



Review

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Campus Revivals

Takoma Park, Maryland

Dear Friends in Many Lands,

Something has been happening on some of our university, college, and academy campuses in North America. Many people have written or spoken to me about the renewal or revival that has manifested itself especially at Andrews University and Columbia Union College.



I am asked, "Is it a real revival or is it counterfeit?"

Whether it is real or counterfeit in the ultimate and in every experience, the Lord alone must judge. I have a thick file of correspondence in my office containing letters and paper clippings that have been sent to me from many sources. I

would like to share some of these with you.

The experience at Andrews started during the weekend of October 9-11, 1970, when more than a hundred students and faculty members went on a retreat sponsored by the Campus Concern group.

"That Friday night the young people all of a sudden started opening up to each other and to the Lord. The Spirit of God descended on the people and they were filled with the love of Christ," is the way one student described it in a letter.

Since then it has been an experience of repentance, confession, reformation, study, prayer, witnessing, and fellowship. One of our veteran General Conference leaders who spent some days on the campus during the early days of the revival, states:

"When you find the young men in janitor work singing hymns together in the evening as they work; when you overhear in the cafeteria dinner lines talk of special prayer groups, of victories won and individuals named who gave their hearts to the Lord a few hours before; when you learn of answered prayer in many specific ways; when you discover married couples who were hopelessly in trouble in their marriage now back happily living together; when you observe an absence of anything in a fanatical way and look at the whole matter in the light of the 1892 experience at Battle Creek College and Sister White's counsels relative to it, you are led to the conclusion that it is genuine."

The spirit of revival soon spread beyond the Andrews University campus. Students whose hearts had been touched by the Holy Spirit requested permission to go to witness in their home churches and on other campuses. Some who felt their example at home had not been exemplary asked to go to make things right and tell of their experiences.

"I've never seen anything like this before," one

student who is not a Seventh-day Adventist testified. "I want to become part of this experience and be filled with the Holy Spirit, too."

Another youth wrote, "Friday night I got to thinking—why should it matter to me what anyone else does? Shouldn't I be preparing to reach heaven?" Right there on his knees he prayed, "Lord, I am Yours to do whatever You wish with me."

The second Sabbath of the revival at Andrews the Holy Spirit took charge of the morning worship service. After Elder Michael Stevenson had spoken and made an appeal, "the whole church seemed to break loose from their seats, fill the aisles, and move forward," one person present testified.

Is it real?

"We believe the Holy Spirit is stirring our young people," one faculty member wrote. "There is something moving. I think the young people have seen the results of student unrest on college campuses, and they are wise enough to know that there must be a change if they are to finish the work of Christ."

And a university administrator wrote to me: "I'm convinced that what we have witnessed and experienced is genuine and that it is motivated by the working of the Holy Spirit in the lives of many of our young people, as well as some of our faculty."

"We are overjoyed that many of us are finding Jesus as never before," states a *Student Movement* editorial, "and it is precisely what we need."

One Andrews administrator said to me: "All of our problems are not solved nor are all of our students involved in this new spiritual experience, but I thank the Lord for the new spirit here."

Of course, in any movement like this we should not be surprised if the spurious is mixed with the true, "for whenever and wherever the Lord works in giving a genuine blessing, a counterfeit is also revealed, in order to make of none effect the true work of God" (*Selected Messages*, book 1, p. 142).

Of this we may be certain—the Word and the Spirit of Prophecy say revival *will* come to God's people before the end. The Lord's messenger declares some will not recognize it when it does come (*Testimonies to Ministers*, p. 507). Read *The Great Controversy*, the chapter on "Modern Revivals." Paul says, "Prove all things" (1 Thess. 5:21). Let us not fail to receive a blessing God has for His people.

May the Holy Spirit revive us all—on campus and off campus!

Yours for early renewal and a finished work,

President, General Conference

CHURCH PAYS \$100,000 FOR SECURITY

NEW YORK—As a result of the growing crime problem, the Riverside church here will spend \$100,000 in 1971 on its security program, more than the entire budget of most smaller churches.

The money will pay the salaries and miscellaneous expenses of eight full-time and four part-time security guards, who maintain a 24-hour, daily watch at the interdenominational church.

As a further supplement to normal police protection, the church will contribute \$10,000 this year as its share of an area security system maintained by the Inter-church Center, Union Theological Seminary, Columbia University, the Episcopal Cathedral of St. John the Divine, and other institutions that, like Riverside, are clustered in Morningside Heights.

ASSEMBLIES OF GOD PLANT TO EXPAND

SPRINGFIELD, Mo.—Assemblies of God officials announced plans for a major addition to the denomination's headquarters and printing plant complex, expected costs to exceed \$1 million.

Some 12 tons of literature are now produced in the plant each working day—double the output of ten years ago, General Superintendent Thomas F. Zimmerman said in explaining the need for expanded facilities.

WITCHCRAFT NOW YOUTH PROBLEM

FORT WORTH, TEX.—The practice of witchcraft is more prevalent than drug abuse among youth in some parts of America, a Baptist minister from New York City said here.

"America will be shocked when the real

drug abuse statistics among the young finally are compiled," predicted Dr. Stephen F. Olford, pastor of Calvary Baptist church.

"More than 65 per cent of our youth have either experimented with drugs or are on drugs," he said. "Most Americans have little idea how broad is this problem and how fast it is growing."

"Shockingly enough," the pastor added, "witchcraft in some parts of the country is more prevalent than drug abuse among children . . . even very young children.

"There are in the city of New York mediums who are 12 and 13 years old."

"MASSIVE" CATHOLIC SCHOOL CLOSINGS FORECAST

DETROIT—There will soon be "massive closings" of parochial schools in Detroit, said Archbishop John Cardinal Dearden in a recent address.

"It will be necessary to close a number of our schools in the January semester, and others will close in June," the cardinal told 700 parish council and education leaders meeting at Rosary High School.

About 145,000 students are enrolled in archdiocesan schools.

While not giving definite figures on the fate of 328 Catholic schools, Archbishop Dearden made it clear that:

—The archdiocese cannot afford an extensive parochial school system without state aid;

he will not tolerate schools that are open only to those able to pay tuition;

he does not favor leasing archdiocesan schools to the public school system;

he feels that the crisis in the schools may lead to a different form of community service, in a broader context, for the church.

EAST PAKISTAN OVERWHELMED WITH AID

TORONTO—More aid is flowing into cyclone-ravaged East Pakistan than the area can absorb competently while other needy spots in the world are short of supplies, the Reverend Alan Brash of the World Council of Churches, said here.

This Week...

Our cover is unique this week. For the first time in REVIEW history we have a wrap-around. We discovered the picture some months back and agreed that it was a perfect complement to the poem, "Quiet My Heart," by Thomas A. Davis, REVIEW associate editor. Then came the problem of cropping the picture to fit the space. After a session of brainstorming, it was agreed that it was time to do something special. We hope you agree.

The study of the fourth prophet in the Old Testament Prophets series begins this week; W. G. C. Murdoch discusses Daniel (page 7). Elder Murdoch, who holds his B.A. from Andrews University, his M.A. from the University of Michigan, his B.D. from the University of London, and his Ph.D. from the University of Birmingham (England), is the dean of the Theological Seminary. He has held that position since 1959.

He began his denominational employment in 1930, immediately after graduation, as president of Newbold College in England. In 1946 he went to Australasian Missionary College as president, and in 1955 he returned to the United States as professor of Systematic Theology at the Seminary.

After reading Dennis Pettibone's article, "Volunteers of '97" (page 16), we placed a quick call to the General Conference Education Department to get some current statistics. As a result of what we learned, we reaffirmed the time-tested truism that from little acorns great oaks grow.

The Seventh-day Adventist education system, which started out with a handful of college students who volunteered to teach in one-teacher schools, now counts its schools in four digits. Since statistics take a while to compile, the most recent complete figures are from 1969. But at that time there were 4,149 elementary schools in the world, 386 academies and secondary schools, 73 colleges, and 2 universities.

Photo credit: USDA, page 6.

✦ **Review and Herald** ✦

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

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

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What Kind of People?

By J. GORDON PAXTON

[Condensation of a sermon preached at Andrews University church.]

When we commit our lives to Christ we are opening them to some radical changes. These changes will be the result of beholding Him in the Word, not the world.

BUT the day of the Lord will come, as suddenly and as unexpectedly as a thief in the night. The very atmosphere you breathe will disappear in a tearing blast. The ground on which you stand and from which you derive your life sustenance—food, clothing, and all other things—will melt. This planet we inhabit along with every remaining vestige of civilization—everything from the great stone pyramids of Egypt to the great stone faces on Mount Rushmore to the stones of this very church—will disintegrate in fearful heat. God's day to set things right in the world will come (see 2 Peter 3:10, 11).

With a view to that certainty, what kind of people should we be?

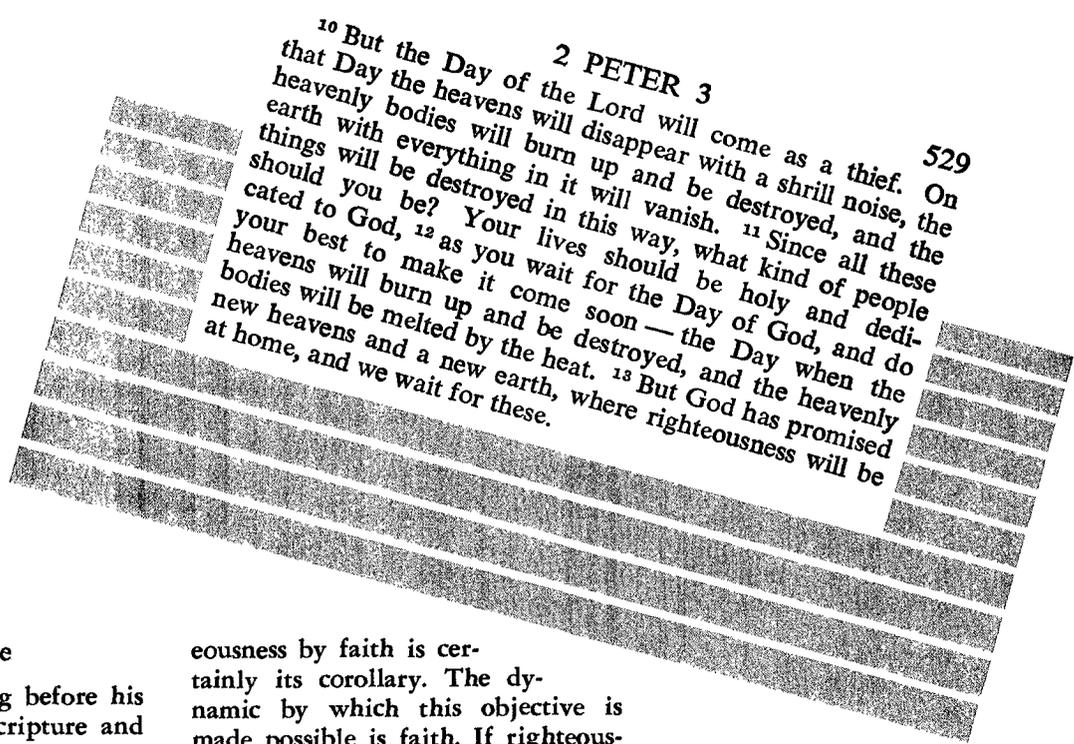
What kind of people in conduct and character? The world is waiting for us to decide. God is waiting, not willing that any should perish, but that all should come to repentance (see verse 9). There is unfinished business at hand, and the church is spinning her wheels until this question, What kind of people? can be answered satisfactorily.

Peter, the man who speaks to this question, was a person who had to learn a great many things in life the hard way. Experience was often his

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teacher. Out of these experiential roots he wrote to a people who, like us, needed to remember their past. In fact, one of the key words of Peter's second letter is "remembrance." Peter tells his readers that he has no intention of being negligent, but that he will faithfully put them in remembrance of things they already know, and that this remembrance will establish them in present truth (chap. 1:12). There is no quest for contemporary relevance here, no search for a new gospel. Peter emphasizes his intent in verse 13 where he says in effect, As long as I am alive, as long as I have breath, I will stir you up by putting you in remembrance. And a pretty good way to stir people up is to remind them of what they would just as soon forget or what they have already forgotten. Peter faces a martyr's death, and to him a faith worth dying for is a faith worth living for. Perhaps this is why in verse 15 he says, "I will endeavour that ye may be able after my decease to have these things always in remembrance." As he moves to the conclusion of his letter he again appeals for remembrance in chapter 3, verse 1, where he says, "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance: that ye may be mindful of the words [notice Peter wants them to be mindful of words—propositional truths objectively stated] which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour."

REVIEW AND HERALD, March 4, 1971



The Claims of Scripture

Peter was here placing before his readers the claims of Scripture and what was, for him, contemporary revelation. He wanted his readers to be as mindful of the claims of these objective authority sources as we would wish our children to be mindful of parental instruction. Could it be that as a people we need to take an honest look at, and make a real attempt to communicate our position on, the inspiration of both the Bible and the Spirit of Prophecy?

In verse 1 of chapter 1 we see that the letter is addressed to those who have obtained like precious faith through the righteousness of God and our Saviour Jesus Christ. In other words, the dynamic of righteousness by faith, which makes one's calling and election sure, operates within the fellowship of the church, the community of the faithful. The church is something like an umbrella. As an umbrella must have a support or stem, so must the church have its central pillar—Christ Jesus. As an umbrella has a network of spokes and cross supports, so the church has its doctrines and organizational structure. As a tentlike covering is stretched over this framework, so the ministry of the Holy Spirit covers the church and its members. All who wish may find shelter beneath this umbrella, but none have the right to pull the umbrella down and seek to refashion it.

If calling and election are the central concern of Peter's letter, right-

eousness by faith is certainly its corollary. The dynamic by which this objective is made possible is faith. If righteousness is the key to meaning in life, and the door to eternity, it becomes the most important thing on the horizon of life.

What about this righteousness by faith that Adventists talk so much concerning? What is it? It involves stepping into a relationship to be sure, but it involves more than that, because that relationship is going to do something. It will not leave the believer static; it will move him. It includes acceptance of a gospel with ethical content and that has something to do with the question Peter places before us, What kind of people? That the gospel has ethical content and claim becomes clear when we read the first ten verses of chapter 1, where we find a ladder of ethical virtues that are to be built into the life of the committed Christian who has escaped the corruption that is in the world through lust.

Openness to God

Resolved to its simplest terms then, the true dynamic of righteousness by faith is openness to God—openness to those exceeding great and precious promises wherein His divine power gives to us all things pertaining to life and godliness. Righteousness by faith is something more than a profession of faith, something more than a relationship of license for us and accommodation for God. It is more than asking what God can do

for us. It is asking what we can do for Him. It involves openness to change, specifically the changes God wants to make in me.

If this righteousness, this openness to God, is the bridge that is to span the holocaust between this world and the next—if this righteousness is the continuum between present and eternal future, I must understand what it is. And I must find the dynamic for appropriating it to my life.

Adventists learned a long time ago that it is not the degree of change per se that constitutes acceptance with God, but have we learned that it is an openness to change that allows God to be God in our lives? Righteousness by faith never negates the necessity for change in the life, it makes it possible. It is a kind of righteousness that, instead of rationalizing or excusing sin, is willing to call it by its right name.

What Kind of Changes?

What kind of people? What about these changes I have been referring to? Are they recognizable? Are they different for each life? The changes that God would make in your life are clearly delineated and propositionally set forth in Scripture and in contemporary revelation. These changes have also been personified as absolutes that are discovered in

the life experience of Jesus. This is why He could say, "I am the way, the truth, and the life." These changes have been mediated to other lives countless times as these lives have been opened to the claims of God's words. When the life is open to the Word, written or living, the gospel becomes a power to change the life. Any true acceptance of righteousness by faith will not fail to recognize the significance of the gospel's ethical content. If this is not so, and if there is no ethical content to the gospel that can be propositionally isolated in Scripture, why then does Peter bother to confront us with the question, What kind of people in conduct and character?

There is a great danger that we, like some of the early Christians, will be tempted to forget that the authority sources on which one builds will have a great deal to do with the kind of righteousness one possesses. Peter writes his letter from two types of authority sources. First, he cites his personal association with Christ and an encounter experience on the Mount of Transfiguration, where he saw the glory of God and heard the voice from heaven (see chap. 1:16-18). This was for him a form of confirming authority with great validity. But Peter is facing a martyr's death, and he is concerned that his readers, who have not had this personal association, who have seen no lights and heard no voices, will nevertheless find authoritative foundations for their faith. To them he holds out the sure word of prophecy. While there is a vital role for subjective experience to play, it is, for purposes of validating and witnessing to truth, a secondary role to that ascribed to the objective authority of the Word.

Dangers Involved

If one builds on and gives priority to the objective authority of the Word his acceptance of righteousness by faith will make room for the ethical changes of life focused in that Word. If on the other hand one gives subjective experience priority as an authority foundation, there is a danger that he will end up reinterpreting Scripture, wresting it, as Peter says, to his own destruction (chap. 3:16). There is the danger that instead of standing with our lives open to the claims of the Word, we will bring to that Word a hermeneutic that is foreign to it and read into it that which is not there. There is the danger that we will select that which suits our philosophy instead of suiting a theology that must allow the Bible to pose its own claims with objective authority.

As a church we stand at a crossroads in this "identity crisis." We must face the question, What kind of people? And the basic issue is authority, God's authority. We need to pray for ourselves, for our church, and for our leaders, that as we stand at this crossroads we shall not fail to understand the true dynamic of righteousness by faith. For it is this openness to God, and only this, that can keep the doors of concerned communication open in our midst. It is this openness to God that can help us to face honestly the "identity crisis" in which we find ourselves and to answer in our own hearts the question What kind of person in conduct and character?

