

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

January 6, 1972

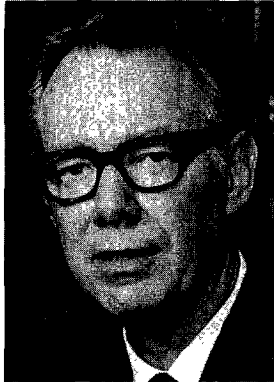
Vol. 149 No. 1



Though your sins be as scarlet, they shall be as white as snow. Isaiah 1:18

Into 1972 With the God of Joshua

Moses was dead. Joshua, who had been prime minister under Moses, was now leader of the hosts of Israel. Understandably, he was overwhelmed by the awesome responsibilities that had been laid upon him. Like many others both before his time and since, he found the view from the top frightening.



Questions arose in his mind. Did he have the background necessary for his new post of leadership? Did he have adequate formal education? Did he have the necessary organizational ability? Did he have vision enough to lay bold, long-range plans for the movement? Did he know how to meet enemy attacks? Was he "tough" enough to bear up under criticism

and murmuring by the people? Was he decisive enough to prevent apostasy? Was he wise enough to distinguish between progress and mere "busyness"?

In one sense all these questions were academic. God had laid upon him the mantle of leadership and had issued the command, "Arise, go over this Jordan" (Joshua 1:2). Joshua must go forward.

And he did. Acting on God's instructions, he led Israel across the swollen Jordan and into the Promised Land.

It is important to note that Joshua did this on the strength of God's word, not on human talent, ego, or energy. Just as he was about to be overwhelmed by self-doubt, he heard God say: "As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage" (verses 5, 6).

God's counsel to Joshua is worth thinking about as we enter the new year. Modern Israel—collectively and individually—faces an unknown future. No one knows what crisis may break upon us tomorrow, what trials or sorrows may come. Satan is still loose, and so long as he is, he will exercise all his considerable power and cunning to dishearten, to deceive, and to destroy. Like a roaring lion he "walketh about, seeking whom he may devour" (1 Peter 5:8). He knows that his time is short, hence he will array all the powers of hell against the church, its members, and the world at large. Through famine, pestilence, flood, earthquake, fire, and war he will endeavor to spread suffering, sorrow, and death. Through violence and persecution he may seek to erase the saving witness of the godly. Through forces both within and without, he will endeavor to make the church falter in its God-given assignment to carry the gospel to the whole world in this generation.

But whatever may come, "God is our refuge and

strength. . . . Therefore will not we fear" (Ps. 46:1). The same God who led Israel through the Red Sea and the Jordan River will be with us in 1972. The same God who delivered Daniel from the lions, and Shadrach, Meshach, and Abednego from the fiery furnace, is our Helper. Down the corridors of time echo the words: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest" (Joshua 1:9). "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour" (Isa. 43:2, 3).

During the coming year we may have trouble. But since God is with us, why need we fear? To us God says, Courage, fearful heart; peace, anxious soul; comfort, sorrowing one; trust, worried mind; hope, despairing heart; victory, defeated soul. God will be with us. He will supply our every need. He will be Husband to the widow, Father to the orphan, Friend to the friendless, and Saviour to all. When darkness covers the earth and gross darkness the people (Isa. 60:2), He will be light in our dwellings even as to His people in ancient Egypt. He will say to our troubled hearts, "Peace, be still," even as He did to the raging billows on Lake Galilee.

Surrender Necessary

But this triumphant experience will be ours only if we surrender ourselves fully to the Saviour. We must place our lives—all that we have and are—on the altar of consecration. "The surrender of all our powers to God greatly simplifies the problem of life. It weakens and cuts short a thousand struggles with the passions of the natural heart. Religion is as a golden cord that binds the souls of both youth and aged to Christ. Through it the willing and obedient are brought safely through dark and intricate paths to the city of God."—*My Life Today*, p. 6.

The new year, now beginning, must be the best year in the history of the Advent Movement. It must be a year in which thousands of additional church members give full time to the distribution of our literature as colporteurs; in which millions of people hear the three angels' messages through public evangelistic meetings, radio, and television; in which the incense of prayer ascends like a cloud from our homes, our schools, our churches, our publishing houses, our medical institutions; in which funds, long tied up in worldly enterprises, are invested in the work of restoring the image of God in man; in which the righteousness of Christ shall be revealed as never before; in which the Holy Spirit shall be poured out on a scale unparalleled since Pentecost.

So, welcome 1972. Lead on, O God of Moses and Joshua, to the Promised Land.

K. H. W.

This Week...

This week, as we customarily do in the first issue of the year, we are including pictures of the editors with their editorials. But this year for the first time we are also presenting in this column a picture of the distaff side of the REVIEW staff. From left to right are Corinne Wilkinson, secretary to the editor; Ruby Jones, secretary to Herbert E. Douglass; Idamae Melendy, secretary to Thomas A. Davis; and Rosemary Bradley, secretary to Don F. Neufeld.



A "new" is the monthly column Newly Published, which will appear in the first issue of each month. Although we have featured new publications occasionally in years past, we are adding vigor to this column and will list all new books from Southern Publishing Association, Pacific Press, and the Review and Herald. Newly released records from Pacific Press will also be included in the listing. Since bringing readers up to date in this area is taking more column inches than will be allotted after we get started, we are dividing the present list between the first two issues of January.

It may be hyperbole to say that "the hand that rocks the cradle rules the world," but when one looks at the life of Natelkka Burrell, author of the tribute to her mother, "Scarred Hands" (page 11), there is no doubt but that her mother's influence was of major importance in Dr. Burrell's life.

Dr. Burrell, who is perhaps best known for her 24 years as chairman of the department of education of Oakwood College, began denominational work in 1917 as a church school teacher in Guilford, Connecticut. With the exception of five years when she worked for the Welfare Department of New York City, she has given uninterrupted service to the church's educational program.

Dr. Burrell received her doctorate in education from Columbia University Teachers College in 1959 when most people her age would have been thinking of retirement. Since that time she has co-

authored the basal reader series for Adventist church schools. She has been at Andrews University since 1964.

In the December 16 issue of the REVIEW we published the statement, formulated and accepted at Autumn Council, on the teaching of literature in Adventist schools. We have received word from the General Conference Department of Education that this statement will be available in pamphlet form very soon. For more information write to your local conference superintendent of education.

Occasionally readers will write us requesting a follow-up story on some incident earlier reported in the REVIEW. When we can provide such information we try to do so.

Readers will recognize the name E. Robert Reynolds as a familiar REVIEW byline, and they will remember Dr. Reynolds as the man who about five years ago was severely wounded in the head by a housebreaker's bullet in Pakistan. For many weeks his life hung by a slender thread, and then slowly he began to get well. Eventually he and his family moved to southern California.

A few weeks ago we received a letter from Dr. Reynolds that reflects the constant courage and faith that we have come to expect from him.

"To many onlookers, there is no outward visible change in my state. I still

appear about as paralyzed as before. The sunken look in half of my face is still present. Some restorative surgery a few months ago took up the excessive droop in my face, but did little else that is visible. So, all in all, I look much the same.

"But I believe that while God has not seen fit yet to grant me any major change and improvement, He has been with me all along. Some muscles are a little stronger; my coordination, while still very poor, is a little better. I believe that some messages from the brain are getting through to parts of the body that didn't receive any for a long time. But my confidence is strong that God will do what is right by me in His own good time. I live by faith and I hope in the Lord. I do what I can to witness for Him."

As we begin this year with the tremendous challenges set forth in the plans for MISSION '72, there is little doubt that the program would be a total success if every Adventist adopted Dr. Reynolds' words as their life-style: "I live by faith and I hope in the Lord. I do what I can to witness for Him."

BIBLE CREDITS: Texts in this issue credited to the N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

PHOTO CREDITS: A. K. Trace, p. 7; Udo Worschech, p. 8; courtesy of the authors, pp. 18, 19; and courtesy of the author and Eric Were (bottom right), p. 20.

♦ Advent Review and Sabbath Herald ♦

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS ♦ 122D YEAR OF CONTINUOUS PUBLICATION

Editor: KENNETH H. WOOD

Associate Editors: DON F. NEUFELD, HERBERT E. DOUGLASS
THOMAS A. DAVIS, RAY D. VINE

Secretary to the Editor: CORINNE WILKINSON

Editorial Secretaries: ROSEMARY BRADLEY, RUBY LEE JONES, IDAMAE MELENDY

Art Director: HAROLD W. MUNSON.

Consulting Editors: ROBERT H. PIERSON, R. R. BIETZ, F. L. BLAND, THEODORE CARCICH, W. J. HACKETT, M. S. NIGRI, NEAL C. WILSON

Special Contributors: C. O. FRANZ, K. H. EMMERSON, R. R. FIGUHR, W. R. BEACH, FREDERICK LEE, M. E. LIND, R. R. FRAME, H. VOGEL, P. H. ELDRIDGE, B. L. ARCHBOLD, W. DUNCAN EVA, R. A. WILCOX, R. S. LOWRY, M. L. MILLS, C. L. POWERS

Corresponding Editors, World Divisions: Afro-Mideast, R. W. TAYLOR; Australasian, ROBERT H. PARR; Central European, EBERHARD KOHLER; Far Eastern, D. A. ROYH; Inter-American, MARCEL ABEL; Northern Europe-West Africa, PAUL SUNDQUIST; South American, H. J. PEVERINI; Southern Asia, A. J. JOHANSON; Trans-Africa, DESMOND B. HILLS; Trans-Mediterranean, E. E. WHITE

Circulation Manager: EDMUND M. PETERSON

Field Representative: CLIFFORD K. OKUNO

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.

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.65. When changing address, give both old and new address, allowing 30 to 60 days for change. When writing about your subscription, or requesting change of address, please enclose the address label from one of your current issues. Address all correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012. A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, P.O. Box 6097, Lincoln, Nebraska 68506. Braille Reviews are available free to the blind.

Published by the Seventh-day Adventist Church and printed every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1972, Review and Herald Publishing Association. Volume 149, Number 1.

VICTORY IS NEAR

By WALTER M. OST, M.D.

GIDEON, a brave man with a kingly bearing, was perplexed, as were many in Israel, because of the oppression of the enemy. While he was pondering the fact that for seven years his prayers had been ineffective, the angel of the Lord came to him, assuring him that God was with him. Gideon's response was How can this be, seeing all that has befallen the Israelites? Not stopping to argue, the angel commanded him to deliver Israel from the Midianites. Refusing to listen to Gideon's excuses, he repeated the command of the Lord.

Accepting the call, Gideon took bold action against the prevailing national sin of his day. Fearful and recognizing the consequences, he tore down the images his father had erected to Baal. Although this brought confrontation with his neighbors, it eventually brought staunch supporters to his side.

When Gideon had gathered his army of 32,000, he was ready to go

to war, but God was not. He ordered Gideon to permit the fearful to go home. Later He eliminated others until only 300 men were left. With this small number, God delivered Israel from the Midianites.

In the days of Gideon, the Israelites had lapsed into idolatry because they had stopped short of completely possessing the land and driving out all the heathen nations. Enjoying their partial conquest, they did not finish the work assigned them.

I believe the greatest sin of God's people today is that they do not live up to the responsibility of this hour. Ellen White says: "The Lord assured them [Israel] that they must dispossess the land of those who were a snare to them, who would be thorns in their sides. . . . But they stopped halfway. . . . But today it is in a few places only that means are expended and advantages provided. The Lord would have the means and advantages more equally distributed. He would have provision made for many places that are now unworked."—*The SDA Bible Commentary*, comments on Joshua 17: 13, p. 998.

I did not say that, but with all my

Walter M. Ost, M.D., an Adventist layman, is a member of the General Conference Committee. His medical practice is in Avon Park, Florida.

heart I believe it. Ellen White says also: "We are repeating the history of that people."—*Testimonies*, vol. 5, p. 160. And further, "There is great similarity between our history and that of the children of Israel."—*Ibid.*, vol. 4, p. 27.

Here we are at the verge of eternity with a nonchalant attitude, with an attitude that things will continue as they have since the generation of our fathers. We are lukewarm, with mistaken ideas of the urgency of the hour and the stupendousness of the climactic events that are now occurring.

Do we realize that we are the *only* church preaching the three angels' messages? To proclaim this message is our responsibility. To whom is it to be preached? "To every nation, and kindred, and tongue, and people" (Rev. 14:6).

The Church's Responsibility

Our sin is that we do not sense clearly our God-given responsibility of preaching the gospel of Christ's imminent second coming to every nation, kindred, and people. We are like Israel of old. They made some conquests, but their mission was to conquer all the land. Likewise, our mission is to preach to every nation, kindred, tongue, and people.

But you say this is our objective and we are trying to do it. Let us honestly see what we are doing. I am not critical of what has been done. It is what we have left undone that is the question. Let us examine the problem. I say that when there are cities in this world of more than 800,000 population, in which there is not a single Seventh-day Adventist, I feel strongly condemned.

God bless our medical work. It has been and is ordained of God to be an "entering wedge" and "the right arm of the third angel's message," presumably to open doors. When doors have been opened to the preaching of the gospel is it not logical to assume that we do not have the same need of wedges and arms that we had before?

Our schools have been established to develop an army of rightly trained youth to finish the message in this our day. Our schools were not established to develop technicians to compete with the world nor to debate the principles of our truth.

We must preach the gospel to all the world. As much as I believe in education, we cannot educate the people of the world into the kingdom; we cannot medically bring all the people to the Great Physician.

The publishing work can play a great part. But, basically, the way that the world must be warned of the great Second Advent is by preaching the Word. Men and women who have had their prejudices broken down by our medical work are to be warned or evangelized by dedicated men and women who have received their basic training in our schools, and who will go out and preach the gospel where the Holy Spirit is opening the way. They are to be assisted by our message-filled books and periodicals.

This calls for methods now known to us to be used in a much larger sphere. We have hardly touched mass communication. Thank God for the Trans-Europe program. Would to God we could have Trans-Africa, Trans-India, and Trans-China programs; in fact, world programs. As a church we should funnel every Adventist dollar possible into the evangelization of the world. Economies should be instituted even further than they have been.

Need for Personal Piety

Let us plead for God's Holy Spirit to be poured out to enable us to finish His work. The servant of God tells us that "the reason why there is so little of the Spirit of God manifested is that ministers learn to do without it."—*Testimonies*, vol. 1, p. 383. We need more personal piety. We need to dedicate more of our means and be willing to follow divine providences. When we do this it will be analogous to Gideon's going out and destroying the altars of Baal and setting up an altar to the true God. We may have to do it at night, but let us do it.

Like Gideon, we too may be fearful, but as long as we are humble, God will give us the assurance that He is with us.

In my younger years I liked to fish. I seemed to have more time then than I do now, and, besides, Florida is a wonderful place to fish. I had a friend who had an uncle with whom I liked to go fishing, primarily because we always caught fish. He was a hard, unfriendly man, not given to smiling. This captain would take the longest time to find the place to fish. Churning around, he seemed unsure about where to cast out the anchor. Then, all of a sudden, he would give the order to throw the anchor overboard and shortly thereafter he gave the order to drop our lines. Only occasionally would we have to move a little.

On one trip I became inquisitive

and asked him just what he was doing. He looked at me quizzically, and after I had assured him that I didn't intend to run a boat and compete with him, he said: "Do you see that buoy over there? I line that up with that tall tree on the shore. And here on the other corner I line up this buoy with a certain span of the bridge. After allowing for the wind and the tide, I let out the anchor and I am always able to find the same hole. I know there are fish here because they always stop at this hole going up and down the channel."

He was using a well-known geometric principle—the principle of triangulation. Maybe you want to call it angulation. But it is a sure way of coming to the right point. How did this apply to Gideon and how does it apply to us? If we call one component IQ, that is, the judgment and intellect, and bisect that with RC, or the revelation component, we will come to the apex SJ, or sanctified judgment.

Gideon used the intelligence he had. This God wanted him to do. Then when he took into account the revelation component, he became the deliverer of Israel. If we use our intelligence and develop an idea, theory, or principle without using the component of revelation, we could well develop heresy. Likewise, if we take only parts of revelation without the needed component of intelligence, we could well develop fanaticism. Today, God wants us to use our intelligence, but He also wants us to use revelation, *His* revelation. If we use only one component and do not triangulate we have a line that has neither beginning nor end. If we have two lines we have an apex.

So with our work. If we have not had the results that we should have, let us use the components of our intelligence and God's revelation.

Learn From the Great Teacher

This thought was made clear to me several years ago by this quotation from one of our veteran workers. "The most unfortunate thing that could ever happen to institution X would be for the institution to fall into the hands of a group of men who were confident that they had brains enough to run it successfully. This is just the trouble with God's work in some places today; there are too many men who think they have brains to run it, and they do not get down humbly at the foot of the cross and ask God to help them. That which we hold to be a

hopeful feature in connection with institution X is not the amount of brains they have; it is the fact that they are willing to learn of the Great Teacher and have respect for the words of counsel and admonition coming to them from the Bible and the Spirit of Prophecy. In all the changes that may come with the passing of the years, and the development of the work, I hope that this encouraging feature will always remain a leading characteristic of everyone connected with institution X from this time on to the end."

Like Gideon, we may become discouraged. But God can endure our discouragement if we will only go on and do His will. When Gideon needed encouragement to finish his work God sent him to the camp of the Midianites. Gideon didn't know how to deliver Israel with 300 men, but God did. What a glorious victory was Gideon's. Yet not his, but the Lord's. He knew to whom belonged the victory.

Gideon was in a great battle for the Lord. We have the privilege of being not only in a great battle for the Lord but in the final battle for the Lord. How is our courage? It may faint at times, but let us remember, this is the battle of the Lord. As anciently they shouted, "The sword of the Lord, and of Gideon," so our shout should be "The third angel's message and its proclamation to the world."

Our basic tenet is not to make this world a better place for people to live in, but rather to prepare people to live in a better place, a new world.

Have you ever wondered how the 31,700 men felt who went home? I am determined by the help of God to be not in their company, but in that of the 300. We may pine for the lost leadership of Sister White, Elder Daniels, Elder Spicer. Don't fret. Daniel, Moses, Gideon, Elijah, are also not here as leaders, but God will have His appointed leaders for the final hours in the closing of this message. God has always used human instrumentalities, and He will continue to use men.

Let us discover what the sins of our church are, and right these wrongs. Let us use our intelligence and brains in harmony with God's revealed will in the Bible and the Spirit of Prophecy writings. Let us plead that the Holy Spirit will give us sanctified judgment. Then it will not be by clever manipulation or by any particular expertise that we will join in the final proclamation of the third angel's message. ♦♦

The Organization of the Expedition

By SIEGFRIED H. HORN

[Last week the author presented a brief account of Heshbon's history, as well as a report on the checkered history of the Heshbon expedition.]

AS IN the 1968 season, the staff of the 1971 Heshbon expedition consisted of a number of professionals and students from both foreign countries and Jordan. The 52 staff members represented a variety of religious affiliations and nationalities: 19 were Seventh-day Adventists and formed the largest single group, but the Lutheran, Methodist, Swedenborgian, Catholic, and Baptist churches were also represented. Our Jordanian colleagues professed the Islamic faith. The foreign group, which comprised 40 people, consisted chiefly of United States citizens; others were nationals of Canada, Britain, Norway, Germany, and Holland. In this group were 16 professors in universities, colleges, or theological seminaries, 18 graduate students, one editor, and one medical doctor.

This diverse group of people lived and worked together in singular harmony. Most were dedicated to the task at hand, and they did their best to make the seven weeks of our field operation profitable. Even physical discomforts, such as sprained ankles and smashed toes, did not keep staff members away from their work. On no excavation have I worked with a group that was as united in its organization as was the group taking part in the Heshbon expedition of 1971.

As in the previous expeditions, I served as director of the expedition. My tasks were to formulate our

Siegfried H. Horn is professor of archeology and history of antiquity at Andrews University, Berrien Springs, Michigan.

aims, give over-all direction to the work, coordinate the functions of the various phases of the organization, make all payments, hire workmen, carry out all negotiations with the government, and be press officer and general trouble-shooter of the expedition. Dr. Roger Boraas, of Upsala College, East Orange, New Jersey, served again as chief archaeologist. He was the main instructor of the participating students and saw to it that the digging was done in a scientific, stratigraphic manner, and that the aims of the expedition were carried out.

The mound was excavated in four major areas, designated A, B, C, D, where the work had been begun in 1968. In addition to these four areas, a search for tombs was carried out in two ancient cemeteries, labeled areas E and F. The work in each area was directed by an area supervisor, a staff member with previous archaeological training and field experience. Dr. Dorothea Harvey, of Urbana College, Urbana, Ohio, directed the work in Area A; James Sauer, a doctoral candidate at Harvard University, was in charge of Area B; Dr. Henry Thompson, my successor as director of the American Center for Oriental Research in Amman, was the supervisor of Area C; Lawrence Geraty, also a Harvard University doctoral student, carried the responsibilities over Area D; and Dr. Douglas Waterhouse, of Andrews University, was in charge of Areas E and F.

