North Dakota, church at Frittom Lake recently by W. J. Neptune.

† Eight candidates were baptized by Robert Toms, pastor of the Ellendale, North Dakota, district, recently.

† Mrs. Sally Quast Abernathy, a member of the Beach, North Dakota, Adventist church, has been selected to appear in the 1970 edition of *Outstanding Young Women of America*.

† George Melashanko, a former pastor of the Maple Plain, Minnesota, church, recently reported to the church of his experiences behind the Iron Curtain. Elder Melashanko is presently head of the Russian department of the Voice of Prophecy, which beams its programs into the U.S.S.R. He also is pastor of a 72-member Russian church in California.

L. H. NETTEBURG, *Correspondent*

Pacific Union

† Southern California's Inner-City Service Center participated in the Watts Summer Festival with a float the theme of which was "We Serve Our Community With Love." A booth display publicized fall classes in carpentry, welding, sewing, cooking, and child care. Lorenzo Paytee directs the program.

† Philip Dunham is the new associate of the Southeastern California Conference lay activities department. Elder Dunham, who was formerly pastor of the Arlington church, will guide the health and welfare program of the department and assist with on-the-job training for lay soul winning.

"Will I Be Able to Do Ingathering?"

The other day I was talking with a man who is in his late eighties. He was interested in becoming a resident in the new Florida Living Nursing Center, which is operated by the Florida Conference of Seventh-day Adventists. I told him about the beautiful new building that is all on the ground floor and is fully carpeted, about the pleasant hilltop view from almost every room, the parklike landscaping, the fountains, and the paved walks. I told him about the loving care being given by our dedicated Christian nurses and the intense pride shown by our housekeeping staff in their work of maintaining everything neat and clean. I told him about our skillful cook and his efficient staff who prepare delicious and healthful vegetarian meals.

This dear Adventist brother is paralyzed on one side of his body. He has some difficulty walking, but his mind is clear and he greatly loves his God, his church and his friends. He had no questions about the care and the facilities offered by the nursing center, but he did have a question: "Will I be able to do Ingathering?"

I was not sure that I had heard correctly. "What was your question?" I asked. "Oh," he replied, "you see, out of my small income I cannot give much to my beloved church. I love Jesus and want to see Him come back soon. I am eager to do everything I can to hasten His glorious appearing. Ingathering gives me a wonderful chance to talk to others about my Saviour and the work His church is doing for others around the world. It is great, too, to see how liberal people are in giving to our work. It thrills me to see the money come in. I'll come and stay in your nursing center if you can assure me that I can do some Ingathering work."

Driving back to my home in Orlando that evening, I kept thinking, How soon God's work could be finished if each of us were as eager and willing to do our best as is this dear crippled brother in his eighties.

WARREN N. WITTENBERG
Chaplain, Florida Living Nursing Center

† Kingsley Minifie and Armen Johnson, with Bible instructor Betty Glenn, are conducting an evangelistic reaping series in the Tujunga, southern California, church.

† Southern California Korean members held a weekend camp meeting at the conference center last month. Clarence K. Lee was the pastor in charge.

† Ivan M. Christen, Donald P. Lane, R. Dean Ruddell, Benius K. Meier, Joe Wells Ray, Jr., and Darold J. Retzer were ordained recently at the Philo, California, camp meeting.

† Fifth-graders in San Mateo, central California, city schools are receiving smoking-and-health-education material from Arnold F. Storz, Burlingame pastor.

† Seven-Day Fitness, a health program for Seventh-day Adventists in Orange County, is a cooperative ministry of the Loma Linda School of Public Health and the health services department of the Pacific Union. Dr. Charles Thomas and Miller Brackett are working with a physical-fitness committee to first prepare the church membership in fitness before making available to the non-Adventist public a Five-Day Plan for Physical Fitness.

† Roland R. Hegstad, editor of *Liberty* magazine, was the speaker for the White Memorial annual Sound of Freedom Day, October 17. C. Lloyd Wyman is host pastor.

† For the first time Nevada-Utah Adventist schools have an enrollment of more than 400. This large conference, which extends over the two States and a portion of California, maintains 13 schools, en-

compassing kindergarten through tenth grade. Las Vegas Junior Academy is the largest, with an enrollment of 97. Howard Barron is educational superintendent of the conference.

† Ernest Voyles, Modesto church pastor, is cooperating with area pastors in broadcasts during a 45-minute TV spot given him by channel 19. The broadcast is on each Thursday from 6:15 to 7:00 P.M. SHIRLEY BURTON, *Correspondent*

Southern Union

† Some 450 youth participated October 3 in a march through downtown Albuquerque, New Mexico, for freedom from drugs, alcohol, and tobacco. The march, sponsored by Seventh-day Adventist churches, was welcomed by leading city officials.

† The new headquarters office for the Oklahoma Conference of Seventh-day Adventists was formally opened on October 18. It is located at 4735 Northwest Sixty-Third Street, Oklahoma City, Oklahoma.

† Five-Day Plans are being held in Beeville, Valley Grande, and Dallas, Texas, during October and November.

† Work for the Spanish-speaking people of New Orleans is under the direction of Sergio Ortiz. Attendance for the Sabbath services now numbers more than 40. Evangelistic meetings are in progress.

J. N. MORGAN, *Correspondent*

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

"KINGLY POWER"—2 Always the counsel of Ellen G. White to the brethren in the years of drastic reorganization was to deal tenderly with, and not to harm, the work that had been built up with such toil and sacrifice. Her burden was: "In the past, the Lord's work has been carried on altogether too much in accordance with the dictation of human agencies. . . . A time of great perplexity and distress is not the time to be in a hurry to cut the knot of difficulty. In such a time are needed men of God-given ingenuity, tact, and patience. They are to work in such a way that they will 'hurt not the oil and the wine.'"—Manuscript 140, 1902.