Authority of the Bible

Remove the objective authority of the Word, subjectively interpret it, critically demythologize it, and everyone is then free to walk in the sparks of his own kindling, and every man

will do that which is right in his own eyes. In modern parlance, everyone will be free to "do his own thing," this in spite of the fact that the Scripture says it is not in man that walketh to direct his steps. The only kind of freedom the Scripture holds out to man is freedom in Christ, and this is a limited freedom.

When it is all said and done, the question, What kind of people? still faces us.

When we commit our lives to Christ we are opening them to some radical changes. These changes will be the result of beholding Him in the Word, not the world. Anything that takes its cue from the world and not the Word will permeate our lives and be reflected in our willingness to change basic life goals, habits, use of time, means, and assorted personal values.

What kind of people? Remember, openness to God is the key. You have the key; use it. ♦♦

FOR THE YOUNGER SET

The Bushy Tree

By ETHEL R. PAGE

ON WARM summer days a favorite place for Jimmy and Beth to play was in the shade of a large apple tree near the house. It really did not look much like an apple tree, because its branches began so near the ground and reached out almost straight from the trunk. Not being very tall, it looked like a giant bush. That is why the children called it "the bushy tree."

The largest limbs were so low that they made fine seats. The thick foliage made a dense shade that cooled the south breeze as it gently fanned the rustling leaves.

Here the children often came to rest from their play. Overhead the feathered folk were enjoying the same benefits, for this was a perfect hideaway where nests could not be seen. In springtime bees and butterflies sipped nectar from the blossoms, and in late summer the locusts came with their chorus of buzz saws.



Day by day, week by week, the bushy tree was preparing its fruit for the harvest.

Jimmy and Beth enjoyed sharing their bushy tree with these little, amusing friends.

"I wish I were a butterfly," exclaimed Beth. "Wouldn't it be fun to flit around among the blossoms, sipping the sweet nectar?"

"Butterflies don't live very long; besides, they don't do anything useful," answered Jimmy. "I'd rather be a bee and make honey for people to use."

"Well, butterflies are beautiful, and beautiful things are useful," argued Beth. "Flowers don't work, either, but what would summertime be without them? God made beautiful things to give us cheer and happiness."

"I guess you're right," agreed Jimmy. "Same way with birds. We miss their songs when they go away for the winter. The Bible says everything God created was good, so it all must have a purpose."

"Mother says God has a plan for every person's life, too," added Beth.

All through the summer season the bushy tree was not idle. Besides furnishing shade, shelter, and nectar, it had a greater work to do. Day by day, week by week, it was preparing its crop of fruit for the harvest, and when autumn came it was almost hidden by a wealth of golden apples.

In the kitchen, mother made them into delicious pies and sauce. They were tucked into coat pockets and lunch boxes when the children went to school. Passers-by were often given a liberal share. Do you wonder, then, that Jimmy and Beth loved their "bushy tree"?

DANIEL—

the Man Who Made Kings Tremble

WHAT is in a name? In Bible times names often stood for a person's character or for an experience through which God's people would be called to pass. "Daniel" comes from the Hebrew, *dani*, "my judge," and 'el, "God"—God is my judge. What a fitting name for a prophet who has much to tell us about the judgment!

By W. G. C. MURDOCH

The date when the book of Daniel was written has been debated for centuries, but there is evidence, both external and internal, to believe it was written in the sixth century before Christ, at the end of the Neo-Babylonian Empire or the beginning of the Persian. A much later date has been urged by Bible critics, but evidence increasingly substantiates not only the authenticity of the book but also the early date for its composition. For example, a clay tablet bearing the name of Belshazzar was discovered some years ago, effectively answering those who doubted that such a king had ever lived.

Modern scholarship agrees that the book is a single unit even though it is written in two languages, Hebrew and Aramaic. Evidently Daniel was bilingual and wrote as freely in one language as in the other.

The book is essentially prophetic. Like all Biblical predictive prophecy, its divine origin has been repeatedly attested as its predictions are fulfilled; thus its prophecies have increased in significance with the lapse of time.

The book of Daniel is of supreme importance today because so much of it depicts the scenes that are to transpire "in the last days." "At the time of the end shall be the vision," (Dan. 8:17). The long lines of world history written more than

two and a half millenniums ago have now almost all been fulfilled. We stand today on the eve of the most climactic period in earth's history. The events about to be unfolded before us are the *final* ones.

The first chapter of Daniel provides a glimpse of the sterling character of its author and his three companions. There was no compromising of principle with them! No alluring scene could swerve them from their noble purpose. No threat of punishment could intimidate them, however severe, not any promise of advancement fascinate them, however tempting. "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank" (chap. 1:8). A Jew could be defiled by eating food that had been consecrated to idols. Because it was Nebuchadnezzar's custom to offer his food to Marduk before eating it, Daniel requested the one in charge of the king's kitchen to excuse him from eating the king's food. In response, Melzar graciously brought the four Hebrews pulse, Hebrew *zero'im*, "seeds," here "herbs," "vegetables."

Daniel's behavior in this matter reveals an unhesitating character faced with a clear call of duty. What glorious results followed! The record states that the four Hebrew youth carried off the honors at examination time. It was no super-

ficial training that challenged them during their three years of intensive study. Babylon was "a lighthouse of antiquity." Higher mathematics was commonplace in her schools, as also were astronomy and astrology. The king's library, which has been discovered, was extensive. It was no small feat for young Hebrew slaves to compete with their contemporaries.

The trial on diet and appetite was by no means the last that came to these youth; but having passed the first test successfully, they were prepared for the sterner tests ahead. One of the heaviest (chapter 3) came when Daniel was absent. Would Shadrach, Meshach, and Abednego be able to stand without him?

Test on the Plain of Dura

Nebuchadnezzar was disappointed that only the head of the great image shown him in chapter two was made of gold. On the plain of Dura he erected an image made entirely of gold and commanded everyone to bow down at a stated signal and adore it. Should any disobey, the fiery furnace would seal his fate. Chaldean informants were quick to tell the king that the Jews he had honored now dishonored his command (chap. 3:8). Nebuchadnezzar was furious; nonetheless, he offered them a second chance. What virtue there must have been in their characters to arouse such surprising mercy

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on the part of an ancient oriental monarch! But when they refused again, he demanded angrily, "Who is that God that shall deliver you out of my hands?" (verse 15).

The three young men did not hesitate a moment. They needed no second chance. Their minds were fixed, and their confidence was firm that should they be cast into the furnace God would deliver them from the burning flames. Had they read Isaiah 43:2 for a Morning Watch text that day? "When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

In his fury, Nebuchadnezzar overstepped himself. Hoping to intensify their punishment, he ordered the fire made seven times hotter than usual, even though this would not prolong their suffering, but shorten it. The hotter the fire, the sooner it would cause death. Rage often oversteps itself. The young men were bound and thrown into the furnace, but all that burned

were their bonds—and to the king's astonished eyes, a Fourth appeared walking in the fire with them, who was none other than the Son of God! Nebuchadnezzar now blessed the God of the Hebrews and promoted the young men to great honor.

Last-Day Counterpart

Near the close of earth's history another universal worship will be decreed. The penalty announced for refusal will once more be death, but God's true servants will again remain loyal. Like Shadrach, Meshach, and Abednego, they too will walk with Christ in the flames of their trials. Christ Himself will sustain them, and will save them at the very moment their execution is to take place.

In Daniel 4, Nebuchadnezzar was deeply troubled by a most puzzling dream. He commanded all the wise men of Babylon to interpret it to him, but they failed. At last Daniel appeared on the scene and ex-

plained it. As usual, he manifested his characteristic courtesy and with evident reluctance began his interpretation with a wish that the dream referred to the king's enemies rather than to the king himself. Daniel's respect for the monarchy was in harmony with the later Biblical injunction, "Fear God. Honour the king" (1 Peter 2:17). Daniel admonished Nebuchadnezzar, "Break off thy sins by righteousness" (Dan. 4:27) and thus forestall the evil day. But Nebuchadnezzar was too proud to take heed—and he learned humility in a hard school. His reason failed him until he recognized God as the supreme Ruler, "who removeth kings, and setteth up kings." Duly chastened at last, Nebuchadnezzar declared, "Now I Nebuchadnezzar praise and extol and honour the King of heaven, all whose works are truth, and his ways judgment: and those that walk in pride he is able to abase" (verse 37).

Chapter 5 brings us to the last

When You're YOUNG

By Miriam Wood

A SET OF TEETH A firm, properly thought-out set of values is pretty indispensable to

A SET OF VALUES making the decisions that affect your life in all sorts of ways. *Values*

may be defined as the philosophies by which you order your own private world, the yardstick by which you decide your priorities. If, for instance, your value judgments run toward temporary solutions to problems rather than long-range ones, it's unlikely that you'll develop your full potential. Or if, for example, you simply can't distinguish between rhinestones and diamonds, decisions you make will undoubtedly be disastrous from time to time if not downright tragic. One of the best illustrations of this is an experience that a dentist of my acquaintance had.

A young man in his early twenties had made an appointment to have his teeth examined. It was obvious he'd neglected them for quite some time, and my dentist friend launched into the well-deserved lecture routinely given by all dentists (the ones I've met, at least) to people who can't seem to grasp the idea that the Lord provided only two sets of teeth for each person—baby teeth and permanent teeth.

"How long has it been since you've seen a dentist?" he concluded.

"Oh, I don't know—I guess the last time was when I was about 12," the young man replied thickly, trying to enunciate around the dentist's fingers and probes. (Dentists ask particularly penetrating questions when there is little possibility of a reply.)

"In that case, you can consider yourself lucky. You have a number of cavities, but only two of them are deep. We can save even those teeth, and with proper attention, your mouth will be in good shape," the dentist assured him. "I can take care of a couple of the cavities right now, and we'll set up appointments for the rest of the work."

So saying, he turned to begin his preparations.

At this point, the young man asked a question that is quite

logical and proper. He wanted to know how much it would cost. The dentist named a figure that was very reasonable for the work involved. He was totally unprepared for the next question.

"How much would it cost to have all my teeth pulled out and replaced with dentures?" the young man inquired quite coolly.

"You aren't serious!" exclaimed the dentist. But the young man was not only serious, he was determined. And when he discovered that the monetary cost would not be substantially more, he announced crisply, "Make an appointment to take them out."

My dentist friend put down his instruments, folded his arms, and gazed levelly at the patient. "What you're saying then, is that you're asking me to remove a set of good teeth—teeth that can be put in excellent condition—from someone who's not yet 25 years old," he stated slowly.

"Absolutely!" shot back the young man. "The way I look at it, I'll never have any more expense on my teeth. I'll have it finished once and for all."

Sensing a losing battle, the dentist remonstrated. "Let me assure you that no dentures in the world are as satisfactory as your own teeth. That's point No. 1. Point No. 2—you aren't married. On your honeymoon, do you want to park your teeth in a glass each night?"

But the young man was adamant. "Pull them!" was his reply.

The incident ended with my dentist friend telling the young man that he'd have to find someone else to commit what was in his opinion a mutilation. "My conscience won't permit me to do that," was his final remark, delivered to the young man's back as he took his departure. He doesn't know what happened subsequently. He hopes someone more persuasive changed the young man's mind, rather than his teeth.

As my dentist friend remarked, the young man's teeth were not nearly so poor as his set of values.

days of the last ruler of Babylon, King Belshazzar. This young ruler's father, Nabonidus, engaged more in priestcraft than in statecraft and shared the throne with his son in order to be relieved of its responsibilities. To ingratiate himself with his courtiers, the brave young king invited the nobility of Babylon to a feast. Nothing was too good for the great celebration. Even sacred vessels that had once served the Temple in Jerusalem were desecrated by the wine of Babylon. The God who keeps accounts with the nations and knows when the time arrives for a settlement, acted with alacrity.

Weighed and Wanting

At the height of revelry, on the wall where the king's victories were recorded, appeared a hand tracing mysterious words. Immediately the music and dancing ceased. Belshazzar, seized with panic, shouted for the wise men to interpret the writing, but once more they failed. Daniel was summoned and promised rich rewards. Although he desired no earthly rewards, he proceeded to announce the meaning. Upon the ears of all fell the fateful sentence, "The kingdom of Babylon has been weighed in the balances and found to be light; in consequence, the Persians will capture the magnificent city." In that night Belshazzar was slain and mighty Babylon fell.

Daniel was now an old man. He had stood the test of years and had never flinched from duty. "No Compromise" was his motto. His sterling character was recognized by the new ruler, Darius the Mede, who kept him in his official position—a most unusual procedure. But Daniel still had a severe trial before him; yet in age as in youth he revealed the same marvelous traits of character. And the God whom he served all his life most certainly did not forsake him in his last and most severe trial.

Daniel's rivals envied him. "Wrath is cruel, and anger is outrageous; but who is able to stand before envy?" (Prov. 27:4). What a remarkable testimony these enemies bore concerning the aged prophet: "They could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." Then they said, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God" (Dan. 6:4, 5). By lying words they set a trap for the king and persuaded him to sign a decree that

none should ask a petition of any god or man for 30 days except of the king; and if anyone should disobey, he would be cast into the den of lions (verse 7).

Daniel's faith remained unshaken. He did not even make a secret of his habitual prayers. "He went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime" (verse 10). He would rather face hungry lions than cease to commune with God, his truest Friend.

Too late the king saw through the scheme of his presidents and princes, and he worked hard to save Daniel, but to no avail. Once the king had affixed his seal, custom forbade him to make a change. The

record says he was "sore displeased with himself" (verse 14). So Daniel was cast into the den of lions—perfectly confident that the same God who delivered his three companions from the fiery furnace could deliver *him* from the lions' mouths. The Bible tells the story simply. The next morning Daniel was taken up out of the den, "and no manner of hurt was found upon him, because he believed in his God" (verse 23).

To believe in God is to trust Him. God never brings us into any position for which He has not made provision. To our human eyes, escape may seem impossible, but nothing is impossible with God. When we are afraid, let us trust Him. Better still, let us trust Him and not be afraid. ♦♦

(Next week: *God in Control of the Nations*)

SPEAKING OUT

Pornography Alive

By EDITH CRAW

[One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in *Speaking Out*, but they publish them to stimulate thought, produce constructive discussion, and offer readers an opportunity to test their validity.]

So much has been said through the news media about pornography that one wonders what the thing is, anyway. The dictionary defines it as obscene, licentious writing or painting. Obscene means something foul, filthy, disgusting, and offensive to chastity and modesty. Licentious means unrestrained and dissolute, and may be used to describe broken-down morals, and conduct on the loose. Pornography then, painted or pictured, is a deadly foe to society.

But that was yesterday. Today, pornography is a thing alive. In godless minis and demoralizing near-nothings, it has been openly accepted and romps unbridled down every avenue. Popularized by fashion, pornography alive is an insidious and formidable enemy of all good, for when it is once adopted it destroys the last vestige of shame.

Defenders argue that pornographic literature and pictures are harmless to children, that only older adults are shocked. But the fact is that little children growing up in a saturated solution of daily indecent exposures in the home know nothing better. As protective measures are trampled underfoot, chastity is leveled to lewdness, and modesty vanishes. The male element—in decent dress—stare goggle-eyed and bewildered as the female por-

nographic fashion parade moves on by.

A few years ago on the cover of the magazine section of a city newspaper was a full-page picture of J. Edgar Hoover of the FBI. Inside was his appeal to women and girls to dress soberly. He said that older men, unused to such indecent exposures, would look at them and then go on up the street and molest or even murder some little tot. Such men are dubbed sex maniacs. Mr. Hoover begged teen-age boys to help their sisters to be careful, so as to check the crime wave. But he has been mocked.

When mothers and daughters join forces with obscenity—intentionally or ignorantly—and it results in the murder of a little child, then pornography alive is the killer, and it must carry the responsibility for instigating the crime. The FBI gets its man, then points a scornful finger at women and says, "If you are not bad, take down your sign." The home is the safety citadel of national society. How unfortunate when mothers who should be lovely guardians of those little sanctuaries lose prestige, force the FBI to suggest fashion guidelines. Women should awake, for after all, a nation rises no higher than its homes. God pity little boys when every movement made by mother and sisters is on the obscene order. In all seriousness, Seventh-day Adventist parents should take up the challenge to holy living. The day of God is just ahead. We may mock the FBI and go our mini way, but there will be no mockery when we face the coming of Jesus.

OUTSIDE LOOKING IN

By IRMA ROLLER HADLEY

OPEN up!" people around me were yelling. If this crowd pushes in closer we will hardly be able to breathe, I thought. Already the air in the entry of the store between the doors and sidewalk was stifling. Every inch seemed filled with one human form pressed against another, elbows and handbags jamming adjacent ribs or backs.

A large Kansas City department store had announced that it was going out of business, the final sale of drastically reduced goods to begin at 9:00 A.M. September 30. Now, the human craving for a bargain made even more desperate by present inflation had produced a turnout of many hundreds of people beyond the management's expectation. When the opening hour came the guards at the doors let in as many hundreds as the store's security could permit. Then the doors were locked with uniformed police stationed both inside and outside the six-door entrance.

Irma Roller Hadley is a homemaker in Kansas City, Missouri. Her husband, Lee, is pastor of the Kansas City Central church.

I was one who did not make the first "run" and in a matter of minutes the crowd of us left outside became still larger as people came hurrying in every direction from the downtown parking lots. We near the doors felt that we would surely be crushed but there was no possibility of getting out of the human trap we were in. Soon the excited throng stacked back along the sidewalk in both directions and spilled out into the street itself so that the store had to summon extra policemen to control the mob.