The four area supervisors on the mound were assisted by associates who helped take records and make drawings, so as to leave the area supervisors as free as possible to devote their whole attention to the supervision of the actual digging.

Subdivisions Into Squares

Each area was subdivided into "squares," a technical term used for any four-cornered plot regardless of shape—for it could be either a true square or a rectangle, or even a trapezoid. Supervision of the work performed in the squares was generally done by students, called square supervisors.

The actual manual labor was performed by about 120 Jordanians hired from the village of *Heshbān* and surrounding villages. Many of these had already worked for us in the previous season of excavations, and some were quite skillful. The labor force worked under the over-all direction of an able foreman, Mohammad Murshed, who was loaned by the Jordanian Depart-

ment of Antiquities to the expedition. He is a gifted man who speaks English and German well. With his polished, helpful, and always friendly disposition he endeared himself to all staff members. Because he is a professional restorer for the Department of Antiquities, he also cleaned all our coins.

A word must be said about the other Jordanian staff members. Seven of them were archeology majors at the University of Jordan whom I had had in my classes there during the preceding six months. Nabil Khairy, a member of the faculty of the University of Jordan, and Samir Ghisan, a former Department of Antiquities inspector, had joined the expedition to gain more experience in actual field work. Hussein Qandil was the official representative of the Department of Antiquities. His presence, as the government representative, was salutary when there were disputes with workmen.

Other Professionals

An archeological organization also needs professionals in various other areas. First of all, mention should be made of Dr. Reuben Bulard, of the University of Cincinnati, one of the few geological experts interested in the geological-archeological aspects of Biblical studies. He made a careful geological survey during a two-week period preceding the excavations and identified 59 kinds of stone on the mound, most of them used as building material. He also discovered several ancient quarries in the vicinity of Heshbon and solved some geological-mineralogical problems that had arisen as the result of the 1968 season.

Dr. Bert De Vries, of Calvin College, Grand Rapids, Michigan, was our surveyor, as he was also in 1968. Prof. Carl Droppers, of Case Western Reserve University of Cleveland, Ohio, was the expedition's architect. Together they completed the topographical survey of the mound, begun in 1968, and made plans of all major architectural remains, including tombs and cisterns, discovered in the course of the excavations.

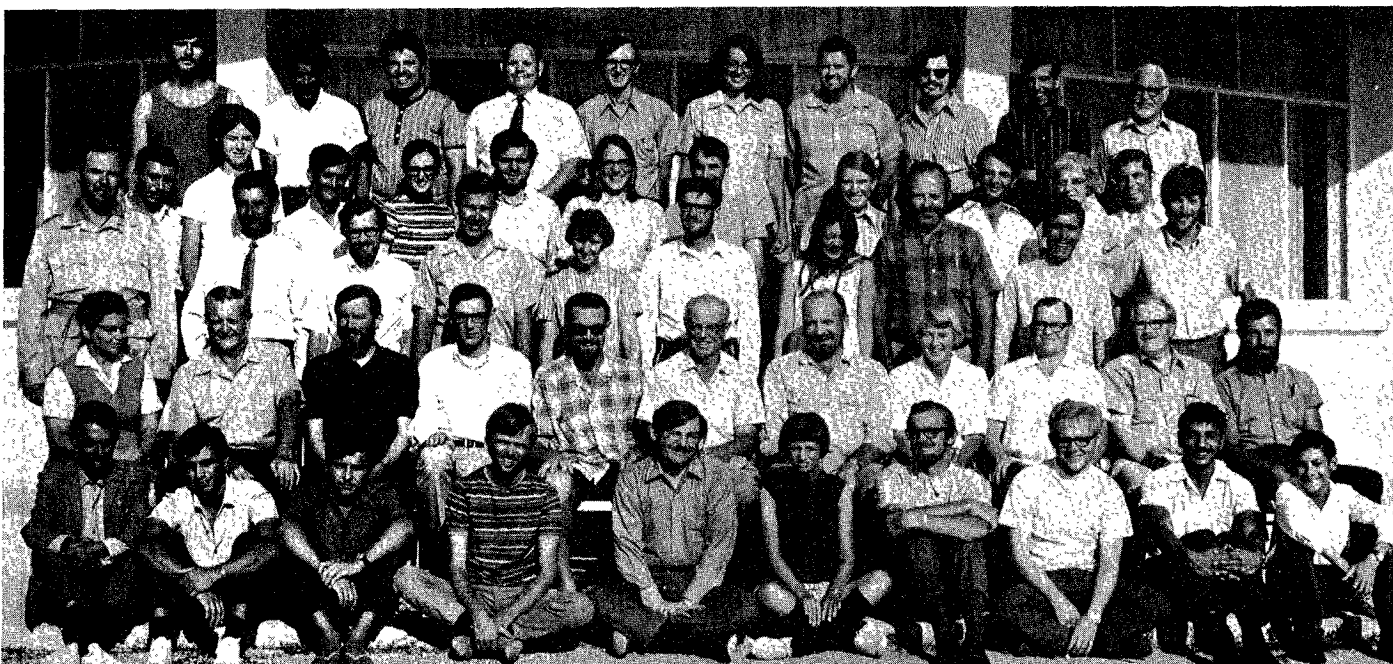
The photographic work was done by Alvin Trace, of Kingsway College, Oshawa, Ontario, who was assisted by Mary Bachmann, a professional photo lab technician. Udo Worschech served part time as photographer for color shots and part time as a square supervisor in Area A. The photographers were kept busy, especially because of the fact that we found three times as many objects as in 1968—more than 900 as compared with 325. All of these objects had to be photographed, in addition, field shots had to be taken every working day. After months of negotiations the military and civil aeronautics authorities of Jordan issued us a permit to make aerial photos of the mound. A Piper Cub was rented, and good aerial photos were taken. These photos show topographical details of the mound configuration not readily seen on the ground. Unfortunately, the permit came toward the end of our season, so that this summer's work could not benefit from the study of the pictures taken. However, it is our hope that a careful study of these photographs will help us to decide the best places to dig next season, so that our future work on the mound will provide the greatest benefit.

The anthropological department was represented by Prof. Robert Little, of Andrews University, and Stan La Bianca, a graduate student. The former, whose work allowed him to come to our aid for only two weeks, did most of his work on the human skeletons found in the tombs, while the latter worked untiringly on the animal-bone material that was uncovered daily in great quantities. The bone work shows what animals served as food to the ancient people of Heshbon and what other animals came into the life of the Heshbonites. A preliminary survey of the bones shows at least 15 kinds of quadruped, 11 kinds of bird, two kinds of reptile, and four kinds of fish.

Pottery Remains

One of the most important activities of an archeological expedition is the collecting, processing, and evaluation of all pottery remains. In most cases these are found in the form of the rims, handles, bases, and fragments of the bodies of ancient ceramic vessels. The humble sherds, found in quantities of many tens of thousands, serve as the time clock to the layers or structural remains in which they are found. Without them the Palestinian archeologist would be at a loss to know from which period walls of buildings, foundations of structures, dumps of waste material, or objects belong, because he usually does not find inscriptional material. The pottery, being unique in shape, texture, or decoration, serves to provide this needed information to the expert trained in Palestinian ceramics. James Sauer, who has already been mentioned as the supervisor of Area B, was our pottery expert. He was

The 52 staff members of the 1971 Heshbon expedition included professionals and students from six foreign countries and Jordan.





This pottery found at Heshbon dated from the Roman Period.

trained by the late archeological genius Paul Lapp and gives promise of becoming one of the best Palestinian archeologists. An estimated 200,000 sherds were found during the digging operation this summer, and collected in buckets. Each bucket carried a tag containing the exact information as to where the sherds were found. At headquarters the day after they were discovered the sherds were washed, dried, and then identified (we called it "read") in daily afternoon sessions under Sauer's supervision. The information about the sherds obtained at pottery reading was entered into the record books kept by area and square supervisors, and representative pieces were kept from almost every bucket for future study and reference. Mrs. Hester Thomsen, a teacher at Greater New York Academy and a veteran of the 1968 expedition, served as pottery registrar, working with the 22,000 sherds selected to provide the basis of a future publication on a Heshbon ceramic corpus.

Kathleen Mitchell, my secretary, as well as a graduate student at Andrews University, joined the expedition as its secretary. Her secretarial activities, however, were limited by the above-mentioned great influx of objects, since she also served as objects registrar. She cleaned all of the objects, assisted with the coins by Mohammad Murshed, and registered them in an accession book for the Department of Antiquities and on permanent file cards to be brought back to America.

The organization at the headquarters would not be complete without mentioning Mrs. Marlyn Chapman, of Grand Rapids, the camp director. She supervised the cleaning of the dormitory rooms, discussed the menu and the purchase of groceries with the cook, and helped in the pottery registra-

tion operation. Her 14-year-old daughter, Judy, was a valuable messenger girl on the mound, and also assisted wherever her help was needed in the field, as well as at the headquarters.

The American Community School on the western outskirts of Amman was kindly placed at the disposal of the expedition free of charge through the kindness of the school board's chairman, Richard Undeland, the information officer of the U.S. embassy in Amman. This plant served us ideally as headquarters. Three classrooms were used as sleeping quarters, and a large hall was used for pottery and bone registration, as well as for the surveyor-architects. The octagonal auditorium was our dining room, and an adjacent kitchen was the domain of Mohammad Adawi, the cook who has served on archeological expeditions in which I have taken part for the past ten years. He had four permanent assistants, one of which went with us daily to the mound to prepare our second breakfast. We also had a darkroom for the photographers, an office for the director and objects registrar, and large courtyards for pottery washing, reading, and cutting, and for our several private cars.

The Daily Program

It was a great advantage for us to have electricity, a consistently sufficient amount of running water, and enough work space—luxuries not every archeological expedition enjoys. These facilitated the work and promoted the morale of the staff. A word of thanks is due Mr. Undeland and the school board for allowing us the use of this fine school.

A great amount of money is spent by an archeological expedition. Money is needed to pay the wages for local labor, to purchase supplies and equipment for the various oper-

ations connected with the dig, to buy food, and to pay for transportation to and from the mound. In addition, practically all staff members spend large sums of money to travel at their own expense to Jordan and to pay for their maintenance. If they are learners they also pay for tuition. Hence, every effort is made to use the short time of seven weeks of actual digging in the most profitable way. The actual work was performed in five days every week, Monday through Friday. This allowed those who wanted to see important places, such as Petra or Jerash, to make weekend trips. Especially those staff members who had never been in Jordan were eager to get time to see the country during their stay in Amman. The five working days, however, were filled with activities from 3:45 A.M., when the rising bell was rung, until 9:00 P.M., when the lights were supposed to go out. Many did not always get to bed on time, though, and one frequently saw the light stay on in the office, the pottery-and-bone lab, in the photo darkroom, or in the dining room, where the writing of daily reports had to be finished.

At 4:00 A.M. the first breakfast was eaten, and by 4:25 the 40-seat bus, rented with a driver from the De La Salle College in Amman, left for Heshbon. At 5:00 the foreman's whistle marked the start of work, which, with two breaks, went on until 1:30 P.M. The first half-hour break came at 8:30, when second breakfast was eaten in a large tent. (This tent and two others, which were used as bone lab and tool tent, were loaned to us by the Lutheran World Federation through its kind Amman director, Dr. Joseph Thompson.) The second break, this time of 15 minutes, called "tea break," came at 11:15, when the whole staff gathered each day at a different area to be briefed by an area supervisor about what had been accomplished in his particular area during the past several days.

After the work stopped on the mound at 1:30, a group of dusty and weary archeologists loaded with pottery buckets and objects boarded the bus to return to the headquarters in Amman. At 2:30 dinner, the main meal of the day, was served, followed by a brief rest period. Pottery reading was held from 4:45 until 6:30, and after the evening meal, served at 6:30, there were lectures, staff meetings, report writing, and other chores.

Each workday was well filled. ♦♦
(Next Week: "Archeological Methods Employed at Heshbon")

I Believe...

in the Priesthood of Christ

By J. A. McMILLAN

I BELIEVE that the Lord Jesus Christ is our high priest, that He ministers in the heavenly sanctuary, where He is now engaged in His closing work of atonement, and that probation will end when His priestly intercession is completed.

In the area of the sanctuary truth the faith of the Seventh-day Adventist is unique and distinctive. Others share with us acceptance of the Bible's inspiration, the Trinity, the Incarnation and atoning work of Christ, the Sabbath, and the second coming of Jesus. But our understanding of the work of Christ as our great high priest is peculiarly ours.

We join with other Christians in singing with John Bowring:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

In addition to this, we believe in the resurrection as do other Christians, but what has our Lord been doing since His ascension? On this, many Christians have vague and hazy ideas. It is true that some scholars of other denominations have written helpful books about our Lord's priesthood, but no other church is committed to the detailed understanding of the sanctuary in the way Adventists are. Why is this?

Several years ago, when I was president of the South England Conference, I was invited to meet an Anglican professor of Christian

apologetics who had been commissioned to write a book against Seventh-day Adventists. He was determined not to write without a thorough investigation of what the church teaches. He had a score of questions, many of them directed to the sanctuary teaching. We spent a profitable, if searching, three hours, and as a result the book was never written. We discovered that we were brethren in Christ. The interview helped me strengthen many points in my own faith.

Why do I believe in the Adventist doctrine of the sanctuary?

1. The Scriptures affirm most explicitly that the work of our ascended Lord is that of priestly intercession. "Now this is my main point: just such a high priest we have, and he has taken his seat at the right hand of the throne of Majesty in the heavens" (Heb. 8:1, N.E.B.).

This is the basic truth of the sanctuary. Jesus is our high priest. Paul insisted on a chain of truths, ranging from the fact that Christ died for us, "and, more than that, was raised from the dead—who is at God's right hand, and indeed pleads our cause" (Rom. 8:34, N.E.B.). The apostle John adds the thought that He is our Advocate before the Father (1 John 2:1).

An Interceding Priest

As sinful creatures men have ever needed an atoning sacrifice and an interceding priest in order to approach the throne of God. Both Testaments agree on this human necessity, and Jesus meets this vital need. "That is why he is also able to

save absolutely those who approach God through him; he is always living to plead on their behalf" (Heb. 7:25, N.E.B.).

That we need both an atoning sacrifice and priestly intercessor is plainly stated by the Lord's messenger. "Because of the continual commission of sin, the atoning sacrifice of a heavenly Mediator is essential. Jesus, our great high priest, officiates for us in the presence of God, offering in our behalf his shed blood."—*The Youth's Instructor*, April 16, 1903, p. 2; *The Great Controversy*, p. 489.

We should be eternally grateful that such a high priest meets our need. The grace of God has made provision for all our needs. Because of this we can come boldly to the throne of grace.

2. The second truth taught in Hebrews is that Jesus officiates on our behalf in a *heavenly sanctuary*. That is clearly taught in both Hebrews and Revelation (Heb. 8:2, 9:12; 10:19f; Rev. 11:19). As Ellen White expressed it, "The question, What is the sanctuary? is clearly answered in the Scriptures. . . . The 'true tabernacle' in heaven is the sanctuary of the new covenant."—*The Great Controversy*, p. 417.

She also makes the point that the grandeur and glory of the heavenly sanctuary far surpasses both our imagination and the typology of the old Mosaic tabernacle. But the essential truth is that Christ pleads for us as our priest and advocate before the throne of God. He is thus "our substitute and surety," effecting a complete salvation for His followers.

3. The third truth about the sanctuary is that the services and sacrifices of the Old Covenant tabernacle were types. This is the basis for our Adventist interpretation. "They serve a *copy* and *shadow* of the heavenly," states the apostle (Heb. 8:5, R.S.V.).

The different kinds of sacrifices sketched in Leviticus, chapters 1-7, provide a shadow of which Christ is the body. The sin offering, the burnt offering, the meal offering, the trespass offering, and the peace offering are all required to set forth the fullness of Him in whom all the fullness of the Godhead dwells. His is a complete atonement—a "once for all" offering, making reconciliation for the sins of humanity (Heb. 9:26; 10:12-14). The Levitical system of feasts also typified events in the plan of salvation.

As Sister White wrote: "Important truths concerning the heavenly sanctuary and the great work there

J. A. McMillan, now retired, was for years president of the British Union.

carried forward for man's redemption were taught by the earthly sanctuary and its services."—*Ibid.*, p. 414.

It is important to recall why and how these truths came to us. During the decades prior to 1844, students of prophecy concentrated their study of Daniel 8:13, 14 to the "time" element in the prophecy. After the bitter disappointment of October 22, 1844, special thought was given to the "cleansing of the sanctuary."

My clergyman friend posed this question: "What scriptural evidence have you for a cleansing of a sanctuary in heaven?" I referred him to modern translations of Hebrews 9:23. At that time *The New English Bible* was not yet published. It reads:

"If, then, these sacrifices [verse 19] cleanse the copies of heavenly things [verses 1-9], those heavenly things themselves require better sacrifices to cleanse them." Nothing could be clearer than this. The earthly sanctuary was cleansed once a year, its counterpart in heaven is cleansed by the more efficacious sacrifice of Jesus Christ. And it is this cleansing that I believe is predicted in Daniel 8:14.

Now, if, as Sister White wrote, "Brother Crosier had the true light on the cleansing of the Sanctuary" (*A Word to the Little Flock*, p. 12), what exactly did our founding fathers understand by this expression?

Meaning of Cleansing

Their basic teaching was well established when Sister White penned the following: "As the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which are there recorded."—*The Great Controversy*, pp. 421, 422. (See *Patriarchs and Prophets*, p. 358.)

The typical cleansing occupied the services of the Day of Atonement (Lev. 23:26-32; 16:18). This service was an annual reminder of divine judgment and the need to afflict the soul before the records were cleared. The sins of the repentant Israelites had been transferred to the sanctuary, and must therefore be "removed," or "blotted out" before Israel could stand perfect before God (Lev. 10:17; Ex. 28:38, 43; Num. 18:1, 23; 1 John 1:9; 2:1).

This transference of sins to the sanctuary constitutes a stumbling

block for many Christians. But in human affairs it is happening all the time. When we commit a crime—a violation of our nation's laws—this crime is transferred by means of a policeman's report to the court of law. It is *there*, before a judge, that the case is dealt with. This is normal procedure in all civilized countries, so that justice may not only be done, but be *seen* to be done.

Similarly, when we commit a sin—a violation of a divine law—we must repent and confess our sin if we wish it to be forgiven and blotted out by our Advocate. Since our Advocate and High Priest is in the heavenly sanctuary, it must be *there* that the sins are finally dealt with. So our understanding is that "there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of His atonement. The cleansing of the sanctuary therefore involves a work of investigation—a work of judgment. This work must be performed prior to the coming of Christ to redeem His people."—*The Great Controversy*, p. 422.

A Work of Judgment

That this "cleansing" is a work of judgment is stated repeatedly in the writings of Sister White (see *The Great Controversy*, p. 425; *Christ's Object Lessons*, p. 342). It was this grand assize that the prophet Daniel describes at the very time that the little horn was carrying on his work of deception on the earth (Dan. 7:9-14).

We each have a life or death case pending in the heavenly sanctuary. We cannot be there in person, but we can engage the very best Advocate to represent us. "If a man should sin, remember that our advocate before the Father is Jesus Christ the righteous, the one who made personal atonement for our sins" (1 John 2:1, 2, Phillips). Our fallen sinful state unfits us to plead our own case. Our righteousnesses are as filthy rags; therefore, we must wear the spotless robe of His righteousness. "Such a high priest does indeed fit our condition—devout, guileless, undefiled, separated from sinners, raised high above the heavens. He has no need to offer sacrifices daily . . . ; for this he did once and for all when he offered up himself" (Heb. 7:26, 27, N.E.B.).

The finished work of Christ on the cross must be consummated by His finished work in the sanctuary as our great high priest (Rev. 10:7; see Lev. 16:20). And as the inauguration of Jesus as our priest re-

leased the outpouring of the Holy Spirit to the waiting church in the former rain so the closing work of atonement in the sanctuary is accompanied by the outpouring of the latter rain. (See *The Acts of the Apostles*, pp. 38, 39.)

This has tremendous implications for each of us. There is a two-fold work on the earth to correspond to the work of Christ in heaven. And this calls for an unusual display of the transforming power of the Holy Spirit.