It would be unfair to say that Ellen G. White applied the term "kingly power" only to the independent agencies that had come into existence in the church prior to 1901, which operated the Sabbath school, medical, religious liberty, publishing, foreign missions, and other lines of work. Speaking to a group of leading workers on the evening before the General Conference of 1901 opened she said: "Now from the light that I have, as it was presented to me in figures; there was a narrow compass here [drawing a circle on a book with her hand]; there within that narrow compass is a kingly, ruling power; here the outlets are locked; and the work carried on all over our field demands an entirely different course of

action than we have had."—Manuscript 43a, 1901.

Nor was it her idea that when the agencies were abolished their place would be taken by one strong, monolithic, central power, the General Conference. Rather she favored the organized union conference plan that placed upon the unions a substantial share of the burdens of operating the work and pushed the supervision out to the former districts and closer to the problems. She counseled, "It has been a necessity to organize union conferences, that the General Conference shall not exercise dictation over all the separate conferences. The power vested in the (General) conference is not to be centered in one man, or two men, or six men; there is to be a council of men over the separate divisions. . . . In the work of God no kingly authority is to be exercised by any human being, or by two or three."—Manuscript 26, 1903.

Her warnings were clearly sounded against any individuals who might gather to themselves lines of authority that would result in power being concentrated in the hands of one man or a small group of men. Notice the clarity with which she wrote: "No man's intelligence is to become such a controlling power that one man will have kingly authority in Battle Creek or in any other place. In no line of work is any one man to have power

to turn the wheel. God forbids."—Manuscript 140, 1902. Always Ellen G. White's counsel was in the direction of a sharing of counsel and a distribution of responsibility.

During those times of reorganization and change Ellen G. White dispatched messages to individual leaders warning against the temptation that sometimes beckons to leaders in whose hands wide responsibilities have been placed. To Dr. J. H. Kellogg she wrote, "God would have you a thoroughly converted man. The work of conversion is to begin in your heart and to work outward in your life. You are no longer to exercise a kingly power, . . ."—Letter 52, 1903.

To A. G. Daniells who had just been elected General Conference president in 1903 and to his fellow workers she addressed a pointed message: "Let us be careful how we press our opinions upon those whom God has instructed. 'If any of you lack wisdom, let him ask of God.' Brother Daniells, God would not have you suppose that you can exercise a kingly power over your brethren."—Letter 49, 1903.

Yet order is to be kept in the church, authority is to be recognized and heeded. "Though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgment, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the church."—*Testimonies to Ministers*, p. 30.

How then can order be kept in the church without the exercise by some of kingly power?

(Next: "Kingly Power"—3)



W. E. Roberson, publishing secretary (Southwestern Union), from same position (Atlantic Union).

Roma Sanders, staff, Madison Academy, a recent graduate of Union College.

E. R. Schwab, pastor, Jamestown (North Dakota), formerly district pastor (Nebraska).

Chester Shumaker, publishing secretary (Iowa), from same position (Greater New York).

Christy Taylor, pastor, Jefferson (Texas), from same position, Hagerstown-Mount Aetna district (Chesapeake).

(Conference names appear in parentheses.)

From Home Base to Front Line

North America

Jeanette Elizabeth Burt, as elementary teacher in the Masanga School, Sierra Leone, West Africa, nine months, student missionary (PUC), of Sebastopol, California, left New York City, August 25.

David Francis Lim, as teacher of chemistry, mathematics, geology and biology, Spanish Town, Jamaica, one year, student missionary (LLU-LS) of Riverside, California, left New Orleans, August 26.

Mitchell Paul Nicholaides, as mathematics-science teacher, Kivoga College, Burundi, for ten months, student missionary (SMC), of Collegedale, Tennessee, left New York City, August 27.

Daniel Eugene Snider and Kathleen Snider, to serve in evangelistic and nursing work at the Nevati Mission, Peru, on the AVSC plan, for one year, of Wheaton, Maryland, left Washington, D.C., August 27.

Randy Calvin Horning, for evangelistic work in the Viet Nam Mission, Saigon, 11 months, student missionary (PUC), of Chico, California, left San Francisco, California, August 31.

Gary D. Fresk (attended French Adventist Seminary, Collonges '64-'65; WWC '67; Converse College '70), to head music department, Middle East College, Beirut, Lebanon, Mrs. Fresk, nee Myrna L. Goss (attended WWC '63-'65), and two children, of College Place, Washington, left Portland, Oregon, September 6.

Richard A. Figuhr (PUC '45; Arizona State University '59; '65), to be teacher, department of education, Philippine Union College, Manila, Philippines, and Mrs. Figuhr, nee Anne Marie Stump (attended PUC '41-'43; Arizona State University '63-'65; Ashland College '67-'69), of Mount Vernon, Ohio, left San Francisco, California, September 8.

Robert H. Habenicht, Jr. (AU '55; attended University of Michigan '55-'57; LLU-LSC '70), returning as director, Amazonas Agricultural School, Manaus, Brazil, Mrs. Habenicht, nee Ardis Opal Benedict (Cedar Lake Academy '53), and two children, left Miami, Florida, September 9.

Lois Kettner (Canadian Union College '55; attended PUC summer '62), returning as elementary teacher, Tsuen Wan Adventist Sanitarium and Hospital, Hong Kong, left San Francisco, California, September 9.

B. Herbert Stickle (KC '59; AU '61, also '69-'70), returning as secretary-treasurer, East Pakistan Section, Dacca, East Pakistan, Mrs. Stickle, nee Rosabel Eilien Reimche (Canadian Union College '62), and four children, left Vancouver, British Columbia, September 9.

Gerald E. Hetzer (PUC '56; also attended Oregon State University), to be industrial arts instructor, Spicer Memorial College, Poona, India, Mrs. Hetzer, nee Evelyn Beulah Carter (attended Lodi Academy '43-'46; LSC '46-'47), and two children, of Healdsburg, California, left Los Angeles, California, September 11.

Russell Bernard Adams, Sr. (attended Newbold College '61-'62; French Adventist Seminary 2 years; AUC '67; AU '70), to be teacher in the Songa School (Adventist Seminary), Kamina, Congo Republic, Mrs. Adams, nee Nancy Sue Smith (attended AUC '64-'66), and son, of Lincoln, Rhode Island, left Boston, Massachusetts, September 12.

