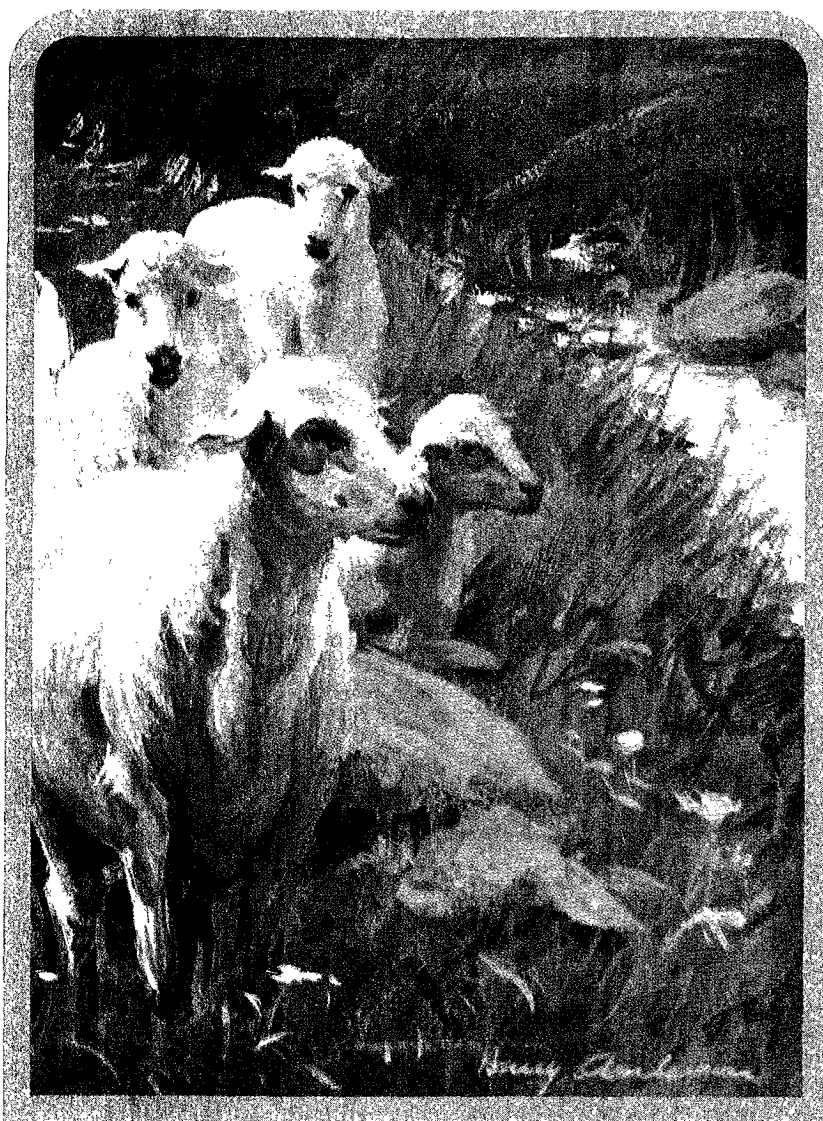


Review

THE ADVENT REVIEW AND SABBATH HERALD • WEEKLY INTERNATIONAL EDITION

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*The
Lord
Is My*

Shepherd;

I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

—Psalm 23.

Prayer and Kindness Reap Rich Rewards

Rangoon, Burma

Dear Fellow Believers Around the World,

In 1955 Pastor Kali Paw, new leader of our work in the Burma Union, was invited by a Christian officer to visit wounded troops in an army hospital far back in the hinterland. Brother Kali Paw gladly



responded, going from bed to bed, speaking words of encouragement and praying with the wounded.

Our pastor noticed a soldier alone in a small room, lying on the bed. The man had been riding on top of a bus that went under a low-hanging branch, which badly crushed him. As a result, he was paralyzed. Only with difficulty could he carry on a conversation.

Pastor Kali Paw spoke words of encouragement, reminding him of Christ, the Great Physician. The soldier was a Christian. "Pastor, pray for me," he appealed. "I believe God can heal me if it is His will to do so!" Brother Kali Paw prayed earnestly for him, spoke more words of assurance, and left.

Fourteen years passed. Our pastor had forgotten the incident. Recently, however, he was visiting in an area some eight hundred miles from Rangoon, searching for ways to begin work in an unentered territory. As he stood on the railway platform at the time of his arrival, a stranger, smiling broadly, approached him.

"Don't you recognize me?" the stranger asked.

The pastor looked at him closely. "No, I'm afraid I don't," he confessed.

"I know you!" the man replied. "Don't you remember praying for a paralyzed serviceman in an army hospital down south?"

Pastor Kali Paw thought for a moment. The almost-forgotten experience came back. He could hardly believe his eyes. Here, indeed, was the man, not only alive, but apparently strong and well!

"You don't mean to tell me that you are *that* man!" the pastor exclaimed almost in unbelief.

"Yes," was the reply. "I am the man, here by the grace of God, as a result of your prayers for me!"

The sequel to this chance meeting after fourteen years is a happy one. Brother Kali Paw was scheduled to hold three lectures in the community. The former soldier was there each time. When the day came for the pastor to leave, the army man called on him and listened in rapt attention to the unfolding of the message. A local worker continued with Bible studies after our pastor left, and recently the man was baptized.

It may have seemed a small thing—possibly very routine—for Pastor Kali Paw to pause and pray for

a paralyzed man in an army hospital. But that kindness, that prayer, was the beginning of a story of physical healing and spiritual quest that ended fourteen years later in baptism.

What are those words of Scripture? "The effectual fervent prayer of a righteous man availeth much" (James 5:16).

What are those words from the pen of the Lord's messenger? "If we would humble ourselves before God, and be kind and courteous and tender-hearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Testimonies*, vol. 9, p. 189.

Prayer, kindness, tenderness, and pity played an important role in the conversion of the apparently helpless army man. Though it took fourteen years for the seed to germinate and the plant to grow, the fruit *was* produced.

Prayer, kindness, tenderness, and pity will always produce fruit. I think of an experience in my own life many years ago—out in old Bombay, India. I was a young missionary in a strange land and probably was not as careful as I should have been. I found myself in bed with a bad infection in one of my legs. It was a painful and exasperating experience to be bedridden when I wanted to be out winning souls and building up the work of God.

Many friends came to visit and I deeply appreciated their words of sympathy and cheer. Their visits helped me a great deal. But the visit I remember best was that of the division treasurer. He prayed for me! I suppose many people have the idea ministers don't need anyone to pray for them—that they have a direct line to the throne room! But I needed prayer, and the memory of the thoughtfulness of that division treasurer has remained with me through the years.

Do we miss opportunities to pray with those in need? Sometimes in our hurry-scurry lives we fail to manifest kindness and tenderness toward all with whom we come in contact. Some of these opportunities lost may mean souls lost. Opportunities improved will mean more souls in the kingdom.

There are men and women, boys and girls, in your community who will respond to God's formula—prayer, kindness, tenderness, and pity. Perhaps some of the hundredfold increase in potential soul winning may be right there in *your* neighborhood—or even in your own home. Won't you ask God to make this formula a vital part of your everyday experience?

Yours for more kindness and prayer,

President, General Conference

CHURCH LOAD CARRIED BY A FEW, CHURCH DELEGATES TOLD

NIAGARA FALLS, ONTARIO—Too few people are carrying the load in large United Church of Canada congregations, so perhaps there should be "full membership" and "associate membership," Dr. Robert Baird McClure, retiring General Council moderator, said here.

The layman who spent 45 years in China, India, and the Middle East as a medical missionary asked what index should be used to measure the strength of a church—"attendance or financial giving?"

"The health of an individual is sometimes better gauged not by the money in the bank, but the corpuscles in the blood stream," he said. "Polarization is a dominant feature of our time and shows in the church as well. . . . Here is a church with 500 to 700 families, and yet talk to the minister, or even ask around in the community and one will find that the load of this congregation is carried probably by 35 members or even less."

72 PER CENT OF N.Y.'S PROTESTANTS ARE BLACK

NEW YORK—An analysis of the 1970 preliminary census reports by the Council of Churches of the City of New York reveals that the city's population is now 44 per cent Roman Catholic, 30.4 per cent Protestant and 25.6 per cent Jewish.

"The decade of the 70's will be the first decade for perhaps more than two generations when the ratio of Protestants has been larger than one of the other major faith groups," reported the Reverend Leland Gartrell, executive secretary of the New York Council of Churches' department of church planning and research.

The executive secretary's 1970 analysis—

appearing in the Council's "Metropolitan Church News"—also showed a reversal of the racial composition in Protestant membership since 1940.

Mr. Gartrell predicted that by 1980 "possibly eight out of every ten Protestants will be Black, one will be Spanish American and one will be white." The 1970 census revealed that 72 per cent of New York's Protestants are Black and 21.6 per cent are white. The remainder is made up of Spanish-speaking people.

EVANGELIST HAGGAI TO OPEN SINGAPORE HEADQUARTERS

ATLANTA—Evangelist John Haggai will officiate at the opening of his new international headquarters in Singapore—the foreign mission base which hopes to generate 487 million "Asian contacts" by 1976.

"Evangelism International is seeking to deal with the growing crisis in foreign missions," Dr. Haggai, president, said at his headquarters here. "The missionary effort is not dying, but it is changing—radically."

He explained that "a growing nationalism in non-Western, nonwhite nations combines with an increasing resentment against American paternalism (whether imaginary or real) to close doors to American ideology."

The evangelist pointed out that one third of the world is now closed to "foreign missionaries," and that by 1972 Western missionaries may be barred from half the world. He warned that India may close her doors by 1972.

"It is tragic that Christianity, for many people, is the religion of the West only," Dr. Haggai observed. "Christianity is, after all, a faith that had its first hearing in the Orient. For generations we've tried to bring a white Christ to a nonwhite world. Our effort at Evangelism International, instead, is to bring the world what we believe to be a universal Christ."

Dr. Haggai is a Southern Baptist clergyman and is now acclaimed as the United States' "No. 2 evangelist"—with first rank given to Billy Graham.

This Week...

A new series begins this week under the by-line of W. M. Starks, secretary of the General Conference Department of Stewardship and Development. "Christ, His Pre-existence and His Cross" (page 4) is the first of four articles dealing with the significance of Christ's cross.

Elder Starks came to the General Conference in 1967 from the Allegheny West Conference, where he had been president. He began his denominational work in 1941 as a pastor-evangelist in the Georgia-Cumberland Conference. After his ordination to the ministry in 1945 he and his wife, Dorothy (nee Nickerson), moved to the Florida Conference. After a year there, he worked in the South Atlantic Conference for eight years. Then in 1954 he went into conference work as the lay activities secretary in the South Central Conference. From 1957 to 1964 he was again a pastor-evangelist, this time in the Allegheny Conference. When that conference divided in 1966, Elder Starks became the first president of the Allegheny West Conference.

In the February 11 issue of the REVIEW, we stated concerning our author, W. Richard Leshner, that at 37 he was "possibly the youngest division secretary in SDA Church history." Of course, not having statistics of this nature immediately accessible, we allowed ourselves an accuracy loophole by saying "possibly." We have since learned from one of our readers in Europe that W. R. Beach, the recently retired secretary of the General Conference, became secretary of the Southern European Division when he was 34.

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♦ Advent Review and Sabbath Herald ♦

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ♦ 121ST YEAR OF CONTINUOUS PUBLICATION

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

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

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CHRIST, His Pre-existence and His Cross

By W. M. STARKS



IF THE life of Christ began with His birth in Bethlehem in Judea, He would be no more than any other man, and the world would be still without a redeemer. No one who can be dated can lay just claim to Godhood. A characteristic of God is that He is eternal, self-existent, and self-sustaining; therefore, He can have no origin. Once it is established that a being has an origin he immediately becomes subordinate to and dependent upon that which gave him life and being, and his claim to Godhood collapses.

Micah prophesied of the Messiah, "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2). Christ accepted worship as God (Matt. 8:2; 28:9; Luke 24:52). John tells of both His divinity and His pre-existence (John 1:1-3, 14). Christ Himself claims both. In His intercessory prayer He prayed, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). And He declared, "I came forth from the Father" (John 16:28). "I and my Father are one" (John 10:30).

Christ's pre-existence could be established only by making Himself known. To remain forever unknown would eventually lead men to doubt His existence. Faith unrewarded inevitably turns to doubt. Yet the Bible states that God "is a rewarder of them that diligently

seek him" (Heb. 11:6). He has strengthened man's belief in Him and increased man's knowledge of Him by periodic revelation throughout all history, and was known to all those who opened the door to His divine presence throughout the centuries of time. Adam knew Him as the seed of the woman (Gen. 3:15). Jacob knew Him as "Shiloh" (Gen. 49:10). Moses knew Him as the great "I Am" (Ex. 3:14). Abraham knew Him as "Jehovah-jireh" (Gen. 22:14). Balaam knew Him as the "Star out of Jacob" (Num. 24:17). Joshua knew Him as "captain of the host of the Lord" (Joshua 5:13-15). Solomon knew Him as the wisdom of God (Prov. 8:22-30). Job knew Him as "my redeemer" (Job 19:25). Isaiah knew Him as "Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6). Jeremiah knew Him as "The Lord Our Righteousness" (Jer. 23:6). Micah knew Him as the "ruler in Israel" (Micah 5:2). Matthew knew Him as a Saviour

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*With Christ there are no emergencies, no runaway
circumstances. He orders events according to His divine purpose.*

from sin (Matt. 1:21). Luke knew Him as the Great Physician. Peter declared, "Thou art the Christ" (Matt. 16:16). Thomas, falling at His feet, exclaimed "My Lord and my God" (John 20:28), and the Father, introducing Him from the banks of the Jordan, declared, "This is my beloved Son" (Matt. 3:17).

Necessity of the Incarnation

But while Godhood can know no origin, a Saviour must rise from the midst of his fellows, being not only one of them but one with them. For there are things that can be known *only* by living as others live, feeling as others feel, and experiencing what others have experienced. Nothing so qualifies a person for sympathy or empathy as to have had similar experiences. In no other way can the cares of life be met and shared and its needs understood. One cannot mediate what he does not understand. The line of communication between God and man had been broken. Man himself could not re-establish it, for he was now sinful, and sin cannot abide the presence of the Almighty, "for our God is a consuming fire" (Heb. 12:29). If there were to be communication, someone must serve as a go-between, one acceptable to and acquainted with both God and man, able to approach God on His level, speak His language, comprehend His nature; and to enter His chambers, he must be of His very essence. This was not granted to any of God's created beings. Christ alone, being God and one with the Father, possessed this qualification.

But while divinity could communicate with divinity, it could not communicate directly with fallen humanity. Yet communication with man was indispensable to man's reconciliation and salvation. There must be found a middleman, a go-between, a daysman acceptable to both God and man, understanding them both, relating to both, and of the same nature as both. There was no such being throughout all creation. To meet this need, Christ stepped down from the throne of the universe, laid aside His glory, and came to the world a helpless babe, born in a manger and cradled in the arms of a woman. Says the Scripture, "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he . . . should taste death for every man. . . . Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:9-18).

Christ allowed Himself to be born in a lineage in which there were murderers, fornicators, liars, thieves, and supplanters. He was born as the poorest of the poor, the humblest of the humble in Bethlehem's manger. From ivory palaces to a common ox stall; from gates of pearl and walls of jasper to a bed of straw and walls of the open atmosphere; from streets of gold to the dusty roads of Nazareth and Galilee; from the companionship of holy angels to the company of the beast; from

an all-powerful God to an infant child! When He came, the angelic choir burst forth into rapturous singing that reverberated against the muted hills of Bethlehem and re-echoed against the starry dome of the universe. "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14). "For unto you is born this day in the city of David a Saviour, which is Christ the Lord" (verse 11).

It was a long step from the throne of heaven to the lowly manger of Bethlehem. The pen of inspiration writes, "It would have been an almost infinite humiliation for the Son of God to take man's nature, even when Adam stood in his innocence in Eden. But Jesus accepted humanity when the race had been weakened by four thousand years of sin. Like every child of Adam He accepted the results of the working of the great law of heredity. What these results were is shown in the history of His earthly ancestors. He came with such a heredity to share our sorrows and temptations, and to give us the example of a sinless life."—*The Desire of Ages*, p. 49.

He Went to the Cross

But as if this long step were not enough, Jesus went to the cross, this pre-existent God of all wisdom, all knowledge, all authority, and all power, went to the cross—the most cruel and ignominious instrument of suffering and defamation known to that era, reserved for the vilest of criminals and most infamous offenders. He was numbered with the transgressors, counted as one of them, and treated as one of them (Isa. 53:12).

But this instrument of shame has become a messenger of glory, for it says that God will stop at nothing to redeem men. Inspiration tells us, "The soul that has given itself to Christ is more precious in His sight than the whole world. The Saviour would have passed through the agony of Calvary that one might be saved in His kingdom. He will never abandon one for whom He has died. Unless His followers choose to leave Him, He will hold them fast."—*The Desire of Ages*, p. 483.

The cross has destroyed forever the claims of the devil that God is selfish, cold, unfeeling, unbending, and without compassion. The lie invented to rob man of his Edenic inheritance has now spent its force. The cross cries out to the universe that God is love, that He is both liberal and righteous, full of mercy, as well as justice. And that He will not stop, rest, or be discouraged till His children shall stand redeemed, and once again be admitted into His divine presence. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8:32).

This is the Christ who thundered the law from Sinai. This is the Christ who, tabernacled in a human body, walked and dwelt among men, going about doing good (Acts 10:38). This is the Christ who was shamefully and cruelly treated. This is the Christ who suffered in Gethsemane, who was crucified, who was buried, who rose again and now stands at the right hand of God, and who has in His hands the keys of death, hell, the grave. This is the Jesus who will come again in power and great glory. He is the Christ for our crisis, the desire of all ages, and the only hope for the world.

The fact that He pre-existed tells us that He is no newcomer, no novice not fully aware of what He is doing, where He is going, or what He is about. He is no vice-president who must needs be called in to be briefed or schooled concerning the affairs of state. He was here before the affairs of state began, He was here as the affairs of state unfolded, He was in full control as the affairs of state developed and progressed. With Him there are no emergencies, no runaway circumstances. He orders events according to His divine purpose. With Him success is assured, victory inevitable.

His incarnation gives Him a working knowledge of my life. This Christ, this wonderful Saviour and Redeemer, does not have to learn about me, or hear about me. He knows all about me, intimately, intricately, wholly, fully, and completely. There is nothing about my past, present, or future that is hidden from His all-seeing eye, or that is not encompassed in the scope of His great knowledge and infinite wisdom.

Hear it, O heavens, and rejoice, O earth! This God, this Wonderful Counselor, this Everlasting Father, this Mighty God, and Prince of Peace has condescended—condescended not only to help us but to become one of us! Divine, yet human; God, yet man; King, yet brother! Today His cross stands astride the doorway to hell. And if we go to hell at all, we must wade, as it were, through His spilled blood, and tread upon His crucified flesh! Our God has hewn out of the mountain of sin and despair a star of hope and salvation. And it shines brightest at the cross of Calvary. But it will not shine on forever. One day probation's hour will close, and Christ will stand up before the world and the universe with supreme authority and unmingled justice.