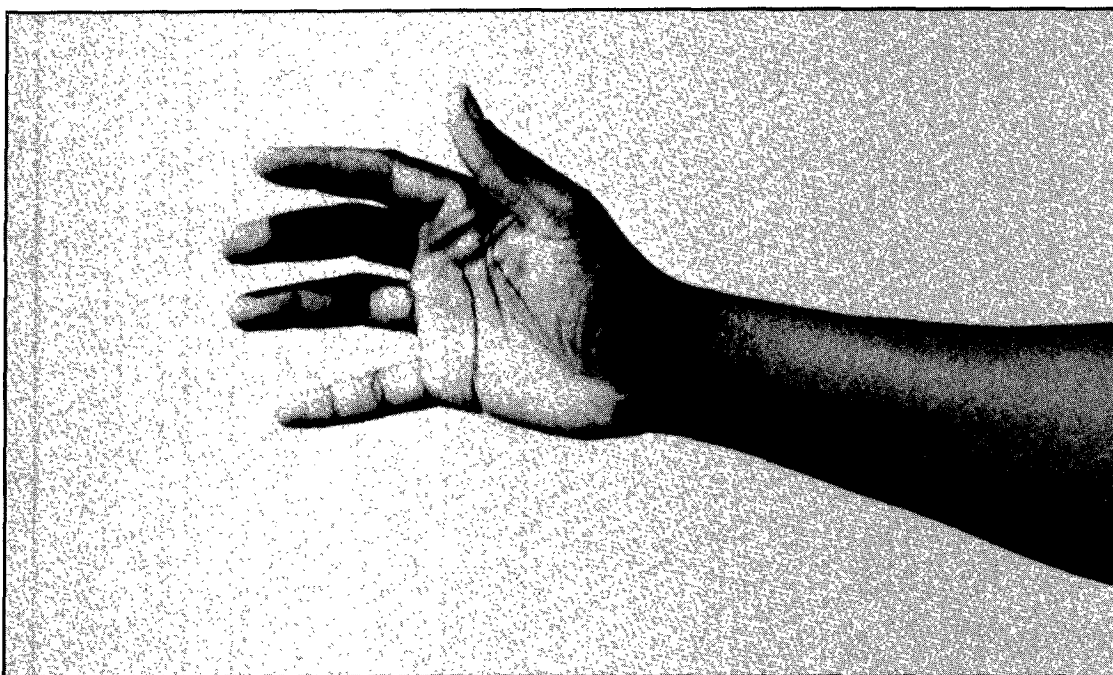
First, there must be a cleansing of the soul temple from every moral defilement (2 Cor. 7:1). The Holy Spirit, under new covenant provisions, will enable each believer to conquer all inherited and cultivated tendencies to evil. Thus our characters—which are the subject of judgment scrutiny, and are the only thing we can take from this earth to heaven—will be perfected so that we may stand in the final tests and pressures of world powers, to uphold the commandments of God and the faith of Jesus. (See *Review and Herald*, Jan. 21, 1890; *In Heavenly Places*, p. 348; *Christ's Object Lessons*, p. 342.)

The latter rain, which is "a special bestowal of spiritual grace is promised to prepare the church for the coming of the Son of man."—*The Acts of the Apostles*, p. 55. "The great work of the gospel is not to close with less manifestation of the power of God than marked its opening."—*The Great Controversy*, p. 611.

With a finished work on earth and a finished work in heaven, human probation will cease. There will be no further calls to repentance.

"When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut."—*Ibid.*, p. 428.

What, then, is the appeal of the sanctuary truth to us who live 127 years after its cleansing began? To recognize that "that which more especially distinguishes God's people from the popular religious bodies is not their profession alone, but their exemplary character and their principles of unselfish love. The powerful and purifying influence of the Spirit of God upon the heart, carried out in words and works, separates them from the world, and designates them as God's peculiar people."—*That I May Know Him*, p. 317. ★★



SCARRED HANDS

By NATELKKA BURRELL

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me." Isaiah 49:16.

TO ME one of the most impressive features of Balinese, Thai, or Hawaiian dancers is the beautiful, controlled, yet expressive use of the hands. But much as I admire such gracefulness and beauty, my thoughts turn to other hands, which in memory are even more expressive and more beautiful.

When I was three and one-half years old my father died, leaving my mother in a large city that was not noted for its philanthropic interest in its inhabitants. There was no agency that aided mothers bereft of their mates. Neither were nursery schools and day-care centers available. White- or blue-collar jobs for women were rare and demanded a much higher standard of education than Mother possessed. For a Negro woman such positions were limited indeed.

Natelkka Burrell, who holds her doctorate from Columbia University, has been a professor of education at Andrews University since 1964.

Money was scarce, for Father's illness had eaten away all the reserve funds so painstakingly acquired. Yet life must go on. Mother's only alternatives were to go "into service" as a domestic and leave me with someone else to raise, to do housework by the day, and take me back and forth to someone for my daily care, or to take in washing and ironing and raise me herself. Mother chose the last way, and therefore this tribute.

As I remember my mother's hands, they were strong, powerful, and skilled. No dainty, slender, manicured fingers, but long sturdy ones with big knuckles, and nails cut almost to the quick. In winter, especially, they were calloused and rough, often with cracked and bleeding knuckles from the strong, hot cooked starch and the bitter cold that bit into them as Mother hung the steaming clothes out on the long pulley lines. No amount of lotions or salves ever brought complete healing, for each day the torturing process must be repeated. But in spite of the apparent harshness of those hands there was great gentleness and kindness in them.

I was a sickly child and well I recall the gentle ministrations of those hands as they bathed me or as they rubbed away soreness and pain. Nor do I forget the nights when I awakened from restless sleep to feel those hands there to soothe and comfort and lull back to sleep.

Ministry for Others

However, this ministry did not end with me. Neighbors sent for Mother to help with a convulsed child or with one suffering with severe breathing difficulties or stomach ailments. Always those deft hands brought release. Fretful babies grew quiet, sick ones improved. Neglected babies blossomed under her gentle handling into laughing, happy, and well little ones. From across the city an elderly woman in whose home Mother had worked as a teen-ager, would send for Mother to give her a good "rubbing." In spite of the fact that Mother knew nothing about Swedish massage, there was healing in those hands.

The same hands—skilled and facile—could turn a bit of cloth into a beautiful dress or coat for me or

fashion underclothing that was often the envy of other little girls and their mothers.

They were the hands of a patient and competent teacher as she taught me how to sew, embroider, shop, cook, clean, and take care of the home. Example came first, then instruction, practice, corrections, repeats, followed until a degree of mastery was accomplished. When example failed those hands could become swift to execute punishment for a task poorly done.

Outstretched to Others

Mother's hands were always outstretched to aid others. The old man who came during the winter weeks to sell kindling wood never left without something hot to eat or drink. The beggar women who stopped at our door were offered food, a bath, and a night's lodging. If Mother had some extra piece of

clothing the beggar could wear, those loving hands gave it. In any case, she washed and ironed their pitiful rags so that they could face the world with a better self when the next day dawned. Since I had a single bed and Mother a large double one, these occasions meant that I was the one who gave up my bed. Sometimes I would complain, "Mamma, I don't want that dirty woman in my bed." Mother would reply, "Soap and water will take care of the dirt. You are a woman, child. Perhaps someday you may need a bed to sleep in. Let's share what we have against such a possibility."

A man and his wife were disposed from a next-door apartment. The woman was ill and had a large sore from lying in bed so long without proper attention. Mother took her in and kept her until her husband could get help. This took con-

siderable time. Meanwhile those tender hands of love fed, bathed, and daily cared for the suffering woman.

Mother's hands were praying hands. Often I saw her on her knees with hands clasped, beseeching God for me and for our daily bread. They were the hands that led me to Christ. Truly I was graven upon my mother's wonderful hands that bore sacrificial scars to her grave. I am sure she must have sometimes thought as she looked at her hands:

"But I didn't mind the pain . . .

But the scar, . . .

Lord,

The scar!"—GRACE VERA POSTLES.

Do you wonder that Isaiah 49:16 has a deep meaning for me when through His prophet Christ says: "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me"? ♦♦

Especially FOR WOMEN

By Betty Holbrook

LOOK BACK . . . AND AHEAD There's a new calendar on my desk. There's an exciting 12 months ahead. But I've been looking at the old one and flipping back through the smudged pages and thinking. What was the old year like? Where was it right, and where with God's help could it have been improved? Our lives are largely what we make them—good, bad, or more often bobbing back and forth in between—and only we can determine whether they will be happy ones, for us and for those about us. This is a good time to ask, What will I do with the rest of my life?

Looking back at the old crossed-off dates and appointments makes me realize that some things aren't as important as they once seemed. Other things now take precedence, and families certainly must head the list. When husbands are counseled to change jobs if their work leaves no time for their families (*The Adventist Home*, p. 221), then we can hardly deny that families do come first. It's so natural to become tortoiselike in our habits, taking more time than necessary for a simple task. It may not seem so momentous until we add the minutes and hours that we could have spent hiking with the family, working on a favorite project, or just enjoying the familiar noises and comfortable intimacy of the family circle. Time budgets can work as well as family finance budgets.

Maybe this one doesn't apply to you,

but I'd like to spend a little more time in honest praise for friends, especially for those close to me. Resorting to flattery is cheap and dishonest. We may like it, may be deceived by it (flattery is almost impossible to detect when it is aimed at us), but honest praise and flattery have nothing in common. One says, I love you (like you, appreciate you); the other says, I'm buying your friendship, or See what a gracious person I am. Honest praise feeds enthusiasm and gives motivation, while flattery feeds only what may already be a well-padded ego.

And how about the study program? Or is it still postponed till that elusive *mañana*? It's helpful and interesting to have a broad general knowledge—be a generalist. But it's also challenging to specialize in some area—not to ride a hobby horse from which to expound our particular corner on wisdom, but to keep us digging and growing. Ellen White gave some thought-provoking counsel to a minister who obviously had much to learn, which I think could apply to us as well: "Chasing through books superficially clogs the mind. . . . You cannot digest and use one half that you read. . . . Read only as much as the mind can comprehend and digest."—*Testimonies*, vol. 3, p. 465. He had read a lot but needed more depth. In becoming specialists, however, probably our biggest concern is to keep a balance.

The beginning of the year seems a good time to take another look at the major flaws in our lives (forget the smaller ones for now). Is there a woman who doesn't recognize at least one serious weakness in her life? It may be a

gossip streak or it may be a smoldering temptation. Whatever it is, this is a good time to think it over prayerfully, then with God's help overcome it before it overcomes us. In writing to the same minister mentioned above, Ellen White used some powerful words that must have stung deeply. He was "uncultivated, unrefined, unsanctified," and then the awesome words: "There is no place in heaven for such a character as you now possess."—*Ibid.* Could these same words be written to us by a messenger from God?

Then why not a first of January mirror meditation? How do you look? Not just at church or at some special occasion, but at home taking care of the everyday business around the house. Is your family proud of you? Is your husband? Or do they hesitate to bring someone home to visit because they're ashamed of your appearance? I well remember a young girl who wanted so much to invite friends to her home, but her mother thought it didn't matter what she looked like at home when it was just the family who would see her. Had that mother known how and where that young girl spent her time to avoid the embarrassment of bringing her friends home, she would have turned herself and her house inside out to say welcome.

I like to look back. It's a learning experience. But I'm also glad that God covers the mistakes of the past—like He did for the prodigal, for the woman at the well, for the thief on the cross, and for Mary Magdalene. His only question is, "What will you do with the rest of your life?" Could there be a better time of year to ask it?

SAINTS OR SINNERS



After a man has been justified by faith, does he cease being a sinner? Sometimes Christians are asked, Are you a saint or a sinner? Recognizing that they still make mistakes, in modesty most Christians reply, A sinner. A few might risk the answer, A saint.

Semantically, one could define a sinner as (1) one who makes at least occasional mistakes, or (2) one who is an habitual breaker of the law of God. A born-again Christian would qualify as a sinner under

the first, but not under the second.

But what are the Biblical definitions of these terms?

Generally speaking, the term *sinner* in the Scriptures describes the habitual breaker of divine law. For example, the "men of Sodom" are described as "wicked and sinners before the Lord exceedingly" (Gen. 13:13). The Amalekites whom Saul was ordered to destroy are described as "sinners" (1 Sam. 15:18). Those among God's people who refused to heed the counsel of the prophets were also called sinners. Isaiah said, "The sinners in Zion are afraid" (chap. 33:14). Amos proclaimed, "All the sinners of my people shall die by the sword" (chap. 9:10).

"Sinners" are frequently contrasted with the "righteous," for example, in Proverbs 13:21, "Evil pursueth sinners: but to the righteous good shall be repayed." Jesus said, "I came not to call the righteous, but sinners to repentance" (Luke 5:32). The man is called "blessed" who does not stand "in the way of sinners" (Ps. 1:1). Sinners are represented as needing conversion: "sinners shall be converted unto thee" (Ps. 51:13). Sinners need repentance: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth" (Luke 15:7).

Thus according to the general Bible definition the born-again Christian is not a sinner. He was a sinner, but when he was justified he ceased being one. Paul's statement "While we were yet sinners, Christ died for us" (Rom. 5:8) clearly implies that the label sinner ceases to apply when the alienated become reconciled to God. Speaking of Adam's transgression and the obedience of Christ, Paul said, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19).

While *righteous* is the term that is frequently contrasted with the term *sinner*, a more common designation of the Christian in the New Testament is *saint*. (The term is used also in the Old Testament.) Paul addressed the second letter to the Corinthians to "the church of God which is at Corinth, with all the saints which are in all Achaia." The Epistle to the Ephesians he addressed to "the saints which are at Ephesus." Philippians and Colossians are likewise addressed to "the saints" in these respective cities. In the salutations of Romans and 1 Corinthians, Paul describes those he addresses as "called to be saints," literally "called saints." The "to be" is supplied.

Biblical Definition of Saint

How could Paul address, for example, the factious Corinthian Christians as "saints"? Besides their factiousness, there were other deficiencies in the church as the letters to these Christians reveal.

There is no problem, for the word *saint* as used in the

Bible does not mean what the term commonly denotes today. In the New Testament "saint" (*hagios*) is literally "holy one." A holy one designates simply one who is dedicated to God. The Corinthian believers, as well as those in Rome, Ephesus, and other cities, had dedicated themselves to God and hence were properly called saints. Those dedicated to God today can properly, in fact, helpfully definitively call themselves or be denominated saints. Unfortunately, the modern definition of a saint as one eminent for piety and virtue or a person honored after death for his unusual piety or even perhaps martyrdom, makes Christians hesitate to call themselves or their fellow Christians saints. But Biblically they can do so, whether they have been long in the way of sanctification or not.

However, we can think of one exception. Somehow Paul could never forgive himself, though he knew God had forgiven him, for having been "a blasphemer, and a persecutor, and injurious" (1 Tim. 1:13). Apparently it is in the light of his former conduct that he says in verse 15, "Christ Jesus came into the world to save sinners; of whom I am chief." That is, because of the nature of his sin he regarded himself as the foremost of sinners, however not with reference to his present conduct, but his past deeds. His humility in the light of his former violence toward the church also led him to say, "Unto me, who am less than the least of all saints" (Eph. 3:8). But elsewhere, for example in the passages from his writings we have quoted earlier, he follows the common Biblical definition of *sinner*.

Apparently because of the common current understanding of the term, newer versions have chosen other words than "saints" to translate the Greek *hagioi*. They use such terms as "God's people," or "Christians." The substitution is understandable, but there is a loss, for there is in the term *saint* a constant reminder of dedication to One who is holy.

Should the Christian, then, call himself a sinner? Biblically, No. Semantically he may, but we believe it is better to use the Biblical definition.

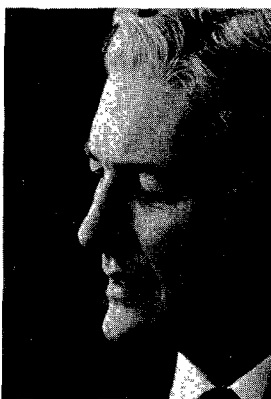
D. F. N.

The Humanity of Jesus Means Everything to Us—3

THE DEMONSTRATION THAT SETTLES EVERYTHING

That the last generation of Adventists will "reproduce" the character of our sinless Lord is a stupendous thought! Only from the pen of a prophet would it be believed. But so write Paul, Peter, John. And so it has been reaffirmed by Ellen White.

However, such a dramatic end to the history of God's people on earth would not be conceivable without a clear understanding of why Jesus came to this earth. As man's substitute He proved that man could live without sinning; "we also are to overcome as Christ overcame" (*The Desire of Ages*, p. 389).



Jesus employed no advantages that are not available to every human being. His faith alone constitutes the secret of His triumph over sin. "Christ's overcoming and obedience is that of a true human being. In

our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give to His human nature a power that is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 4:15, p. 929.

The Adventists who make up the last generation will have developed a clear understanding of the meaning of faith. Faith is man's response to the call of his Lord, the willingness to do whatever his Lord has said so that his Lord may be glorified in the life of quality. Only when an Adventist realizes that God is waiting for a quality people will he become serious about the standard of maturity (or perfection) that he must reach under the enabling power of God.

The faith that made Jesus the sinless man among men is that characteristic which distinguishes the living saints in the last generation.

"Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12). The faith of Jesus produces the character of Jesus; such is the goal of all those who wish to be a part of that remarkable demonstration of Christlike living by the last generation of Adventists.

This last demonstration, for which heaven and earth have been waiting for many generations since 1844, will take place in the scorching heat of world scrutiny, at a time when every earthly inducement to accommodate to worldly norms will be pressed.

All Doubts Dissolved

The last generation of those who "keep the commandments of God, and the faith of Jesus" will dissolve forever all lingering doubts as to whether man's will joined to God's power can throw back all temptations to self-serving and sin.

Men and women from cities and towns everywhere, people whose family tree is well known, will proclaim in word and life that God's power and grace are sufficient. There will be no questions now about superior advantages such as, "He was born of the Holy Ghost and without an earthly father—He must have had special advantages." The life history of this last generation will silence forever the haunting doubt, "Yes, Jesus may have done it, but after all He was God!"

In a special sense, then, God needs this last generation. His harvest of the gospel seed will vindicate forever both His patience in waiting so long and His justice in the

judgment. The loyalty of unfallen beings will be settled forever.

All this, because Jesus was willing to lay aside the "form of God" in order to become identified with the human race forever. Wonder, O heavens, and be astonished, O earth! Good news to begin a new year!

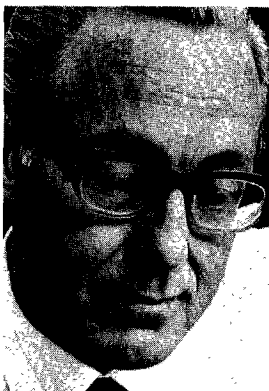
H. E. D.

(Concluded)

WHY SHE DIDN'T SELL HER HOUSE

Thelma Gilbert isn't moving from Morrice, Michigan, after all.

Mrs. Gilbert, a widow, had planned to sell her house in Morrice and move to Florida. So she listed it with a realtor and the usual For Sale sign appeared in her yard. Then it was that things began to happen that caused her to change her mind.



For example, she found the sign covered with a blanket. Once the small sign was replaced by another which read: "It is against the village law to erect signs that obstruct the view. Please remove."

Then one day she glanced out of her window to see 75 people marching up her driveway carrying signs such as, "Neighbors Will Miss You," "I Love You, Please Stay," and "NO, NO, NO!" When she went to the door she was

handed a petition signed by 101 of her neighbors, asking her to stay.

So Seventh-day Adventist Thelma Gilbert stayed. How could she go?

Mrs. Gilbert obviously is a genuine neighbor to those around her. Perhaps from her experience she learned the reality of the statement that "personal, individual effort and interest for your friends and neighbors will accomplish more than can be estimated" (*Welfare Ministry*, p. 93). "It is for want of this kind of labor," Ellen G. White continues, "that souls for whom Christ died are perishing."

In *Testimonies*, volume 6, page 280, we read: "If God's people would show a genuine interest in their neighbors, many would be reached by the special truths for this time. Nothing will or ever can give character to the work like helping the people just where they are." And in *Christian Service*, page 116, are these words of advice: "Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray with them, watch for opportunities to do them good, and as you can, gather a few together and open the Word of God to their darkened minds. . . . Do not neglect speaking to your neighbors, and doing them all the kindness in your power, that you 'by all means may save some.'"

We have just entered 1972. We are in the year of MISSION '72 when every church member in North America and in other parts of the world is asked to concentrate more definitely than ever before on winning people for Christ. Many will be won through evangelistic meetings held by both ministers and laymen. Others will be won through the media of radio and TV. Some will be won through our literature. We wonder how many will join the church this year mainly because their Adventist neighbors showed an "unselfish interest and love" for them.

T. A. D.

Religiosity

By SHARON HARDWICK LEACH

We stood in the church while we sang of
Christ's love,
And the whimpering child at my side
sobbed from hunger.
We all nestled down as we heard of His
peace;
But the church is split up—there is strife
in our number.
The minister prayed that we'd each know
His goodness;
Then I flaunted my tithe and felt pious
for giving.
We all left the church without love, peace,
or goodness—
Could you tell from our faces and acts
that He's living?

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.]

NON-ADVENTIST BELIEVERS

Re "Homemakers' Exchange" [Sept. 16]. The first answer begins, "You have allowed your daughter to become involved with a nonbeliever . . ."