John B. Youngberg (LSC '53), returning as president, Bolivia Training School, Cochabamba, Bolivia, Mrs. Youngberg, nee Bonnie Sue Brown (Santa Monica City College '51; AU '62), and two children, left Los Angeles, California, September 13.

William V. Clements (WWC '48; SDATS '53), to be Sabbath school secretary Far Eastern Division, Singapore, Mrs. Clements, nee Eleanor Loetta Updegrave (WWC '48; Whitworth College '68), and two children, of Gresham, Oregon, left Portland, Oregon, September 13.

Daisy V. White (B.S. degree, 1964), to be dean of women at West Indies College, Mandeville, Jamaica, of Cincinnati, Ohio, left New York City, September 13.

Raymond H. Brodersen (AU '39; SDATS '52), to be Sabbath school secretary, South China Island Union Mission, Taipei, Taiwan, and Mrs. Brodersen, nee Emma Jean Keirnan (AU '40; graduate work from University of Virginia), of Staunton, Virginia, left Portland, Oregon, September 14.

Walter O. Comm (Canadian Union College '51; LLU '70), to be teacher of theology Philippine Union College, Manila, Philippines, Mrs. Comm, nee Dorothy Belle Minchin (attended Newbold College '46-'47; AUC '50), and two children, of Colton, California, left Los Angeles, California, September 14.

L. R. Templeton (LSC '56; AU '62), returning as treasurer, East Indonesia Union Mission, Menado, Indonesia, Mrs. Templeton, nee Patricia Alene Rose King (LSC '57), and two children, left Los Angeles, California, September 14.

Mrs. Wesley G. Jensen, nee Betty June Amoroso (PUC '46), returning to Calcutta, India, left San Francisco, California, September 15. Three children left San Francisco, California, for Singapore, to attend the Far Eastern Academy, September 2. Elder Jensen is pastor-evangelist in the Calcutta, India, church. He preceded Mrs. Jensen in returning, having left San Francisco, California, October 22, 1969.

Alvin E. Dahl, M.D. (LLU '43), to be relief physician and surgeon, Saigon Adventist Hospital, and Mrs. Dahl, of Englewood, Colorado, left New York City, September 16.

Annetta M. Gibson (WWC '68; AU '70), to be accountant, Far Eastern Division, Singapore, of Berrien Springs, Michigan, left Los Angeles, California, September 17.

Geneva Beatty Jones, M.D. (LLU '37), to be relief physician in Karachi Hospital, Karachi, West Pakistan, of Long Beach, California, left Los Angeles, California, September 17.

C. O. FRANZ

Adventist Volunteer Service Corps and Other Workers

Judy A. Opstad, to be teacher in Far Eastern Island Mission, Agana, Guam, student missionary (AU), of Berrien Springs, Michigan, left Chicago, Illinois, September 1.

John T. Anderson, to be teacher in Cyprus Section, Nicosia, Cyprus, student missionary (PUC), of Angwin, California, left New York City, September 9.

Thomas L. Juarros, to be English teacher Bolivia Training School, Cochabamba, Bolivia, a graduate of CUC, of Mount Vernon, Ohio, left Los Angeles, California, September 9.

Linda Marlene Jensen, to teach in English Language Institute, Athens, Greece, student missionary (LLU-LSC Campus), of La Sierra, California, left Oakland, California, September 10.

Rosemarie I. Vyhmeister, to be nurse in Colegio Adventista de Chile, Chillan, Chile, student missionary (PUC), of Loma Linda, California, left Los Angeles, California, September 13.

Charles Geary, to be Bible teacher, Calcutta Vocational College, British Honduras, and Mrs. Geary, student missionaries (WWC), of College Place, Washington, left Calexico, California, September 15.

Lester P. Merklin, Jr., to be Bible teacher, Calcutta Vocational College, British Honduras, student missionary (WWC), of College Place, Washington, left Calexico, California, September 15.

Linda Kay Shaffer, to serve as a nurse in the Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, student missionary (PUC), of Glendale, California, left San Francisco, September 20.

Eunice A. Segura, to serve as a nurse in the Nicaragua Adventist Hospital, La Trinidad, Esteli, Nicaragua, student missionary (PUC), of Glendale, California, left San Francisco, September 27.

C. O. FRANZ

New Books

By Harry M. Tippett

Most books we read but once and then give them an honored resting place on our shelves. A book of lyric poetry, however, is like an album of musical records that we delve into again and again for pleasurable recall of favorite themes. Jessie Wilmore Murton's new book of verse, *Not by Bread Alone*, reaches up to every standard of merit one demands in a volume of devotional verse. Not in soporific rocking-horse rhymes, but in noble poetic measures adapted to lofty themes, this writer is in complete control of her media.

The eight divisions of *Not by Bread Alone* comprise 126 poems spanning subject matter from God's all-outdoors to the deepest moods of the human heart; from topics mundane to themes supernal. Would you seek a verse to start the day, a benediction for the night—here you will find variety. Mrs. Murton's muse will charm you with a hearthside song or help you exult in a rhapsodic melody.

You couldn't send anyone a choicer gift. 96 pages, \$2.50. Review and Herald.

Do you want a giveaway book for the surging seventies that briefly reviews the meaning of the world's staggering problems as the twentieth century moves to its tumultuous close? Arthur S. Maxwell, in the convincing foreword to his *Man the World Needs Most*, invites you to turn its pages for some re-evaluation of our times. This moving exploration of Bible fulfillment in history passing by is not a warmed-over exposition of prophecy, but deals with the vital themes that hit our current newspaper headlines and magazines of editorial comment. Marx, Lenin, Mao, Nasser, have been names to conjure with, but now they are gone. God's Word abides, and this little book challenges every believer in the second advent of Christ, "How readest thou?" Perusing its 96 pages may help you answer the query, Who is Lord of my life? A book for wide distribution at 40 cents. Pacific Press.

