

Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

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It is
the privilege
of every
Christian
not only
to look for
but
to hasten
the coming of our
Lord Jesus Christ.

—Christ's Object Lessons, p. 69.

Cooperating With God's Power and Grace

LAST week on this page we quoted Ellen White's wonderful statement, "Jesus sees the end from the beginning. In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing."—*The Desire of Ages*, p. 330. To illustrate this we reviewed the deliverance of the three Hebrews from the fiery furnace, and of Isaac from the altar on Mount Moriah. We pointed out that often, as in the healing processes of nature, we are unaware of provisions for meeting an emergency until the actual crisis arrives.

God is never surprised by crises. He is never unprepared even for what may appear to human sight as a grave, insoluble emergency. As a further illustration of this consider the experience of the children of Israel at the Red Sea. Bearing down on the unarmed hosts were the crack troops of Pharaoh. Escape seemed impossible. The doubters and crepe hangers challenged their leader. "Well, Moses, what do we do now? Here we are in a cul-de-sac. Pharaoh's armies are almost upon us; we can't escape over the mountains, and the Red Sea lies ahead. We have no policy to go by, no precedent to follow. It'd take a miracle to get us out of this predicament, and that's not about to happen."

But it did happen. "Go forward!" God commanded. And as the hosts of Israel moved ahead in faith, God opened the Red Sea. He did more than that. As the Egyptian armies pursued their fleeing slaves, God produced chariot trouble. Wheels slipped off axles, chariots bogged down, and in panic the immobilized army looked up to see a wall of water crashing down upon them. The army was not merely defeated, it was annihilated. He who in every difficulty "has His way . . . to bring relief" used one of His "thousand ways," a way that had not even occurred to the most imaginative of God's people.

God's power, wisdom, and grace are abundant not merely in times of great crisis but for every aspect of daily living, including continuing trials and suffering. The apostle Paul understood this from personal experience. Three times this saint pleaded with God to remove his "thorn in the flesh, the messenger of Satan" (2 Cor. 12:7). Three times the Lord denied his request. Instead He responded, "No. But I am with you; that is all you need. My power shows up best in weak people" (verse 9, Taylor).

With this new perspective, Paul declared: "Now I am glad to boast about how weak I am; I am glad to be a living demonstration of Christ's power, instead of showing off my own power and abilities. Since I know it is all for Christ's good, I am quite happy about 'the thorn,' and about insults and hardships, persecutions and difficulties; for when I am weak, then I am strong—the less I have, the more I depend on him" (verses 9, 10, Taylor).

He took the position that his continuing physical

crisis gave God an opportunity to reveal His grace. Each day that Paul, in spite of his physical handicap, witnessed successfully for the Master, was a kind of miracle, a fresh revelation of God's measureless grace.

Now let us apply the lessons of God's abundant power and grace in a different way. When Jesus stood up in the synagogue at Nazareth and read from the book of Isaiah, He selected a passage that said His work was to heal the brokenhearted, preach deliverance to the captives, open the eyes of the blind, and set at liberty the bruised.

Christians to Help "Restore"

Today this work is to be carried forward by Christ's followers. Christians are to act a part in the healing process. They are to create favorable conditions for the grace of God to operate. Wrote the apostle Paul: "If a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness" (Gal. 6:1). The word *restore* here has in it the idea of putting in place a dislocated or broken bone. Man cannot provide the healing process; God has already done that. But man can "restore." He can set broken bones, both physical and spiritual, and thus assist the healing process. When a sinner, convicted by the Holy Spirit of wrongdoing, cries out as did Saul on the Damascus road, "Lord, what wilt thou have me to do?" a fellow human being may provide the answer. He may set the bone, as it were.

Or if a church member falls into sin, a fellow church member may aid recovery. The erring one may realize his mistake and be filled with remorse. Like a fractured bone, he may know that he is "broken." But he is powerless to "restore" himself. He feels embarrassed over his misstep; he is unable to forget his humiliation and reassume his comfortable relationship with his fellows. Here is where a loving Christian can help. Tenderly he can set the spiritual "broken bone," creating the most favorable condition for God's grace to bring full healing.

In the broadest sense this is what MISSION '72 is all about. On the one hand, it is seeing with the eye of faith that unlimited grace is available to meet man's every need; and on the other, it is dedicating ourselves to being God's helpers in His efforts to bring healing to a suffering world. By a loving word, a kindly act, a missionary visit, a Bible study, we may help give someone the best possible opportunity to come into a right relationship with God.

Let us, then, like Israel at the Red Sea, go forward. Nothing is too hard for God. He is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20). And He will, if we "accept the one principle of making the service and honor of God supreme" (*The Desire of Ages*, p. 330).

K. H. W.

CRISWELL ASSAILS "GIVEAWAY" OF SOUTHERN BAPTIST SCHOOLS

BELTON, TEXAS—Dr. W. A. Criswell, pastor of the world's largest Southern Baptist church—First Baptist of Dallas—criticized the Southern Baptist Convention for "giving away its schools":

"What will become of our denomination if we continue to give our schools away? We have started a trend of disassociation which can endanger the very existence of Southern Baptists."

Dr. Criswell cited the recent votes of Southern Baptists to "give away" the Baylor Medical School in Houston, the Baylor Dental Branch in Dallas, and the University of Corpus Christi. He also referred to medical-educational hospitals in Little Rock and New Orleans which were formerly Baptist-supported but are now secular.

"As our nation becomes increasingly secular," said the former president of the Southern Baptist Convention, "our Christian colleges must become the foundation where character and the values of life are taught."

"We are headed toward a time of untrained denominational leadership," he warned. "We desperately need private schools," he said, "where the support comes from sources other than the political arm of government."

CATHOLICS, JEWS, URGED TO "BROADEN" THEIR ECUMENISM

NEW YORK—In an address to the Edith Stein Guild, an organization devoted to fostering Jewish-Catholic relations, a Catholic editor has called for a "broader ecumenism" in which both Christians and Jews recognize "their pre-ecumenical solidarity with the rest of mankind."

"Before we are either Jew or Christian, we are human beings and members of the

family of God the Father," said Philip Scharper, editor-in-chief of Maryknoll Communications, an agency of the Maryknoll missionary order.

"Regardless of whether those who do not share this Judeo-Christian view of man recognize themselves as sons of God, we recognize them as such, and can only speak of them and to them as our brothers," he said.

LUTHERAN TV PROGRAM IS LONGEST-RUNNING DRAMA

ST. LOUIS—In 1951, when only one third of all American homes had television sets, the Lutheran Church-Missouri Synod set aside \$750,000—one tenth of its total budget that year—for television.

That bold plunge into the developing medium resulted in "This Is the Life," now the longest-running syndicated half-hour drama on television.

CHURCH ATTENDANCE DECLINING, POLL REPORTS

NEW YORK—Church attendance in the United States continued to decline in 1971, according to surveys taken by the Gallup poll.

On a typical week in 1971, the Gallup figures reveal, 57 per cent of Catholics attended church, 37 per cent of Protestants and 19 per cent of Jews attended synagogue. The over-all figure for the total population was 40 per cent.

In 1958, the Gallup organization found that 49 per cent of the population attended church on a typical week. The figure gradually dropped to 42 per cent in 1970.

The drop has been particularly dramatic among Catholics, the Gallup figures indicate, with a decline from 71 per cent in 1964 to 57 per cent last year.

In further breakdowns, the study showed that the 1971 church attendance figures were 45 per cent for women and 35 per cent for men.

College- and high school-educated Americans attended church in 40 per cent of the cases, while the figure for those having only grade school education was slightly higher—41 per cent.

This Week...

Two days from the date of this issue, March 4, begins what is in terms of numbers the greatest concerted thrust the Adventist Church has ever taken in the direction of public evangelism—MISSION '72. In terms of dedication and personal sacrifice it should also be the greatest, but those are qualities on which no statistician can compile figures or make charts.

To people who seem concerned that the Lord is delaying His coming we direct our cover quotation this week. And we remind church members everywhere that "God might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. . . . But in His infinite love He chose to make us co-workers with Himself."—*Steps to Christ*, p. 79.

What an exciting moment it must have been for the archeologists when they discovered the first physical evidence for crucifixion as a means of execution—and then to find that the particular evidence could be dated about the time of Christ.

This week Siegfried Horn, whose name is familiar to Adventists through his work in archeology, describes the find and how he was privileged to learn about it some time before the details were published (page 4). Dr. Horn has been at Andrews University for more than 20 years.

The sketch of Johanan that is part of the layout was drawn to show how the reconstructed skeletal evidence indicated he had been positioned. The reconstruction by Dr. N. Haas first appeared in the *Israel Exploration Journal*, vol. 20 (1970), pl. 24:B.

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♦ Advent Review and Sabbath Herald ♦

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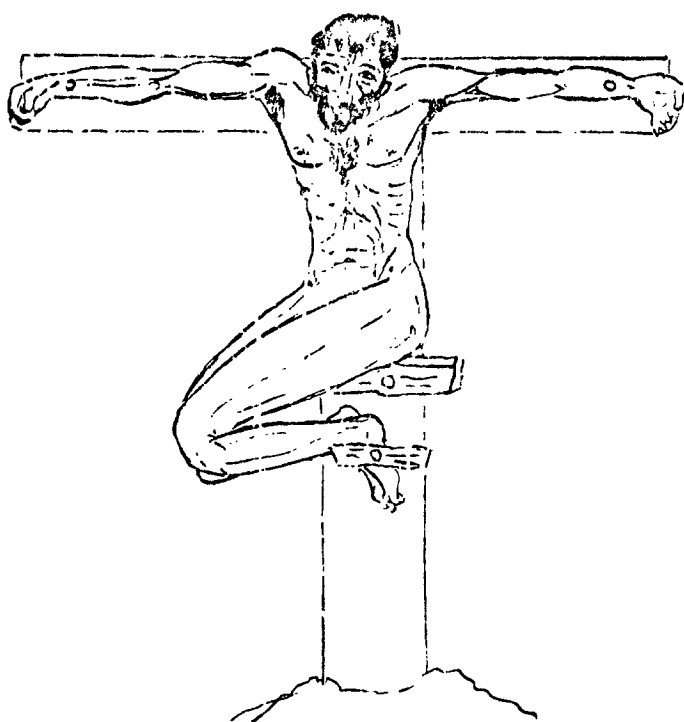
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND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

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

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The First Archeological Evidence for Crucifixion

By SIEGFRIED H. HORN

WORKING on a housing project in the Giv'at ha-Mivtar area, north of Jerusalem in June, 1968, bulldozers accidentally laid bare rock-cut tombs that by pottery and inscriptional evidence can be dated as having been used during the first century B.C. and the first century A.D. When the Israeli Department of Antiquities was informed of this discovery, it instructed the Greek-born Israeli archeologist Vasilus Tzaferis to direct careful excavation of four of these tombs. In the course of his excavation, he made one of the most exciting finds of recent times—he discovered the skeletal remains of a man who had died by crucifixion, the first such skeletal remains ever to be discovered. What makes the find particularly significant is the fact that this crucifixion occurred about the time Jesus was crucified.

In June, 1970, I had the privilege of traveling with Mr. Tzaferis from northern Galilee to Jerusalem, during which time he gave me certain details of that startling discovery that the brief news reports had omitted when the discovery was reported two years earlier. Since then a detailed report has been published in the *Israel Exploration Journal* (vol. 20, nos. 1-2). This contains all the necessary information, so that I no longer need hold in confidence the information given to me privately. In the journal report Mr. Tzaferis describes the four excavated tombs and their contents; the well-known epigrapher J. Naveh studies the inscriptions; and Dr. Nicu Haas, professor of anatomy at Hebrew University's Hadassah Medical School, an authority in the field of human skeletal material, discusses the bone material.

In three of the four tombs, all dating before A.D. 70, a total of 15 ossuaries were found, which contained the skeletons of 35 humans. Ossuaries are stone receptacles used principally by Jews in the time of Christ to preserve the bones of decomposed human bodies. After the deceased had been buried, usually in underground rock-hewn tombs, and the fleshy parts had disintegrated, the bones were collected

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and placed in ossuaries. The 15 ossuaries discovered in the Giv'at ha-Mivtar tombs each contained the bones of from one to five bodies.

Of the 35 skeletons, nine belonged to adult males ranging from 26 to 65 years of age; ten to women, ages 23-55; four teen-agers, two of which were male and two female. Eleven children from less than a year to six years of age and an unborn fetus were represented, testifying to the high infant mortality rate prevalent some 2,000 years ago. The skeletons also revealed that many people in Christ's time—a period of great political stress—died of unusual causes, including violent deaths. Professor Haas found that three persons had died probably from lack of proper medical attention, three children of starvation, one woman from blows with a blunt instrument, perhaps a mace, one child from a wound inflicted by an arrow, one woman and a youth from burns, perhaps from accidental fires, and one woman in childbirth. Certainly of a period in which one third of the population died violent deaths it could be said as did the contemporary apostle Paul, that "the whole creation groaneth and travaileth in pain together" (Rom. 8:22).

A Unique Skeleton

By far the most interesting skeleton of those unfortunate victims from a painful period in Jewish history was that of Johanan, son of Chagqol, who was crucified at an age somewhere between 24 and 28 years. Professor Haas and his colleagues made a most careful study of the bones of this man. Unfortunately, they had to do their work quickly because for religious reasons they were forced to reinter the bones soon after their discovery. Fortunately, however, they were granted extra time for this particular skeleton, and were therefore able to do a more thorough study on the crucified man than on the other skeletons.

Dr. Haas found that the man had a slightly malformed head, a condition he claims was caused by a change in his mother's diet during pregnancy. However, such a malformation would hardly have been noticeable in adulthood, since in common with all Jews of that time, the man most probably wore a beard. He was five feet seven inches tall, an average-sized man for the

people of that time and area. His bones showed that he had never engaged in heavy physical work, had never been seriously injured, and had no pathological deformations. He must have had a healthy constitution. In fact, Dr. Haas says that his body was of a "gracious, almost feminine allure," and reminded him "of the Hellenistic ideal ephebe [Greek *ephēbos*, "youth"]."

The evidence of his crucifixion became obvious the minute his bones were removed from Ossuary 4, of Tomb I, a bone receptacle he shared with the remains of a child two to six years of age. Among his bones were his two heel bones pierced by a seven-inch-long iron nail. Between the nail's head and the bones was a plaque of acacia wood, and around the bent tip of the nail was a knotted piece of olive wood. This piece of knotted olive wood had been part of the upright shaft of the cross. The nail had hit the knot and thus had been bent. The radius of the crucified man's right arm, that is the shorter of the two bones of his forearm, showed a scratch at its lower end where the nail had been driven through his forearm between the two bones just above the wrist. His leg bones had been broken as was usually done some hours after crucifixion so the victims would be unable to leave the cross after nightfall. This custom is mentioned in the Bible, which tells us that the two criminals crucified with Christ suffered this additional torture, while Christ was spared because He had already expired (John 19:31-33). Furthermore, it was found that the feet of the crucified man had been cut off from the body, perhaps because those who took the victim from the cross were initially unable to extract the nail bent in the knot. Finally they must have succeeded in extracting the nail by breaking from the cross the knotty piece of wood attached to the iron nail. Everything—nail, feet, acacia plaque, and knotted piece of olive wood—detached from the cross was then buried with the corpse and finally recovered, still in this form, almost 2,000 years later by the modern archeologist.

The study of the pierced heel bones and their relationship to each other provided a surprise, for it showed that the crucifixion was not carried out as it has been pic-

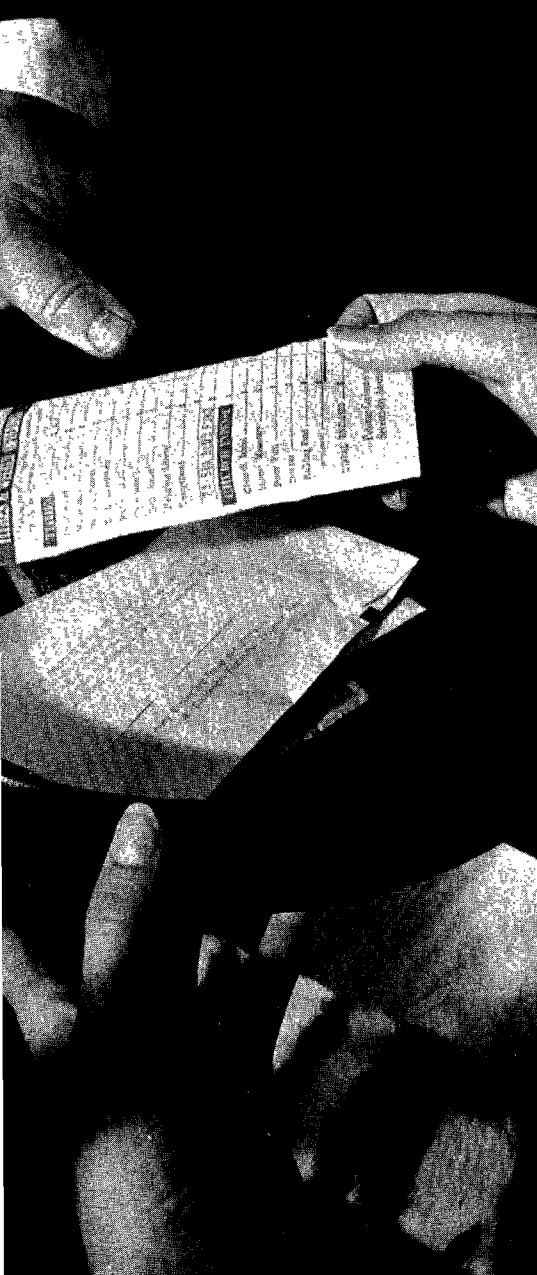
tured since A.D. 440—from which time the earliest picture of the crucified Christ dates—in an erect cruciform. The evidence shows clearly that the man's two heels had been pierced sideways in such a way that he could have been crucified only in a bent position while sitting on a crosspiece of wood, called a *sedecula*, which would prevent him from sagging and perhaps getting loose from the cross.

Nails Through Arms, Not Palms

As far as the upper limbs are concerned, it had been known for a long time that the nails were not driven through the palms of the hands, but rather through the arms. The weight of the body would have been so heavy that the ligaments in the hands would have torn open. The evidence of this crucified man proves that the nails went through the arms and not through the hands of the victim.

The question is naturally raised, Would this have been true also in the case of Jesus? The words of doubting Thomas recorded in John 20:25 give the impression that the nails left their marks on the risen Saviour's hands. However, scholars point out that the Greek word *cheir*, "hand," is also used for arm (see W. F. Arndt and F. W. Gingrich, *Greek-English Lexicon of the New Testament* [Cambridge, 1957], p. 888b). The Biblical evidence, therefore, is inconclusive.