When Rome ruled the world, one of her satellite rulers, feeling overly ambitious, went down with an army against Egypt. He did not communicate with Rome. He sought quick fame and easy conquest, and Egypt at that time was a steppingstone for both. Being greatly displeased,

Rome sent a consul with a message for the offending general to return to his country at once, but the ruler was reluctant to give up what was now so easily within his grasp. He replied to the consul, "I must think about it." Stooping upon the ground, the consul drew a circle around the ruler's feet so small that the slightest movement would cause him to exceed its boundary. The consul replied, "You must answer before you step out of this circle." Seeing that he had little choice, the ruler answered, "I will return."

Today the circle of time has narrowed to within a hair's breadth of eternity. The decision of what to do about Christ must be made without delay. Soon we must step out of time into eternity. Already for many the slightest delay will mean eternal loss. "Now," says the Scripture, "is the accepted time . . . now is the day of salvation" (2 Cor. 6:2). "To day if ye will hear his voice, harden not your heart" (Ps. 95: 7, 8). ♦♦

(Next week: The Cross and the Climax of the Ages)

When You're YOUNG

By Miriam Wood

DR. LEARY IN PROTECTIVE CUSTODY

The name of Dr. Timothy Leary is almost synonymous with the term "drug culture," due to the fact that Dr. Leary was one of the first "intellectuals" who openly, passionately, and vociferously urged the taking of drugs. Declaring them to be the greatest emancipator of them all, he prophesied that ever-widening, glorious horizons would open before those human beings possessed of the necessary courage to experiment with drugs. His influence upon young people has been both profound and disastrous. If innumerable LSD trips have given him glory and power and love and joy, then LSD and other drugs are good. Or so it has seemed to who knows how many young people.

Hardheaded realists have remained unconvinced. Alarmed church groups, medical organizations, schools, and governmental agencies have put forth great efforts to bring the other—the dark, destructive side of the picture—into focus. Watching Dr. Leary's steadily increasing deterioration as evidenced in newspaper photographs and sensing his rapidly increasing split from reality, as evidenced by his statements, thinking people have been quite certain of the eventual outcome of the story.

Therefore, a news item buried on an

inside page of the February 3, 1971, issue of the *Washington Post* was not a surprise. If any element of the latter existed, it was only because the legendary "mills of the gods," in their fine grinding, are nearly always so much slower than this. It's axiomatic that impatient people constantly rage against this facet of the human condition—namely, the need for such long quiescent periods of time before the whole story is told.

Starkly and simply, the *Post* reported that some person had "placed Dr. Timothy Leary and his wife in protective custody in Algeria because 'LSD has destroyed their ability to make judgments.'"

Further, the article stated that "his mind has been blown by acid."

One is sorry for Dr. Leary, as he is for anyone who has by his own choice so mangled his life. The Christian is not gratified by the tragedy in another person's life. Nonetheless, he cannot help asking himself: Where is all the glory and power and love and joy now? The answer is obvious. It is nonexistent. It never had any reality.

Coincidentally, an item in the same vein had appeared in the *Washington Post* the day before the one regarding Dr. Leary. A person who described herself as young and "with it" wrote a vi-

cious letter to a widely syndicated columnist, describing her, among other things, as a dried-up creep. The reason for her vituperative verbal assault was the columnist's steadfast denunciation of drugs. Her defense of marijuana was so wild, so disoriented, one could almost visualize foam flecking her lips as she ranted.

Among other things, she boasted that she smoked "pot" every day, that it had made her superior to everyone else, including the columnist, and that she knew "when I finish this letter it will be a masterpiece."

In publishing the "masterpiece" the columnist dryly commented that she'd had to practically rewrite it because of the disjointed, rambling sentence fragments and 17 misspelled words. Her conclusion was that the letter spoke for itself as a greater indictment against drug abuse than anything she herself might write.

Surely a young Christian as he views the drug scene cannot avoid conclusions such as the following:

Drugs when misused cause impairment of judgment. They produce an unreal, unsupportable emotional condition. They erode the will power. They distort the real and the unreal. Certainly they can have no place in the life of one whose most important search is for God.

IF I KNOW my own heart, I long for true revival. I yearn to know God better. With the psalmist I say: "As the hart panteth after the water brooks so panteth my soul after thee, O God. My soul thirsteth for God, for the living God" (Ps. 42:1, 2).

How can a man know God? How can we who are finite know the infinite God? Obviously sinful man cannot go directly into God's presence in the ultimate sense. To do so would be to be destroyed. But through Christ God has provided a way by which we may become acquainted with Him. "Christ revealed all of God that sinful human beings could bear without being destroyed." — *Testimonies*, vol. 8, p. 266.

"Christ the Light of the world veiled the dazzling splendor of His divinity and came to live as a man among men that they might, without being consumed, become acquainted with their Creator. . . . He [God] sent His Son into the world to reveal, so far as could be endured by human sight, the nature and the attributes of the invisible God." — *Ibid.*, p. 265.

If, then, our hunger for God is to be satisfied, if the God-shaped blank in our lives is to be filled, we must know Christ. And since the Bible provides the only original source of knowledge concerning Christ, it is imperative that we study the Bible.

"The whole Bible tells of Christ. . . . If you would become acquainted with the Saviour, study the Holy Scriptures." — *Steps to Christ*, p. 88.

Three Reasons

I shall return to this thought later but first I want to offer the thesis that true revival can be assured only through Bible study, only through contact with the Word of God. I have three reasons for my conviction.

First, "The word of God—the truth—is the channel through which the Lord manifests His Spirit and power." — *The Acts of the Apostles*, p. 520. All of us recognize the im-

Kenneth H. Wood is editor of the REVIEW.

The Place of Bible Study in Revival

By KENNETH H. WOOD

Devotional message presented at the General Conference Session, July 14, 1970.

portance of receiving the Holy Spirit. We know the need for the former rain and the latter rain. For many years most of us have been familiar with, and have been startled by, the statement on page 507 of *Testimonies to Ministers*: "Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us but we shall not discern or receive it." Many have been frightened by the thought that in some arbitrary way God would pass them by, and that hence they would be unprepared for the final crisis and translation.

But such anxiety is unnecessary. Those who study their Bible, order their lives by its teachings, and open their hearts to Jesus will not be passed by. We know this because

"whenever we study the Bible with a prayerful heart, the Holy Spirit is near to open to us the meaning of the words we read. . . . The Holy Spirit, through the truth of God quickens the lifeless spiritual faculties and attracts the soul heavenward." — Ellen G. White, *The Benefits of Bible Study*, Apples of Gold Library tract, March, 1894, pp. 6, 7. "The sword of the Spirit . . . is the word of God" (Eph. 6:17).

No one can approach Bible study in the right attitude without being in close proximity to the Holy Spirit. Note what Ellen G. White says in volume 4 of the *Testimonies*, page 441: "The sword of the Spirit, which is the word of God, pierces the heart of the sinner and cuts it in pieces."

This is my first point, then: If we are to experience revival, if we are to experience the latter rain,

we must stay close to God's Word, the sword of the Spirit.

"The Word . . . Did It All"

My second point is that experience and history demonstrate that Bible study produces revival. The Reformation of the sixteenth century was launched and powered by Scripture. "The just shall live by faith," thundered Martin Luther, and all of Europe felt the impact of his message. Preaching in Wittenberg he declared: "I put forward God's word; I preached and wrote—this was all I did. And yet . . . the word that I preached overthrew

popery. . . . And yet I did nothing; the word alone did it all.'"—Quoted in *The Great Controversy*, p. 190.

Likewise the great Advent Awakening in the middle of the nineteenth century was generated largely through the earnest, careful Bible study of William Miller, carried on over a period of about 14 years, from 1816 to 1831. Miller did more than merely stir the embers of previously revealed truth; he brought forth from the Scriptures new fuel to place on the fire, and this blazed up to light the world. Miller was mistaken in his understanding of what constituted the sanctuary, but his expe-

rience demonstrated anew the tremendous revival power that accompanies Bible study and the preaching of God's Word.

When Moses was in the desert of Midian and saw the burning bush, God called to him and said: "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" (Ex. 3:5). It was God's presence in the burning bush that made the ground holy and struck awe to Moses' heart. Thus also God is present to bless those who study the Bible. What a revival might be generated if those who profess to love God would search the depths of God's Word as a miner searches for gold!

Here I want to point out that Bible study will produce revival only if the searcher for truth accepts the counsel of the Word and seeks divine power to make it effective in the life. Says God's servant: "Truth is efficient only as it is carried out in practical life. If the word of God condemns some habit you have indulged, a feeling you have cherished, a spirit you have manifested, turn not from the sacred monitor, but turn away from the evil of your doings, and let Jesus cleanse and sanctify your heart. Confess your faults, and forsake them wholly and determinedly, believing the promises of God, and showing your faith by your works. If the truths of the Bible are woven into practical life they will bring the mind up from its earthliness and debasement."—*The Benefits of Bible Study*, p. 2.

Point Needs Emphasis

I believe this point needs emphasis, for the True Witness charges that Laodicea feels it has "need of nothing" (Rev. 3:17). Those within our ranks who are satisfied with their Christian experience, who are content to retain evil habits and sin in the life, who obtain their standards from the secular culture in which they live, and who believe their spiritual condition is better than it is, reveal either that they are not spending sufficient time with God's Word, or are not weaving its truths into everyday living.

When the principles of the Bible are applied to the life, the soul is revived because God's Word is the divinely appointed food needed to nourish man's spiritual nature. In the wilderness of temptation Jesus countered Satan's demand that He turn stones into bread by saying, "It is written, Man shall not live by bread alone, but by every word that

Fellowship of Prayer

GRATEFUL FOR PRAYING FRIENDS

In September I wrote asking for prayer for my daughter who was drifting from church to church. On December 31, 1970, she wrote that her husband was to be ordained a deacon and that they had settled in one church and were attending Sabbath school and prayer meeting. Thank the Lord for answered prayer and thank you for your interest and prayers.

Now my heart is heavy for a friend who has cancer. He has been a devout SDA for many years. He and his wife have been very health-minded and have taken good care of their bodies. He is in his seventies, and his only daughter has left the truth. Please pray that God will spare him to see her return to the church. Age or severity of trouble are not deterrents to God. I have another friend, a Methodist, who also has cancer and has taken many treatments. My prayer is that his eyes will be opened to the truth and that he will be healed physically and spiritually.—Mrs. S., of Pennsylvania.

THANKS EXPRESSED

Many years ago I sent in a prayer request that my husband would accept the Adventist truth and be baptized. It is with a feeling of gratitude and great joy that I can express my thanks for answered prayers in his behalf. He was baptized in October, 1970. God is truly willing to pour out His blessings if we will only ask and believe.—Mrs. A., of California.

TRANSFORMED BY PRAYER

Approximately three years ago I wrote the Fellowship of Prayer in behalf of a nephew attending academy who was very disgruntled with the life there. After you had prayers for him we were amazed at the transformation. He stopped complaining and now two years after graduation he enjoys returning to the academy

at every opportunity. Now there is a new problem. He and his brother are unable to receive the desired courses they want in our SDA college, and are contemplating transferring to a State college. Please pray that the Lord will work things out for the best.—Mrs. T., of Kansas.

LOVED ONES GAINED VICTORY

Several years ago I wrote asking that you pray for three of my loved ones. Actually a book could be written about the things that have happened to them since that time. Each person was at a crucial time in his life and was put to the test many times after my request. But out of the bad has come good and each has gained a victory with God. I feel definite results from the prayer request. In fact, some of the occasions when Satan tried to destroy them were so nearly successful that it could only have been by God's grace that they escaped. Now would you please add three more names to your list—two brothers and a sister. They are all past fifty and may not have many years to decide for Christ. I thank you for your prayers and thank God for His answers.—Name withheld.

SONS CONVERTED

Some years ago I sought help from our brothers and sisters of the Fellowship of Prayer for an elder son and family. We rejoiced sometime later to see them reunited with the church. A few years later another request was sent in regard to a younger son who was having problems in the academy. Again I want to thank God and my fellow church members for a most wonderful answer to prayer. This son is now married in the faith and has a lovely family, and I can see a continual growth spiritually. I plead with you now to remember our two boys, eight and ten, in prayer. Both have tremendous emotional problems, and we feel that God is the only answer.—Mrs. G., of Michigan.

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.

proceedeth out of the mouth of God" (Matt. 4:4). Jesus acknowledged that man needs bread to maintain his physical life; but He pointed out that man is not merely a physical being, he is a spiritual being who must feed on God's Word, on spiritual bread. His spiritual nature will grow strong only if it is fed. If neglected it will die.

This is not mere theory, it is reality. It can be proved in the same way that we prove the effectiveness of physical bread. Wrote Ellen White: "We receive God's Word as food for the soul through the same evidence by which we receive bread as food for the body. Bread supplies the need of our nature; we know by experience that it produces blood, bone, and brain. Apply the same test to the Bible; when its principles have actually become the elements of character, what has been the result? What changes have been made in the life?—'Old things are passed away; behold, all things are become new.' . . . Souls that have borne the likeness of Satan have been transformed into the image of God. The change is itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, that, as declared by the Scriptures, it is 'Christ in you, the hope of glory.' A knowledge of this mystery furnishes a key to every other. It opens to the soul the treasures of the universe, the possibilities of infinite development."—*My Life Today*, p. 26.

No wonder revival comes through Bible study! The power in God's Word energizes the soul, transforms it into the divine image, and makes it a force for good in the world. Declared the psalmist: "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word. . . . Thy word have I hid in mine heart, that I might not sin against thee" (Ps. 119:9-11).

"The heart that is stored with the precious truths of God's Word is fortified against the temptation of Satan, against impure thoughts and unholy actions. Keep close to the Scriptures. The more you search and explain the Word, the more your mind and heart will be fortified with the blessed words of encouragement and promise."—*Ibid.*, p. 28.

Revival Through Christ, the Word

I said at the beginning that the purpose of the Christian is to know God, and that the clearest manifesta-

tion of God is in Christ. I said also that we learn of Christ chiefly through the Bible. I wish now to return to this thought, for this offers the third reason for my conviction that Bible study will produce revival.

John the beloved apostle says: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John 1:1, 2). "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (verse 14).

Here is the most staggering mystery in the entire Bible—that the word of God could be "made flesh." The expression "word of God" as used here is a translation of the Greek word *logos*, which was widely used by philosophers in New Testament times. Its concept is much wider than mere verbal communication. It suggests the entire outgoing, creative, self-revealing activity

of God. Thus as Christians we believe that God's supreme communication to the world was given through Jesus Christ. Just how it was possible for divinity and humanity to blend in the person of Jesus, we do not know. Awed and baffled by it, the apostle Paul declared: "Without controversy great is the mystery of godliness: God was manifest in the flesh . . ." (1 Tim. 3:16).

But in the plan of God, divinity is to dwell with humanity not merely in the flesh of Christ but in our flesh. Said Jesus in John 15:4: "Abide in me, and I in you." Christ within us—what an awe-inspiring thought! How can we have this experience? By faith, of course. But there is a down-to-earth, practical means of achieving union with Christ.

In what I consider to be one of the plainest and most awesome statements in the entire Spirit of Prophecy writings, Sister White says: "As the blood is formed in the body

FOR THE YOUNGER SET

A Nightmare That Was Real

By IDAMAE MELENDY

ROBERT sold Seventh-day Adventist books many years ago when literature evangelists were called colporteurs. He was eager to have people learn what the Bible teaches, and did not mind going to hard, out-of-the-way places, so long as he could find people whom he might help.

Once he sold books in the hills of Kentucky. He knew that it was dangerous for strangers to be alone in those hills. Life was cheap, and a man could disappear and never be found again. But he knew also that he could trust God to send His angels to protect him so long as he was doing His work.

As Robert visited from home to home he noticed that a gun was kept above the front doors of most of them. Whenever the dogs barked or there was any unusual sound the gun was taken down.

The only place he could stay at night was in one of the homes. He gave books as payment for his meals and the rooms he slept in.

One evening after he had eaten supper at the place he was staying for the night, he was shown to a small room that had only a bed and a chair. As he was preparing for bed by the dim light of a candle he noticed a strange thing. The floor of the room was not joined to the wall. Rather, it looked like the floor of an elevator that could be lowered or raised.

Robert knew that this meant he was

in a dangerous place. He decided he would not undress when he got into bed. When he said his prayers he very earnestly asked God to protect him through the night, and not allow him to fall asleep.

As he lay in bed, feeling very sleepy and tired, he prayed for help and fought to keep awake.

After what seemed like a long time he suddenly felt the floor move. Silently and slowly it was being lowered. He began to thrash around in bed, acting as though he was having a bad dream. The floor quickly stopped moving.

After he had been quiet for a while, the floor began to move again. Again Robert began to move around and make a noise. Again the floor stopped moving.

He kept moving around restlessly for a while. But when he stopped, the floor began to descend again.

After this had happened a number of times, and Robert was very worried, he began to notice that the floor was rising. After a time it was back to its original position, and did not move for the rest of the night.

Morning found Robert heavy-eyed, but very thankful that God had helped him to stay awake and had kept him through the night, so that he had not been robbed, and perhaps even killed. And he was very glad to get away from that house as soon as he could.

by the food eaten, so Christ is formed within by the eating of the Word of God, which is His flesh and blood. He who feeds upon the Word has Christ formed within, the hope of glory. The written Word introduces to the searcher the flesh and blood of the Son of God; and through obedience to that Word he becomes partaker of the divine nature. . . .

"As the life of the body is found in the blood, so spiritual life is maintained through faith in the blood of Christ. He is our life, just as in the body our life is in the blood. He is made unto us wisdom, and righteousness, and sanctification, and redemption, just as the bone, sinew, and muscle are nourished, and the whole man built up, by the circulation of the blood through the system. In vital connection with Christ, in personal contact with Him, is found health for the soul. . . .

"By reason of the waste and loss, the body must be renewed with blood, by being supplied with daily food. So there is need of constantly feeding on the Word, the knowledge of which is eternal life. That Word must be our meat and drink. It is in this alone that the soul will find its nourishment and vitality. We must feast upon its precious instruction, that we may be renewed in the spirit of our mind, and grow

up into Christ, our living Head. When His Word is abiding in the living soul, there is oneness with Christ; there is a living communion with Him; there is in the soul an abiding love that is the sure evidence of our unlimited privilege." —ELLEN G. WHITE, in *Review and Herald*, Nov. 23, 1897.

Power in the Word

The power of the Word of God is revealed clearly in a story that never fails to touch my heart. An infidel in London had lived his entire life resisting the efforts of his friends to lead him to Christ. At last, old and with a terminal illness, he lay in bed in his rented attic room. One of his Christian neighbors who had tried repeatedly to convert the old man, decided to make one last attempt. With Bible in hand, he climbed the dark, dirty stairs, and knocked on the warped door.

A weak voice invited, "Come in."

The sick old man, stubborn and rebellious, greeted his would-be friend rudely. "So it's you with that Book again! Take your old Bible from here. I want nothing to do with it!"

Sadly the kind friend withdrew and, descending the stairs, returned home, where he rehearsed in detail the story to his wife. Overhearing the conversation, his small daughter

quietly went to her room to get her most valuable possession, the new Bible her father had given her at Christmas. Tucking it under her arm, she slipped out of the house, and in a few minutes was climbing the stairs to the old infidel's room.

Timidly she knocked. "Come in," said a weak voice from within. "And what do you want, little girl?"

"Daddy said you didn't want his old Bible, so maybe you will take my new one," she replied. Then, overcome with emotion, she burst into tears. Laying the Bible on a table beside the bed, she fled down the stairs.