Panic Atmosphere

Minutes went by slowly and impatience mounted. "Let us in! Open the doors!" some chanted while others pounded on the plate glass windows. After more than an hour had elapsed the atmosphere became frenzied.

"I want to get out of here!" one woman cried. "I wish I had never gotten into this!" But nobody moved to make a way of escape for her.

"Oh, if I had only come sooner," another shopper bemoaned. "If I had just started sooner, or if I hadn't taken the wrong exit off the

freeway, I would have been here in time." Her exasperation was reaching the point of tears.

"If only I hadn't stopped to talk with the baby-sitter for 20 minutes I would have been here when the doors opened—oh dear!" still another wailed her regret.

Some of the men in the crowd became somewhat surly with the guard. "Listen here! We came all the way downtown in good faith to shop at this store. Now you open that door and let us in," an executive-type demanded. The guard smiled and said calmly, "I'm sorry, sir, but the doors are now closed."

About this time a sour-faced matron forced her way toward the guard. "Do you know *who* I am? I am Mrs. Important Lady-in-Town and I have been a customer of this store for 20 years. I am sure Mr. Manager would not want me to stand out here and wait like this. Now you just open that door and let me in!"

The guard listened indulgently but remained firm. "Lady, you were not here on time. You'll have to wait just like everybody else." When she raised her voice to argue further he turned his back and ignored her.

The fact that the lucky shoppers inside swiftly moving from counter to rack grasping armloads of good buys were in full view of the "tootlaters" locked outside only aggravated their frustration.

"Just look at them in there! They're getting all those bargains and here we stand!" a young woman sighed.

"Look what a beautiful coat that woman is getting—oh, how I wish I were in there!" another lamented.

The similarity between this crowd of ill-fated shoppers and another great future throng struck me. Speaking of the time following the second resurrection when the Holy City has descended to earth, the servant of the Lord says:

"Jesus closes the gates of the city, and this vast army [Satan and the wicked] surround it, and place themselves in battle array, expecting a fierce conflict. Jesus and all the angelic host and all the saints, with the glittering crowns upon their heads, ascend to the top of the wall of the city. Jesus speaks with majesty, saying, 'Behold, ye

sinner, the reward of the just! And behold, My redeemed, the reward of the wicked!' The vast multitude behold the glorious company on the walls of the city. And as they witness the splendor of their glittering crowns and see their faces radiant with glory, reflecting the image of Jesus, and then behold the unsurpassed glory and majesty of the King of kings and the Lord of lords, their courage fails. A sense of the treasure and glory which they have lost rushes upon them, and they realize that the wages of sin is death. They see the holy, happy company whom they have despised, clothed with glory, honor, immortality, and eternal life, while they are outside the city with every mean and abominable thing."—*Early Writings*, pp. 293, 294.

Patience Rewarded

At last, after nearly two hours of waiting, a few hundred more shoppers were allowed in the store. True enough, the reductions were fantastic. Much of the fine quality merchandise carried by the store was being disposed of at 50 to 70 per cent of the original price. It had been worth all the tiresome waiting, the bruising crush of the mob as it rushed through the doors. I found just what I had been hoping for, just the articles I was needing. Again the allegory was clear.

"We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us that we could not speak them out, and we all cried out, 'Alleluia, heaven is cheap enough!' and we touched our glorious harps and made heaven's arches ring."—*Ibid.*, p. 17.

Laden with packages and nigh devoid of cash I bumped and excused my way to the exit of the store. Outside in the fresh air once again, solemn thoughts overtook me. Today there had been a second chance for latecomers—how glad I was for that. I would have regretted to miss this rare opportunity to get such value at give-away prices.

But when this world closes out, I thought, there will be only one opportunity for entrance into heaven. None of our excuses, however reasonable or innocent, will persuade the angels to reopen the gates. All

of our "if onlys" will avail us nothing. It will not matter who we are, there will be no special handling for those who cry that they are on Heaven's preferred customer list. Only those who are ready on time will go in through the gates to the city where truly the things prepared are cheap enough! For those left

outside there will be only the deepest anguish and regret.

Shifting my load of parcels as I struggled toward the parking lot, I was glad for the material savings in my arms, but more grateful for the lesson stored in my heart from having been for a time on the outside looking in. ♦♦

Fellowship of Prayer

GOD HEARS

Praise the Lord, I have been healed! Thank you so much for your prayers. We have truly a great and loving God.—V. T., of California.

SAFE RETURN OF SON

About two years ago I wrote you requesting prayer for my son who was stationed in Vietnam. I thank you for your prayers for him. He feels that it must have been your prayers that brought him home safely, without even a scratch, as many times he was in grave danger and wonders how he ever came through alive. He has not as yet returned to the church. Please pray to this end.—Mrs. D., of California.

THANKFUL FOR CHURCH SCHOOL ATTENDANCE

A year ago I wrote in for prayer so I could attend church school. I am now living with my grandparents where they have a church school. I am so thankful and I feel our prayers have been answered. Please pray that I will be able to receive all of my education in our schools. I am thirteen years old and love God and His Word. Please pray for my father who is a backslider.—F., of Arizona.

INFLUENCE OF PRAYER CIRCLE SEEN

The REVIEW AND HERALD is one of God's many blessings to us. How thankful I am for it, and how I love the deep, spiritual lessons contained therein. I am especially thankful for the prayer circle and for the many prayers that are offered for our burdened brothers and sisters in Christ. Names of my own family have been on that prayer list for years, and I have seen the influence of heavenly agencies in their lives. Since my last prayer request my husband's way of life has changed a great deal. He comes to church often now and is accepting the

healthful way of life more and more. My children have had the privilege of a Christian education in academy and college. They are all baptized members of the church, but Satan is working desperately to draw them into the world. Please pray for their safety in Jesus.—Mrs. P., of Arizona.

GOD ANSWERS

Some months ago I wrote requesting prayer for both my husband and my father. My husband, who has had very serious mental and emotional problems, has improved greatly since you joined me in prayer for him. Thank you so much for your prayers. God answers. Please continue to pray for my father that he will make things right between himself and the Lord. My husband and I also request prayer for wisdom in the training and guidance of our three children.—Mrs. K., of California.

HOME HAPPY NOW

I certainly do appreciate the prayers offered in behalf of my son who had just had hip surgery. I asked you to pray that he would quit drinking and that his home would not break up. He is still able to work, has quit drinking, and his home is now a happy one. Please pray now that he will stop smoking. At the same time I requested prayer that my sixteen-year-old daughter could attend a church school. She is now a junior in one of our academies and loves it! How thankful I am to God for prayers answered.—Mrs. G., of Texas.

CONVERSION DESIRED FOR SONS

Sometime ago I wrote you requesting prayer that my three youngest sons would stop smoking. In answer to your prayers, they stopped for a while. I need your help again. Please pray for their conversion, as well as for my oldest son and his family. May the Lord bless your efforts.—Mrs. K., of California.

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.

What About Punishment?

By ZELLA HOLBERT

I WAS descending the steps of a small church one Sabbath when I overheard the father of two preschool children say to another

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father, "She was so ornery I had to beat her. She has such a strong will and I'm going to break it yet. This time I put welts on her."

I looked to see the child under discussion. She was playing nearby with other five-year-olds. What could she have done, I wondered,

that would cause a father to use that method of punishment Sabbath morning before he left for the church where he would conduct the Home Missionary program.

I stopped in my descent when I heard his commanding voice calling her. "Come here," he shouted. "Catch hold of that railing and hold tight." She quickly separated herself from the other bright-eyed boys and girls and obeyed instantly.

I looked at the dark curls, the big, soft brown eyes, and the little hands clutching the railing to the steps and thought, Welts on the back! What would prompt such treatment? Was it fair? Was it reasonable? Was it necessary? Was it kind?

I have only a speaking acquaintance with the family since I am not a member of their church. They generally sit on the second or third row on the right. Sitting behind them on several occasions, I had noticed how quietly the children always sat during the church services. They were attractive. I was impressed.

Parents Mean Well

Some children are difficult to manage, I thought as I continued to descend the steps, but welts on the back, never.

Parents mean well. I am convinced that the average parent does the best he knows and welcomes any help he can get. Properly training and disciplining children isn't always easy. What this father needed was better methods, and these can be discovered through reading the counsel God has given. For years this denomination has been blessed with volumes written on how to be good parents and how to deal with problems that may arise in the home. But maybe there are some parents who do not know about *Child Guidance*, *The Adventist Home*, and the monthly periodical *Adventist Home and School*.

Raindrops and Rainbows

By MARY H. MOORE

At ten years of age, Mary was still afraid of the dark. Born with defective eyesight, she couldn't see very well. Things other people saw clearly looked big and strange to her. And at night it was worse. Street lights and house lights made all sorts of shadows among trees and shrubbery. She thought they were alive, when they were only bushes tossed by wind. So Mary never went out doors alone at night.

But now she had to. Father had broken both arms in an accident. Martin, her brother, was sick in bed. There were two cows, one horse, and hundreds of chickens to be cared for every day, and milk to be delivered, so Mother needed her help. Cousin Jamie helped some, but his own mother needed him at night.

Dark comes early in November, and there were six cans of milk to be carried to neighbors every night. Martin usually carried the milk after dark, but now there was no one to do it but Mary. And it rained nearly every night.

Mary cried to herself as she went around with her pails, and tried not to see the strange shadows. When she got home every night, her eyes were red from crying. Mother reminded her that Jesus would take care of her. But Mary said, "He doesn't keep me from seeing all the great big things in the bushes."

Then Mother said, "Say this verse over to yourself and it will help you: 'Perfect love casteth out fear.'"

Mary cried harder than ever. "But my love isn't perfect," she wailed.

"But Jesus' love is perfect," said Mother. "He will take care of you, if you will only think about Him, and let Him keep you from being afraid."

The next night Mary started off in the rain and the dark, after Mother reminded her of the verse. By and by Mother heard something. Could it be? Mary was coming home, but she wasn't crying. She was singing—singing as loud as she could. And it was happy singing.

"Oh, Mother!" she shouted. "Guess what I saw."

"Shadows?"

"No. Rainbows!"

"Rainbows in the dark?"

"No. Rainbows in raindrops. I caught raindrops on my eyelashes and looked at the street lights through them. And every one was a rainbow. And Jesus did keep me from being afraid. Oh, the rainbows in the raindrops!" she sang as she skipped off to tell her brother.

Many times since then she has looked at Jesus through teardrops and seen rainbows.

Wise parents across the land have discovered there is help and encouragement in studying together, in small groups, using the study guides for these books prepared by the Ellen G. White Estate. What better way to spend a Wednesday or Friday evening or maybe an hour on Sabbath afternoon. Fathers and mothers who are isolated will experience a new thrill as they pray and study together after the children have been tucked in bed for the night and the house is quiet.

In 1913 Mrs. White, at her home, Elmshaven, one day after dinner called into conference a young man who was temporarily a member of her household, engaged in a literary work for her. She was then in her eighty-sixth year.

"I want to talk with you," she said,

"about the importance of the work to be done for the parents of the church. You are a teacher. You are also a father. Your work as a father is the most important educational work you have ever done or ever can do. The work of parents underlies every other. . . .

A Big Wish

"'Oh, how I wish,' she continued, with an expressive lifting of her hands, 'that I could go out as I used to do, and stand before the people. I would teach them of the great importance of training their children for God.'

"'But, Sister White,' said he, 'you have taught them. You have counseled them. It is written in your books, and these are before them for study.'

Especially FOR WOMEN

By Betty Holbrook

FOOL'S HILL— NO CAMPING ALLOWED

"You can't plan with them, and you can't plan without them," sighs a mother in frustration. "Will these teen years never end?" Or, as a father chided his exasperating daughter, "What's wrong, Sis? Rusty never did go over fool's hill, Doug went over rather quickly, but you just got up there and camped."

If your child hasn't yet reached those trying and tantalizing teens, or if you sent him to boarding school during most of that time you may not get the full impact of these dilemmas.

Teen years can raise blood pressures; they can be hair-raising. But they can also be very satisfying and rewarding. And when your teen-ager finally turns the right corner in his life, as well as in his future plans, you suddenly wish you could have it all to do over again. To hear him say, "Just about the time you really begin to appreciate home you're ready to leave," is like receiving notice that you have just won a grand prize!

Teen years are special. Rebellion is often close to the surface. Mother and dad are still trying to keep the apron strings tied while Chris and Karen are just as determinedly trying to untie the knots.

They've been told long enough what to do, and now they're eager to make some of their own decisions and test their own ideas of solving theirs and the world's problems.

It's the wise mother and dad who

have been preparing for this from the time they were still humming lullabies. They've not only been teaching their children to trust and respect them but they've been teaching them to trust and respect themselves. We can't give them a more secure foundation on which to build their futures than this trust and respect—not even real estate, savings, or a bankful of stocks. Respect and love are closely knit; "when respect is gone, love does not long abide" (*Testimonies*, vol. 2, p. 261). And no home, no satisfying relationships with God or man, can be built without love.

The fact that we have passed our teens, our twenties, or even thirties does not automatically bring maturity (though sometimes we wish it did). As one 12-year-old said, "Some grownups are not really grown up at all, they are simply old. If they were really grown up they would understand young people better." It takes a mature person to discover the good, sometimes a very latent and carefully hidden good, in another—even a teen-ager.

However, discovery begins early with the give and take of communication. Not the blotter-type where we expect our children to soak up all the genius and wisdom of our years, nor the stamp pad that receives the indelible imprint when pressure is applied. It's like a two-way telephone connection that relays thoughts and ideas from one end of the line to the other—sometimes maddening, sometimes outrageous, sometimes rebellious—but silence is worse, and if we don't hang up the receiver too soon we may work out a mutual understanding and respect.

There never has been a more crucial time to listen to our children, to keep in touch with their world, whether it's a three-year-old or a thirteen-year-old

"'Yes, I know,' she answered, 'it is written there. But I am afraid our people don't read it. I am afraid they don't understand. And it is so important that they understand and do, more important than anything else.'

"'Do you mean that the training of parents to train their children is the most important work we have?'

"'Oh, yes,' she answered emphatically, 'it is the very most important work before us as a people, and we have not begun to touch it with the tips of our fingers.'"

Happy is the home where God's counsel is known and understood and practiced. Then there is never a need for punishment so severe that it causes welts on the back. ♦♦

* Spalding, A. W., *Christ's Last Legion*, pp. 191-193.

world. Not "to bow at their feet," as Burton Hillis expresses it, but by listening, help to point those feet in the right direction. "America's families are in trouble." We hear it echoed in news media, magazines, and from the pulpit. But more striking and pathetic yet is the fact that we see it shadowed on faces of neighbors, friends, and even closer home. Our teen-agers need a sense of purpose, an awareness of what true adulthood is, as seen in models they will want to imitate. That's our responsibility—and there's no escape. From indoctrination they know the difference between right and wrong. What they need is the incentive to make the right decisions.

Children need practice in making their own decisions. Some they cannot make (mother and dad are still in charge, still hold the controls), but there are many they can make, especially with a little guidance. Too much leisure, too little self-control, breeds delinquents. Maybe what we need is a little more *teenwork*—positive action that brings positive thinking, a satisfying sense of accomplishment, and self-respect, which in turn fosters respect for others.

"There is a thrill in being proud of your children," philosophizes Burton Hillis, "but the one you get when your children are proud of you can be even warmer—perhaps because it comes so rarely." Rebecca Richards reflects a similar thought: "Oh, to be only half as wonderful as my child thought I was when he was small, and only half as stupid as my teen-ager now thinks I am."

Fool's hill has more than one summit and varied elevations. The only way we can safely guide those teen feet is to make sure we ourselves have heeded the sign, "No Camping Allowed."

THE FIRST HEAVEN . . . PASSED AWAY

What did John mean when he said in Revelation 21:1 "the first heaven . . . passed away"?

In a recent editorial (Jan. 21) we observed that we know of no Biblical or Spirit of Prophecy statement that, correctly understood, predicts the destruction of the heavenly bodies, the sun, moon, and stars. They will be shaken, we said, but they will not pass away.

A reader responded, "Obviously, you have forgotten the vision of John (Rev. 21:1), 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.' John uses the Greek word *kainos* for 'new,' which implies that these new creations will be new in quality—made from the original but completely new and pure. If the sun, moon, and stars are to shine ten times brighter than they presently do, then their re-creation must be preceded by the destruction of their impurities. All traces of sin will be destroyed (*The Adventist Home*, p. 539). But if there are not impurities in these heavenly bodies, as some say, then only a re-creation would be required to restore them to their original power."

Applying the Genesis 1 Definition

It is our opinion that the word "heaven" in Revelation 21:1 does not include the sun, moon, and stars. We prefer to apply the definition of Genesis 1. On the second day of Creation, God made the "firmament" (Hebrew *raqi'a*, "an expanse") to separate the waters above from those below the expanse (verses 6, 7). This *raqi'a* God called "heaven" (verse 8). This "heaven" was in existence before the sun and the moon were created on the fourth day (verses 14-19). (We are not here going into a discussion as to whether the sun already existed before day four, as some Adventist scholars hold; we are taking the simple Bible record, which we believe represents the Biblical writers' understanding of what happened.) If this definition is adopted in Revelation 21:1, no sun, moon, and stars are involved in the passing away of the first heaven.

Some might wish to define the *raqi'a* as the atmospheric heavens. We do not believe that the two are equivalent. If they were, what, then, would be represented by the waters above the *raqi'a*? We must be careful how we superimpose our twentieth-century knowledge of the universe upon the nontechnical language of the Bible. At the same time there is no question about our atmosphere's being polluted and about its needing purification before the new heaven and new earth conditions can be initiated. This may be all that is involved in the renewal of the "heaven" of Revelation 21:1. There is nothing in the Bible, at least as we understand it, to indicate that there are impurities in the sun, moon, and stars, or to imply that these bodies will be re-created.

