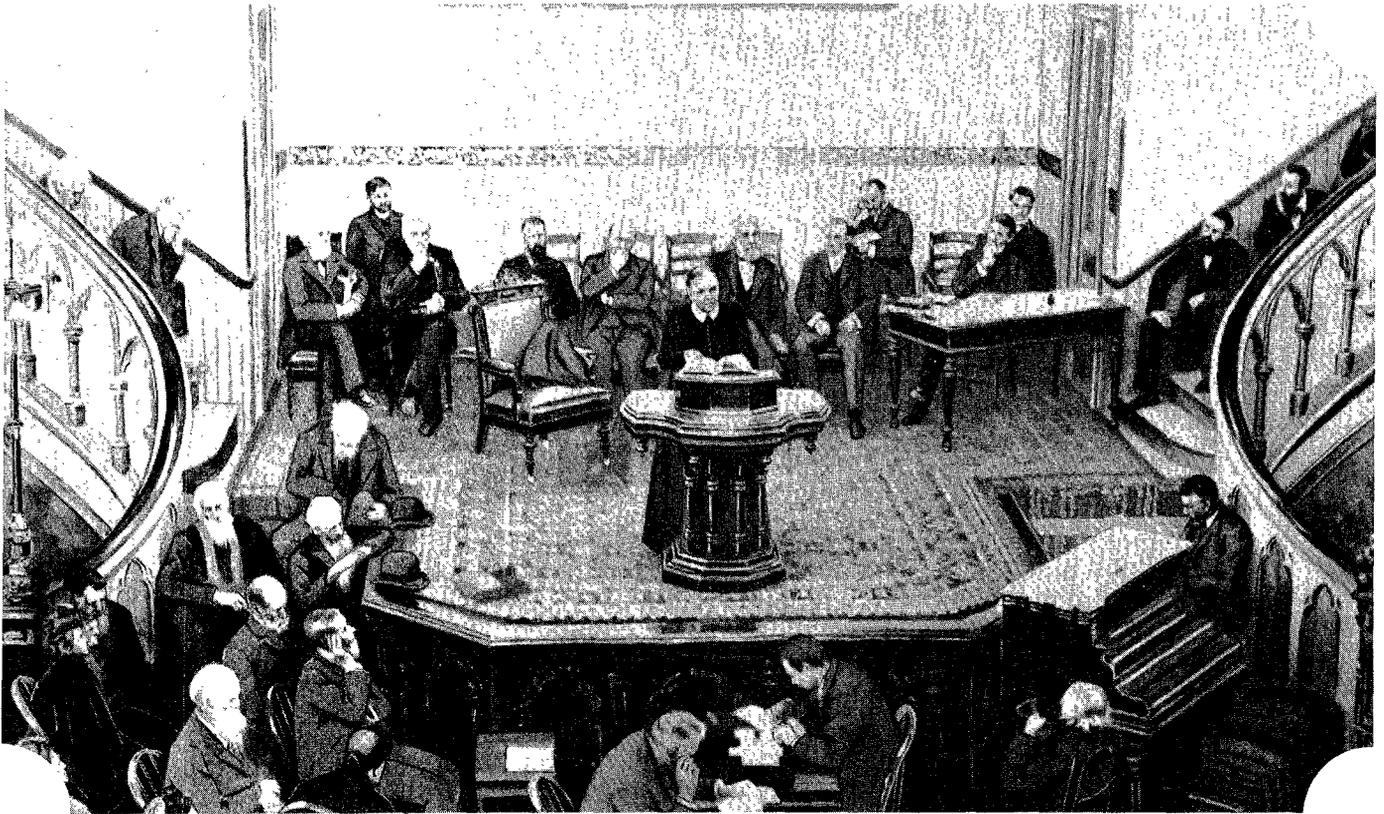


Review

MAY 23, 1974

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



Ellen White addresses a large gathering at the 1901 General Conference Session in the Old Tabernacle, Battle Creek, Michigan.

Will the generation of the Whites, the Bateses, the Farnsworths, be followed by

“Another Generation . . . Which Knew Not the Lord”?

By ROBERT H. PIERSON

MOSES WAS DEAD. The long miles of miracles and misery that characterized the wilderness wanderings had ended. At last the children of Israel were in Canaan, that Promised Land to which they had looked forward so long. They should have been a happy, prosperous, obedient people. But they were not. They were besieged, backslidden, unhappy, and harassed by the heathen.

Why?

The second chapter of Judges tells us. The angel of the Lord reminded the

Israelites that their pact with God had two sides to it. He reminded Israel that God had promised to be with them, to smite their enemies so they could safely occupy the Promised Land. In return, the Israelites were to destroy the pagan altars and make no league with infidels. They were to drive them out completely. The heavenly messenger reminded them they had not kept their part of the pact. Therefore, they could not expect God's presence.

Continued on page 10

Through the Bible 50 Times

Early this year I received an interesting and inspiring letter from Brazil.

It was written by H. P. C. Lobo, my first Sabbath school class teacher when I was a fledgling Adventist in Rio de Janeiro in 1932. He is still an outstanding, active lay worker whose major concern continues to be the reading and spreading of the Bible. His dedication to the Holy Book led to his being appointed the vice-president of the Brazilian Bible Society, one of the largest Bible distributors in the world.

However, what touched my heart in his letter was his statement that in 1974 he is reading his Bible for the fiftieth time and the book *The Desire of Ages* for the fifteenth time. This book is to him the most important book after the Bible!

I asked myself: How many Adventists read their Bibles from Genesis to Revelation in 1973? How many have read it at least once in their life? How many let days, weeks, and even months go by without opening its holy pages!

A survey in one field outside North America revealed that 25 per cent of the Adventists there seldom read their Bible. If surveys were taken elsewhere, the percentage probably would be about the same. How tragic that in these days when the world is filled with material and secular concerns, the practice of the daily reading and meditation of God's Word is neglected by many.

Such a neglect usually develops gradually, at first by neglecting meditation over the Holy Book; then, by no longer studying it; and finally by no longer even reading it. When the Bible is not read prayer is given up, and when prayer is given up the need for the Holy Spirit is no longer felt. When the Holy Spirit's influence is diminished there is a numbing of the need for spiritual things, of which reading the Bible is the initial step.

Because of the vicious circle, Christians become lukewarm. The only way out is by returning to the practice of daily reading and of study and meditation on the Word. Such a practice will keep us spiritually nourished, healthy, and strong.

"There is need of a much closer study of the word of God. . . . Let us give more time to the study of the Bible."—*Testimonies to Ministers*, pp. 112, 113.

"Above all, take time to read the Bible—the Book of books. A daily study of the Scriptures has a sanctifying, uplifting influence upon the mind."—*Counsels to Parents and Teachers*, p. 138.

There are several ways of reading and studying the Bible: The verse-by-verse method (*ibid.*, p. 461); "scripture . . . compared with scripture" (*ibid.*, p. 462); the choosing of one book or a group of chapters or words, phrases, or subjects and concentrating on them. And there are many other methods or plans.

My first Sabbath school teacher, for example, still prefers to follow the old-fashioned Bible-reading plan, which is perhaps the one used the most by Adventists around the world. Brother Lobo reads two chapters from the Old Testament and one from the New Testament or a Psalm every day, always accompanied by prayer, study, and meditation.

He recognizes that simply having read his Bible 49 times would not be anything extraordinary except for

the invaluable spiritual profit it had brought him. "Thank God," he wrote, "the Holy Spirit told me that the Bible should become my first priority every morning in my life, and above anything."

It is reported that J. N. Loughborough read the Old Testament 70 times and the New Testament 71 times, and that J. N. Andrews memorized the entire New Testament, word by word; Elder Daniells read the entire Bible 50 times. And it is known that H. M. S. Richards, Sr., is one of the modern giants in the daily reading of the Bible. As a matter of fact, he has memorized great portions of the Scriptures.

John Quincy Adams said: "I have made it a practice for several years to read the Bible through in the course of every year. I usually devote to this reading the first hour after I rise every morning."

Daily Communion With Bible's Author

To read the Bible daily means to be in daily communion with God, the Author of this Book, which divine Providence has placed at the disposal of every human being. By reading from it we can discern God's will and His loving plan of salvation.

Those who read the Bible every day do so because they are aware that the Bible "is the power of God for salvation to every one who has faith," and it is "profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (Rom. 1:16, R.S.V.; 2 Tim. 3:16, R.S.V.).

At the age of 86 Alfred Vaucher, grandson of Mrs. Catherine Revel, one of the first converted Seventh-day Adventists in Europe, is still an avid student of the Bible and an outstanding teacher at our Italian secondary school, full of vigor and mental alertness. Giving a reason for this, Daniel Walther, retired Andrews University professor, remembers that he and Brother Vaucher traveled together one day to Torre Pellice, Italy, where they shared a room at the Waldensian College. One morning he noticed that Brother Vaucher was reading intently his favorite small Bible. He wondered why a man who had practiced Bible reading during a long lifetime, one who knew so much about it and was teaching it effectively, still needed to read what he already knew. Then Brother Vaucher mused: "The more I read it, the more I realize how little I know about the eternal living God."