Not long afterward, social workers found the old man dead. Under his pillow were the little girl's Bible and a piece of tear-stained paper on which were written:

I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, the Bible says,
Is ever, only Jesus.

My soul is night, my heart is steel,
I cannot see, I cannot feel;
For light, for life, I must appeal
In simple faith to Jesus.

He died, He lives, He reigns, He pleads;
There's love in all His words and deeds;
There's all a guilty sinner needs
Forevermore in Jesus.

Though some should sneer, and some
should blame,
I'll go with all my guilt and shame;
I'll go to Him because His name,
Above all names, is Jesus.

The place of Bible study in revival—how plain that it fills a major role. How plain, too, that we have a part to act. Revival is available to all who meet Jesus in the sacred pages of God's Word.

Let us, then, begin a new search of the Scriptures. Let us spend time with the Incarnate Word as revealed in the written Word. Let us dwell upon the infinite sacrifice of Christ. Let us contemplate His great love for us. Let us meditate upon His humiliation and sufferings. Let us dwell upon His priestly ministry. As we behold Jesus through the eye of faith we shall ask Him to make of us vessels unto honor, meet for His service. We will ask Him to empty us of self, of envy, of jealousy, of evil surmising, of strife, and of everything that is dishonoring to God. We shall ask Him to purify us and make us ready for the showers of the latter rain that surely are coming.

And we shall experience reformation and transformation, the ultimate purpose of revival. ♦♦

RESPONSE FROM READERS

Power of Attorney Re-examined

I was shocked to read the blanket endorsement of the power of attorney for elderly persons in an article in the January 21 *REVIEW*. Of all the devices for dealing with incapacity, this is surely the most disreputable. At its best, a power of attorney may be completely unnecessary; at its worst, it can be extremely dangerous. The holder of a typical power of attorney can do almost anything in the name of the grantor, and without his knowledge, that the person himself could have done.

Instances of misuse or of disputes caused by misunderstandings are so common that many organizations will not even recognize this document, regardless of its legality.

Almost any problems that would legitimately be solved by a power of attorney can be solved just as easily and more properly in another way. If the circumstances are properly explained, almost any income check, including Social Security, can be made payable to a relative or friend. Also, many times a bank will accept checks deposited to the payee's account with-

out any endorsement at all. Even in the occasional cases where authority over a person's bank account seems necessary, specific arrangements with the bank involved are far more appropriate than the power of attorney.

Another serious difficulty with the power of attorney is that it makes no estate plan provisions. A power of attorney terminates the moment a person dies. Many individuals have a false sense of security when a power of attorney is signed, and often nothing is done about transferring the estate until it is discovered after the person's death that the power of attorney has expired. Even worse, the holder of the power may take rash and improper actions quickly to transfer all assets if it appears that the person is near to death.

As an attorney, I would never write a general power of attorney for a client, and other attorneys have expressed the opinion that they would rarely recommend such a document.

CLAUDE D. MORGAN
Attorney at Law

San Jose, California

"Welcome" Is a Warm Word

By MARGIT STROM HEPPENSTALL

THE Eskimo invites a hunter, lost in the blizzard, into his snug igloo. The nomad in the Arabian desert opens his tent to the travel-worn stranger and offers him food and drink. The South Pacific islander spreads a feast of fish and fruit under the coconut palms for his visitors. The Jew in Christ's parable goes to borrow bread in the middle of the night rather than turn away his unexpected guest. Hospitality is a universal virtue, founded on the principle of brotherly love and the duty to share with others life's basic sustainers—food and shelter.

The Bible paints charming pictures of hospitality in action. We see Abraham, the wealthy sheik, entertaining his three unknown visitors with the best he had to offer. Lot provides for two strangers, unsafe on the streets of Sodom. On a hillside by the lake Jesus feeds the multitude with a little boy's lunch. From Him who "loveth the stranger, in giving him food and raiment" (Deut. 10:18), come reminders to His children to follow His example: "Our leader . . . must be . . . hospitable" (1 Tim. 3:2, N.E.B.); "Remember to show hospitality" (Heb. 13:2, N.E.B.); "Be hospitable to one another without complaining" (1 Peter 4:9, N.E.B.).

Some homemakers now, as was evidently the case then, do indeed complain at the prospect of having to extend hospitality. We hear excuses such as: "I ought to have the

Jones family over sometime, but it is so hard for me to entertain." Or: "We owe everybody a dinner, but I cannot put on a meal like Mrs. X, so what's the use?" Or: "I should have invited that stranger home after church, but I had a headache yesterday, and have nothing special prepared." Regarding a lack of sociability, Mrs. White says:

"There is altogether too little sociability, too little of a disposition to make room for two or three more at the family board, without embarrassment or parade. Some plead that 'it is too much trouble.' It would not be if you would say: 'We have made no special preparation, but you are welcome to what we have.' By the unexpected guest a welcome is appreciated far more than is the most elaborate preparation."—*Testimonies*, vol. 6, p. 343.

Spontaneity and Simplicity

If we as Christian homemakers would practice hospitality with this kind of spontaneity and simplicity, we would do a lot more of it and receive the blessings inherent in this lovely grace. Our problems arise when we confuse hospitality with formal entertaining and place unnecessary burdens on ourselves. True, there are special occasions when a festive meal is in order, requiring extra effort. Most women relish the opportunity once in a while to set a table with their best linen, china, silver, and crystal and to prepare their most tried and true recipes. The guests will enjoy the dinner too, if the hostess has been able to make enough of her preparations far enough ahead of time, so that she may spend time with her company without strain and tension.

(In this age of wage-earning wives few women can manage this kind of entertaining.)

Nothing so ruins a party as a harried hostess, ducking in and out of the kitchen and dining room, worn out and "cumbered about much serving" (Luke 10:40) to the point where her frazzled nerves are more obvious than the dainty table setting and the tasty food. Our friends would rather eat the simplest meal with a relaxed hostess than partake of a banquet when the opposite is the case.

"Needless worries and burdens are created by the desire to make a display in entertaining visitors. In order to prepare a great variety for the table, the housewife overworks; because of the many dishes prepared, the guests overeat; and disease and suffering, from overwork on one hand and overeating on the other, are the result. These elaborate feasts are a burden and an injury."—*Ibid.*, p. 343.

True hospitality is the art of being yourself, and gladly sharing with friends or strangers whatever you have available. A rollaway cot or a sofa bed may provide an extra guest room in a pinch, but if the travelers can afford a motel, they may prefer the privacy and you should not overurge them to stay. A well-stocked pantry "emergency shelf" can help you whip up an acceptable meal on short notice, but sometimes all that is needed for the sudden guest is one more cup of water in the soup. Unexpected company is often the nicest kind, for everyone is relaxed and good fellowship flourishes as conversation flows freely. Such fellowship is the main reason friends like to drop in, anyway. The less fuss they see caused the more they will feel at home, and the more often they will return.

The Potluck Dinner

Increased acceptance of simplicity and casualness is a wholesome trend in present-day entertaining. The potluck dinner after the Sabbath service can be a "social to save" occasion. The potluck method also makes it easier to have parties for smaller groups in private homes, without extra effort for any participating housewife. This type of get-together can be especially beneficial if planned to include different people from time to time to prevent the original nucleus of friends from becoming an exclusive clique. Every church, every community has its

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lonely individual, or couples who may feel new, strange, or unaccepted. A welcome into a warm social atmosphere may become a happy turning point for them. Such hospitality is compatible with the spirit of Him who said:

"When you are having a party for lunch or supper, do not invite your friends, your brothers or other relations, or your rich neighbours; they will only ask you back again and so you will be repaid. But when you give a party, ask the poor, the crippled, the lame, and the blind; and so find happiness. For they have no means of repaying you; but you will be repaid on the day when good men rise from the dead" (Luke 14:12-14, N.E.B.).

As you look back over years of entertaining and being entertained, some examples of hospitality stand out. A certain gracious hostess under whose roof we spent weekends

from time to time is fondly remembered for her habit of letting house-guests fix their own snack supper on Saturday night from what they could find in pantry and refrigerator. We had great fun, and best of all was the knowledge that the lady of the house had spent a restful afternoon and was even at this meal-time relaxing by the fire. Another favorite home away from home for us is the house on the hillside, where the hostess likes to sleep late, and where we are allowed to prepare our own simple breakfast. With true friends like these the hospitality is a pleasure for both giver and recipient.

"Yours is a Saturday-night kind of house!" was a cherished compliment from a friend years ago, when our children were still at home. And why should not every home be this kind? It can be, with a group of adults gathered around

the fire with simple refreshments, of which all had brought their share, and the teen-agers throwing a party for their friends in the family room downstairs, responsible for their own treats and service.

Some of our most cherished travel memories involve hospitality shown by friends and strangers, for no one appreciates a glimpse of home life more than folks who are far from their own. Simple, tasty meals, a spare bed readily offered, hours given by busy people to show the travelers around, or merely an evening spent in good conversation—all these shine in our recollections along with a sunset over Florence or at the beach at Hanalei. Spontaneous expressions of kindness, they warmed us with a special glow. For as the old Norwegian proverb says, "The roomy heart makes a roomy house," and this is the essence of hospitality—a "roomy heart." ♦♦

Especially FOR WOMEN

By Betty Holbrook

HOW IS YOUR A. Q.? "There are two kinds of women in the world—the kind you dream about and the kind you marry," someone has quipped.

That was probably meant to be a lighthearted joke, but is it? Are you still the smiling, gracious person you were when life was less complicated—or has your "atmosphere quotient" deteriorated? The "live happily ever after" sequence has a hard time surviving in our often-difficult world.

But we never have been offered an easy path, even though we walk it in sincerity and integrity. We have been promised the strength to live above our difficulties. In fact, even though the way is rough we can fill our lives with cheerfulness and peace by believing and acting as if our heavenly Father can be trusted. I like the thought that "He measures every trial. He watches the furnace fire that must test every soul" (*Testimonies*, vol. 5, p. 754). He knows us and He also knows the end from the beginning.

Some of our gloominess we bring on ourselves. We actually seem to enjoy wallowing in self-pity, which John Gardner describes as being "easily the most destructive of the non-pharmaceutical narcotics; it is addictive . . . and separates the victim from reality." Could it be that while young folks today are experimenting with drugs to escape reality, we too in a perverted way are

doing the same by indulging in self-pity? Though it may bring a momentary, masochistic satisfaction there's nothing quite so capable of causing illness as depression, gloominess, and sadness. "Mental depression is terrible," Ellen White cautions.

Not only the big trials make us lose our serenity. For example, as I look over this past week, if I weren't so chagrined, I could almost laugh at petty annoyances. Perhaps even more than the big problems the little ones show us how much we need to grow—how much strength, poise, gentleness, grace, and serenity we need to add to our characters. Our A.Q. is made up of these.

There is a way out. Others have discovered and explored it for us; we need only to follow. "Often when sharp, stinging words were spoken, often when the atmosphere about Him [Jesus] was heavy with gloom, with dissatisfaction, distrust, or oppressive fear, was heard His song of faith and holy cheer."—*Education*, p. 166. Ellen White and many others before and after her used the same method. Songs can express the deepest feelings of our hearts and change the atmosphere around us as well.

Gratitude, too, will add to our A.Q. We may not appreciate our ugly though agile hands until we see some that are crippled with arthritis, or we hardly give a second thought to a warm home until there's a power failure. When we start counting them, is there really an end to our blessings?

Or is too much leisure our problem? Time to ourselves is necessary, but too much can turn all our thoughts inward and bring despondency. Real happiness

comes from reaching out. A smile, a kind deed, or just listening can be a gift of courage to someone else, and strangely enough that courage seems to return like "the bread cast on the waters."

Not all problems are self-inflicted, of course. Situations over which we have no control, or those close to us—even a husband—can bring shadows at times. "A happy wife sometimes has the best husband," writes Mark Beltaire, "but more often she makes the best of the husband she has." That's a good principle—making the best of what we have. Paul would agree.

Prof. H. M. Tippet has posted many a gem on the wall of the Review and Herald elevator. This is a favorite: "The brook would lose its song if you would remove the rocks." Part of the song is the polishing process that goes on as rocks tumble downstream—one polishing the other. It works the same for people, for families as they rub shoulders and frustrations.

John E. Price tells about a young man in college who went home for the weekend. "It was unexpected and rather perplexing to the parents, but they warmly welcomed him and enjoyed his visit. A day or so after his return to college, they received a letter from him. 'I knew you wondered at my coming, but I felt I must. Many things have been disturbing me lately, unsettling my faith. I just had to come home to get within its atmosphere and feel that sureness of everything again. And I found it.'"

A tranquil and cheerful home doesn't happen by accident. You have to work at it with determination, intelligence, and understanding. How is your A.Q.?

THE U.S. CHIEF JUSTICE SHARES HIS FAITH

Bulky Sunday papers, loaded with an overkill of advertisements and special supplements, do not often find opportunity or place for spiritual challenge. When was the last time anyone read the complete text of a sermon in a newspaper? Yet, only a few short years ago sermons were syndicated as news columnists are today, and as avidly read, if not more.

Thus, readers of *The Sunday Star* (Washington, D.C.) were pleasantly surprised on February 21, 1971, when they read, in the midst of the inexorable flood of words reporting the latest crimes, automobile fatalities, and human frustrations, the full text of U.S. Chief Justice Warren E. Burger's message to the nineteenth annual Presidential Prayer Breakfast. With the freshness and simplicity of greatness, the Chief Justice spoke to many government leaders, including the President, the Cabinet, members of Congress and many officials: "[We] acknowledge without fear or reticence, that we need—each of us needs—a higher power than any one of us possesses and a higher power than all of us together possess."

He acknowledged "that the frustration and unrest of this last third of our century is a pervasive thing and touches every nation on earth." Yet the unrest is not basically corporate or faceless. "We know, of course, that the forces and influences which disturb the tranquillity of a whole people begin with the individual."

The computer age with its technological achievements races into the future; yet, the basic problems of human need seem to multiply in its wake. But the Chief Justice is convinced that the solution to human need is not in man but in the Lord of the Bible, where it has always been. "The terrifying magnitude and complexity of the problems within our own country, and our responsibilities over the world, is such that our national response sometimes tends to be complex and even confused. In this respect, notwithstanding all of the sophistication, all of the education and learning, and all of the technology of our age, we are relatively in not very much better a position than the simple peasants of centuries ago who first heard the message of our Lord in parables and psalms.

"The world of that day may seem to us now as small and simple. But in truth, those who inhabited that tiny area on the shores of the Mediterranean Sea so long ago were, in their day and time, overwhelmed by their troubles and their problems and their burdens, as we are today. Our relative capabilities, to borrow a term from our modern age, are much the same."

Magnificent Simplicity

Reaching back over the years, he recalls that "the magnificent simplicity" of the Twenty-third Psalm and "its great power" have been a constant source of "comfort and assurance" as he has faced and surmounted the pressures and burdens of each new day.

Justice Burger, manifesting a knowledge that comes only through experience, reviewed the essential message of the Twenty-third Psalm emphasizing that "the passage of time has not altered the inner needs of men and women." He noted that "every farmer, every fisherman, every peasant, even the children knew" what the psalmist meant when he talked of a guardian and protector and guide who would look after their needs as a good shepherd would his flock, day and night. The words needed

no theologian to be understood. The lesson of a completely reliable God was clear. Whether a man is lost in his wilderness or on the brink of disaster, he should know that God has a long rod to ward off danger and a staff by which he may be pulled back to safe ground. In the daily requirements for life, which for many become dreary and routine, God promises "green pastures" and "still waters" for those who trust His leadership.

The speaker then arched the centuries and referred to Alfred Tennyson's description of the legendary death and burial of King Arthur. While Sir Bevedere, the last of all the knights, bears his king to the funeral barge, the dying king said: "Pray for my soul. More things are wrought by prayer than this world dreams of. . . . For what are men better than sheep or goats, that nourish a blind life within the brain, if, knowing God, they lift not hands in prayer—both for themselves and those who call them friend."

The Prayer Breakfast message ended with a plea for the simple faith that undergirded men such as the psalmist and Tennyson's Arthur. "Perhaps in our confusion and frustration, and faced with the complexities and the burdens that baffle—stagger—the mind, we have forgotten the simple faith and the simple prayers which sustained men and women for thousands of years.

"The psalmist here has given us this simple and beautiful and rich prayer. And if we add to it the realization of Tennyson that more things are wrought by prayer than this world dreams of, perhaps some of the solutions we seek may come."

We salute this simple, forceful call to prayer by the Chief Justice. We pray for him and his associates on the Supreme Court of the United States—and for all leaders of government everywhere. They not only need our prayers—they seek them. Furthermore this is the will of God for all men everywhere: "First of all, then, I urge that petitions, prayers, intercessions, and thanksgivings be offered for all men; for sovereigns and all in high office, that we may lead a tranquil and quiet life in full observance of religion and high standards of morality" (1 Tim. 2:1, 2, N.E.B.).

H. E. D.

SOME THINGS HARD TO BE UNDERSTOOD

A reader remarks, "I think many of Paul's words are very obscure, especially to new believers and to people unlearned in the Scriptures." Then he gives example passages: "2 Thess. 2:7-12; Heb. 3:12-15; Phil. 3:10-16."

In support of his observations this reader might have quoted Peter, who said, "In which [the epistles of Paul] are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction" (2 Peter 3:16).

There are, of course, several reasons why certain passages of Scripture appear obscure. Perhaps the foremost reason is the fact that God, who in the ultimate is the author of the Bible, is infinite in wisdom, whereas man is finite in his understanding. God has placed in the Bible themes so lofty, concepts so broad, revelations so far-reaching, that a lifetime of study cannot exhaust them. "The Bible is yet but dimly understood," remarks Ellen White. "A lifelong, prayerful study of its sacred revealings will leave still much unexplained."—*Counsels to Writers and Editors*, p. 82.

While on the one hand we acknowledge human limita-

tions, on the other hand we must remember that "the great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God."—*Steps to Christ*, p. 89. Hence obscurities are no reason for anyone's losing his way.

Study the Difficult Passages

However, the fact that the truths necessary for salvation are clearly presented is no excuse for us to ignore the difficult passages. God has preserved them for a reason and desires us to grapple with them with the purpose of ascertaining their meaning to the best of our ability. But there are conditions: "The little knowledge imparted might be a hundredfold greater if the mind and character were balanced by the holy enlightenment of the Spirit of God."—*Counsels to Writers and Editors*, p. 82.

Let us examine one of the passages our reader mentions—2 Thessalonians 2:7-12, not to give a detailed interpretation of the passage, but to show why it appears obscure.

Second Thessalonians is a letter Paul wrote to a group of believers at Thessalonica a few months after their conversion. He was the evangelist who had organized the church, but because of opposition had to flee the city. Concerned over the Thessalonian believers and anxious to encourage them, Paul wrote them a letter (1 Thessalonians). Later, when he learned that some of his statements in this letter about the imminence of the Advent were misunderstood, he wrote a second letter (2 Thessalonians) explaining that the Advent was not to be expected immediately. The antichrist needed first to be revealed, who would then be destroyed by Christ at His Advent.

Paul had no knowledge, unless the Holy Spirit revealed it to him, that his letters to the Thessalonian congregation would one day be a part of the New Testament canon of Scripture. He was writing to specific people with a certain experience, whose minds were filled with specific questions and who were facing specific problems. It is easy to see that without an understanding of this background, some of the things he said would be obscure. As we reconstruct the historical circumstances that

occasioned the letter we will be in the best position to understand its contents.