The question under discussion included the statement that "Our daughter has just become engaged to a young man who is a good Christian. . . . We also know the dangers of marrying nonbelievers."

Since when do we assume that all people who are not Seventh-day Adventists are "unbelievers"?

I am a convert to the church after serving God for many years in another church, and I don't feel that I am a better Christian only because I now understand the message for these last days of earth's history. I love the church and expect to be among those who go home with our Saviour; but not because I am a member of the Seventh-day Adventist Church, as dear as my membership is to me, but because God by His grace saved me.

Generally, we do believe there are others who are "believers" even though they have not accepted this message for the last days. They will come in, and it is the Holy Spirit that will draw them!

MRS. MITCHELL L. GIBSON

Hemet, California

MORE ON SPANKING

"Is Spanking Necessary?" [July 22] seemed to strongly imply that spanking is seldom necessary, if ever.

Yes! Spanking is really necessary! There are times when the most severe actions under God are necessary. A pointed and concise review of God's dealing with ancient Israel will soon show indeed how justice and Mercy marched hand in hand. We can recall for example God's dealing with Moses, Saul, and David and many others He loved and wanted to save. "Foolishness is bound up in the heart of a child, but the rod of discipline will drive it far from him" (Prov. 22:15, Amplified).

There is no such thing as love without discipline. In this age when the laws of indulgence and licentiousness are exerting so great an influence, even in Christian homes, we must look to God for guidance. This guidance can be found in prayer and in His Word—the Bible and the Spirit of Prophecy.

IVORY CHALMERS

Denver, Colorado

A writer raises the question concerning the need for schools to spank and she was especially concerned that a Christian school would do this [Nov. 11].

I would concur that spanking should not be the first discipline used, but I cannot agree that using a paddle is unchristian.

But this is not my greatest concern in responding to this letter. I am concerned more about the fear that would cause a parent to worry about such a policy in any school.

It seems to me that this lady or any other who has similar fears should spend this energy in proper home education. The number of children who should need to be paddled in a Christian school populated by children of Christian parents is zero. And all of the teachers I am acquainted with feel the same way. We pray with and for our students, we talk with them, and we extend patience; but in an extremely small number of cases, these procedures do not accomplish even an outward manifestation of correct behavior.

The best insurance policy for well-behaved children is a family where the parents are wise in the type of discipline administered from the day a child is born until he is three or four years old. These are the all-important years. If the parents give of themselves during these years and establish a sense of self-worth in their children, the boys and girls will behave themselves and the parents will not need to fear any discipline policy a school might have. In my pocket Bible I have written this statement: "We tend to live up to the expectations others have of us." If parents expect their children to behave as sons and daughters of God and have put parental effort into this expectation, I would be delighted to have such children in my school and would not ever expect to apply a paddling policy even if it were an inflexible one such as this lady suggested.

I think the faculty members are saying in their inflexible policy, "We believe all of our students should behave themselves and it makes no difference what rank they may come from, we will try to treat each of them impartially."

CLARENCE DUNBEIN

Takoma Park, Maryland

PRICELESS GIFT

Four years ago, on the occasion of my baptism, my parents gave me a perpetual subscription to the REVIEW. It has been a priceless gift, a great strength to me. I have seen and am seeing the promised and much-needed revival and reformation coming into our church through editorials and articles, mission reports and discussion columns. The REVIEW is as a watchman on the wall.

CAROLYN CATHREA NIEMEYER

Clarksville, Tennessee

SHE UNDERSTANDS

We had just buried our 18-year-old son and his five friends from Canadian Union College who met with a fatal accident near Walla Walla. As the Sabbath drew on, I pushed aside the pile of sympathy cards and picked up the October 14 issue of the REVIEW. On the beautiful cover I read, "As they witnessed in drooping flower and falling leaf the first signs of decay, Adam and his companion mourned more deeply than men now mourn over their dead."

We had lost three young people from our little church alone—along with their dear-

est friends. And Eve sobbed over one old brown leaf! How could the sorrows be compared? Oh, the awfulness of sin!

"For the Christian the valley of dark shadows is made resplendent by the resurrection promise," the article concluded. It seemed a sign of God's love to have found these words in time of such desperate need.

HAZEL THOMSEN

Alberta, Canada

SPURRED BY PETER

I am certain that there are hundreds of Peter Völkers [p. 21, Nov. 11] in this great Advent Movement. I am equally certain that if the remaining thousands of us who possess all of our physical abilities were as dedicated to God as Peter Völker, the entire world would know of the third angel's message in a matter of days.

When one reads of the sacrifices and hardships many of our members endure to further God's work, one cannot help but feel ashamed of his own meager, half-hearted efforts, which fall so infinitely short of Calvary.

ART ROTH

Roan Mountain, Tennessee

NO CLOCKWATCHER

The letter "Clockwork" [Oct. 21] was well positioned under the editorial "She Loved Her Church."

I came from Lutheran and Methodist backgrounds and only recently was baptized. Some of those who have been raised Adventists do not really fully realize the blessing they have in Sabbath worship. From my first Sabbath in an Adventist service, I have been reluctant to leave the blessedness of the sanctuary. It is so wonderful to be in a service that honors only our Creator and Saviour, that it would not matter if the service lasted till sunset. I love my new church, and it may prove helpful if some of the "born Adventists" could spend a while in another denomination, where, very quickly, they would learn to appreciate their priceless heritage.

Don't you think that those who worry about whether the Sabbath service is terminated precisely at noon will be a bit uncomfortable in heaven where we shall join in the angels' everlasting song of "Holy, Holy, Holy?"

Praise the Lord for church members who are undisturbed by noon whistles!

ALICE GUYATT

Tacoma, Washington

WHO CUTS THE DELAY?

I have read the REVIEW from cover to cover for about 14 years, and I sincerely recommend that our people read it instead of most of the material in the daily papers.

I was much interested in the editorial, "Cut Short in Righteousness" [Nov. 11]. The editorial is timely and should be pondered, especially as I have heard the increasing use of the expression "he will finish the work, and cut it short in righteousness," laying the burden all on God.

The sooner we get into line and realize that the Lord is waiting for the church, the sooner He will be able to return.

RAYMOND D. CLARK

Puyallup, Washington

AN OPEN LETTER TO MY FRIENDS IN THE ADVENTIST FAITH

This general letter is reluctantly written as a substitute for the personal message that is in my thoughts for each of you. So many of you have visited or written me, so many more have remembered Edna Mabel and me in your prayers, and so great is our appreciation for your interest and concern for our welfare that it is impossible to acknowledge to each of you separately the debt of brotherly gratitude that fills my heart.

I shall mention two recent developments, then comment on their relationship. I am aware of the friendly Christian concern about both my spiritual and my physical progress. This letter concerns both.

Some 20 years ago I requested that my membership in the Adventist Church be withdrawn. Now, two decades later, I have requested reinstatement, to be a member of the church in Charlotte, North Carolina. As my discontinuation of membership was not hastily decided, so my return to membership follows unhurried thought, reading, discussion, and prayer. Those of you who have been close enough to me to observe, know that I have never felt any inclination to denounce or oppose the work of the denomination or any of its members. My departure was not due to any misdemeanor nor to any personal disaffection with others, but resulted from my honestly held questions and uncertainties over some of the doctrines. I did not join another church although I worshiped in many.

Through the years I have retained my confidence in the existence and power of God and the continuing ministration of the Holy Spirit, promised to us by Jesus as the divine Guide and Comforter. I cannot claim that all my former questions have been resolved, but I have concluded that the essence of those doctrines that distinguish the Adventist denomination from others are sufficiently clear and of such high significance for our time in history that I must reaffirm my acceptance of them. While our ultimate salvation depends not on a system of doctrine, but on Christ the Way, the Truth, and the Life, it is evident that those beliefs which originally called the denomination into independent existence are going to become increasingly crucial and imperative. I humbly and gratefully identify myself now again with the Movement which provided my ideals and spiritual orientation in my youth, and in which I spent so many years of happy service. I allow my faith and trust to supplement where understanding may still be incomplete.

Not all my friends are aware of my physical condition. An operation in September that removed my gall bladder also revealed an inoperable malignancy that causes continuing distress and concern. Treatment was started

[This letter was written two years ago, in December, 1969. A few months later, on May 1, 1970, the author died. In these times of uncertainty, when Satan is endeavoring to undermine confidence in God and His Word, we believe that this letter will bring courage and strengthen faith.]

and continues, but with little evidence thus far of arresting the growth of the disease. It is about this that so many of you have written and also earnestly prayed, and there wells up within my heart an inexpressible gratitude for the concern of my friends. Surely our God is hearing the concert of these fervent prayers from His children; we rely on His power, His wisdom, and His love for the response.

After beginning the college year in September, I had to discontinue my teaching and all other duties. We are now in the anxious time, uncertain about the future, truly "in the valley of the shadow of death," but we fear no lasting evil because He is with us. Of course I should value additional years of service in the vineyard, wherever and in whatever location we could be useful. But the peace of spirit resulting from my decision to place my hand in faith in that of the Father, following the path of the strongest Light I can see, allows me to resign my own desires and intentions to the will of One whose love for us is constant and whose leading is ultimately for our good.

It would be a mistake to pretend that the seriousness of my physical condition has not produced serious consideration of my spiritual state; the illness may have been allowed for the very purpose of encouraging the soul-searching that I have thought I was too busy to practice in recent years. I know only that the result has been a wealth of thinking, praying, and evaluating that has now brought more of "peace that passes understanding" than I have known for a long time.

Let us, as we enter a new year, set the affections of our hearts on those things that are above. We pray for you, as we invite your continuing prayers for us. Whether we meet again in this life or not, may we be together finally in the eternal kingdom.

Edward Pohlman

Charlotte, North Carolina

Inter-America Plans for Greater Soul-winning Triumphs

By R. F. WILLIAMS

THE annual year-end meetings of the Inter-American Division executive committee were held at division headquarters, Miami, Florida, from November 5 to 11. In addition to the regular committee members, the treasurers and auditors of the seven unions who had participated in the first Inter-American Division Auditors' Workshop, held in Miami on November 3 and 4, were invited to attend. R. R. Drachenberg, division auditor, and R. M. Davidson, General Conference auditor, led out in the workshop.

Visitors attending the year-end meetings were V. M. Montalban and Roy F. Williams, a general field secretary and associate secretary of the General Conference, respectively; Cree Sandefur, Columbia Union Conference president; and L. F. Bohner and F. L. Baer, general manager and manager for Inter-American publications, respectively, of the Pacific Press Publishing Association.

As plans were laid for Inter-America's golden anniversary year, 1972, Evangelism '72 was emphasized as the dominating theme for that year. Division President B. L. Archbold, supported by fellow officers and the entire departmental staff, challenged all present to a renewed personal commitment to Christ and to consecrated leadership of the workers and lay forces of Inter-America to accomplish something special for God in 1972. A goal of approximately 40,000 baptisms was set. A special goal of baptizing 8,142 people on June 17 and 18, 1972, was adopted. This figure is equal to the membership of the division when it was organized 50 years ago, in 1922. Today the membership is fast approaching 300,000. It is expected that baptisms for 1971 will approximate 32,000.

Plans for Evangelism '72 include the printing and distribution of millions of new tracts in English, Spanish, and French; a special day of prayer and fasting on January 8, and a door-knocking campaign on that same day in an effort to reach as many homes as possible. The largest appropriations ever made for evangelism in the division were voted so that each field might encourage total participation in evangelism by all workers. Some field leaders announced that all workers, including nonministerial staff, would personally participate in some phase of the evangelistic campaigns.

A strong emphasis on evangelism is,

of course, not new to Inter-America, as is evidenced by the reports presented by the seven union presidents.

G. R. Thompson, of the Caribbean Union, reported that more than 300 were baptized in a church campaign conducted in Georgetown, Guyana, by K. S. Wiggins, of the Caribbean Union. In a tent series conducted in St. Croix, Virgin Islands, by Evangelist Wiggins, approximately 400 were baptized. With the blessing of the Lord, Elder Wiggins expects to baptize almost 800 by the end of this year.

Glen Maxson, president of the Central American Union Mission, told of a young lay preacher who cannot read or write whose wife is a teacher. Up to the time of the division meetings this couple had won 67 people to the church in 1971. The union is giving emphasis to entering new areas. As a result of these meetings a Catholic priest and nun have been baptized and are now in training in one of our educational institutions.

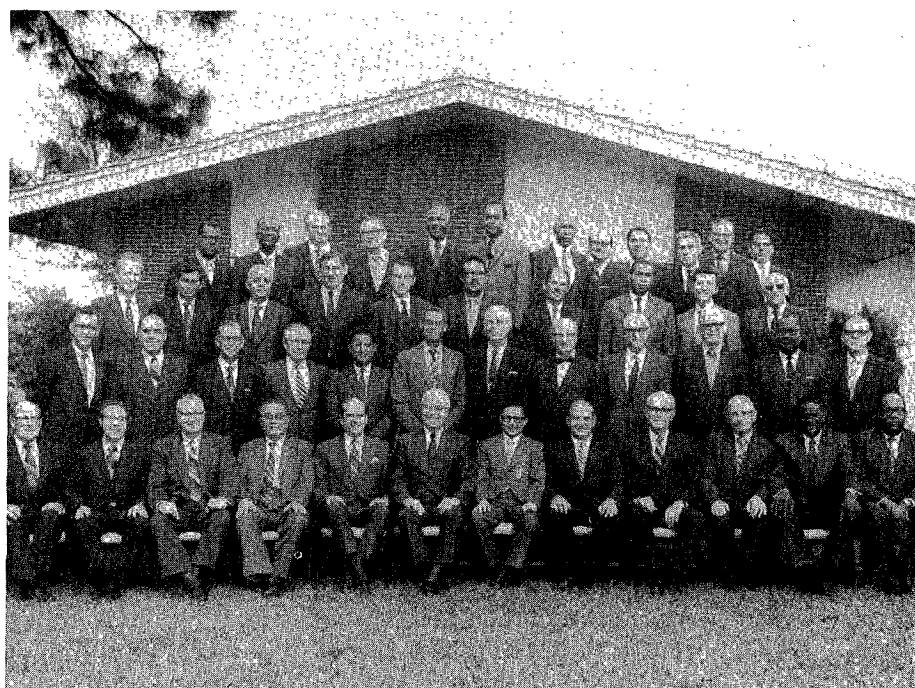
The West Indies Union is renowned for its strong evangelistic program. The president, H. S. Walters, reported that Evangelist John Palmer recently held a series of meetings in Kingston, Jamaica, and baptized more than 400. The wife of a member of the House of Representatives who attended the meetings wanted to be baptized, but

her husband would not give his permission. Finally, he told her, "Because of the transformation I have seen in your life, you have my permission to be baptized."

Gabriel Castro, president of the Colombia-Venezuela Union Mission, told of a young Colombia-Venezuela Union College theology student, Mirto Presentación, who invited a stranger, Luis Arango, to visit the college church. The visitor was impressed by the meeting and asked Mirto to visit his hometown and hold meetings for the people. During the vacation period Mirto went and announced that he would hold meetings in Luis' home. Word of this reached the priest, who is chief in many of these small villages. Consequently, two policemen were sent by the mayor to arrest Mirto and to bring him to the mayor.

Mirto had with him a picture of Evangelist Carlos Aeschlimann, photographed with the President of Colombia during an evangelistic meeting held by Elder Aeschlimann in Bogotá some months ago, where more than 400 were baptized. Mirto told the mayor that he intended to hold the same type of meetings as those conducted by Mr. Aeschlimann. The mayor was impressed and sent him to see the priest. The priest was favorably impressed by Mirto and invited him to help him counsel with his parishioners. Mirto was also invited to stay with the priest. Special meetings, which more than 300 people attended, were held by Mirto in the local school auditorium.

In the Franco-Haitian Union Mission, where G. M. Ellstrom is union president, a former priest is preparing for baptism as the result of the witness of one of our ministers. Many new



The Inter-American Division committee and guests met in Miami, Florida, recently.

R. F. Williams is an associate secretary of the General Conference.

regions are being entered, and a strong work is being carried on by the lay forces of the church.

W. T. Collins, president of the Antillian Union Mission, reported that in the village of Guardarayos, Puerto Rico, a church of 57 has been organized as a result of meetings held by Pedro Lopez, a young second-year ministerial intern. Two hundred and fourteen were baptized in an evangelistic series held in an air tent in the city of Ponce, Puerto Rico. In the Dominican Republic, 250 were recently baptized in a campaign conducted by Salim Japas, head of the department of theology of Antillian College.

In the Mexican Union Mission, reported Union President Velino Salazar, evangelism is the watchword. Carlos Aeschlimann, union secretary and evangelist, is currently engaged in a multiple campaign in Tuxtla Gutiérrez. One hundred and seventeen persons had been baptized as of the time of the division meetings. It is hoped that 200 more will be baptized. Mexico City, which has been a difficult area for soul winning, has two ministers who have baptized 100 persons each.

The enthusiasm for new members was accompanied by concern for those who leave the church. Prayerful study was given to ways and means to retain our members with emphasis on visiting and pastoral care by the ministry. It was agreed to prepare a special kit for new members with material designed to build spiritual strength and maturity. Time also was profitably spent on a positive approach to the challenge of maintaining our high standards.

PORTUGAL:

Workers of Two Lands Enjoy Ministerial Meet

A ministerial convention attended by our workers and their families from Spain and Portugal met at Figueira da Foz, Portugal, a few weeks ago. Living in tents, they spent nine unforgettable days together in study, prayer, and planning, and in relaxing on the beautiful beaches nearby.

The theme was justification by faith. Four hours each day were dedicated to discussing evangelistic methods. Another hour and a half was given to the question of Christian stewardship. Other topics were also discussed.

The night meetings under the moonlit sky were the high light of the time together. Surrounding the bonfire, we had Christian fellowship and social interchange followed by 20 minutes of spiritual meditation, and then prayer bands of four or five people together under the trees seeking God. I saw some groups seeking the outpouring of the Holy Spirit until midnight or 2:00 A.M.

Special meetings held for the women on topics related to the home gave them



Spanish and Portuguese workers and families mingle during meeting in Portugal.

instruction on how best to help their pastor-husbands.

A consecration service and the Lord's Supper ended the convention. The Holy Spirit was felt in these workers' meetings. We pray that the spirit of Figueira da Foz will remain with us as we in Spain and Portugal work during 1972 to win the 100 persons we have set as our goal for this year.

Representing the Trans-Mediterranean Division at the convention were Stanley Folkenberg, division treasurer; Leonard Ayers, stewardship secretary; Pierre Lanarés, Ministerial secretary; and the writer.

ARTURO SCHMIDT
Associate Ministerial Secretary
Euro-Africa Division

NEBRASKA:

Union College Youth Join "Walk for Christ"

Some 325 students took part in an interdenominational "Walk for Christ" in Lincoln, Nebraska, recently.

The Walk was organized and directed by Howard Eskildsen, of Lexington, Nebraska, a junior premed student at Union College. Codirector was Dave Folkert, youth leader in

Lincoln's Sheridan Lutheran church.

The youth walked en masse, as far as each member could go, on a prescribed city course of 25 miles. The Walk was supported by scores of businessmen and laymen, by Mayor Schwartzkoff, the city police department, the news media, and Governor Anderson of Minnesota. Youth from many denominations met in the Union College gymnasium on Sunday morning for a brief interfaith service prior to the Walk.

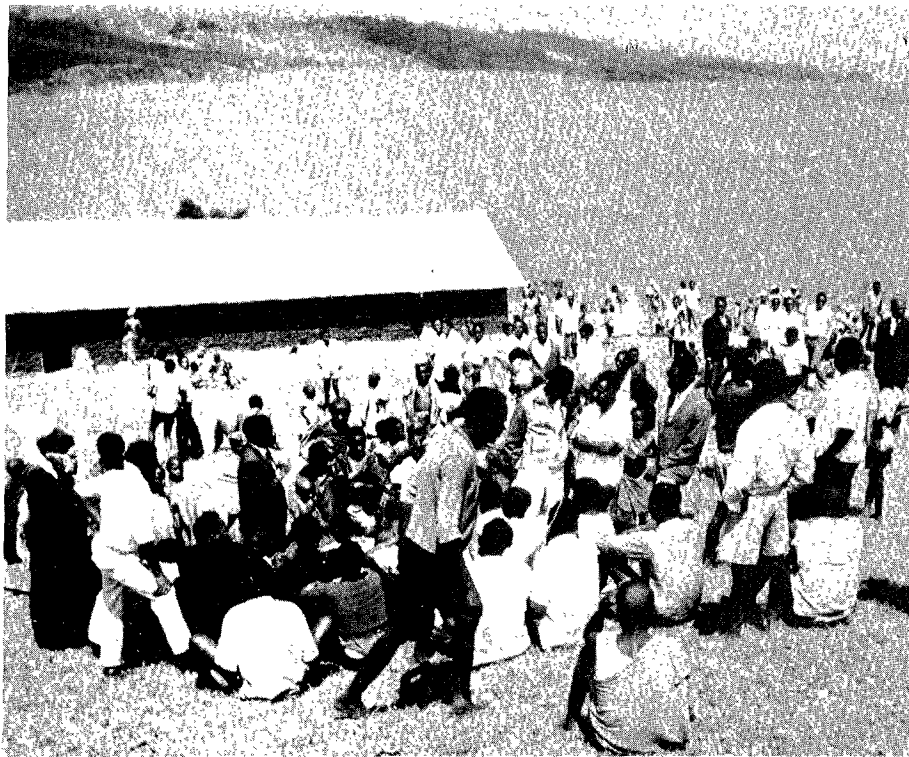
Each participant had contacted relatives, neighbors, businessmen, and organizations to sponsor him for a specified amount per mile ranging from a few cents to several dollars. The Walk was expected to raise several thousand dollars.