When was our man crucified? Tzaferis examines the historical evidence and comes to the conclusion that it probably happened about A.D. 7, when crucifixions were carried out by the Romans during a revolt against the census. Mass crucifixions took place in Jerusalem in 88 B.C. under Alexander Jannaeus, the Maccabean ruler, and during the siege of the city in A.D. 70 under Titus. However, the first is too early and the second too late to fit the date of our tomb. Occasionally common, as well as political, criminals were crucified, and our man may have belonged to one of the two categories, so that an exact date for his death cannot be ascertained. According to the pottery found in the tomb, his death occurred either in the last part of the first century B.C. or during the early years of the first century A.D., hence approximately during the lifetime of Jesus Christ. ♦♦



SEVENTH-DAY ADVENTISTS have never proclaimed a creed as such, but they hold to a set of fundamental beliefs around which their faith and life revolve. As a member of the church, I believe in the principle of stewardship, that tithes and offerings are required for the support of the gospel.

The financial contributions of Adventists to their church are often a source of amazement to the leaders and members of other churches. During the quadrennium 1966-1969 the world income in tithe of the Seventh-day Adventist Church was more than \$400 million and in mission offerings just under \$100 million. In my contact with leaders of other Christian churches in recent years, almost without exception, I encounter a healthy—sometimes envious—respect for our financial operations. This was once again demonstrated at the 1970 Conference of World Confessional Families.

Repeatedly the question is asked: "How can such a comparatively small denomination do such a large evangelistic, missionary, welfare, and institutional work?" Adventists, of course, know the answer: The principle of stewardship, leading to sacrificial, systematic, and continuous giving in a covenant relationship to God, supports the proclamation of the Advent message and builds the remnant church.

Stewardship is basic to the whole Christian profession. The principle of Christian stewardship is predicated on the fact that the riches of the world belong to God, the Creator and Proprietor of the universe (Haggai 2:8; Eph. 3:9). God places these riches at the disposal of men in order that they may enjoy them (Deut. 8:18; 1 Tim. 6:17). God considers men as stewards of what they have received (Matt. 25:14; Luke 16:12). This is clearly taught in the parable of the talents (Matt. 25:14-30).

In order constantly to remind men that He is absolute owner of

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all—including the human person—God requires a tenth of their income (Lev. 27:30, 32) for the support of the ministry (see Num. 18:21) and a seventh of their time (the Sabbath) for spiritual worship and physical rest. While men have the right to decide how they will use the rest of their possessions, income, and time, God exhorts all His children to make free-will offerings for the Lord's service (Deut. 12:5, 6).

In the New Testament "steward" is most frequently the translation of the Greek *oikonomos*, a "steward" or "house manager." For example, he could be a trustee managing the estate for an heir until his majority (thus in Gal. 4:2).

The distinguishing mark of New Testament stewardship is faithfulness. Speaking of himself and his fellow ministers, Paul said, "We must be regarded as Christ's subordinates and as stewards of the secrets of God. Well then, stewards are expected to show themselves trustworthy" (1 Cor. 4:1, 2, N.E.B.). This is still the case, even outside the church; for example, Macauley spoke of a "vigilant steward of the public money."

Importance of the Tithe

Tithing is the foundation, the beginning of Christian stewardship. God reserves unto Himself the tithe; it is sacred (Lev. 27:30; *Testimonies*, vol. 9, pp. 245-251). God's plan for the financial support of His work on earth is based on the giving of tithes and offerings. The tithes and offerings for 1970 passed the \$200 million mark. Though not made a test of fellowship (in practice how could it be?), tithing is recognized by the Seventh-day Adventist Church as a scriptural obligation incumbent on every believer. But more, it is an essential factor for the Christian life and the full-fledged blossoming of faith.

Both Scripture and the writings of Ellen G. White indicate that the purpose of the tithe is the support of the preaching and teaching gospel ministry, not the sustenance of educational institutions or other such worthy activities. Paul wrote to the Corinthians that, as those performing the Temple service lived

I Believe...

By B. B. BEACH

in the Principle of Stewardship

from the offerings received, "in the same way" those preaching the gospel "should earn their living by the Gospel" (1 Cor. 9:13, 14, N.E.B.).

Some would limit tithing to the Mosaic dispensation. However, we have clear Biblical evidence that tithing was practiced many centuries before the existence of the Hebrew theocracy: Both Abraham and Jacob paid tithe (Heb. 7:1, 2; Gen. 14:17-20; 28:20-22). That the tithing principle is still valid in the New Testament has been deduced from Paul's already-quoted statement, "in the same way," and from Christ's support of the tithing practice, when He approved the Pharisees' payment of tithe. He was not satisfied, however, with their service to God, because they were neglecting the weightier demands of stewardship: justice, mercy, and good faith (Matt. 23:23). Any juridical system is based on the principle that a law remains in force as long as the conditions that caused its promulgation still exist and it has not been revoked. It is true that the tithe commandment was not specifically re-proclaimed by Christ, but neither was the Sabbath; both continued, however, to be observed and to remain binding. Like Sabbath observance, tithing is a moral principle emanating from God's creatorship and not a ceremonial Mosaic statute belonging only to the past. In fact, it is interesting to note that in recent years the tithing principle is increasingly being recognized as valid and sound by other Christian communities.

An attractive feature of Biblical stewardship is that it applies to all in equal measure. We are invited to give "as God hath prospered" us. Thus, even "the poor are not excluded from the privilege of giving" (*Testimonies*, vol. 9, p. 224). A person may be poor in money, but rich in other gifts. The apostle Peter admonishes Christians: "Whatever gift each of you may have received, use it in service to one another, like good stewards dispensing the grace of God in its varied forms" (1 Peter 4:10, N.E.B.). Ellen G. White follows a similar line of thought: "Your time, your talents, your means—all are to flow to the world in a tide of love for the saving of the lost."—*Ibid.*, p. 50.

There is a close connection between stewardship, offerings, and worship. Worship is essentially the wholehearted response of the creature to the Creator; stewardship is the faithful administration by the servant of the Lord's property. Worship, like stewardship, involves the

element of offering. This sense of offering in the mature Christian is not based on fear or the desire to earn God's pleasure, but on unconditional love and consecration of life.

A Movement Is Dynamic

A burgeoning missionary church of worldwide dimensions is inevitably faced with many financial problems. The growing edge can sometimes cause discomfort. The remnant church is a movement. A church can be static; a movement must be dynamic. Churches, like old soldiers, may not die, but they often fade away—slowly and agonizingly. Here is a sure prescription for overcoming financial barriers to progress: "If every church member were thoroughly imbued with the spirit of self-sacrifice . . . there would be no lack of funds for home and foreign missions"—*Counsels on Sab-*

bath School Work, p. 137. This is not a new solution. The prophet Malachi presented the same answer in the form of a ringing challenge: "Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it" (Mal. 3:10). This is the solution. Every other formula can be only a palliative.

Stewardship is the wise and disinterested use of life, the greatest possession God has given to man to supervise and administer. It involves the unselfish use of all the resources that God makes available. Selfishness is, basically, withholding self from God. Loving stewardship breaks this ego barrier. The prophets of old denounced egotistic sham offerings, not offerings as such, but the hollow perversion of offering.

FOR THE YOUNGER SET

Melissa's White Dress

By MARYE TRIM

ARE you sure your mother would want you to wear this dress?" asked Auntie Clara as she stood at the clothes closet. "This white dress looks too special to wear for just a walk. Really, I don't think you should wear it."

Melissa's reply was rather sharp. "Mummy said I could wear it for going out while I stay with you."

"Oh!" Slowly auntie slid the dress off its hanger. "Then you may wear it, but I don't think it's suitable for today."

Melissa slipped into the soft dress and smiled at herself in the long mirror. Fancy auntie suggesting she should not wear it. Why, even though it was secondhand Melissa felt, and thought she looked, like a queen.

After one last peek in the mirror she walked to the hall.

Her grown-up cousin, Jean, waiting at the door, opened her gray eyes wide. "You look too stylish to come out for a walk with me! Are you sure you should wear that dress?"

"Yes, yes!" Melissa insisted, stroking the skirt. "I want to."

Then uncle came along. "Hullo, hullo!" His eyes and mouth opened wide. "You look like you're going to a wedding. The bride, all white and charming! Are you sure you should wear that dress?"

Now, mother had told Melissa to keep it for something special. Well, wasn't today, all sky-blue and sunbeam bright, a special day? And she was going out with her grown-up cousin. So Melissa determined to keep on the white dress.

They walked down the hill to a

streetcar and rode on it to another part of the city.

Sitting by her grown-up cousin, Melissa felt very special in her smart white dress, so soft and beautiful.

After the ride they walked along a promenade. Then they paused by a children's playground.

Suddenly Melissa forgot all about looking like a queen or a bride. She rushed over to a chute. Whee-ee! Then she got in a swing and went as high as she could. She dashed to the merry-go-round. Two other girls helped her push, and soon it whizzed round and round. They all jumped on, squealing.

Afterwards Melissa said to her cousin, "Whew! I'm dizzy, but it was fun!" Her hot hands fell to her side. Then she felt something sticky. She looked down. There was something black on her dress.

"Jean, Jean," she shouted. "Look at my white dress!"

"Grease!" Her cousin turned her around. "You've spoiled your lovely dress. It looks dreadful. Come, we'll go home."

Soaking, scrubbing, and rubbing made a lot of extra work for auntie, but finally she had the dress clean, although it never looked so beautiful again. Whenever Melissa wore it, it reminded her to be obedient and not to insist on having her own way.

"I'm sorry," she told auntie and Jean.

"I'm sorry," she told Jesus. She was so thankful to know that He could wash the horrid stain of sin away from her heart even more effectively than her aunt could clean her dress.

God does not "tolerate an ugly caricature of true offering." He does not "appreciate empty tokens." Through His prophets He made it unmistakably clear that "unless the offering symbolized a greater surrender to God it was absolutely nothing—a hypocritical farce" (*Dimensions in Salvation*, p. 190).

Free-will offerings are an effective antidote to egocentricity. "There should be no reluctance, no sense of

compulsion; God loves a cheerful giver" (2 Cor. 9:7, N.E.B.). The mind is enriched by what it receives, the heart by what it gives. No wonder the word *give* is mentioned more than 1,300 times in the Scriptures.

The financial contribution of the Hebrews represented between one quarter and one third of their net income. Today "selfishness, the sin of the world, has become the pre-

vailing sin of the church" (*Testimonies*, vol. 5, p. 204). Therefore, "a revival of true godliness among us is the greatest and most urgent of all needs" (*Selected Messages*, book 1, p. 121). An employee in the laboratory of the great scientist Michael Faraday inadvertently dropped a valuable silver cup into a tank containing a strong acid solution. The workman watched in despair the gradual disintegration of the cup. Informed regarding what had happened, Faraday poured a chemical solution into the tank, and as a result the silver was precipitated to the bottom and recovered. A silversmith was able to restore the shapeless mass to its former condition of beauty. God, the Master Silversmith, uses the chemistry of offerings to change and reshape our stewardship and life in harmony with the spirit of total commitment.

Stewardship Begets Stewardship

Stewardship begets stewardship. A truly outstanding story demonstrating this truth is that of the two Hinsdale Hospital nurses who took a special, loving interest during their free time, over a period of months, in a 12-year-old Chicago polio epidemic victim, restoring her to health. The overjoyed parents wanted to pay the nurses for their services. "Oh, no," they replied, "we have done this because of our interest and love for your little girl." The news of such dedication spread through the neighborhood and reached wealthy Eugene Kettering, of General Motors, and his wife. Stewardship began to beget stewardship. The Ketterings launched a Hinsdale Hospital fund-raising campaign with a million-dollar gift.

Time passed, and Mr. Kettering, in harmony with his father's will, decided to build a large hospital and medical research center in Dayton, Ohio. Once again generosity generated generosity, as other community leaders, especially the Harrison family, matched the Kettering millions. The result is one of the finest medical centers in the world—a tribute to the Christian commitment of two nurses. However, the greatest success story in stewardship is that of the cross—God Himself placing Divinity on the altar of sacrifice in order to break the ubiquitous sin barrier. In the face of such matchless love my response cannot be other than that of Isaac Watts: "Were the whole realm of nature mine, That were a tribute far too small; Love so amazing, so divine, Demands my life, my soul, my all."

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Fellowship of Prayer

DAUGHTER RETURNS

I requested prayer that my daughter would return to the church. I am happy to report that for the past year she has been a consecrated member of the church. God has answered so many prayers for me.—Mrs. W., of Washington.

GRATEFUL FOR WARMER HOME

I want to thank you for your prayers for me, for your time, your care, and your love. Our Father has answered my prayers and yours and is still answering them. He has blessed me with a better home, which is nice and warm. You will be in my prayers.—Mrs. K., of Tennessee.

FATHER IN—SON WANDERS

Several years ago I wrote to you and asked to have my family placed on the prayer list. Approximately two months ago my husband gave his heart to the Lord and was baptized. However, we have a 19-year-old son who, until a short time ago, was a wonderful Christian. Since his graduation from academy a year ago, he has become involved with the wrong crowd. We are very concerned and are asking you to place him on the Fellowship Prayer list. We desire prayer also for our other children who are married to unbelievers.—Mrs. H., of Washington.

TRULY REMARKABLE ANSWERS

For a number of years we have joined you in special requests for prayer. We have had truly remarkable answers. In particular, our grandson who was attending public high school returned to our academy and graduated with honors. He is now enrolled in medical school. We are so thankful.—Mrs. C., of California.

SACRIFICED FOR CHILDREN

Our son has returned to college. Please continue to pray that he will surrender his heart fully to the Master. Our three daughters have Adventist husbands and to see our son in the message would make our happiness complete.

Please add my name and my husband's to the list. Almost twenty years ago we sacrificed home and loved ones and moved near the college to place our young chil-

dren in school. Now that we are older and our health is failing, pray that God will restore our bodies to reasonably good health so we may continue to earn a living for ourselves.—Mrs. J., of Massachusetts.

PROBLEMS RESOLVED EXCEPT ONE

Several years ago I wrote you about some problems that have been resolved. I am very thankful and grateful to God and to you. My older son was engaged to a girl who was not a Christian. She broke the engagement and he is now married to a talented Christian girl. The other son has decided upon his life's work and is now teaching. However, one problem remains. My brother, who is trying in every way to be a good Christian, is seemingly unable to have things work out in a business way. He is becoming very discouraged and upset.—Mrs. M., of California.

NOT ALONE

Your last letter with the enclosed sheet of "Precious Promises" brought me great joy, peace, and courage. This letter not only consoled my broken and saddened heart but served to deepen my faith and trust in the Lord. I now have the assurance that I am not alone in my trials and tribulations. My daughter, for whom I requested your prayerful help for her studies, has successfully passed her examination and received her certificate.—Mr. M., of Ivory Coast, Africa.

CLOUDS DARKEN

Some time ago we asked prayer for our oldest son. Though he has still failed to surrender his life to God, he is at least again on friendly terms with us.

We now face a serious problem with our 21-year-old son. Since moving to the West Coast he has become involved with the wrong type of friends. He has always been a leader and through this talent is influencing our youngest son who has just graduated from one of our academies, leading him to think that it is nonsense to work and do one's best. We have been fasting and praying, but clouds seem so dark around our loved ones. Please remember them in your prayers.—Mr. and Mrs. H., of Missouri.

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

Loma Linda University and the Veterans Hospital

In the December 16, 1971, REVIEW AND HERALD there appeared an editorial, "LLU and the VA Hospital," and in the January 27, 1972, issue a news story "Loma Linda Donates Land for VA Hospital." Both of these items have raised questions in the minds of the readers of the REVIEW. This is understandable. In a brief editorial or news item it is impossible to give all the whys and wherefores of board actions. Perhaps, however, a few of the questions that have arisen should have further attention.

Question No. 1. Why were 15 acres of unencumbered land given to the Government? Is Loma Linda University so affluent and the Government so poor that the latter should be the recipient of a gift? To answer this question we must give at least a partial background and explain the basis for the board action.

On April 1, 1967, the board of trustees for the first time was made aware that there was an interest on the part of the Veterans Administration to locate a hospital in the Loma Linda area. At that time the members expressed a willingness to cooperate should the hospital come. The board did not feel that they were in any position to oppose a move on the part of the Government of the United States to locate a hospital in the Loma Linda vicinity. Negotiations for the hospital site began after the President announced on August 20, 1971, that a hospital would indeed be built in Loma Linda.

It should be stated that many months before it was known that the hospital would be located in Loma Linda, the board of trustees expressed itself clearly by board action that if the hospital were to come to Loma Linda it should be a mile or more distant from our University hospital. This action was reaffirmed several times. In the meantime we were given assurance more than once that if the Loma Linda area were chosen the site could be negotiated.

After the President's visit negotiations for the site began and while in the process the Veterans Administration rather suddenly chose a building site west of our hospital and in close proximity. This was announced in the papers on October 14, 1971. The Veterans Administration had a strong feeling that patient care could be best delivered if the two hospitals were close enough to be connected with a tunnel or airway. The board understood their feeling. It stands to reason that it would be more convenient to have the two institutions connected. However, it was still the board's conviction that *there should be*

a separate campus for the Veterans Hospital and that our own unique campus should be kept intact. We also had the assurance from the dean of the School of Medicine that at a distance of about a mile we could still give good patient care.

Even though a definite site had been chosen by the Veterans Administration and announcement made, the board of trustees at its specially called meeting on October 27, 1971, asked for further negotiations. A committee was appointed by the chairman to confer again with the Veterans Administration. The men in the Government were reasonable and anxious to see the problems resolved to the satisfaction of all. The negotiations were conducted in a very fine spirit. In order to show our deep concern in maintaining our own unmatched campus and to prevent the condemnation proceedings of about 50 to 75 homes, the board of trustees offered the Veterans Administration 15 acres of clear land at Benton and Barton Road site, seven tenths of a mile east of our University hospital. This offer was accepted. The issue is now settled. Not only was our gift an assist to change the site, but now it was not necessary for the Government to disturb the people who had homes on the site west of our hospital. The change in site was welcomed by most of the Loma Linda citizens.

We can understand why some are disturbed about giving this gift to the Government. However, we should remember that Loma Linda University will benefit much more than the value of this land. As far as financial blessings are concerned, the Veterans Hospital will bring them. There is no doubt about that. Affiliation with this large hospital will also make it possible to increase the enrollment in the School of Medicine. Our young people will appreciate this. Taking these and other items into consideration minimizes the size of our gift.

Question No. 2. Will the influx of many people change the character of the Loma Linda community. The character of Loma Linda began to change when the entire School of Medicine was moved from Los Angeles a few years ago. We all knew at that time that there would be a change. We said so when the board took the action to move. Now that the Veterans Hospital is coming there will be more changes. However, let us not fear change. We need only to fear our inability courageously to face changes. We are here to help people develop into better citizens for this world and prepare them for the world to come. If we are overcome with fear, then we

have already lost our usefulness to God.

Question No. 3. Will this affiliation with the Veterans Hospital create problems for us? The School of Medicine, as we all know, cannot operate without affiliation with other hospitals in the area. We already have affiliation with Riverside County Hospital and others. The only difference with the Veterans Hospital is that it is more convenient and offers a better affiliation. We will have greater opportunity to give direction to patient care. Much could be said in favor of this affiliation.