The Post-Flood Heavens

According to Peter, the present "heavens" are apparently not the same as the ones made during Creation. He says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men" (2 Peter 3:5-7).

Peter seems to be including "heavens" in the "world"

that perished at the time of the Flood. At least by his phrase "the heavens and the earth, which are now" he implies that the present heaven and earth are different from the ones existing before the Flood. No sun, moon, or stars perished in the time of the Flood.

Too precise or too technical a definition of "heavens" gets us into trouble both in Peter and in Revelation. We must be willing to accept the terminology used by the Bible writers and try to the best of our ability to ascertain what they meant. But often we will have to settle for less than a twentieth-century precise, technical definition.

This need not concern us. Whatever is essential to salvation has been made as plain as noonday. A precise knowledge of what will pass away when Revelation 21:1 is fulfilled is hardly essential to salvation.

The fact that Peter speaks of "heavens" where John speaks of "heaven" need not cause us trouble. The Hebrew word for heaven[s] is *shamayim*, a plural form (or dual form with plural meaning). The word never occurs in the singular. In the King James Version it is translated interchangeably by "heaven" and "heavens" (compare Genesis 1:1 with 2:4). The writers of the New Testament, most of whom were Jews, but who wrote in Greek, used both singular and plural forms of the Greek word for heaven (*ouranos*).

D. F. N.

DOING THE IMPOSSIBLE

Last November the longest field goal in the history of American football was kicked by a young man deformed from birth with only half a right foot and the stub of a right hand. On January 25, the Philadelphia Sports Writers Association awarded Tom Dempsey their award as America's most courageous athlete of 1971.

Dempsey frowns when he is referred to as "handicapped" and actually jokes about his condition with teammates. "My father always told me I could do anything I ever put my mind to," he says. "That's why I never thought of myself as being at a disadvantage."—*Newsweek*, Nov. 23, 1970.

But with half a foot and a stub for a hand, life was not easy, especially for an energetic boy who wanted to compete in sports. Yet, he set records in the shotput, won all-conference designation as a tackle while playing football at Palomar Junior College at St. Marcos, California, and became a member of the wrestling team. For the past two seasons he has been a place kicker for the New Orleans Saints, playing among the best in his game. His record kick of 63 yards was booted under tremendous pressure in the last few seconds of the game enabling New Orleans to upset the Detroit Lions 19-17.

Tom Dempsey did not merely decide to rise above obstacles and live a normal life; he went beyond and excelled in areas that seemed impossible. Has he been learning something about life that many of his contemporaries, whom he passed by, will never learn? About perseverance? self-reliance? buoyancy of spirit?

Many other names remind us that the human spirit is capable of surmounting seemingly impossible odds. Who can forget Glenn Cunningham, probably the most remarkable runner who has ever lived!

But he is remembered not only for breaking the world record for the mile in 1934; the story behind the record is almost incredible.

Kansas farms during the 1930's were a constant challenge, and his contribution to the family budget at age

seven was to build the fire at school three miles away after morning chores. He and his nine-year-old brother, Floyd, worked together at this job.

One morning they seized the kerosene can as usual and dumped its contents into the stove. Glenn Cunningham doesn't remember much else, because some careless delivery man had put five gallons of gasoline into the can, instead of kerosene. When young Glenn recovered consciousness, flames surrounded him; he raced outside only to hear the muffled cries of Floyd. He plunged back into the inferno. The fire devoured his socks and trousers in his frantic search for his doomed brother, Floyd. But finally the smoke overcame young Glenn.

Glenn awakened at home, swathed in bandages and wracked with pain. When the bandages came off, many weeks later, he had no toes on his left foot, the transverse arch of his left foot had been destroyed, his right leg was crooked, pulled up at the knee by scar tissue. Crutches were given to him, and he discovered that his right foot was two and a half inches from the ground and the left was little more than half a regular foot and unable to support his weight.

The doctors told him that he would probably not walk again. But Glenn did not give in to this new world of almost overwhelming odds. He rubbed those legs day and night. After four years he threw away his crutches. When he was 14 he worked for a granary, loading wheat from one wagon or truck to another, from farm to farm, limping and running as his legs would allow.

He joined the track team at his high school and, to everyone's amazement, during his junior year he broke

the record for the mile run in the Kansas relays. Many remarkable track meets were run with the best competitors of the world in the years that followed, and Glenn continued to set new records.

Always a Path Over an Obstacle

All men have obstacles, some more than others. Too many men whine in the face of life's disappointments; some gear down for the power to endure and to surmount their adversity.

Whether it is a physical handicap or a bereavement of the dearest on earth or a misunderstanding by those who should know better, there is always a way of escape and a path to override the seemingly impossible barriers to success and happiness. The Christian knows this from experience. He grounds his future on the growing witness of his own life and on the ever-fresh reassurances of men of like faith as they wrote their witness in Holy Scripture.

The Dempseys and Cunninghams have shown us what the human spirit can do when all outward appearances are forbidding. There are legions of Christians who remind us that there is something indomitable in the human spirit when it becomes allied with the promises of God.

"Men of power are those who have been opposed, baffled, and thwarted. By calling their energies into action, the obstacles they meet prove to them positive blessings. They gain self-reliance. Conflict and perplexity call for the exercise of trust in God and for that firmness which develops power."—*The Ministry of Healing*, p. 500.
H. E. D.

LETTERS

... to the Editor

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

ADVENTISTS AT WORLD FAIRS

Recently the REVIEW AND HERALD carried my report on the Japan World Exposition at Osaka (Expo 70) with emphasis on the religious impact of this first fair of its kind in Asia. I obtained information for this article from responsible officials in various areas of the fair.

Since the article appeared, I have received indirectly additional information from Mr. Bernard Brockbank, the man in charge of the Mormon Church exhibit at Expo 70.

Mormon Church officials have tabulated specific statistics, and it would be well to share them with readers of the REVIEW AND HERALD.

The total attendance at the Mormon Church exhibit was 6,782,000 people. They estimate 10,000 baptisms as a result of the work of the fair. Their highest daily attendance was 97,000 persons, and the average daily attendance was 17,000 persons. Church officials think that one out of every 18 persons in Japan saw the pavilion and had some kind of influence placed upon him as a result of the exhibit. The total cost of the exhibit to the Mormon Church was \$240,000.

I am sure that if the Seventh-day Advent-

ist denomination had the faith to invest even a fraction of this amount into witness of this kind at this world exposition that we would have seen very good results. It is my personal hope that the Seventh-day Adventist denomination will not let another world exposition go by without planning a specific witness to the belief, work, and activities of Seventh-day Adventists to millions of people who attend such affairs.

D. A. ROTH

Singapore

INDEX APPRECIATED

A big Thank you is in order for the 1970 index [Dec. 31].

I want to assure you that this will be most helpful, especially to those of us who have reason to refer to the back numbers of the REVIEW for special items.

FRED MINNER

Decatur, Georgia

I too appreciate the REVIEW AND HERALD index, for it will add greatly to the value of our fine church paper.

ARTHUR H. WELKIN

Bradenton, Florida

The index is another big step forward which makes the REVIEW AND HERALD still more valuable. No longer must we use radar or intuition to refer to a choice item that appeared in an issue of the REVIEW several months before.

Just one request: Could these yearly indexes be compiled every five years or so and made available as a research tool for

SDA libraries, writers, editors, and any others who may have use for them?

RICHARD H. UTT

Book Editor, Pacific Press
Mountain View, California

PROMINENCE AUTOMATIC

Re: "Making the Name Prominent" [Jan. 21] if all of us would stop conforming to the world and follow the instruction given to us in the Bible and the Spirit of Prophecy, there would be no need for concern about making the name Seventh-day Adventist prominent. This would be automatically taken care of by the demonstration of something better.

FRANK FORBES

Greeneville, Tennessee

MISTAKEN RE MEXICO

The report on Mexico [January 21] misprinted the population of Mexico as being "15 million people"; a typographical error, missed by an otherwise well-informed, expert editorial and proofreading staff.

According to a pamphlet issued in 1968 by the Pan American Union of the Organization of American States, Washington, D.C., the population of Mexico is more than 40 million.

CHARLES A. RENTRO

Rosemead, California

► Thanks. You are correct in all respects. The 1970 World Almanac gives Mexico's population as 48,600,000.



Erie, Pennsylvania, students of 1897 posed with teacher, Bertis Wolcott (by door), and district pastor, W. W. Prescott (in front of center window).

Volunteers of

By DENNIS PETTIBONE

THE "Volunteers of '97"—five Battle Creek College students who suspended their studies to answer the plea for church school teachers—deserve an important place in the history of the Seventh-day Adventist denomination. The story of their achievements and sacrifices, and the reasons behind them, present a compelling challenge to today's members.

The REVIEW AND HERALD had published several Ellen G. White statements on the subject of education: "If you wish to save your children, separate them from the world, keep them from the company of wicked children;"¹ "There are no influences so potent as those which surround us in our early years;"² "The best education . . . is that which bears the closest relation to the future, immortal life."³

As early as 1857, James White spoke of public schools as "nurseries of vice,"⁴ yet by 1880 there was only one Seventh-day Adventist elementary school in the United

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States!⁵ Far-sighted Adventists began to realize that more were needed. By 1897 the REVIEW was calling urgently for "education along the lines of God's wisdom rather than the wisdom of this world."⁶ "The excellence of secular schools," declared REVIEW co-editor George C. Tenny, "gives to them their greatest power for the misleading of our youth."⁷

In a graduating address at the Preparatory Department of Battle Creek College, Prof. Frederick Griggs warned, "To educate the mind and body without the spirit is only to place dangerous weapons in the hands of the one so educated."⁸ He challenged the denomination to establish and maintain church schools.⁹ Other voices joined the chorus,¹⁰ and quite a few Adventist parents were convinced.

Interested members sent letters to E. A. Sutherland, Battle Creek College president, begging for church school teachers. These letters were a source of both joy and perplexity: joy that the Adventist people were finally realizing the need for denominationally controlled schools; perplexity because he wondered where he could find enough qualified teachers. He called a special chapel service one

'97

Wednesday afternoon in October, 1897, and told the students he needed 12 teachers to open and conduct church schools within three months. The service concluded with a call for volunteers to take an accelerated elementary education course and to enter the work within that period of time. More than 30 volunteered.¹¹

Some Volunteers Did Not Wait

But some of the volunteers didn't wait two or three months. The calls were urgent—the parents wanted the teachers immediately. So about a week after this chapel talk, Prof. J. E. Tenney left for Indiana to establish two church schools, taking with him two coeds, Maud Atherton and Mattie Pease.¹²

The conditions under which they taught were far from ideal. Tall, slender Mattie Pease, a normal-school graduate and former public-school teacher, conducted classes in a 40-by-60-foot church at the edge of a forest clearing. Her pupils ranged in age from six to 20. The children sat on church pews and, for desks, used 15-by-20-inch boards, fastened to the pews by braces, dropleaf fashion. The front of the church was curtained off to hide the platform. When the school day was over, she

would walk a half mile or more to the home of one of her students. Frequently she had to share a bed with the children, but she never complained.¹³

Early in 1898 Professor Sutherland visited this Salem, Indiana, school, and declared, "A good influence has gone from this little school throughout the whole community."¹⁴ "We all loved her," says one of Miss Pease's 1897 pupils, Miss Eva Pitcher. "I thank the Lord for such a self-sacrificing young woman as Mattie Pease and the influence she had on my young life."¹⁵

Some years later, Miss Pease married one of the Salem church members, Tom Creger, and reared her family in Keene, Texas.¹⁶

Twenty-five miles from Salem, Maude Atherton, a short, plump, dark-complexioned girl, also taught in a church with a curtained-off platform.¹⁷ After visiting this school in Farmersburg, Indiana, Professor Sutherland reported, "The parents and Miss Atherton co-operate harmoniously with one another, which is a most essential thing in character-building."¹⁸ One of the students in the Farmersburg school during the 1897-1898 and 1898-1899 school years, Mrs. Mabel R. Sargent, says, "I have always treasured those two years."¹⁹

Students, But No Equipment

Another former public-school teacher, Bertis Wolcott, arrived at his teaching post—a two-story rented house in Erie, Pennsylvania—and found that there were no desks, no blackboards, and no equipment—not even textbooks. He said the students were the only thing that reminded him that this was supposed to be a school. Teacher and students spent the first week making desks and blackboards; school began the second week with books the children had brought from home—practically no two alike!

The Erie school was a boarding institution, with Mrs. Almira Smith acting as dean of girls. Wolcott's three years at this school was the beginning of a long career in denominational service.²⁰

A fourth volunteer, 18-year-old Maud Wolcott, was a city girl who found herself in a rather isolated part of Michigan—Bear Lake—living in the home of Mrs. Albert Alkire, a recently widowed mother of five. The school, with 13 pupils, was held in the front room of the Alkire farmhouse. The homemade blackboard was built of painted pine boards; the desks were rough

tables; the Bible was the reader. She, as well as the other volunteers, received a salary of \$15 a month, plus board.

After attending summer school, Miss Wolcott returned to Bear Lake to find that the Alkires had attempted to improve her room by papering it with *Youth's Instructors* and installing a stove. Later she became Mrs. A. W. Spalding.²¹

A fifth volunteer, Minnie Hart, taught in Milwaukee, Wisconsin, in 1897 and returned to Battle Creek College the following year.²²

Beginning of an Era

"The opening of these church schools is the beginning of a new era among Seventh-day Adventists,"²³ Sutherland wrote—and it was. The church-school movement spread until today the Adventist system is the second largest Protestant school system in the United States,²⁴ exceeded only by that of the Lutherans.

Ellen White wrote approvingly of the new movement, and urged that every church with at least six school-aged children establish its own school.²⁵ "It is no longer safe to send them [our children] to the public school," she declared,²⁶ and asked parents planning to send their children to such institutions, "How can you take such a risk?"²⁷ Is the risk any less now than it was when she wrote those words? Has the moral climate in public schools improved noticeably since then? The challenge to us today is the resounding echo of Ellen White's penetrating question, "How can you take such a risk?" Let us support our church schools—the heritage of the courageous "Volunteers of '97." ♦♦

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- ¹ *Review and Herald*, Sept. 19, 1854.
- ² *Ibid.*, Jan. 10, 1882.
- ³ *Ibid.*, Nov. 21, 1893.
- ⁴ *Ibid.*, Aug. 20, 1857.
- ⁵ Information provided by Ethel Young, General Conference Department of Education.
- ⁶ *Review and Herald*, May 4, 1897.
- ⁷ *Ibid.*, July 27, 1897.
- ⁸ *Ibid.*, June 29, 1897.
- ⁹ *Ibid.*, July 13, 1897.
- ¹⁰ *Ibid.*, Aug. 17, 1897; *Christian Educator*, August, 1897.
- ¹¹ *Review and Herald*, Oct. 19, 26, 1897.
- ¹² *Ibid.*, Oct. 26, 1897.
- ¹³ Information provided by Ethel Young; Eva Pitcher Letter, Jan. 28, 1968.
- ¹⁴ *Review and Herald*, March 1, 1898.
- ¹⁵ Pitcher, *ibid.*
- ¹⁶ *Ibid.*
- ¹⁷ Information provided by Ethel Young; Mabel R. Sargent Letter, Feb. 7, 1968.
- ¹⁸ *Review and Herald*, March 1, 1898.
- ¹⁹ Sargent, *ibid.*
- ²⁰ Information provided by Ethel Young; Roland R. Neall Letter, March 4, 1968; Mrs. Ellis Brown Letter, April 1, 1968.
- ²¹ ARTHUR WHITEFIELD SPALDING, *Origin and History of Seventh-day Adventists*, vol. 2, pp. 365-369; cf. information provided by Ethel Young.
- ²² Mrs. E. Hands, transcript clerk, Andrews University, Letter, April 4, 1968.
- ²³ *Review and Herald*, March 1, 1898.
- ²⁴ *Seventh-day Adventist Encyclopedia*, p. 1154.
- ²⁵ *Testimonies*, vol. 6, p. 199.
- ²⁶ *Child Guidance*, p. 304.
- ²⁷ *Ibid.*, p. 315.

Government Official Who Opposed Adventists Joins the Church

By ROBERT G. WEARNER
Professor of Religion, Inca Union College

In the village of San Juan de Iris in central Peru only one faith had held sway for centuries, even though the large temple on the square stood silent most of the time. The priest visited the village only once or twice a year on fiesta days. But now there was a new stirring in this community perched precariously on the steep mountainside some 10,000 feet above sea level.

Señor Zenón Gavino, an earnest Adventist layman from nearby Huachupampa, occasionally made a business trip to San Juan de Iris. Mr. Gavino was a tinsmith and was not afraid to let his light shine as he sold his milk cans and buckets. The dairymen appreciated his careful workmanship. As Mr. Gavino made his business contacts he distributed missionary publications, and some of the people began to show an interest in his Bible messages.

Since Iris (as San Juan de Iris is commonly known) is within the bounds of the missionary district of Inca Union College, Mr. Gavino invited two students to follow up the interests that were developing. Two young men offered to dedicate eight days of their midyear vacation to present the first evangelistic meetings in this picturesque mountain village where llamas and burros carry the burdens.

On August 3, 1968, Luis Mita and Alejandro Carpio began their meetings.

A clubhouse hall was packed and many had to stand. As counselor, I accompanied the students for the first night. In the middle of the program I was called out. A representative of the town government, who carried the impressive title of Secretario del Orden Público y Espectáculos, insisted that we needed a permit to put on a "show" in their town. I promised to appear in the city hall the next morning to explain our work.