In the study of the Bible we need, therefore, first to try to understand what the words meant to those who first read or heard them. After this we may apply them to ourselves.

This principle is illustrated with reference to the Sermon on the Mount as follows:

"Let us in imagination go back to that scene, and, as we sit with the disciples on the mountain side, enter into the thoughts and feelings that filled their hearts. Understanding what the words of Jesus meant to those who heard them, we may discern in them a new vividness and beauty, and may also gather for ourselves their deeper lessons."—*Thoughts From the Mount of Blessing*, p. 10.

We venture to make the assertion that if we had sat through Paul's evangelistic series in Thessalonica; if we had mingled with the converts there, and had understood their problems, questions, and circumstances, Paul's letters would not be to us obscure, but helpfully clarifying.

We call attention to 2 Thessalonians 2:5: "Remember ye not, that, when I was yet with you, I told you these things?" The form of the word translated "told" is such as to convey the meaning "kept telling you." This means that Paul had apparently lectured at considerable length on the coming Antichrist. In the letter he was simply supplying supplemental details.

Admittedly, there is always some obscurity in unfulfilled prophecy. Only when the prophecy is fulfilled will all the details be understood. Ellen White has shed much light on prophetic fulfillment and has added details to the rather brief Scripture predictions. (Note, for example, the detailed delineations of future events in *The Great Controversy*.) In addition to discussing the Antichrist of history, she describes the workings of the antichrist par excellence—Satan himself. An understanding of this aspect helps clarify Paul's passage.

Thus, while there may be many Bible passages that are obscure, if certain rules of interpretation are followed the problem of obscurities is diminished. God is not seeking to obscure, but to reveal, His messages. But He has not promised always to make the path to understanding effortless.

D. F. N.

LETTERS

...to the Editor

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

BABIES AND BATH WATER

Criticism of so-called sensitivity training seems to imply that insensitivity is a virtue. Hopefully we will learn to discriminate before we throw out the baby with the bath water.

Condemnation of all sensitivity training would be to condemn such phrases as "bear ye one another's burdens." It would eliminate our ordinance of humility and many sermons.

A principal, returning to his school from a sensitivity training workshop, encountered an abused child. The little girl's face was swollen and bruised. Her body had

been beaten so viciously that appropriate authorities were called and immediate help given to the child. That evening through his window, the principal saw the mother arrive to pick up her daughter. Instead of sending someone to tell the woman to report to the judge as he would have done before his training he invited her into his office. In his office he told her how badly he felt when he saw an abused child. In fact, he wept. Soon the mother was also weeping. Was there anything objectionable about the change in this woman's behavior?

Perhaps we should distinguish between sensitivity training as generally understood in secular circles and "true" sensitivity training as we have done with other areas of educational theory and practice.

HOMER MORRISON

Hermiston, Oregon

PRIORITIES NEED RE-EXAMINING

"Church Buildings Say Something" [Jan. 7] is most timely, and pathetic. It brought tears to my eyes. It was my privi-

lege to be connected with the Inter-American Division office as stenographer when E. E. Andross was its president, and I spent one year in Cali, Colombia. I hope that the article will bring the desired result.

At our recent church business meeting, it was revealed that "many members are paying tithe but nothing else. In addition there are those who are paying a token tithe or no tithe at all." As a result, "we wound the year up with an operating loss of \$4,509.65." Our business manager also stated that "according to the year-end tithe turned into the church, there should have been enough given toward operating our church and paying our school bills too." And yet at Christmas time one would be led to believe that our people were rich with goods, judging by the indoor and outdoor decorations, Christmas trees, and lights in many of our Adventist homes and streets.

MRS. KATHRYN McREYNOLDS
Riverside, California

I add a hearty "Amen." Ellen White tells us that our churches are to be no less

humble than our homes (*Evangelism*, p. 377). She also states that our churches should be "plain, neat and substantial" (*ibid.*, p. 378).

In this present affluent age these two statements seemingly present a paradox. In an effort to bolster our own pride and "keep up with the Joneses" we build our homes as lavishly as our credit will allow and furnish them with every modern gadget.

Unfortunately, this practice has carried over into some of our church buildings. Not wanting to be outdone by other churches, we strain our financial capabilities to the utmost in order to have just a little nicer carpet or a little bigger organ. In the meantime, many of our less fortunate believers have no place at all in which to worship.

I think there is a real danger that we may fall into the same sin as did Hezekiah by being so anxious to display our wealth that we miss the opportunity given to bear witness to the power, the goodness, the compassion of the God of Israel to hearts searching for truths beyond the pomp and pride of this world.

JAMES BLACKBURN

Talent, Oregon

NEW AVENUE FOR EVANGELISM

In most every newspaper there is a "Letters to the Editor" department. This seems to be a promising area for retired workers and others wherein they can help people understand why the world is in its present condition. The news is filled with distress and questions and others write to the editor deploring this situation and wonder where all this will end.

We could condense our VOP or Faith for Today Bible lessons for these "letters." If we don't share our view of the future who will? The newspapers provide this forum and it seems that along with the questions and fears should be some solutions and hope, which we only can provide.

DONALD J. CHERRY

Bremerton, Washington

GOD IS SOVEREIGN

Re "Coping With Life's Injustices" [Sept. 17, 1970].

A landslide of appreciative correspondence came direct to me in regard to this article from persons who themselves have passed through the "dark ages" of their experiences by coping with unexpected, and almost unbelievable wrongs and injustices. I was not aware that that article would strike for so many people such a tender and receptive note.

Let's face it. We must console ourselves and take refuge in God's promises rather than take revenge, when the ax falls. The controversy is between Christ and Satan—let's keep it there. When we resort to revenge, then we are taking the prerogative of Christ into our own hands. He insists that vengeance is His.

"God marks every act of injustice, be it done to believer or unbeliever, and He will not pass it over."—*Testimonies*, vol. 3, p. 246.

"Far better would it be for us to suffer under false accusation than to inflict upon

ourselves the torture of retaliation upon our enemies."—*Thoughts From the Mount of Blessing*, p. 17.

"And if like Joseph they suffer calumny and false accusations, Providence will overrule all the enemy's devices for good, and God will in His own time exalt as much higher, as for a while they were debased by wicked revenge."—*Spiritual Gifts*, vol. 3, p. 146.

LESTER G. STORZ

Dallas, Oregon

FRESH AND EFFECTIVE

So many changes appear in the REVIEW that we can no longer speak of the "good old REVIEW"; instead we now think of the "excellent new REVIEW." For me the fresh viewpoints taken by new writers are especially effective. The message is the same but the new expression gives it added force.

VERNE KELSEY

Hendersonville, North Carolina

RESPONSIBLE STEWARDS

The editorial on fire prevention and fire insurance [Dec. 3] was excellent and offered a convincing argument for the necessity of adequate protection. But what about other types of protection, such as health insurance and life insurance? Our bodies are also temples of God. If we have a responsibility to protect and to insure buildings composed of mortar, wood, and glass against damage or loss, then to what extent do we have a similar obligation toward our body temples and toward those who have to take care of us if we don't?

MR. AND MRS. STEPHEN RIEHLE

Santa Maria, California

WELL-BALANCED AS USUAL

I have been an Adventist and an avid reader of the REVIEW for 33 years. I am eagerly looking forward to our Lord's soon return, and reading the "good new" REVIEW whets my appetite for that day.

Articles on dress reform tend to stress the disgraceful lack of modesty in the modern styles (and rightly so), but in my reading of the Spirit of Prophecy, I have noticed an equal treatment given to the lack of attention to dress. (See *Testimonies*, vol. 2, p. 66.) Sloppy, ill-fitting attire does not commend itself to others as an earmark of Christianity whether long or short! As usual, Sister White's writings are extremely well-balanced on this subject as upon all others.

MRS. A. C. SLOAN

Marietta, Georgia

WHOLE MESSAGE NEEDED

"The Third Angel's Message in Verity" [Aug. 20, 1970] was most timely and should be understood by every Seventh-day Adventist.

Ellen G. White makes clear her understanding of the terms, "the third angel's message" and "justification by faith." Regarding the first she writes: "The third angel of Revelation 14 is represented as flying swiftly through the midst of heaven crying: 'Here are they that keep the com-

mandments of God, and the faith of Jesus.' Here is shown the nature of the work of the people of God."—*Testimonies*, vol. 5, p. 206. And again: "I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord."—*Ibid.*, vol. 1, p. 77. Thus the message of the third angel is a call to keep all the commandments of God and to restore the fourth to its rightful place in the decalog.

Mrs. White uses the term "justification by faith" at times to include both "imputed" and "imparted" righteousness, both pardon for sins committed and power to live above sin. This broader definition of justification by faith reveals its close relationship with the third angel of Revelation 14.

Probably the clearest statement on the relationship between the two concepts is found in *Testimonies to Ministers*, pages 91, 92.

"The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. . . . All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure." (Italics supplied.)

Thus the third angel calls men to obey all of God's commandments, while righteousness by faith in Christ enables men to live by God's standard of righteousness.

BRUNO W. STEINWEG

Chillán, Chile

CLEAR THINKING HELPS

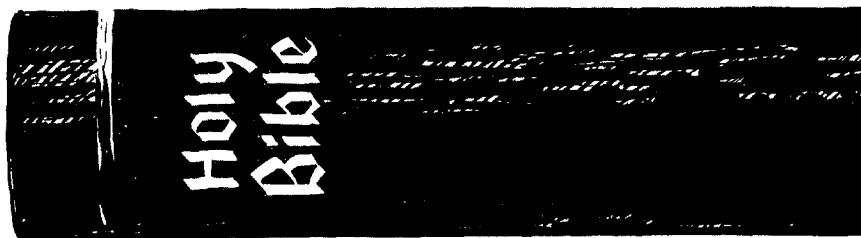
"Preparation for the Latter Rain" [Jan 21] made clear a point that seems to be hazy in the minds of a number of our people—workers and writers included. At this time when large numbers in the mission fields are joining the church and revivals are bringing a new experience to many of our youth, we hear or read of this being the "latter rain."

Elder Shuler has pointed out, with Spirit of Prophecy supporting quotations, that the early rain must do its work first, giving complete victory over sin, as a preparation for the latter rain, to fall shortly before the plagues, strengthening God's people for the time of trouble.

Surely we all need to understand the beautiful symbolism of Christian growth, representing the important work of the Holy Spirit in these momentous times.

KRISTIN EVANS

British Columbia



FOR SALE:

HHEY, Sally, do you have a minute? Come here!" The man who spoke sat at the table that had been freshly cleared of breakfast dishes. His wife stepped to his side as he continued to read. "For Sale: Bible, in almost new condition." Scanning the morning paper for forthcoming farm auctions, Jim had been especially attracted by the ad. It was in the miscellaneous column that he read about me.

I'll never forget, many years ago one pretty spring day, I was lying on a satin-covered display table among other new Bibles in a small bookstore, just a few doors off Main Street. It was about mid-afternoon when the door opened and in came two young people. It didn't take a second glance from anyone to tell that they were very much in love.

Hand in hand they walked past several counters of books until they spotted the counter I was on, and then they stopped.

He saw me first. "Honey, there's the one I want!" he exclaimed. Tenderly and reverently he reached for me and ever so gently placed me in her eager hands as she remarked, "Oh, Fred, I'm so glad we're starting life together with a Bible to read!" Together they walked to the counter and both smiled eagerly as Fred laid down the money to pay for me.

I was glad too, since I had grown weary of lying on that table day in and day out, knowing how much many in the world needed me.

As we left the bookshop together,

I was thrilled to hear of the plans being laid for family worship in this so newly established home.

Morning and Night

True to their word, Fred and Dorothy used me often morning and night, and seemed to gain real courage from reading me. Then church attendance became a regular thing and always I went along, tucked securely under Fred's arm. This kept up for some time, until Satan, realizing that I was winning out instead of him, got his helpers busy. Some couldn't see why Dorothy always wore clothes that looked secondhand. Others said they didn't think it was fair that Fred and Dorothy should try to buy a little house when the rest of the church members were trying to pay off the debt of the new church. They should be willing to help more on that.

Then one man said Fred always had an excuse for not teaching a class at Sabbath school. Usually he said he didn't have time to prepare. (It probably was true, as he was working a full shift at one job and half a shift at another so they would be more able to care for the baby's needs after its arrival.) And so the remarks went.

I didn't think so much about it at first, as they still used me night and morning, but then one night after they had laid me aside following worship, I heard them talk.

"Fred," Dorothy began, "I don't know about you, but I'm hurt over some of the things that have come back to me that some of the church

people have said about us. I don't think I'll go tomorrow—I'd just rather not face them!"

Fred sat very quiet before speaking. Then he said, "You know, Dorothy, I've been thinking too. Here we've been trying so hard to do what we thought was right. And still people talk and it does hurt; I feel it too! You know, soon we'll have the baby and it will be hard to get to church then. Maybe we should just forget about going even now. At least we wouldn't hear those discouraging remarks. I don't know what is best. What do you think? Maybe if we stay away for a while they will be more careful what they say when and if we do go back!"

Church Attendance Ends

And so we didn't go to church anymore. We still all spent our mornings and evenings together—even after sweet baby Sue came. But before long Fred's working hours changed and he had to be gone early in the morning. So they only opened my pages at night. They did seem to enjoy reading me, but they were always so tired.

One night Fred said, "I wonder if they ever miss us at church."

Then Dorothy remembered she hadn't told him. "Oh, yes, I meant to tell you. Mrs. Blank called a few days ago and talked of the church some. Then she asked if we were still at the same place and were we still buying it. I told her Yes. And she said, 'How nice!' But I thought it strange that she didn't ask about Sue."



A BIBLE

By GENEVIEVE DECKER HANSEN

It seemed Fred was disappointed that Mrs. Blank hadn't said she missed them at church. But he didn't really say much. He was tired; he was working long hours. They didn't talk anymore about it that night.

Days and weeks sped by quickly; little Sue grew fast and should have been learning of Jesus. The class at church was learning. There were many little boys and girls in it, and Sue should have been there too. But still the days slipped past. Many times several nights passed before Dorothy picked me up to read. Sometimes I was even a bit dusty.

I felt sorry that people had talked about Dorothy and Fred. Because if they hadn't and if there had been love, real love, extended to them, I wouldn't be losing ground in their lives. It's pretty hard for my pages to help people when Satan works on church members like that and gets them talking about one another.

When little Johnny was born, weeks went by before Fred picked me up and read in me one night for more than an hour. I guess he was looking for something. He must not have found it, because the next night he did the same thing. When he put me down he called Dorothy and asked her if she knew where it was found in the Bible that church people looking for Jesus to come need show no concern for others. Dorothy didn't know where to look either. He never mentioned it again.

Years went by. Bryan joined the

little family, then Sammie. It took lots of money to keep things going. Sometimes there wasn't enough, I guess. Fred grew discouraged. The harder he worked, the more it took. One evening on his way home some of the fellows invited him to stop in and have a drink. Maybe, he thought, it would be O.K. He guessed there were lots of fellows like himself having a hard time, and maybe something to sidetrack him for a few hours might be all right. So that evening he stopped and everything went fine. He only had a couple of drinks; after all, he didn't really believe in it anyway. He stopped mainly so he could chat with the men. Another evening some time later he stopped and seemed to have an even better time. He stayed a bit longer and had a few more drinks. Satan must have known he was winning out now.

Bible Reading Stops

Fred never opened my pages now; in fact, he was seldom home. He still worked hard, but since he began drinking he needed more money than ever.

Dorothy spent many unhappy days. Often I would see her sitting doing nothing and I think she was looking at me. I wondered whether it bothered her that she and Fred no longer had time for me. I wondered whether she remembered the days when we all had such good times together going to church.

I wondered whether she was remembering the unkind things that had been said about them that seemed to start them on the down-

ward track. I felt so grieved over the way their lives were going, but I was powerless to help them unless they picked me up first. So many times I wished that the church members would remember Fred and Dorothy and come to see them. They might begin to read from me again. But no one ever seemed to remind them how much I could help them.

Day after day passed, during which I just lay there, the dust getting thicker. Then one night, when Fred came home late again, Dorothy was crying. It seemed she had asked Fred to come home early that night. The children needed some clothing and she wanted Fred to go to town with her. I guess this was about the fourth time she had asked him. And now he was late again.

Fred must have been upset about something. He wouldn't even talk about it. He just went to bed. Dorothy cried for quite some time before she curled up on the sofa and drifted off to sleep.

The next morning Dorothy had one of her spells of just sitting doing nothing and looking at me from across the room.

Bible for Sale

This day my presence must have seemed a mockery to her. After a while she stepped to the telephone and called the newspaper office. She told them she wanted to run an ad in the miscellaneous column. "For Sale: Bible, in almost new condition." Her telephone number was listed.

Remember Jim and Sally in the beginning of my story? They had been getting the paper only a little while when they discovered the ad about me.

Sally called Dorothy and asked where she lived. Late in the forenoon she came to Dorothy's and bought me. She didn't have to pay much for me and I looked almost new.

I was sorry to leave Dorothy's house. I always hoped things would be different. I thought someone might lead them back so that once more we'd go to church together.

But you see, I can't talk. I'm here for people to read. I point to the way. I'm God's love letter to a dying world.

Oh, I'll be glad if I can help Jim and Sally out here on the farm, but I wish you would help Fred and Dorothy. They need lots of love and they need people. People, like you, who will talk *to* them, not *about* them. ♦♦

Adventist Medical Work in West Africa

By J. D. HENRIKSEN, M.D.

Director of Health Services, Northern European Division

The population of the West African countries, situated between the Sahara in the north and Angola in the south, is approximately 100 million, scattered mostly in newly independent countries. Outside the cities the people live under primitive conditions. The majority of them are small farmers, laborers in mines and slowly developing industries.

Education is not compulsory, but a number of schools are gradually being opened by missions and governments. The limited opportunities for education make it understandable that the knowledge of the prevention of illness is lacking in many places. Medical facilities are few and scattered, and superstition often causes the sick to seek the native doctor before going to a hospital or clinic, thus preventing or postponing real treatment of illness.

The people suffer not only from tropical diseases but from epidemic hepatitis, lung tuberculosis, and venereal disease. Leprosy is prevalent in many places. Dysentery, typhoid fever, and cholera are found occasionally.

To attend a clinic in a mission hospital for a day is an education. Parents walk great distances with their children, and bring food to eat while they wait. In one place patients are waiting outside the gate at five o'clock

in the morning. When the gates are opened, they stampede in order to get into the waiting room.

Before the doctor begins his clinic the hospital chaplain may have a short service for the waiting patients and a nurse may give a lecture on hygiene or health. Otherwise, the patients are talking, nursing babies, eating, getting registration cards, having temperatures, blood pressures, and histories taken. If the mission could not pay the doctors' and expatriate nurses' salaries and for medical equipment and other expenses, these people would not get any medical help. Each patient pays a small amount for the service, depending upon the medicine or services prescribed.

Inadequate Facilities

We see a mother coming with a six-month-old baby whose body is stiff from tetanus. She may have come too late to save the child. Patients with acute lung tuberculosis are examined and given medicine. Facilities do not permit them to be isolated; they have to go back to their villages, where they spread the disease.

One doctor told me he had a waiting list of up to two years for elective surgery because of lack of facilities and time to perform the operations.



Rivers State Governor Diere-Spiff discusses clinic blueprints with the author.