Though the Heavens Fall is a book that gave this reviewer special delight, even as it will charm every reader who ruffles its pages. From her Far Eastern milieu at Philippine Union College as chairman of the English department, Dr. Irene Wakeham opens up her treasure trove of insight into the experiences of students and teachers she has known. The 13 sprightly chapters are psychological dioramas of life problems and human relationships known to us all, yet treated with such disconcerting frankness and breezy diction that they give verve to old truths. What does a Christian girl do when she's attracted to a married man, or what does a college senior think when the girl he deeply loves marries someone else? Here's your springboard for hours of fascinating reading. 128 pages, \$1.85. Southern Publishing Association.

The Story of Redemption, by Ellen G. White, is not a new book, but it contains some of the most vital instruction available in the Spirit of Prophecy writings. As the conflict grows sharper between sinister forces of evil and those who champion God's truth for these times, this book will unfold aspects of the struggle that have not been outlined in such detail in other volumes. Its bulk is from volumes 1, 2, and 3 of the early *Spirit of Prophecy* books, with added material from Mrs. White's unpublished manuscripts. Paperback, 445 pages, \$2.25. Review and Herald.

CORRECTION

Reasons for Which Members Shall Be Disciplined

In *General Conference Bulletin* No. 9 (column 1, p. [204] 4) appeared an action calling for a change in the *Church Manual*. Inadvertently, the word *gambling* was omitted from the *Bulletin*. We herewith publish the correct version.

27. That paragraph 2, of the section "Reasons for Which Members Shall Be Disciplined," page 234, be amended to read:

Open violation of the law of God, such as worship of idols, murder, adultery and fornication and various perversions, stealing, profanity, gambling, Sabbathbreaking, . . . etc.

Obituaries

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

ALBRIGHT, June—b. July 8, 1932; d. Sept. 5, 1970, Huntington Park, Calif. Survivors are her husband, Lawrence; four children, Lawrence, Jr., Forrest, Cheryl, and Michelle; her parents; and one brother.

ANDERSON, David R.—b. Dec. 2, 1901; d. Sept. 23, 1970, Brookfield, Ill. Survivors are his wife; a son, David W.; and daughter, Martha Jean.

BABCOCK, Charles Morton—b. June 13, 1878, New Auburn, Minn.; d. Aug. 31, 1970. He entered the literature ministry in 1900, and from then until the time of his retirement in 1958 he served in various capacities of the organized work—conference president, hospital manager, pastor, and teacher. Survivors are his wife, Floy; sons, Russell, Merton, Burton, Merle, Roland, and Loyal; and daughter, Claribel Clifford.

BAILEY, Nathan—b. March 2, 1908; d. July 20, 1970, Bucyrus, Ohio. Survivors are his wife, Esther; one daughter, Lenora; and two stepchildren, Charles Tanner and Ellen Klim.

BARRETT, Bertha L.—b. Jan. 27, 1898, Wales, Maine; d. March 29, 1970, Clinton, Maine. She served as a registered nurse from 1921 to 1964 at the New England Memorial Hospital. Survivors are her husband, Edward G.; son, Edward G., Jr.; and daughters, Beatrice Richardson and Nancy O'Doherty.

BATTEE, Lillian M.—b. Jan. 19, 1903, Selma, Calif.; d. April 7, 1970, Riverside, Calif. Survivors are her husband, Marion; two sons, LeRoy and Raymond; a sister, Ethel Jones; and a brother, Chester Lowry.

BILES, James Franklin—b. Aug. 23, 1905, Birmingham, Ala.; d. Sept. 1, 1970, Houston, Tex., as a result of a highway accident. Survivors are his wife, Eddie; and three sons, Charles, David, and Don.

BOYLES, Ethel—d. Aug. 20, 1970, Lansing, Mich., at the age of 76. Survivors are her husband, Claude J.; daughter, Lawana E. Manning; three sons, Herbert D., Harold R., and Alton E. Burley; stepson, Dale K. Boyles; and stepdaughter, Fern L. Watkins.

COYL, Barbara Edna—b. Jan. 5, 1882, Leipsic, Ohio; d. Aug. 19, 1970. In 1901 she married H. Clinton Coyl in Battle Creek, Mich. In 1903 when the Review and Herald was moved from Battle Creek to Washington, D.C., Mr. and Mrs. Coyl moved to Washington, where for 45 years Brother Coyl was an employee of the Review and Herald. Survivors are two sons, Dr. Edwin and Walter; and two daughters, Grace Sanborn and Celia May Brenneman.

CRAMLET, Earl William, Jr.—b. May 28, 1957, Mariemont, Ohio; d. Sept. 7, 1970, Montgomery, Ohio. His parents, Earl and Martha Cramlet, survive.

CRAWFORD, Malvina Redick—b. March 15, 1880, Buder County, Pa.; d. Sept. 13, 1970, Douglasville, Ga. Survivors are two sons, Pastor Ralph Elmer and Pastor C. M.; and daughter, Mrs. B. L. Thompson.

DeBOLT, Ruth Irene—b. May 19, 1905, Newton, Iowa; d. Sept. 11, 1970, Lancaster, Calif. Survivors are her husband, Harold A.; four sons, Harold, Jr., Raymond, Robert, and Donald; and six daughters, Dawnella Garrard, Betty Peterson, Diane Huggins, Marilee DeBolt, Rosella Norris, and Gloria Williams.

DICK, Arthur C.—b. Dec. 11, 1883, Ozawkie, Kans.; d. Sept. 11, 1970, La Hatpe, Kans. Survivors are five sons: Dr. Willis G.; Elder Avery V.; Dr. Marvin E.; Elwin K.; Dr. Clyde M.; and two brothers, Elder Ernest D. and Dr. Everett N.

FERGUSON, Mina R.—b. April 26, 1902, Kline, Colo.; d. Aug. 28, 1970, Niles, Mich. Survivors are a daughter, Dorothy J. Shaw; and two sons, Forrest W. and Lloyd E.

FORD, Ora B.—b. Feb. 3, 1878, Clarksville, Tenn.; d. July 29, 1970, Cynthia, Ky.