According to Chaplain Don Nelson of Union College, the \$8,000 raised by Union's students will be used to provide for worthy projects in the Lincoln area. Some of the projects and programs included are drug abuse, Big Brother or Big Sister, Christmas for orphans, penitentiary contact teams, tutoring for underprivileged children in the city, and community opportunities by which youth may witness regarding Jesus.

G. G. DAVENPORT
Director, College Relations
Union College

Union College walker Howard Eskildsen (left) pauses at a check station with Lutheran Dave Folkert. Some 325 Nebraska young people took part in the "Walk for Christ."





Nkombe Island Seventh-day Adventists gather in front of their pole, mud, and corrugated-iron-roofed church, which had its beginnings through the efforts of a layman.

BURUNDI:

Growing Work on Island Begun by Layman

In September 1968, Mathias, a young man who had received his training at our Mugonero Hospital in Rwanda, was called by the government to work as dispenser on the little island of Nkombe on Lake Kivu. Soon after his arrival he organized a small branch Sabbath school. At the beginning he held the school every Sabbath afternoon in the dispensary. Soon the dispensary was too small, so he asked the people to help establish a larger place where they could hold the meetings. After a while Mathias asked for an evangelist to help him with the large group in his Bible class.

This year I attended a camp meeting on this island where some 4,500 people live. We now have more than 100 baptized members there, and more than 400 people regularly attend Sabbath school. The church structure, built of mud and poles and a corrugated iron roof, is the largest building on the island.

The church has its own canoe, in which I traveled from the mainland. The trip took about one and one-half hours.

More than 800 persons attended our Sabbath meetings. After we made a call, 31 of them responded and were enrolled in the baptismal class. At the present time there are 332 persons enrolled in a baptismal class, which meets every Sabbath one hour before the Sab-

bath school. In addition, two branch Sabbath schools are being conducted on the island. Unfortunately, only four of our church members can read and write. Therefore, they would very much like to have a teacher so that their children can learn to read the Bible for themselves. However, funds are not available to send a teacher.

The Central African Union consists of only two small countries, Burundi and Rwanda. But in spite of this there are more than 95,000 baptized members and in excess of 218,000 people attend our Sabbath schools. God has a great people in the heart of Africa.

E. R. WEISSER
Secretary-Treasurer
Central African Union

AUSTRALIA:

Sydney Hospital Pursues Large Building Plans

In September, 1970, ground was broken in Sydney, Australia, for a new medical center for the Sydney Sanitarium and Hospital. This act was the first small step in a 7-million-Australian-dollar program to upgrade almost every aspect of the institution. The center, completed in May, 1971, is proving a most efficient and attractive unit and is making a good contribution to the hospital program.

The largest part of the project is a \$6-million hospital block that is now well along in its construction schedule. The hospital will have 300 beds. There will be general, surgical, and medical wards, an intensive and coronary-care unit, and a special children's ward. Accommodation for obstetric patients will be doubled to fill a need that has been acute for several years. The obstetrical and gynecological section will occupy the whole of the present surgical wing of the hospital. The operating suite will contain six rooms, enlarged radiology and central sterile-supply departments, and an extended laboratory.

A new school of nursing is a joint venture with the Wahroonga church social hall project.

The new 88-room addition to the nurses' residence has already been completed and is partially occupied. It will provide for the foreseeable needs of the hospital's residential staff living requirements.

The rebuilding of the Sydney Sanitarium and Hospital, headed by its medical superintendent, H. E. Clifford, is probably the largest single investment the denomination has made outside of North America. Finance for this project is to come largely from denominational sources in Australasia, with some help from the General Conference.

S. A. FARAG
Former Medical Secretary
Australasian Division



The new medical center is part of the Sydney Hospital's projected expansion program.

World Divisions

FAR EASTERN DIVISION

✦ Dr. Jack Wilkinson, an American physician who paid his own travel expenses to Hong Kong and served on a voluntary basis at the new Hong Kong Adventist Hospital, has returned to his private practice in California now that permanent doctors have been added to the staff in Hong Kong.

✦ The Penang Adventist Hospital in Malaysia has registered with the government for emergency and relief work in case of disaster. The hospital recently assisted community efforts during a flood on the island of Penang. Supplies are being stockpiled for emergency use, reports Vernon Small, business manager.

✦ David Wong, who recently graduated from Andrews University with degrees in religion and education, has joined the staff of Youngberg Memorial Hospital as chaplain. His wife, the former Mary Chong, will teach English at the secondary school of Southeast Asia Union College. She has a Master's degree in English from Andrews University.

✦ Singapore national Dayton Chong has returned to his home mission to serve as a pastor in the Malaya Mission. Pastor Chong also completed work on two Master's degrees at Andrews University. He will be pastor of the Penang English church in Malaysia.

✦ A weekend youth congress was held recently for Singapore-Malaysia young people at the Southeast Asia Union College. The youth rally was part of a Voice of Youth evangelistic series conducted by young people of the college.

✦ Dr. Shirou Kunihira, a member of the staff of Loma Linda University, has been chosen vice-president and secretary of Japan Union Mission. This is a new post created during the quadrennial session of the Far Eastern Division, held in Singapore recently.

✦ Eleven people were baptized at the Western Mindanao Academy, Philippines, at the close of a Week of Prayer conducted a few weeks ago.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ During the recently held year-end meetings of the Colombia-Venezuela Union, Luis E. Ortiz was elected president of the Atlantic Colombia Mission; Joel Manosalva, president of the Pacific Colombia Mission; and Alfredo Gaona, president of the West Venezuela Mission. The following were re-elected: Felix Archbold, secretary-treasurer for the Atlantic Mission; Jan Brinkman and Timothy Newball, president and secretary-treasurer, respectively, of the Netherlands Antilles Mission; R. T. Rankin

and Justo Acosta, president and secretary-treasurer, respectively, of the Colombian Islands Mission; Cristobal Torres, secretary-treasurer for the Pacific Mission; Winchi Chow, secretary-treasurer for the West Venezuela Mission; F. P. Baerg and Ismael de Angel, president and secretary-treasurer, respectively, of the East Venezuela Mission.

✦ The workers of the Colombia-Venezuela Union set a goal of 5,125 new members for 1972, the golden anniversary of the Inter-American Division. They pledged to baptize 1,374 on Baptism Day this year.

✦ Bucaramanga, Colombia, has an Adventist church with a membership of 2,000, the largest Adventist church in the division. There is also an SDA secondary school with an enrollment of more than 400 students. At one time this city was renowned for its persecution of Protestants.

✦ During the first six weeks of the 1970-1971 school year, students and faculty of Mexican Pacific Academy, Sonora, Mexico, studied the book *Steps to Christ*. At the close of the academic year 162 students and teachers received certificates marking their participation. Seven students were baptized as a result of the study and 28 are preparing for baptism.

L. MARCEL ABEL, *Correspondent*

Atlantic Union

✦ A number of changes in leadership have been made recently in the Northern New England Conference. P. D. Bakker has been transferred from the West Lebanon, New Hampshire, district to the Portland, Maine, district. John Williamson has moved from the Camden, Maine, district to West Lebanon. The Bangor-Camden district has been divided, and Fred Schmid, an intern under Elder Williamson, assumes the leadership of the newly formed district of Bangor and Dexter. R. L. Holton, pastor of the Calais-Lubec district, has moved to the new Camden-Ellsworth district; and William Beaulieu of Douglasville, Georgia, has moved to the Calais-Lubec district.

✦ The new Camden, Maine, church building was dedicated on December 4. The church was organized in 1914 with 22 members. Its present membership is 103. Five of the surviving nine charter members were at the dedication.

✦ A Five-Day Plan to Stop Smoking was held at the Monson State Hospital, Monson, Massachusetts, the third week of November. Dr. R. Cameron Msumba, a member of the medical staff at Monson, and Clarence Johnson, Springfield district leader, led out in the program. Attendants were mostly hospital personnel with some interested patients. Eighty-

five per cent of those taking the plan quit smoking.

✦ Enrollment in conference-operated schools in the Northeastern Conference presently stands at over 1,500.

✦ The ministers of the Southern New England Conference met in a special one-day meeting in Hillsboro, New Hampshire, recently. Emphasis was given to MISSION '72. Orley Berg, assistant secretary of the General Conference Ministerial Association, was the guest speaker.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Workers of the office and Book and Bible House of the Alberta Conference recently celebrated the official opening of their newly renovated building. The completion of the new quarters provides twice the space of the former office.

✦ The Community Services center of the new Windsor, Ontario, church was officially opened a few weeks ago with Acting Mayor Huntley Farrow cutting the ribbon. E. E. Monteith, local church elder, gave the history of Adventist work in Windsor, which started 50 years ago.

✦ Eighty-four-year-old C. Buckle of Victoria, British Columbia, has made 455 quilts for the needy to date. Last year he made 100 quilts. He has made 109 this year as of November 15. Mr. Buckle has been lay activities secretary of the Victoria church for 22 years.

✦ Four Five-Day Plans to Stop Smoking have been held in the four cities of Saint John, Moncton, New Glasgow, and Kentville, New Brunswick. The plans were held as a result of the success of a booth at the Kentville fair this past summer.

✦ A Five-Day Plan to Stop Smoking, co-sponsored by the Guelph-Wellington County Tuberculosis and Respiratory Disease Association and the local Adventist church, was held in the Guelph, Ontario, public library recently. Pastor H. G. Fischbacher was interviewed concerning the program on the local radio station and the local newspaper gave good coverage. Most of the approximately 40 persons attending the plan succeeded in overcoming the smoking habit.

✦ Dr. R. V. Shearer, head of the Department of Ophthalmology at Loma Linda University, was named alumnus of the year by the alumni association of Canadian Union College in Lacombe, Alberta, at homecoming weekend November 13. After his graduation from Canadian Union College in 1937, Dr. Shearer spent five years as a medical missionary in India, where he established a hospital 50 miles from Calcutta.

✦ Each of the students from the North

York Branson Hospital School of X-ray Technology, Willowdale, Ontario, who tried the 1971 national examination for registered X-ray technicians passed successfully. More than 30 X-ray technicians have graduated from the Branson Hospital X-ray School.

★ Twenty-eight persons were baptized or were accepted into the church by profession of faith as a result of the Kamloops, British Columbia, evangelistic crusade completed recently. George Knowles, ministerial secretary for the Canadian Union, headed the evangelistic team.

★ A fire in Smiths Falls, Ontario, forced 35 families into the street and eventually rendered 20 of them homeless. Members of the Ottawa church, under the direction of Mrs. M. Horricks, loaded the district welfare truck with winter clothing, footwear, and food, and took them the 50 miles to Smiths Falls. The church's prompt action has greatly improved the Adventist image in this community, where none of the 10,000 inhabitants are Adventists.

THEDA KUESTER, *Correspondent*

Central Union

★ One hundred seventy-eight Union College and College View Academy students participated in the Central Union Bible Conference at Camp Arrowhead, Lexington, Nebraska, a few weeks ago. The theme of the Bible camp was "Christ Is the Answer"; the study guide

was *Steps to Christ*. Gerald F. Miller and Erwin R. Gane from the Union College department of religion were the principal speakers. Sabbath evening the group celebrated the communion service, and on Sunday morning the conference ended with a prayer breakfast. The camp was under the direction of the union and local youth directors.

★ Robert Leo Odom, long-time Adventist writer and evangelist, was the featured speaker at the Missouri Conference workers' meeting recently. Plans were discussed concerning the implementation of MISSION '72 in the conference and the participation of each department in this program.

★ Alten A. Bringle, chaplain and director of community relations at Boulder Memorial Hospital, Boulder, Colorado, was presented an American Cancer Society merit award recently. This honor was bestowed because of his "notable assistance in the fight against lung cancer." Chaplain Bringle regularly conducts the Five-Day Plan to Stop Smoking clinics at the hospital.

★ Fifty-six children at the La Vida Seventh-day Adventist Indian Mission near Farmington, New Mexico, received Christmas packages from two groups in the Denver, Colorado, area. The Mile High Chapter of the Loma Linda Auxiliary and the primary Sabbath school division of the Denver South church participated in the project. The auxiliary prepared gifts of school supplies and toys while the Denver South primary group sent packages of clothing, apples, and nuts.

★ A group of some 60 Adventists is

meeting in a community school building some 20 miles southeast of Denver each Sabbath. A few weeks ago only 20 were meeting. Plans are to organize the group as a company. Missionary projects are under way, and it is the desire to have public meetings in the area as soon as possible.

CLARA ANDERSON, *Correspondent*

Columbia Union

★ The second anniversary of the Blue Mountain Academy branch of the Pennsylvania Conference Book and Bible House shows sales for the two-year period of more than \$49,000.

★ A workshop on behavioral aspects of overweight was recently conducted at Kettering Medical Center, Kettering, Ohio. Specialists in the fields of nutrition and psychology were featured in the workshop.

★ The Arlington, Virginia, church's Investment Fund has surpassed \$2,500. Proceeds are still coming in.

★ The Ohio Conference lay advisory council recently voted for major physical improvements to be made at Mount Vernon Academy, Mount Vernon.

★ Ground was recently broken for a new sanctuary for the Middletown, Ohio, church. Participants were Mrs. Clarence Anderson, a charter member of the church; Philip Follett and Arthur E. Harms, Ohio Conference president and treasurer, respectively; Clifford Hatfield,



Growing Spanish-speaking SDA Group Worships in Australia

More than 100 Seventh-day Adventists from Chile, Uruguay, Italy, and France are worshipping in the Cabramatta Adventist church, near Sydney, Australia. The most recent additions to the group are 12 members of the Victor Ascencio family (left), which came from Santiago, Chile. Mr. Ascencio (second from right) is an active lay worker. Already he is working for Spanish migrants in the Sydney area. W. D. Lauder (right) is pastor of the predomi-

nantly English-speaking church. Dino Vitiello (left), an Italian, is pastor of the Spanish-speaking members.

Right: Some of the members of the Spanish-language group who attended a meeting on the occasion of a visit by R. R. Frame (center, back row), Australasian Division president, some time ago.

HARRY G. RICHARDSON
PR Secretary, Cabramatta Church

Middletown's Ministerial Association president; Ivan W. Morford, the church's pastor; and Arthur E. Thomann, first elder.

✦ Ismael Y. Rojas, of the New Jersey Conference, is the new pastor of the Capital Spanish church, in Washington, D.C. Rojas served in the Inter-American Division for 15 years.

✦ The young adult division of Capital Memorial church, Washington, D.C., recently raised more than \$1,300 in a white elephant sale at the Langley Park, Maryland, shopping center parking lot. The funds raised were used for class projects.

✦ Leslie H. Pitton, director of public relations, Washington Sanitarium and Hospital, Takoma Park, Maryland, was recently elected vice-president of the National Capital Area Hospital Public Relations Society for 1972. He has been a member of the organization for six years and currently serves as its treasurer.

✦ Joseph B. Mizgerd, M.D., director of Washington Sanitarium and Hospital's pulmonary medicine department, has been appointed clinical assistant professor in Georgetown University (Washington, D.C.) School of Medicine's department of medicine.

✦ Dedication services were held recently for a new addition to the Rock Hall, Maryland, church.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ The Ford Motor Company has donated a 1971 automobile engine for use in the auto-mechanics course recently inaugurated at Grand Ledge Academy.

✦ C. C. Weis, associate secretary of the General Conference Lay Activities Department, was guest speaker for each of eight Community Services Federation meetings held in Michigan this past fall.

✦ Twelve persons were baptized recently following a campaign in Rice Lake, Wisconsin, by Paul Johnson, conference evangelist, and Bud West, local pastor.

✦ Students from Adelphian Academy, Holly, Michigan, attended Bible camps at Au Sable on two weekends recently. The speaker for both weekends was Jake Duran, of Linda Vista Academy, California.

✦ Attendance climbed to 170 at a nutritional cooking school held in Pontiac, Michigan, recently. Under the direction of Mrs. Louise Neumann and Mrs. Arthur Weaver, area churches made use of the YMCA facilities for the classes, which drew many non-Adventists nightly. Plans for a healthful-living school are under way.

✦ Fifteen persons were baptized as the result of meetings held by Robert Collar

in the Port Huron, Michigan, church.

✦ The new Downers Grove, Illinois, church was dedicated debt free on November 6. The new church began as a result of a "swarming" from the Hinsdale, Illinois, church.

✦ Representatives of ten churches from the Lake Region Conference met recently at the Saginaw, Michigan, church for a Health and Welfare Federation meeting. The meeting focused on the youth of the area and the work they are doing in the inner city.

✦ Fifteen people were baptized at Des Plaines, Illinois, following an evangelistic thrust conducted by Illinois Conference evangelist R. A. Lehnhoff and David Peterson, singing evangelist.

✦ The Michigan Conference recently donated a collection of books to the Michigan State Archives. The donation included books by Ellen G. White, a four-volume history of Adventists, and the biography of Dr. John Harvey Kellogg.

GORDON ENGEN, *Correspondent*

Northern Union

✦ On October 23 a baptism was held at the Minneapolis Northbrook church at which time four were baptized and received into the Maple Plain church. V. O. Schneider and J. M. Bucy officiated at the baptism.

✦ A ministers'-laymen's institute was held in Bismarck, North Dakota, December 10 and 11, with guest speakers including Lawrence Maxwell, editor of the *Signs of the Times*; B. J. Liebelt, associate secretary of the General Conference Sabbath School Department; M. E. Loewen, secretary of the General Conference Religious Liberty Department; and Arthur Kiesz, Northern Union Conference president.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Evangelist A. M. Matar, working with Pastors Norman McLeod and R. C. Pueschel, concluded meetings in Las Vegas recently with 60 baptisms.

✦ Thirty-one persons were baptized this year in two churches on Maui Island, Hawaii. Stanley Caylor is pastor.

✦ Alumni of Hawaiian Mission Academy have completed a fund-raising program which netted \$100,000 toward a new gymnasium.

✦ According to preliminary government-granted studies, St. Helena Hospital and Health Center's live-in Five-Day Plan to Stop Smoking is more

successful than any other of more than 100 stop-smoking programs in the United States.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Eleven Florida churches have reached their Ingathering goals. Total Ingathering funds raised by the churches in the conferences are nearly \$100,000.

✦ C. Dale Brusett recently concluded evangelistic meetings in Tampa, Florida, as a result of which 113 people were baptized into churches in the area.

✦ Dr. E. M. Chalmers, head of the psychology department of Columbia Union College, conducted the fall Week of Prayer at Forest Lake Academy, Maitland, Florida.

✦ Seventy persons were baptized as a result of Rainey Hooper's evangelistic series in Orlando, Florida.

✦ Employees of the Southern Publishing Association received an Outstanding Citizenship Award for their work in the 1972 United Givers' Fund campaign. Under the leadership of Campaign Chairman Derek Mustow, the employees gave more than \$4,200, an 189 per cent increase over 1971.

✦ Ingathering funds raised to date in the Southern Union total more than \$755,800, a gain of nearly \$5,000 over the amount raised by the comparative date last year. Ingathering objectives for the union for the present campaign are \$1,069,360.

✦ Eleven new members were recently added to the Columbus, North Carolina, church as a result of evangelistic meetings held by R. F. Serns.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ More than 125 members and former members of the Wichita Falls, Texas, church attended the first annual homecoming day recently. Guest of honor was Jim Crews, a charter member of the church, which was organized as a part of the Texico Conference in 1922.

✦ The Clinton, Arkansas, Adventist church was dedicated December 18.

✦ A new community center was opened recently in Albuquerque, New Mexico. Ribbon-cutting services were conducted by G. H. Rustad, Texico Conference president; and Joseph Espinosa, conference evangelism coordinator. Representatives of the Albuquerque Health Department complimented the church for its community service programs conducted in the city.

J. N. MORGAN, *Correspondent*

Newly Published

Pacific Press Publishing Association

Books

For the Love of China, by Herbert Ford (127 pages, \$1.85). The story of Denton E. Rebok's adventure-filled 23 years in China as missionary and educator. The account of a man who helped build a strong educational work for the Chinese and who also loved and learned from the Chinese.