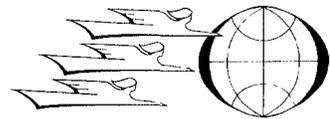
That's it!

The Lord is asking for a revival in Bible reading and study. "Seek and read from the book of the Lord." "This book of the law shall not depart out of your mouth, but you shall meditate on it day and night." "Thy words were found, and I ate them, and thy words became to me a joy and the delight of my heart; for I am called by thy name" (Isa. 34:16, R.S.V.; Joshua 1:8, R.S.V.; Jer. 15:16, R.S.V.).

By making daily reading of the Bible a commitment in your life, you will begin to enjoy the blessings of a communion with Christ through His Holy Word. Also a rich flow of rejoicing, faith, and victory over sin will complete your happiness.

M. S. NIGRI
Vice-President, General Conference

Review



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of the Whites, Bateses, Farnsworths, and others.

The cover shows Ellen White as she addressed the General Conference assembly in 1901. Because many problems of organization, finance, and unity faced this assembly, the delegates had grave apprehension as to the outcome. Mrs. White, herself, did not wish to attend because, as she said, "I was afraid the burdens I would have to bear would cost my life." Nevertheless, impressed by the Lord to do so, she went to Battle Creek. There, as God's faithful messenger, she gave valued counsel that still should guide the policies of our church today.

M. S. Nigri, a vice-president of the General Conference, writes our guest editorial, "Through the Bible 50 Times." Before coming to the General Conference, Elder Nigri served in many capacities, including the posts of president of the South American Parana Conference and the South Brazil Union Conference, and secretary of the South American Division in Montevideo, Uruguay.

Thomas H. Blincoe, Ph.D., assistant dean of the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, writes on "The Sufferings of Christ" (p. 4). Before going to the Seminary, Dr. Blincoe served in the Michigan Conference, at La Sierra College, and at Japan Missionary College as a Bible teacher. Besides his work as assistant dean, Dr. Blincoe teaches systematic theology in the Seminary.

Dr. Blincoe reminds us, and we can never be reminded too frequently, of the terrible price that Christ paid for us, of His suffering in our place to redeem us. "It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise."—*The Desire of Ages*, p. 755.

The 26 men pictured on pages 16 and 17, with their wives and church officials, were recently ordained into the ministry of the Seventh-day Adventist Church. Their fields of service are widespread: the Bahamas, Nigeria, Peru, Argentina, Brazil, India, and California. We are inspired by their willing dedication to God's service by working directly for His church.

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Letters

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 presented do not necessarily represent those of the editors or of the denomination.)

Poor Track Record

Loren Fenton's article on "The Church's Throwaway Children" (Feb. 28) offers some serious food for thought, for parents and teachers alike, not to mention the ministers and conference officers at one level or another.

Statistics I have heard, indicate that we

lose more than 50 per cent of our young people to the world. Of those who remain, two out of three were educated in our denominational schools, a good argument for our schools but, considering the number lost, a pretty poor track record to say the least.

So it would seem that we need to get back to some basics, and give more study to the fulfillment of the plans as outlined in the Bible and the Spirit of Prophecy writings, and see where the "throwing away" takes place.

Parents and teachers alike cannot adhere to "office hour" attention to their charges, and it would seem to this writer that this is perhaps a large part of the trouble. A little old-fashioned apostolic love would help in our homes as well as our schools, although it is probably more conspicuous by its absence in the latter.

In our local church, when we welcome a new member or family into our midst, we tell them that every home in the church is open to them whenever needed, and, in an emergency, baby-sitters are no problem. It would appear that much old-fashioned love is needed everywhere in the church before we are ready for the Second Coming. During the formative years, young people of any age, whatever their circumstances may be, need love, not a put down.

BOB FORMAN
Monmouth, Illinois

It was indeed heartening to read "The Church's Throwaway Children," (Feb. 28).

I realize fully that we cannot allow students to remain in our colleges who meddle in liquor, tobacco, and drugs, but is it the answer to cast them into the world without doing some earnest work to redeem them?

We spend so much on evangelism to get people into the church, while so many of our own young are literally running out the back door. If others see the necessity of establishing small schools such as Boys' Ranches, should our church do less? Such ranches could be bought by the church as a real evangelistic project and many of our young would be saved as a result.

ENA M. KINGDOM
Lacombe, Alberta

Power of Thoughts

Re "The Age of Vicarious" (Feb. 14). Reading this article made me aware of how important are the thoughts we think. I very much agree that the ideas we put into our minds through various means, including television, movies, and various activities have a great effect on us.

Our thoughts are a controlling influence in all that we do and they must be carefully guarded.

JEFF DERKACH, Student
Glendale Academy, California

Camps for the Blind

Re your mention of the Christian Record Camps for Blind Children in a recent editorial:

We have 19 camps for blind children scheduled for this summer! Last year we had 13 camps and the blind children came from 44 States and four provinces of Canada.

C. G. CROSS
Lincoln, Nebraska

This Week

Our cover article, by Robert H. Pierson, president of the General Conference, discusses the history of the children of Israel, God's mighty work in their behalf, and the numerous times that they and their children would forget Him in spite of all He had done. Applying Israel's history to that of our own church, Elder Pierson asks whether it is possible that this generation of Adventists has lost its "first love," the zeal and dedication

The Sufferings of Christ

Many who profess to be Christians become excited over worldly enterprises, and their interest is awakened for new and exciting amusements, while they are coldhearted, and appear as if frozen, in the cause of God. Here is a theme, poor formalist, which is of sufficient importance to excite you. Eternal interests are here involved. Upon this theme it is sin to be calm and unimpassioned. The scenes of Calvary call for the deepest emotion. Upon this subject you will be excusable if you manifest enthusiasm. That Christ, so excellent, so innocent, should suffer such a painful death, bearing the weight of the sins of the world, our thoughts and imaginations can never fully comprehend. The length, the breadth, the height, the depth, of such amazing love we cannot fathom. The contemplation of the matchless depths of a Saviour's love should fill the mind, touch and melt the soul, refine and elevate the affections, and completely transform the whole character.—Testimonies, vol. 2, pp. 212, 213.

AT WHAT TIME did Christ's suffering begin? During His trial and crucifixion? In Gethsemane? John Calvin points to a broader horizon: "In short, from the time of his assuming the character of a servant, he began to pay the price of our deliverance in order to redeem us."—*Institutes of the Christian Religion*, Book II, Chapter XVI, paragraph V. Calvin is right as far as he goes, but Ellen White lifts the veil and shows us a much broader horizon when she says, "Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him."—*Education*, p. 263.

No-sooner had man doubted His goodness, disbelieved His word, and rejected His authority than God's intense sufferings began. God the Son Himself came down from heaven to earth with great haste. He sought out Adam and Eve hiding among the giant trees and the lush foliage of the Garden of Eden. Like an anxious parent searching for his lost child He

Thomas H. Blincoe, Ph.D., is assistant dean of the Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan.

called out, "Where are you?" One can detect the pathos in the divine voice. It seems to deepen as God responds to Adam's declaration, "I heard the sound as you were walking in the garden, and I was afraid because I was naked, and I hid myself" (Gen. 3:9, 10, N.E.B.).

Nevertheless, in spite of His keen disappointment, God set forth in prophetic promise and symbol His search and suffering for man from that day when Paradise was lost until He should suffer and die on the cross. Yes, and really beyond, until the final fruition of the atoning sacrifice should be realized, until sin and sinners should be no more, and the redeemed should stand in Paradise regained, at one with God and thus at home with Him forever.

Hear His words: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel" (Gen. 3:15). He did this in full knowledge of what it would all mean for Himself and to other members of the Godhead. The Son of God knew every step that would have to be taken along the path of reconciliation, yet He hesitated not a moment to commit Himself to it.

Ellen White describes Christ as the Prince of sufferers. This does not mean that He reveled in suffering or that He sought it out or that He brought it upon Himself. Rather, it refers to the manner in which He conducted Himself in the midst of it all, from the time it

began in His childhood, until it ended with His death on the cross. Isaiah's predictive prophecy could not have been more accurate had it been written by an eyewitness: "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth" (Isa. 53:7). Not a murmur or a complaint passed from His lips. He came down from heaven on the greatest rescue mission of all time. He came to despoil the domain of sin and death and to open the gates of eternal life that all might enter in through Him. And all the suffering that mission entailed He bore willingly, unflinchingly, silently. We would not glorify His sufferings. We would glorify Him. Yet, in order that one might truly glorify Him he must have a sense of the reality and nature of His sufferings.