GASSETT, Julia M.—b. April 24, 1906, Omaha, Neb.; d. Sept. 18, 1970. Survivors are her husband, Herman; and three sons, William, Ronald, and Richard Thall.

GENNICK, Fred—b. March 7, 1919, Detroit, Mich.; d. Aug. 26, 1970, Rochester, Mich. Survivors are his wife, Faith E. Ellis; his mother, Katherine Gennick; and nine children, Eugene, Christopher, Randall, Kendall, Theodore, Steven, Matthew, Rosemary, and Romona.

GERSONDE, Clara—b. Feb. 16, 1891, Benton Harbor, Mich.; d. July 17, 1970, St. Joseph, Mich. Survivors are her husband, William; two daughters, Mes. David Kemp and Mrs. Maynard Little; and two sons, James and William E.

GLATHO, Alfred—b. June 1, 1897, Chemnitz, Germany; d. Sept. 19, 1970, Glendale, Calif. A daughter, Catherine L., survives.

HALENZ, Herwarth F.—b. Jan. 1, 1897, Dusseldorf, Germany; d. Aug. 14, 1970, Takoma Park, Md. He taught chemistry at Broadview College, Atlantic Union College, and Emmanuel Missionary College, where he served from 1937 to 1963. Survivors are his wife, Esther; son, Dr. Donald, acting president of Mountain View College, Philippines; and daughter, Virginia Jewell.

HARBOUGH, Orpha Rhea—d. May 29, 1970, Loma Linda, Calif. Survivors are two sisters, Opal A. Smith and Mrs. R. Allen Smithwick.

HARKLERODE, Ruth Metcalk—b. Dec. 20, 1901, Pitkin,

Colo.; d. May 27, 1970, Auburn, Calif. Survivors are two sons, Charles W. Lee and Paul; and daughter, Clarice.

HEDRICK, Dennis Wesley—b. Oct. 7, 1877, West Salem, Ill.; d. Aug. 27, 1970, Takoma Park, Md. Survivors are his wife, Helen; sister, Della May; brother, Gideon Everett; and niece, Ella May Harline.

HENNEMAN, Jennie B.—b. Sept. 16, 1883, Jackson County, Ohio; d. June 13, 1970, Toledo, Ohio. Survivors are two daughters, Ethel Henneman and Ella Mae Buchard.

HERRRELL, Florence N.—b. Feb. 28, 1889, Cleveland, Ohio; d. Sept. 4, 1970, Takoma Park, Md. She served twenty years at the Washington Sanitarium and Hospital as housekeeper and later as executive housekeeper.

HODGINS, Verda A.—b. Jan. 12, 1894, Michigan; d. Aug. 27, 1970, Loma Linda, Calif. Survivors are her husband, Birdsell; daughter, Trutho Mae Gianinni; and a brother, E. D. Cowles.

HODSON, Gertrude Bessie—b. Dec. 9, 1887, Longmont, Colo.; d. April 9, 1970, Fullerton, Calif. Survivors are one son, Vernon L.; and two daughters, Glenda Schram and Gloria Palacios.

HODSON, Glenn Oscar—b. Oct. 3, 1886, Artesian, S. Dak.; d. May 6, 1970, National City, Calif. Survivors are one son, Vernon L.; and two daughters, Glenda Schram and Gloria Palacios.

HOSS, Gladys—d. Sept. 22, 1970 at the age of 68. Survivors are a daughter, Irene Barlow; and son, Joseph Nation.

HOWE, Winfred A.—b. May 19, 1882, Marlboro, Mass.; d. May 29, 1969, Foxboro, Mass. He served at the New England Memorial Hospital for 26 years. Survivors are his wife, Grace Jenkins; two sons, Frank D. and Kenneth W.; and daughter, Mrs. Walter Brooks. [Obituary received Sept. 28, 1970.]

JAMISON, Blanche Mae—b. June 27, 1897, Topeka, Kans.; d. July 25, 1970, Newhall, Calif. Survivors are two daughters, Katherine Adams and Alice Comier; and a brother, Walter Smith.

JOHNSON, Leon A.—b. Nov. 9, 1907, Omaha, Neb.; d. Sept. 11, 1970, Santa Monica, Calif. Survivors are his wife, Marguerite; five sons, Richard, Phillip, David, Noel, and Roger; and two daughters, Marguerite Ewton and Alicia Johnson.

KARLUICK, Dr. Joseph R.—b. Nov. 5, 1913, Oklahoma; d. Aug. 1, 1970. Survivors are a daughter, Cheryl Erlandsen; a son, Joseph E.; and a sister, Mary Jones.

KARLUICK, Ruth M.—b. Dec. 26, 1912, Battle Creek, Mich.; d. Aug. 1, 1970. Survivors are a daughter, Cheryl Erlandsen; a son, Joseph E.; two sisters, Betty Barentine and Dorothy Morgan; and a brother, Robert Province.

KENT, Ira Fredrick—b. June 10, 1892, Iowa; d. Aug. 28, 1970, Glendale, Calif. Survivors are a son, Dr. Frederick Kent; and two daughters, Lou Sawvel and Margaret Christopher.

KESSLER, Kate D.—b. March 3, 1879, Rochell, Ill.; d. Aug. 13, 1970, Santa Barbara, Calif. Survivors are a daughter, Helen May; and three sons, Preston H., Thayer C., and Hilton C.

KNOCH, Margie E.—b. Nov. 23, 1888, Eaton Rapids, Mich.; d. June 21, 1970, Traverse City, Mich. A grandson, Tyrone Silvers, survives.

KRESSLEY, Nora—b. June 10, 1885, Houston, Tex.; d. Aug. 7, 1970, Houston, Tex. Survivors are three daughters, four sons, one sister, and two brothers.

KROHN, Ida—b. Oct. 30, 1883, Huron County, Mich.; d. Aug. 5, 1970, Bad Axe, Mich. Survivors are one daughter, Grace Steinhurst; and four sons, Roy, Howard, Clarence, and Glenn.

KUPPER, Albert Robert—b. April 28, 1890, St. Louis, Mo.; d. Sept. 1, 1970, San Gabriel, Calif. Survivors are his wife, Alice; one daughter and two sons.