Latter-Day Saints and the Sabbath, by Russel Thomsen, M.D. (160 pages, \$1.95). The documented story of the Mormon Church's attitude toward the seventh-day Sabbath from the 1820's to the present. Designed to confront Mormons with the true Sabbath doctrine, it contains much information hitherto little known by either Mormons or Seventh-day Adventists.

Up the Down Road, by Cecil Coffey (64 pages, 40 cents). The alcoholic drinks to live and lives to drink, but he can be helped out of his serious problem if he will take the right road. The answers suggested here are based on the latest findings of scientific research, plus the experiences of alcoholics themselves.

Vegetarian Cookery, 5 volumes, by Patricia Hall Black, M.S., and Ruth Little Carey, Ph.D. (544 pages total, \$3.50 per volume, \$15.95 per set). Hundreds of the most appetizing vegetarian recipes available collected by two knowledgeable dietitians, together with tables showing food value, equivalents, and other helps in the speedy preparation of appetizing food. Volume 1 includes appetizers, salads, and beverages; volume 2, breads, soups, sandwiches; volume 3, main dishes and vegetables; volume 4, pies, cakes, cookies, desserts; volume 5, exotic foods, candies, cooking for a crowd. Bound in heavy-duty hardback covers that resist grease and food stains, with wire bindings that enable the books to lie flat on the counter.

Common Sense Nutrition, by Ruth Little Carey, Irma Bachmann Vyhmeister, and Jennie Stagg Hudson (166 pages; \$4.25, cloth; \$2.95, paper). A readable guide to good nutrition for the layman, particularly the homemaker. A companion book to the five-volume *Vegetarian Cookery*. The three authors are all recognized nutritionists.

Fire on the Mountain, by Norma R. Youngberg (96 pages, \$1.85). New paperback edition of the true story of a young man's battle to reject his old beliefs and customs and accept a God he has never seen. The story of the victorious power of Jesus in a human life.

Chapel and Bridge Records

Satisfied Mind. \$5.00. Chuck Bennett, tenor with guitar, sings religious folk songs: "This Little Light of Mine," "Gleams of the Golden Morning," "They Hung Him on a Cross," "The Old Gospel Ship," "The Wise Man Built His House," and others.

The Way. \$5.00. Gordon de Leon plays the piano, accompanied by Alfred Walters and the Chapel Ensemble. A delightful album of De Leon's own arrangements of such gospel songs as "The Old Rugged Cross," "Poor Wayfarin' Stranger," "In His Hands," "His Eye Is on the Sparrow," and others.

Hymns for Inspiration. \$5.00. The Chapel Ensemble, with Alfred Walters, concertmaster, offers an orchestral rendition of "God of Our Fathers," "Nobody Knows the Trouble I've Seen," "My Hope Is Built," "I Walked Today Where Jesus Walked," and other deeply spiritual songs.



Middle East College Breaks Ground

On November 2, 1971, ground was broken for a new gymnasium-auditorium building on the campus of Middle East College, the senior college of the Afro-Mideast Division. Dr. Elie Najem (at desk), the district governor in Beirut, observed that the new building would help to complete the well-rounded mental, physical, and spiritual goals maintained by the college.

Also participating in the groundbreaking were (seated, from left) O. C. Bjerkkan, Middle East College president; M. E. Lind, Afro-Mideast Division president; I. Yacoub, division educational secretary; H. D. Johnson, M. S. Nigri, and W. J. Brown, an assistant treasurer, a general vice-president, and an associate educational secretary, respectively, of the General Conference.

Most of the money for the new building has come from the Thirteenth Sabbath Offering overflow.

O. C. BJERKAN, President
Middle East College

Heaven-bound Soldier. \$5.00 The Fellowmen, a vibrantly alive, youthful group directed by Buz Starrett, sing "Homesick for Heaven," "My Pretty Little Jesus," "Hide Me in the Rock of Ages," "Song of Heaven and Homeland," and other favorites.

A Story to Tell All Nations. \$5.00. Norman Nelson, organist with the Voice of Prophecy, proclaims the love of Jesus through the medium of music. Recorded live during a recent evangelistic crusade in Seattle.

Let's Talk About Jesus. \$5.00. The Chapel Singers, directed by Earl Johnson, sing youthful-type music, accompanied by guitar, string bass, piano, and organ.

The Answer. \$5.00. The Gymnairs for Christ, a youthful group of Adventist college student-athletes whose appearances have been sponsored by the General Conference, bring such selections as "God Is," "The Power to Choose," "He's Everything to Me," "It's a Thing That Grows."

The King Is Coming. \$5.00. The Heritage Singers bring this, their third album, as a musical witness to the truth of Revelation 22:20, "He which testifieth these things saith, Surely I come quickly. Amen."

The Waymarks Break Bread. \$5.00. Three young men who began their singing together at Atlantic Union College endeavor to show their gratitude for a personal Saviour, singing "Tell Me the Story of Jesus," "The Saviour Is Waiting," "Break Bread," "Sweet By and By," and others.

Peace. \$5.00. Walter Arties, accompanied by the Paul Johnson orchestra and chorus, sings "Overshadowed," "Will He Know Me?" "There's More," "He Still Cares," "A Place Called Calvary," and others.

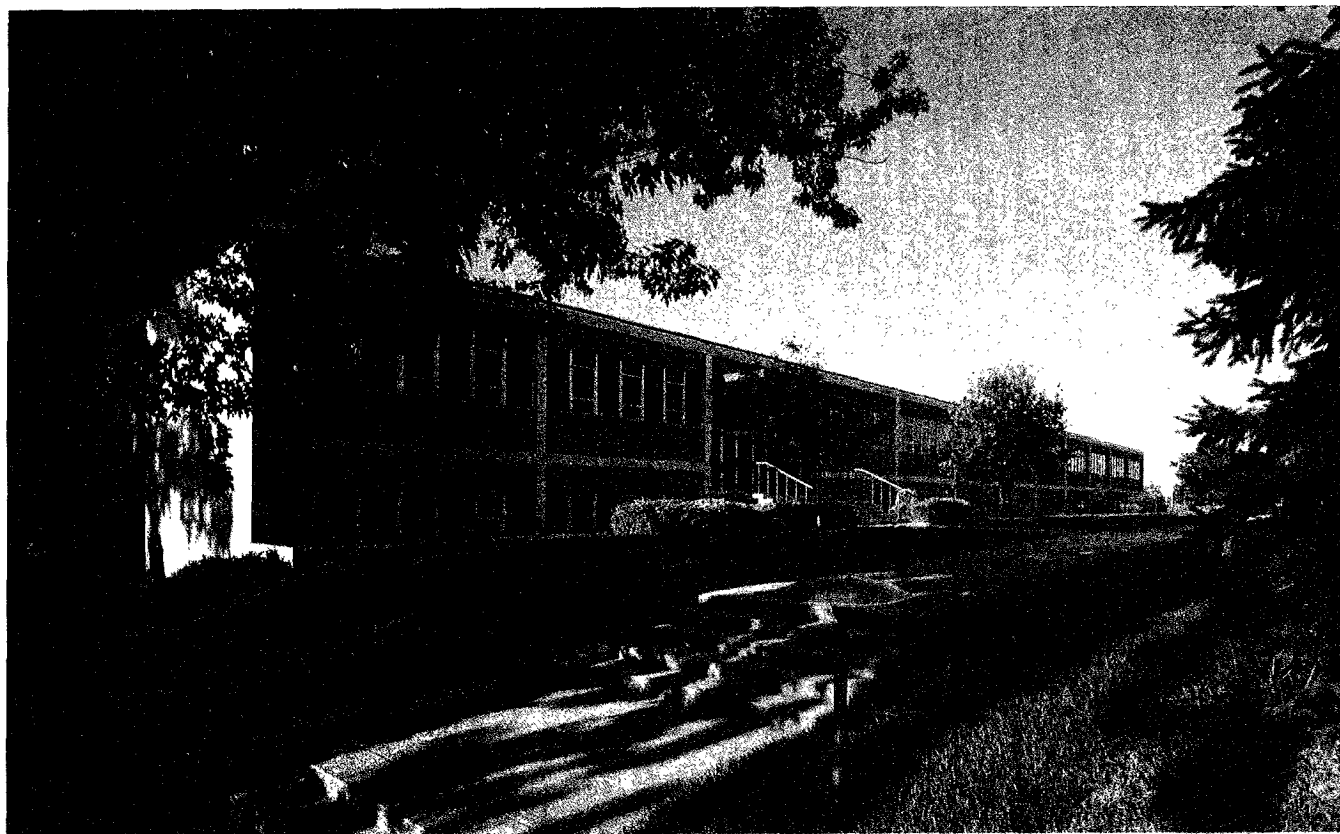
When the Master Speaks. \$5.00. Bill Taylor sings songs of Jesus in a down-home, back-to-earth country style, such songs as "Fill My Cup, Lord," "Family Bible," "Trouble in the Amen Corner," and "I'd Rather Have Jesus."

He Did It All for Me. \$5.00. The Ward Family sing gospel songs such as "He Did It All for Me," "I'm Almost Home," "On the Sunny Banks," and "They That Sow in Tears," accompanied by guitar, organ, and piano.

Reach Out. \$1.95. A missionary record album to reach people you care about for Jesus. It includes "Reach Out to Jesus," by the Heritage Singers, "I Know Where I'm Going," by the King's Heralds, "Homesick for Heaven," by the Fellowmen, "What Are You Going to Do?" by the Reformation, and others, telling the gospel story in music.

Yo Soy Feliz (Spanish). \$5.00. The Ramos Sisters, Nora, Mirta, and Martha, sing much-loved gospel songs, all in Spanish. Selections include "Wonderful Words of Life," "Showers of Blessings," "I Am Happy."

Arquitecto Divino and Amor Sublime (Spanish). \$5.00. Two records of favorite gospel songs sung by the well-known King's Heralds, of the Voice of Prophecy.



Walla Walla College

Denominational Home of Engineering

The Walla Walla College engineering department recently received accreditation from the Engineers' Council for Professional Development, according to President Robert L. Reynolds.

The department was founded in 1947 by Professor Edward F. Cross. In addition to Cross, the department has six faculty, three of whom are WWC graduates.

Two of these hold doctoral degrees and a third is developing his thesis. All have master's degrees; two have professional degrees as well. Four of the six have professional registration in several states.

Over the years 216 students have graduated from the program. They have gone into such areas as aerospace, nuclear engineering, sanitary engineering, systems design, operations research, computer science, electronics, bioengineering and biophysics, as well as others. Employers include Bonneville Power Administration, Puget Sound Naval Shipyard, U.S. Army Corps of Engineers, U.S. Forest Service, Boeing Company, General Electric Company, Westinghouse Electric Company, Douglas-United Nuclear.

In earning WWC's bachelor of science in engineering, the student may elect such areas of emphasis as civil, mechanical or electrical engineering. The student may also choose to cross area lines, working under guidance so as to guarantee a proper sequence and balance in his program. The degree is based on a four-year program totaling 205 hours.

Obituaries

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

ALDRICH, Floy Agnes—b. Aug. 15, 1898, Clairmont, Mo.; d. Oct. 29, 1971, National City, Calif. Survivors include a son, Dr. William T. Aldrich; a daughter, Patricia Lou Kelsay; a sister, Nellie Mattesen; and a brother, Lee Groves.

ALLEN, Alfred John, Sr.—b. Dec. 21, 1905, Green Bay, Wis.; d. Nov. 18, 1971, National City, Calif. Survivors include his wife, Maxine M.; two sons, John, Jr., and Walt; a stepson, Robert Heck; a sister, Mary A. Carney; and a brother, Norbert Allen.

ALTSTADT, Clara May—b. July 28, 1890, Madison, Nebr.; d. Oct. 29, 1971, Loma Linda, Calif. Survivors include her husband, John; two sons, Clifford and Kenneth; and five daughters, Velma Mitchell, Irene Nielsen, Bernice Sands, Fern Baker, and Verona Whitset.

AMMONS, Henley C.—b. Sept. 28, 1906; d. Oct. 14, 1971, Knoxville, Tenn. Survivors include his wife, Beatrice; a son, Elder Robert Ammons; his mother, Nettie Ammons; three brothers; and one sister.

ANDERSON, H. Clyde—b. April 16, 1897, Yelm, Wash.; d. Sept. 24, 1971, Chehalis, Wash. Survivors include his wife, Lela Juanita; a daughter, Patricia L. McEvers; and a sister, Ina M. Brezicha.

ANDERSON, Mable T.—b. Feb. 20, 1907, Corsicana, Tex.; d. Aug. 29, 1971, Lodi, Calif. Survivors include three sisters, Jeanette Mertz, Lorena Fortner, and Lillian Griffin; and four brothers, Woodrow H., Dr. Irwin E., Sam P., and Lawrence J. Taylor.

ATWATER, Frankie—b. Jan. 15, 1877, Lagro, Ind.; d. Sept. 21, 1971, Lansing, Mich. Survivors include a daughter, Mrs. Harold Coy; and a sister, Katharine Dimond.

AYERS, Bess Lee—b. July 17, 1898, Ardmore, Okla.; d. Oct. 9, 1971, Downey, Calif. Survivors include two sons, Merl and Bob; two daughters, Verdadee Tague and Doris McMillon; a brother, Oral Tucker; and two sisters, Mae Gregory and Emma Bare.

BARE, Allie JoAnn—b. July 20, 1891, Cleburne, Tex.; d. Nov. 19, 1971, Buena Park, Calif. Survivors include a daughter, Helen Tillman; a brother, Oral Tucker; and two sisters, Emma Bare and Mae Gregory.

BATIUC, Catherine—b. Sept. 17, 1890, in Poland; d. Sept. 19, 1971, Niles, Mich. Survivors include her husband, Stefan; two sons, Walter and John; and a daughter, Tina Peshka.

BELICH, Elja—b. July 21, 1873, in Yugoslavia; d. Oct. 28, 1971, Glendora, Calif. Elder Belich became a minister among the Yugoslavian-speaking people in 1922, and served in Ohio, Michigan, Illinois, and Pennsylvania.

BENSON, Roy H.—b. Aug. 6, 1896, Hector, Minn.; d. Nov. 7, 1971, Stillwater, Minn. Survivors include his wife, Lila; four sons, Milner, Harold, Kenneth, and Robert; a stepson, James Vedder; a stepdaughter, Marjorie Johnson; and a sister, Florence Conway.

BERGGREN, Emily Elizabeth—b. July 20, 1921, Minneapolis, Minn.; d. Oct. 19, 1971, Portland, Oreg. She served the denomination in the field of elementary education, teaching in Minnesota, California, Illinois, and Oregon. Survivors include two sisters, Ann Thelander and Mildred Berggren; an uncle, Joe Carlson; and an aunt, Ruby Kenly.

BLOODWORTH, Edwin Earl—b. in St. Petersburg, Fla.; d. Nov. 9, 1971, Winter Park, Florida, at the age of 51. Survivors include his wife, Sophie; his mother, Ellen Wilkes; a brother, Clifford; and two sisters, Dorothy F. Willruth and Helen L. Chatter.

BORROWDALE, Mabel Hawthorne—b. Nov. 18, 1890, Philadelphia, Pa.; d. Nov. 11, 1971, Loma Linda, Calif. Survivors include her husband, Lorenzo J.; a son, Dr. Robert J.; and a stepdaughter, Betty Moncrieff.

BORTON, Myrtle Ada—b. Sept. 8, 1881, Sloan, Iowa; d. Oct. 1, 1971, Jefferson, Tex. Survivors include her husband, O. E. Borton; a daughter, Sarabel Cornell; a son, Burnelle; two sisters; and a brother.

BOTIMER, O.A.—b. Aug. 2, 1910, Watrous, Mich.; d. June 30, 1971, near Crookston, Minn. He began his denominational service as a literature evangelist in the Michigan Conference in 1946. He then served as publishing secretary in the Michigan, East Pennsylvania, and Ohio conferences. At the time of his death he was publishing secretary of the Canadian Union Conference. Survivors include his wife, Leota; a daughter, Jean Santee; and a son, Lyle.

BRIGNER, James Andrew—b. May 11, 1879, Pike County, Ohio; d. Oct. 20, 1971, Circleville, Ohio. Survivors include his wife, Della L.; four daughters, Florence Miller, Mattie Calhoun, Minnie Skinner, and Bernice Forner; two sons, Alton and John; a stepdaughter, Minnie Arledge; two stepsons, John and Joe Jenkins; and two brothers, Leroy and William.

CANUELL, Helen Elizabeth—b. April 26, 1893; d. Oct. 4, 1971, Escanaba, Mich. Survivors include her husband, Andrew; and a daughter, Beatrice Wilson.

CARLE, Hulda Olive—b. March 1, 1897, Duluth, Minn.; d. Oct. 27, 1971, Sonora, Calif. Survivors include her husband, Lloyd; a son, Gordon H.; and a daughter, Ardis M. Torkelsen.

CARLISLE, Paul W.—b. Aug. 1, 1918, Youngstown, Ohio; d. Oct. 12, 1971, Loma Linda, Calif. Survivors include his wife, Lucille; a daughter, Linda Yeoman; two sons, Paul, Jr., and Philip; his mother, Hazel Carlisle; and a brother, Wilson.

CASTER, Merton Lewis—b. Jan. 26, 1907, Pulaski, N.Y.; d. March 11, 1971. Survivors include his wife, Marion; four daughters, Charlotte Prest, Barbara Hyde, Phyllis Peck, and Janice Caster; three sons, Ralph, Robert, and Brian; a brother, Lyndon; and two sisters, Irma Harrington and Wilma Woodruff.

CASSELL, Mina Lavina—d. Nov. 2, 1971, Orlando, Florida, at the age of 90. Survivors include her son, John W.; and a grandson, John W., Jr.

CHANDLER, Della—b. Nov. 28, 1892, Holmesville, Ohio; d. Nov. 13, 1971, Akron, Ohio. Her husband, Raymond, survives.

CLARK, Minnie C.—b. Dec. 17, 1871, Dennison, Iowa; d. Nov. 19, 1971, Angwin, Calif. Survivors include a daughter, Daisy Forland; and a son, Walter Clark.

COLBURN, Harry Milton—b. May 8, 1884; d. Oct. 20, 1971, Newbury Park, Calif. He helped to pioneer the work in several of our schools. In 1920 he and his wife went to Peru and labored among the Inca Indians in the Lake Titicaca area. He later served as treasurer of the Lake Titicaca Mission and subsequently as treasurer of the Inca Union. Survivors include his wife, Edna; and two sons, Vernon and Harold.

DAY, William Clarence—b. July 19, 1890, DeKalb, Tex.; d. Oct. 26, 1971, Dallas, Tex. He spent 33 years in denominational work which included teaching school, music director for evangelistic meetings, Book and Bible House manager, purchasing agent for a hospital, and treasurer of the Texaco and Iowa conferences. Survivors include his wife, Lena; a daughter, Jenalee Nivens; a stepson, Charles Mertzbaucher; a stepdaughter, Charlotte Hoskins; two brothers; and a sister.

DELONG, Archie W.—b. Dec. 12, 1877, Minnesota Lake, Minn.; d. Nov. 7, 1971, Riverside, Calif. Survivors include his wife, Alice Torbert; and two sons, Drs. Everett and James Milton.

DICKINSON, Dolly Marie—b. Nov. 29, 1903, Superior, Wis.; d. April 3, 1971, Las Vegas, N. Mex. Survivors include a son, Robert; two daughters, Marilyn Faulkner and Evelyn Teal; two brothers; and a sister.

EDWARDS, Hazel—b. Jan. 18, 1886, Edna, Kans.; d. Nov. 4, 1971, Santa Rosa, Calif. Two daughters, Francis Tederson and Olive Prouty, survive.

EVILSISOR, Clark Benjamin—b. Dec. 7, 1883, London, Kans.; d. Jan. 4, 1971. He served as farm manager at Platte Valley Academy and in 1924 he moved to Genoa, Arkansas, to start a self-supporting school (now Ozark Academy). Survivors include his wife, Pearl Anna; and two daughters, Gladys Witchey and Virginia Chestnut.

FORD, Augustus C., Sr.—b. Jan. 12, 1895, Dana, Ind.; d. July 2, 1971, Chattanooga, Tenn. He served more than five years as a missionary in Peru and Bolivia. Survivors include his wife, Louise Murchison; two sons, Drs. Augustus C., Jr., and James F.; a brother, Dr. T. E. Ford; and four sisters, Fyrnn Rahm, Rebecca McNeely, Martha Aplin, and Zenith Adams.

GAGNON, Francois G.—b. May 8, 1868, Winnipeg, Canada; d. Oct. 31, 1971, Deer Park, Calif. Survivors include a daughter, Alexandrine McClure; and a son, Edwaid.

GALLION, Helen—b. Sept. 14, 1886, Millersburg, Ohio; d. Oct. 9, 1971, Millersburg, Ohio.