Some have sought to divide Christ's sufferings into two categories—physical suffering and mental anguish. While this is somewhat artificial, because the two cannot be separated strictly since man is a whole, and thus physical suffering involves mental anguish, and vice versa, we shall follow it to some extent. First, we shall underline the physical sufferings of Christ, and then we shall speak, primarily, of His mental anguish as we follow Him from Gethsemane to Calvary.

Christ's Physical Suffering

In the guardroom awaiting His second and supposedly legal trial before the Sanhedrin, Jesus was left unprotected. The ignorant rabble got to Him. Of this Ellen White writes, "Christ's very nobility and godlike bearing goaded them to madness. His meekness, His innocence, His majestic patience, filled them with hatred born of Satan. Mercy and justice were trampled upon. Never was criminal treated in so inhuman a manner as was the Son of God."—*The Desire of Ages*, p. 710.

The moment the Sanhedrin declared that Jesus was worthy to die, the mob rushed upon Him like wild beasts and would have torn Him to pieces had not the Roman soldiers intervened and pushed them back. But before they took

By THOMAS H. BLINCOE

Him off to Pilate's judgment hall to have the Roman governor ratify the Sanhedrin's death sentence, in order that it might be carried out, the mob vented part of its intense hatred upon Him. They threw an old garment over His head, struck Him in the face, and cried out, "Prophesy unto us, thou Christ, Who is he that smote thee?" (Matt. 26:68). When the garment was removed, they spat in His face.

During His second trial before Pilate, Pilate gave Jesus up to be scourged and mocked in an effort to excite the pity of the multitude, hoping they would decide that this was sufficient punishment and thus open the way for Pilate to release Him. For this reason He was scourged in full view of them all. The instrument was the Roman lash. The *SDA Bible Dictionary* describes it as "a cruel instrument of torture," and goes on to say that "to its leather lashes were attached pieces of metal or bone to increase the suffering. . . . The victim was stripped to the waist, usually bound to a post with his hands tied together, and the scourge applied to the back with lacerating blows."—Page 965. Mark records the next abuse in these words: "And the soldiers led him away into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of

thorns, and put it about his head, and began to salute him, Hail, King of the Jews! And they . . . did spit upon him, and bowing their knees worshipped him" (Mark 15: 16-19). Ellen White adds: "Occasionally some wicked hand snatched the reed that had been placed in His hand, and struck the crown upon His brow, forcing the thorns into His temples, and sending the blood trickling down His face and beard."—*The Desire of Ages*, p. 734.

Pilate's Strategy Fails

The next step in Pilate's strategy for dealing with the enemies of Christ, and accomplishing His release without incurring their wrath, was to have Barabbas brought into the court. Earlier, in an effort to arouse in them a sense of justice, he had agreed to go along with the prevailing custom of releasing unto them one prisoner during the feast of the Passover—this time Barabbas, the hardened, infamous criminal, as an alternative to Jesus. Hoping to drive a wedge between the people and the priests he had asked the crowd, "Whether of the twain will ye that I release unto you?" The mob had roared in reply, "Barabbas!" When he had inquired, "What shall I do then with Jesus which is called Christ?" they had shouted, "Let him be crucified." Now Pilate hoped yet to persuade

them to reverse their decision by placing the two prisoners before them side by side, and saying in a voice of solemn entreaty, "Behold the man!" "I bring him forth to you, that ye may know that I find no fault in him" (John 19:5, 4).

Ellen White paints a word picture of that hour: "There stood the Son of God, wearing the robe of mockery and the crown of thorns. Stripped to the waist, His back showed the long, cruel stripes, from which the blood flowed freely. His face was stained with blood, and bore the marks of exhaustion and pain; but never had it appeared more beautiful than now. The Saviour's visage was not marred before His enemies. Every feature expressed gentleness and resignation and the tenderest pity for His cruel foes. In His manner there was no cowardly weakness, but the strength and dignity of long-suffering. In striking contrast was the prisoner at His side. Every line of the countenance of Barabbas proclaimed him the hardened ruffian that he was. The contrast spoke to every beholder. Some of the spectators were weeping. As they looked upon Jesus, their hearts were full of sympathy. Even the priests and rulers were convicted that He was all that He claimed to be."—*Ibid.*, p. 735.

But Pilate's strategy failed, and that of the priests prevailed. He soon realized that if he hoped to keep his office and save himself from disgrace, he would have to give up Jesus to be crucified. He apologized to Jesus for not being able to save Him, went through the formal rounds of a meaningless ceremony, and declared from the judgment seat, "I am innocent of the blood of this just person: see ye to it." "And when he had scourged Jesus, he delivered him to be crucified" (Matt. 27:24, 26).

Everyone sentenced to die by crucifixion must bear his own cross. No one wanted to carry the ignominious instrument. When they laid the heavy cross upon Christ's shoulders His spirit was willing, but His flesh was weak. He fell fainting beneath its weight. Not because He was a weakling. He was physically strong, or He could never have borne up under the rigorous routine of His earthly ministry. But He was human, and He had been weakened by hunger,



by lack of rest, by the buffeting and blows of the mob, the rough handling of the soldiers, and the infliction of deep wounds and the resulting loss of blood from two scourgings by the Roman lash, and the crown of thorns being beaten into His brow.

"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left" (Luke 23:33). Ellen White informs us that "the two thieves wrestled in the hands of those who placed them on the cross; but Jesus made no resistance" (*ibid.*, p. 744). The Roman soldiers stretched Him out on the cross, the hammer and the nails were brought, and they drove the spikes through His hands and feet. All the while His lips were moving, He was speaking the first of the seven words from the cross. What were they? It is unbelievable, but here they are: "Father, forgive

them; for they know not what they do" (verse 34).

"As soon as Jesus was nailed to the cross," says Ellen White, "it was lifted by strong men, and with great violence thrust into the place prepared for it. This caused the most intense agony to the Son of God."—*Ibid.*, p. 745. But this was only the beginning of His sufferings as He hung between heaven and earth for six long hours.

Christ's Mental Anguish

But, as the song writer puts it, "the pain in His heart was the hardest to bear." And Ellen White declares, "So great was this agony that His physical pain was hardly felt."—*Ibid.*, p. 753. In order to understand this, we must go back to Gethsemane. It was here that Christ's superhuman mental anguish began, that is to say, mental anguish beyond the full comprehension of man. His hour had come, the hour when He who knew

no sin was to be made sin for us, "that we might be made the righteousness of God in him" (2 Cor. 5:21), the hour when, if He were to fulfill His mission to save sinners He would have to become the object of His Father's wrath, His righteous judgment against sin and sinners. He would have to endure the hiding of His Father's face, to stand under the frown of His disapproval, to feel what it would mean to be separated from Him for all eternity. Nothing could have been more foreign, more repulsive, to the heart and mind and will of Jesus Christ who had always been one with the Father. Nothing could have been more difficult for Him to bear. This was the cup that trembled in His hand as in indescribable mental agony He prayed alone in the Garden of Gethsemane. Would He drink it?

Satan and his evil forces press in. He had lost the first battle with Christ in the wilderness of Judea at the beginning of Christ's public ministry. He realizes that if he were to lose this one, his whole kingdom would be lost. He tells Jesus that if He should drink the cup, His separation from the Father would be eternal, and He would be identified with Satan's kingdom and never be one with God anymore. The intensity of His agony is reflected in Luke's words, "and his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). "O my Father," He cries, "if this cup may not pass away from me, except I drink it, thy will be done" (Matt. 26:42).

Again, Ellen White illuminates the scene: "Three times has He uttered that prayer. Three times has humanity shrunk from the last crowning sacrifice. But now the history of the human race comes up before the world's Redeemer. He sees that the transgressors of the law, if left to themselves, must perish. He sees the helplessness of man. He sees the power of sin. The woes and lamentations of a doomed world rise before Him. He beholds its impending fate, and His decision is made. He will save man at any cost to Himself. He accepts the baptism of blood, that through Him perishing millions may gain everlasting life. He has left the courts of heaven, where all is purity, happiness, and glory, to save the one lost sheep—the one world that has fallen by transgression. And He will not turn from His mission. He will become the propitiation for a race that has

Saved From Wild Horses

By MYRTLE A. NEUFELD



"BOYD'S HORSES are coming. Run! Run!" shouted Sammy.

Five children ran as fast as they could. Six-year-old Mary Ann's short legs could not keep up with the older ones. Soon they were far ahead of her. She could hear the horses coming close. They sounded worse than thunder. She saw the four children reach the fence and roll under. The wild horses came ever closer. They were about to trample her.

Suddenly she felt herself falling down, down, down. She landed with a bump in some soft mud. She heard the horses go past. Then they turned and galloped back across the field again.

Mary Ann cried softly. She was terrified! How would she get out of this hole? Had the other children gone home without her? She looked up and saw the sky. Then she saw someone's head. It was her brother, Sammy. She saw three more heads. They belonged to her sister and their two friends.