Question No. 4. What effect will the presence of an enormous secular institution like the Veterans Hospital with 2,000 employees and a large staff have on the spiritual atmosphere of Loma Linda University? Will it gradually modify the unique character of the University? This is a fair question. We are not blind to the inherent dangers in the situation. The answer to this question, however, will depend upon the quality of character of those of us at the Loma Linda Medical Center. It depends on our own inner spiritual braces.

It might be appropriate to ask, What influence can Loma Linda's large staff have upon the Veterans Hospital? Can we gradually modify the character of the Veterans Hospital? One leading light in the Veterans Administration said, "We want you people to extend your personality to our hospital." This is quite a challenge! Are we strong enough? Will the employees and the administration of the Veterans Hospital see more Godlikeness in us than in the ordinary citizen? The Good Book says, "Ye are the salt of the earth." We now have more opportunity than ever to have our saltiness tested. *If the salt has not lost its savor we have nothing to fear.* If we are the kind of people we profess to be, namely, God's born-again remnant, the people coming to Loma Linda will be helped spiritually, mentally, and physically. They will appreciate us and bless us.

In my opinion the Veterans Hospital's coming to Loma Linda constitutes the greatest challenge and opportunity this institution has faced since its beginning. We are aware that Loma Linda University has its problems. Because of the complexity of the institution we probably have more than the ordinary. We are not ignorant of these and can assure the field that progress is being made to solve them. There are hundreds of dedicated faculty and staff members on the campuses of La Sierra and Loma Linda.

Perhaps we are not ready for translation. But we are seeking perfection in Christ. Changes are taking place but the commission of Christ is the same: "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give" (Matt. 10:7, 8). Pray for Loma Linda University. This is your institution.

R. R. BIETZ, Chairman
Board of Trustees
Loma Linda, California

When You're YOUNG

By Miriam Wood

THE KILLER To die needlessly is tragedy. To die needlessly when one is young is tragedy at its most poignant. To die when one is young as the result of neglecting an urgent warning—well, what is there to say in the face of this starkly incredible fact? One is left with a sense of such desolation, such futility, that he feels he must shriek his agonized frustration to the heavens. Nothing, though, can change the finality of death. A young man (only 23 years old) in Maryland, who owned a defective car is now a forever-silent testimonial to this fact. His story was told in the usual unadorned newspaper prose of *The Washington Post* on Sunday, August 30, 1970. Here it is.

The young man had purchased a car whose brand name, for our purposes, need not be given. Suffice it to say that the car was new, and was a very popular make. The manufacturers discovered, about a year later, that the exhaust system of 2.4 million cars of this model were defective. Now this defect wasn't the sort that could be shrugged off with a "Well, what do you know about that! The designers will have to be a little more careful in the future." This defect was potentially lethal. Unless it was corrected, drivers and passengers could lose their lives under certain circumstances.

While one would hope devoutly that such a monstrous error of design would not have been made in the first place, I am happy to state that the company put forth as extensive efforts as humanly possible to correct the mistake. Through car dealers and State registrations, names of owners of these cars were tracked down, and a certified letter was sent to each owner, urging him to bring his car to the nearest dealer for free repairs. If the first letter wasn't answered, a second certified letter was sent. As you are probably aware, certified letters must be signed for, incontestable evidence that the addressee has been reached.

The young man in question received the first certified letter from the company; he signed for it; the signed form went back to the company. When, however, after a few weeks no dealer sent verification of the repair of the car, those in charge of this complicated tracking down sent another letter. Again the signed slip was returned. Again nothing happened. Until the young man's death. Somehow the circumstances mentioned earlier had occurred and the lethal carbon monoxide had done its deadly work.

This wasn't a suicide; the conditions surrounding the tragedy all pointed to the irrefutable truth—the young man had apparently thought the warnings an annoyance and apparently either had thought he knew enough about operating his car so that he was in no danger or he had never found a convenient time to have the repairs made. Whatever the ex-

act details, they're irrelevant now. He's dead, poisoned by carbon monoxide in his own car.

But he was warned, repeatedly and urgently. He was aware of the danger.

To an informed Seventh-day Adventist, young or old, the parallel between this experience and prophecies of the circumstances surrounding the second coming of our Lord seem chillingly clear. This may not be the case, however, unless you've read Matthew 24 or Luke 21 slowly and carefully in the recent past. I'm aware that you've heard certain of the texts in the "Adventist chapter" quoted from your cradle days; nonetheless, you really do owe yourself a new and careful study of Christ's warnings about last things just before His return. Throughout the chapter, you will find the contrast both stated and implied, between His warnings and His knowledge that these same warnings will be ignored by the great mass of humanity, or that the latter will procrastinate about implementing their knowledge until it's too late.

Having attended a Sabbath school class recently where some members declared, in no uncertain terms, that *they* would not find Christ's coming a surprise—that the events were clearly outlined, that when all these things happened only a moron wouldn't recognize them—I've been giving some thought to this matter. I find that I don't agree with this viewpoint, mainly because I feel we may be looking for something that doesn't exist. I don't

Rescue

By MARY STAFFORD

Before I knew my Saviour's care

My world was filled with woe and sorrow.

Each day I woke to dark despair

While fears and doubts obscured
tomorrow.

Caught up in Satan's stormy sea

Like flotsam by the billows tossed,

His churning tides encompassed me;

I sank beneath and all seemed lost.

Then from my feeble heart a cry,

"I'm helpless, Lord, alone, despairing,

O Saviour, do not let me die,

For Thou and Thou alone art caring."

Then suddenly at His command

He stilled the foaming, raging sea,

And stretched forth His nail-scarred hand;

He drew me up and rescued me.

My trembling heart no more did dread,

On Him my every care I laid.

He showed the path that I'm to tread,

Said, "I'll go with you all the way."

Now in my Saviour's loving care

My world is no more filled with sorrow;

Each day the path becomes more fair,

And oh, that lovely, bright tomorrow!

mean that the signs, the warnings aren't there; I'm only afraid that many young (and old) Christians have such clear-cut, individualistic mental pictures of "the signs" that they aren't able to accept them in any form other than their own visualizations.

For instance, Matthew 24:37 speaks of "the days of Noe" and their comparison with the final days of our sinful world. You won't find a review of the (im)morality of that ancient time edifying, nor do I recommend it except as a verification of the comparison. Today, in our own "enlightened" world, man, originally created in God's image, is absolutely bent on identifying himself, not with his Creator, but with the basest of the animals. For instance, to inform myself of how things are, it used to be necessary for me to leaf through periodicals that I found sickeningly distasteful, periodicals that I would never buy or read in the ordinary course of events.

Now, though, formerly respectable magazines, newspapers, and books crawl with slimy words, pictures, references, recommendations—all in the name of "self-realization." Authors of the most depraved material (one wonders how they can even compose it) are seen smiling on the book jackets of best-sellers. I doubt that Noah's time had such efficient distribution of evil. And we haven't even mentioned movies, or the advertisements for them. Nor much of what is shown on television. In fact, the whole focus of our age is one of sensuality unrivalled at any other time unless it be Noah's, I am sure.

But, you see, we're used to it. We shrug, deplore, lift our eyebrows, perhaps even enjoy the exhilarating "holier than thou" sensation. Our reaction to the worldwide rebellion against authority, the putting aside of natural affection for parents, the frantic pursuit of pleasure, often is in the same vein. It's too bad, we think, but a warning of the end of all things? Why, we *know* how the "signs" are going to be! When *they* come, we'll really get cracking with our own sins and get rid of them.

After all of Christ's clear-cut delineation of the signs of His coming, He still sadly predicted that it would come to most people as a "thief in the night." (The latter individual, of course, just doesn't warn anyone of his intentions.) So the inference is clear. When warnings are given to people who ignore them, it's just as if they hadn't been given at all, as far as the final outcome is concerned.

The other side of the picture is the one that's bright with hope and promise. There *will* be some people who'll listen, who'll recognize the warnings for what they are, and who'll pattern their lives accordingly. I hope you're one of them.

Actually, it wasn't carbon monoxide that killed the young man. It was neglected warnings.

A LETTER FROM A COUNSELOR

By JOHN WARD

DEAR PARENTS:

Your charming daughter and outgoing son came to see me today. They were crushed emotionally by a situation too common today in the Adventist world.

Your boy folded in the middle, plunged his head into his hands, and was convulsed in sorrow. I couldn't see his face. His tears were hid, but his voice moaned as if he were groaning over the loss of a best pal.

Your daughter sat sedately on the edge of her seat, every bit the lady, poised and seemingly in complete self-control. Casually, she uncovered a folded tissue, well aware that she would soon need several others as well.

Your son tried to "carry the ball" (conversationally), but his words were almost indistinguishable between sobs and difficult breathing. Your daughter took over and tried to appear to be mistress of the situation, beautifully enunciating the first line of her well-planned speech. From then on, her self-control gave away. She too chokingly spoke. Tears welled up with the first words and then gushed from the artesian well of a broken heart. Those tears were among the saltiest I ever beheld. They ran freely. The tissues were saturated in the first three minutes.

What was their problem? Why were they despairing? For you! Here are their words:

"It's mother and dad, we love them so. They don't love each other anymore. If they speak, they

only shout. Their shouting makes us cringe, and now we are shouting too. They haven't slept in the same room for weeks. Around others they put on such a big front. Mom and dad are too good to live such a lie. We want our home to be happy again."

Like many other young people sorrowing over parents with almost identical problems, they continued:

"Dad spends money as if it grew on trees, then mom goes out and makes a foolish deal to get even. They both scold us when we buy what we need for school. We try to spend wisely. Everything we get is on sale, and even the cloth I buy to make my dresses is on sale.

"Money shouldn't be a problem. Dad is a professional man with an annual income of \$30,000 or more. He is in debt over his head. We don't know where the money goes. When it comes to household expenses, he doles out only so much for living. Our cupboards are bare."

This is no make-believe story, nor is it an isolated incident. Three times during this past week, children have poured their hearts out to me. Their greatest desire is to see happiness in the home again, to see mom and dad fall in love again.

Counselor Not by Choice

Who am I who dare speak to you this way? Well, I'm one of those who didn't choose to be a counselor. My own problems overwhelm me. I'm driven to my knees daily for the love of your children and mine. Am I a push-over for kids, one who delights in hearing them down their parents and the establishment? Ask them, and they will probably tell you I am strait and narrow. I won't tolerate griping for the sake of griping. I back the parents, but I will listen and level with young people.

My own daughter walked into my office one day and said, "Dad, I came to see the counselor. I have a problem, but I don't want to talk to my dad. He always jumps to conclusions! I want you to listen to me the way you listen to everybody else."

I listened and learned. Many things she had tried to tell me before, were entirely different than I had surmised. Reasons for poor grades were sometimes justifiable. One day, just before exams, she had been studying in the library

when a classmate stumbled in, dropped in a chair beside her, and said, "I've been to see your dad several times. The line of kids is so long I never make it to his door."

"Dad, I listened and prayed with him, then I had no time to prepare my test. Besides, I kept thinking about his horrible problem."

My child knows that if a youngster has made an appointment and knows the ropes, I will see him, even if I must go to the boys' parlor at night. Sometimes this child happens to be one who, no matter how overwhelming his problems, doesn't want others to think he has them. He drops by, just hoping I'll be available. Being unable to score with me, he had poured his problems on the shoulders of one who seemed capable of carrying a little more. One too young to be forced into such a situation or role.

Firing-Line Perspective

This article is not written to condemn, nor is it written by one who is above the same human mistakes. I'm just here on the firing line. I've seen you weep, as well as your children. I know you try to be the right kind of parents. So have I, but do you know, we try too much on our own, when we should Let go and Let Christ.

Your son and daughter also stressed the fact that they have tried to talk to you about home problems. They've even been so bold as to suggest a family council. You turn a deaf ear. Could it be that you are ashamed of what is taking place, and know where the problem is but are unwilling to face it? Are you too proud to admit that much of the blame lies at your own doorstep? Your children feel that self gets in the way of all your efforts to change. Your mate, the one you should love most, is the last to whom you will give a free hearing. These children hear you mutter, "As soon as the kids grow up, I'll leave you."

What are you doing to their world? You talk that way and want them to love you? They love you both! Why split their hearts in two? They need the family unit, the team. They long for family worship. They haven't forgotten the Christian cliché "The family that prays together, stays together." Maybe after prayer you can find time to relax and play together. I know your response. "Play what!

John Ward is dean of boys and guidance director at Rio Lindo Academy in Northern California.

Our interests are so different." Play what the other enjoys? It isn't easy! I know. I love outdoor sports. My wife likes parlor-type mind-expanding games. If we can work out our problems, so can you. You will never solve your problems going halfway. Go 90 per cent of the way. Meet your spouse on the way back. Chances are his or her arms will be open to you, just as they were in your yesterdays.

Back to your children. When you write to your son or daughter at

school, do you down one another? Do you drop the frustrations that come to you and your spouse onto the young shoulders of your children? Do you then proceed to nag your children for poor performance in school and on the job? If so, stop, and ask, Where might the real problem lie?

Are you aware of whom I speak? These aren't the children of unspiritual people. Listen to a common statement, "Mr. ———, you think my dad is such a noble Christian, he

does this and that for the church. He is the local elder and backbone of the community. Well, he isn't any saint. He shouts at mom and curses us kids, and when anybody comes he pretends to be such a good guy."

Parents, let us wake up! Our homes are to be a little bit of heaven. We need to count our myriads of blessings. Let us take a look at our values. Aren't the souls and happiness of our children worth more than houses, cycles, and boats, that have so little value when measured by eternity?

Wouldn't the loving, trusting smile of our sweetheart be worth the effort to communicate? How big a job would it be to say, "I'm sorry"? Or really to analyze the problem and see the monster, Self, stirring animosity on every hand. Why can't you fall in love again? Do you want to know how to do it? Fall in love with Jesus each morning. Seek His Word first, even before physical food. Invite your mate to join you. Turn this living hell through which you drag your children into the heaven on earth that it was meant to be.

Turn About

If you, with these problems, can turn about, we teachers won't have to continue to face the tragedies that belt us so hard at each graduation. Every year we hear this anguished question by a graduate, "Whom shall I give my flowers to? Mom will be here with her husband, dad, with his wife. Mom has kept me in school, but I don't want to hurt dad." (Possibly, one parent will be there with the third mate and the child will have loved her second one best of all.) We have encountered such situations. And, each of these in turn wants attention.

Have you ever been caught between two overpowering forces, each pulling you toward it? Our youth must not continue to face such horrible situations. It is no wonder so many of them are fearful of marriage and trust no one. Neither you nor I want our children to face these heartbreaking problems. What can we do about changing the situation?

Why not open the treasury of spiritual guidance as found in *The Adventist Home*, and unite your efforts to make home the greatest place on earth? Set self aside. Love your mate. Listen to your children. They in turn will listen to you as you direct their footsteps toward heaven. ♦♦

Especially FOR WOMEN

By Betty Holbrook

INASMUCH . . . Her left arm hung limply at her side. The whole right side was a mass of bruises, discolored, swollen, and painful looking. As she shuffled down the hospital corridor you couldn't help hurting with her, and I assumed that she must have been in a serious accident. I learned later that her husband, Joe, in one of his frequent alcoholic crazes had beat her and left her for dead. Someone had found her and brought her to the hospital where wounds, physical and psychological, were slowly healing.

Then one day news filtered through that Joe was coming to the hospital that night to finish the gruesome job he had started. All evening the nurses were on the alert, waiting and wondering whether it was rumor or truth. Finally night came, but to be on the safe side the evening supervisor moved Ruth to another room, assurance that Joe would not know her whereabouts. The night shift came on and things settled down to an uneasy normalcy. Ruth's room was just across from mine, and I wondered what the night would bring. I slept.

At two o'clock in the morning the nurse came in for my routine check and medication. "Did we have any visitors tonight?" I asked.

"Yes," she said. "Joe came about midnight, but a quick-thinking nurse skillfully maneuvered him back to the nurses' station and security guards took him under custody. What happened to him from there we don't know, only that the threat was over."

The next morning I looked over into Ruth's room. Not a flower or a card was in sight, and the stark emptiness of her room gave me a tiny glimpse of a life that seemed to echo that same emptiness. I looked at my own profusion of cards, plants, and flowers, and with

almost a guilt complex I picked up a basket of flowers and walked over to her room.

"Would you like a few flowers to brighten your room?" I ventured.

"Yes, bless you," she mumbled out of swollen lips. "I love flowers." And then to my surprise she began questioning me. "How are you feeling? Are you hurting? Will you be able to go home soon? I hope it won't be long before you're back on your feet."

We visited a little while until I could see that she was becoming tired, and then I slipped out—amazed at her lack of self-concern or pity, and more awed at her concern for me. In comparison my hospitalization was routine, but would the broken nose and jaw, the mutilated arms and legs ever fully heal for her? And what would happen to her when she left the hospital? Would Joe still find her somehow, or would she for some incomprehensible reason (to me at least) find him and try to mend the broken pieces of this fragile thing called life?

Psychologists or psychiatrists could no doubt dig deep into the lives of Ruth and Joe and find the whys and wherefores of two blighted lives. But it doesn't even take much philosophizing to look on and see the hurt, the heart-break, the wreckage. There seemed to be nothing more that I could do for Ruth, at least at that point, but there are countless Joes and Ruths of all ages, races, and creeds. We see them, we hear them, and because it seems so hopeless we look the other way, slowly immunizing ourselves against the tragedies of life.

Is this what the priest and Levite did? Are there any Samaritans left today? Or do governments, Social Security, and taxes take the place of Samaritans—perhaps even nursing homes and welfare agencies? We're too busy; the demands on us are too great. Was Jesus addressing Himself to the social agencies of His day when He said, "Inasmuch as ye have done it unto one of the least of these . . .?"

A PERSONALITY PROFILE OF THE SMOKER

"Smokers are anxious and neurotic when compared to nonsmokers; in keeping with body build and interests, the smoker is deficient in the normal sexual attributes of personality; for the male, particularly, smoking becomes a symbolic search for masculinity; and contrary to previous reports, the smokers are dependent and suggestible as opposed to nonsmokers, without the claimed virtue of a happy, extroverted personality."

Such were some of the conclusions in a recent study conducted by the Department of Environmental Health, School of Hygiene, University of Toronto, and Sunnybrook Hospital, Toronto, and published in *Archives of Environmental Health*, January, 1972.

Entitled, "Smoking Withdrawal Programme: Personality and Cardiorespiratory Fitness," the report summarized data collected on 443 men and women in a smoking withdrawal clinic that required attendance on four consecutive nights of the first week and on one night of three succeeding weeks. One year later the participants were invited to return for a repetition of the test procedures. "The results," the report said, "were as disappointing as in most traditional clinics. Only 58.6 per cent of the men and 33.2 per cent of the women were willing to return, and, of these, only 37.3 per cent of the men and 19.4 per cent of the women were successful in giving up the cigarette habit."