The Masanga Leprosarium, the only leprosy hospital in Sierra Leone, under the direction of Dr. Larry Magnussen, cares for approximately 300 patients constantly, many of whom are children. Some of the ambulatory patients attend occupational workshops, where they learn tailoring, shoemaking, cabinet-making, carpentry, weaving, and basketmaking. Others who have to be in the hospital all the time are not inactive. Possibilities for knitting, embroidery, and other crafts are available to them.

This leprosarium has great possibilities for corrective surgery and rehabilitation for patients with complications of leprosy. A much greater work could be done if it were possible for the doctors to visit villages and towns in the neighborhood and give medicine and select patients who need hospitalization.

It was my privilege to visit the 135-bed Kwahu Hospital in Ghana. Dr. Ralph W. Royer, a qualified surgeon, had just taken over as medical director. With his and his wife's many years of experience of medicine in Africa, much progress will be seen here.

Dr. Royer is assisted by Dr. Maria Alina Clemonds and Dr. Roy O. Yeatts while Dr. Colin Allen is on furlough in England. Walter D. Marshall has done fine work as the chaplain. Pastor Marshall found a woman dying with perforated ulcers due to typhoid. She was admitted, and with medical care and prayer she recovered. She took Bible studies and joined the church.

The Kwahu Hospital operates a midwifery school.

Ile-Ife Hospital in Nigeria is one of our larger hospitals with about 155 beds and a school of nursing. While I was there Dr. and Mrs. Lyndon Marter arrived, he to take over as medical director. Dr. Marter is a qualified surgeon and will mean much to this institution, which otherwise is staffed by Dr. Michael Oliverio, a specialist in internal medicine and public health, and Dr. S. Rollins Bland. Dr. Bland has for some time been taking care of ob-



A group of nursing students during a class period at Ile-Ife Hospital, Nigeria.

stetrics and surgery. During the nine months of 1970 then past, he performed 300 hernia operations, 60 hydrocele operations, 30 hysterectomies, 30 Caesareans, one gall bladder, and one amputation. I visited one of the outpatient clinics where he saw nearly 100 patients within five to six hours.

Frontier Work

We visited several Seventh-day Adventist self-supporting maternity and nursing homes being run by graduates of the Ile-Ife nursing and midwifery schools. These clinics are doing a worth-while frontier work for the Seventh-day Adventist Church.

The African chaplain who had been taking care of the spiritual life of the Ile-Ife Hospital until John D. Johnson arrived the week before my visit, told of a patient who did not seem interested in listening to the worship in the ward or in taking part in the singing. He approached this man but was told frankly that he did not want to be an Adventist. The chaplain made some informal friendly calls on him a few times during his stay, and before the man left he invited the chaplain to visit him after his discharge. The chaplain now goes regularly to his village and is having Bible studies with him and his neighbors.

During my stay in Nigeria I visited the Jengre Hospital in the northern area. This formerly 36-bed institution has now been expanded to 50 beds and has a surgical theater and a 14-bed maternity ward. Dr. Kenneth Kelln is managing this hospital by himself with the help of his wife and one African registered nurse. He makes his rounds from early in the morning, sees patients at the clinic till late in the afternoon, performs surgery in the evening, and goes over his hospital accounts in the evening before bedtime.

The most needy place I saw during my visit was in East Nigeria, where the civil war ended in January, 1970. After the war the Ahoada Hospital was re-

opened with Dr. Samuel L. DeShay as the only physician. He was later joined by Dr. Cyril G. Hartman. Some of the national workers returned to take up their duties.

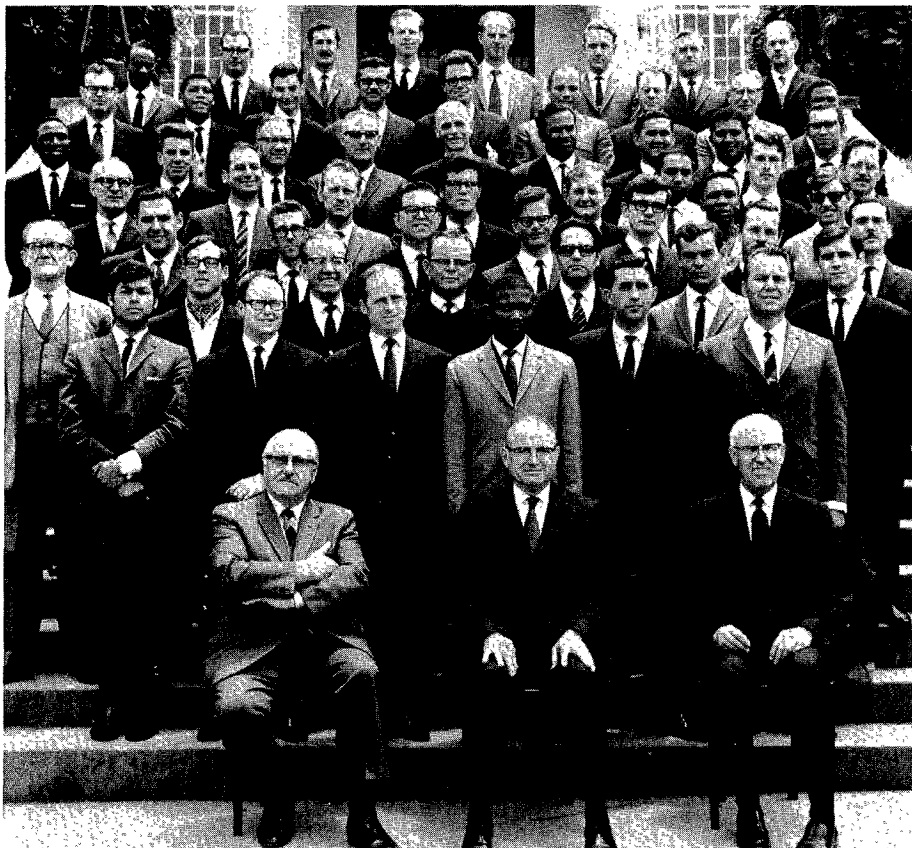
Opportunities for Expansion

During a conference I had with Lt. Commander A. P. Diete-Spiff, the governor of the Rivers State, I was told that the Ahoada Hospital could create four or five outpatient clinics in the neighborhood. He would also like us to have a medical boat and an airplane to reach the outlying islands of the Niger delta. He stated that the Rivers State would be willing to accept all the external help that was available and would cooperate with the mission in rendering help to the people. When I left, the governor expressed apprecia-

tion for our visit and hopes that our mission will help improve the spiritual condition of his people. He wanted us to build churches in all the villages in an endeavor to turn the people from idolatry and superstition.

In the nine months since the Ahoada Hospital was reopened, the doctors had performed 190 major operations and 200 or more minor operations. Of 200 deliveries performed, 45 were Caesarean sections.

The possibilities for medical missionary work and evangelism in West Africa are unlimited. Let us pray that sufficient contributions will be received to make possible the sending of more doctors, nurses, and equipment to West Africa, where the needs are so many and the possibilities for soul winning so great.



Seminary Extension School Conducted at Helderberg College, South Africa

Sixty-five ministers and other workers of the Trans-African Division met at Helderberg College recently for a Seminary Extension School conducted by Andrews University. Instructors were Dr. Walter Specht, chairman of the New Testament Department, Theological Seminary; Dr. Daniel Walther, for many years associated with the Seminary and now a teacher at Helderberg College; and N. R. Dower, secretary of the Ministerial Association of the General Conference. The courses offered were New Testament Theology, Modern Religious Trends, and Church Organization and Administration.

The group was made up of several ethnic groups, many of whom were by profession evangelists, pastors, and teachers.

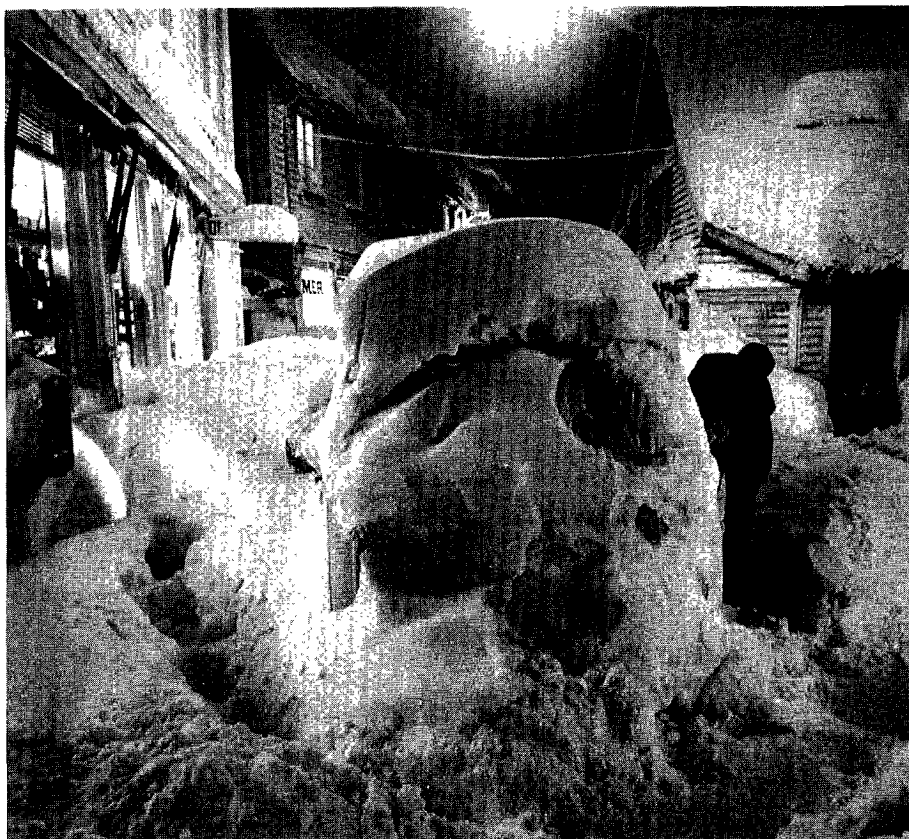
During the Seminary school there was a genuine looking to the Lord for victory in the life and for greater power in the ministry of the Word, and the Lord honored the desire.

N. R. DOWER

Secretary, General Conference Ministerial Association



A patient at the Masanga Leprosarium, in Sierra Leone, weaves on a primitive loom.



A Norwegian literature evangelist uncovers his car after a night of heavy snowfall.

With Our Literature Evangelists in Norway

By OLAF VETNE

Manager, Norwegian Publishing House

Whether the sun shines or the snow falls, Norwegian literature evangelists are out visiting thousands of homes with our message-filled books. Last year more than 100 tons of paper rolled through the presses of the Norwegian Publishing House in Oslo, and 11 million pages of Adventist literature found their way to the readers. Among a population of under four million, 31 men and women literature evangelists, and 5,000 members sold Nkr. 2.7 million (US\$380,000) worth of Adventist literature.

The arctic winter dominating parts of Norway creates special problems for our literature evangelists. Recently two bookmen working in a little community parked their cars near the place where they were lodging for the night. During the night there was a heavy snowfall, and strong wind swept it into huge drifts. When the bookmen rose in the morning, the storm had abated, but the thermometer showed 35 degrees below zero, and where they had parked their cars the night before they found only big heaps of snow. However, they dug out the cars, and with the help of a tractor from a nearby farm, started the frozen en-

gines. Zero weather notwithstanding, sales soared. The literature evangelists were able to place books in most of the homes they visited that day.

With parts of its far northern border touching the Soviet Republic, Norway's immense coastline stretches about 30,000 km. (approximately 19,000 miles) to the Swedish border in the south. No other country of comparable size in Europe has so little arable land. Norway's topography is dominated by mountain ranges, high plateaus, narrow valleys, and deep fiords. In the north more than 60 days of light in the summer make up for the darkness of the winter.

One literature evangelist visited a seaman's home on the west coast. The wife liked the books, but her husband was at sea, and she felt she could not buy them without his consent. The bookman sent a silent prayer to Him who sees each one who longs for light, asking Him to find a way for this woman to acquire the books. But she had made her decision; no purchase without her husband's agreement. Then suddenly the telephone rang. It was her husband calling from the ship by radiotelephone. She told him of the

bookman and his books. Result? The books were ordered.

Just before Alf Lohne began his work as secretary of the Northern European Division, we printed his latest message book *Trygge Spor (Safe Footprints)*. In one year's time three editions came off the presses, totaling 21,000 copies. All have been sold, and the fruit is being harvested.

A few weeks ago a man called at the home of a church member in Hauge-sund, West Norway, and asked to talk to an Adventist minister. "Years ago I bought a book written by Alf Lohne," he said. "For some time I refused to follow its Biblical message, but now I have given in. I keep the Sabbath. I want to be baptized." He is now a member of the church.

One of our physiotherapists keeps free literature in the waiting room of his clinic. A woman picked up a copy of the monthly paper *Tidens Tale (Signs of the Times)*, and read an article that spoke forcibly to her. She took the paper home, and at her next visit asked several questions regarding what she had read. The physiotherapist gave her more literature and directed her to the church. She is also now a church member.

In one house where the bookman did not sell anything, he left an invitation to join the Bible correspondence school. Both husband and wife enrolled, studied the lessons together, and joined the church. Then the husband caught a vision of the church's task and volunteered as a literature evangelist. After a trial period of selling, this brother gave up his job and is now one of our most successful literature evangelists.

During our short Norwegian summer, students from the Norwegian Junior College join the regular literature evangelists. Last year an international group of young people sold literature in our country. There were representatives from Portugal, Great Britain, Italy, and Yugoslavia. Frithjof Aasheim, the East Norway publishing secretary, had a busy time training and working with as many as possible during the first difficult days or when the going got rough.

For a long time we have been selling a four-volume set of Arthur S. Maxwell's *The Bible Story* under the title of *Bibelens Beste (The Bible's Best)*. This year we have a new set containing the following books: *Stener some taler (Stones Speak)* by Karl Abrahamsen; *Ord som Lever (Christ's Object Lessons)* by Ellen G. White, and *Mot Historiens Klimaks (The Great Controversy)* by Ellen G. White. The price of this three-volume set is Nkr.-298 (US\$42). One of our bookmen sold 200 sets before the last book came off the press.

We believe the Lord has been behind the success of the literature work in Norway. We continue to seek His guidance as we go on to finish the task with which He has entrusted us.

A Visit to the Mississippi Delta Disaster Area

By OSCAR L. HEINRICH
PR Secretary, Southern Union Conference

Eighteen months ago I saw what wind and water did on the Gulf Coast when Hurricane Camille struck. Yesterday I saw what the violent, sucking, churning force of air did to the Mississippi Delta country on Sunday afternoon, February 21.

On my way to the disaster area I picked up the Jackson *Daily News* which carried two pages of photos and a headline article on the estimated damage that the tornadoes had inflicted. It named 77 known dead.

But these were written accounts. I was still 80 miles from the heartbreaks of the disaster. Accompanied from the Jackson airport by Bob Tyson, public relations secretary for the Alabama-Mississippi Conference, I drove 50 miles north and another 30 miles northwest. Here the impact of the disaster took on a different perspective. We stood where the small cotton-soybean farm village of Delta City had once been home for 35 families. There had been a few business places along Main Street, and the people supported two churches. The tornado that dipped down had left nothing. Seven of the 200 residents were dead. Scores were injured. We met Mr. Boykin whose cotton gin was completely destroyed. We asked what kind of people lived here—any prominent citizens? Said he, "In this town, all the people were prominent."

Mrs. Hunter and 13 brothers and sisters were born and raised in this little Mississippi town. Sunday afternoon she and six other family members were visiting her parents. They saw the awesome funnel approaching, but because her father was an invalid and could not be moved quickly, they decided to stay by his bed. When the storm struck, they all cried for God's protection.

"God Spared Us"

The Hunters took us to the crumpled ruins. It is incredible that the entire family crawled from the debris. Said Mr. Hunter, "God spared us through a miracle. We will go on living, but we'll be a lot better, I hope."

A widowed mother told me that her life and those of her two children had been spared miraculously. She held two small flower vases. "This is all we have left, but I have my children, and that is all that really counts."

A man exclaimed, "There's no looting here because there's nothing to loot!"

The small community of Cary, Mississippi, was also leveled. T. H. Weis, lay activities secretary of the Alabama-Mississippi Conference, saw a father and mother digging at the mud in a ditch. He asked if they had lost their house. They looked up and pitifully said, "We're looking for our girl."

The twisters had no respect. Children, elderly, middle-aged, rich, poor, white, Black—all suffered alike.

Less than an hour after the news of the disaster was broadcast, Seventh-day Adventist welfare vans were being loaded in distant cities. E. W. Moore, lay activities secretary of the South Central Conference, set up food and clothing centers in Belzoni, Pugh City, and Inverness. T. H. Weis left his conference headquarters in Meridian, Mississippi, at 3:00 A.M. and was in the area at daybreak offering assistance. Stunned victims, obviously in shock, held out their arms for blankets, food—and for sympathy. During the day, emergency cleanup crews and communication media men welcomed the warm drinks we had to offer. Government officials assessing the damage expressed appreciation for the work of the Seventh-day Adventist disaster vans. As the Jackson, Mississippi, television crew was visiting one community, they were given hot soup by Elder Weis. They told him, "We'll put you on TV for this." Asked by a reporter what evaluation could be placed on the services being given by the church, Elder Weis estimated that the Alabama-Mississippi Conference relief would amount to \$10,000.

PHILIPPINES:

Five-Day Plan Pilot Series Conducted

A series of pilot Five-Day Plan to Stop Smoking programs is under way in the three union missions of the Philippines. These are not the first Five-Day Plans to be held there, but they are the first to include seminars for mission workers. Secretaries for the departments of health, temperance, and parent and home, as well as doctors and others from each respective union, are invited to attend.

The purpose of the seminars is to prepare more doctors and ministers to conduct Five-Day Plans and to train temperance secretaries to organize them. In addition to the public Five-Day sessions in the evenings, each day is filled with lectures and demonstrations for the benefit of mission personnel. The two plan speakers, Dr. Elton Morel, medical director of the Manila Sanitarium and Hospital, and the writer, give the background, rationale, and format of the Plan; and officers of the temperance association of the Philippines, as well as B. G. Mary, secretary of the Far Eastern Division temperance department, instruct on departmental objectives and plans. The health or temperance departmental secretary in each union is the coordinator. C. Banaag, secretary of the temperance association of the Philippines, is the overall coordinator.

RAYMOND H. WOOLSEY
Editor

Philippine Publishing House



Only the broken framework remains of this Delta City, Mississippi, church building.

World Divisions

CHILE UNION MISSION

✦ On January 22 arrangements were completed between Chile College and the University of Concepción for Chile College elementary teaching students to receive the U.S. equivalent of an M.A. in secondary teaching from the university. The degree is earned after a three-year teaching student spends two additional years at the university.

✦ Approximately 80 young people of the South Chile Conference attended a youth camp January 21-31 at Lake Caburgua. Directing the camp was José Torres, union MV secretary. He was assisted by Abner Soto, South Chile Conference MV secretary, Alberto Espinoza was the chaplain.

R. A. ITIN
President, Chile College

NORTH PHILIPPINE UNION

✦ The Manila Sanitarium and Hospital is undertaking a three-phase, 2 million-peso (US\$333,333) expansion-and-improvement program that will almost double the space of the three floors of its west wing and update facilities. The first phase, the expansion of the first floor, is almost complete. The second phase, started in February, will be completed about August. It will house the central-supply, physiotherapy, and nursing-service units. Phase three, the construction of the third floor, is scheduled after the completion of phase two.