The two young theological students and I were on time for our appointment that Sunday morning, August 4. Two men friendly to us came along. One was Professor Irineo Rivera, a public school teacher from Lima. In the absence of the mayor, the man who called us to question the night before inquired into our plans.

A Defender of the Faith

Gregorio Edward Laura Doria was clearly the defender of the faith as he looked at us sternly through his thick glasses. After we explained our purpose, Señor Rivera made a ringing speech appealing for tolerance. He insisted that he was a faithful son of the traditional faith, but that he enjoyed occasional visits to evangelical churches in Lima.

"We Peruvians believe in religious liberty," he declared. "Just as we have



Señor Edward Laura Doria and wife were photographed on the day of their baptism.

various political parties represented here, it would do us no harm to have more than one religious group."

Rivera's arguments won the day, and Señor Laura conceded us the privilege of continuing our meetings. Not in my most fantastic dreams would I have imagined at that time that two years and four months later I would baptize the very man who tried to close down our meetings. The Holy Spirit works in wondrous ways. Here is how it came about.

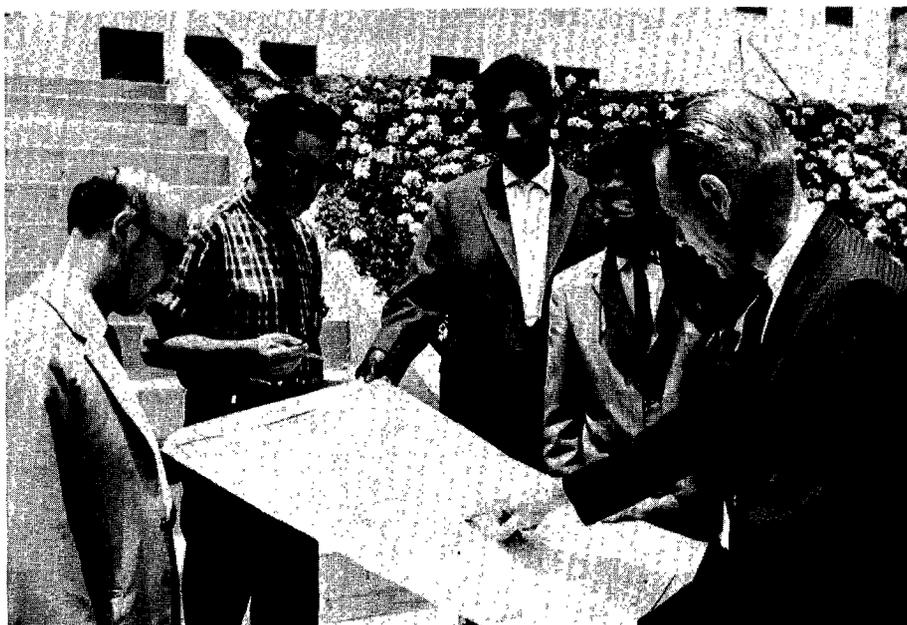
The people of Iris had something new to talk about as they cultivated their potato, corn, and alfalfa crops in their small, terraced fields and tended their sheep, cows, and llamas. Salvation is free. Jesus is coming again. The seventh day is the Sabbath. Live a clean life. As they discussed the new teachings that had entered their town some defended the ancient faith. Others were eager to learn the teachings of the Bible. Thirty-one signed up for the Bible Speaks lessons offered by the two young men from Colegio Union who continued their visits every two weeks until December.

First Fruits of Evangelism

The first fruits of evangelism in Iris were the baptism of three women in December of 1968. These three—Audencia Paucer de Huamán, Ercilia Doria de Lozano, and Berta de Huamán—became the nucleus for a strong branch Sabbath school in this "cloud country." They suffered from the intolerance of their neighbors. Their children were sometimes mistreated by hostile teachers in the local public school.

Meanwhile, Mr. Gavino had been working for Señor Laura. In addition to his position with the town government Señor Laura carried on the trade of tinsmith. So Mr. Gavino would drop by occasionally to exchange shop talk about their common trade. As the opportunity presented itself he shared his faith. Frequently he left missionary papers such as *Vida Feliz* and *El Centinela*. Señor Laura was much impressed with the magazines.

One Saturday morning a neighbor



The author, Robert G. Wearnar (right), plans student missionary activities with his student missionary committee for the district of the Inca Union College, Lima, Peru.

of Señor Laura's, not yet baptized but sympathetic to Adventists, invited him to attend the little Sabbath school. He decided to accept the invitation.

The surroundings were humble. A home was used as a meeting place. There were no images. Religious worship was very different from that to which he was accustomed. He was immediately impressed by the hymn singing, the earnest, spontaneous prayers, the simple Bible studies. He came back again and again. His heart was thrilled with this new message of the gospel. Soon his wife and children also attended. Almost before he knew what was happening he, too, was participating in the singing, the prayer, and the Bible study.

Sometimes the young men from the college attended and led out. But often they were a group of neighbors, humble children of the mountains, studying the Bible lessons together the best they could. Their numbers grew. Señor Laura saw the urgent need for larger quarters and did something about it. He cleaned out a large upper room in his own house and furnished it with benches and a table. Since he was a natural leader he was asked to be the leader of the group.

After an absence of a number of months, Luis Mita, one of the students who had conducted the series of meetings, visited Iris. What a surprise it was to find Señor Laura, the man who had tried to stop his meetings, now installed as leader of the company! When Señor Laura began to talk about baptism several other men thought that they would be baptized with him.

A Day of Rejoicing

December 5, 1970, was a day of rejoicing at Inca Union College. Believers were gathered from the four churches and 14 companies of the district cared for by the theology students. As pastor and counselor, it was my privilege to lower Gregorio Edward Laura Doria and his wife into the watery grave to arise in newness of life. Now there are 12 baptized members at San Juan de Iris and many interested ones. A total of 53 were baptized on the day Señor Laura and his wife joined the church. This was the largest baptism at Inca Union College in recent years, a result of student missionary activity. With 43 students baptized on the campus, this brings to 106 the total number of baptisms for the year.

On my last trip up into the mountains to San Juan de Iris I was invited to hold a meeting in a large public hall in the very municipal building where I had formerly appeared to defend our cause. The hall was filled with interested listeners. We hope to build a *Templo Adventista* in the village soon. Señor Laura is still with the government. He has been promoted to *Teniente Gobernador*, which is roughly comparable to a mayor for the village and the surrounding district.

A Time of Opportunity in Europe

By THEODORE CARCICH

General Vice-President, General Conference

Europe, urbane, cultured, with its symbols and relics of old, established civilizations and religions; with its Stratford-on-Avon, Rome, Wittenberg, and Geneva, has also its Auschwitz and Buchenwald. Europe is a spawning ground for revolutionary philosophies, sorcery, witchcraft, secularism, sexual permissiveness, and destructive Biblical criticism. Modern Europe is breeding civilized pagans as readily as did ancient Greece and Rome.

In my opinion, Europe should be one of the paramount evangelistic objectives of the church. We have neglected—more than we should have and longer than we should have—this important and focal section of the world field. Its 34 nations exert a powerful influence over mankind. It cannot be overlooked in any plan for world evangelization. Under God, this continent should become a powerful base for the extension of God's message eastward, northward, and southward.

God has in mind the same development for the church in Europe as He had for the church in North America. Many years ago Ellen G. White wrote: "The time has come for much to be accomplished in Europe. A large work, such as has been done in America, can be done in Europe. . . . The time has come for His work to be enlarged. Troublous times are before us, but if we stand together in Christian fellowship, none striving for supremacy, God will work mightily for us."—*Testimonies*, vol. 8, p. 38.

"As has been done in America" means today the establishing of more schools, hospitals, food factories, church buildings, evangelistic centers, and the judicious use of the communications media.

How will this be accomplished? Chiefly by the providential leadings of God's Holy Spirit matched by prayer, faith, and by the untiring efforts of conference leaders, ministers, and church members.

Already there are breaths of revival, reformation, and sacrificial service being experienced in some sections of the Continent, heralding the gale forces of God's Spirit that will sweep away obstacles and barriers presently hedging up the advancement of the third angel's message. At the recent Trans-Mediterranean Division council held in Berne, Switzerland, inspiring reports indicated that this is Europe's moment of opportunity.

A new day is dawning in Greece. The influence and impact of the Loma Linda heart team evoked a favorable response from the civil authorities, religious leaders, and populace. With the

understanding and permission of the authorities, Five-Day-Stop-Smoking clinics have been conducted in three important centers. This expression of social concern on the part of the Adventist Church has opened the way for the exercise of other church activities formerly restricted. Greece has had a glorious past, but a greater glory will be seen in that country when the splendor emanating from the gospel of Jesus Christ is seen there in all its brightness.

In Czechoslovakia, Hungary, Yugoslavia, and Romania the favorable attitude of the respective governments is making it possible for Seventh-day Adventist witness to shine brightly. In one of these countries we have 10,000 known church members, but a government census revealed that 30,000 individuals declared themselves to be Adventists. Its government presses produce our denominational literature, and recently our ministers simultaneously launched a four-week evangelistic campaign in 160 churches. In this same land our missionary journal has achieved a 50,000 subscription list.

Millions to Be Reached

There are millions in Rome, Paris, Madrid, and other sparkling southern European cities who must be reached with earth's last message. And although Latins have been called the happiest people in the world, their songs and laughter often mask their deep heart-yearning for the reality of God. These friendly, charming, and animated people make loyal followers of Jesus Christ when led to Him.

Away from the beaten tourist path in some of the countries of Europe one finds the rugged and hard-working peasants who in their whole lifetime may not travel more than 25 miles from their birthplaces. These men and women work from dawn to dusk and go to bed immediately after eating, as candles are too expensive to buy. Such is the poverty found in the midst of breath-taking splendor and old civilizations. But here, as in other parts of the world, the tragedy lies even deeper than poverty of body. The tourist's rapture over magically poised rock hamlets, lofty mountains, or sun-drenched beaches, can never soften the awful fact that the people of Europe are lost, judgment-bound, yet needing to hear of the saving grace of Jesus Christ before they die. This section of the world desperately needs physicians, nurses, teachers, literature evangelists, and Christian youth who are willing to identify themselves with the needs of a people so beloved of God but so lost without Him.

Under the leadership of C. L. Powers and his associates, lay evangelism, literature evangelism, youth evangelism, health evangelism, and in particular, public evangelism are being vigorously promoted. As an example, Arturo Schmidt is opening a long evangelistic campaign in Barcelona, Spain. Other cities are being readied for similar crusades. The tempo of spiritual activity, both individual and collective, is being stepped up in Europe.

This is our moment of opportunity on the European continent. Great developments are before us. We invite our readers to unite with us in petitioning God's power upon the lands of Cyril, Methodius, Huss, Savonarola, Knox, Luther, Calvin, and Wesley.

MALAYSIA:

Evangelistic Series in Moslem State Wins 34

Islam is the state religion of the government of Malaysia in Southeast Asia. It is against the law actively to approach a Moslem with the object of converting him to Christianity. However, the law also says that all religions may practice freely in the state, and one can attend services without feeling inhibited. Thus, despite the predominance of Moslems and the prohibition against a direct evangelistic approach to individuals, it is possible to hold evangelistic meetings.

Recently T. K. Chong, president of the Malaya Mission, conducted a major series of meetings in the city of Alor Star, the capital of Kedah State. The city has a population of nearly 55,000, and is located in the northern section of Malaysia, near the Thailand border.

The meetings lasted two weeks. On the first night only 60 persons attended, but the second night 80 were there. On the third night the attendance climbed to 120, this in spite of heavy rain.

At the close of the meetings 34 persons indicated that they wanted to give their lives to Jesus Christ.

The pastor of the church, M. O. Tambunan, and a group of his laymen, Chong Yan, Loh Lip Koon, and Richard Sivanesan, gave unstinted cooperation. Pastor Tambunan is conducting Friday night meetings for the young people who indicated they wanted to be Christians during the evangelistic series.

Pastor Chong reported that the Bible correspondence lessons played a key role in the meetings. "The Voice of Prophecy Bible Correspondence Course is still the outstanding soul-winning agency of God in the Malaya Mission. This has been my experience in all parts of Malaya. At every meeting most of the interested hearers are students of the Voice of Prophecy course. Without these lessons in the Malaya Mission we would have a very difficult time in our soul-winning program."

D. A. ROSE, *Assistant Secretary
Far Eastern Division*



Brandom Corporation Provides Work for Students

The Brandom Kitchen Cabinet Manufacturing Corporation, which operates plants at Keene, Texas, and Gentry, Arkansas, has paid wages totaling \$2,695,366 in the past two fiscal years to employees of the plants, according to R. J. DeVice, president and general manager of the company, shown with his wife. A significant portion of the amount was earned by students of Southwestern Union College in Keene, Texas, and Ozark Academy, near Gentry, Arkansas.

The multimillion-dollar industry, established by Southwestern Union Conference laymen for the purpose of providing work opportunities for students, has grown to a position of financial strength. We believe that the Brandom Company under the blessing of God will continue to be of great help to the cause of Christian education by providing work opportunities and on-the-job training for students in the Southwestern Union.

B. E. LEACH
President, Southwestern Union Conference

GUATEMALA:

Government Gives Land for Adventist School

The Guatemalan Mission was recently given 2,400 acres of prime homestead land by the government of Guatemala on which to build a secondary school. The land will cost the mission only \$4,400, payable over a 20-year period.

The offer is made on condition that the school program is to be realized within five years.

Attempts in the past to find land for an academy have been most disappointing. Yet the need for one in the mission is great. International tensions and increasing immigration restrictions in Latin America make academy attendance outside of the country difficult and too expensive for most Guatemalan youth.

Mission workers prayed for divine guidance for many weeks. The youth of the Jalapa church, many of whom have no present Adventist educational opportunities, devoted one weekend to fasting and prayer.

Then, recently, the government opened up the large undeveloped area of Guatemala known as the Peten for settlement. This area was the center of ancient Mayan civilizations. Much of the area is savannah and considered infertile, but some parts have good agricultural possibilities. The mission committee decided to look for land in this new area.

In 1970, Drs. Charles Hackett and Mariano Tahay headed a medical trip into the Peten. They traveled for eight days by launch about 100 miles upriver, giving the people medical aid and clothing. Since the government had supplied the boat and gasoline for this trip, a report was made to them. The

mission hoped at this time to request land in the Peten.

When I. M. Nation, the mission president, finished the report, the head of the government development program asked, "What could you Seventh-day Adventists do in the line of a school in the Peten to train our young people vocationally?"

After hearing a brief résumé of what Adventist education has to offer, the official told him that the government would give land for a school.

A mission delegation and a Forestry Department official searched for eight days in the area where land was available, but could find nothing suitable for a school. Finally, the government man showed them a large map of the Peten. He pointed to one particular area, saying, "Here's the forest reserve. It contains 22,000 acres." He thought a moment. "But I don't really think the loss of 2,400 acres would hurt the park. Do you think 2,400 acres would be enough for the school?"

They saw the land the next day. It seemed to fill perfectly the requisites.

The cold, clean Machaquilla River cuts through the tract dividing thick forests from grassy-pineland areas. At an elevation of 1,600 feet, the climate is refreshing. The new highway between British Honduras and Guatemala City lies about four miles to the south of the property.

When Elder Nation went back to the head of the government development program to inform him of the mission's choice, he found the man enthusiastic about the "Adventist blueprint" of educational policies. He was impressed with the plan of having all students work at skills in agriculture, mechanics, and other vocational arts, learning while earning part of their school expenses.

"This is all so wonderful," he remarked. "And when do you plan to begin?"

Elder Nation ventured to estimate that within a year the plans would be ready.

But the man wanted work begun at once. To help toward this project the government will put a road into the property, clear some land, and even supply some lumber for construction. In return the mission must fence the land (about nine miles of fencing), begin cultivation in some way, and begin a school program this year.

This is a rare opportunity for us in Guatemala. Said Elder Nation: "It is an open door that we must enter. It will take more funds than we now have. It will take physical labor and dedication on the part of our Guatemalan laymen. But our greatest need right now, in addition to prayer for divine direction, is technical assistance, in order that this school may be a true vocational training center according to the divine blueprint, and not just another school."

DIANE CRANE



Eleven Ordained in Burma

Eleven men were ordained in Rangoon, Burma, on December 22 during the union biennial session. Pictured above from left with wives are: Kyaw Din, recently appointed principal, Burma Union Bible Seminary; Kipzanang, Tiddim, Chin Hills, pastor evangelist; Timo, newly appointed treasurer, Tenasserim Section; Moses Po, newly appointed president, Central Burma Section; Kyaw Sein, newly appointed secretary, Burma Union educational, Missionary Volunteer, and publishing departments; Samuel Po, Kachin State pastor-evangelist.

Below from left are: Kyaw Balay, newly appointed president of the Upper Burma Section; Thang Pu, Chin Hills evangelist and pioneer to the Naga Hills; Soe Maung, Maubin evangelist; Ah Gray, Loikaw evangelist and pastor; Kyaw Zan, Thayetmyo evangelist.

The ordination sermon was preached by R. S. Lowry, Southern Asia Division president. The ordination prayer was offered by the writer. The charge to the ministry was administered by Kay Paw, Burma Union president, and the welcome to the ministry was given by Tun Sein, secretary of the Burma Union.

CECIL B. GUILD
Secretary, Southern Asia Division



World Divisions

TRANS-MEDITERRANEAN DIVISION

✦ With religious freedom in Spain, we are now able to identify our churches. Consequently each of our churches displays a sign that says: Iglesia Cristiana Adventista Del Septimo Dia ("Christian Adventist Church of the Seventh Day").