LAKE, Minerva—b. Sept. 15, 1897; d. March 30, 1970, Chicago, Ill. Her daughter survives.

LEE, William E.—b. Sept. 22, 1903, Redfield, Iowa; d. July 5, 1970, Anaheim, Calif. Survivors are his wife, Ivamae; two sons, William and Thomas; and a daughter, Douna Jean Wagner.

LINDKE, Eva—b. Sept. 23, 1888, Ione, Mich.; d. July 20, 1970, Vallejo, Calif. Survivors are three sons, Elmer, Edwin, and Ellsworth; and two daughters, Edith Zajac and Evelyn Swank.

LLAGUNO, Venancio—b. April 1, 1898, Philippine Islands; d. July 17, 1970, Vallejo, Calif. Survivors are his wife, Maxima; three daughters, Ruth Galon, Wilma Dahunan, and Verna Bodeo; and three sons, Vincent, Venancio, Jr., and Victor.

MACY, Charles B.—d. Aug. 26, 1970, Lafayette, Ind. He was first married to Audrey E. Jackson in 1913. She died in 1963. He was recently married to Esther Williams who survives. Surviving also are one son, Dale E.; two stepdaughters, Maxine Cummins and Ruth Williams; one brother and one sister.

MADDEN, Marguerite—b. Sept. 26, 1898; d. July 15, 1970, Bridgeton, N.J. At the age of thirteen a congenital blindness came upon her. She later became a teacher of Braille in Trenton and Vineland, New Jersey, schools for the blind.

MAGEE, Joseph—b. Feb. 10, 1956; d. Aug. 26, 1970 in an airplane crash at Gold Coast, Oreg. Survivors are his parents, Mr. and Mrs. Keith Magee; two brothers, Ronald and David; one sister, Mrs. Elio Narino; and grandparents, Mr. and Mrs. Homer Olson.

MARSDEN, Daisy Dingwall—b. May 16, 1898, Cleveland, Ohio; d. Sept. 1, 1970, Sidney, B.C. Survivors are her hus-

band, C. W.; two brothers, Norman and Gordon; and a sister, Elsie Dingwall.

OGLE, Arlie Richard—b. April 21, 1898, Gatlinburg, Tenn.; d. July 20, 1970. Survivors are his wife, Lois Dougherty; two daughters, Violet Dunken and Hattie Hutchison; and sons, Beecher and Lloyd.

PAGE, Clara—d. Aug. 1, 1970, Rockford, Ill., at the age of 77. Survivors are her husband, Charles, and four daughters.

PEDERSEN, Jacob Daniel—b. March 17, 1959, National City, Calif.; d. July 26, 1970, Escondido, Calif. Survivors are his parents, Mr. and Mrs. Jake Pedersen; two sisters, Patti Tuttle and Esther Poh; and a brother, Richard.

PELLERIN, Alfred M.—b. Aug. 25, 1932; d. Aug. 16, 1970, Hinsdale, Ill. Survivors are his wife, Coral; mother, Marie Payne; four daughters, Bethel, Dawn, Lisa, and Holly; and one son, Vernon.

PULTAR, Anna—b. in Czechoslovakia; d. Sept. 17, 1970, Richmond, Tex., at the age of 80. Survivors are her husband, Vlach; two brothers, Joseph Dobias and Dr. Steve Dobias; and a sister, Katherine Krehnvi.

ROBINSON, Edward Gordon II—b. March 13, 1954, Memphis, Tenn.; d. Aug. 8, 1970, Riverside, Calif. Survivors are his parents, Mr. and Mrs. Edward G. Robinson; two sisters, Lana and Carol; and grandmothers, Blanche Robinson and Clarice Bauer.

ROGERS, Elna Lucille—b. Dec. 7, 1963, Raton, N. Mex.; d. Aug. 16, 1970, Raton, N. Mex. Survivors are her parents, Mr. and Mrs. Ira Ray Rogers; one brother, Wesley Ray; and three sisters, Mrs. J. E. Sandoval, Mrs. Richard DeFoor, and Mrs. Frank Blair.

RUMSEY, Lovina B.—b. 1904, Wood County, Ohio; d. Aug. 23, 1970, Toledo, Ohio. Survivors are her sons, Carl, Donald, Harold, Richard, and Frank; and mother, Mrs. Miranda Carpenter.

SHAMPO, John Kenneth—b. Nov. 19, 1923, Northampton, Mass.; d. July 2, 1970, Takoma Park, Md. He was employed at the Miles Bindery in South Lancaster for a number of years before joining the working force at the Review and Herald Publishing Association, where he served for 23 years. Survivors are his wife, Margarete Ziegler; two daughters, Nancy Lee and Janet Lynn; his mother, Gertrude Shampro; two brothers, Donald A. and Gerald E.; and two sisters, Doris Shampro and Mrs. Grover C. Winslow.

STUCKEY, Mabel—b. May 1, 1889, Rosamond, Calif.; d. Aug. 29, 1970, Rosamond, Calif. Her husband, Ralph A., survives.

TAPIA, Audrey E.—b. May 10, 1901, Laurel, Miss.; d. Sept. 28, 1970, Glendale, Calif. Survivors are her daughter, Audrey Jean; and two sisters, Claudia Rebe and Mary K. Holfield.

TRAYLOR, Zahn M.—b. April 26, 1900, Stanford, Ky.; d. Nov. 6, 1969, Oteen, N.C. Survivors are his wife, Marie; two brothers, Archie and Allen; and three sisters, Mae Mobley, Francis Geers, and Margaret Keitz.

WAGGONER, Dr. Gay D.—b. Nov. 22, 1927, Coeur d'Alene, Idaho; d. Sept. 1, 1970, Spokane, Wash. Survivors are his parents, Mr. and Mrs. E. L. Waggoner; brother, Harold J.; and sisters, Joye White and Frances Lang.