GIBBS, Harry—b. Sept. 26, 1883, Gratiot County, Mich.; d. Nov. 8, 1971, Toledo, Ohio.

GIFFORD, Harvey Lafayette, Sr.—b. Feb. 12, 1894, Dallas, Tex.; d. Oct. 14, 1971, Shreveport, La. Survivors include his wife, Virginia Mae Wilson; a son, Harvey L.; two daughters, Pauline Leggon and Susan Long; two brothers; and a sister.

GRAY, Alma B.—b. Sept. 7, 1881, Wayne Township, Mich.; d. Aug. 4, 1971, Paw Paw, Mich. Two sons, Lyle and Leon, survive.

GRAY, Zelma Marie—b. Feb. 18, 1915; d. Oct. 26, 1971, Traverse City, Mich. Survivors include her mother, Anna Gray; six sisters, Frances Jones, Emma Blood, Lila Smeltzer, Betty Blood, Gertrude Burley, and Ruby Rohn; and two brothers, Robert and William.

HALE, Ethel Yantz—b. Feb. 26, 1898, Ottawa County, Ohio; d. Sept. 23, 1971, Toledo, Ohio. A son, Lyle, survives.

HALE, Manuel Kial—b. July 14, 1912, Honolulu; d. Oct. 22, 1971, Honolulu, Hawaii. He served a number of years as custodian for the Hawaiian Mission. Survivors include his wife, Lydia; two daughters, Elizabeth and Lydia; two stepsons; two stepdaughters; and a brother.

HALL, Belle C.—b. Sept. 18, 1863, N. Dak.; d. Oct. 15, 1971. She with her first husband, Clarence C. Hall, served in Japan at the Japan Publishing House. After his death in Japan, the family returned to California where Mrs. Hall took up work in the conference Sabbath school department and later at Pacific Press. She then moved to Nashville, Tennessee, where she completed work for her Bachelor's degree and became the first principal of the secondary school at Madison College. In 1950 she married the older brother of her first husband, A. Earl Hall, who preceded her in death in 1970. Survivors include a son, Stanley; and a daughter, Patricia Black.

HALL, George Richard—b. Feb. 7, 1911; d. Oct. 21, 1971, Escanaba, Mich. Four daughters, Kathryn LaCome, Phyllis Trotter, JoAnne and Aileen Hall, survive.

HALL, Ray E.—b. Jan. 17, 1890, Abilene, Kans.; d. Nov. 18, 1971, Seattle, Wash.

HARRISON, Wanda—b. July 21, 1896, New York State; d. July 17, 1971, Guam Island. Survivors include her son, Bernard Gordon; two brothers; and a sister.

HASKINS, Florence—b. Sept. 20, 1882, Cleveland, Ohio; d. Oct. 21, 1971, Cleveland, Ohio. Her daughter, Sally Metzdorf, survives.

HEASLEY, Frances L.—b. April 19, 1895, Geneva, Ohio; d. Oct. 23, 1971, Ashtabula, Ohio. Survivors include her husband, William; and two daughters, Mrs. Charles Hughes and Mrs. Clifton Smith.

HENSLEY, Mervyn Elwood—b. Aug. 22, 1894, Redbluff, Calif.; d. Sept. 5, 1971, Placerville, Calif. His wife, Jessie, survives.

HERLINGER, F. August—b. May 20, 1895, in Germany; d. Aug. 13, 1971, in Germany. Survivors include his wife, Julie; a son, Ernst August; four brothers; and two sisters.

HICKS, Eva S.—b. May 9, 1890, Yale, Mich.; d. Oct. 18, 1971, Escondido, Calif. Survivors include her husband, Howard H.; three daughters, Ella Flaiz, Leola Bartholomew, and Elaine Petrik; a son, Dr. Rustan H.; and a sister, Myrtle Nelson.

HOSEA, Goldie Moore—b. Nov. 3, 1916, Toledo, Ohio; d. Nov. 5, 1971, Toledo, Ohio. Her husband, George, survives.

HOSSETTER, Thomas—b. Jan. 26, 1881, Ligonier, Ind.; d. Oct. 22, 1971, Homestead, Fla. Survivors include his wife, Mary Elizabeth; two daughters, Dorothy Woodhall and Isabel Curtis; and two sisters, Ethel and Kate Hossetter.

HOWARD, Iva E.—b. Dec. 25, 1895, Lewiston, Maine; d. Oct. 16, 1971, Muskegon, Mich. Her daughter, June Bright, survives.

JACKSON, Royal J.—b. April 7, 1894, Shickley, Nebr.; d. Nov. 5, 1971, Bruning, Nebr. Survivors include his wife, Estelle; a daughter, Alice Saunders; a son, Dr. Donald R.; and a sister, Gertrude Heinrichs.

JOHNSON, Ellen Velene—b. Aug. 11, 1892, Phelps County, Nebr.; d. Nov. 23, 1971, Holdrege, Nebr. Survivors include her husband, George; and three daughters, Irene Martinson, Helen Witse, and Elaine Thomas.

JOHNSON, George William—b. Oct. 25, 1875, near the town of Liatrop in Smoland, Sweden; d. Aug. 31, 1971, Mankato, Minn.

JOHNSON, Maude—b. Dec. 23, 1888, in Missouri; d. Oct. 26, 1971, Loma Linda, Calif. Survivors include her husband, Earl F.; and a daughter, Mabel Angell.

KELSEY, Grace Virginia—b. May 21, 1898, Edmore, Mich.; d. Nov. 22, 1971, Orlando, Fla. She began her denominational service as a secretary in the Pennsylvania Conference. She later served in the General Conference, the Southern Union Conference, Southern Missionary College, Florida Sanitarium and Hospital, and Forest Lake Academy. Her service extended over a period of 37 years. Her daughter, Irma Lou Ritchart, survives.

KENYON, Oscar Montrose—b. Jan. 19, 1890, Nortonville, Kans.; d. Oct. 2, 1971, Edinburg, Tex. Survivors include his wife, Mary; a stepson, Saul Uvalde; a brother, Dewey; and a sister, Fern Lynn.

KINNEY, Judson A.—b. May 29, 1885, Greenfield, New Brunswick, Canada; d. Nov. 11, 1971, Paradise, Calif. Survivors include his wife, Margaret; three brothers, R. L., Reuben, and Lemuel T.; and a sister, Anna Wakem.

KRAMPE, Eva Lanora—b. Feb. 24, 1881, Lakeview, Mich.; d. Oct. 10, 1971, Loma Linda, Calif. Survivors include a son, Louis D.; and a daughter, Avis B. Rhodes.

LEE, Harvey G.—b. Nov. 12, 1894, Fort Washington, Pa.; d. Nov. 1, 1971, Ambler, Pa. Survivors include his wife, Neenah; two sisters; and a brother.

LENZ, Anna—b. Feb. 14, 1892, Dayton, Ohio; d. Oct. 26, 1971, Dayton, Ohio. Her sister, Tittie Mercer, survives.

LUDINGTON, Don C.—b. in 1888, Louisville, Ky.; d. Nov. 10, 1971, Collegedale, Tenn. Following graduation from Emmanuel Missionary College in 1913, he became principal of Battle Creek Academy. From 1914 to 1922 he served as director of a school in Meritula, Burma. After returning from Burma he served as MV and educational secretary of the Florida Conference. He joined the staff of Southern Missionary College in 1929 and served there until his retirement in 1954. Survivors include his wife, Mildred; two sons, Drs. Louis G. and Clifford; and a sister.

MAGDEN, Berta—b. April 3, 1913, Choteau County, Fort Benton, Mont.; d. Oct. 29, 1971, Waukegan, Ill. Survivors include her husband, George; a son, George, Jr.; two daughters, Renee Miller and Julie Magden; her mother, Maude High; and a brother, Earl High.

MC CHESNEY, Christina Anderson—b. Oct. 22, 1888, in Denmark; d. Sept. 28, 1971, Marshfield, Wis. Survivors include a son, William; a brother, Calvin; and five sisters-in-law.

MEDLOCK, Joyce Zolber—b. Sept. 30, 1931, Cragmont, Idaho; d. Oct. 21, 1971, Walla Walla, Wash. Since 1964 she had been on the secretarial science department staff of Walla Walla College. Survivors include her husband, Harlon; a son, Lonnie; a daughter, Nina Jo; her parents, Mr. and Mrs. L. P. Zolber; a brother, Robert Zolber; and two sisters, Mrs. Howard Schuler and Mrs. Gary Adkison.

MERGELL, Hazel Albertina—b. July 7, 1886, Santa Monica, Calif.; d. Oct. 18, 1971, Riverside, Calif. Survivors

include a daughter, Elva Vernon; two sons, Clarence A. and William Alger; and a sister, Frances McLane.

MEYERS, Marcia Ann—b. Jan. 4, 1949, Portland, Ore.; d. Oct. 21, 1971, Portland, Ore. Survivors include her parents, William and Jean Meyers; two sisters, Marilyn Springer and Bonnie Meyers; and her two grandmothers, Edith Bowser and Ellen Mondary.

MILLER, G. N. and Elizabeth—Elder Miller was born March 29, 1910, Calgary, Alberta, Canada; Elizabeth Lundy Miller was born Nov. 24, 1912, Edmonton, Alberta, Canada. They were workers in the Iowa Conference and died in an automobile accident Sept. 23, 1971. Survivors include two sons, Ronald and Robert; and a daughter, Lucille Wicklund.

MONTGOMERY, Marion Frances—b. Jan. 15, 1897, Minneapolis, Minn.; d. Oct. 16, 1971, Fletcher, N.C. Her husband, William J., survives.

MURPHY, Nellie Marie—b. May 14, 1894, in Indiana; d. Sept. 7, 1971, San Geronimo Pass, Calif. Survivors include her husband, Earl R.; a daughter, Bettie Gholston; and a son, Wilbur Bruckheimer.

NEEDHAM, Esther R.—b. May 13, 1911, Clear Water Lake, Wis.; d. Sept. 28, 1971, Flint, Mich. Her husband survives.

NIELD, Minnie J.—b. May 12, 1883, Helix, Ore.; d. Oct. 25, 1971, Portland, Ore. Survivors include a daughter, Ruth Kincaid; a foster son, George Flowers; a foster sister, Blanche Beamer; and two foster brothers, Herman and Glenn Staggs.

NORTHROP, Percy—b. Jan. 2, 1904, in Michigan; d. Oct. 29, 1971, Holly Mich. Survivors include two daughters, Jean Dawson and Shirley Wilde; four sisters, Cleo Lahman, Lucy O'Donald, Elma Hartzell, and Magatha McDonald; and five brothers, LeRoy, Vernon, and Clifford Northrup, V. B. Gark, and Neal Winn.

PAYNE, Lillian—b. July 22, 1886, S. Dak.; d. April 15, 1971, Calgary, Alberta, Canada. Survivors include eight sons, Walter, George, Norman, Lyle, Ralph, Bill, Elmer, and Warren; and five daughters, Ruth McAfee, Violet Johnson, Alto Anderson, Alice Shipman, and Gladys Moulin.

PFEFFER, Elizabeth H.—b. Aug. 12, 1893, in Pennsylvania; d. Oct. 26, 1971, Orlando, Fla.

PORTER, Anna J.—b. Aug. 30, 1891, Sun Rise, Ky.; d. Oct. 27, 1971, Riverside, Calif. Survivors include a sister, Christine Bailey; and a brother, Claude L. Bailey.

PRIEST, Laura Martin—b. Nov. 9, 1887, in Michigan; d. Sept. 20, 1971, Denver, Colo. Survivors include two daughters, Lauretta Hiatt and Violet Geeting; a brother, T. L. Waters; and two sisters, Cola McCorkle and Loa Bobett.

PURDHAM, James Glenn—b. Aug. 15, 1947, San Francisco, Calif.; d. Oct. 16, 1971, in the San Bernardino mountains near Lake Arrowhead, Calif. Survivors include his wife, Beverly Swanson; his parents, Dr. and Mrs. Glenn Purdham; a sister, Elaine; Mr. and Mrs. Isaiah VanArsdale; and Mrs. John Moyle.

RAGSDALE, Marion—b. Feb. 25, 1900, Elmendorf, Tex.; d. Oct. 11, 1971, Oklahoma City, Okla. Survivors include his wife, Myrtle; a daughter, Ruth Donovan; a son, Jimmie; a stepdaughter and two stepsons; five sisters, Minnie Mosely, Virgie Zender, Anna Sims, Alice Smith, and Jewel Elkins; and two brothers, Joe and Amuel Ragsdale.

RICHERSON, Cleveland H.—b. Dec. 25, 1891, Richmond, La.; d. Oct. 15, 1971, Kerrville, Tex. Survivors include his wife, Belle; a daughter, Mildred Storey; and a son, Malcolm.

ROBERTS, Clarence—b. Dec. 31, 1907, Lumberton, N.C.; d. Nov. 20, 1971, Perris, Calif. Survivors include his wife, Dona; a daughter, Donna Groot; and three sons, William, Ronald, and Robert.

ROEDEL, Andrew—b. Nov. 2, 1887, Beresino, South Russia; d. Oct. 18, 1971, College Place, Wash. He entered denominational service in 1910 in the British Columbia Conference. He served in North Dakota, Idaho, and in the middle 1960's he left treasurer's work to do pastoral work. Survivors include his wife, Florence; and a daughter, Clara May Meier.

ROSE, Ida Belle Guyton—b. Nov. 29, 1883, Bonne Terre, Mo.; d. Sept. 10, 1971, Kansas City, Mo. Survivors include four sons, William Ferrill, Edwin T., Orlin, and Eugene; and five daughters, Erma Eldridge, Juanita Russell, Martha Shrimpton, Elvathie Ure, and Geraldine Lickey.

RYAN, Eunice Elaine—b. April 11, 1894, Riblake, Wis.; d. Dec. 28, 1970. Her husband, William E., survives.

SEAGERT, Frances—b. Sept. 26, 1912, Milwaukee, Wis.; d. Oct. 28, 1971, Toledo, Ohio. Survivors include her husband, Robert; and a son, Lowell.

SEAMAN, Stella Lorene—b. Feb. 19, 1879, in Illinois; d. Oct. 8, 1971, Cassville, Mo. Two daughters, Lorene Craig and Lois Thraillkill, survive.

SEWELL, Estella—b. Dec. 21, 1886, in Missouri; d. Oct. 18, 1971, Riverside, Calif. Survivors include two sons, John and Frank Sutton; and three daughters, Alma Lee Buchanan, Mary Ruth Jackson, and Norma Jean Trout.

SHEPARD, Beatrice McGhee Curtright—b. June 4, 1875, Edenton, Ga.; d. Oct. 27, 1971, Bronx, N.Y. She served as a church school teacher in Washington, D.C., Oakwood College, North Carolina, Tennessee, Georgia, and finally at Harlem Academy in New York City. Survivors include a daughter, Julia Joseph; a son, Wesley Curtright; and a stepdaughter, Bernice Shepard Sideboard.

SHORES, Nellie Elizabeth Monn—b. in Waynesboro, Pa.; d. Nov. 15, 1971, Hagerstown, Md. Survivors include

her husband, George Henry, Sr.; a son, George Henry, Jr.; and a daughter, Linda Elizabeth Pomeroy.

SICKLER, Orion H.—b. Jan. 14, 1921, Salem County, N.J.; d. Nov. 2, 1971, Takoma Park, Md. He was an employee of the Review and Herald Publishing Association for the past 11 years. Survivors include his wife, Doris; two daughters, Beverly Gottfried and Shirley Sickler; his mother, Anna Sickler; two brothers, John Titus and Elder Melvin; and two sisters, Marion Summer and Violet Jones.

SLOCUM, Estella J.—b. Aug. 13, 1873; d. Sept. 16, 1971, Orlando, Fla. Survivors include two daughters, Lila Geisinger and Ula Knecht; and a son, Claude Slocum.

SMITH, Nita V.—b. June 2, 1896; d. July 8, 1971. Survivors include three daughters, Millie Diller, Marguerite De Barr, and Viola De Barr; and two sons, Lewis D. and Claude Z.

SNYDER, Bonna Ana—b. Oct. 7, 1891, Weston, Mich.; d. Oct. 24, 1971, Riverside, Calif. Survivors include her husband, Cleur; and six daughters, Ivole Bernard, Kim Conselli, Charlyn Dahl, Dawn Lashley, Macine Richards, and Wanda Richards.

SONNICHSEN, Mary—b. Dec. 1880, Sac County, Iowa; d. Sept. 21, 1971, El Paso, Texas. Two sons, Drs. C. L. and H. N. Sonnichsen, survive.

SPEER, Ralph—b. April 9, 1910, Blanchard, Okla.; d. Oct. 5, 1971, Ardmore, Okla. Survivors include his wife, Olga; two brothers; and two sisters.

STANFORD, Jackie—b. Dec. 6, 1912, Coleman, Tex.; d. Oct. 1, 1971, St. Helena, Calif. Survivors include four daughters; five sisters; and three brothers.

STERNAMAN, Edna Decker—b. March 9, 1882, Hornell, N.Y.; d. Sept. 12, 1971, Springfield, Ill. She taught church school in New York, Battle Creek, Michigan, and Illinois.

STOCKARD, Walter Isom—b. Feb. 5, 1889, Waynesboro, Tenn.; d. Oct. 19, 1971, Truth or Consequences, N. Mex. Survivors include his wife, Audrey S.; three sons, Dewayne, Royal, and Tom; and two daughters, Reida Dominguez and Ruth Stockard.

STUDENT, Galana M.—b. June 26, 1895, in Missouri; d. Nov. 12, 1971, Beaumont, Calif. A nephew, Leland Brawner, survives.

STURGIS, Nathan L.—b. Dec. 6, 1883, Argentine Township, Mich.; d. July 29, 1971, Byron, Mich. Survivors include a daughter, Beatrice Wilson; and two stepsons, Lester and Cecil Perry.

SWEET, William H.—b. Nov. 2, 1898, Stanley, Wis.; d. May 22, 1971, South Bend, Ind. Survivors include his wife, Marie; two daughters, Barbara Miles and Bonnie Jean Heltzel; and two sisters, Gertrude Shumway and Edna Norris.

THOMAS, Velma May—b. May 1, 1901, Ontario, Canada; d. Nov. 17, 1971, Granada Hills, Calif. Survivors include two sons, Dr. James L. and Robert M.; and a sister, Aleta Rogers.

TILL, Madelyn Louise—b. Nov. 1, 1922, Lewiston, Maine; d. Oct. 24, 1971, Augusta, Maine. Survivors include her husband, Levison; a son, William; and a daughter, Judy.

TRANGER, Rosemond Marie—b. June 3, 1878, Villard, Minn.; d. Sept. 18, 1971, Long Beach, Calif. Survivors include a daughter, Pearl Dean; a son, Earl; and two sisters, Daisy Vance and Leona Shade.

TRESLER, Grace V.—b. Oct. 16, 1889, Frederick County, Md.; d. Oct. 30, 1971, St. Cloud, Fla. Survivors include her husband, Lewis; a son, Glenn; a daughter, Jesse Willis; four brothers, Clarence, Charles, Lewis, and Ephrim Duffy; and two sisters, Martha Gardner and Idella Ferguson.

UNTERSEHER, Katherine—b. Feb. 7, 1886, Eureka, S. Dak.; d. Oct. 10, 1971, St. Helena, Calif. Survivors include five sons, Johnathan, Alfred, Edwin, Wilmer, and Elmer; and four daughters, Florence Nielsen, Olga Aaby, Olivia Zweigle, and Lillian Neilsen.

VAN EPPS, Carrie LaVerne—b. Dec. 25, 1875, in Iowa; d. Nov. 12, 1971, Chico, Calif. Survivors include a daughter, Betty Van Epps; a brother, Ralph Pendelton; and a sister, Sarah Pendelton.

WADE, Anderson Clements—b. April 3, 1879, Coffman, Tex.; d. Oct. 10, 1971, Riverside, Calif. Survivors include three sons, Ross, Clifford, and Roland; and four daughters, Aytchie Shepard, Earnstine Cardwell, Sybil Rogers, and Temperance Looper.

WATKINS, Joe Willa—b. Aug. 25, 1894, Fannin County, Tex.; d. July 26, 1971, Bisbee, Ariz. A daughter, Harriet Smith, survives.

WEAVER, Frederick Lawrence—b. Oct. 24, 1882, Shelby, Ohio; d. Oct. 6, 1971, Shelby, Ohio. Survivors include his wife, Olivia; and a daughter, Fern McEvan.

WEST, Betty M.—b. Sept. 8, 1922, Montrose, Mich.; d. Nov. 4, 1971, Jackson, Mich. Survivors include her husband, Harold; three sons, Gordon, Ernest, and Donald; and two daughters, Carolyn Leavitt and Annette West.

WIEST, Charles A.—b. July 16, 1887, Akron, Ohio; d. Nov. 11, 1971, St. Petersburg, Fla.