The researchers felt that their findings were remarkably consistent. In determining initial fitness of the participants, they measured excess weight, skin-fold thickness, and aerobic power; these physical characteristics correlated with a particular personality profile.

The men showed a consistent pattern: reserved, detached personality (in contrast to an outgoing, easy-going, warmheartedness); self-sufficiency; accommodating, conforming, mildness; and a shy, restrained diffidence.

In the women, an equally consistent profile: "tough-mindedness, lack of apprehension, and an expedient type of personality with emotional stability" (faces reality, calm). In other words, the personality profile of the woman smoker would be associated with the "more 'masculine' type of woman."

For both men and women, "those who took up smoking were much more tense than those who did not."

Immediate, Positive Physiological Rewards

The immediate, positive physiological changes for the smoker who stops are the best persuasive motivators and probably the least talked about rewards, the researchers concluded. Because people in general are not usually persuaded to act (especially in breaking with a pleasurable habit) if the rewards are distant and not immediately recognized and enjoyed, emphasis on lung cancer years hence is not a powerful stimulus.

Three of the immediate, positive, health-inducing rewards of stopping the smoking habit are: a significantly lower standardized carboxyhemoglobin concentration (carbon monoxide in blood interfering with oxygen transport); a significant drop in pulse rate (positive correlation between a slow pulse rate and cardiorespiratory fitness); possibility of improved aerobic power (if not counterbalanced by an increase in body weight).

The report indicated that weight increase is a very significant factor following the decision to stop smoking. The weight increase is largely attributable to the personality pattern of smokers; when he stops smoking—

the ex-smoker, if his approach to life's problems is not changed, finds other ways to relieve anxiety and tension. In fact, the weight gain led many women especially to resume smoking.

The researchers made some practical observations for anyone attempting to operate stop-smoking clinics: 1. Promote "a total approach to health, including advice on diet and an increase of physical activity in addition to specific measures aimed at the prevention of smoking." 2. Emphasize the "immediate knowledge of rewards and punishment, such as changes in pulse rate, blood carboxy-hemoglobin level, and aerobic power." 3. For the adolescent especially emphasize the "deficient sexual characteristics of the smoker," that the male tends to be deficient in healthy masculinity and the female exhibits strong masculine tendencies.

For a decade the Seventh-day Adventist Church has fostered the Five-Day Plan to Stop Smoking. No one has promised or expected one hundred per cent success, but statistics show that the success rate is higher than other stop-smoking plans studied. The strength of the Five-Day Plan is that the smoker is introduced to a total health concept, involving diet, exercise, and a personal relationship to a loving, caring God. Again, the principles of the Bible as amplified in the writings of Ellen G. White have been validated through experience—another Adventist advantage.

H. E. D.

KNOWING THE TIMES

One morning recently I woke up and looked at the glowing face of my bedside clock. Circumstances had kept me up later than usual the night before, so I was not at my most alert upon awakening, as subsequent events demonstrated. The clock told me it was time to get up. I got up and went about the routine of getting ready for work, then, at the usual time, called my wife.

She rolled over sleepily, looked at her watch, then at the bedside clock.

"Is that the right time?"

"I think so."

"Then why are you waking me at this hour?"

I took a closer look at my watch and discovered that I had gotten up an hour earlier than was necessary. When I had awakened and looked at the clock the minute hand had showed a quarter past the hour. In the mental fog I thought it was a quarter past six. It had been a quarter past five.

I thought I knew the time but I did not. In that particular case it was earlier than I thought. In some cases it is later than we think.

Paul wrote to the Christians in Rome of the times in which they lived, suggesting that they understood something of the critical nature of their times. "You know what hour it is, how it is full time now for you to wake from sleep. For salvation is nearer to us now than when we first believed" (Rom. 13:11, R.S.V.).

Each period of history has a characteristic of its own, with a moral significance for the people living in it. "You Christians in Rome understand the nature and criticalness of the present time," wrote Paul. "You believe that the second coming of Jesus is near. Then you ought to cast off spiritual slumber and live as the times demand of you."

As Seventh-day Adventists we believe we know something of the times in which we live. We watch events

as they transpire around us. We set them into the framework that relates to Jesus' soon return. But while we see them intellectually, do they really touch our emotions and will enough to make us relate our lives to their meaning? Do they stir us with the energy to make changes in our life-style and to help others? Or do we merely make a theoretical application of our knowledge? In other words, if we really knew the significance of our times, if we really believed that they indicate the imminent return of the Saviour, would we not be more awake to spiritual reality? Would we not be better and more active Christians than we are?

There is much more to Christianity than knowledge. It takes more than knowledge and understanding to move one to action. In the context of our discussion of

the Second Coming, it takes a faith that applies the facts that we see to what God has revealed, and a will that acts according to the conclusions drawn. It is not until faith makes the application that we can truly grasp the significance of our times.

"We should have a continual sense of the shortness of time and of the fearful events which prophecy has declared must speedily take place. It is because these truths are not made a reality that the life is inconsistent with the truth we profess."—*Testimonies*, vol. 4, p. 612. "When our workers realize as they should the importance of the times in which we live, there will be seen a determined purpose to be on the Lord's side, and they will become in truth laborers together with God."—*Testimonies to Ministers*, p. 514. T. A. D.

LETTERS

...to the Editor

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

WELL-WRITTEN SERIES

I have greatly appreciated the series "An Adventist Confession of Faith" and have given some of them to a Baptist relative. They were so well-written and Biblically documented that I can't see how anyone could disagree with them on a Biblical basis.

The editorial on a God-centered universe [Oct. 14, 1971] was so fitting that I xeroxed enough to give to my Sabbath school class and others who do not take the REVIEW. It is a shame that some Adventists do not take the church paper; those who do, see the importance of it.

C. E. RANDOLPH, M.D.

Cross Plains, Tennessee

TRY SOMETHING DIFFERENT

R. M. Reinhard [Nov. 18] reports percentage giving of Sabbath school offerings as going "down, down, down." He is right, of course. The trend has been downward for half a century, and we have been lamenting it all along.

But lamenting accomplishes nothing. We need some bursts of creative energy to recapture our people's interest. Seventh-day Adventists are still willing to give, even to sacrifice. But they want to feel personally involved. The world work has grown so large and so impersonal that for many the motivation factor has declined. Many Seventh-day Adventist young people and older ones give their time and hundreds of dollars to go to a far part of the world and serve. Our people send large sums of money directly to specific mission projects. They give to the Arizona and Utah Indian missions. Then they like to visit the missions personally and feel a glow of satisfaction at what they've helped accomplish. The Quiet Hour had no trouble raising the money for airplanes for a specific mission field. People like to be involved, but they like to be involved spe-

cifically. They like to know that their offerings are accomplishing something.

Therefore, I propose that we personalize Sabbath school giving. The person who gives the same one dollar bill that he gave twenty years ago, even though he earns three or four times as much salary today, does it largely from habit and from boredom. If he could become personally involved in a specific project and know what his money was accomplishing, he might give \$5, \$10, or \$20 a week instead of \$1.

We shouldn't, and don't need to, scrap our proportionate distribution of funds to all mission fields in order to combine it with a plan involving our people more personally. Working out such a plan would not be easy, but neither would it be impossible. The alternative is to see a gradual further slide, percentage-wise.

RICHARD H. UTT

Mountain View, California

SOPHISTICATED BRAINWASH

"The Inroads of Spiritualism" [Jan. 13] is excellent. However after laying down suitable groundwork for a warning against the various species of "group therapy" and "sensitivity training" that are flooding the land now, the author missed a golden opportunity by not mentioning these things. It would be a joyful thought if we could honestly say that no Adventists had been taken in by those programs of refined and sophisticated mass hypnosis and brainwash. Many attempted spiritistic, as well as political, incursions into the church will be seen before the end. If the current naïveté in this area (and in some surprising places) is any indication of what will be, then we will have to delete the word *attempted* from this sentence!

R. L. CUNNINGHAM

Takoma Park, Maryland

SANTA AND STABLE CHILDREN

Re "Santa Is an Ogre" [Dec. 9]. Santa is what parents make him. There is no reason why Santa must be a "red-suited creature" with "a hideous laugh."

How many stable children are totally fooled or frightened by Santa? Do not consider children stupid.

Santa may very well represent attributes of God to the young child. So may his par-

ents, siblings, and older friends. Santa can easily be a gentle, understanding friend with gifts for all children. Reminding children that doing right makes everybody happy is good counsel. Children know they are not perfect. Who is being fooled?

I want my children to be blessed by the same kind of Santa that my early years held fondly—usually my own father and no doubt about it.

JIM MCNEILL

Loma Linda, California

HIGHER YET

I believe the Atlantic Union folks [Dec. 30, '71] are a little overenthusiastic. Mt. Mitchell in North Carolina is listed by the Encyclopaedia Britannica as more than 400 feet higher than Mt. Washington, New Hampshire.

WILBUR S. JAMES

Yucaipa, California

► Mt. Washington, 6,288; Mt. Mitchell, 6,684.—Encyclopaedia Britannica.

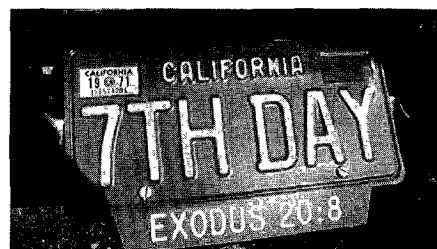
TRUTH ON LICENSE PLATES

In California (and several other States) it is now possible for a certain fee, to get personalized license plates. After careful consideration our family selected "7th Day." When the new plates arrived we affixed a small, neat label underneath, "Exodus 20:8."

It has been interesting to observe the effects on other drivers. Of course we have no way of knowing how many later take the time to look the text up and get the full message. One definite way of witnessing, though, is at gas stations. Whenever an attendant mentions the license I give a brief statement of its meaning, and then proceed to give him, from a ready supply in our trunk, a copy of either *A Day to Remember* or *The Magnificent Seventh*. Neither has ever been refused, and sometimes interesting conversations have developed. Others may wish to try this method of witnessing.

ERIC KREYE

San Jose, California



mr. missionary OF THE SOUTH SEAS

By L. C. NADEN



FORTY years of denominational service brings one in touch with many people in many places. Hanging on our division committee-room walls are group pictures of workers with whom I have been intimately associated in service through the years. In the division library are historical files and personal sketches of persons whose memory upon reflection engenders my admiration and arouses within me emotions of pleasure and delight.

But for me the most unforgettable Adventist I ever met is Mr. Missionary of the South Seas, Andrew Graham Stewart. I am glad he still lives and that his home is not too far from mine. He celebrated his ninetieth birthday on November 12, 1971. He is still amazingly alert, with a fabulous memory for a man of his years. I see in him an embodiment of a whole cycle of South Seas mission history.

My first glimpse of Andrew G. Stewart was at a camp meeting in North New Zealand in 1929. This was an important year for me, for

L. C. Naden was president of the Australasian Division from 1962 to 1970.

I was just beginning my ministerial service. As I viewed this Christian gentleman for the first time, his dignified bearing attracted my attention. Along with most ministers in those days in our division, he wore a black suit, a white shirt, and a black tie. To me he looked every inch a man of God. When I was introduced to him I admired his kind smile, set as it were in the framework of his wavy gray hair. To me it instantly revealed a loving and lovable Christian.

During that camp meeting I heard mission stories from his lips that caused me to admire and revere missionaries, and through the years that have followed, to give these wonderful people a special place in my prayers.

It was in 1934 that I had a peep into the heart of Mr. Missionary through the following verse that he wrote in my wife's autograph book. These lines surely revealed the purpose and aim of his life:

"My album is the savage breast

Where darkness reigns and tempests wrest

Without one ray of light.

To write the name of Jesus there,
And point to worlds both bright and fair,

And see the natives kneel in prayer

Is my supreme delight."

Andrew Stewart, of Scots parentage, comes from an Australian pioneer Adventist family who accepted the message by reading and attending meetings conducted by M. C. Israel. When he was a lad he shared in the Sabbath school offering that purchased the denomination's first missionary ship, the *Pitcairn*. It was while in attendance at Avondale

College that he made his decision to become a missionary. Two factors led him to make this decision: (1) seeing daily a large map of the world on the back wall of the chapel, on which was inscribed the gospel commission, "Go ye into all the world and preach the gospel"; and (2) his work on an assignment during his college years in fulfillment of which he presented to his fellow students life sketches of two great missionaries, David Livingstone, of African fame, and John Williams, Christian apostle to the South Seas.

A small group of Fijians who were in Australia at the time translating the Scriptures into their own language gave A. G. Stewart his first joyful contact with these lovable, friendly people of the Central Pacific.

Appointment to Fiji

Great was his joy soon after graduation to receive an appointment as a missionary to the peoples of the isles of Fiji. Many of our elderly members will remember with pleasure Pastor Stewart's visit to the United States in 1930 with two bushy-haired Fijians, Pastor Setareki and Ratu Charlie, and the wonderful impression they made upon those in attendance at the General Conference that year.

After nine years of service in Fiji, Pastor Stewart and his wife transferred to the difficult and trying field of the New Hebrides. It was they who comforted Mrs. Norman Wiles in the tragic loss of her husband through blackwater fever. When her husband was stricken Sister Wiles sent a message to Pastor Stewart by a native runner, urgently requesting

him to come at once. Without hesitation Brother Stewart began his perilous journey in a little boat over the open sea to the aid of his grief-stricken fellow missionary. Upon arrival at the Wiles home he found it empty, but soon met the village chief, who, greeting him in broken English, said, "Good missionary, missionary dead." He learned that as soon as Mrs. Wiles had supervised the burial of her husband, she had been transported by her heathen friends to another locality. But finally A. G. Stewart caught up with her, and stood by her in the hour of her great need.

A Foster Daughter

No story of Pastor Stewart is complete without reference to his foster daughter, Naomi. She was the only child he had the joy of rearing. The Stewarts heard of Naomi the first day they arrived on the Island of Atchen, in the New Hebrides. They discovered that she was a little girl who had been born in a filthy hut not far from the mission four months before their arrival. Because she was a girl, she had been left to die on some leaves in the corner of the hut, alone and terribly neglected. Mrs. Wiles had found poor little emaciated Naomi when her mother was at the point of death. Knowing that the heathen custom was to bury a living child with a dead mother, Mrs. Wiles had rescued the baby and cared for her. Soon after this she came into the home of the Stewarts. They reared her and loved her as their own flesh and blood. Naomi married a Fijian teacher and honored her foster father by calling her first-born son Andrew Graham Stewart, Jr. Today young Andrew, grown into manhood and a schoolteacher in our work, represents the two races for whom his grandfather gave so many years of his ministry.

It was my pleasure to be present at the eightieth birthday celebration of Pastor Stewart. Our community hall was fittingly decorated for the occasion. At the back of the stage there was a painting of a mission scene, with tall coconut trees lining a glistening white beach and a mission ship in a bright blue lagoon in the foreground. That evening, after outlining the call that came to Brother Stewart out on the farm so many years before, one of his contemporaries, J. W. Kent, said: "A voice called him; it was the voice of God. 'Come, I will send thee.' Stopping the team of horses with which he was plowing, he knelt in the furrow of material service and told the One who was calling him that he was willing to step into the furrow of the

world's need and sow the seed of the kingdom. He told God that he had nothing with which to gain the necessary preparation, but God had the answer. Not long afterward he was on his way to the Avondale School for Christian Workers, to prepare for a life of service."

All the years that I have known him, Pastor Stewart has never missed an opportunity to speak of his beloved island peoples. Many a person's heart has been stirred as fully as mine when he made his irresistible appeals on their behalf. One always left his meetings with a feeling that the only worthwhile thing in life was to work and pray for and give in support of the needy peoples of mission lands.

I will never forget Pastor Stewart's delight and elation over the way the

On June 27, 1964, a beautiful little Cessna 180 plane stood on the tarmac of one of Australia's metropolitan air-dromes. This was the first of our fleet to be used in carrying missionaries throughout the mountainous country of New Guinea. It fittingly bore the name *Andrew Stewart* on its cowl and registered markings VH-SDA on its wings. This was the day of its dedication. Back in 1926 Pastor Stewart had been elected vice-president of our field with special oversight of the island mission program. It was during the period of this special assignment that he and the late Captain Jones led out in the pioneering of our work in the since wonderfully responsive field of New Guinea.

Brother Stewart was deeply touched by the honor that was con-



Above: The Stewart family about 1961. Left to right, R. C. Stewart (deceased), Mrs. R. M. Wallace, Andrew Stewart, and G. G. Stewart (deceased). Their service to the denomination totals 122 years. Upper right: Elder Stewart holds the book he authored, *Trophies from Cannibal Isles*. Lower right: Local villagers watch the Andrew Stewart which is ready for action.

work opened up on the islands of Mussau and Emira in the Bismarck Archipelago in the early thirties. Since that day in 1886 when John Tay landed on Pitcairn Island and won the whole island population, until 1930, our island membership had grown to 2,000 only. Now, largely as a result of the missionary exploits of two Solomon Islanders, Oti and Salau, an additional 2,000 converts were added, as it were overnight. How proud he was when years later he was asked to take fuzzy-haired Pastor Robert Salau to the camp meetings in North America to tell of the miracles of God's grace that were being wrought in the lives of cannibals and headhunters in the South Seas through the ministry of talented and devoted nationals.

ferred on him this day, particularly when he was asked to offer the dedicatory prayer for the plane that bore his name. Because his sight had almost gone, he couldn't see his name distinctly at that time, and it was touching to see him running his fingers over the raised paint that spelled out Andrew Stewart on the cowl of the precious plane. And it was more touching still to hear him praying for the success of the plane that had been named after him, and for the safety of those who would ride in it.

As one reviews Pastor Stewart's record of service, he is impressed with the fact that this man has won for himself an enviable place in denominational affection, gratitude, and honor. He is one of the few remaining links with those pioneer missionaries of the past. As he passes his ninetieth birthday one cannot but wonder what it will be like if this great missionary's light should be extinguished. Extinguished? Never! A. G. Stewart may be called to rest, but he has helped to light a missionary torch in our midst that will last till Jesus comes. Today he can often be seen in the Wahroonga church, which he led as senior elder for 20 years. His physical sight has gone, but his spiritual sight is as bright as ever. It enables him to find daily joy in his immediate surroundings. As we observe him in his usual place in a pew in our church each Sabbath, he is ever leaning forward, with his hand cupped behind his ear, not wishing to miss a word of that which has been food for his soul through the years. We honor Mr. Missionary of the South Seas in the words of a tribute composed for him (see poem appearing on this page). ♦♦

A Tribute to A. G. Stewart

"We greet thee, veteran warrior, today!

We greet thee with a grateful, glad acclaim—

Who for Christ's truth, and not for wealth or fame,

Hast battled on, where'er thy duty lay,

Wise in the council, steadfast in the fray,

Striving to guard from blemish and from blame

The church's honour, and the Christian name—

Accept our welcome on thine onward way.