WELLNITZ, Caila C.—b. 1904, Danville, Ill.; d. Aug. 27, 1970, National City, Calif. She was employed at the Paradise Valley Hospital for a number of years. Survivors are a son, Jerry R. Prather; and a daughter, Louise Borem.

WELLNITZ, Joseph A.—b. 1893, Cheyenne, Wyo.; d. Sept. 16, 1970, National City, Calif. Survivors are a son, Jerry R. Prather; and a daughter, Louise Borem.

WILCKINS, Myrtle West—b. Oct. 27, 1881, Indiana; d. Sept. 3, 1970, Warrensburg, Mo. Survivors are three sons, Alfred C., Russell, and W. W.; and one brother, Frank West.

WILSON, Violet Elizabeth—b. Aug. 4, 1920, Macrorie, Saskatchewan, Can.; d. Aug. 13, 1970, Ventura, Calif. She completed nurses' training at the Orlando Sanitarium and Hospital, and served at the Washington Sanitarium and Hospital, White Memorial Medical Center, and the Glendale Adventist Hospital. Survivors are her husband, Jasper I.; two sisters, Agnes Williams and Vivian Severson; and an uncle, Elder T. E. Unruh.

ZADINA, Armenta—b. Feb. 23, 1886, Pleasantville, Iowa; d. March 27, 1970, Lincoln, Neb. Mrs. Zadina began her denominational employment in 1918 as a proofreader at the Christian Record Benevolent Association, now known as the Christian Record Braille Foundation. As the publications changed to grade 1 Braille, and then to grade 1½ and finally to the English Braille in use today, she made the necessary changes in her own capacity to know these various forms of embossed printing for those who, like herself, were without sight. She retired from her work in 1963. A son, John Konechny, survives.

Church Calendar

Church Lay Activities Offering	November 7
Annual Sacrifice Offering	November 14
Ingathering Crusade Launching Day	November 14, 1970-
Ingathering Campaign	January 2, 1971
Ingathering Crusade Program	December 5
Church Lay Activities Offering	December 5
Thirtieth Sabbath Offering (Inter-American Division)	December 19
1971	
Soul-winning Commitment	January 2
Church Lay Activities Offering	January 2

This Week...

This week the REVIEW begins a series of articles by Arthur L. White, who is secretary of the board of trustees of the Ellen G. White Publications. And it is no coincidence that he has the same name as the woman of whose writings he is chief custodian. He is the third son of William C. White, who was the third son of James and Ellen White.

For more than 40 years Elder White has been directly connected with the preservation and distribution of the writings of Ellen White. His responsibilities include the preparation of manuscripts for publication in English, the arranging for translation of writings into other languages, and the caring for of wide correspondence relating to the life, work, and writings of Mrs. White. He is also a guest instructor for the Theological Seminary at Andrews University.

Perhaps one of the best-known contemporary women in the Seventh-day Adventist Church is Josephine Cunningham Edwards, author of "The Character of the Victorious" (page 7). It is no secret that when she is announced as the speaker in a particular area, the auditorium is usually full.

Mrs. Edwards began her teaching career 15 years after she began her career as wife of Elder Lowell A. Edwards. Then she

taught for six years prior to their going to Africa in 1944 as workers at Malamulo Mission. Many of their experiences during their tenure in Africa are recorded in books that Mrs. Edwards has authored, including *The Enchanted Pillowcase* which is the story of Alice Princess.

After returning home in 1952, Mrs. Edwards was for five years a writer for the Faith for Today telecast. Then teaching called her again, first to Georgia for five years, then to Idaho for four years. She is now a special education teacher in Muncie, Indiana.

Those interested in family relationships will appreciate knowing that Elder Charles Edwards, the MV secretary of the Northern California Conference, and Elder Robert Edwards, the first tenor in the King's Heralds quartet, are sons of Mrs. Edwards.

For those who sometimes think that their influence is minimal, we recommend the reading of D. A. Delafield's article, "I Never Met a Finer Christian Woman" (page 9). The tribute paid Ellen White by a non-Adventist businessman many years after her death certainly proves the point that Mrs. White herself made when she said, "No other influence that can surround the human soul has such power as the influence of an unselfish life. The strongest argument in favor of the gospel is a loving and lovable Christian" (*The Ministry of Healing*, p. 470).

Review and Herald

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

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TO OUR CONTRIBUTORS: The Review welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

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HUNGARIANS PREFER RELIGIOUS RITES

BUDAPEST—More than 20 years after the Communist takeover, the majority of Hungarians still prefer religious ceremonies on the occasion of baptisms, marriages, and burials.

CLERGY UNTAPPED AS AIDS TO ALCOHOLICS

BERKELEY, CALIF.—A specialist in counseling alcoholics charged here that the most neglected research area in his field is religion and he declared: "We can't solve the alcoholic's problem until we deal with his 'value vacuum.'"

Clergy have a unique contribution to make in bringing health to alcoholics and other drug ridden people, "because theirs is the only profession trained to think in a disciplined way about values," said Dr. Howard J. Clinebell, Jr., director of the Pastoral Counseling Center, Pasadena, California.

CHURCH LEGACY OF THE SIXTIES

TORONTO, ONT.—The legacy of the 1960's has left the churches troubled, divided, exhausted, and threatened, Dr. Martin E. Marty said here.

"The giants of twentieth century Christian thought are aged or gone," he said. "The midcareer thinkers are exhausted after a sequence of best-selling public relations successes and sensations. What do you do for an encore after the death of God?"

Dr. Marty predicted that the 1970's will be a time when people, particularly the young, will have trouble appropriating Christian traditions to their lives. But he saw it as an era when selected elements of Christian thought can be reappropriated following some rejection.

CATHOLICS RECEIVE SACRAMENTS

ATHENS—The Orthodox Church in Greece here has commented on the Russian Orthodox Church Synod's decision of December 16, 1969, to "administer all sacraments to Roman Catholics." It termed the decision "the first step toward the unity of Christian churches."

COORDINATED SOCIAL SERVICE

ROXBURY, MASS.—A new multipurpose \$1.3 million complex aimed at providing "coordinated social services" to thousands of families here will be built by the Ecumenical Center in Roxbury, Inc., with completion set for summer 1971.