"Mary Ann," called Sammy, "are you there? Are you all right?"

"Yes," she said, "only it is so dark down here, and muddy."

"We'll get you out soon," said Sammy. "We thought the horses had trampled you. We were hunting for you in the field. We couldn't find you. Then we saw this pit and looked into it. I didn't know this pit was here."

"I didn't either," said each of the children.

"We go here every day," said Larry,

"and I've never seen this pit before."

Mary Ann could climb only halfway up the side of the pit. She could not go farther. The walls were too straight. So she stretched up one arm. Two children took hold of it. She stretched up the other arm. Two more children took hold of that one. Then they pulled and pulled. Mary Ann helped with her feet. Soon she was pulled right over the top. Quickly they all ran to the fence and rolled under it. They were safe now. They walked home, talking about their adventure. Soon they were telling it to Mother. They were so excited they all talked at the same time.

"Wait! Wait! Wait!" said Mother. "Let Sammy tell me."

Sammy told Mother the story.

"There is no pit in that field," said Mother. "We've farmed there for years. I know that field well."

When Daddy came home, he said the same thing. "I have walked in every part of the field," he said. "I have never seen a pit there."

"But, Daddy," answered Mary Ann, "there was a pit there, because I fell into it."

"And we are very thankful you did," said Daddy, "or the horses would have trampled you."

Mary Ann is a grown-up lady now. Her children are nearly all grown too. She still remembers the time Jesus saved her from the wild horses. Mary Ann believes Jesus saved her so she could work for Him. She is now a missionary in a foreign land.

willed to sin. His prayer now breathes only submission: 'If this cup may not pass away from Me, except I drink it, Thy will be done.' "

"Having made the decision, He fell dying to the ground from which He had partially risen."—*Ibid.*, pp. 690, 693.

There was silence in heaven. All of the angelic host watched in utter amazement as the suffering Father, in response to His Son's prayer, withdrew His beams of light, love, and glory from Him. Sin is so offensive in the sight of God that when even His own Son becomes sin by willing imputation, He must withdraw from Him.

But Jesus was not to die in Gethsemane. Suddenly the heavens opened and the mighty angel

Gabriel who stands in God's presence came to Christ's side. He came not to remove the cup from His hand, but to strengthen Him to drink it. And drink it He did from Gethsemane to Calvary.

Who can measure the intensity of His sufferings when those He loved so dearly and in whom He had invested so much forsook Him and fled, when Peter denied Him with cursing and swearing, when those whom He had created with His own hands turned upon Him with inhuman madness and violence? Far beyond these, who can measure the intensity of the suffering that forced that cry from His broken heart, "My God, my God, why hast thou forsaken me?" And all this from love to you and me.

"The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured—the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise."—*Ibid.*, p. 755. □

When You're Young

By MIRIAM WOOD

Random Thoughts While Waiting in a Gas Line

WAITING IN a gas line is conducive to much soul-searching, and thoughts wander here and there. Here are a few of my recent random thoughts while waiting . . . and waiting:

► Are other people learning as much about themselves these days as I am? For instance, I'm discovering that the patience I thought I had developed is only a thin veneer, and that I'm astonishingly self-protective, and that I'm rather fiercely determined to see that I "get a square deal," which all adds up to the unpleasant fact that my character needs lots of further trials in order to perfect it . . .

► People who are strict adherents to "our standards" certainly should be admired. Quite often they aren't, though, and the reason isn't difficult to figure out. Many of these persons are so harsh in their personal attitudes. While defending truth as *they* see it, they leave little room for the softer, more loving virtues. I wonder how many of these conscientious and dedicated Christians really draw others to them. Fortunately, Christ is the judge, and His judgments will be fair . . .

► Some Christians wouldn't dream of making a hurtful remark flat out, but they don't hesitate to cloak the hurt in pseudohumor. The sly smile, or the wide grin can't cover up the hurt and the intent to hurt, however . . . It seems to me that any remark that pinpoints the weakness of a fellow human is unacceptable, humor or no. Of course, I'm not thinking in terms of those in positions of authority, who have the responsibility for the actions and attitudes of other people. I'm thinking of everyday, elbow-rubbing relationships . . .

► One of the easiest pastimes is to denounce whatever is being currently tried. The world and the church are bountifully supplied with geniuses (self-styled) who can tell you at the drop of a hat everything that's wrong with current plans and projects, but they aren't quite so capable of telling you how to get everything back on the right track. I often feel extremely weary with these people . . .

► A bit of excess baggage that a young Christian ought to get rid of are the ifs of life. It's so easy to say you'd be

happy *if* you had a certain job, or *if* a certain person would love you in return, or *if you* had more money, or *if if if* . . . But the stark truth is that unless you can get it all together as you are now, right this minute, all the come-true ifs in the world wouldn't make much difference, because then you'd just set up a new series of ifs. But few people can believe that, and I'm often one of them . . .

► Whenever I'm away from church world headquarters here in Washington, I hear the most amazing things about "What's going on at headquarters"—things that astound me, particularly since I'm somewhat aware of most of what goes on. Yet when I try to tell my informers that their information is either garbled, or without any basis in fact, and that I can *vouch* for it, I meet with no success. Apparently most people would rather believe the sensational . . .

► It's impossible to expect unanimity of opinion on anything. For instance, in this column I defended some of the goals of women's lib recently, while disclaiming their more extreme views . . . A male reader wrote, and I think these are his exact words: "Women have taken jobs that men could do except that women have more finger dexterity in typing. . . . Women working away from home contribute to the breakup of the home. . . . Women know little or nothing about politics. . . . Women go according to emotion rather than logic. . . . Women were created by God to be helps to their men and not to compete with them . . ." And so on and on. I mentally shrug my shoulders, but I can't help wondering what's to happen to women who don't have or want a man to be a help to . . .

► How wonderful if all of us could lay aside the masks that we hide behind nearly all the time. We seem to have a mask for every occasion—a concept of what a Christian "ought" to be like. Getting behind these masks to the real person is a formidable undertaking . . .

► It seems to me that following our Lord implicitly through the grinding, nerve-fraying trials of each day is still the greatest test of conversion, and still the most difficult test of true Christianity . . .

For the Love of Money

By REBECCA M. BRADSHAW

SUDDENLY AWAKENED by what I thought was the doorbell, I raised my head to look at the clock. It was 5:00 A.M. When it rang again, I jumped out of bed and into my robe, wondering who such an early caller could be that hot July morning. Trying not to look sleepy, I opened the front door to a large, rather sullen-looking man.

"I'm Mr. Meyers—John Meyers," he said. Then hastened to apologize, "I'm a little early, but I came to see the pastor about something very important. Is he up?"

He wasn't, but he too had heard the doorbell and was soon dressed and in the living room, unshaven and looking somewhat surprised to see Mr. Meyers at that hour. The two had already met, so they exchanged greetings, and John began explaining his important mission.

I retreated to the bedroom, but could hear quite plainly as Mr. Meyers spoke about some legal matters pertaining to his deceased wife. My mind couldn't help wandering back over the past several months to the conversations we had had with Mrs. Meyers, whom we had both come to know much better than her husband.

Marie had attended church and prayer meetings regularly ever since we moved into the district earlier that year. She had been just as faithful at Dorcas meetings, and usually had brought in the highest donations for Ingathering. A small, frail woman in her late 60's of Austrian descent, Marie had spoken broken English, which often had been difficult to understand. The other solicitors had jokingly remarked, "Probably the people

Rebecca M. Bradshaw is a pen name for a retired worker living in California.

can't understand what she's saying, and they think they're giving for something else." But they had known Marie was sincere and that the Lord blessed her efforts.

Marie and her husband had worked hard and had lived many years together in this Western town, but now, in the twilight of their lives when they needed each other more than ever, they had begun going their own separate ways. There were no children, and Marie had nowhere to turn. Yet, in spite of loneliness, she had remained pleasant and smiling—except, that is, when she was weeping for her husband.

She had prayed earnestly that John would return to her and to the church. He had not been attending since their separation. "I pleaded with him to come back," she had told us sadly. "But he never has come near. I write to him every day, but he doesn't answer my letters, either." She had wanted to see him "to make everything right," she had explained.

Marie Meyers had undergone surgery only recently, and the doctor had told her not to do much walking. But she hadn't listened. Not because other people wouldn't have taken her where she needed to go, and not that she couldn't have afforded a taxi, but she had always walked everywhere and had insisted on walking now—even the mile and a half to town. "I hate to spend the money," she had said.

The Meyerses had saved almost everything they'd earned during their lives, and no one knew just how much they were worth, but it was generally reputed to be plenty. There certainly had been no need for either of them to pinch pennies.