✦ The young people of Yugoslavia plan to saturate the northwestern part of Slovenia with a Bible correspondence course as a first approach to their fellow youth, reports N. Bulzis, division MV secretary. No work has been carried on in this territory previously.

✦ Forty-three new literature evangelists were recruited in Spain recently during a visit by E. Naenny, division publishing secretary. These include full-time and part-time student literature evangelists. Eighteen of these volunteers are

from Bilbao, where an evangelistic campaign is being conducted by J. Osorio.

✦ A French branch of the Home Study Institute was launched recently under the direction of P. Steiner. The official name is Centre International d'études par Correspondance (affilié au Home Study Institute). Courses are being prepared suitable for both preachers and laymen.

✦ More than 50 persons were present at the successful Five-Day Plan to Stop Smoking held in Athens, Greece, recently. Several of these attended our church service on the following Sabbath.

EDWARD E. WHITE, *Correspondent*

WEST AFRICAN UNION

✦ Two years ago a new church was built in Accra, the capital of Ghana, and more than half of the church members, including all the church elders and deacons, transferred their membership from the old church to the

new one. Many of those who remained were young people. These young people invited friends and neighbors to join a Bible study group. We have had several baptisms every year. Now the church is full every Sabbath.

✦ Twenty-nine were baptized at the Adventist Grammar School, Ede, Nigeria, following a Week of Spiritual Emphasis conducted by the writer.

TH. KRISTENSEN, *President*

Atlantic Union

✦ Three grants, totaling \$22,000, have been given to the Parkview Memorial Hospital in Brunswick, Maine. The money will be used to increase the health facilities of the hospital.

✦ Mrs. Rosebell Brown and her twin daughters, Elizabeth Ann and Mary Jane, raised \$1,200 soliciting in Rochester, New York, during the Ingathering campaign.

✦ A new 25-member Pathfinder Club has been formed in the Quinebaug, Connecticut, district.

✦ A dedication service and mortgage-burning ceremony was conducted at Westbury, New York, Sabbath, January 9. G. R. Earle, Northeastern Conference president, delivered the sermon during the worship service, and K. W. Tilghman, Atlantic Union Conference president, gave the dedicatory sermon at an afternoon meeting. Alvin Cruz, local elder, read the history of the church. Everett Alexander and A. R. Goulbourne, former pastors of the church, were present.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Baptisms in the Ontario-Quebec Conference for the year 1970 were 296. This is a gain of 100 over the previous year.

✦ Seven Five-Day Plan to Stop Smoking clinics were held in British Columbia during January and February. They were conducted in Richmond, Williams Lake, Kamloops, Prince George, Vanderhoof, and two in Salmon Arm.

✦ Twenty-seven were baptized in Corner Brook, Newfoundland, as a result of evangelistic meetings conducted by Lyndon DeWitt. The membership of the church has more than doubled since the beginning of the meetings.

✦ Evangelistic meetings in the Russian language are being held at Blaine Lake in the Manitoba-Saskatchewan Confer-



Loma Linda Foods Western Representatives Meet

Administrators and sales representatives of the Western Division of Loma Linda Foods met for the annual sales convention at Riverside, California, recently. The sales trophy for 1970 was won by the Pacific North West sales branch. This is the third time in succession this group has won the trophy.

C. P. Miles (seated) is general manager of Loma Linda Foods. Standing (from left) are O. R. Rees and P. L. Maguire, Western Division sales managers, Werner E. Carlson, general marketing director, and E. L. Becker, general treasurer.

E. W. HOWSE
Secretary, World Foods Service

ence. The meetings are being held in a previously unused church, which was purchased and renovated by a non-Adventist. Wanting to see the church in use, he offered it rent-free to Paul Burima, a layman of the Waldheim church. Mr. Burima, assisted by his pastor, M. Djkovich, and laymen from neighboring churches, is holding meetings in the church.

✦ Six have been baptized to date as a direct result of a Bible Story Hour being conducted near Calgary, Alberta. Two of those baptized were young sisters who attended the program for years, until their family moved away. Later, when contacted by an Ingatherer, the sisters decided to be baptized and traveled 300 miles to Calgary to announce their decision.

✦ James Russell, a student at Kingsway College in Oshawa, Ontario, and his wife won a \$1,000 *Encyclopaedia Britannica's* 200th anniversary draw. Mr. Russell is studying to be a teacher.

THEDA KUESTER, *Correspondent*

Columbia Union

✦ The paramedical college, educational component of Kettering Medical Center, will grant an Associate in Science degree in dietetic technology beginning next fall. The program will include courses in diet therapy, nutrition, and science, in addition to other basic course material. Maynard W. LeBrun, director of dietary service at Kettering Memorial Hospital, developed the new two-year curriculum.

✦ An expansion program is under way at Shenandoah Valley Academy, New Market, Virginia, with the construction of a science and home economics complex. The program began in mid-November under the direction of Potomac Conference builder Robert Clements and will continue during the winter months.

✦ One hundred and two persons joined the Shiloh church in Cincinnati, Ohio, by baptism during the year 1970. James A. Washington is the church pastor.

✦ The Chesapeake Conference, which led the North American Division in per capita *Liberty* subscriptions last year, reports that though several churches have not yet reported, this year's subscriptions have already exceeded previous conference records.

✦ Nearly 300 persons from churches in southwestern Ohio met recently at the Kettering, Ohio, church for a Sabbath school and lay activities workshop. R. D. Steinke, lay activities and Sabbath school secretary for the Ohio Conference, directed the program. Assisting were Jack Harris, lay activities and Sabbath school

secretary of the Columbia Union; Philip Follett, president of the Ohio Conference; lay specialists in Sabbath school; and lay evangelists.

✦ Adventist publications were recently featured on a children's television program on WJAN, Canton, Ohio. During a one-hour-and-forty-five-minute session *The Bible Story* and *Bedtime Stories* series and several adult books were displayed. Jack Henderson, assistant publishing department secretary of the Ohio Conference, arranged the presentation, displayed the books, and discussed them on the telecast. Literature Evangelist Hiram Eley was also featured.

✦ Kettering Medical Center's volunteer office reveals 83,157 volunteer hours logged during 1970. This is nearly 10,000 more than the volunteer hours recorded during 1969.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ Fifteen Hinsdale area ministers are attending a five-week Alcoholism Conference for Clergy at Hinsdale Sanitarium and Hospital. The seminar is intended to make clergymen aware of resource facilities available to any alcoholic they might counsel. Directing the seminar is Herbert H. Hill, employee relations director of the hospital.

GORDON ENGEN, *Correspondent*

Pacific Union

✦ Seventy delegates and participants attended the Central California Conference's fifth annual Health Services Seminar held recently at Soquel. Francis Soper, editor of *Listen*; Miller Brockett, Pacific Union health services secretary; and Dr. Edward Bloomquist, chairman of the California State Interagency Council, lectured on drug abuse.

✦ The Pacific Union tithes for 1970 was \$26,333,418.64, a gain of \$1,540,616.33 over the previous year. During 1970, 5,864 joined the church in the union by baptism or on profession of faith. This figure exceeds the total for 1969 by 243, and brings the membership to 107,952 as of December 31.

✦ The sale of literature in the Central California Conference for 1970 amounted to \$777,000. P. H. Kamilos heads the literature program in Central California.

✦ The San Francisco Better Living Center was formally opened February 21 with a Five-Day Plan to Stop Smoking to begin the services to be available

at the center for the San Francisco community.

✦ Sixty-two were baptized in the Normandie Avenue church of Los Angeles following a special series entitled "Bible Ways for Our Days," conducted by R. Wendell Nelson, pastor.

MARGARET FOLLETT, *Correspondent*

Southern Union

✦ Eleven persons were baptized in the Brandon, Florida, church on Sabbath, January 23, following a two-week series of meetings conducted by H. A. Swinson.

✦ K. D. Johnson, president of the Kentucky-Tennessee Conference, led out in Laymen's Year rallies in Louisville, Nashville, Dickson, Bowling Green, and Savannah churches, recently.

✦ A youth publications advisory board has been appointed for the Southern Publishing Association in response to the recommendation of the 1970 General Conference. Twelve young people from the three colleges in Southern Publishing Association territory will serve as advisers for publications of interest to readers from ages 15 to 25.

✦ A training program was recently conducted for the supervising personnel at Madison Hospital. The program included a study of the relationship of employees, patient service, relatives, visitors, and physicians who practice in the hospital. The program was arranged for by R. L. McKnight, personnel director.

✦ Approximately 35 Adventist medical, dental, and optometry students attending the University of Tennessee were recent dinner guests of the Southern Union Conference in Memphis. H. F. Roll, union secretary, presided at the gathering in the interest of acquainting the students with medical opportunities within the Southern Union territory.

✦ Sixty-five people were baptized in the Ocala, Florida, district at the close of evangelistic meetings conducted by C. Dale Brusett. Assisting in the meetings was J. Walter Ring, pastor. Mr. and Mrs. Clarence Pillsbury directed the music program.

✦ The Georgia-Cumberland Academy Flying Club recently acquired a new Cessna 150 for use in their training program. Flight instructor is Joddy Socol. Since the flight training began in 1969, three students have received their pilot's licenses. Four more will complete the requirements by the end of this school term.

✦ Southern Missionary College's senior Bachelor of Science degree nursing students are operating a free family-planning clinic for the surrounding communities. The program is being operated at the SMC Health Service Department.

OSCAR L. HEINRICH, *Correspondent*

A Discussion of Seventh-day Adventists and Illiteracy

By MYRLE TABLER

IN THE world today live an estimated 700,000,000 adults who cannot read or write. Isolated by ignorance, preyed upon by the unscrupulous, the illiterate adult lives an ineffective life. Some have called him a half-man. "Satan . . . assails the illiterate with a jest or sneer," wrote Ellen G. White (*The Great Controversy*, p. 600).

Some of the illiterate may take literacy classes sponsored by their government or some other organization. Illiteracy today is being attacked on many fronts. Rene Maheu, director general of the United Nations Educational, Social, and Cultural Organization, calls "the struggle against illiteracy the most exalting venture of our generation" (*UNESCO Courier*, October, 1964).

But if the adult learns to read and write, another problem faces him. The average new literate can read only about third- to fifth-grade materials, while newspapers, magazines, and books, such as appear at bookstands and libraries, are about eighth-grade and up. Even the Bible is too hard for him. He is a "functional illiterate."*

Easy-to-Read Literature Needed

Because of the large number of functional illiterates, there is a desperate need for easy-to-read literature for new adult readers. A few foresighted publishers now produce such materials. Laubach Literacy, Inc., a world organization, with headquarters in Syracuse, New York, distributes some very fine Bible-based literature as well as materials on practical living. The Reader's Digest Association rewrites some of its best articles in simple language. The International Red Cross also prints simplified health literature.

What are Seventh-day Adventists doing? To find out, I conducted a survey among Adventist world leaders. With the help of Dr. Robert S. Laubach, executive director of Laubach Literacy, Inc., I prepared a series of 24 questions dealing with illiteracy in areas of Adventist work. The questionnaire was mailed to the president of each of the union conferences and missions in the world. A similar one went to the manager of each of the publishing houses. Comments and suggestions were requested.

Seventy-one per cent of the 76 unions replied, and a slightly smaller per cent of the publishing houses. Those not

replying were all in highly literate areas, so their answers were probably not significant to the survey anyway.

All divisions except the Central European, but not all unions, reported illiteracy within their areas. In some unions 95 per cent of the people cannot read or write. A comparison of illiteracy between Adventists and the general population shows that, in every case except one, illiteracy is much higher among non-Adventists. We conclude that either the illiterate convert is highly motivated to learn to read, or that reading plays a large part in conversion, an advantage not accorded the illiterate.

Adventists are a publishing people. A comparison between their output and that of another large Protestant denomination follows. Figures are for 1969.

	United Methodist †	Adventist
World membership	11,000,000	1,953,000
Publishing houses	27	44
Total retail sales	\$35,000,000	\$42,000,000

What proportion of Adventist literature sales is suitable for the new literate? Unions in the Philippines and Korea reported some good easy-to-read materials coming from their presses. In the South Sea Island Mission a few books were available in simple pidgin English. Some parts of Africa reported the publication of simple doctrinal books and tracts with attractive illustrations. A few local churches in South America are involved in literacy work.

In all, eight unions said they are producing easy-to-read books, five unions publish magazines, nine print pamphlets, and six print tracts. From these reports we conclude that the amount of reading material suitable for new literates is small compared with the total output.

However, a rising tide of concern appears in the thinking of Adventist leaders. A full 95 per cent said that simplified Christian literature would reach the people who might not be reached with the gospel in any other way. Some typical comments:

Far Eastern Division: "Some simple literature, profusely illustrated in color, will be a good means of bringing gospel light."

North American Division: "This matter [a literacy program] should be given earnest study by our denomination."

South American Division: "I believe there ought to be a more definite plan

for a literacy program among adults." Southern Asia Division: "The production of such simplified literature should become one of the chief responsibilities of our church."

In the Inter-American Division a literacy program produced "gratifying results" in the way of baptisms. The respondents wrote, "We have reason to believe that simplified Christian literature and a well-conducted alphabetization campaign can greatly help win souls to Christ."

While admitting the need, some of the respondents foresaw obstacles facing a literacy program. Chief on the list were: lack of funds; multiplicity of languages and religions; lack of personnel to implement the program; scarcity of trained writers (a special kind of skill is required); lack of concerted effort on different administrative levels.

On what organizational level should a literacy program be developed, and how financed? The respondents were divided in opinions, with the largest group favoring the union with allocated funds. The division and special offerings were next. Only 5 per cent favored a self-supporting program.

Without doubt a literacy program on any level will face problems and difficulties. But when have Seventh-day Adventists been daunted by them? Our history proves that when the battle is the Lord's faith has always found a way. The illiterate waits for the church to take him by the hand and lead him away from Satan's sneers to higher ground of light and truth.



(Conference names appear in parentheses.)

Paul Hetterle, production manager, Ace Broom Company, Newbury Park Academy (Southern California), formerly assistant manager, Lancaster Broom Company, Atlantic Union College.

L. D. Jaacks, pastor, Hinsdale (Illinois), from San Bernardino, California.

Frank W. Nieb, division field leader, northeastern division of the Christian Record Braille Foundation, formerly publishing secretary (Northern New England).

From Home Base to Front Line

Australasian Division

A. T. Anderson, to serve on a voluntary relief basis to make an airstrip at the mission in Santo, New Hebrides, and Mrs. Anderson, left Sydney, October 5.

R. A. Millsom, returning as president of the Madang Mission, Central Pacific Union Mission, and Mrs. Millsom, left Sydney, October 18.

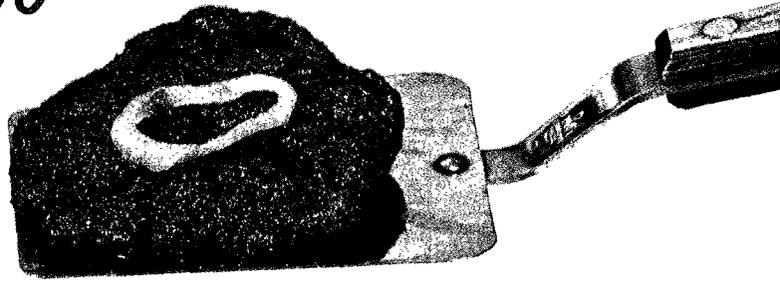
B. B. Johnston, to be president of the Madang Mission in New Guinea, Mrs. Johnston and three children, left Sydney, October 20.

C. O. FRANZ

* A coined term indicating one who is unable to gain information, satisfaction, or pleasure from the printed page.

† Steven C. Tippens, Public Relations Department, The Methodist Publishing House, Nashville, Tennessee. Personal letter to the author.