O faithful minister of God's good news,

O courteous gentleman and loyal friend,

Not one amongst us is there would refuse

A meed to thee of heartfelt love and praise;

All, all will join, the cordial prayer to raise,

'God give thee grace and peace unto the end.'"



A VISIT TO

校學經聖育三塔台 TAIWAN MOUNTAIN BIBLE TRAINING SCHOOL OF SEVENTH DAY ADVENTISTS

By Don Roth

Right: Students and faculty members dig potatoes. Below: The cafeteria, a building that must be replaced.



The Taiwan Mountain Bible Training School is one of the most unique educational institutions in the Far Eastern Division territory. Situated in the foothills of Formosa's southern mountains near the town of Ta Chin, the school is designed to train workers in the tribal areas.

Established in 1964 under the administration of C. B. Miller, then president of the South China Island Union Mission, the school is on a 12-acre tract of land bordering a main highway. When the union mission officers first looked at the land as a prospective school site, they found a few weather-beaten and well-used shacks on the property. One of these dilapidated buildings is still being used as a cafeteria. Plans have now been finalized to build a new structure with funds appropriated at the 1971 Far Eastern Division year-end committee meeting held in Singapore.

The principal, Jerry Chi, has a faculty of nine men and women assisting him. This year a student missionary, Brent Hardy, of Walla Walla College, has joined the faculty.

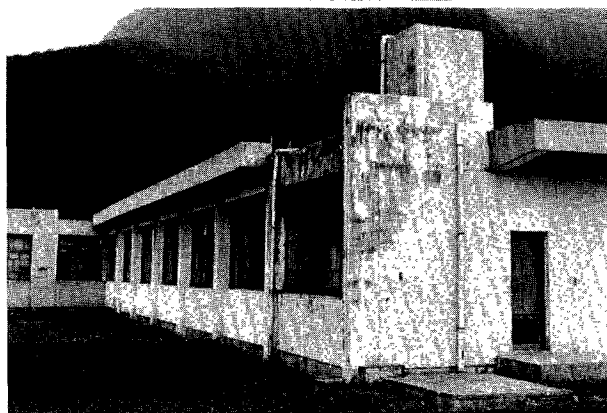
One of the most interesting things I learned about the school on a recent visit is the unique work-study plan—different from any other school in the Orient.

In addition to a regular work program for each student, the faculty takes turns in supervision and actual participation in the work program. The day we visited the school we found the principal organizing the work units and making the assignments in cooperation with the farm manager. It was only because he had

D. A. Roth is assistant secretary of the Far Eastern Division.



Right: Administration building of the Taiwan Mountain Bible Training School.



special visitors on campus that he did not actually dig into the ground himself.

All food used in the school cafeteria (with the exception of rice) is grown on the farm. Extra food supplies are sold to a wholesaler in the city nearby. Because of the work provision for every student, it is possible for anyone in the mountain areas to come to school and get an education.

The Taiwan Mountain Bible Training School is filling a real need in the preparation of workers for the mountain areas of the South China Island Union Mission.



Above: The boys' dormitory, the school's newest building, also houses some faculty members. Left: A little Taiwanese miss accompanies her mother at work in the fields at the school.



Girl student pushes a cart containing roots to market. All students and faculty are required to work at the Taiwan Bible School.



Even though tractors are used, Taiwan students find that the carabao gets the work done.

Practicing Medicine in Northern Nigeria

By EDWIN G. ESSERY, M.D.

Jengre Hospital medical director F. R. Bland examines a member of the Fulani tribe.



The Jengre Seventh-day Adventist Hospital, at Jos, Northern Nigeria, began in a little hut in the year 1931. It is still relatively small, but we are now treating some 33,000 outpatients yearly, and perform more than 1,000 operations, major and minor, in the same period of time.

Nigeria is a large country of some 357,000 square miles. The population is about 55 million. The name is derived from an African word *Nigr*, meaning "great river," referring to the Niger River. Inland from the large delta of the Niger the tropical rain forest extends 100 miles northwards. Beyond the valleys of the Niger and Benue rivers, parklike savannah predominates.

A conspicuous feature of the northern part of the country where the hospital is situated is the great plateau that rises as a steep escarpment from the Niger-Benue rivers' plains to an average height of 2,000 feet, with ranges of between 5,000 and 6,000 feet in the Shere Hills around Jos.

Although Nigeria is wholly within the tropics, the climate varies from typical tropical at the coast to subtropical farther inland. There are two well-marked seasons, the rainy season lasting from April to October (starting later and finishing earlier in the north), and the dry season from November to March. The temperature in the coastal area is approximately 90 degrees Fahrenheit, but the humidity is high. Farther north the climate is drier. There extremes of temperature are more common, sometimes reaching 110 degrees Fahrenheit and falling to 60 degrees Fahrenheit or lower on occasion.

In the past the difficult, swampy coastline in the south, together with an almost impenetrable belt of rain forest, tended to isolate Nigeria. In the north, however, the Sahara Desert was not the barrier it seems to us today. Across that desert came the forebears of many of the peoples now living in Nigeria, and the great caravan routes kept the interior in touch with other civilizations and permitted a valuable flow of trade.

The history of modern Nigeria may

be said to begin just after the end of World War I in 1918. Various constitutions were introduced. In 1946 a federal form of government was established and the country was divided into four regions. The federation became fully independent and sovereign on October 1, 1960. Later, the second republic was organized, and the country divided into 12 states.

Nigeria is predominantly an agricultural country. The principal foods are yams, cassava, plantains, bananas, sugar cane, rice, beans, oranges and other citrus fruits. Industry in the country is still in its infancy, but rapid advances are being made. Among existing industries are textile, cement and building materials, furniture, soap, footwear, and sawmilling. The medical and health services, although much expanded since the drive in 1961 for the training of more doctors, are far from adequate for the country's large population. There are two teaching hospitals, at Ibadan and Lagos, where doctors, nurses, and laboratory technicians are trained. Mission hospitals and dispensaries operated by various societies are doing good work, mostly in remote areas. Their dedicated interest in the welfare of patients promotes interest in the gospel.

There are a number of small tribes in the northern area, each with its own

language. However, the Hausa language is the lingua franca and is spoken by most tribes. The Fulani peoples are nomadic, cattle-raising tribes. There are also many pagan people. The predominant religion in the north is Islam.

Christianity has made very little progress among the Hausa people.

It was not until 1931 that our West African Mission had any representative work in the north of Nigeria. In that year J. J. Hyde and his wife, who was a graduate nurse of the old Stanborough sanitarium, England, began to look for a place to begin our work. They came to the present site of Jengre Hospital and requested the local chief's permission to build a little hut for themselves. This was granted, and simple treatments were given. As a result of this initial work goodwill was built up among the people, and later, the same chief happily gave a suitable piece of ground so that a proper clinic might be built and the work stabilized. In 1947 J. Ashford-Hyde, Pastor Hyde's son, who had completed his medical studies in England, returned to Jengre. Dr. Hyde knew the Hausa language well, having spent much of his boyhood in this area.

At first only outpatient work was done. But in 1947 definite hospital work was begun. The first medical



Left: Dr. F. R. Bland examines two leprosy patients who have lost all their fingers and toes. Right: Bystanders watch a new patient arrive at the hospital by horseback.

Edwin G. Essery is on the staff of the Jengre Seventh-day Adventist Hospital, Nigeria.

building at Jengre was the clinic (now the house where the writer lives). The hospital wards and the administration block were added gradually as funds became available. In 1954 most of the present buildings were complete. Much of the planning and building was done by Missionary William Till. The hospital was formally opened November 11, 1954, by the Minister of Health. Dr. Hyde was the medical director, but he was soon called to head up the medical work at Kwahu Hospital in the Gold Coast (now Ghana). Dr. Herschel Lamp took over at Jengre for a short period. Since that time the hospital has been served by a number of doctors, some relieving for just a few months, others staying on for longer periods. The present medical director is Dr. F. R. Bland, who is also a practicing missionary.

Although Jengre Hospital is not a large institution, we do a fairly large volume of work. Outpatients number about 33,000 yearly. We perform 520 major operations, and about 500 minor ones annually. The leprosy clinic deals with about 30 cases per week throughout the year.

In addition to the general run of sicknesses common to most countries, almost every type of tropical disease is treated. We are greatly handicapped in necessary diagnostic work at the hospital by a lack of X-ray equipment.

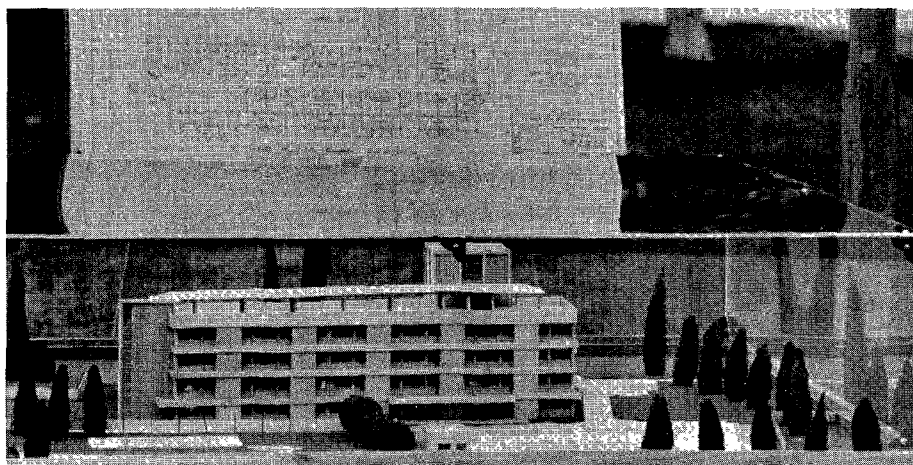
The spiritual aspects of the work are constantly kept in view. Before we begin our outpatient clinics we hold a short service with perhaps a health talk. Prayer is always offered before surgical operations. We have a full-time chaplain. Our nursing supervisor, Christine Broadwell, from England, takes an active part in the spiritual interests of her patients.

Apart from our activities at the hospital we conduct two bush clinics weekly in remote areas.

Mission work is never easy, but in spite of all difficulties we have the joy and confidence of knowing that our labor "is not in vain in the Lord."



Some 1,000 major and minor operations are performed at Jengre Hospital yearly.



Guests at the laying of the cornerstone of the new Saigon Adventist Hospital were able to view a scale model of the hospital and blueprints of the structure (above).

SOUTH VIETNAM:

President's Wife Lays Hospital Cornerstone

The cornerstone of the new Saigon Adventist Hospital was laid by Madam Nguyen van Thieu, wife of the President of South Vietnam, on January 11. Many Vietnamese Government officials, leading citizens, foreign ambassadors, business friends, and representatives of the United States military arrived through the heavily guarded front gate of the mission compound. The compound road was lined by an honor guard of uniformed student nurses and employees of the hospital. The platform on which the dignitaries were seated was shaded by several large white parachutes and surrounded by many Vietnamese flags.

After Madam Nguyen van Thieu arrived and was ushered to the seat of honor, all stood as the national anthem was played by the Presidential band. The master of ceremonies, Senator Nguyen Thon Do, gave a short introduction, and Pham-Thien, secretary of the Vietnam Mission of Seventh-day Adventists, welcomed the guests to the ceremony. Following this, speeches were given by Mr. Vinh Huyen, chairman of the new hospital project, and by the Ministry of Health for Vietnam. The closing prayer was offered by P. H. Eldridge, Far Eastern Division president.

The First Lady then laid a symbolic cornerstone behind a plaque of marble with gold lettering and viewed the model and plans of the building. Following this she led in signing the "Golden Book," which lists the gifts and well-wishes of the guests for this project. A total of 1.3 million piasters (US\$3,250) was pledged.

The present Saigon Adventist Hospital has been the center of our medical program in Saigon for 16 years. A number of alterations and additions have been made over the years in an endeavor to make the inadequate quarters

more convenient. In 1957 long-range planning for a new hospital began with the purchase of a site at the edge of the city on a major street leading to the airport. Since that time many plans have been drawn and much effort expended to proceed with the new hospital project, but circumstances and the Vietnam war have impeded progress. Now, after years of negotiation, a new and better charter for our hospital work and a building permit have been granted by the authorities. Architects have drawn excellent plans for a four-story, 175-bed hospital, that will cost an estimated 200 million piasters (US\$500,000). At present there are sufficient funds in hand to permit construction of the ground floor, including a Thirteenth Sabbath Offering overflow and help from the General Conference. A second phase completing the next floor will soon be needed, but funds for this are nonexistent. In addition to that, much more money will be needed to complete the whole structure and to provide adequate equipment. Our people in Vietnam are doing their part in raising money for this project.

G. C. EKVAL
Medical Secretary
Far Eastern Division

Madame Nguyen van Thieu, the First Lady of South Vietnam, lays the cornerstone for the new Saigon Adventist Hospital.



Temperance Is "In" in South America

By ERNEST H. J. STEED

Temperance is a matter of such interest and importance to many in South America at the present time that our church is literally being forced into doing temperance work, according to one union president in that division. Having spent two months recently visiting throughout the division I understood what he meant.

This high level of interest is being shown not only by the people but by government as well. Almost every government on the continent has taken measures to counteract the drug problem. A by-product of this is an increased concern with the effects of alcohol and tobacco upon society.

The government of Chile sees these practices as detrimental to national development. President Dr. Salvador Allende Gossens conferred with us regarding his views on temperance, and we conveyed to him Adventist temperance ideals. I commended him on his personal campaign against smoking during the election campaign. "And drinking," he added. Explaining that as a medical doctor he knew the harmful effects of both smoking and drinking, he said, "During the elections I always mentioned the problem of liquor. Some of my associates urged me to tone it down or I would lose votes. I didn't. I'm sure I gained many votes from the women because they know the evil effects of drinking."

President Allende spoke appreciatively of Adventists and their work at the Chile College. He assured us of his support for our temperance ideals and program. I presented him with a copy of *The Great Controversy* and my new book, *The Answer to Alcoholism*.

During each of the ministerial councils held in the unions in the South American Division at least one day was used to study temperance as an evangelistic potential.

In Brazil the government has taken broad measures to deal with drugs. In Porto Alegre, Hugo Mardini, the vice-president of the state government, has pioneered Brazilian efforts against drugs. When we commended him for his efforts, he said, "The Adventists were pioneers in this field long before I was. You can be assured that I will continue to work with you and will depend upon your cooperation."

A three-hour press conference in his office resulted in TV and radio cover-

age as well as headline stories in five newspapers. Two papers gave two pages each to the report of Adventist temperance ideals and programs.

Police Express Gratitude

After a Five-Day Plan to Stop Smoking, held in Belém, Brazil, for 120 military police, a police colonel remarked, "This is the first time anyone has come to help us without cost and to do us good. We need to give up smoking. We need more prayer to make us better men. We are most grateful to the Adventists."

In Brasilia, which I think is the world's most modern city, two Adventists serving the government cooperated with me to initiate the Brazilian National Committee for the Prevention of Alcoholism.

In Argentina two state health ministers expressed the need for films, literature, and educational aids. An eagerness to cooperate with us was shown by all we contacted. Nowhere did we find prejudice on the part of any official in any part of South America that we visited. In contrast we observed a great desire for Adventists to take an active part in producing a means to counteract the problems of intemperance.

At the division session held at Petropolis, Brazil, plans were laid for a combined youth and temperance campaign. Later, at the union sessions, thought was given by youth and temperance leaders to coordinating their activities with the division's effort.



Chilean President Dr. Salvador Allende listens closely as the author explains the temperance philosophy of Adventists.

The publishing department in the South American Division has proved the value of a temperance approach. Our publishing men use temperance films in making some of their main contacts. Temperance books are sold widely by them.

In Brazil 200 especially selected youth spent a week at a temperance public relations workshop, contacting press, radio, and TV, and presenting talks before groups. The next week they visited homes, selling literature. The results from this approach were most encouraging.

In São Paulo, Brazil, 15 churches conduct temperance rehabilitation programs. I met recovered alcoholics and drug addicts as well as people who had gained the victory over smoking. In Chile a temperance exhibit held recently at a state fair made nationwide news and drew enormous crowds. "Every effort will be put forth to make temperance the evangelistic aid God intended it to be for youth and adults toward salvation," said Division President R. A. Wilcox.

VENEZUELA:

Teachers' Prayers Win Seven Students

Seven non-Adventist senior students who attended the Venezuela Vocational Academy, Nirgua, Venezuela, last year were baptized as a result of the prayers of their teachers.

When the school year began ten of the 33 students who would be graduating were not Seventh-day Adventists. Desiring that each of the non-Adventists would be baptized before he left the academy, the teachers made the students the object of special prayer.

During the months that followed five were baptized. But when the last month of school arrived, three young men and two young women were still unbaptized. The teachers continued to pray for them. About three weeks before school was out two of the young men inquired whether there would be another baptism before the school year was over. They had decided to become Christians before leaving the school.

These two young men, Nelson Stonner and Carlos Acosta, belonged to two affluent families in the cities of Caracas and Maracaibo. We were happy to baptize them. The other three young people did not become Seventh-day Adventists.

Two days before graduation Nelson and Carlos asked us to have special prayer for them. They said, "Now we are going home where our families are not Seventh-day Adventists. We will be going to non-Adventist universities, but we want to serve God. Please pray for us."

"I will be entering military school," Carlos added, "and I believe it is going to be very difficult to be an Adventist."

Ernest H. J. Steed is secretary of the General Conference Temperance Department.

But I promise you that by the grace of Jesus Christ I will be faithful to the principles of God. And if the Lord knows that I will not be able to remain faithful to Him, He will close the doors of the school to me."

A few days before classes began at the military school Carlos received a telegram informing him that he was not accepted because he wore glasses. He traveled from Caracas to tell us the news. His father came with him and asked, "Dr. Hernández, what do you recommend for him? He belongs to you more than he does to us." I replied: "Send him to one of our Adventist colleges." We recommended one of our colleges in the United States. He went to our college in Puerto Rico, encouraged by a group that was going there. His father was happy to let him go, where he is now preparing for a place in God's work.

After Nelson Stonner returned to Maracaibo we received a very sad letter from him: "Pastor Hernández, please pray for me. My parents are frequenting spiritualist centers in order that I may leave the faith that I have accepted." We continued to pray for him. Then we received another letter from Nelson: "Pastor, my parents are now happy with my new faith and next year I will be attending an Adventist college."

HUMBERTO HERNÁNDEZ
President
Venezuela Academy

ARIZONA:

Church Gives Shoes to Needy Children Yearly

For the past ten years the Yuma, Arizona, Seventh-day Adventist church has given shoes to needy children in this area a week before Christmas. This year the Wellton community was included. Ninety-six children were given footwear—48 from Wellton and 48 from Yuma. A local shoe store gave a substantial discount on the shoes.

This practice of the Yuma church has greatly helped in Ingathering in the area. Many who never knew of Adventists are now aware of their local activities.

The community service in the Yuma area includes a van equipped with clothes and food for an emergency.