B. B. AISAYBAR
PR Director
North Philippine Union Mission

WEST AFRICAN UNION

✦ A Sabbath school workshop to train members in the conducting of children's Sabbath school was conducted at Konola Academy, Monrovia, Liberia, recently. Thirty-five persons attended, representing churches throughout Liberia. Leading in the workshop were Mrs. Elaine Gibbon, Mrs. Arlene Webb, Mrs. Louis Gordon, Miss Pat Crump, and academy vice-principal Timothy Jarry.

DARYL L. MEYERS
Sabbath School Secretary
Liberian Mission

Atlantic Union

✦ Two of the three awards offered at the annual scholarship competition sponsored by the New England Piano Teachers' Association held at the New England Conservatory on February 28, were won by students of Dr. Virginia-Gene Rittenhouse, professor of music

at Atlantic Union College. Margie Ann Krassin won second prize, and Hope Charlestream won third prize. This year's competition was the most difficult ever conducted according to the chairman of the association, inasmuch as there were more competitors than ever before and the level of performance was the highest. As a result of their achievement the two AUC students are to be presented at the annual prize-winners' concert to be held at the College Club in Boston, April 4.

✦ Six young people were baptized recently at Pioneer Valley Academy in New Braintree, Massachusetts, as a result of the fall Week of Spiritual Emphasis.

✦ Membership of the 45 churches of the Northeastern Conference stood at 13,025 at the end of 1970. Seven hundred and ninety-seven persons were baptized by the ministers of the conference during the year. Tithe for the year was \$2,357,495.41.

EMMA KIRK, *Correspondent*

Canadian Union

✦ George Knowles, ministerial secretary of the Canadian Union, and David Crook, conference evangelist of the Maritime Conference, began evangelistic meetings in Halifax, Nova Scotia,



Canadian Ingatherer Receives \$2,500 Donation

Alexander Vickers of the College Park church, Oshawa, Ontario, presents church treasurer Peter Lebedoff with a \$2,500 Ingathering check. This is the largest single Ingathering donation ever received in Canada.

The donation was made by a local businessman contacted by Mr. Vickers 27 years ago. The first donation was \$25, but over the years the amount has increased to the present figure.

THEDA KUESTER

March 5, as a follow-up of It Is Written television programs, which began in that city last November.

✦ Charles Seitz, of Chico, California, recently spent three weeks in Alberta conducting a total church involvement and personal witnessing course for the Calgary and Medicine Hat churches. He was assisted by Monty Jones, Alberta Conference evangelist. The program is designed to involve every church member in some type of soul-winning work. It is planned to conduct this program throughout the entire conference.

THEDA KUESTER, *Correspondent*

Central Union

✦ A Colorado Youth Conference is scheduled to be held in Denver, April 15-17. John Hancock, General Conference MV secretary, will be one of the speakers. The conference will be directed by Paul W. Schmidt, Colorado Conference youth director.

✦ Twenty-two men and 11 women enrolled in a Five-Day Plan to Stop Smoking in Cuba, Missouri, recently. J. H. Harris, temperance secretary of the Central Union Conference, and Jack Nail, temperance secretary of the Missouri Conference, conducted the plan. They were assisted by Robert Crawford, M.D., and Gordon Riffel, M.D., of Sullivan and Bourbon. There are no Seventh-day Adventists in Cuba.

✦ Bob Hirst, director of health education at Porter Memorial Hospital, Denver, Colorado, was guest speaker for the spring Health and Welfare Federations conducted in the Colorado Conference recently.

CLARA ANDERSON, *Correspondent*

UNION COLLEGE

✦ CBS stations KOLN-TV and KGIN-TV gave Union College a series of four free telecasts, averaging 15 minutes each, during the months of December, January, and February. The programs included such items as students participating in social work among needy youth, volunteer tutoring of children, and helping in a home for children. In addition, 12 students participated recently in an hour-long discussion on China with a Foreign Service official on NET, the Nebraska Educational Television Network.

✦ Nebraska Judge Howard E. Crandall has established a \$50,000 fund to provide a memorial to his wife, Ella Johnson Crandall, to be set up on the Union College campus. The late Mrs. Crandall graduated from Union in 1930. Judge Crandall also presented a gift of \$12,000 to President R. H. Brown for a student loan and scholarship program. He also contributed \$1,400 given him

by friends to supplement the loan and scholarship fund, and \$500 for the proposed new Clock Tower that will soon be under construction.

G. GLENN DAVENPORT
Director of College Relations

Columbia Union

✦ Roger Wagner, director of the Roger Wagner Chorale, recently conducted a three-day choral workshop on the campus of Columbia Union College in Takoma Park, Maryland. Musicians representing every church and synagogue in the metropolitan area were invited to attend the workshop.

✦ Milo Sawvel, associate secretary of the General Conference Temperance Department, recently conducted temperance workshops at the Woodbury, New Jersey, church and the Lake Nelson School, Piscataway, New Jersey. He was assisted by Ronald Rodgers, temperance secretary of the New Jersey Conference.

✦ West Virginia Conference president Richard D. Fearing and Marion S. Brown, M.D., a West Virginia gynecologist and obstetrician, recently conducted a Five-Day Plan to Stop Smoking in the Parkersburg, West Virginia, YMCA. The Plan was attended by 50 smokers, most of whom quit smoking.

✦ Members of the Staunton, Virginia, church recently built a house with donated cash, material, land, and labor, and sold it at a cash profit of \$15,000, which they applied toward the obligation they had incurred in the construction of their new \$200,000 church building.

✦ The Midnight Cry, a witnessing group of 20 youth who have organized for the purposes of helping their fellow Adventist youth and reaching out to unconverted young people, recently appeared on Station WJZ-TV, channel 13, Baltimore, Maryland. The group sang songs and answered questions posed by the moderator of the program.

✦ The Spencerville, Maryland, church of approximately 378 members raised \$8,062.24 for Investment.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ The Wisconsin Conference held a New Believers Sunday and Lay Advisory Council on February 21 at Wisconsin Academy. New believers first met with the council for a devotional, then toured the conference office, academy industries, and the Madison church school.

✦ Children of the Berrien Springs village church school saved \$432 for the radio broadcast Your Story Hour, di-



Merrill, Wisconsin, Church Dedicated

The Merrill, Wisconsin, Adventist church was dedicated recently. The building, which had been a Methodist church, was purchased in 1965. Kenneth Mittleider, Wisconsin Conference president, preached the dedication sermon. The church membership is 47.

CAROL HARDIN

rected by Local Resident Stanley Hill (alias Uncle Dan). The children have been contributing to the program for the past eight years.

✦ Melvin Rosen, educational secretary of the Wisconsin Conference, was able recently to present the Seventh-day Adventist position on State aid to parochial schools to a news conference. In an effort to defeat a drive for such aid, Wisconsin Adventists supplied more signatures against a pending bill than did any other single group in Wisconsin.

✦ Fifteen persons were baptized recently as a result of the spiritual renewal lectures conducted by M. D. Oswald in Frankfort, Indiana. Two others united with the church by profession of faith.

✦ Church school children of Cicero, Indiana, raised \$144 for a Faith for Today offering.

✦ During the recent Ingathering campaign the Michigan Conference exceeded the amount raised during the previous campaign by \$7,715. The per capita raised was \$19.15. This amount was achieved despite the fact that in Michigan many United Fund campaigns fell short of their goals by 10 to 25 per cent. Eighty-six churches reached their Vanguard goal; 140 churches reported that they had reached their regular goal.

✦ T. M. Kelly, pastor of the Burns Avenue church in Detroit, has been invited to spend three months in Australia as a singing evangelist for a campaign to be conducted by E. E. Cleveland, of the General Conference Ministerial Department.

GORDON ENGEN, *Correspondent*

North Pacific Union

✦ Several Mexicans were baptized recently following evangelistic work done for that segment of the population in Toppenish, Washington. Negotiations are being made to purchase a church building for the Mexican believers.

✦ Thirteen people joined the Cashmere, Washington, church through baptism or profession of faith following a three-week evangelistic series conducted there recently. Through the efforts of Dorcas workers, several members of a family are currently attending church.

✦ Two Idaho ministers and a physician recently conducted three Five-Day Stop Smoking clinics in Jerome, Twin Falls, and the Burley-Rupert area. Besides excellent newspaper coverage, a radio station conducted a one-hour-long interview that included answering questions from radio listeners.

✦ Agricultural and grounds superintendents from both the North Pacific and the Pacific unions met for a biennial professional agricultural men's association convention at Walla Walla College recently. Fellowship, sharing of problems, and professional improvements were all objectives of the meeting.

✦ Idaho reports 134 baptisms during 1970, a substantial increase in tithes and offerings, and a good Ingathering gain over the previous year.

✦ Investment funds for the Idaho Conference totaled more than \$28,000 during 1970, a gain over 1969 of more than \$3,000. This is \$9.61 per capita for the conference. The New Plymouth church, with a membership of about 20 members, raised \$1,000 for Investment, which is approximately \$50 per member. This is a record in the Idaho Conference and perhaps in the North American Division.

CECIL COFFEY, *Correspondent*

Northern Union

✦ A successful Five-Day Plan was completed recently in Jamestown, North Dakota, by E. R. Schwab, Jamestown pastor, and Clifford Hoffman, North Dakota Conference temperance secretary, assisted by Mrs. Ron Ihrig. Nearly half of those attending did so as a result of encouragement from their own children who had attended an antismoking program conducted by Elder Hoffman in the local high school.

✦ A new approach to presenting health principles was begun in the Des Moines, Iowa, church on January 24 when F. J. Kinsey, Iowa Conference lay activities secretary, conducted a series of five evening classes titled Health Emphasis Week. Each evening's program featured

films, tape recordings, demonstrations, and a brief lecture on a health topic of general interest. A State-wide health-emphasis workshop held on February 7 encouraged pastors and laymen to hold similar meetings all over Iowa.

✦ A Five-Day Stop Smoking clinic was held in the senior high school in Willmar, Minnesota, January 31 through February 4. Twenty-seven of the 36 attending completed the course. The clinic was conducted by A. V. Hyland, pastor, assisted by Mrs. D. V. Anderson and Mrs. Ernest Aulick, wives of two area doctors.

✦ A laymen's seminar geared to train laymen to train other laymen in the Minnesota Conference was conducted at Maplewood Academy, Hutchinson, Minnesota, March 11-14. Guest speakers included L. A. Shipowick, associate secretary of the General Conference Lay Activities Department; J. L. Dittberner, Northern Union Conference president; Arthur Kiesz, Minnesota Conference president; and W. G. Larson, Northern Union lay activities secretary.

L. H. NETTEBURG, *Correspondent*

Day Plan in the city attracted so much interest that the program was repeated within two weeks.

✦ Forty-five persons were added to the church at Winter Haven, Florida, on Sabbath, February 21, as a result of evangelistic meetings conducted by C. Dale Brusett.

✦ Nine public libraries in the Alabama-Mississippi Conference have received four-volume sets of Spirit of Prophecy books. The gifts were made possible by a bequest made to the White Estate.

OSCAR L. HEINRICH, *Correspondent*

Church Calendar

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
Thirteenth Sabbath Offering (Afro-Mideast Division)	June 26

ESPECIALLY FOR 1971 THE LAYMEN'S YEAR

Southern Union

✦ The Griffin, Georgia, church reports that its local welfare society distributed 45,000 pieces of clothing during 1970.

✦ R. J. Ulmer, public relations secretary of the Florida Conference, is conducting four area workshops throughout the conference for the church press secretaries. Special instruction is being given in photography.

✦ Drs. Ronald Turk and William Willis, assisted by George Green, recently conducted a Five-Day Plan at the University of Alabama Medical Center in Birmingham. The success of the program has led to plans for an additional series later in the year.

✦ Seven persons in Delco, North Carolina, were baptized as a result of meetings conducted by N. K. Shepherd and O. E. Klein.

✦ Morris Venden, pastor of the Mountain View, California, church, was the speaker for Southern Missionary College's Spring Week of Religious Emphasis recently.

✦ Central Florida youth leaders and sponsors met at Avon Park, Florida, on February 27 to evaluate the needs of today's youth in the church. Included in the plans made at the meeting were the holding of youth rallies and Easter weekend evangelism on Florida beaches.

✦ George Gantz, chaplain of Hialeah Hospital, and Harold Veach, pastor at Naples, Florida, recently presented an antismoking demonstration to 3,000 Naples high school students. A recent Five-

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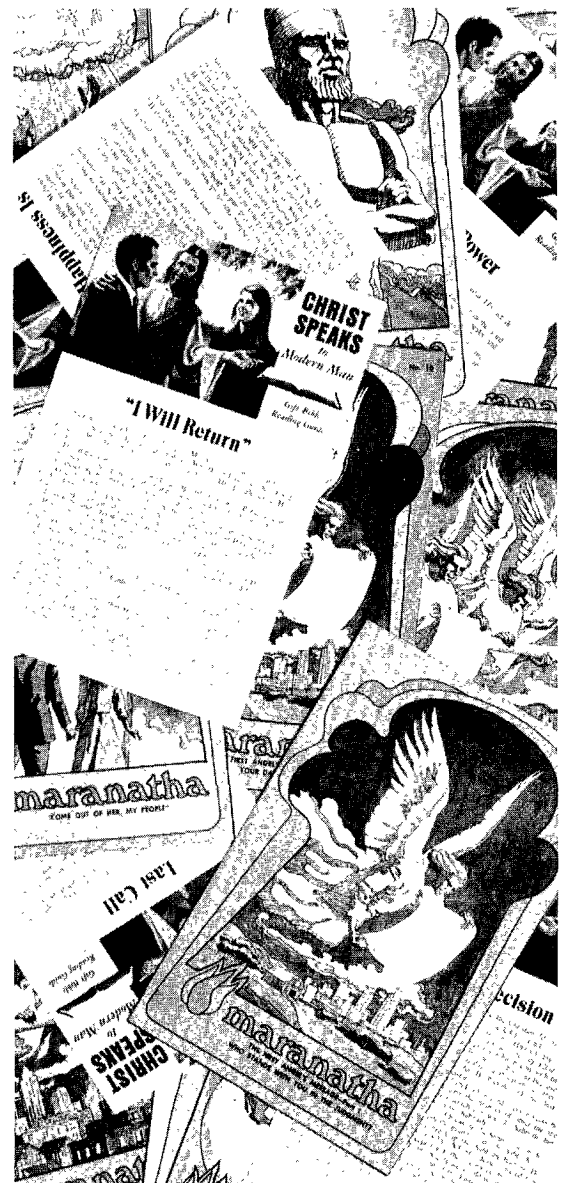
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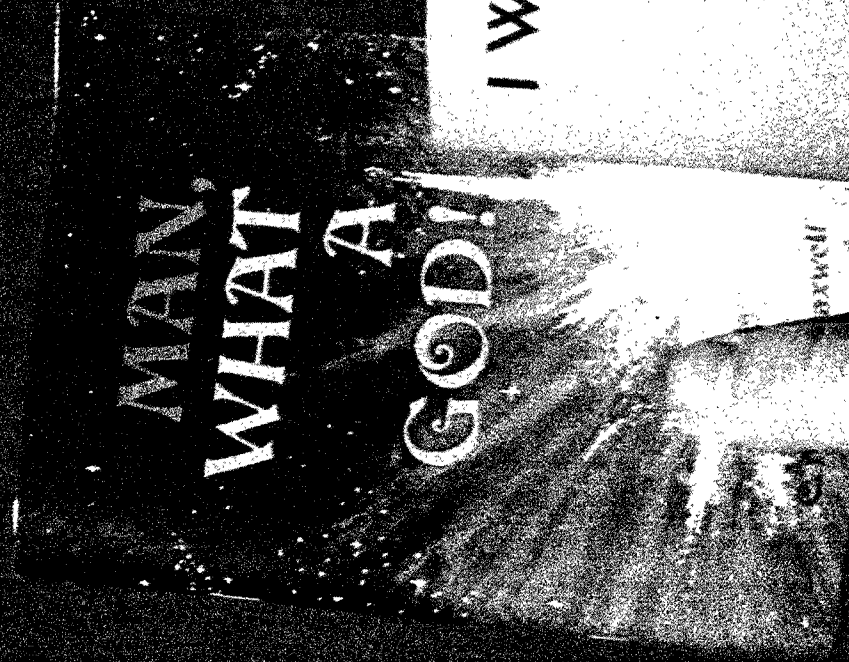
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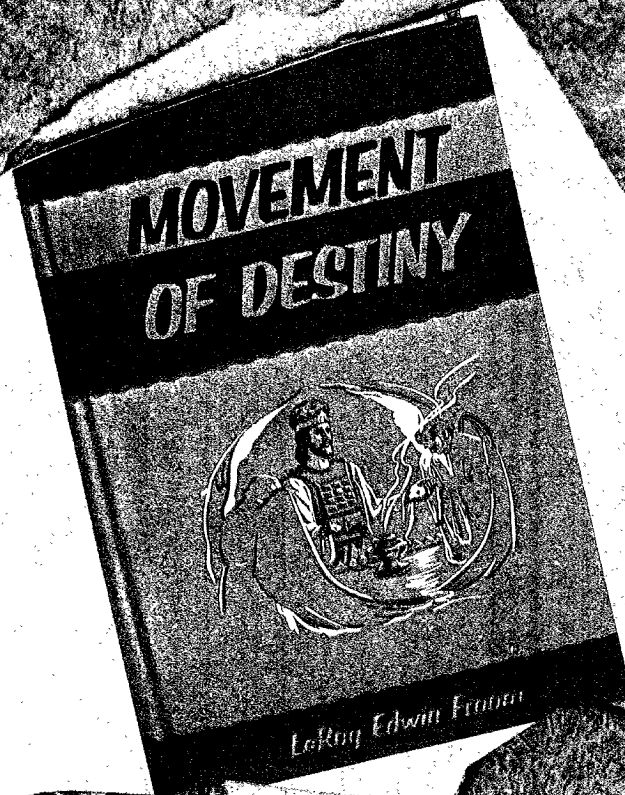


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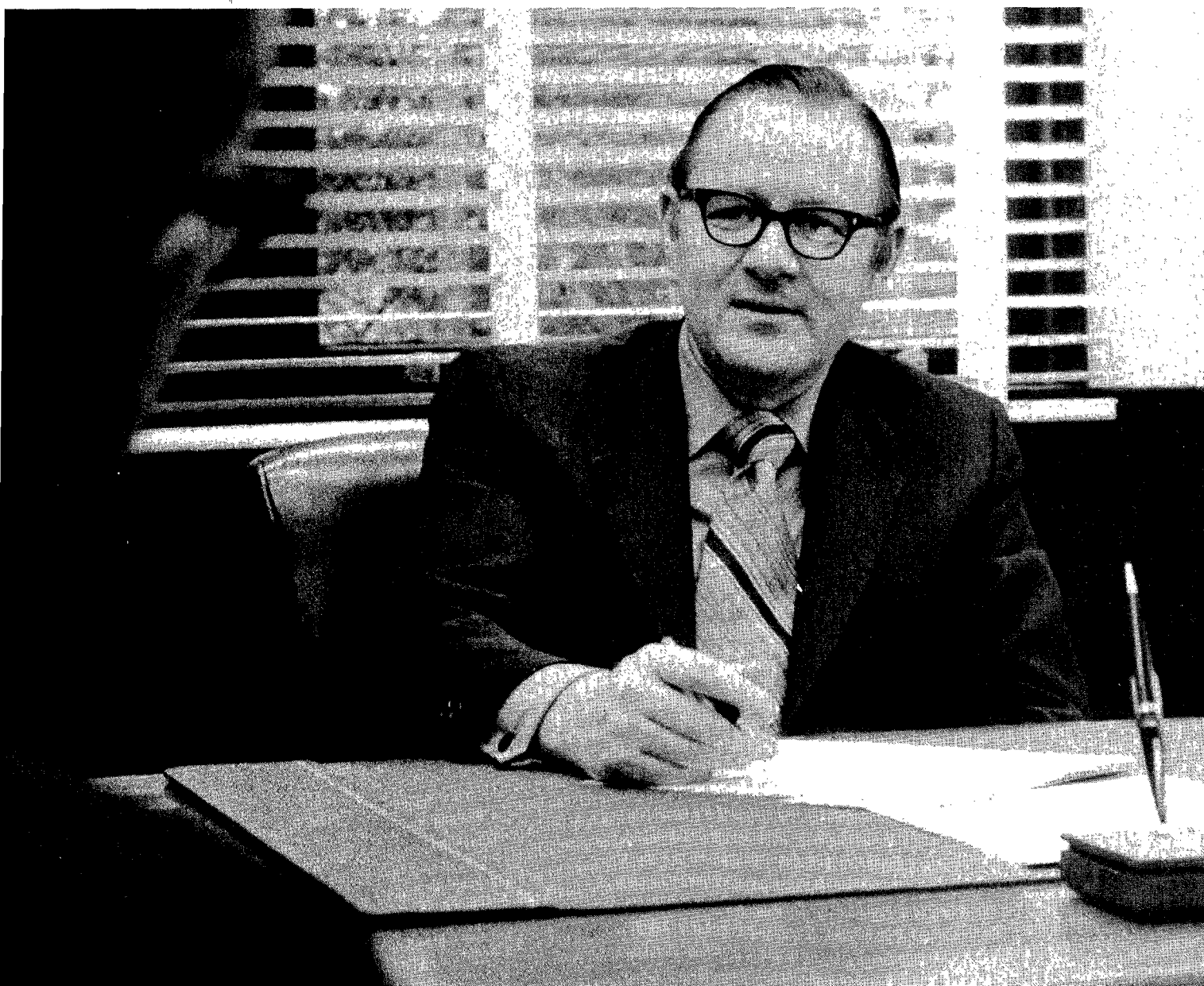
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SIGNS FACES THE DRUG ISSUE



For the May "Signs of the Times" new editor Lawrence Maxwell spent several afternoons in his office with a young minister. Probing. Searching. Listening.