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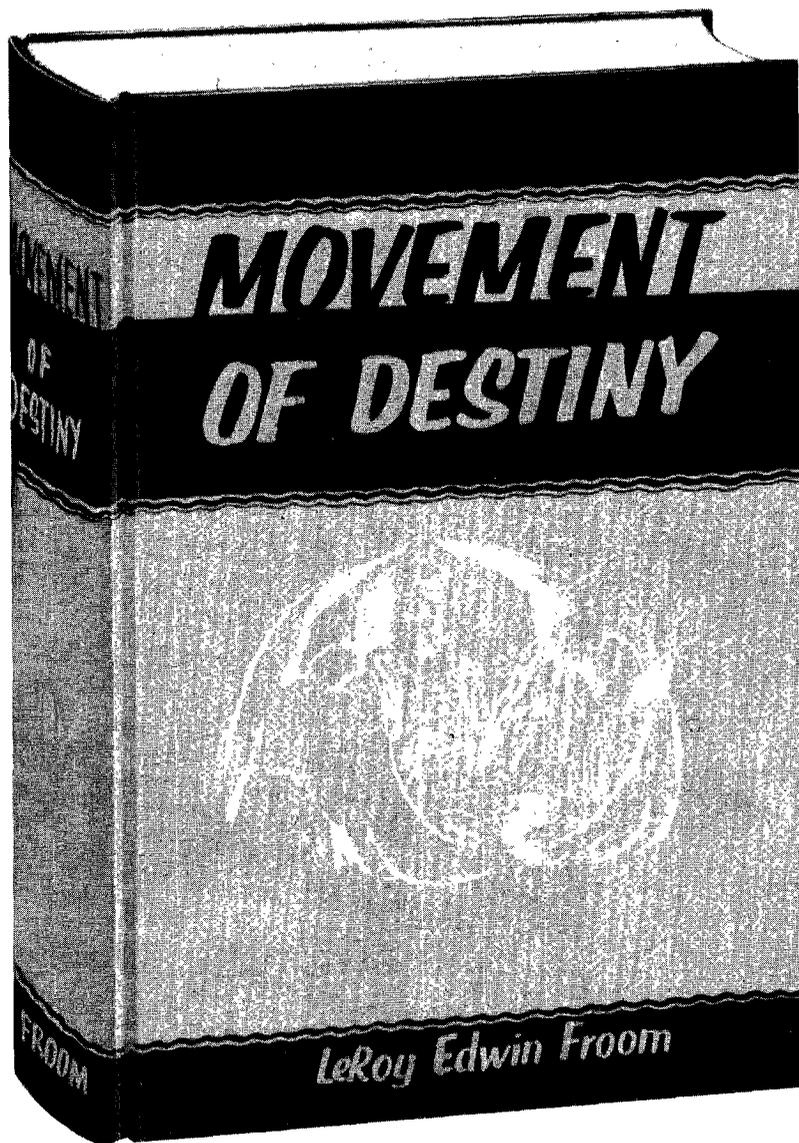


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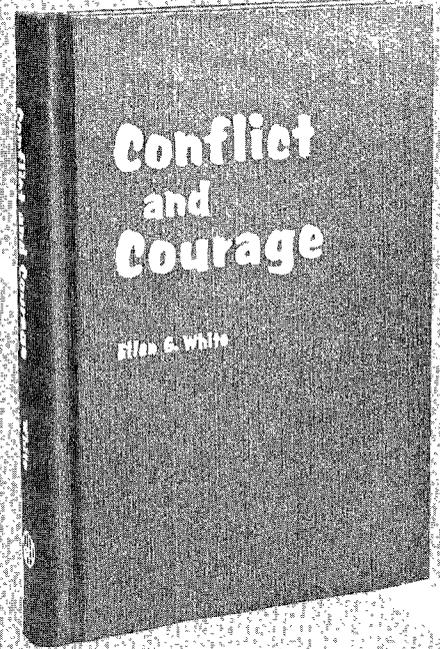
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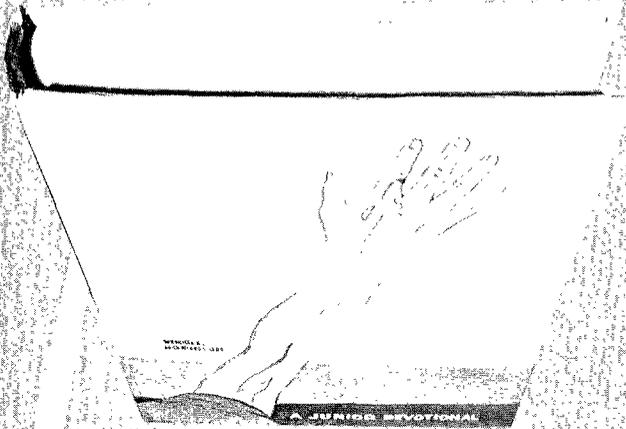
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Obituaries

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

AMICK, George N.—b. Aug. 14, 1890, Alamo Township, Mich.; d. Nov. 21, 1970, Gunplains Township, Mich. One sister, Hulda Honeysett, survives.

ANDERSON, Arnold Edgar—b. June 16, 1906 in N. Dak.; d. Dec. 11, 1970, El Cajon, Calif. Survivors are his wife, Ida; three daughters, Carole Anderson, Joan Jerke, and Jeanne Hanson; and one brother, Willard.

BARLOW, Bruce Vernon—b. Aug. 8, 1899, New Brighton, Minn.; d. Jan. 11, 1971, Palatka, Fla. Survivors are his wife, Clara; and one daughter, Mrs. James Suzuki.

BARTELL, Rose Emma—b. Nov. 16, 1885, St. Ansgar, Iowa; d. Nov. 4, 1970, Grand Rapids, Minn. Survivors are four daughters, Hazel Felase, Olive Johnson, Dorothy Traylor, and Delores Godfrey; and three sons, Eldon, Virgil, and Orley.

BEATTY, Loree J.—b. June 4, 1897, Virginia, Minn.; d. Nov. 24, 1970. Survivors are his wife, Gertrude; and his stepson, Lyle Hanson.

BOUCHER, Edward J.—b. Aug. 29, 1879, Plubville, Penn.; d. Jan. 15, 1971, Clermont, Fla. Survivors are his wife, Naomi; two daughters, Frances V. Dro and Iva Sanford; a stepson, Curtis J. Baird; and a sister, Myrtle Miller.

BROWN, Arthur D.—b. April 29, 1900, Vernon, Mich.; d. Dec. 8, 1970, Flint, Mich. Survivors are one sister, Clara Dieck; and one brother, Ernest.

BROWN, Edwin—b. in Colorado in 1902; d. Jan. 6, 1971, Loma Linda, Calif. Survivors are her husband, Silvester; four sons, three daughters, and one sister.

BRUEGGEMAN, Otto A.—b. Aug. 6, 1897, Mead Township, Huron County, Mich.; d. Nov. 14, 1970, Gladwin, Mich. Survivors are his wife, Edith; three sons, Walter, Eldon, and Milford; seven daughters, Myrtle Siewert, Dorothy Searfoss, Ruth Searfoss, Delpha Towne, Marjorie Bickhard, Barbara Ritchie, and Laura Stilson; two sisters, Anna Seltz and Minnie Von Fintel; and one half-brother, Edward Schadd.

BRYAN, Cora Lee Holland—d. Nov. 19, 1970, Slidell, La. at the age of 77. Survivors are four sons and four daughters.

CADLE, Fredrick Averill—b. Feb. 19, 1900, Vickers, W. Va.; d. Dec. 27, 1970, Huntington, W. Va. For sixteen years he served as a literature evangelist in the Ohio and West Virginia Conferences. Survivors are his wife, Audra; two sons, Harold E. and Oliver F.; and two daughters, Thirza Strobush and Betty Martsch.

CHAFFEE, Nellie Gertrude—b. April 13, 1886, Lansing, Minn.; d. Dec. 22, 1970, Lansing, Minn. Survivors are her husband, Roy E.; one daughter, Nada Ranum; and two sons, Alroy and Warren.

CLAYTON, Anna Eleanor—b. June 1, 1903, Central Lake, Mich.; d. Oct. 22, 1970, Detroit, Mich. Survivors are her husband, Thomas; and two sons, James and Thomas.

COLE, Albert B.—b. Nov. 29, 1884, Oxford, England; d. Dec. 17, 1970, Takoma Park, Md. He began his denominational service in what is now the Stanborough Press in England. In 1910 he moved to the United States and joined the staff of the Review and Herald Publishing Association where he served until 1916. At this time he responded to a call from the General Conference to serve overseas in Japan. He served as secretary-treasurer of the Japan Union Mission and also as manager of the publishing house in Japan from 1916 to 1931. Upon his return to the States he was on the staff of Mt. Vernon Academy until 1938. He and his son formed a printing company in Takoma Park in 1938 where he worked until retirement in 1956. Survivors are his son, Albert E.; and two daughters, Ruth C. Robey and Esther C. Mohn.

CORDIS, William H.—b. Dec. 10, 1890, Coyle, Okla.; d. Jan. 9, 1971, St. Helena, Calif. Survivors are his wife, Wilie E.; a son, Harley; a daughter, Elvena Kinney; and two sisters, Bertha Truitt and Margaret Dickman.

CORKE, Laddie Irene Patrick—d. June 30, 1970, Trenton, Mich. at the age of 75. Survivors are two sons, Warren and John; one daughter, Jeanne Kiszko; a brother, DuFay Patrick; and a sister, Anita Montrose.

COURT, Iola—b. July 25, 1907, Miami, Fla.; d. Dec. 27, 1970, Miami, Fla. Survivors are a son, James; a daughter, Betty Corthers; and three sisters, Doris Caudle, Vivian Potts, and Lena Wells.

DAVALT, Nancy Maude—b. Feb. 22, 1887, Beeville, Tex.; d. Jan. 14, 1971, Houston, Tex. Survivors are six daughters and two sons.

DEWITT, V. Otho—b. Feb. 1, 1906, Ramsey, Ill.; d. Jan. 1, 1971, Fenton, Mich. Survivors are his wife, Zella; and a sister.

DEXTER, Herbert H.—b. Aug. 26, 1871, San Francisco, Calif.; d. Dec. 14, 1970, Santa Ana, Calif. He began his denominational service in 1893 and served 46 years as an ordained minister. Survivors are his wife, Susan C.; one daughter, Marine D. Wyville; and a sister, Lillian D. Brown.

DOWNS, Mae B. Nutter—b. May 20, 1881 in Vermont; d. Dec. 3, 1970, Carmichael, Calif. Mrs. Downs served for a time as a secretary in the General Conference office.

EGITKHANOFF, Jacob—b. May 27, 1896, Armenia; d. Oct. 2, 1970, Santa Rosa, Calif. Survivors are his wife, Mary; children, Jessie Karr, Margarete Ehason, and Daniel Stevens; a sister, Shoushanig Barsamian; and two brothers, Levon and Kegam.

ELIASEN, Andrea—b. in Lyngda, Vest-Agder, Norway; d. Dec. 31, 1970, Vero Beach, Fla., at the age of 84. Survivors are one brother and three sisters.

EVANS, Betty Lou Michaels—b. in 1935, Vindex, Md.; d. Jan. 1, 1971, Hagerstown, Md. Survivors are her husband, Ira N.; two sons, Steven and Michael; and two daughters, Cathy Lou and Julie Diana Evans.

FESTERMAN, Theresa—b. Oct. 26, 1896, Detroit, Mich.; d. Dec. 30, 1970, Farmington, Mich. Survivors are one son, Howard; four daughters, Lorraine Baker, Edith Bilow, Ardith Van Hopper, and Jean Vail; and two sisters, Freda Elder and Gertrude Rhodes.

FITCH, Fredrick Harry—b. March 24, 1905, Yaxley, England; d. Jan. 17, 1971, Chicago, Ill. Survivors are his wife, Daisy; three sons, Charles, William, and James; two daughters, Helen Chubb and Orpha McCracken; and a brother, George.

FREEMAN, Francis Caroline Wallace—b. in Dec., 1902, Plymouth, W. Va.; d. Jan. 23, 1971 as the result of an automobile accident. Survivors are two daughters, Dorothy Wilbur and Maxine Ferrarreo; and two sons, Clifford E. and Robert H.

FREEMAN, Harold Elmer—b. April 14, 1895, Orland, Calif.; d. Jan. 21, 1971, Modesto, Calif., as the result of an automobile accident. Survivors are two daughters, Dorothy Wilbur and Maxine Ferrarreo; and two sons, Clifford E. and Robert H.



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FRENCH, Fannie—b. Aug. 2, 1884, Cleveland, Ohio; d. Dec. 5, 1970, Mount Vernon, Ohio. Survivors are her husband, Elder Raleigh French; two sons, Donald and Clifford Woods; and two daughters, Mrs. Hannon Straley and Mrs. Carl Slaughter.

FULLERTON, Benjamin Franklin—b. Nov. 1, 1873, Montevideo, Minn.; d. Oct. 21, 1970, Luck, Wis. Survivors are a son, Lee; and three daughters, Eva Meschke, Florence Sorenson, and Flora Brown.

GARY, Luella—b. April 18, 1892, Saginaw, Mich.; d. Dec. 15, 1970, Flint, Mich. Survivors are two children, Ora and Ada; and three sisters, Vera Johnson, Will Tasker, and Dorothy Case.

GILSTRAP, Mary Malinda—d. Oct. 7, 1970, Madison, Tenn. Two daughters, Chlora Dunaway and Mary Gilstrap, survive.

GOLD, Keith Edward—b. Dec. 21, 1961; d. Dec. 26, 1970. His parents, William and Sharon Smalling survive.

HAND, Albert—b. Jan. 9, 1898, Trenton, N.J.; d. Dec. 9, 1970, Trenton, N.J. Survivors are his wife, Hatie Keslake; and two sisters, Ellen Fink and Dorothy Zimmerly.

HARLOW, Grace Elizabeth—b. Feb. 25, 1885 in Iowa; d. Dec. 19, 1970, Chico, Calif. Three daughters, Ellen Johnson, Mrs. E. H. Willis, and Mrs. George Hughes, survive.

HENSLEE, Ollie West—b. Oct. 19, 1868, Jasper, Ga.; d. Nov. 18, 1970, Seminole, Okla. At the time of her death, Mrs. Henslee, 102 years old, was the oldest Seventh-day Adventist in the Oklahoma Conference. Survivors are three sons, Edgar, Elvin, and Linzy; and five daughters, Mattie Moore, Eva Wilson, Bille Huff, Onie Jordan, and Willie Harris.

HENSLEY, Herbert Raymond—b. Dec. 4, 1912, Jackson, Ky.; d. Dec. 24, 1970, St. Helena, Calif. His wife, Zella, survives.

HILL, Mina Helen Walker—b. in Gil Manton Township, Minn.; d. Dec. 12, 1970, Loma Linda, Calif. Survivors are two daughters, Dorothy Walker and Lois Regnier; and two sons, Dr. Malcolm R., Jr. and Dr. James T.

HOLLOWAY, Letha—b. March 13, 1901 in Arkansas; d. Dec. 14, 1970, Flint, Mich. Survivors are her husband, Russell; one daughter and two brothers.

HOYT, Robert—b. Nov. 21, 1892, Decatur, Ill.; d. Dec. 16, 1970, Long Beach, Calif. Survivors are a daughter, Coral Pinder; and two sons.

INDERGARD, Alf H.—b. Sept. 3, 1886, Belfield, N. Dak.; d. Jan. 18, 1971, Spokane, Wash. Survivors are a daughter, Marcella Russell; two sons, Gordon and James N.; a sister, Ragna Flanson; and two brothers, Carl and Oscar.

IVERSON, Betty C.—b. May 4, 1884 in Norway; d. Sept. 9, 1969, Atlanta, Ga. She served as a nurse at Madison, Reeves, and Georgia Sanitariums.

JOHNSON, Erland Clifford—b. March 25, 1903, Cokato, Minn.; d. Sept. 18, 1970. Survivors are his wife, Vera Ella; three daughters, LouWana Lang, Beverly Lang, and Patricia Burghart; and two sons, Clayton and Wayne.

JONES, Vera—b. July 15, 1884, Spring Green, Wis.; d. Dec. 8, 1970, South Bend, Ind. Survivors are one son, Franklin Finkenbinder; and one sister, Nell Reed.

KELLY, Sallie—d. Dec. 30, 1970, Tallahassee, Fla. Survivors are two daughters, Eunice Gray and Louise Day; and a son, Thomas Rowell, Sr.

KILROY, Wilfred Lawrence—b. May 6, 1908, Christchurch, New Zealand; d. Jan. 7, 1971, Wahroonga, New South Wales, Australia. He began his denominational service in 1922 at the Sanitarium Health Food Company in Christchurch. This continued until 1932 when he moved to Auckland and served as process worker foreman. In 1938 he was appointed manager of the Auckland Factory and three years later moved up to manager of the New Zealand branch of the food company. Then in 1944 he was transferred to the main office of the Sanitarium Health Food Company in Wahroonga where for fourteen years he was production manager. In 1958 he was appointed assistant general manager, and in 1962 as general manager. As a result of his guidance and dedicated labor, the Sanitarium Health Food Company today is an efficient and progressive organization. For 26 years Brother Kilroy was a member of the division executive committee. Survivors are his wife, Thelma Dulcie; and a brother, Les.

LAMMERDING, John H.—b. July 23, 1892, Maple Lake, Minn.; d. Sept. 4, 1970, Sacramento, Calif. Survivors are his wife, Alberta; two daughters, June Wesner and Bonnie Ensminger; and one son, Gerald.

LEDFORD, Loys E.—b. Dec. 12, 1918, Collegedale, Tenn.; d. Dec. 24, 1970, Kingsport, Tenn. Survivors are his wife, Avelene Davis; son, Terry Earl; daughter, Patricia L. Meredith; parents, Mr. and Mrs. Carter E. Ledford; brother, O. Maurice; and sister, Mrs. Eugene Roddenberry.

LIGHTFOOT, Aileen Williamson—b. Jan. 20, 1932; d. July 7, 1970, Atlanta, Ga. Survivors are her husband, Thomas D.; a son, Doyle; and a daughter, Carol.

LINDSAY, W. T., M.D.—b. Feb. 14, 1880, Dane County, Wis.; d. Dec. 25, 1970, Madison, Wis. Survivors are two daughters, Mrs. Otis Cray and Mrs. Glen Curry; one brother, F. H. Lindsay; and one sister, Nellie Beck.

LUPER, Minnie Lee—b. June 15, 1888, Atlanta, Ga.; d. Jan. 8, 1970, Atlanta, Ga. Survivors are a daughter, Mrs. Mayo Cummings, Sr.; two sons, Leonard M. Dickey and Eugene Dickey; and three sisters, Mrs. Ola Martin, Mrs. George Ann Voyles, and Mrs. Nellie Wylie.

MALKA, Florence M.—b. Nov. 9, 1883, in England; d. Dec. 1, 1970, Tampa, Fla. Two nieces survive.

MAY, Thomas—b. Dec. 10, 1883, Cornwall, England; d. Sept. 19, 1970, Detroit, Mich. Survivors are his wife, Mary; two sons, Thomas and George; and one daughter, Virginia Otto.

McLAIN, Mary A.—b. April 27, 1897, Knoxville, Tenn.; d. Jan. 3, 1971, Bloomington, Ill. Survivors are her husband, Carson D.; one son and eight daughters.