R. C. BOTTSFORD
Pastor, Yuma SDA Church

WASHINGTON, D.C.

Deaf Minister Holds Evangelistic Meetings

Arthur W. Griffith of Portland, Oregon, a deaf ordained minister, recently conducted evangelistic meetings at Gallaudet College, Washington, D.C. This college is reputed to be the world's only liberal arts college for the deaf.

Among the students are 20 Adventist young people and many non-Adventists who are interested in our beliefs.

The Silver Spring, Maryland, Seventh-day Adventist church has welcomed these deaf young people, and has arranged special Sabbath school classes for them as well as interpreters for the Sabbath sermon.

CARIS H. LAUDA
Secretary
North American
Missions Committee

BERMUDA:

Gains Reported During Biennial Session

The seventh biennial session of the Bermuda Mission of Seventh-day Adventists was held in the Hamilton, Bermuda, church recently. J. L. Dittberner, president of the Atlantic Union Conference, preached during the first meeting, which was attended by 79 delegates and many nondelegates. Ben Trout, treasurer of the Atlantic Union, and the writer also represented the union. Frank R. Aldridge, president of the Bermuda Mission, was chairman of the meetings.

At the session it was reported that there has been a gain in membership of 227 during the biennium, for a total of 1,165 members. Tithe for the same period was more than \$356,800, an increase in excess of \$104,000 over the previous two-year period. Sabbath school and mission offerings also showed an increase, totaling more than \$36,300 for the biennium, or an increase of almost \$7,400 over the previous biennium. Mission offerings, which amounted to almost \$65,000, showed a gain of more than \$6,400 for the two-year period.

AARON N. BROGDEN
Secretary
Atlantic Union Conference

INDIA:

Deceit of Spirits Leads Family to Truth

Lying spirits and a tragedy were instrumental in leading a spirit-worshipping family to be baptized as Seventh-day Adventists recently.

Dohoriwel Rynjah, the eldest son of a witch and a wizard, lived at Linyong, Assam, in northeastern India. He had been taught from childhood to revere the spirits. And when he had a family of his own he commanded his wife and children to worship the spirits to ensure health and prosperity. He did this, not because he felt any affection for the spirits, but because he feared them and their power. For 48 years he served the spirits. Meanwhile, Dohoriwel was a popular figure in his community, for he was a talented person.



Dohoriwel and his wife are welcomed as members of the SDA church by the author.

Then, three years ago a sad experience came to him and his family, which shook their confidence in the spirits. His youngest son died.

When the boy fell ill Dohoriwel asked his parents to intercede with the spirits for him. Sacrifices and offerings were made on his behalf. Day and night these two spirit mediums communed with the spirits concerning the boy, but his condition worsened.

Then one day his mother was given the message that the spirits had been appeased—the boy would get well. Eagerly the whole family accepted the assurance. It was therefore with double grief that they saw the boy die a few days later.

This experience led Dohoriwel to see the folly of the animal sacrifices, offerings, and false devotion. Now, desiring a better way of life, he went from place to place, attending one Christian church after another, seeking earnestly for the way to everlasting peace. Two years elapsed, but still he had not found joy and peace. Toward the end of this two years of seemingly fruitless search for truth he met a Seventh-day Adventist lay worker, Olindro Jala. Mr. Jala told him some of the beliefs of Adventists and prepared him for an evangelistic meeting that would be held in the community shortly.

When the evangelist and his assistant went to Linyong in search of a place to pitch their tent, Dohoriwel Rynjah offered his property, which was ideally situated to reach the whole area. He also helped prepare for the meetings. When the meetings began he and his family were among the congregation nightly. When the last appeal was made Dohoriwel brought his family forward in dedication to Jesus.

Twelve were baptized in addition to Dohoriwel, his wife, and his two sons.

J. M. DKHAR
Evangelist, Assam Section

World Divisions

INTER-AMERICAN DIVISION

- ✦ West Indies Union literature evangelists were instrumental in winning 602 members to the church in 1971. They won 360 in 1970.
- ✦ Eight youth were baptized at the Nicaragua Adventist Hospital, La Trinidad, Nicaragua, last December as a result of a Voice of Youth campaign con-

ducted in the hospital. Others are being prepared for baptism.

L. MARCEL ABEL, *Correspondent*

SOUTH AMERICAN DIVISION

- ✦ Eight prisoners of the penitentiary of the Province of Mendoza, Argentina, were baptized on December 25. The group were won to the church as a result of taking a Voice of Prophecy Bible correspondence course. They were permitted to leave the prison under guard to be baptized in an Adventist church.
- ✦ The Brazil College School of Nursing,

São Paulo, Brazil, held its first graduation of 20 students on December 7, 1971.

- ✦ Brazil College, which has been operating for 56 years, will soon have a church home. The sanctuary, presently under construction, will have a seating capacity of 2,000 persons.

H. J. PEVERINI, *Correspondent*

PITCAIRN ISLAND

- ✦ Pitcairn Island has a special stamp issue this year to commemorate the twenty-fifth anniversary of the South Pacific Commission, the British government body that administers the area. The stamps are available in 4-, 8-, 18-, and 20-cent values. Orders may be sent to the postmaster on Pitcairn Island, accompanied by money order or postal note.

- ✦ Maurice Bligh, a descendant of the Captain Bligh who commanded the *H.M.S. Bounty* before the historic mutiny, visited Pitcairn Island some time ago.

- ✦ Two boatloads of 44 Pitcairn Islanders recently made a holiday trip to Oeno island, some 75 miles from Pitcairn.

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Service and Perfection: Our Aim

Atlantic Union

- ✦ The members of the New Rochelle, New York, church will be moving to their newly purchased facility on July 1. The congregation has been worshipping in their present sanctuary for more than 50 years. Isaac Lester is the pastor.

- ✦ Atlantic Union College, South Lancaster, Massachusetts, student volunteers are carrying on a big-brother recreation program for children of Clinton, Massachusetts. The program is conducted two nights a week. One night 8- to 11-year-olds are accommodated, while 12- to 14-year-olds are accepted on the second night. Some 230 children are presently taking advantage of the program.

- ✦ More than 325 public schools in the Southern New England Conference are presently receiving some 10,000 subscriptions to the *Listen* magazine. Letters of appreciation for this material have been received from more than 200 school principals. Two thousand subscriptions to the magazine were taken in January. One business establishment purchased 500 subscriptions to be sent to the schools in its particular area. *Listen* distribution in the conference is under the direction of George Peterson, publishing secretary of the Southern New England Conference.

- ✦ Recently, Drs. G. Ernest and Margaret E. Horsley made a presentation of furnishings and decorations to the chapel of the New England Memorial Hospital in Stoneham, Massachusetts. The gifts were made in honor of their parents.

EMMA KIRK, *Correspondent*

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Canadian Union

✦ Members of the Yellowknife, Northwest Territories, group, where our work has been recently opened under the leadership of Henry Bartsch, did Ingathering caroling in temperatures lower than 40 degrees below zero. They raised \$927.41, more than \$500 above their goal.

✦ Drs. Lillian and Virgil Logan, of the Brandon, Manitoba, SDA church and co-authors of the recently published book *Design for Creative Teaching*, have instructed the publisher, McGraw-Hill Ryerson Limited Publishers, to send all royalties from the sale of this textbook to the Manitoba-Saskatchewan Conference to be used for evangelism. The Logans are authors of a number of educational books being currently used in universities across the United States and Canada.

THEDA KUESTER, *Correspondent*

Columbia Union

✦ The Voice of Prophecy radio broadcast can now be heard by the more than 100,000 Spanish-speaking people in Philadelphia and south New Jersey on

station WTEL, at 9:30 on Sunday mornings. The Philadelphia Spanish church arranged the contract with the station.

✦ The Better Living Center, Philadelphia, Pennsylvania, was crowded as it launched its new health series on nutrition and weight control recently. O. J. Mills is director of the center.

MORTEN JUBERG, *Correspondent*

North Pacific Union

✦ The National Junior Chamber of Commerce has chosen Harley D. Miller, M.D., as an Outstanding Young Man of America for 1971. Dr. Miller is in general practice in Chehalis, Washington. He is a native of South Dakota.

✦ Some 300 MISSION '72 evangelistic series are scheduled to begin on the weekend of March 3 in the North Pacific Union.

✦ Medford, Oregon, Ingatherers appeared on local television early last December when the moderator of a program called Woman's World invited the pastor, Taylor Morris, and a group of carolers to his show. The group sang several carols, and Pastor Morris was interviewed by the moderator. More than \$5,000 was collected during the campaign, the largest amount on record for Medford.

✦ Nine new members were added recently to the Burns, Oregon, church as a result of the first full evangelistic series conducted in the small cattle town in ten years. The evangelist was E. L. Koronko, on loan to the Idaho Conference from the Oregon Conference. He was assisted by Darold Bigger, pastor.

✦ The University Park church, in Portland, Oregon, recently initiated a midnight prayer meeting. The meeting began at 8:00 P.M. and concluded at 12:20 A.M. There were 83 present. It is planned to hold a midnight prayer meeting once each quarter. Stephen Bukojemsky is the pastor.

✦ Walla Walla General Hospital, operated at Walla Walla, Washington, by the Upper Columbia Conference, is studying preliminary plans to construct a new medical complex between downtown Walla Walla and nearby College Place.

✦ Members of the Glasgow, Montana, church met in their new sanctuary for the first Sabbath service some time ago. The building, purchased from another church organization, was completely renovated before the members moved in.

✦ A new cantata, "The Great Controversy," written by Steve Borth, was presented for the first time at the Portland Union Academy, Saturday, February 26. The cantata is based on the final chapters of the Ellen G. White book *The Great Controversy*.

CECIL COFFEY, *Correspondent*

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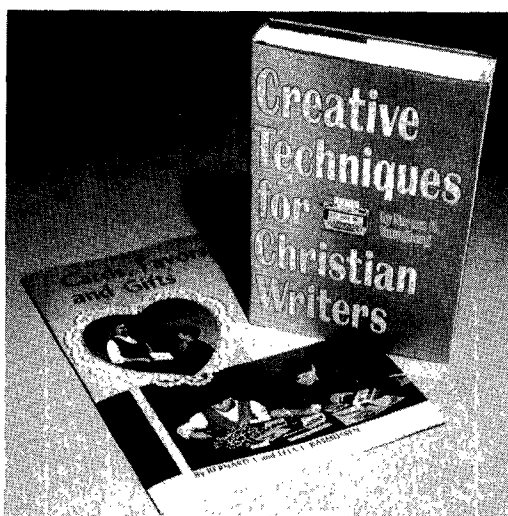
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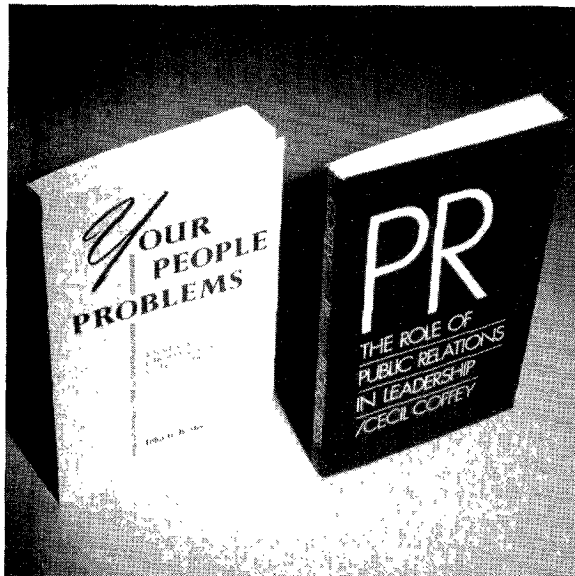
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Pacific Press.

Pacific Union

★ Winton H. Beaven, dean of Kettering College of Medical Arts, was the latest in a series of speakers for employees at St. Helena Hospital and Health Center.

★ Northern California Community Services centers shared nearly 103 tons of clothing during 1971 with the Watsonville Warehouse for overseas shipments. Dean Turner, a local moving-company manager, provided free transportation.

★ Ground has been broken for a new \$75,000 sanctuary in Indio, California. Dennis Priebe pastors the congregation, known as Oasis Palms church.

★ Responding to a plea by the Indonesian Navy for clothing to be used at an orphanage, Southern California Adventists sent 16 bales—nearly 4,000 pieces—of clothing. J. B. Crispens is the conference welfare director.

★ The 60-voice Newbury Park, California, Academy choir and Southern California's ministers' chorus recently provided music for the dedication ceremony of the new Ventura church. From a charter membership of 22, the church family has grown to 280. The sanctuary has seating for 550. Robert F. Tomlin is pastor.

★ Members from Whittier and East Los

Angeles took more than a half ton of clothing, teaching aids, and food to the needy in Tijuana, Mexico, recently.

SHIRLEY BURTON, *Correspondent*

Southern Union

★ Adventist Dr. Charles F. Tate, of the Miami University School of Medicine and a specialist in respiratory diseases, was recently honored for his activities with Five-Day Plans to Stop Smoking in Dade County, Florida. The award was sponsored by the Heart Fund, TB Association, and the Cancer Fund and Research Foundation.

★ During the month of December, the Fort Pierce, Florida, radio station broadcast 46 public-service spot announcements on Seventh-day Adventist Community Services work. A TV station in the Orlando area is currently giving spot-announcement time to feature the Adventist Community Services van work.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

★ Freshman and sophomore nursing students at Southwestern Union College

participated in capping exercises Friday night, February 11. Ceremonies were under the direction of Mrs. Shirley Pinterich, nursing instructor of the college.

★ The annual faculty-board banquet at Southwestern Union College was held Monday night, February 7.

★ Youth of the Oklahoma Conference participated in their annual youth rally in Oklahoma City, February 4 and 5. Speaker was Roland Hegstad, editor of *Liberty* magazine.

★ Jefferson Academy, Jefferson, Texas, recently received full accreditation by the Southern Association of Colleges and Secondary Schools, according to LeRoy Steck, principal of the academy.

★ Calvin Rick, of Little Rock, Arkansas, has been selected as a student missionary from Southwestern Union College to serve in Seoul, Korea. Calvin, a 19-year-old college sophomore, will leave for Korea in June.

J. N. MORGAN, *Correspondent*

Church Calendar

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 Pulpits	April 1
Church Lay Activities Offering	April 1
Andrews University Offering	April 8

Newly Published

PACIFIC PRESS PUBLISHING ASSOCIATION

Books

The Gospel of Jesus Christ, by Emilio B. Knechtle and Charles J. Sohlmann (128 pages, \$1.75). Part one in the series of Bible study guides prepared by Evangelist Emilio B. Knechtle in cooperation with Pastor Sohlmann of New York City. Gets down to the origin of Christian faith—meeting Jesus Christ through the Bible. Discusses God's love, sin, repentance, reconciliation, and many related topics. A missionary book.

A People Ready for the Return of the Lord Jesus Christ, by Emilio B. Knechtle and Charles J. Sohlmann (144 pages, \$1.45). Part two in the series of Bible study guides. Discusses problems in living the victorious Christian life, shows the broad outline of history as revealed in the Bible, and introduces Seventh-day Adventists as a people of prophecy.

Christ's Message to the Last Generation, by Emilio B. Knechtle and Charles J. Sohlmann (160 pages, \$1.75). Part three in the series of Bible study guides. Discusses the controversy between Christ and the antichrist. Explains the Biblical meaning of modern Babylon and the events leading to the climax and ultimate failure of the great Satanic rebellion against God.

Green Ink, by Donna June Taylor (128

pages, \$1.45). High-spirited Laura sails to Europe with her college friends for a year of study and adventure. Conflict sets in. Laura finds her attempts to reach the popular Sylvia with Christianity continually frustrated by sensitive Anita's eager craving for love and attention. She feels justified in writing Anita off. But Laura has a few things to learn—in an intriguing and surprising way. Brightly written by a new young author. An Agapè paperback for young adults.

REVIEW AND HERALD PUBLISHING ASSOCIATION

Books

Revival and Beyond, by Ellen G. White. (64 pages, 50 cents). Are tongues and ecstasy for real? Do I have to do anything to be saved? Is it enough to believe? This booklet takes the Christian toward a mature experience and gives guidelines to evaluate the genuine and the counterfeit in modern revivals. Essentially a sequel to *Steps to Christ*.

Destination—Green Hell, by Betty Buhler Cott (160 pages, \$1.85). For the Cott's, Green Hell is the remote tropical region of Guyana where it borders Venezuela. The book is both a preamble and a sequel to *Jewels From Green Hell*. The author describes influences that shaped and sharpened her determination to devote her life to mission service.

BEAZLEY, Helen Mae—b. March 17, 1924, West Branch, Iowa; d. July 6, 1971, Los Gatos, Calif. Survivors include her husband, William; two sons, William, Jr., and Joel; and three daughters, Joyce, Mary, and Helen.

BECKHAM, Horace O.—b. Oct. 25, 1895, in Texas; d. July 25, 1971, Merced, Calif. Survivors include his wife, Mary E.; a son, Robert; four stepdaughters, Eleanor Seaman, Margaret Pittman, Gladys Clyde, and Vera Morris; and two stepsons, Chester and Kenneth Bassett.

BEEBE, Roberta—b. July 5, 1898, in Missouri; d. Nov. 5, 1971, Fresno, Calif. Survivors include a brother, J. U. Berry; and a sister, Henrietta Sisk.

BEHNEY, Eldon William—b. July 14, 1891, Denver, Colo.; d. Oct. 26, 1971, Fresno, Calif. Survivors include his wife, Nellie; two daughters, Elizabeth Hiten, and Doris Scott; and three sons, Bob, Luther, and Lewis Behney.

BOESS, Violet N.—b. July 11, 1914; d. Nov. 25, 1971, Loma Linda, Calif.

BOETTGER, Frederick H.—b. April 3, 1881, Eschwege, Germany; d. Nov. 28, 1971, Shafter, Calif. His brother, William, survives.

BOVEE, Archie W.—b. June 12, 1892, Parker, S. Dak.; d. Dec. 3, 1971, Portland, Ore. Survivors include his wife, Ruth; two sons, LuVerne and Orval; six daughters, Genevieve Rowe, Thelma Alden, Evelyn Harmon, Naomi Harmon, LaVonne Bechtel, and Shirley Brown; two stepdaughters, Helen Roderick and Vivian Weatherby; two brothers, Earle and Claude; and one sister, Della Rose Patnaude.

BROWN, Samuel Nathan—b. June 3, 1884, Winston Salem, N.C.; d. Dec. 13, 1971, Loma Linda, Calif. Survivors include his wife, Cora; a daughter, Mary Harwood; a brother, Jesse Brown; and a stepdaughter, Verna Robinson.

BUCKMASTER, Beatrice Ella—b. Sept. 14, 1897, Chester, Vt.; d. Jan. 1, 1972, Portland, Ore. Survivors include two daughters, Evelyn Smith and Mildred Miles; a sister, Lillian Rupnow; and a brother, Herbert C. Wolfson.