The Reverend Cameron Wells Byrd, center director, said the financing will come from funds made available by the Federal government and predominantly white Protestant churches. But he noted that the center will retain its current trend of interracial cooperation.

Members, Workers in Amman Reported Safe

A cable from Beirut, Lebanon, sent by A. H. Brandt, MV and lay activities secretary of the Afro-Mideast Division, informs us that all of our workers and members in Amman, Jordan, are safe and unharmed, and that church and members' property suffered but little damage during the recent political upheaval.

Three tons of clothing and one ton of medicines, donated by Scandinavian churches, were airlifted to Amman and distributed. It is planned to take in further relief supplies as opportunity permits.

Thousands Attend Two VOP Congresses in Brazil

Two Voice of Prophecy congresses were held in south Brazil over the weekend of October 2-4: one in Pôrto Alegre, headquarters of the Rio Grande do Sul Conference, and the other in São Paulo.

It was my privilege to preach to some 5,000 Seventh-day Adventists in a downtown theater in São Paulo, on Sabbath, October 3. During the São Paulo meetings plans were made to enroll as many as possible for the Voice of Prophecy and Faith for Today correspondence courses.

On Sunday, groups of laymen and workers visited 2,000 families and enrolled 2,000 people for a Voice of Prophecy course. M. S. NIGRI

Big 13th Sabbath Offering Benefits Work in Berlin

The Thirteenth Sabbath Offering overflow for the second quarter of 1970 amounted to \$101,954.39. This exceeded by several hundred dollars the previous high record for the second quarter set last year.

This overflow offering is to be used for three projects in Berlin, in the Central European Division: a new wing for the Waldfriede Hospital, an evangelistic center, and an old people's home. R. CURTIS BARGER

New Plans for Jewish Work Accepted by Autumn Council

Plans for the Jewish work, recommended by a special subcommittee of the Israelite Heritage Institute held recently in Washington, D.C., were accepted by the delegates to the Autumn Council. That this work, which has often been neglected, is important is emphasized by the Spirit of Prophecy. Mrs. White wrote: "In the closing proclamation of the gospel, . . . God expects His messengers to take particular interest in the Jewish people."—*The Acts of the Apostles*, p. 381.

"There will be many converted from among the Jews. . . . Converted Jews are to have an important part to act in the great preparations to be made in the

future to receive Christ, our Prince."—*Evangelism*, p. 579.

The following recommendations were made:

1. That a special training course be prepared for ministers and laity alike in this specialized field of working effectively for the Jews.

2. That new Jewish tracts, "Timely Topics," be printed and stocked in our Book and Bible Houses, the first eight being available by February 1, 1971.

3. That R. L. Odom serve as editor of *Israelite* magazine.

4. That Sabbath, March 13, 1971, be designated as *Israelite* Emphasis Day.

5. That Five-Day Plans to Stop Smoking be held in Jewish areas, geared especially for the Jews.

6. That ministerial internships be offered to young workers interested in working for the Jews.

7. That R. L. Odom write a new paperback missionary book for the Jews.

It is hoped that these plans will inaugurate a new day for work for the Jews, a special people, much loved of God.

CARIS H. LAUDA

PUC Students Conduct 38 Branch Sabbath Schools

The youth of Pacific Union College are conducting 38 branch Sabbath schools, story hours, and neighborhood Bible clubs every week, according to a report from Charles H. Betz, Sabbath school secretary of the Northern California Conference. According to Elder Betz enthusiasm is running so high and testimonies from the youth are so inspiring that when one attends one of their rallies he receives an awesome feeling of the very presence of the Lord.

Students of PUC have conducted branch Sabbath schools for several years, but this year's program promises to surpass them all. On Sabbath, September 26, every Sabbath school division promoted the expansion of branch Sabbath school evangelism. On that day 250 students promised to help. Since that date 26 new schools have been added.

Every Friday evening Elder Betz conducts a training session which is attended by between 150 and 200 students.

Every Sabbath afternoon many cars full of young people leave the campus for branch Sabbath schools. Some have to travel one and a half hours before they reach their destination. Meetings are conducted in community halls, Boy Scout buildings, Legion halls, or whatever is available. Many of the schools are held in homes of our people.

One Sabbath, in Vallejo, our youth assembled on a public lawn and sang with guitars. Soon a crowd of about 150 children and youth came to listen. Identity was made and the purpose of the meeting was explained. As a result four branch schools were organized.

In eight or nine of the branch Sabbath schools, all age groups are meeting in separate divisions every week. These schools have developed to the place where

it is hoped that soon new churches will be organized in areas where none have been before. People are being baptized, and at least one church has been raised up in a new locality because of PUC's activity.

Paul Buchheim is student coordinator, and Dr. Elmer Herr is the faculty adviser.

BEN J. LIEBELT

Health, and Language Classes Attract Many in Far East

A coordinated health evangelistic crusade under the leadership of Bruce Johnston and Dr. G. C. Ekvall opened in Saigon, Vietnam, October 10. Despite torrential rains more than 400 attended the first night, and attendance has increased since then. Available hospital, mission, and church workers with the crusade have been joined by Tom Gammon, an Adventist Volunteer Service Corps worker, and student missionary Randy Horning.

A physician is urgently needed at our Saigon hospital to join Dr. G. H. A. McLaren and his associates in the medical missionary thrust generated through the effort.

From the Korean Union, Dean L. Hubbard, union ministerial secretary and director of the English Language School in Seoul, reports an enrollment of 1,060 students, more than 20 per cent of whom are currently enrolled in Bible classes. "We have Bible classes meeting every hour of the teaching day."

The students are business and professional people, including teachers, administrators, financiers, physicians, and dentists. The teachers in this self-supporting program include 13 student missionaries from the La Sierra Campus of Loma Linda University, two students from Pacific Union College, and one graduate from Walla Walla College. The wife of one of our Adventist servicemen in Seoul is also helping, and two missionary wives are devoting teaching time to this language-school program.

D. S. JOHNSON

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