But Marie had continued to go against the doctor's orders, and not

long after surgery she had been stricken. In the hospital, a few hours later, she had died without regaining consciousness. Her death was sudden and unexpected.

And now John had returned—to attend her funeral.

Thus, the day following her burial, at this early hour, he was here to discuss money matters. It was obvious that he wasn't sorrowful over Marie's death. He had bought the cheapest coffin for her. He seemed perturbed only over her half of the estate. He knew she had stocks and bonds, plus cash, stashed away somewhere. He wondered whether the pastor knew where. He wondered whether she had a will, and if not, what he could do about it.

As he was asked these questions, and others, regarding John's former wife's estate, I heard my husband saying, "I spoke to Sister Meyers about a will and about putting her money into the church, or the conference, but she kept procrastinating. She told me she intended to, but now it's too late."

Money's Whereabouts Unknown

"How can I go about finding her estate?" John asked.

"Are there any relatives who might know about it?"

"No, none close enough to know that. There was one sister living, but she was so prejudiced toward our religion she seldom came near, so she wouldn't know. She did come to the funeral but didn't stay around afterward, so I didn't see her much."

"About how much would you say was the value of her estate?" the pastor asked cautiously. He knew this might well disclose the size of John's own estate and perhaps he wouldn't be eager to give that information away.

John hesitated, then cleared his throat tensely while the pastor waited patiently.

"Well—I'd guess—oh, about \$40,000. That's in stocks and bonds and property. With the cash she had, maybe \$50,000. Money was an obsession with her, you know. She had the first nickel she ever earned," he laughed uncomfortably.

It was easy for the pastor to believe what he had heard, for he had been to visit Mrs. Meyers one evening and noticed how she found her way to the door with a flashlight to avoid using electricity. She even told him she turned off the refrigerator at night to save on the bill!

However, before their separation the Meyerses had been generous

enough to donate a sizable piece of property for a new church building. It was not certain whose idea it was, but the transaction had caused more trouble between them and some folks even attributed their separation to this incident.

"I tried to get Sister Meyers to help more in the building program," the pastor continued. "I told her she couldn't take her money with her, and her intentions were good, but she just didn't get around to it. How much that money might have done in the Lord's work!" he emphasized. "But I'll be glad to help you all I can in finding her estate. Do you have a good attorney? That's important, you know."

John had not wanted to hire an attorney, but decided that in this case it might pay off, so he agreed to do as the pastor suggested.

"You know what happened to your wife, John." The pastor spoke frankly to him now. "How much good did all that money do her? Or the church? And you aren't getting any younger, you know. Now don't make the same mistake she made. See that you have a will—in time! And try to stop worrying over the money you don't have. You aren't in need, and it is only drawing you farther away from the Lord to dwell on this so much."

But John didn't pledge any of his own fortune toward building the church, nor promise to quit worrying about Marie's money. He

did, however (perhaps to salve his conscience), agree to help the church with her money. "If I can find it," he said. "And I do plan to make a will someday, too," he added. "I want my money to go to the conference, not to my relatives. None of them need it—nor deserve it."

Story Has Sad Ending

Well, happy endings are not always found in real life. And while John Meyers might have helped this story to a happier ending, he chose to do otherwise.

He did begin attending church again, but sat with a long face, continually fretting over Marie's money. Even with the help of an attorney and the pastor, he was unable to find any trace of it. The dollar seemed to loom bigger and bigger and occupy more and more of his mind and heart, until he could talk of nothing else.

Of course he had enough to live on the rest of his life without any financial worries, but he became very withdrawn as time went on, unsmiling, unfriendly, and obviously unhappy. While it was said by some who knew him well that he kept at least \$10,000 in bills locked in the back of his pickup, he lived in poverty in the small kitchenette of the three-room cottage where Marie had spent her last days.

He went to bed before dark that following winter to save on elec-

tricity and fuel. When asked by a friend why he shut himself in that tiny kitchen, with only the oven for heat, he readily admitted with a grin, "It's because I'm just too tight to buy oil for the heater."

"You'll be asphyxiated someday from that leaky gas range," the friend warned.

But John paid no attention to what anyone said.

One March night at eleven-thirty, a telephone call came for the pastor from the police department. "Do you know John Meyers?" the stern voice asked.

"Yes. Is he in trouble?"

"Well, we don't really know. Has he been ill recently?"

"Not that I know of," the pastor replied. "He was fine the last time I saw him—about five days ago."

"That could be the problem—Nobody has seen him around for nearly a week," the officer explained.

So the pastor went with the officers to John's place to check. They flashed their spotlights all around in the darkness. His pickup was parked in front of the simple cottage, and a few socks were hanging on the clothesline. They knocked loudly on the door, but no one came.

Finally, one policeman broke a window and climbed through. There was John, in bed, only half-covered—although it was freezing weather. He was dead. There was nothing to indicate what had happened to John Meyers, and since no one questioned the cause of his death he was buried without investigation. Only a few friends and relatives came to the funeral.

But no money was found in the pickup, and there was no will. It had always been "someday," but that day never came, and no will was made.

Although John had lent several thousand dollars to the conference, he had not signed any papers making it legal for them to keep the money, so it went to John's unbelieving relatives, whom he had said didn't need it or deserve it. And they didn't know what happened to the rest of his estate. It remained a mystery.

Why Marie and John Meyers had both put off until too late such an important matter as making a will is hard to understand. Perhaps they loved money more than they loved each other, but did they love money more than they loved God? Only *He* knows the answer.

How little it would have taken to make a will, but how much was lost because of their neglect! □

Other Sheep

By ALLISE GRENBERG

My thoughts go wandering today
Over valley, plain, and mountain range.
They walk barefooted through the sand,
And feel the lap of gentle surf.
They hear a sea gull's lonely cry,
And watch him circle in his flight.
They see white sheep upon a hill
Where all is quiet, serene, and still.

But I—I walk the streets of hard cement,
And see tall buildings loom on high
Like prison walls to murky sky.
I see the crowds go rushing by,
Some arrogant, some dirty, drunk, obscene.
Their cries are loud and coarse,
With none refined.
But piercingly
I hear a voice above the din,
"These sheep, they too are Mine."

Another Generation . . .

Continued from cover

Now some words of inspired history with a reminder for us today:

"And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel" (Judges 2:7). "And also all that generation were gathered unto their fathers: and there arose another generation after them, which knew not the Lord, nor yet the works which he had done for Israel" (verse 10).

This was a new generation that had come upon the scene of action—a generation that grew up in Canaan amid the corrupting social and religious influences of the nations of that heathen land. They had not personally witnessed the mighty works and miracles of God as He led His people across Jordan and into the Promised Land. They had forgotten the way the Lord had led their fathers—the pillar of fire by night and the pillar of cloud by day. They had forgotten the accounts of the Lord's providences and divine interposition at Marah and Rephidim and other places where the Lord had wrought so miraculously on their behalf.

Studying the book of Deuteronomy, we find a key word is *remember*. The Lord reminded the people they should remember the giving of the law, remember the covenant He made with them, remember the deliverances, remember His provision for their every need.

All went well as long as the people in Joshua's generation and the elders who were with him were on the scene of action. The miracles were still fresh in their minds. They remembered frequently how the Lord interposed on their behalf. They should have remembered, remembered, remembered.

Judges 2:10 introduces us to another generation—a generation after them "which knew not the Lord, nor yet the works which he had done for Israel." And they forgot, forgot, forgot. The way of their fathers had been long and hard, and their memories of it proved short and faulty. Unbelief and fear had crept in, and they had grown weary even of the struggle that was now theirs. Many of them had given up. In today's parlance and Adventist terminology we would say that many

Robert H. Pierson is president of the General Conference.

of them "had given up the truth." Sad, sad, sad story.

This new generation "turned quickly out of the way which their fathers walked in" (verse 17). Why? When the promises were not immediately fulfilled they grew tired of waiting. "They chose the course of ease and self-indulgence."—*Patriarchs and Prophets*, p. 544. They absorbed the ways of the Canaanite nations about them. They picked the bud and destroyed the fruit. As they settled down in the Promised Land, self-satisfied, they saw no reason to be concerned with the things God had told them. An indifference, complacency, was introduced among God's people! They bartered God for Baal. Not only were they in Canaan—but Canaan was in them. Thus came their downfall. The five-step apostasy ran its tragic course; forgetfulness, complacency, compromise, conformity, and downfall.

Meaning for Us

Do their mistakes have any meaning for us? Indeed. Paul says of their sad experiences, "They are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10: 11).

We live today in the very tiptoes of time. We stand upon the threshold of eternity. God instructs members of His remnant church to study the Exodus and subsequent events to recognize the important lesson for us "upon whom the ends of the world are come."

We are not just as another church. We are part of a great movement that God has called into being. The Lord has a special message for this people to proclaim. He has an assigned mission for this movement to accomplish. That message, that work, will prepare a people for the soon coming of our Lord and Saviour, Jesus Christ.