BYINGTON, Preston C.—b. in 1892, Oakland, Calif.; d. Aug. 4, 1971, Modesto, Calif. Survivors include his wife, Marguerite; and a son, P. W. Byington.

CARGILL, Eva—b. Feb. 25, 1878, Glenville, Nebr.; d. Dec. 27, 1971, Loma Linda, Calif. Survivors include a son, Charles Homer Judd; and a daughter, Ellen Peterson.

CARLE, Huldah O.—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 Torkelsen.

CARR, Silvena Frances—b. April 4, 1890, Lewis County, Ky.; d. Jan. 8, 1972, Bucyrus, Ohio. Survivors include four sons, John, William, Pearl, and Lloyd Carr; and five daughters, Virginia Dahl, Mary Fannin, Edith Meck, Flora Reeder, and Cora Smith.

CHAPPELL, Elizabeth T.—b. Aug. 31, 1890, in England; d. Dec. 11, 1971, San Diego, Calif. Survivors include her husband, William B.; a son, Thomas L.; a daughter, Bobbie Roberts; and two sisters, Clara Edgington and Alice Jessen.

CLEMENTS, Maybelle Helen—b. Nov. 22, 1882, Carson City, Mich.; d. Jan. 17, 1972, Loma Linda, Calif. Four nieces and one nephew survive.

DE JESUS, Delite—b. July 11, 1910, Reed Springs, Mo.; d. Sept. 9, 1971, Raymond, Calif. Survivors include her husband; a son; and a sister.

DELANO, Mattie C.—b. Sept. 10, 1891, in Kansas; d. Dec. 20, 1971, Riverside, Calif. Survivors include three daughters, Clarice Jenkins, Margaret Whittemore, and Fernie Richardson; and two sons, Boyd and Jack Delano.

DIZHICHENKO, Antonina—b. March 1, 1898, Kharkiv, Ukraine; d. Oct. 3, 1971, Santa Clara, Calif. A daughter survives.

DOBY, Minnie Elizabeth Dorsett—b. Nov. 20, 1904, Davidson County, N.C.; d. Aug. 9, 1971, Lexington, N.C. Six sisters and two brothers survive.

DOMENY, Lois M.—b. Feb. 6, 1907, Hastings, Nebr.; d. Dec. 24, 1971, Stockton, Calif. Survivors include two daughters, Elaine Korteborn and Dorothy Davis; and three sons, Clyde, H. E., and Wayne Dumeny.

DONALDSON, Thomas Arthur Scott—b. Dec. 15, 1879, Newry, County Down, Ireland; d. Dec. 30, 1971, National City, Calif. In 1915 he began 36 years of continuous service in conference work, first in the Northwestern California Conference. Following this he served in the Inter-Mountain Conference, Eastern Canadian Union Conference, Southern California Conference, and the Central California Conference. Survivors include two daughters, Jeannette Bass and Billie Murray; a sister, Ethel Lucia; and a stepdaughter, Lora Avis Daves.

DUNCAN, Ralph M.—b. May 9, 1905, Freeman, Mo.; d. Aug. 22, 1971, Appleton City, Mo. Survivors include his wife, Bertha; three children; three brothers; and two sisters.

DUNLOP, Edwin—d. Dec. 29, 1971, Cornwall, England, at the age of 54. At the time of his death he was director of research for the Fuller Memorial Sanitarium. Survivors include his wife, Florence; three sons, Ian, Adrian, and Nairn; a daughter, Gaye; his mother, Anna Dunlop; and a brother, Dr. Robert Dunlop.

DYE, Clarence Howard—d. Nov. 24, 1971, Atlanta, Ga., at the age of 59. He was a master printer and served the denomination for more than 13 years, first at Union College and later at Glendale Academy Press, Atlantic Union College, and finally at Madison College. Survivors include his wife, Agnes Hinton; two daughters, Barbara Dennis and Beverly June Washburn; his parents, Mr. and Mrs. Carl H. Dye; and two sisters, Dorothy Gee and Florence Jacobsen.

FINKLE, Nell Sherriff—b. Nov. 9, 1926; d. Dec. 18, 1971, Lyman, S.C. Survivors include her husband, Bernard; her parents, Mr. and Mrs. Weldon Sherriff; and a stepson, Robert.

FISH, J. K.—b. June 30, 1878; d. Jan. 15, 1972, Eugene, Ore. He began his ministerial work in the Alberta Conference, but spent most of his years as a minister in the Oregon Conference. Survivors include a son, Ivor Fish; and a daughter, Mrs. Walter Specht.

FREDRICKSON, Marie—b. Sept. 17, 1882, in Denmark; d. Jan. 12, 1972, Corvallis, Ore. Survivors include three sons, William, Robert, and Ralph; and three daughters, Mrs. James Synder, Mrs. Gordon Churches, and Mrs. Don Greenman.

GARDINER, Rosella Pearl—b. March 21, 1880, Oakwood, Ill.; d. Sept. 19, 1971, Danville, Ill. Survivors include two sons and four daughters.

GEBBARD, Adolf—b. July 5, 1905, Hamburg, Germany; d. Sept. 17, 1971. Survivors include his wife, Elsie; his mother, Emilie; two daughters, Mary Woods and June DeWind; and two sons, Daniel and Paul.

GREEN, Cora—b. Oct. 28, 1872, in Ohio; d. Jan. 3, 1972, Dayton, Ohio. A daughter, Mrs. Robert Shaffer, survives.

GROSS, Theda M.—b. Sept. 27, 1891, Monroa, Ohio; d. Dec. 30, 1971, Jackson Center, Ohio. Survivors include Theodore M., Frederick G., Daniel J., and Ivan M. Gross.

HAMMILL, Lucretia—b. Nov. 5, 1882, Dassel, Minn.; d. Dec. 6, 1971, Portland, Ore. Survivors include three sons, Milton, Kenneth, and Richard; and four daughters, Roxie Wilcox, Dorothy Miller, Margaret Geer, and Ellen Harris.

HANSEN, Ella Christina—b. May 29, 1877, in Wisconsin; d. Nov. 18, 1971, Riverside, Calif.

HARDESTY, Jessie Pearl—b. June 19, 1886, in Kansas;

(Continued on page 31)

Obituaries

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

ALFKE, George B.—b. 1918, New York, N.Y.; d. Jan. 26, 1971, as the result of an automobile accident. Survivors include his wife, Dorothy; a son, John; a daughter, Carol Whitehurst; his stepmother, Mrs. George B. Alfke, Sr.; and a sister, Margaret Alfke.

ARDIS, Karoline M.—b. Feb. 2, 1904, Oakdale, Calif.; d. Sept. 16, 1971, Oakdale, Calif. Her sister, Martha Gatzman, survives.

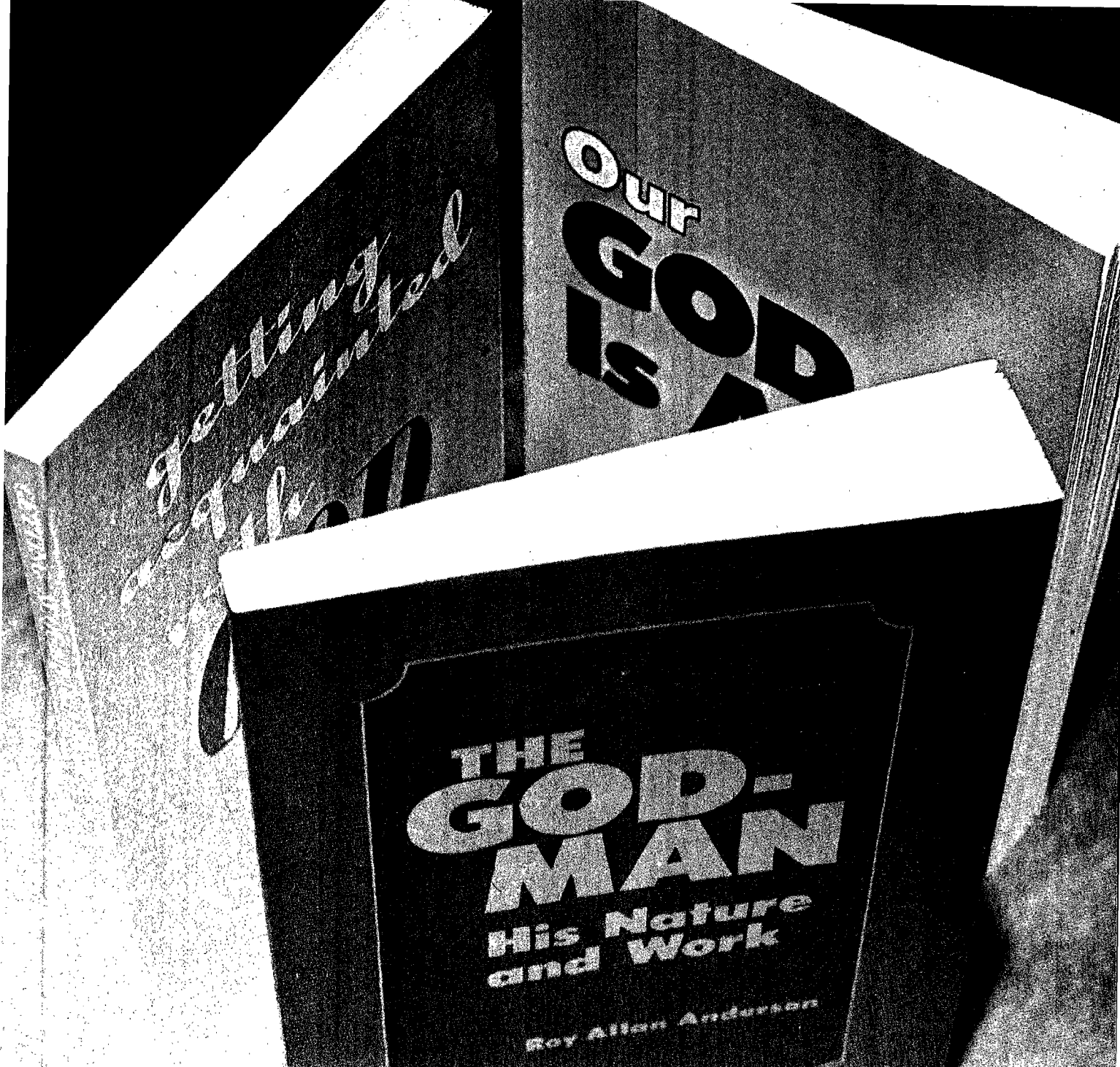
BAIR, Gertrude—b. Aug. 25, 1889, Malcome, Nebr.; d. Sept. 21, 1971, Santa Maria, Calif. Survivors include three daughters, Mrs. Don Underwood, Mrs. Wallace Noro, and Mrs. Glenn Conrad; and a sister, Mrs. Leland Smith.

BALLANCE, Joyce Marylin—b. Feb. 1, 1929, Round Springs, Mo.; d. Dec. 2, 1971, Falls City, Ore. Survivors include her husband, Lenard; a daughter, Glenda Boyle; a son, Jeffrey; two sisters, Gerry Began and Dolores Southmayd; a brother, Jack Deatherage; and her mother, Elsie Tallis.

BALTZER, Henry—b. Feb. 24, 1883, in Russia; d. Nov. 11, 1971, Mariposa, Calif. Survivors include his wife, Lydia; a son, Erwin; and two daughters, Evelyn Baltzer and Eileen Ritz.

BARE, Allie JoAnn—b. July 20, 1891, Cleburne, Tex.; d. Nov. 19, 1971, Buena Park, Calif.

BARLOW, Helen Maude—b. Sept. 20, 1904, Portland, Ore.; d. Oct. 21, 1971, Yreka, Calif. Survivors include a son, Glenn; a daughter, Carol Matthews; a sister, Reatha Payne; and a brother, Melvin Hagey.



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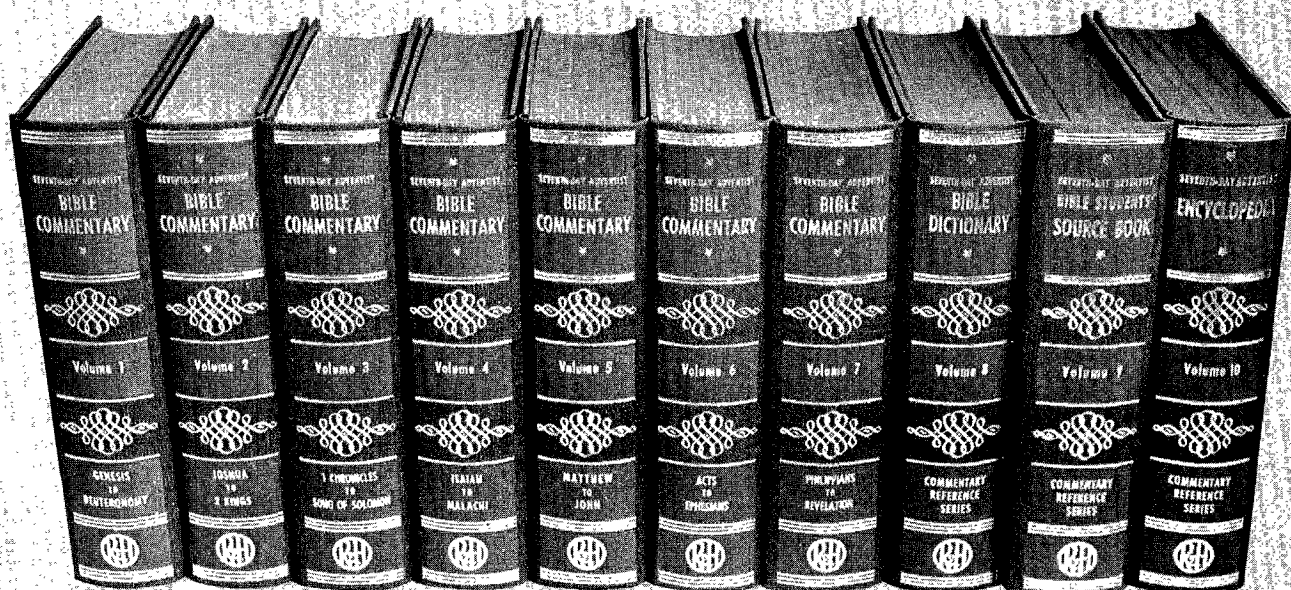
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BOOK CONCERN

OBITUARIES

(Continued from page 28)

d. Aug. 8, 1971, Redondo Beach, Calif. Survivors include a daughter, Bonnie Whipple; and a sister, Winifred Rheme.

HAUGEN, Mina—b. Aug. 10, 1892, Brooten, Minn.; d. Jan. 12, 1972, Loma Linda, Calif. Survivors include her husband, Anders; two sons, Einar and Alf Haugen; and a brother, Ben Amundson.

HAYS, Tempie Catherine—b. Dec. 17, 1891, Winnsboro, Tex.; d. Oct. 22, 1971, Bakersfield, Calif. Survivors include a daughter, Roberta Daniels; two sons, Anell and Sam Hays; and a brother, Andrew Alexander.

HOCKENSMITH, Ethel Raske—b. Dec. 29, 1889, Chicago, Ill.; d. Jan. 5, 1971, National City, Calif. Two sisters, Millie Adamson and Elsie Thomas, survive.

HOLLIS, Sadie S.—b. June 19, 1917, Fort Mill, S.C.; d. Jan. 12, 1972, Charlotte, N.C. Survivors include a son, Lee Carl, Jr.; and her mother, Lillie Simmons.

HUTCHINS, Amy Estelle—b. June 30, 1901, Milan, Mo.; d. Nov. 24, 1971, Sonora, Calif. Survivors include her husband, Harold; two daughters, Shirley Ewing and Dorothy Wooley; and a son, Wilger Hutchins.

ISAAC, Peter S.—b. April 6, 1891, in South Dakota; d. Nov. 23, 1971, Bakersfield, Calif. Survivors include his wife, Mary; one daughter; and a son.

JOHNSON, Edith—b. Dec. 2, 1889, Leslie, Colo.; d. Oct. 11, 1971, Hanford, Calif. She served the church in China as a nurse from 1923 until World War II, then returned to China until the Communists took over in 1949. Survivors include a daughter, Iva Dell Lombard; and a sister, Mable Merkle.

JONES, Pearl Burnside—b. in Union Valley, Tex.; d. Nov. 29, 1971. Survivors include her son, Billy B. Jones; and a sister, Evelyn Burnett.

KEECH, Bessie—b. Jan. 1, 1885, Emporia, Kans.; d. Nov. 23, 1971, Borad Camp, Ark. Survivors include a son, Albert; and a daughter, Mrs. Noah Medford.

KING, Benjamin Cooper—b. Dec. 23, 1891, in Indian territory; d. Nov. 15, 1971, Jay, Okla.

KITE, Lemuel N.—b. Oct. 25, 1880, Seward County, Nebr.; d. Nov. 30, 1971, Berrien Springs, Mich. Survivors include a son, Leland; three daughters, Myra, Hazel Edwards, and Geneva Galusha; a brother, Isaac; and a sister, Lucille Brown.

KORN, Frank A.—b. April 4, 1880, San Francisco, Calif.; d. Dec. 10, 1971, Mountain View, Calif.

KUHLMAN, Henry—b. Oct. 10, 1884, Rosenberg, Russia; d. May 24, 1971, Grand Rapids, Mich. Survivors include two sons, Paul and Huldreich; three daughters, Mollie Tanzer, Ella Six, and Rosa Brittain; and two stepsons, Frank and Bill Kist.

KUHLMAN, Mary Krist—b. March 22, 1896, Veszpreim Megya, Hungary; d. May 29, 1971, Grand Rapids, Mich. Survivors include two sons, Frank and Bill Krist; two stepsons, Paul and Huldreich Kuhlman; and three stepdaughters, Mollie Tanzer, Ella Six, and Rosa Brittain.

LAFFERTY, Alfred Leigh—d. Aug. 2, 1971, Whittier, Calif., at the age of 40. After graduating from Andrews University, he served as an associate pastor and a teacher until becoming an employee of the U.S. Treasury Department Home Bank Board. Survivors include his wife; three sons, Alfred, Jr., Terry D., and Larry Elwin; a brother, Charles Lafferty; and a sister, Mrs. James Anderson.

LEATHERWOOD, Lucille Henrietta—b. Dec. 10, 1896, Siloam Springs, Ark.; d. Jan. 3, 1972, Loma Linda, Calif. Survivors include a daughter, Lorraine M. Osbourn; a son, Luther P. Leatherwood; and a brother, Buryl Smith.

LEHMAN, Cora—b. Dec. 15, 1879; d. April 19, 1971, Mt. Vernon, Ohio.

LINKINS, Georgia deBruin—b. Nov. 17, 1932, Susquehanna, Pa.; d. Jan. 13, 1972, Honolulu, Hawaii, as the result of a traffic accident. At the time of her death she was payroll clerk at Castle Memorial Hospital, but had also served in the General Conference Insurance Service. Survivors include her mother, Anna deBruin; and three sisters, Gloria Christian, Mrs. Dale Frances, and Ina Eynan.