Today this Adventist minister is a community leader and a youth counselor. He's also an ex-convict. A reformed heroin mainliner.

Editor Maxwell helped the young minister tell his story on paper. The result: a gripping article that reveals what God can do for a desperate doer.

Then the editor turned to Ernest Steed. Adventist temperance leader. Temperance. What's it mean today?

What are Adventists doing about it? Steed answers in the May issue with two penetrating articles.

Here's a "Signs" you don't want to miss. So that when the kids ask questions, you'll know what to tell them. What drugs can do. What God can do. What your church is doing.

Now is your chance to share this information with your friends and relatives too. When you place your order for this year's "Signs" campaign, specify that your subscriptions start with the May, 1971, issue. Just clip out the coupon below and mail it in today.

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VOP Wayout Program Helps Youth Find God

More than 156,000 requests for Wayout material had been received at the end of 1970, according to Douglas Pond, coordinator of the Wayout program for the Voice of Prophecy. This represents a growth rate of 6,000 per cent over the number of persons enrolled in the previous Voice of Prophecy youth course, Bright Horizon, in all of 1969. Present Wayout requests total some 175,000.

Teen-ager correspondents are enthusiastic about the material offered. "All because of Wayout," is how one teen-ager recently described her decision to accept Christ and to live the Christian life.

"I can't thank you enough for just being there," wrote a Massachusetts girl to Voice of Prophecy headquarters. "I'm a person who's finally seen the importance and beauty of God, and I did it all because of Wayout."

"Wayout is the only thing that's been able to penetrate my soul, and I know it has helped a lot of other kids in their hours of self-struggle and helped open our eyes to the road of life," another young girl wrote. She described the Wayout program as "a corrective lens," and observed that it gave her insight into what life is all about and stimulated her spiritual growth.

"We have to get it together . . . with the help of God," she closed her letter, "and Wayout is the way to God. So please keep up the good work."

MONTE SAHLIN
Associate PR Director
The Voice of Prophecy

Obituaries

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

AFFELDT, John—b. Sept. 20, 1885, Lansing, Mich.; d. Jan. 26, 1971, Loma Linda, Calif. Survivors are his wife, Pearl; two daughters, Mrs. Harold Ziprick and Mrs. Keith Farley; two sons, Drs. John E. and Robert Affeldt; one sister, Mrs. Ross Thomas; and one brother, Ferdinand.

AKINS, Ralph William—b. May 9, 1914, Humansville, Mo.; d. Dec. 24, 1970, Clinton, Mo., as the result of an automobile accident. Survivors are his wife, Mary H. Marie; one son, Floyd Allen; one daughter, Linda Calvert; two stepdaughters, Wiladean Turner and Rose Marie Randolph; two stepsons, Bill Crowley and Bud Keys; his mother, Minnie Akins; four brothers and four sisters.

ARMBRUSTER, Mary McClellan—b. Nov. 29, 1916, in Pa.; d. Nov. 14, 1970, Loma Linda, Calif. Survivors are her husband, Elmer M.; a son, Alan E.; two daughters, Judith and Andrea Hazle; and a brother, Bert Hollendough.

BEATON, John Daniel—b. Feb. 2, 1925, Waltham, Mass.; d. Feb. 13, 1971, Tarpon Springs, Fla. Survivors are his wife, Marie; one son, Byron; two daughters, Diane and Kathleen; two brothers, Ernest and Francis; and three sisters, Christine Manx, Winifred Campbell, and Teresa Fletcher.

BILLINGSLEY, Anna Katherine—b. Nov. 6, 1881, Germany; d. Feb. 14, 1971, Hemet, Calif. Survivors are one daughter, Emilie Lohman; and one sister.

BREEDEN, L.—b. June 30, 1892, Grinnell, Iowa; d. July 24, 1970, Arlington, Texas. Survivors are one daughter, Carolyn Conrad; and a sister, Ruth Schmidt Johnson.

BROWN, Anna—b. April 25, 1881, Butler County, Pa.; d. Nov. 26, 1970, Danville, Ohio. Two sons, Sam Brown, Jr., and George Donald Brown, survive.

BUCKNER, Harry Wentworth—b. Sept. 22, 1902, Williamsburg, Ill.; d. Sept. 10, 1970, Battle Creek, Mich. Survivors are his wife, Zenaida; a son, Robert E.; and a daughter, Sandra Hoover.

BULLER, Albert Edward—b. May 10, 1896, Milltown, S. Dak.; d. Feb. 1, 1971, St. Helena, Calif. Survivors are his wife, Matilda; and four sons, Laverne, LeRoy, Glenn, and Dale.

CALDWELL, Charles Henry—b. Dec. 22, 1895, Cleveland, Ohio; d. Feb. 3, 1971, Fortuna, Calif. Survivors are his wife, Cleo; a stepson, George DuPuis; and a sister, Ethel Kramer.

CARRON, Henry—b. Dec. 20, 1904, Elk River, Minn.; d. Dec. 4, 1970. Survivors are his wife, Mary; three daughters, Mrs. William Sutherland, Mrs. Victor Dain, and Mrs. Garold Romoshko; and two brothers, Louis and Clarence.

CARSON, Jessie Harrington—b. July 19, 1884, in Pa.; d. Jan. 3, 1971, Glendale, Calif. Survivors are three daughters, Florence Jones, Genevieve Fox, and Bernice Mustelle; and two sons, Kenneth and Earl.

CHASTAIN, Elmer—b. Oct. 13, 1882, Terre Haute, Ind.; d. May 13, 1970, Hattiesburg, Miss. Survivors are two sons, Neff and Raymond; and one daughter, Mrs. A. T. King.

CHRISTENSEN, Alta Hilliard—b. Feb. 10, 1893, Duluth, Minn.; d. Feb. 2, 1971, Takoma Park, Md. In 1895 she went with her parents, Elder and Mrs. Edward Hilliard, on the *Pitcairn* to the Australasian Division. She spent the following 18 years in Tonga, Tasmania, and West Australia, where her father served as a missionary. In 1918 she married Elder Herbert Christensen. After serving ten years in pastoral work in the Minnesota and Iowa conferences, Elder and Mrs. Christensen spent the next ten years in the Southern Asia Division at Bangalore, South India, Colombo, Ceylon, and Poona, West India. Following their return to the United States in 1938, they served in pastoral work in the Wisconsin, Texas, and East Pennsylvania conferences. She contributed numerous stories and articles to Seventh-day Adventist periodicals, especially *The Youth's Instructor*. Four sons, Norman, Dr. Merton, Victor, and Dr. Elwyn, survive.

CHRISTENSON, Eugene A.—b. Nov. 19, 1883, Dodge Center, Minn.; d. Feb. 10, 1971, Minneapolis, Minn. Survivors are his wife, Hattie Cady; one daughter, Leberta Holbeck; and one son, Robert.

CLARKE, Edith—b. 1893 in England; d. Jan. 7, 1971, Chicago, Ill. Survivors are her daughter, Barbara Mayer; and one sister, Anne.

CONKLIN, Bertha May—b. Dec. 5, 1883, Bell Oak, Mich.; d. Jan. 22, 1971, Onaway, Mich. Two daughters and three sons survive.

COOPER, Frank—b. May 26, 1887, Zeno, Ohio; d. Jan. 11, 1971, Zanesville, Ohio. Survivors are two sons, Raymond and Victor; and two daughters, Flossie Foggini and Mary McGee.

COX, James H.—b. Feb. 10, 1897, Phillips, Okla.; d. Dec. 28, 1970, Modesto, Calif. Survivors are his wife, Lillian Smith; one son, James R.; and one daughter, Bessie Ann Cox.

DENISON, Mary Lueta Teesdale—b. June 14, 1880, Colusa, Ill.; d. Dec. 18, 1970, Carthage, Ill. Survivors are two sons, Ralph and Edward; one daughter, Alice Weinberg; two sisters, Leota Soland and Anna Longshie; and two brothers, Dr. Homer Teesdale and Hugh Teesdale.

DILLENBECK, Clara—b. March 6, 1892, Odessa, Mich.; d. Jan. 14, 1971, Lansing, Mich. Survivors are three daughters, Mrs. Howard Goodenough, Rosalie Johnson, and Mrs. Harry Brooks.

DOBY, Arnold C.—b. May 1, 1892, in Ark.; d. Feb. 1, 1971, Hayward, Calif. Survivors are his wife, Mary; and one son, Daniel.

DOLAN, Kathryn Marie—d. Jan. 10, 1971, Berkeley, Calif. Her daughter, Alice Mason, survives.

DUSING, Jacqueline—b. Oct. 11, 1894, in Pa.; d. Oct. 4, 1970, La Puente, Calif. Survivors are two sons, David and Raymond; and a sister, Orph M. Allen.

DYER, Charles Harold—b. June 24, 1891, London, England; d. Dec. 28, 1970, Fletcher, N.C. Survivors are his wife, Evelyn; and two sons, Wallace and Marshall.

EVRRARD, Rose E.—b. May 5, 1886, Daggett, Mich.; d. Jan. 15, 1971, Battle Creek, Mich. Survivors are a daughter, Mrs. Meril Sonnevillie; and a son, William.

FISHER, Marguerite Kennedy—b. Dec. 28, 1881, Wheelsburg, Ohio; d. Jan. 21, 1971, Long Beach, Calif. Survivors are two sons, Drs. Gaylord and Russell; and one sister, Stella Salisbury.

FOGELSANGER, Lula Belle—b. Jan. 4, 1877, Lapeer, Mich.; d. Dec. 10, 1970, Pontiac, Mich. A son, Howard, survives.

FOSTER, Blanche Emma—b. July 24, 1893, Omaha, Neb.; d. Feb. 13, 1971, Maitland, Fla. Survivors are one son, Richard; one daughter, Alice M. Hammer; and four sisters, Anna Madsen, Mina Krimlofski, Laura Jeffries, and Carrie Gentleman.

FOSTER, Eliza Barnes—b. Jan. 6, 1892, Hawley, Pa.; d. Jan. 11, 1971. Survivors are her husband, Frank; one daughter, Florence; two sisters, Mrs. George Dudley and Mrs. Horace Walsh; and one brother, Quiddington Donachy.

FUNK, Samuel B.—b. Aug. 31, 1899; d. Nov., 1970, Manitou, Ill. Survivors are his wife, Etta; three sons, six daughters, two brothers, and one sister.

GOLTERMANN, Bertha Virginia Anderson—b. 1898, Argyle, Minn.; d. Jan. 9, 1971, St. Helena, Calif. Survivors are her husband, Richard; one daughter, Earlyne Brueske; five brothers, Hilmer, Albin, Conrad, Rudolph J., and Robert Anderson; and two sisters, Hilma Anderson and Agnes Vixie.

GOSS, Eloise—b. March 17, 1895; d. Nov. 22, 1970. Survivors are one daughter, Sally Aldrich; and one son, Howard.

HANSEN, Esther Margaurite Westcott—b. July 9, 1906, Boston, Mass.; d. Feb. 3, 1971, Lynwood, Calif. Survivors are her husband, Dr. Louis; one daughter, Earlyne Ragsdale; two sons, Dennis and Michael; her mother, Mrs. Everett Howell; two brothers, Dr. Emmertson Westcott and Dada Westcott; and two sisters, Ruth Jacobsen and Miriam Turner.

HAMILTON, Ford—b. Nov. 18, 1899, Oceana County, Mich.; d. Jan. 4, 1971, Traverse City, Mich. Survivors are his wife, Dorothy; and three sons, Elwin, Elbert, and Jack.

HAMM, David A.—b. March 14, 1890, Minn.; d. Dec. 16, 1970, Long Beach, Calif. Survivors are his wife, Marie; two sons, Don and Dr. David; two daughters, Helen Blincoe and Rose Marie Fuss; and one brother, Abram.

HARDT, Harry—b. July 23, 1897, Spokane, Wash.; d. Dec. 23, 1970, Arcadia, Calif. Survivors are his wife, Marjory; one son, Terry; three daughters, Patricia Brown, Priscilla Gardener, and Joyce Bredemier; a brother, Clarence; and a sister, Eldena McDowell.

HAYES, James Andrew—b. Jan. 7, 1895, Bladed Springs, Ala.; d. Nov. 24, 1970, Los Angeles, Calif. Survivors are his wife; two sons, Emmet and Floyd; and five daughters, Winifred Boze, Dr. Mabel Hayes, Audrey Hayes, Juanita Shurney, and Velma Partridge.

HAYES, Mabel E.—b. April 6, 1886, Bloomington, Ill.; d. Jan. 4, 1971, Santa Paula, Calif. A daughter, Dorothy Watson, survives.

HAZEN, Mabel A.—b. Dec. 13, 1875, Smithville, Ont., Canada; d. Nov. 8, 1970, Kalamazoo, Mich. Survivors are three daughters, Esther L. Falconer, Flossie Groves, and Emojean Goodnoe; and two sons, Arthur M. and Silas T.

HENRY, Louin Harry—b. Aug. 6, 1884, Springfield, Mo.; d. Feb. 6, 1971, Loma Linda, Calif. In 1924 he moved to Loma Linda and served as purchasing agent for the College of Medical Evangelists. His wife, Nellie, survives.

HOLBROOK, David A.—b. Oct. 16, 1882; d. Nov. 12, 1970, Grand Rapids, Mich. Survivors are his wife, Anna May; and four children.

HOWETT, Lelia L.—b. Sept. 23, 1891, Albany, Ohio; d. Jan. 17, 1971, Pomeroy, Ohio. Survivors are her husband, Dana; and two daughters, Donna Story and Mildred Knopp.

HOYT, Robert—b. in 1892, Decatur, Ill.; d. Dec. 16, 1970, Long Beach, Calif. Survivors are one son, Robert; one daughter, Coral Pinder; three sisters, Evelyn Pitcher, Mildred Hightwolf, and Pearl Davenport; and one brother, Ernest Hoyt.

IRWIN, Velma Kathryn—b. July 11, 1875, Ingham County, Mich.; d. Jan. 17, 1971, Fenton, Mich.

JACOBSEN, Ora Lucretia—b. April 12, 1879 in Wis.; d. Sept. 30, 1970, Glendora, Calif. Survivors are two sons, Leland and Alvin; and two daughters, Florence Cotte and Edith L. Reich.

JASPERSON, Florence Fellemeade—b. Jan. 14, 1899, Mt. Vernon, Ind.; d. Jan. 29, 1971, Madison, Tenn. She was the widow of the late Arthur A. Jasperson, a former president of Madison College, and the Layman Foundation. She served as secretary to Mrs. Lida F. Scott, who established the Layman Foundation in 1924. She also served as secretary-treasurer of the Layman Foundation in 1945 and as a trustee of 11 medical and educational institutions affiliated with the Layman Foundation. She is listed in *Who's Who of American Women*.

KING, Everett—b. Dec. 17, 1872, Madison Township, Ohio; d. Jan. 12, 1971, Mount Vernon, Ohio. Survivors are four sons, Wilbur, William, Walter, and Lawrence; and three daughters, Clara Christie, Annabell Vickers, and Leona Conley.

KLING, John, Sr.—d. Jan. 8, 1971, Lake City, Mich. Survivors are four children and three stepsons.

KUERBITZ, Earnest—b. Sept. 8, 1902; d. Oct. 22, 1970, Estey, Mich. Survivors are his wife, Lillian; one daughter; three brothers; and one sister.

LATHAM, William Luther—b. Sept. 23, 1888, Sharon, S.C.; d. Dec. 30, 1970. He was an ordained minister and served the denomination approximately 30 years. Survivors are his wife, Margaret Alma; a daughter, Jean Benedict; a brother, Clarence; and a sister, Bertha Jones.

LINGERFELT, Edith Uressa—b. Jan. 22, 1888, Ambia, Ind.; d. Jan. 28, 1971. Survivors are her husband, Harve; and three daughters, Pearl Warren, Mrs. Robert Colgrove, and Mrs. Mack Guinn.

LIPPART, James Emory—b. April 8, 1897, Clearfield, Pa.; d. Jan. 25, 1971, Portland, Tenn. After attending Mount Vernon Academy and Washington Missionary College, he served in the colporteur work in New Jersey and Florida. His years of service in the denomination included work in the printing departments of Mount Pisgah Academy, Washington Missionary College, Oak Park Academy, Highland Academy, and the Voice of Prophecy. Survivors are his wife, Ruth; two daughters, Carolyn and Charlotte; one son, James; and one brother, Harry.

LOVELL, Martha Alice—b. May 9, 1905, Huxton, Colo.; d. Jan., 1971, Glendale, Calif. Survivors are two

brothers, Fred and Ed Turner; and one sister, Nellie Bowen.