Like the Exodus movement, the Advent Movement has been replete with miracles of God's grace and power. God's leadership has been manifest every step of the way. Time after time in the hour of crisis the Lord has stepped in and taken control. He directed this people through His chosen messenger. God guided

"There arose another generation after them, which knew not the Lord. . . . They turned quickly out of the way which their fathers walked in."

our early spiritual progenitors when they searched for Bible truth through days of study and nights of prayer. In the early days when the movement was threatened with disunity and confusion, God interposed through His appointed messenger and brought our present effective organization into existence. We have institutions such as Avondale in Australia, Loma Linda University, and the Southern Publishing Association, with many others, as the direct result of God's guidance.

But, as with the Israelites who outlived Joshua, there is a danger that today's Adventist generation has only a fading memory of the Whites, the Bateses, the Loughboroughs, the Daniellses, the Spicers, the Prescotts, and many others who witnessed the mighty miracles of God.

Ours is a new generation. The early miracles our founding fathers saw may be dim in the eyes of this generation. It is so easy to take our precious truth for granted. We no longer have to struggle as did they. We are no longer poor as they were. We are rich and increased with goods. We count our church and Sabbath school members by the hundreds of thousands, even millions. We glory in our institutions—our 448 academies and colleges, our two universities, our 140 hospitals, and as many more clinics in different parts of the world. We boast of our 48 publishing houses, our far-flung mission program.

But while we bask in unprecedented popularity, we need to be reminded, these things were "written for our admonition." These inspired words should sound their message of warning; "There arose another generation after them, which knew not the Lord. . . . They turned quickly out of the way which their fathers walked in."

We can also learn lessons from non-Exodus history. Describing the Roman Empire many years after it had spread into all parts of the world, after the issue of zeal and conquest had subsided somewhat, Edward Gibbon wrote in his *Decline and Fall of the Roman Empire*:

"They held in their lifeless hands the riches of their fathers without inheriting the spirit which had created and improved that sacred patrimony. They read, they compiled, but their languor of soul seemed incapable of thought and action."

Likewise, can it be that you and I, the generation succeeding that of our founding fathers, hold in our hands

millions of dollars' worth of brick and mortar and fixed assets, without inheriting the spirit of the pioneers? Have you and I lost that spirit that characterized our spiritual progenitors as they faced hardships and difficulties, but still pressed on? Can you and I read thrilling reports and solemn warnings week after week, and month after month in the REVIEW AND HERALD and yet languish spiritually, incapable of dynamic thought and action in these closing, thrilling days of earth's history?

The history of other Christian churches casts ominous shadows before us. That which was born in conviction and conflict, in sacrifice and even martyrdom, has too often degenerated into complacency, spiritual compromise, and worldly conformity after the founding fathers died. What would Luther, Calvin, Wesley, and other men of God who founded great Protestant churches think if they could see their churches today? Would they recognize them?

But, more important for us, what would Ellen White find if she came back today? Would she discover the same zeal that fired our early pioneers, that spirit of total sacrifice, complete dedication, and unconquerable determination?

Describing the evolution of a sect into a church, Reinhold Niebuhr contends, "The character of sectarianism . . . is almost always modified in the course of time. . . . Changes in doctrine and ethics inevitably follow." He declares, "Rarely does a second generation hold the conviction it has inherited with a fervor equal to that of its fathers who fashioned these convictions in the heat and conflict and at the risk of martyrdom."

"As generation succeeds generation, the isolation of the community from the world becomes more difficult," Dr. Niebuhr continues. "With the increase of wealth . . . involvement in the economic life of the nation . . . can less easily be limited . . . compromise sets in. Revivalism gives way to education and liturgy; camp meetings with their high emotions are replaced by Chautauqua assemblies."

This is what happens when a church loses its early vision, the determination and zeal of its founding fathers. As Seventh-day Adventists we need to ponder these words carefully and prayerfully.

We must frankly recognize, fellow believers, that the curse of gradualism insidiously lurks on our own horizon.

Can our church survive the relentless onslaught of a changing, insistent, infringing world? Can we cope with the scientific and sociological trends of today? Or will we be anesthetized and smothered like so many other churches before us?

One of the greatest dangers confronting us is that we shall just settle down as another church, going to church on Saturday instead of Sunday, doing a little welfare work to salve our conscience, failing to remember that *we are not here just as another church*. We are here because God has commissioned us to proclaim His message to every kindred, tongue, and people! Until that work is finished and we behold the King in His glory, this generation of Seventh-day Adventists cannot, dare not, must not—and with God's help, will not—lose the zeal of

A church that is forgetful, a church that is complacent, a compromising, conforming church, never can go through the troubled days ahead.

its forefathers! We must constantly be alert, watchful, determined that the scourge of forgetfulness that conquered Israel will not ravage us. We must never forget the way God has led His people in the past and is continuing to lead them today.

We need to beware of complacency—settling down in self-satisfaction, asking, "So what? Why do we need to become alarmed, to be stirred?" We may settle down and feel that perhaps we have another thousand years in which to finish the work. Complacency is one of the greatest enemies of progress in God's work. We need to be stirred as we have never been stirred before, to realize this is no time to settle down at ease. Today is the day for us to be alert, with our heads in the clouds while we are on our knees at the same time. God has a work for us to do.

This is no time for compromise. My heart aches as I see too much evidence of compromise and worldliness among us as a people. Do we, deep down in our hearts, truly believe that Jesus is coming, and coming *soon*?

As the children of Israel went into Canaan and soon became part of Canaan, the spirit of compromise can come in among us and make us like the world around us, robbing us of the early victory God has in store for His people. A church that is forgetful, a church that is complacent, a com-

promising, conforming church, never can go through the troubled days ahead. Only men and women who know the Lord Jesus Christ as a personal Saviour and who make Him first, last, and best in everything will be able to stand.

But we must not think of defeat. Ours is a glorious hope of magnificent triumph. "We have nothing to fear for the future except as we shall forget the way the Lord has led us" (*Testimonies to Ministers*, p. 31), God's servant has told us. "Lo, I am with you always, even unto the end of the world" (Matt. 28:20), Christ said.

We must remember, remember, remember that the intrepid pioneers of this movement were imbued with the spirit of sacrifice, with that "one thing I do" dedication, a complete consecration—no compromise.

"The old standard bearers knew what it was to wrestle with God in prayer, and to enjoy the outpouring of His Spirit. But these are passing off from the stage of action; and who are coming to fill their places? How is it with the rising generation?"—*Selected Messages*, book 1, p. 122. You and I are part of the rising generation. How is it with you and with me? Will there be the same spirit of dedication, the same spirit of sacrifice, the same uncompromising spirit, the spirit that will not yield to complacency?

How is it with you, with me? It will require the spirit of the pioneers to finish this work. Only this kind of spirit will finish the work. These are the solemn questions that should search our soul. Will complacency, forgetfulness, self-satisfaction, compromise, conformity, and surrender delay the fruition of the Advent hope?

May it never be said of this generation: "They held in their lifeless hands the riches of their fathers without inheriting . . . [their] spirit." May it never be said: "There arose another generation . . . which knew not the Lord." May it never be said: "They turned quickly out of the way which their fathers walked in."

May God help us to be true—true to the faith of our fathers, which indeed is the faith of Jesus—until this faith becomes victory and we meet our Saviour face to face. □

Ellen White's Eschatological Principle

One of Ellen G. White's unique contributions to theological thought (if not her major distinction) centers in her eschatological principle that gives cohesion and urgency to her writings. Although she does not deliberately develop her thoughts out of a basic principle, as other theological writers have done, a remarkable consistency and internal relationship nevertheless exists in her theological writings.

Simply stated, the principle is: The gospel mission will be completed and the return of Jesus hastened by the emergence of a quality, Christ-reflecting people who will vindicate the power, mercy, and justice of God.

Ellen White's uniqueness does not lie in the fact that she alone discovered this principle—for she did not. In breathtaking detail and sweep, she recognized more clearly than anyone else since New Testament days what Biblical writers were saying.

Nowhere, it seems, does her uniqueness in modern theology emerge more clearly than in her exposition of Christ's parables as set forth in *Christ's Object Lessons*, a remarkably profound and internally consistent theological work. Yet, so simple that all can understand its main themes. The eschatological principle is the golden thread that ties the parables together; this single-minded emphasis, dropped repeatedly on the reader, like truckloads of concrete, produces an inescapable conviction of heart—if the reader is listening.

A preamble to this principle is found on page 23: "Christ did not deal in abstract theories, but in that which is essential to the development of character, that which will enlarge man's capacity for knowing God, and increase his efficiency to do good. He spoke to men of those truths that relate to the conduct of life, and that take hold upon eternity."

In the parable of the sower the kingdom of God is depicted as succeeding "not by force of arms, not by violent interpositions . . . but by the implanting of a new principle in the hearts of men" (page 35).