LOUGHLIN, Artie Jeanette—b. May 28, 1890, Lawrence, Kans.; d. Oct. 29, 1971, San Jose, Calif. Survivors include two daughters, Juanita Loughlin and Wanda Jones; and four sons, Willard, Donald, Duane, and Lowell Loughlin.

LOVOLD, Bertha Marie—b. Dec. 20, 1887; d. June 2, 1971, San Luis Obispo, Calif. Survivors include a daughter, Agnes Lefler; four sisters, Emma Grocholski, Lillian Klops, Florence Kappler, and Emily Frazier; and two brothers, Carl and Elmer Jensen.

MAC MILLAN, Bessie—b. April 12, 1869, in Michigan; d. Sept. 24, 1971, Fresno, Calif. Her son, Warren, survives.

MARTIN, Elmo J.—b. March 18, 1895, Selma, Calif.; d. Oct. 3, 1971, Fresno, Calif. Survivors include his wife, Ruth; a daughter, Susan Robertson; and two sisters, Marie Cooper and Stella Anderson.

MARTIN, Zella Marie—b. Jan. 14, 1912, Wheeler, Wash.; d. Jan. 24, 1972, Wenatchee, Wash. Survivors include her husband, George Eldridge; a son, David; and two daughters, Linda Raney and Frances M. Heyn.

MATTISON, Irene Harriet—b. Dec. 23, 1889, Philadelphia, Pa.; d. Oct. 2, 1971, Loma Linda, Calif. Survivors include two sons, Ernest H. and Elder B. W. Mattison; and

three daughters, Irene Dale, Doris Arregui, and Carol Hoyt.

MAYHOOD, John J.—b. June 17, 1903, Toronto, Canada; d. Dec. 5, 1971, La Jolla, Calif. Survivors include his wife, Devera; three sisters, Helen A. Mayhood, Agnes M. Hasslett, and Lila R. Gregg; and two brothers, Alexander C. and Leo F.

MICHAELSON, Eda Leora—b. June 13, 1878, Madison, Wis.; d. Oct. 15, 1971, Modesto, Calif. Survivors include her husband, Albert E.; four sons, Ralph, Dr. George A., A. Edward, and Elder Frank J. Michaelson; and two daughters, Thel J. Salas and Evelyn Eda Hinegardner.

MILLARD, Harold C.—b. Oct. 13, 1904, Des Moines, Iowa; d. Jan. 13, 1972, Mansfield, Mo. Survivors include his wife, Myrtle; a daughter, Virginia; a sister, Ollie Wait; and a brother, Fred.

MILLER, Mary Mann—b. Dec. 8, 1888, Pearsall, Tex.; d. Dec. 11, 1971, Kerrville, Tex.

MORRIS, Elmer Reuben—b. April 30, 1892, Dallas, Tex.; d. Aug. 7, 1971, Santa Cruz, Calif. Survivors include his wife, Viola G.; a daughter, Rosalie Gibson; three sons, Alvin, Donald, and Duane Morris; a brother, James Chester; and a sister, Sayde Manatt.

MURRAY, Leland G.—b. Nov. 9, 1933; d. Sept. 19, 1971, by drowning, near Honolulu, Hawaii. Survivors include his parents, Mr. and Mrs. Charles Murray; a brother, Troy Redding; and his grandmother, Trixie Clark.

NELSON, Myrtle May—b. Sept. 7, 1884, Yale, Mich.; d. Jan. 1, 1972, Loma Linda, Calif. Survivors include four stepdaughters, Olive Weaver, Bertha Michelson, Neva Mason, and Francis McLennen; and a stepson, Wilbur Nelson.

O'DELL, Lydia Ann—b. June 18, 1882, High Forest, Minn.; d. Jan. 26, 1971, Wenatchee, Wash. Survivors include a son, Ralph; and a daughter, Hazel French.

OLSON, Ruben S.—b. June 19, 1889, Gefle, Sweden; d. Sept. 4, 1971. Survivors include his wife, Vivian; two sons; and a brother, Henry C.

OREN, Leslie F.—b. Oct. 6, 1893, Wilmington, Ohio; d. Dec. 30, 1971, Westerville, Ohio. His brother, Philip, survives.

PHIPPS, Juanita Mae—b. Aug. 30, 1915, Columbus, Kans.; d. Sept. 21, 1971, Modesto, Calif. Survivors include her husband, Eugene F.; a son, Donald; and a daughter, Lois Phipps.

QUIST, Eva T.—b. Aug. 20, 1898, in South Africa; d. Nov. 29, 1971, Turlock, Calif. Survivors include her husband, Carl A.; two sons, James and George Whitaker; a stepson, Carl T. Quist; a stepdaughter, Darlene Well; and three brothers, Kenneth, Rupert, and Jack Taylor.

RAGSDALE, James Roe—b. Dec. 1, 1884, Echo, Oreg.; d. Sept. 5, 1971, Bakersfield, Calif. Survivors include his wife, Ada; two daughters, Genevieve Tall and Doris Telft; and a sister, Effa Amundsen.

RAY, Reggie Frank—b. June 8, 1890, Warren, Tex.; d. Oct. 13, 1971, Lake Charles, La. Survivors include a son, W. P. Ray; and three daughters, Mrs. M. W. Brantley, Gayle Greenwood, and Mrs. Wayne Turpin.

RAY, Willard F.—b. Aug. 20, 1895; d. Jan. 2, 1972, Portland, Tenn. He was a pioneer of Highland Academy, giving over 40 years of service to this institution. Survivors include his wife, Merle Appock; and twin brothers.

REA, Esther Nancy—b. Aug. 5, 1903, Bluford, Minn.; d. Nov. 5, 1971, Los Angeles, Calif. Survivors include a son, Elder Walter T. Rea; and three daughters, Winnifred Vamosh, Bertha Reyes, and Donna Barbour.

READ, Emily Mary Powell—b. in 1880, in Manchester, England; d. Jan. 20, 1972, Olney, Md. Elder and Mrs. W. E. Read served in many capacities in various parts of the world, beginning their joint service in evangelistic ministry in Great Britain. Later she stood by his side as he served as manager of the Stanborough Press, England; president, South England Conference; foreign missions secretary, European Division; secretary, Northern European Division; president, British Union; president, Northern European Division; president, Caribbean Union; and field secretary, General Conference. Survivors include her husband, Elder W. E. Read; a daughter, Eileen Barham, of Johannesburg, South Africa; and grandchildren, Derald, Mervyn, Nigel, Graham, and Angela Barham.

RENTON, Lucille—b. June 14, 1891, Detroit, Mich.; d. Dec. 17, 1971, Santa Cruz, Calif. A sister, Ruth Graham, survives.

RICHARDSON, M. Blanche—b. May 5, 1884, Mount Vernon, Ohio; d. Dec. 26, 1971, Mount Vernon, Ohio. Survivors include a daughter, Dr. Harriet R. Musk; and two sons, Charles and Robert Richardson.

ROSENAU, Arthur—b. Aug. 1, 1886, in Russia; d. Nov. 15, 1971, Turlock, Calif. Survivors include his wife, Lileth; a daughter, Bertha Hilgert; and a son, Robert Katsma.

ROWSE, Joseph Minor—b. Oct. 13, 1883, in Iowa; d. Sept. 31, 1971, Mountain View, Calif. Mr. Rouse was a long-time employee of the Pacific Press Publishing Association, where he served as general manager for many years. Survivors include his wife, Bertha D.; a sister, Ruby Watness; and a brother, Ray Rouse.

RUSSELL, Constance—b. April 10, 1904; d. Oct. 31, 1971, Santa Cruz, Calif. Survivors include a daughter, Norma Faulkner; and two brothers.

SCHNEIDER, Alvin D.—b. Feb. 26, 1911, Hitchcock, Okla.; d. Sept. 3, 1971, Bakersfield, Calif. Survivors include his wife, Lillie B.; two daughters, Norma Jeane Rasco and

Marlene Louise Blevins; his mother, Nettie Wagner; and a brother, Orville Schneider.

SMITH, Robert John—b. March 9, 1878, in Kentucky; d. Dec. 15, 1971, Riverside, Calif. Survivors include his wife, Alice Smith; and a daughter, Pauline Turner.

SRACK, Emma Johanna—b. Oct. 18, 1886, in Minnesota; d. Dec. 23, 1971, Riverside, Calif.

STANDISH, Florence M.—b. April 27, 1880; d. Nov. 15, 1971, San Jose, Calif. Two nieces, Edna Wesnitzer and Lois Aguilar, survive.

STRALEY, Frances Marie—b. Jan. 16, 1892, Cora, Mo.; d. Jan. 13, 1972. Survivors include her husband, Carl; three daughters, Neva Coffman, Opal Mae Straley, and Marilea Dressler; and a son, Robert O'Neil Straley.

SWIFT, Richard Lee—b. Nov. 6, 1941, Fresno, Calif.; d. Sept. 6, 1971, St. Louis, Mo. Survivors include a daughter, Michelle Swift; his mother, Edith Swift; a brother, James; and two sisters, Geraldine Orr and Yvonne Bower.

TAFT, Ethel Lea—b. July 25, 1902; d. Jan. 9, 1972. She and her husband spent 36 years working and teaching in denominational elementary and secondary schools. Survivors include her husband, Lester W.; and a sister, Goldie Force.

TRIPP, Gerald P.—d. Jan. 15, 1972, London, Ark., at the age of 77. Survivors include his wife, Gwen Burnham; four sons, Ernest, Lowell, Luther, and Richard; and four daughters, Murriel Lawrence, Frances Graves, Lura Wolfinger, and Gertrude Schoelkopf.

TROST, Ida Alvena—b. Feb. 1, 1888, Bruning, Nebr.; d. Jan. 19, 1972, Branson, Mo. Survivors include a daughter, Mrs. Ralph W. Cheatham; and a son, Everett W. Trost.

TUCKER, Birdie—b. in 1879, San Joaquin Valley, Calif.; d. Oct. 15, 1971, Stockton, Calif.

TURNBOW, Olive E.—b. Nov. 22, 1875, Hay Ford, Calif.; d. Sept. 14, 1971, Turlock, Calif. Two daughters, Lottie Watson and Melva Hayes, survive.

VAN DOLSON, Fred D.—b. March 27, 1890, Battle Creek, Mich.; d. Dec. 31, 1971, Deer Park, Calif. Survivors include his wife, Elaine; and two sons, Elder Leo and Fred Van Dolson.

VOS, Karl F.—b. April 1, 1910, in Indonesia; d. Oct. 10, 1971, Bakersfield, Calif. Survivors include his wife, Luna; three sons, Lukas, Johannes, and Jakobus; and his mother, Anne Hevos.

WALL, Frank Everett—b. Aug. 12, 1894, Hurley, S. Dak.; d. Jan. 16, 1972, Loma Linda, Calif. In 1943 he was called to head the modern language department of Columbia Union College, which position he held until 1964. During five years of that time he also served as academic dean of the college. After retirement he taught part time in the modern language department of Pacific Union College. Survivors include his wife, Ava Covington; two sons, Dr. Wendell H. and Merrill; two daughters, Verlene Asher and Verdell Roark; a sister, Mary Westermeyer; and two brothers, John and Peter Wall.

WEBSTER, Vesta Jane—b. Jan. 6, 1881, Cassville, Wis.; d. Jan. 21, 1972, Woodstock, Va. She took nurses' training at Battle Creek, Michigan. In 1907 she married Elder F. C. Webster. For 55 years she served the church with her husband in Canada and the eastern United States. She originated the "Bus-work Learning" lessons for children, widely used in camp meetings. Survivors include her husband; two sons; two daughters; eight grandchildren; and eight great-grandchildren.

WESTMAN, Edwin Julius—b. April 19, 1891, Seblora, Sweden; d. Nov. 13, 1971, San Jose, Calif. He served as a departmental secretary in Canada and Oregon and also as a pastor. Survivors include his wife, Thea; and two brothers.

WILLIS, Cora—b. Dec. 17, 1891, New Castle, Pa.; d. Dec. 13, 1971, Portland, Oreg. Survivors include her husband, Carl; two sons, Raleigh and Elder Fred Hardin; two daughters, Evelyn Matthews and Helen Stephens; one brother, Carl Johnston; and two sisters, Mary Gabbutt and Fern Gerne.

WILSON, Edward Jefferson—b. July 18, 1888; d. Jan. 15, 1972, Bryson City, N.C. His wife, Hazel, survives.

WITHERSPOON, Marie D.—b. April 24, 1912, Herrington, Kans.; d. Oct. 7, 1971, Loma Linda, Calif. Survivors include her husband, David; and a son, Edward.

WITZEL, Clifford L.—b. April 11, 1899, Hillsboro, Wis.; d. Jan. 16, 1972, Seattle, Wash. In 1924 he began denominational work at Bethel Academy. Following this he served at Laurelwood Academy, Columbia Academy, Philippine Union College, Auburn Academy, Upper Columbia Academy, and Mount Ellis Academy. His service to the denomination extended over 45 years. Survivors include his wife, Autil; three brothers, Roy, Albert, and Harley; and two sisters, Bernice Smith and Goldie Van de Warker.

WOLCOTT, Guy William—b. May 3, 1886, Maple Grove, Mich.; d. Dec. 28, 1971. Survivors include a son, Floyd H.; and three daughters, Mrs. Willie Burrow, Mrs. Otis Elliott, and Mrs. Clyde Lacy.

WOODY, Edgar F.—b. May 14, 1899, Brownington, Mo.; d. June 24, 1971, Portland, Oreg. He served five years as lay activities and field secretary for the Hawaiian Mission. Survivors include his wife, Reba; a son, Harold; a sister, Allena Galland; and two brothers, Lawrence and John.

WYATT, Asyria A.—b. Nov. 26, 1903, Winnipeg, Canada; d. Oct. 23, 1971, Palo Alto, Calif. Survivors include a daughter, Florence Lindhorst; and a son, Nolan Wyatt.

YINGLING, Dorothy Shryock—b. in 1896; d. Dec. 26, 1971. Survivors include her husband, Oscar; and a daughter, Mrs. George Grow.

Church-Music Study Committee to Meet in July

The denomination has set up a committee to study the Seventh-day Adventist philosophy of church music. The committee will meet in Washington, D.C., in July.

For a long time there has been considerable discussion concerning music in the Seventh-day Adventist Church, both in its worship services and in its evangelistic outreach. Modern times have brought a new and different kind of music into religious services. Because of the varied, and sometimes strongly differing, opinions regarding music in the church, this task force has been organized.

Members who would like to contribute ideas to the committee should send their opinions in papers, formal presentations, or letters to either the chairman or the secretary of the committee at the General Conference office.

WILLIS J. HACKETT, *Chairman*
CHARLES B. HIRSCH, *Secretary*

32 Baptized in Philippines Where Team Leader Died

When a group of Philippine Union College students went with their Voice of Youth team leader, Frank Rogado, to survey a place among the natives of Mindoro for an evangelistic program, little did they realize they would return to campus without him. While making his way through this primitive island area Frank accidentally drowned.

With sad hearts the students brought his body back to campus where a stunned student body mourned his untimely death. Frank, like so many of the Filipino young people, was an outstanding soul winner. When I visited the college a few months ago Thelma Palassa, MV sponsor, informed me that during the past school year 198 persons had been baptized as the result of student Voice of Youth crusades, and 29 as a result of the Bible-marking classes conducted right on campus.

Frank's death was a rallying point for a more determined outreach for souls. Even his parents, who had expected he would graduate this year, expressed the hope that what Frank had started might continue. Just a few days after the funeral another team leader was appointed, and 15 young people, comprising the Voice of Youth team, headed for Mindoro. With them also was an ACT team of two young doctors, a nurse, and several students who would operate a clinic and help the people find the key to more healthful living.

Nestor Arit, youth director of the North Philippine Union, writes that after three weeks of intensive work among the natives, the young people returned to Philippine Union College with an inspiring report. On the same spot where Frank Rogado drowned, 32 people were baptized, four of them Mangyans.

Health-Personnel Needs

Present openings for personnel in SDA hospitals include those listed below:

North America

- 3 assistant directors of nurses
- 2 food-service supervisors
- 5 inhalation therapists
- 7 laboratory technologists (ASCP)
- 1 medical technologist
- 1 medical stenographer
- 4 occupational therapists
- 2 orderlies
- 4 pharmacists—staff
- 5 physical therapists
- 1 plumber
- 6 R.N.'s—OB (head nurse)
- 16 R.N.'s—staff

Overseas

- 13 physicians (GP)
- 5 physicians (with specialty)
- 4 dentists (2 self-supporting)
- 4 R.N.'s—service and administration
- 4 R.N.'s—education and administration

Information regarding openings and placement assistance may be obtained by contacting Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

In addition to the film, a book by Rene Noorbergen on Mrs. White as a prophet, published by Keats Publications, Inc., of New Canaan, Connecticut, will be on bookstands all across North America in April.

MV Operation Fireside Wins 70 in Haiti

Seventy people were baptized and became members of the Seventh-day Adventist Church in the South Haiti Mission as the result of MV Operation Fireside activities, according to George Brown, MV secretary of the Inter-American Division.

Recently Pastor Victor Leveille, of the South Haiti Mission, organized eight Operation Fireside teams in preparation for a two-week crusade. More than 100 non-Adventists were in attendance nightly. The Lord signally blessed the activities of our young people in the Operation Fireside program as many individuals accepted Jesus Christ as their Saviour.

Elder Brown writes, "Among the newly baptized members was a young man who immediately on entering the church became deeply involved in youth evangelism. He was baptized in December, 1971, and has already won three, who are now baptized members of the church. We are happy for this result, and we anticipate greater things during Evangelism '72."

LAWRENCE M. NELSON

Pastor Arit also reported that during the two-week Christmas vacation, students conducted five Voice of Youth efforts, which resulted in 94 people being baptized.

JOHN H. HANCOCK

Arrow of Prophecy Film Enjoys Good Reception

The new evangelistic film *Arrow of Prophecy* has been having rapid sales, reports the General Conference Bureau of Public Relations. In the first week prints were available, orders for more than 40 were received and filled.

At the New England Memorial Hospital, where the film was shown to a group of business and professional people not of the Adventist faith, the reaction was, "We never knew you had a prophet! Why haven't we heard of this before?" Two of the men asked to schedule the film for showing to their civic clubs.

After viewing the film, the manager of the first television station to be approached with it decided to put it on video tape for later airing.

Evangelists are laying plans for showing *Arrow of Prophecy* at their MISSION '72 meetings. At the same time they will distribute a brochure that will help the viewer to take home some of the message of the film.

IN BRIEF

★ **Death:** Mary A. Fitch, 88, at Glendale, California, February 7. Mrs. Fitch was the wife of Daniel D. Fitch who was a cabin boy on the mission ship *Pitcairn* during 1906 and 1907. Elder and Mrs. Fitch served in the West Indies and Venezuela, as well as in the United States. They contributed almost 30 years to denominational service.

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