MARTIN, Herbert Timothy—b. April 22, 1880, Verone, Mich.; d. Jan. 27, 1971, Temple City, Calif. Survivors are his wife, Pearl Darby; four sisters; and three brothers.

MASTERS, Minerva Edwards—b. July 18, 1884, Big Fork, Ark.; d. Jan. 10, 1971, Canoga Park, Calif. Survivors are four daughters, Thelma Hamilton, Lita Pisciotto, Lucille Dortch, and Viola Loltrup; two brothers, Bev and Minor Edwards; and two sisters, Ninnie Standridge and Myrtle Bates.

MCGUFFIN, Grover Cleveland—b. Sept. 15, 1883, Winters, Calif.; d. Jan. 16, 1971, Long Beach, Calif. Survivors are his wife, Eva; two sons, Vernon and Irving; and one brother, Virgil.

MEADE, Wendell H.—b. July 3, 1906; d. Sept. 9, 1970. Survivors are his wife, two daughters, and two sisters.

MILLER, Herman E.—b. March 24, 1893, Smithsburg, Md.; d. Feb. 16, 1971, Smithsburg, Md. Survivors are his wife, Mary Bowman; four daughters, Mrs. Paul Bigelow, Mrs. Carroll Pryor, Mrs. Lenwood Dewease, and Mrs. Robert Lowe; and two sons, Fred and Richard.

MILLS, Olga June—b. Nov. 8, 1900, Texas; d. Feb. 9, 1971, Placerville, Calif. Survivors are two daughters, Margaret Crowder and Oleta Blevins; three brothers, Spear, Prim, and Woodrow Wood; and two sisters, Izora Tucker and Johnnie Lee Hocute.

MONETTE, Donald—b. Feb. 1, 1914, Hines, Wis.; d. Oct. 19, 1970, Gardena, Calif. Survivors are his wife, Ruby; and three sons, Donald, Robert, and David.

MOORE, John A.—b. Aug. 21, 1908, Clifton, N.J.; d. Oct. 21, 1970, Granada Hills, Calif. Survivors are his wife, Evelyn; two sons, Harey and Gary; and one sister, Alice Posquariells.

NORTON, Clinton B.—b. May 13, 1890, in New Hampshire; d. Feb. 19, 1971, Orlando, Fla. Survivors are his wife, Eva; and three sisters, Etta Norton, Doris Norton, and Thelma Cummings.

OGDEN, Dennis Ray—b. Jan. 21, 1950, Eugene, Oreg.; d. Feb. 11, 1971, Dallas, Oreg., as the result of an automobile accident. Survivors are his parents, Mr. and Mrs. Raymond Ogden; three sisters, Vivian, Audrey, and Russell; one brother, Bryan; maternal grandparents, Mr. and Mrs. D. R. Kemmerer; and paternal grandfather, Alvin Ogden.

OSBORNE, Effie Mae Oaks—b. Jan. 28, 1889, Kans.; d. Feb. 8, 1971, Palisade, Colo. Survivors are one daughter, Florence Capps; and two sons, Dr. Wesley and Elder Ray Osborne.

OTT, Harry Krum—b. Oct. 21, 1891, Gilbertville, Pa.; d. April 1, 1970, Smoketown, Pa. Survivors are his son, Ray H.; two daughters, Ruth Farra and Myrna Grzywa; and one brother, Charles E.

OWENBY, Nita Collette—b. April 24, 1901, Greenville, Tenn.; d. Dec. 13, 1970, Waynesville, N.C. Survivors are three daughters, one son, two brothers, and three sisters.

PADGETT, Allen DeGrove—b. Oct. 8, 1947, Monrovia, Calif.; d. Dec. 10, 1970, Loma Linda, Calif. Survivors are his parents, Dr. and Mrs. W. DeGrove Padgett; one brother, Dewayne; and his grandmother, Mrs. Clarence E. Renfro.

PETTY, Clara—b. Nov. 27, 1888, Iowa; d. Jan. 20, 1971, Glendale, Calif. Survivors are a daughter, Ina Wesenhelfer; one son, Henry C. Adams; and one sister, Blanche Curran.

POWERS, Grace M.—b. July 1, 1882, Otisville, Mich.; d. Jan. 13, 1971, Cadillac, Mich. Survivors are five children, one sister, and two brothers.

ROFF, Viola Graham—b. July 14, 1890, West Carlisle, Ohio; d. Jan. 23, 1971, Zanesville, Ohio. Survivors are Ross Johnston, Eloise Pitzer, and Jean Miller.

ROSS, Bessie Ross—b. Sept. 25, 1882, Pa.; d. Jan. 19, 1971, Glendale, Calif. Survivors are one daughter, Genevieve Elvrum; and one sister, Mae Ingram.

SANFORD, Mrs. Ray—b. Sept. 8, 1898, Mo.; d. Nov. 29, 1970, Temple City, Calif. Survivors are a son, Richard W. Cox; and one brother, Arthur Smith.

SATTLER, Maria Kondert—b. Oct. 14, 1892, Romania; d. Jan. 20, 1971, Fortuna, Calif. Survivors are a son, Thomas; four grandchildren in this country, John and Thomas Sutsch, Mary Fritz, and Margaret Webb; and five other grandchildren in Romania.

SCHIFFNER, Edward E.—b. Sept. 18, 1893, Atchinson, Kans.; d. Dec. 24, 1970, Long Beach, Calif. Survivors are his wife, Laura; one daughter, Donita Dyer; and two sisters, Anna Haffner and Rachel Pearson.

SCHROEDER, Mintie Alice Clouse—b. Oct. 6, 1885, Sparta, Tenn.; d. Jan. 29, 1971, Modesto, Calif. Survivors are one son, Harris; two daughters, Cecile Hackler and Evelyn Testman; and one sister, Noda Woodruff.

SEMLER, Ruth—b. Nov. 24, 1894, Akron, Ohio; d. Jan. 14, 1971, Millersburg, Ohio. Two sisters, Della Zimmerman and Gertrude Lyon, survive.

SHIGENO, Koyoshi—b. Oct. 28, 1884; d. Nov. 2, 1970, Gardena, Calif.

SHORT, Pat Lambert—b. July 4, 1918, Bonnerdale, Ark.; d. Nov. 23, 1970, as the result of an automobile accident. Survivors are her husband, Omer; one daughter, Lou Lambert; one brother, Haskell Lambert; and four sisters, Florence Ewing, Zettie Ketchum, Cleodius Reppo, and Oreltha Ewing.

SLAYBACK, Alan Mundall "Jerry," M.D.—b. Oct. 3, 1940, Glendale, Calif.; d. Nov. 22, 1970, Sausalito, Calif. Survivors are his father, James Slayback, Sr., M.D.; his mother, Alma Mikkelsen; two brothers, Drs. James, Jr., and John; one sister, Janet Nigro; and a half sister, Larisa Slayback.

SMITH, Letetia—b. 1917, Scotland; d. Dec. 20, 1970, Temple City, Calif. Survivors are her husband, John R.; one son, John A.; one daughter, Elizabeth Wright; her mother, five sisters, and two brothers.

STOLDT, Lillie B.—b. Feb. 24, 1902, Virden, Ill.; d. Dec. 23, 1970, Peoria, Ill. Survivors are her husband, Carl; and a stepson, Carl, Jr.

STONE, Preston W.—b. July 19, 1871, Hartland, Mich.; d. Nov. 5, 1970, Holly, Mich. Survivors are his wife, Bertha; a son, Dr. George; and one daughter, Celia Goodman.

ST. PIERRE, Willard—b. Jan. 21, 1900, Muskegon, Mich.; d. Jan. 11, 1971, Hot Springs, Ark. His wife, Harriet, survives.

TAGGART, William I.—b. April 7, 1878, Ill.; d. Dec. 13, 1970. Three sons, C. Russ, Olin, and Dr. M. M. Taggart, survive.

TAYLOR, Eugene D.—b. Jan. 1, 1900, Ga.; d. Jan. 23, 1971, Hickory, N.C. Survivors are his wife, Elsie Allran; one daughter, one son, his mother, three sisters, and seven brothers.

TAYLOR, Herald A.—b. Nov. 15, 1910, Gladwin, Mich.; d. Jan. 6, 1971, Calif. Three sons and one daughter survive.

VANDER WAAL, Brian Edward—b. Dec. 5, 1968, Battle Creek, Mich.; d. Dec. 22, 1970, Battle Creek, Mich. Survivors are his parents, Mr. and Mrs. Neal Vander Waal; two brothers, Gregory N. and Curtis; and one sister, Gail.

WALLACE, R. E.—d. Jan. 19, 1971, Albany, N.Y., at the age of 54. He served the denomination as an ordained minister and began his ministry in the Chesapeake Conference soon after his four years in the armed services during World War II. He served in the Chesapeake, West Virginia, and New York conferences. Survivors are his wife, Thelma; two daughters, Sandra and Linda; one son, Mike; and one brother, Robert.

WATTS, Myrtle Clark—b. July 30, 1880, Brookstone, Ind.; d. Feb. 21, 1971, Takoma Park, Md. After the death of James Melville Clark, to whom she was married in 1902, she served on the industrial faculty of Southern Junior College and later in nursing service at both Boulder and St. Helena sanitariums. In 1945 she was married to Elder V. B. Watts who also preceded her in death. Survivors are one son, Claud Clark; two daughters, Lorene Lundquist and Lois Mae Franz; three stepsons, Bruce, Burl, and Ralph Watts; and two stepdaughters, Fern Forshee and Helen Boykin.

WHITCOMB, James Leighton—b. Aug. 22, 1952, Waverly, Mich.; d. Sept. 22, 1970, as the result of a motorcycle-train accident. Survivors are his parents, Mr. and Mrs. F. Leighton Whitcomb; sister, Joni Lee; and grandmother, Lena Whitcomb.

CAMP MEETING SCHEDULE 1971

Atlantic Union

Greater New York	
English, Camp Berkshire, Wingdale	June 24-July 3
Spanish, Camp Berkshire, Wingdale	July 4-10
New York	
Union Springs Academy, Union Springs	June 25-July 3
Northeastern	
Camp Victory Lake, Hyde Park	June 25-July 3
Northern New England	
Pine Tree Intermediate School, Freeport, Maine	July 1-10
Southern New England	
South Lancaster, Massachusetts	June 24-July 3

Canadian Union

Alberta	
Canadian Union College, Lacombe	July 9-17
Beauvallon	July 22-25
Peace River, Peoria	July 22-25
British Columbia, Hope	July 16-24
Manitoba-Saskatchewan	
Saskatoon	July 2-10
Clear Lake	July 14-17
Maritime	
Pugwash, Nova Scotia	July 30-August 7
Newfoundland Mission, St. John's	August 6-8
Ontario-Quebec	
Kingsway College, Oshawa, Ontario	June 25-July 6

Central Union

Central States	
Camp Shady Hill, Edwardsville, Kansas	June 24-July 3
Colorado	
Campion Academy, Loveland	June 18-26
Kansas	
Enterprise Academy, Enterprise	June 1-5

Missouri	
Sunnydale Academy, Centralia	June 9-12
Nebraska	
Platte Valley Academy, Shelton	June 15-20
Wyoming	
Mills Spring Camp, Casper	July 6-11

Columbia Union

Allegheny East	
Pine Forge, Pennsylvania	June 24-July 3
Allegheny West	
Mount Vernon, Ohio	July 4-10
Chesapeake	
Hagerstown, Maryland	July 8-17
New Jersey	
Tranquility	July 2-10
Ohio	
Mount Vernon	June 25-July 3
Pennsylvania (Undecided)	(Undecided)
Potomac	
New Market, Virginia	June 10-19
West Virginia	
Parkersburg	July 9-17

Lake Union

Illinois	
Broadview Academy, La Fox	June 10-19
Little Grassy Lake (Southern Illinois)	
Makanda	August 11-14
Indiana	
Indiana Academy, Cicero	June 18-26
Lake Region	
Cassopolis, Michigan	July 1-10
Michigan	
Grand Ledge Academy, Grand Ledge	July 22-31
Michigan Upper Peninsula (Undecided)	June 4, 5
Wisconsin	
SDA Campgrounds, Portage	July 29-August 7
Wisconsin Northern (Undecided)	May 22

North Pacific Union

Alaska Mission	April 9-24
Alaska Mission (Logging camps: sites undecided)	July 30-August 1
Idaho	
Gem State Academy, Caldwell	June 18-26
Montana	
Mount Ellis Academy, Bozeman	June 18-26
Oregon	
Gladstone Park, Gladstone	July 15-24
Upper Columbia	
College Place, Washington	June 10-19
Washington	
Auburn Academy, Auburn	July 8-17

Northern Union

Iowa	
Oak Park Academy, Nevada	June 4-12
Minnesota	
Maplewood Academy, Hutchinson	June 18-26
North Dakota	
Shenney River Academy, Harvey	June 11-19
South Dakota	
State Fairgrounds, Huron	June 4-12

Pacific Union

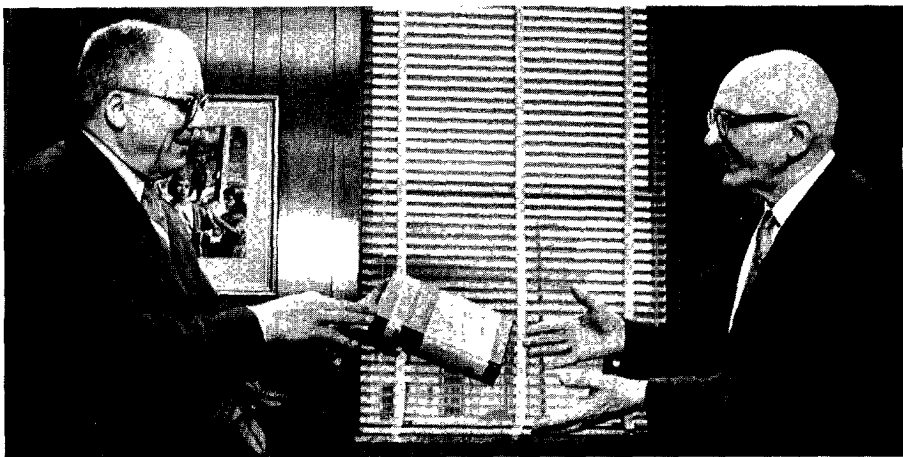
Arizona	
Prescott	July 22-31
Central California	
Soquel	August 5-14
Nevada-Utah	
Springville, Utah	June 30-July 6
Northern California	
Fortuna, Philo, Paradise	July 26-31

Southern Union

Alabama-Mississippi	
Bass Memorial Academy	
Lumberton, Mississippi	May 28-June 5
Carolina	
Mount Pisgah Academy	
Candler, North Carolina	June 4-12
Florida	
Forest Lake Academy, Maitland	May 28-June 5
Georgia-Cumberland	
Southern Missionary College	
Collegedale, Tennessee	May 26-29
Kentucky-Tennessee	
Highland Academy	
Portland, Tennessee	May 28-June 5
South Atlantic	
Hawthorne, Florida	June 10-19
South Central	
Oakwood College	
Huntsville, Alabama	June 10-19

Southwestern Union

Arkansas-Louisiana	
Baton Rouge, Louisiana	June 10-12
Gentry, Arkansas	June 16-19
Oklahoma	
Oklahoma City	June 16-24
Southwest Region	
Jarvis College	
Hawkins, Texas	June 4-12
Texas	
Southwestern Union College, Keene	June 11-19
Texas	
Sandia View Academy	
Corrales, New Mexico	June 18-26



Inside Story of SDA's Told in New Volume

LeRoy Edwin Froom, right, received the first completed copy of his new book, *Movement of Destiny*, on February 22 from the Review and Herald book department manager, Hugh J. Forquer.

Elder Froom spent 33 years gathering information before writing this story of the Seventh-day Adventist Church. Forgotten details gathered from letters, early publications, and personal reports have been included so that church members may gain a more complete understanding of the origins and growth of this Movement.

Because of the demand, the second printing of *Movement of Destiny* has already been ordered.

KAAREN KINZER
Advertising and Publicity
Review and Herald Publishing
Association

Sydney, Australia, Crusade Attracts Crowd of 4,000

A large seven-pole tent was filled twice with a total attendance of more than 4,000 on the first night of the evangelistic crusade being conducted in Sydney, Australia, by E. E. Cleveland, associate secretary of the General Conference Ministerial Association, according to a message received from R. R. Frame, president of the Australasian Division. The crusade began on March 14. T. M. Kelly, of the Lake Region Conference, is assisting Elder Cleveland as singing evangelist.

We appeal to all of our members to pray earnestly for God's blessing upon this important evangelistic thrust in the great city of Sydney.

N. R. DOWER

Thousands Attend Bogotá Evangelistic Meetings

In spite of recent political unrest in Colombia, 2,000 to 2,300 persons have been attending evangelistic meetings conducted in Bogotá by Carlos E. Aeschlimann, evangelist of the Mexican Union, according to a recent letter from Elder Aeschlimann. Government officials and the news media have given excellent support to the program. The radio, TV, and newspapers, which had been completely inaccessible previously, are now giving wide coverage. The police department has requested that the

meetings continue because, in its judgment, they make the best contribution to peace in the city, which is under martial law. It is hoped that several hundred persons will be baptized and that at least three new churches will be organized as a result of the meetings.

Elder Aeschlimann and his 35 associate workers are visiting the homes of more than 3,500 persons. Let us pray for the meetings in Bogotá, Colombia.

M. S. NIGRI

Pacific Union Constituency Re-elects All Officers

W. J. Blacker, W. D. Walton, and R. L. Cone were renamed as president, secretary, and treasurer, respectively, of the Pacific Union Conference at the union session held at Fresno, March 14 and 15. An associate secretary was added to the executive committee. Major White was elected for this position. Elder White, the first Black minister to be added to administration in the Pacific Union, has spent all of his ministry in the union, moving currently from Central California, where he has been associate director of lay activities and administrator of the inner-city program in San Francisco. All other officers were also re-elected at the thirteenth session by the nearly 400 delegates, including two literature evangelists, and a substantial number of laymen, four of whom were college youth. After 43 years in education—the past 12 years as educational superintendent in the Pacific Un-

ion—L. R. Rasmussen announced his retirement. His successor is being sought.

The constituency also approved proposals to relocate the union headquarters, in due time to add a Spanish-speaking coordinator, and to consider the establishment of a center for vocational education. In harmony with economy measures throughout the division, the Pacific Union will hold its next constituency the year following the General Conference session.

The Lord has blessed the work in the Pacific Union, where membership increased by 12,668 during the past quadrennium. The 107,969 members in 442 churches maintain 148 elementary and intermediate schools, 23 secondary schools, two colleges, two centers for Indian health and education, and 13 medical institutions. In addition, five General Conference facilities are operated within the union.

NEAL C. WILSON

Montana Conference Leaders Re-elected for Triennium

Guy C. Williamson, president of the Montana Conference; Warren H. Dick, secretary-treasurer; and all the departmental leaders of the conference were asked by the delegates attending the forty-eighth biennial session of the conference to continue in office for the next triennium. The session convened on March 14 on the campus of Mount Ellis Academy, near Bozeman, Montana.

E. R. WALDE

IN BRIEF

✦ **Deaths:** Miss Euphemia M. Bryne, 70, Sonora, California, March 11, a teacher in the Middle East from 1947 to 1960; Mrs. Stella Shryock, 95, wife of Alfred Shryock, mother of Dr. Harold Shryock, Loma Linda, California, March 1.

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