This "new principle" was the "very life and character of God" that was to be reproduced in "a character and a life after the similitude of the character and the life of God" (page 38).

In cooperation with the Holy Spirit this principle (the gospel seed) is to be sown by Christians today even as Christ had done in His. But it can be truly done only when the sower sows "his seed" (Luke 8:5). "Christ taught the truth because He was the truth. His own thought, His character, His life-experience, were embodied in His teaching. So with His

servants: those who would teach the word are to make it their own by a personal experience" (page 43).

This incredibly high expectation is to be taught to every believer at conversion: "At the very outset of the Christian life every believer should be taught its foundation principles. He should be taught that he is not merely to be saved by Christ's sacrifice, but that he is to make the life of Christ his life and the character of Christ his character" (pages 57, 58).

The formula for achieving such an objective is simple: "Those who, having heard the word, keep it, will bring forth fruit in obedience. . . . Its results will be seen in a Christlike character and life" (page 60). "Our part is to receive God's word and to hold it fast, yielding ourselves fully to its control, and its purpose in us will be accomplished. . . . We shall no longer live the common life of selfishness, but Christ will live in us. His character will be reproduced in our nature. Thus shall we bring forth the fruits of the Holy Spirit—'some thirty, and some sixty, and some an hundred'" (page 61).

The Harvest Principle

In the parable of the harvest, Jesus united the two parts of the eschatological principle: (a) the Christ-reflecting quality life and (b) the direct effect such a demonstration will play in the hastening of a long-delayed Advent.

This parable emphasizes that just as the earthly farmer sows his seed, expecting a harvest, "so the divine Husbandman looks for a harvest as the reward of His labor and sacrifice. Christ is seeking to reproduce Himself in the hearts of men; and He does this through those who believe in Him. The object of the Christian life is fruit-bearing,—the reproduction of Christ's character in the believer, that it may be reproduced in others" (page 67).

The time when the harvest could be reaped was arbitrarily set in advance: anytime after 1844 Jesus could have returned. But when the grain (and tares) would be ripe, when the Lord announces, "It is finished"—that hour is not arbitrarily set. It depends on when His people reach a level of character development that permits God to use them freely as representatives of His way of life. "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

"It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ. . . . Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain" (page 69).

The concept of fruit bearing and harvest, both for the individual and the world collectively, has been one of the neglected Biblical themes. Yet it is basic to an understanding of such important subjects as righteousness by faith and how Christians can hasten the Advent.

Next week we will scan additional parables, allowing them to speak to us regarding these important themes.

H. E. D.

(To be continued)

Heir Mail

By NICHOLAS LLOYD INGRAHAM

Pray God a letter

He's your Father, He'll answer.

But watch for the mail!

Homemakers' Exchange

Our church has frequent potluck dinners, which are held in the Sabbath school rooms after the Sabbath service. This has caused some discussion among the members about whether this is encouraging irreverence for God's house and the Sabbath. Our family has not been attending, but the children want to because their friends do. How should I relate to this?

► We have greatly appreciated the potlucks that our church has from time to time. We hold ours in the schoolhouse. It has helped us get acquainted and we have encouraged members not coming to attend.

If you have the conviction that the potlucks should not be held in the Sabbath school rooms you might suggest having the potluck in the school or Dorcas building, or possibly in your own home.

ARLENE FRANKLIN
Salmon, Idaho

► For many reasons I think potluck dinners are wrong on Sabbath. This is a question I pondered for some time and went to the writings of Ellen White for counsel.

A large spread of a variety is a temptation. Yielding to appetite is what brought sin into the world. "We should not provide for the Sabbath a more liberal supply or a greater variety of food than for other days. . . . The food should be more simple, and less should be eaten, in order that the mind may be clear and vigorous to comprehend spiritual things. A clogged stomach means a clogged brain."—*Counsels on Diet and Foods*, p. 46.

"Do not have too great a variety at a meal; three or four dishes are a plenty."—*Counsels on Diet and Foods*, p. 109.

MILDRED M. WITT
Manassas, Virginia

► I feel the reason for irreverence during potlucks in the Sabbath school rooms is that the conversation and our thoughts are not sufficiently on holy things on the Sabbath. Whenever we can, we should help each other by tactfully changing secular conversation to spiritual things.

SUSANNE B. TIMMERMAN
Oakland, Maryland

► We have three children and have participated in potlucks regularly over a period of years. Having a renewed interest in the Bible and the Spirit of Prophecy in the last few months I sought some answers for assurance in this area. Rather than assurance, to the contrary I found much to discourage it. Abundant reference is made to the dangers of confusing the sacred and the common, the temptations to overindulgence, and displays of pride. Other references encourage hospitality in our homes with consideration for the needy. Our attention is also called again and again to the influence of all these things on our children for whom we will be held in solemn account.

I explained my convictions to our children and found them sweet and understanding on the matter. We are instead focusing

our attention on having guests in our home on Sabbath as it becomes possible. We are no worse for our change and feel that the Lord is merciful and leading us in pleasant paths.

ADELE ICE
Wheaton, Maryland

► We are just in the process of completing a lovely new church in the city where we attend. A kitchen was planned for the front part of the church, and lunch was to be eaten in the youth room. Several members were very much concerned about this.

In *Child Guidance*, pages 542, Ellen White says, "There should be a sacred spot, like the sanctuary of old, where God is to meet with His people. That place should not be used as a lunchroom or as a business room, but simply for the worship of God. . . . The sacred and common are so blended that it is difficult to distinguish them.

"It is for this reason that the house or sanctuary dedicated to God should not be made a common place. It's sacredness should not be confused or mingled with the common everyday feelings or business life."

After some consideration, our kitchen space was given for a larger pastor's study, and we take potluck in the school, which is nearby.

JENNIE DRUMM
Everton, Missouri

► If we are to have potluck dinners inside our churches on Sabbath I feel there are several things that we should keep in mind.

Many times these dinners are turned into the social event of the week, with everyone catching up on the latest gossip and little thought is given to reverence for the Sabbath or God's house. If such is the situation, I would feel that having potluck dinners, no matter where, would be breaking the Sabbath.

If there are no other rooms available in which to have potluck dinners, I don't feel it would be wrong to have them in one of the Sabbath school rooms, provided they are carried out with respect for the Sabbath and reverence for God's house. We should remind our children where they are and what day it is and remember our advice ourselves! A little soft religious music in the background might be a helpful reminder of how we should conduct ourselves on such occasions.

KATHLEEN KOEBBERLING
Bellbrook, Ohio

► I think that potluck dinners held after the Sabbath services are a wonderful way to

get acquainted with fellow believers. But I believe they should be planned for and prayed about. Our friends and loved ones who haven't been won to Christ, should be asked to come. Have a short program prepared to be given after the dinner, then depart. No irreverence should be allowed in the sanctuary.

Our small church had a dinner recently to which I brought a friend. It was an inspiration and we all went home happy. I even saw one man there I had been praying for!

Don't let things get out of hand with the children. Perhaps a special area could be set apart for them to do Sabbath things or take some lively ones on a short nature walk, or to distribute literature. This would take care of restlessness, while the women set the tables. Older young people could be invited to help.

SHIRLEY HOWARD
Oxford, New York

► Mealtime has always been a time for close association of loved ones. The Master Himself chose to use a meal together with His disciples to establish one of our most important rituals of the Christian church.

Our own church has found this a good means of drawing closer together and building unity, as well as helping to create a better understanding within the district.

To me, the idea of condemning a church dinner on the Sabbath is a step backwards into the Pharisaism we are just now managing to overcome a little bit at a time. We need more association, not less!

ROBERT FORMAN
Monmouth, Illinois

► It would be wrong for us to criticize those who partake of these dinners, since they obviously feel it to be right.

However, this mother may feel strongly that for her family to join in would be against her belief as to what constitutes reverence for God's house. In this case, she could perhaps make it a practice occasionally to invite her children's friends to spend Sabbath afternoon with them at home. This would satisfy her children's need for social contact with other Christian children in their age group.

PAM CARUSO
Enfield, Connecticut

NEXT QUESTION

Our son is just past two and a half years old but already he is encountering playmates who are at times aggressive and "grabby." How should we teach him to act in these situations? We want him to act as a Christian, but does this mean he should be totally passive at all times?

Send answers to Homemakers' Exchange, Review and Herald, Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length. Include complete return address. Three dollars will be paid for each answer published.

Questions for discussion in the Homemakers' Exchange are welcome and should be directed to the address given above.

Industrious Members Work to Build Malaita Church

By GORDON A. LEE

"THIS CHURCH IS, without question, the nicest church on Malaita, possibly in all of the Solomons," said the reporter from the Solomon Islands Broadcasting Service.

He was toying with a microphone as he swept his hand to take in the panorama of the church site at Talakali, Malaita. We had just completed an interview for the radio broadcasting station.