MILNER, Thena Fuller—b. June 15, 1882, Morrow, Ga.; d. April 19, 1970, Atlanta, Ga. She served for a time as medical records librarian at the Florida Sanitarium and Hospital. A sister, Mrs. George P. Whitman, Sr., survives.

NELSON, Kathryn Luella Jensen—b. April 17, 1891, New London, Wis.; d. Dec. 23, 1970, Denver, Colo. The denominational service record of Mrs. Nelson began in 1918 when she became Director of Nursing Service and the School of Nursing at the Washington Sanitarium and Hospital. Following a period of three years here she served as school nurse at the old Danish-Norwegian Seminary in Hutchinson, Minnesota from 1921-22. In 1922 she began a nineteen-year period of service as the nurse-educator in the Medical Department of the General Conference. After her marriage in 1940 to Elder Nels Rudolph Nelson she devoted her time to being a housewife and mother, and later when her husband accepted the chaplaincy of Boulder Sanitarium and Hospital, she agreed to be clinical coordinator in the same institution. In 1948 Mrs. Nelson began an eight-year period of service as Dean of the School of Nursing at Loma Linda University. She was named by the university as Dean Emeritus of the School of Nursing after her retirement. Survivors are three stepdaughters, Ruth Durst, Eunice Sonnenberg, and Arlene Roland; two stepsons, Guy and Floy; two sisters, Hannah Rubin and Olive Arason; and one brother, Louis Jensen.

NICHOLSON, Theo Roach—b. Nov. 8, 1895, Shreveport, La.; d. Dec. 31, 1970, Odessa, Tex. Survivors are one daughter, Mrs. H. S. Samson; four sisters, Mrs. A. W. Poythress, Mrs. Roy Stoner, Mrs. Robert Smith, and Mrs. Carl Ashlock; and one brother, Frank Roach.

ORSICK, Paul A.—b. April 15, 1890, Detroit, Mich.; d. Nov. 17, 1970, Applegate, Mich. Survivors are two daughters, Mildred Bagg and Murial Campbell; and one son, Niles.

PAGE, Stella Pfaff—b. Dec. 9, 1876, Sigouney, Iowa; d. Nov. 13, 1970, St. Helena, Calif.

PHILLIPS, Fern—b. Nov. 1898, Olmsted Falls, Ohio; d. Dec. 30, 1970, Cleveland, Ohio.

RAUS, George—b. May 7, 1886, Crimea, Russia; d. Dec. 15, 1970, Grass Valley, Calif. His denominational service record began in 1920 in the Ukraine where for five years he was leader of a local conference. In 1925 he and his wife were sent as missionaries to the Far Eastern Maritime Provinces in Khabarovsk. During the next ten years he served as union conference president. Because of oppression by the government, he was thrown into prison, where he remained three years. Upon his release in 1939 he returned to the Ukraine. In 1945 he was employed as a minister in Germany, a position he held until 1947, when he obtained passport approval to come to the United States. After his retirement in 1948, he engaged for some time in special foreign-language work for the Voice of Prophecy. His wife Anna, survives.

REED, Robert—b. April 14, 1888 in Illinois; d. Dec. 12, 1970, Barnhart, Mo. Survivors are his wife, Irene; two daughters, one son, and four stepchildren.

REISWIG, Edna Alice—b. May 25, 1904, Milwaukee, Wis.; d. Dec. 15, 1970, Lodi, Calif. Survivors are her husband, Jake D.; a daughter, Nancy Luna; three sisters, Grace Parsons, Goldie Hill, and Eleanor Currier; and two brothers, Lotie and Alvin Bernier.

RICE, Martha Elisabeth Nielsen—b. Feb. 22, 1876, Pine River, Wis.; d. Nov. 25, 1970, Ventura Estates, Calif. After attending Battle Creek college for two years and a summer, she went to Phoenix, Arizona, and started the first church school there. She taught two years following this and then in 1902 married Byron Rice whom she had met in Phoenix. Survivors are three children, Elburton Rice, Nora Wildes, and Edith Olson; and two sisters, Carrie Nelson and Mabel Stoltz.

RIDLIN, Grace Helen—b. Aug. 11, 1926, Decatur, Ill.; d. Jan. 5, 1971, Decatur, Ill. Survivors are her husband, Harold; one son, Bill; and three daughters, Roberta, Louise, and Tina.

RUTHERFORD, Mellorea Augustinea—b. Aug. 24, 1924, Mt. Vernon, Ala.; d. Dec. 29, 1970, Spokane, Wash. Survivors are three sisters, Genevieve Johnson, Thelma Irvine Rutherford, and Anna Pearl Kennedy; and two brothers, Cleo Frank and Herbert Jack Rutherford.

SAPP, Cecil Scott, Sr.—b. Feb. 12, 1896, Roby, Tex.; d. Jan. 18, 1971, Turlock, Calif. Survivors are his wife, Jessie E.; two sons, Cecil, Jr. and Luther Bryant; and two daughters, Jessie V. Hendricks and Cloyd D. Servaes.

SARGEANT, Elder Edwin Nichols—b. in 1886 in N. Dak.; d. Dec. 10, 1970, Loma Linda, Calif. For 50 years he served as a pastor, evangelist, and teacher in Washington, Idaho, Illinois, Michigan, and Manitoba. Survivors are one son, Dr. Donald Sargeant; and three daughters, Ella-Belle Groves, Doris Davis, and Betty-Rose Jutzky.

SCHWEDRAT, Otto F.—b. Dec. 27, 1880, in Germany; d. Nov. 8, 1970, Avon Park, Fla. After taking a course of study at the denominational institute at Friedensau, Germany, he connected with the International Publishing Association at Hamburg, Emigrating to America in 1905, he was invited to join the editorial staff of the German periodicals, *Christlicher Hausfreund* and *der Arbeiter*. He gave 42 years of continuous service to the church as a minister and teacher. His wife, Margaret, survives.

SHARP, Pearl Anne—b. March 3, 1888, Fort Ogden, Fla.; d. Dec. 13, 1970, Orlando, Fla. Two daughters, Lottie Steadman and Wanda Watson, survive.

SHUTT, Georgine Amie—b. in Switzerland; d. Dec. 19, 1970, Hawthorne, Fla. at the age of 95. Three daughters, Josephine Tammer, Leonora Finch, and Ernestine Bristow, survive.

SKEAN, Alice Virginia—b. Jan. 10, 1888, Washington, D.C.; d. Jan. 4, 1971, Houston, Tex. Survivors include one son, one daughter, and one stepson.

SMITH, David Wayne—b. Feb. 1, 1955, St. Louis, Mo.; d. Dec. 15, 1970, Decatur, Ill. Survivors are his parents, Mr. and Mrs. Leo Smith; and one sister, Sherri.

STEPHAN, Ellen F.—b. Feb. 25, 1917; d. Nov. 18, 1970, Grayling, Mich. Survivors are her husband, Paul; four daughters, Henrietta Midgett, Donzetta Nethery, Malissa Grant, and Melody Sweeney; one son, Paul Allan; one brother and three sisters.

SWEENEY, Maggie Lee—b. Aug. 6, 1913, Sparta, Tenn.; d. Jan. 7, 1971, Orange, Calif. as the result of an automobile accident. Survivors are her husband, Paul; four daughters, Henrietta Midgett, Donzetta Nethery, Malissa Grant, and Melody Sweeney; one son, Paul Allan; one brother and three sisters.

THORPE, Dr. Louis P.—b. May 15, 1893, Battle Creek, Mich.; d. Nov. 27, 1970, La Verne, Calif. Dr. Thorpe was a professor at Emmanuel Missionary College, Walla Walla College, and served as principal of Indiana Academy. Survivors are a daughter, Norma Tucker; and two sisters, Ruth Vernon and Esther Zackrisson.

THORPE, Alice Claire—b. April 7, 1896, Chicago, Ill.; d. Dec. 2, 1970, Glendora, Calif. A daughter, Norma Tucker, survives.

UNGER, Ethel—b. in 1899, Rochester, N.Y.; d. Nov. 21, 1970, Norton, Va. Survivors are her husband, Elwood; son, Robert; and two sisters, Grace Sampson and Esther Miller.

WEBB, Belle M.—b. Nov. 1, 1904, Atlanta, Ga.; d. Jan. 21, 1970, Atlanta, Ga. Two daughters, Elizabeth Wilkins and Mrs. Wallace Boddy, survive.

WEBSTER, Doris E.—b. Jan. 15, 1887, Indianapolis, Ind.; d. Dec. 30, 1970, Largo, Fla. Survivors are her husband, Edward; and a sister, Geneva McGill.

WERNER, Emil Elmer—b. Feb. 25, 1902, Bowden, N. Dak.; d. Oct. 14, 1970, Fortuna, Calif. He served approximately 25 years as a literature evangelist. Survivors are his wife, Elaine A.; one daughter, Joanne B. Wilson; his father, Adam J. Werner; one brother and ten sisters.

WERNICK, Irving Henry—b. Feb. 3, 1892, Carroll County, Iowa; d. Dec. 28, 1970, Bentonville, Ark. Survivors are his wife, Olive; four sons, Carl E., Merle E., Elder Francis W., and Elder Harold L.; and one sister, Carrie Kaiser.

WHEELER, Florence Eva Hackworth—b. March 23, 1897 in Nebr.; d. Nov. 23, 1970, Charlotte, N.C. Survivors are her husband, J. T. Wheeler; her mother, two daughters, two sons, and three sisters.

WILSON, Dorothy G.—b. Feb. 10, 1905, Zanesville, Ohio; d. Dec. 3, 1970, Columbus, Ohio. Her husband, T. LeRoy, survives.

WOLCOTT, Louise Anna—b. Nov. 23, 1875 in Germany; d. Jan. 11, 1971, Faribault, Minn. Survivors are four daughters, Iva Kisor, Erma Douglas, Grace Husong, Dollie Love; and three sons, Dr. Albert, Alton, and Almon.

WYNN, Guy Carlton—b. Oct. 5, 1894, Jacksonville, N.C.; d. Dec. 6, 1970, Gainesville, Fla. Survivors are his wife, Essie Ray; two daughters, four sons, four brothers, and two sisters.

Church Calendar

Tract Evangelism	March 6
Church Lay Activities Offering	March 6
Sabbath School Visitors' Day	March 13
Spring Mission Offering	March 13
Missionary Volunteer Day	March 20
Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering (Australasian Division)	March 27
One Million New Pulpits	April 3
Church Lay Activities Offering	April 3
Loma Linda University Offering	April 10
Literature Evangelism Rally Day	April 17
Education Day and Elementary School Offering	April 24
Missionary Magazine Campaign	April-May
Health and Welfare Evangelism	May 1
Church Lay Activities Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
North American Missions Offering	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge	June 5
Inner-City Offering	June 5
Thirtieth Sabbath Offering (Afro-Mideast Division)	June 26
Medical Missionary Day	July 3
Church Lay Activities Offering	July 3
Midsummer Offering	July 17
Dark County Evangelism	August 7
Church Lay Activities Offering	August 7
Oakwood College Offering	August 14

Spring Mission Offering Will Help Find "Undiscovered"

The Spring Mission Offering, which is to be received March 13, gives every Seventh-day Adventist the opportunity of helping the church to "discover" men and women who have never yet been found by the gospel.

We were reminded of those undiscovered ones some time ago as we were flying in a mission plane 6,000 feet above the mountains and jungles of Borneo. Suddenly someone cried, "Look!" As the pilot banked the plane sharply, we saw below beautiful double falls, which sent shimmering clouds of spray high into the air. We found no reference on the navigation map, and it suddenly dawned upon us that we were possibly the first "outsiders" ever to see that beautiful sight.

Circling slowly, we gazed with awe at the thundering falls and the rainbows intertwined in the mist rising from the valley floor. As our pilot leveled off and turned the plane westward again, we kept looking downward for any new marvelous sights we might behold. But there were only placid rivers, valleys, gently sloping mountains, and flat jungle areas extending to the western horizon.

I will not soon forget that view of the falls. Nor can I forget the villages and the people in the fields, raising their eyes to gaze at the strange aircraft passing overhead. They, like the mighty falls, have largely remained "undiscovered" by the outside world or even by God's church. When will *their* time come to learn of our Lord and their Saviour?

I will be remembering those people when the Spring Mission Offering is taken on March 13. Shall we, together, "remember" with a little extra sacrifice this year?
HARRY D. JOHNSON

News Story of SDA Family Held to Be Unreliable

A news story involving members of a Seventh-day Adventist minister's family of Huntsville, Alabama, which has had repercussions in the United States and in other countries, including Canada and Australia, is believed to be a case of irresponsible journalism by those who know the family. The Associated Press story, covering the case of nine-year-old Victoria Myers, who had been admitted to a children's hospital in Birmingham, Alabama, for critical burns, attracted newspapers and radio stations because of its somewhat bizarre aspects.

According to the first report, the girl allegedly told a nurse at the hospital that she received the burns when her mother forced her into a tub of hot water as punishment for drinking grape juice, which, she said, was against her family's religion. Both parents deny the story. Her father and other church leaders indicated for later press releases that drinking grape juice is in no way considered to be against Adventist be-

lief, and this story was carried in some newspapers.

Several conflicting reports have circulated concerning the alleged punishment, but the parents were instructed by their attorney to make no statements until the time of a court hearing. The hearing, set for February 17, was postponed pending further investigation. The mother, first arrested and charged with intent to murder, was subsequently released on \$500 bond. The child, who suffers from a disease known as systemic lupus originally contracted in Surinam, South America, when living with her natural parents, has been transferred from the intensive care unit in the Birmingham hospital. She is one of four children related to Mrs. Myers and adopted into the family. The Myerses have six children of their own.

The fact that the event was not reported until more than a month after the incident leaves the motive of the reporter open to question.

E. W. TARR

Israelite Magazine Fund to Receive Help March 13

The missionary journal *Israelite* is a quarterly magazine published especially for use among Jews. It is the desire of the Israelite Heritage Institute of the General Conference to send this magazine to leading English-speaking Jews in North America.

In order to do this the institute recommends that church members make donations for the *Israelite* Magazine Fund and that this money be sent to the General Conference Treasury through the local conferences. They are also encouraged to send the magazine to Jewish friends and acquaintances, and personally to subscribe to it in order to know how to present our message to Jewish friends.

Seventh-day Adventists are urged to make a liberal gift to the *Israelite* Magazine Fund during the lay activities service on Sabbath, March 13, which is *Israelite* Emphasis Day.

CARIS H. LAUDA

Adventist Stance on Military Service Studied

A 25-member committee appointed to consider the various aspects of the church's teaching on military service met at Takoma Park, Maryland, February 16 to 18. The study committee, which had been appointed in September, 1970, to examine the church's basic views on combatancy, noncombatancy, and alternate civilian service, agreed with the statement made by the church in 1954, but suggested that further study was in order because of present-day conditions.

As a result, two subcommittees were appointed to continue the committee's explorations. The first committee was assigned the task of examining the theo-

logical aspects and teachings of the church on military service. The second committee is to re-examine the literature and statements published by the National Service Organization. These two committees will report to a meeting of the full committee in the fall of 1971. The committee continues to be open to any views relative to national service.

The full committee's recommendations will be presented to the General Conference Committee for consideration. Meanwhile the National Service Organization will continue to operate within its present guidelines.

W. J. HACKETT

Narcotics Seminars to Be Conducted Across U.S.A.

A series of seminars and Institutes of Scientific Studies for the Prevention of Alcoholism and Drug Abuse have been planned for a number of institutions across the United States during the next several months.

Two-day seminars will be conducted at Columbia Union College, Takoma Park, Maryland, March 15-16; Emory University, Atlanta, Georgia, March 21-22; and at the Holiday Inn, Denver, Colorado, March 18-19.

Institutes are to be held at Loma Linda University, June 28-July 2, and at Andrews University, July 12-16.

The two-day seminars are sponsored by the National Committee for the Prevention of Alcoholism. The International Commission is cosponsor of the institutes to be held at the universities.

Educators, medical personnel, social workers, youth and temperance workers, pastors, and other interested persons are invited to register at once for the meetings.
ERNEST H. J. STEED

Taiwan Radio-TV Programs Get Encouraging Response

Faith for Today films are now seen each week on television in Taipei, Taiwan. Milton Lee, ministerial secretary of the South China Island Union Mission, is joined by his wife, Helen, and by Edwin Lee, the union's radio-TV secretary, in supplying the Chinese appeal for the films and in inviting enrollment in the Bible correspondence school or requests for special items offered. Each month a live program is televised.

Two thousand seven hundred people requested a Five-Day Plan brochure advertised by Edwin Lee on an interview with Dr. W. L. Van Arsdale, medical director of the Taiwan Sanitarium and Hospital, on the subject "Cancer, Its Causes and Prevention." A discussion on the care of the stomach brought 1,700 requests for literature.

Three island-wide radio programs in Mandarin are also continuing: the regular Chinese VOP 15-minute broadcast, the Meaning of Our Times, and the Taiwanese VOP broadcast.

DUANE S. JOHNSON

Quiet My Heart

By THOMAS A. DAVIS

Speak, Lord, Thy peace
to all my agitations;
Quiet my heart,
my fevered cares alloy
Sore in the shelter
of Thy love enfold me,
Till comes at last
Thy calm eternal day.

What though no star
with steadfast ray is shining?
What though around me
sounds the bitter strife?
Within Thy dwelling place
no foe can harm me;
Where Thou dost lead
shall be eternal life.

Rest, then, my soul!
rest, for His arms surround thee;
Be strong, O heart,
soon ends the weary night;
Let patience have
its perfect work upon thee;
let faith look up,
and see the dawning light.