WILLIAMS, Jessie Ethyl—b. May 9, 1885, Dana, Kans.; d. March 30, 1971, San Bernardino, Calif. Survivors include two daughters, Chrystal Burnett and Kanard Mason; two sons, Donald and Kenneth Williams; and a sister, Mrs. John W. Hunt.

WINKLE, Ora Sipe—b. March 13, 1885, Mount Pleasant, Ark.; d. Oct. 22, 1971, Melbourne, Ark. Survivors include a son, Pleas Winkle; and a daughter, Ruby Moser.

WOLLARD, Bart Oakley—b. Nov. 8, 1906, Williamson County, Ill.; d. Sept. 12, 1971, Marion, Ill. Survivors include his wife, Mary Webb; a son, Robert L.; a sister, Dora Perry; and two brothers, Allen and Sam.

WOOD, Mildred Myrtle—b. Oct. 4, 1880, Vernon County, Wis.; d. Nov. 28, 1971, Loma Linda, Calif. Survivors include a brother, Earl E.; two sisters, Blanche M. Oss and Elsie L. Cooper; and a stepson, Dr. Lloyd Wallar.

WOODARD, John L.—b. Jan. 6, 1902, Jasper County, Mo.; d. Oct. 24, 1971, Hayward, Calif. Survivors include his wife, Lucille M.; a daughter, Virginia Barnett; and three sons, Donald R., Curtis B., and Glenn M.

ZIMMERMAN, Eleanor Nelson—b. Sept. 12, 1879, Grove Lake, Minn.; d. Oct. 15, 1971, Portland, Ore. Survivors include two sons, Eldred and Emery; two daughters, Verena and Vera; and a sister, Mrs. Louis Gibson.



(Conference names appear in parentheses.)

James D. Chase, ministerial intern, Bakersfield (Central California).

Francis Cossentine, music teacher and registrar, Highland View Academy (Chesapeake), formerly teacher, Forest Lake Academy (Florida).

Renee Plesuk, church school teacher (North Dakota), a recent graduate of Union College.

From Home Base to Front Line North American Division

Adventist Volunteer Service Corps

Kelly David Dale, of Jefferson, Ohio, for youth work in the Tanzania Union, Musoma, Tanzania, East Africa, left Los Angeles, California, November 16.

Student Missionaries

Donald Bechtel and **Cathy Marie Bechtel**, of College Place, Washington (WWC), to teach in the Adventist Vocational College, British Honduras Mission, Belize, British Honduras, left by car from California, September 6.

ROY F. WILLIAMS

Church Calendar

Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
The Adventist Layman Emphasis	January 29
Gift Bible Evangelism	February 5
Church Lay Activities Offering	February 5
Faith for Today Offering	February 12
Christian Home and Family Altar Day	February 19
Christian Home Week	February 19-26
Listen Campaign Rally Day	February 26
Tract Evangelism	March 4
Church Lay Activities Offering	March 4
Sabbath School Visitors' Day	March 11
Spring Mission Offering	March 11
MV Day of Fasting and Prayer	March 18
MV Week	March 18-25
Thirteenth Sabbath Offering (South American Division)	March 25
One Million New Pupils	April 1
Church Lay Activities Offering	April 1
Andrews University Offering (Alternates with Loma Linda University Offering)	April 8
Literature Evangelism Rally Day	April 15
Educational Day and Elementary School Offering (Local conference)	April 22
Children's Day	April 29
Missionary Magazine Campaign (Price limited to April through May)	
Health and Welfare Evangelism	May 6
Church Lay Activities Offering	May 6
Servicemen's Literature Offering (Alternates with Disaster and Famine Relief Offering)	May 13
Spirit of Prophecy Day	May 20



CHURCH BULLETINS

Never have we offered more beautiful church bulletins. They were thoughtfully planned for

- Special occasions
- Inspirational appeal
- Quality (superior new bulletin paper)
- Usability
- Full-color beauty
- Uniform size

Prepared by church publishers for Seventh-day Adventist congregations, they will lend dignity to any program.

If you do not have a NEW sample book, write for it **today**.

Send to:
Southern Publishing Association
Box 59
Nashville, Tennessee 37202



Place orders through your
ADVENTIST BOOK CENTER

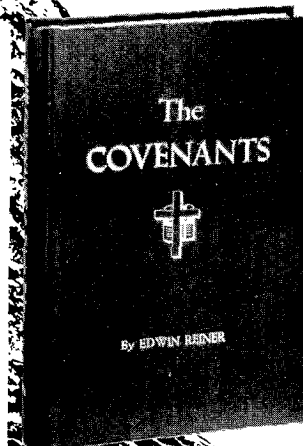


for THINKERS

Two books to
rationalize your
mind.

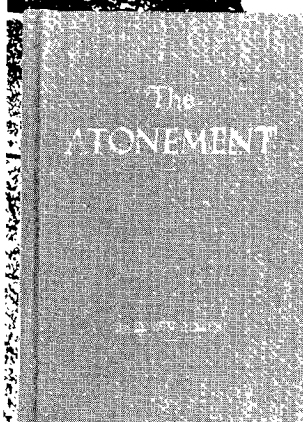
THE COVENANTS

discusses God's contracts with man. A detailed comparison of the two covenants will make their significance obvious to every serious reader. The plan of salvation takes on new meaning as the fairness of our Creator becomes clear.



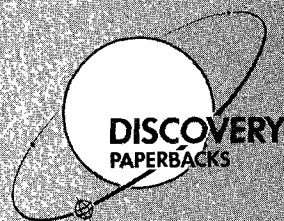
THE ATONEMENT

presents a detailed study of the atonement doctrine, outlining the steps God has taken to restore man to his proper relationship with Heaven. Especially valuable is the appendix which provides Spirit of Prophecy statements to amplify each chapter.



\$4.95 each

SOUTHERN PUBLISHING ASSOCIATION

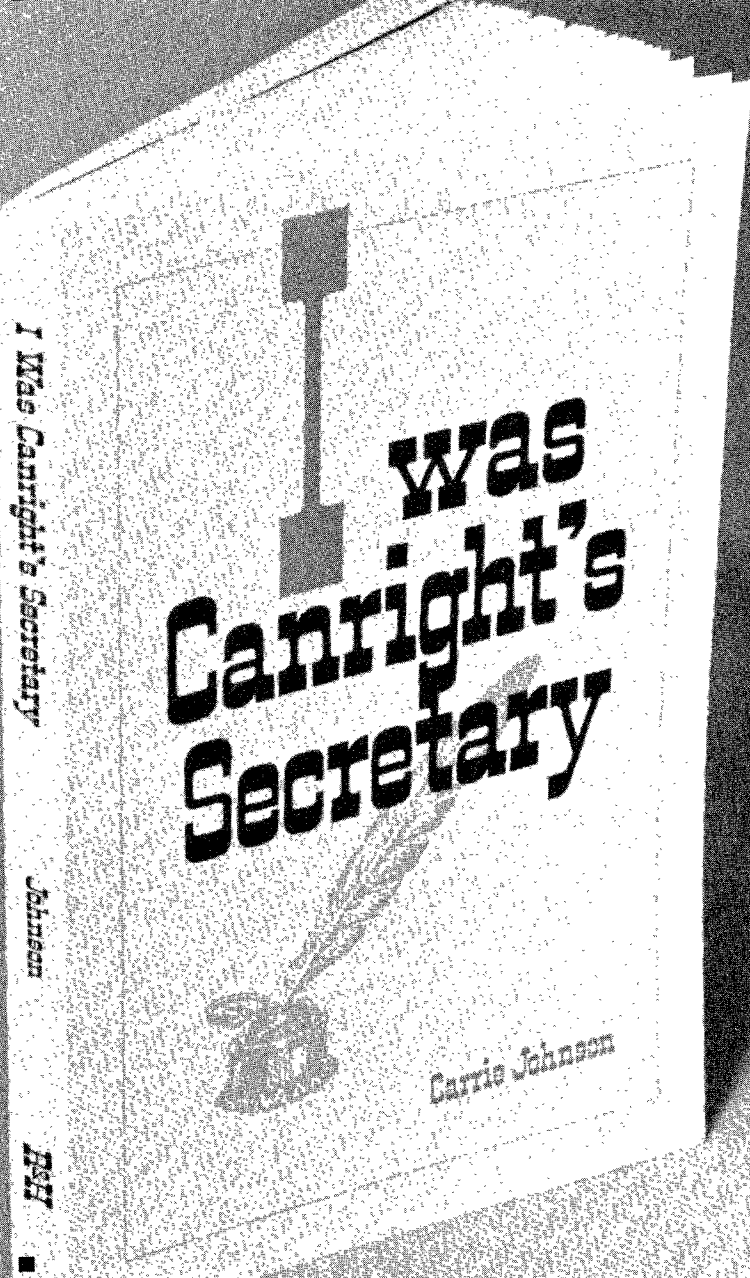


Announcing...

The All-New Discovery Paperback Series

FEATURING THE LATEST RELEASE IN THIS SERIES

To edify your spiritual knowledge choose one or more of the books listed.



I WAS CANRIGHT'S SECRETARY

by Carrie Johnson
Dudley M. Canright was a Seventh-day Adventist for many years and served as an ordained minister for 22 years. He was an evangelist and also held other executive positions. After leaving the Adventist Church he spent many years writing and speaking against this new, growing denomination, and he eventually died in obscurity. Mr. Canright's secretary recounts her experience in this volume and writes of other findings concerning Mr. Canright's life.
Price \$2.95

Other books in this NEW Series



By His Side	\$1.95
Crossroads of the Cross	\$1.95
Ellen G. White and Church Race Relations	\$1.95
Getting Acquainted With God	\$1.95
Heart to Heart	\$1.95
Our God Is Able	\$2.50
The God-Man—His Nature and work	\$2.95
The Spirit and His Church	\$1.95
These Watched Him Die	\$1.95
Path to the Heart	\$1.95

WATCH FOR NEW DISCOVERY BOOKS IN THIS SERIES AT YOUR BOOK AND BIBLE HOUSE



For postage and handling please add 25c for the first book, 10c for each additional book. Include State sales tax where necessary.

National Journal Features Ellen G. White

The estimated 15 million readers of the *National Enquirer* have just read, or are reading, the story of Ellen G. White that nearly fills page 12 of the January 2, 1972, issue. This tabloid weekly, with a printing order of 2.5 million copies, said to be the most widely circulated weekly newspaper in America, requested the article of Rene Noorbergen. Noorbergen is a free-lance writer presently completing a book, *Ellen G. White, Prophet of Destiny*, scheduled for publication in April, 1972, by Keats Publications, Incorporated.

Under the title "The Amazing Story of Ellen G. White," the *Enquirer* article features the insights given to Mrs. White in medical and nutritional lines 107 years ago. It calls attention to the fact that medical science in the past two decades has confirmed her views on many points. Ellen White is referred to as "one of the most remarkable and astounding women that America has ever produced." Notice is given of her many books in circulation and of their widespread publication throughout the world, with *Steps to Christ* leading, in 100 languages.

The readers are told of the 2,000 visions given to Ellen White, and attention is called to the modesty of her claims for herself and also to her self-sacrificing life. She is declared to be "one of the leading figures in the formation of the Seventh-day Adventist Church." Readers are informed that she "is regarded by many as the prophetess of her church." Pictures of both Ellen White and Rene Noorbergen appear with the article.

ARTHUR L. WHITE

Ecuador Holds MV Honor Camps

An experiment in MV Honor Camps has just been successfully completed by Wayne Easley, MV secretary of the Ecuador Mission in South America. The Inca Union MV secretary, David C. Taylor, reports that 500 Honors were given at two large camps. The young people came from the cities of Guayaquil and Quito, and 16 Master Guides were invested as a result of these camps.

LEO RANZOLIN

Full-Message Magazine Begun for the Blind

The Christian Record Braille Foundation, Inc., has begun publication of a new talking magazine entitled *Encounter*. It is composed of outstanding articles from the missionary magazines published by the church. Any blind or visually handicapped person desiring to receive the magazine may do so. Like all other services of the Foundation, it is free. C. G. Cross is the editor.

Since the Braille missionary magazines were discontinued several years ago for lack of funds, hundreds of blind people have requested a magazine presenting Bible truth. More than 1,000 blind people have already submitted their request for *Encounter*. A special fund has been set up to which members may contribute for the continuation and expansion of this missionary project.

All correspondence concerning the new magazine should be directed to: *Encounter*, Box 6097, Lincoln, Nebraska 68506.

ROBERT L. SHELDON

Youth to Give Wayout Sacrifice Offering

Adventist youth in North America will assist the Voice of Prophecy Wayout program by giving a Wayout sacrifice offering in January. Money used for snacks, records, clothes, amusements, and meals will be given to boost the Wayout program.

Encourage the young people in your church prayerfully to sacrifice a necessity during this month.

LAWRENCE M. NELSON

Central African Union Enjoys Remarkable Growth

Growth in all lines was reported by P. G. Werner, Central African Union president, at year-end meetings of the Union held in Bujumbura early in December. Baptisms in 1971 were 12,464. This brings the total membership of the union to 95,444. With a population of approximately 7 million this means one baptized member for each 73 persons, one of the highest concentrations of believers anywhere in the world.

The educational work in this union is large and growing. Almost 15,000 students are enrolled in 317 primary and secondary schools. This is the largest number of our youth in a single French-language-speaking union field. The educational work at Gitwe and Kivoga secondary schools is being expanded. Ministerial and teacher-training programs have been established; the first graduates completed their work at the end of 1971, providing a total of 30 additional highly qualified workers for their homeland.

The Mugonere Hospital in Rwanda, under the direction of Drs. R. A. Carlsen and F. M. Strickland, has added new impetus to our medical work by graduating a class of nine midwives. The first four-year class of 11 nurses will soon complete their training.

These training programs have provided 50 professionally trained African young people to serve in French-language areas. The recent Thirteenth Sabbath Offering overflow was assigned to the further development of these schools so that the work in the French-speaking areas of Central Africa and Zaire may continue to prosper.

M. E. KEMMERER

N.A. Ingathering Report—6

December 18 marked the end of six weeks of the 1972 Ingathering crusade. Total raised through this date is \$6,235,763.49.

This represents a per capita of \$14.06 raised in the North American Division. This is \$27,490.74 less than the amount raised for the first six weeks of the 1970 Ingathering campaign, which was \$6,263,254.23.

The amount raised during the sixth week of the campaign was \$1,048,049.89 as compared with \$1,107,376.31 raised during the sixth week of the campaign in 1970.

Six conferences have attained Silver Vanguard status: Newfoundland, Illinois, New York, Alabama-Mississippi, Oklahoma, and Texico.

The Canadian Union is the first union to surpass last year's achievement. Eleven conferences have exceeded their final totals for last year: Alberta, Alabama-Mississippi, Allegheny East, Allegheny West, Georgia-Cumberland, Manitoba-Saskatchewan, Maritime, Northeastern, Ontario-Quebec, South Atlantic, and South Central.

The Southern Union has passed the million-dollar mark in the total raised within its territories to date.

Four unions and 34 conferences show gains.

IN BRIEF

Deaths: Frederick Martin Christian, 87, Pitcairn Island, December 17. He was a fourth-generation direct descendant of Fletcher Christian and spent his entire life on Pitcairn. • A. E. Rawson, 72, Glendora, California, December 3. He first went to Southern Asia in 1927 and served more than 27 years in that field. He also served two years in Rhodesia. Elder Rawson gave more than 39 years of his life to denominational service.

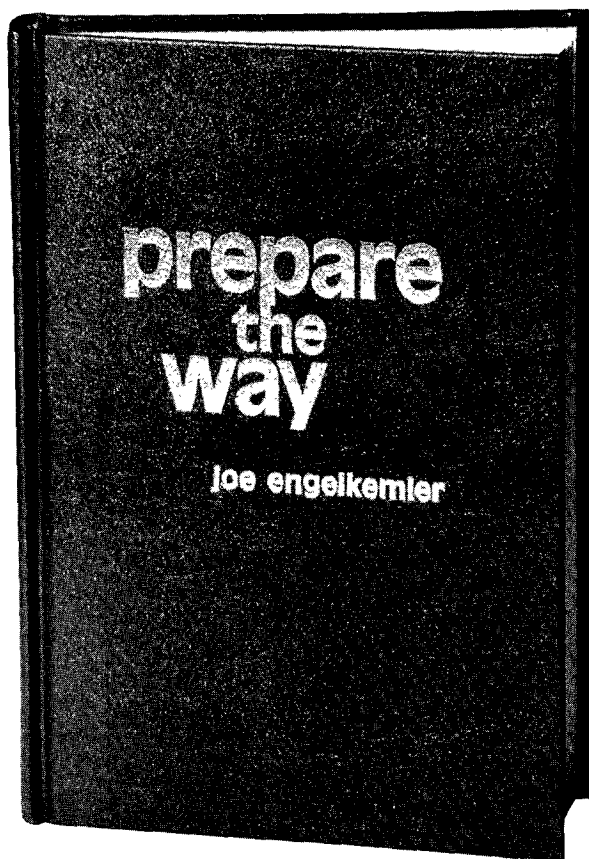
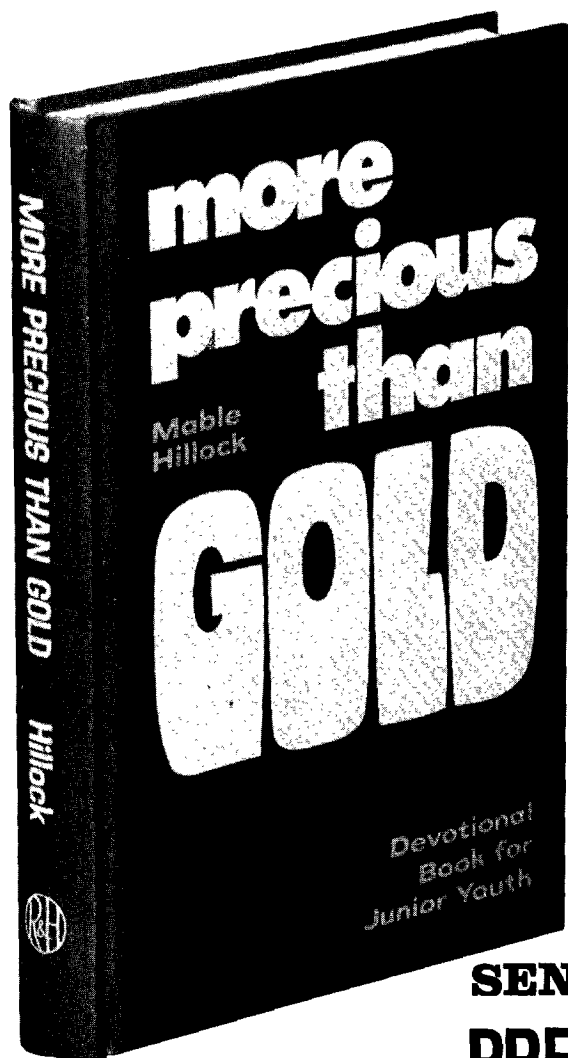
CHANGE OF ADDRESS

MOVING? Please send your CHANGE OF ADDRESS four weeks in advance. Give your new address here, clip out the entire corner, including label, and mail to Periodical Department, Review and Herald Publishing Association, Washington, D.C. 20012.

Name _____
 New Address _____
 City _____ State _____ Zip Code _____

Always enclose your address label when writing on any matter concerning your subscription or when renewing.

DARE TO LIVE NOW!



SENIOR—

PREPARE THE WAY

by Joe Engelkemier

This book has been written especially for 1972—the year of evangelism, when the Adventist Church plans to tell the world of Christ's soon return.

CLOTH, \$3.25

JUNIOR—

MORE PRECIOUS THAN GOLD

by Mable Hillock

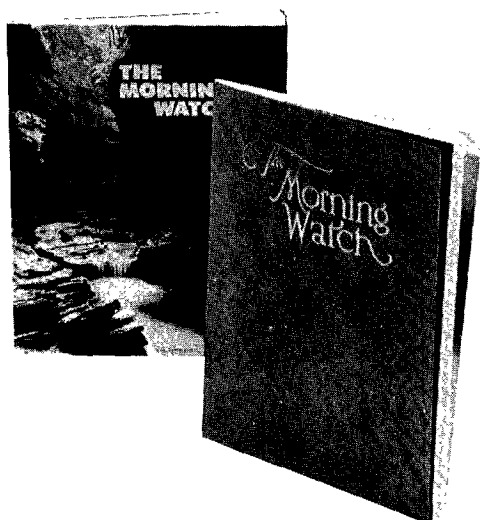
The scriptures, illustrations, and thoughts for each day show that life is more precious than gold.

CLOTH, \$3.75

MORNING WATCH—1972

Start each morning with a text and a prayer.

PAPER—30c
DELUXE—40c



FOR YOU AT YOUR LOCAL BOOK AND BIBLE HOUSE

For postage please include 25c for the first book and 10c for each additional book. Add State sales tax where necessary.