It was December 26, 1973. We had flown from Honiara to Auki and caught the *MV Raratalau* down for this very special occasion. For the people in the Langa Langa Lagoon, it was the crowning day to a long road of hard work and sacrifice. This beautiful church has vinyl tiled floors, glass windows, full pew seating, a mothers' room, and its own 240 volt fluorescent lighting system.

There is no air or land access to Talakali; it is accessible only by boat. It is a fairly densely populated area. Many in the district still hold to their heathen gods and customs. Tourists like to visit the area because the famous shell money of Malaita is made there.

The story behind the building of the church is one of vision, courage in the face of seemingly overwhelming odds, and personal devotion to the cause. With no financial assistance available, nor any hope of receiving such, the people set about to raise their own funds.

A large group of the able-bodied men made their way to Honiara. For two months they dived into the shark-in-

Gordon A. Lee is president of the Western Pacific Union Mission.

fest waters at Lunga Point to bring up the shells that the American Army had dumped at the close of World War II. Their hard and dangerous work netted them about \$2,000.

Another such project showed their enterprise and willingness. We were building the new headquarters for the union at Honiara. A group of Talakali men came and asked us for a contract on the building. Working till well into the evening darkness, they completed our school building in six weeks. It is one of the best constructed buildings on the compound.

Those at home in the Langa Langa Lagoon, unable to have an active part, sacrificed from their gardens and pockets to feed and keep the working team the whole time they were here in Honiara. They did not want any of the contract money used for maintaining the team. All the money had to go into the building of their house of worship.

Amid the thick, deep-green mantle of the Malaitan jungle, the new church stood decked as a bride on that glorious day. Some 2,500 people of many faiths gathered to open and dedicate it to the glory of God. The non-Christians who attended seemed to rejoice with us, that an even brighter light of truth has now been lit in Malaita.

While there we looked over an area of land most suitable for an airstrip. We have been requested by the people to advise and help them make an airstrip for the mission plane. What an opportunity! Direct contact with this vital area! We pray that we may be able to keep pace with the openings and opportunities being presented to the Adventist Church in Malaita. □

GUYANA EVANGELIST MIRACULOUSLY SPARED

In an accident, February 23, on his way to the evening meeting of an evangelistic campaign he was conducting in Georgetown, Guyana, Evangelist R. A. W. Mentor miraculously escaped serious injury. He was riding his motorcycle, when a car suddenly pulled out in front of him. Unable to avoid a collision, he was thrown violently into the air. Somersaulting several times, he came to rest on his feet some 20 feet in front of the car. Flying through the air, he remembers praying, "Lord, You can't let me die, I have to preach tonight."

He did preach that night, with his usual vigor. Needless to say, his relating his experience had a profound effect on the audience.

On his way home after the meeting, he visited the hospital where his wife had given birth to twins only the night before. Checking him over, the doctor found only a sprain in his back.

WASHINGTON, D.C.

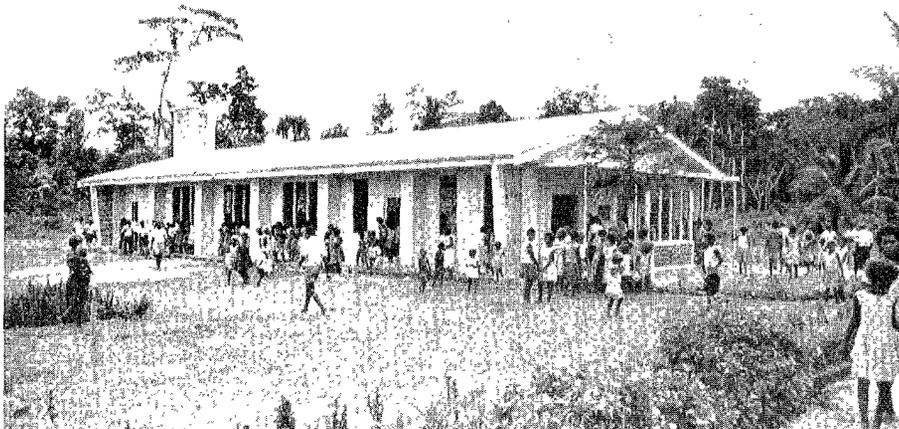
D.C. Schools Radio Project and WGTS Win Two Awards

The D.C. Schools Radio Project and WGTS-FM have won two awards for children's educational radio programs in the thirty-eighth annual competition of the Ohio State Awards, sponsored by the Institute for Education by Radio-Television (IERT). The Ohio State Awards is the oldest awards program in broadcasting and recognizes outstanding achievements in educational and public affairs broadcasting.

The D.C. Schools Radio Project is a special language enrichment project of the District public schools department of elementary education. Radio programs for children in preschool through the sixth grade are broadcast every Monday through Friday, from 9:30 to 11:00 A.M., on the radio station of Columbia Union College, WGTS-FM, in Takoma Park, Maryland. The D.C. Schools Radio Project is in its seventh year of broadcast. This is the fourth consecutive year that programs produced by the project have won awards in the IERT Ohio State competition.

Programs winning awards this year were "Feelings That Roar and Soar and More!" and "I Wish I May, I Wish I Might."

PAMELA BROOKE



One of the nicest churches in the Solomon Islands, an Adventist church at Talakali, was recently dedicated. Money to build it was raised entirely by the church members themselves.

Health Education Centre Holds Nutrition Workshop

Unprecedented community impact in Victoria, British Columbia, was made by a recent all-day nutrition workshop sponsored by the Health Education Centre, according to local newspaper reporters. "Nothing this big in nutrition has ever been done here before," they remarked.

More than 400 paid registrants attended the Sunday program featuring Dr. and Mrs. U. D. Register, guests from Loma Linda University. The day's schedule included lectures, a food preparation demonstration, a noon buffet luncheon, and a food fair.

Professional as well as nonprofessional people attended. One doctor's office sent six of its staff, and the dietitians of one of the prominent hospitals of Victoria attended.

The weekend of nutrition emphasis was attended by 100 British Columbia Conference pastors and their wives, and church delegates, as well as conference officers. Friday evening, Sabbath morning, and Sabbath afternoon were devoted to discussing prophetic fulfillment in the field of nutrition and physical fitness through adherence to Spirit of Prophecy counsel.

When the Sunday afternoon lectures had ended, 25 church women volunteers had the food fair ready. Along the side of the auditorium were set up candlelit tables, with complete meals and table settings. Hot entrees were provided for sampling, and the recipes were printed for distribution.

Many comments regarding the day's program are reflected in one woman's remark when she said the nutrition information had been "authoritative, informative, and at the same time practical. I can go home and use it immediately."

As a result of this program, the Health Education Centre is even better known in the community. Reporters from other newspapers frequently call for more news, the television station has asked for a monthly program from the center, and the family editor of one of the largest newspapers in the city has said, "Just let me know when something is happening."

Previous Programs Spark Interest

What sparked such interest in Seventh-day Adventist-sponsored nutritional information was the past year's nutrition and weight-control program. This ten-night series met with such immediate and lasting response that the center has offered the course monthly (except in the summer) since its inception last spring. With classes of up to 60 registrants paying \$15 each, the program has made many people aware of the health message.

The total preventive health concepts of Seventh-day Adventists are included in the program. After considering the presented scientific evidence, many choose vegetarianism. Life-style changes have been dramatic. People



Dr. and Mrs. U. D. Register discuss vegetarian cookbooks with the physicians and health educators associated with the Victoria Health Education Centre. From left to right are Reuben Matiko, Dr. and Mrs. Register, Elder and Mrs. Ron Whitney, and Herb Domke.

establish regular, sound, eating habits, a daily exercise program, and learn ways of handling stress and tension. Many have stopped drinking tea, coffee, and alcoholic beverages (including a bartender and his wife).

The program is presented by three physicians: R. Matiko, H. Domke, and A. Piper; nursing instructor Carol Domke; and the Health Education Centre staff, Ron and Arlene Whitney, health educators.

The center also sponsors an in-the-kitchen cooking class, where interested persons can go to a home of a church member and learn to cook. The groups are kept small so that the three women holding each evening's class can become well acquainted with each participant.

Through all these avenues of health instruction, hundreds of community residents have become friends of the Adventist church.

There is no plan to stop here. The regular Five-Day Plan to Stop Smoking and nutrition courses are still in progress. A family life and senior citizens course will be added soon. Many have been helped as a result of the programs, but still they are reaching out to hear and understand more of the good things God has in store for them.

As one woman remarked at a recent cooking class, "What makes you Adventists so different? Is it what you eat?"

"I think so," answered another. "Eating meat makes one more violent, you know. Adventists seem so calm and assured."

The first woman responded, "But I think it's more than the food they eat. I think it's their spiritual diet as well—their beliefs and their trust in God."

ARLENE L. WHITNEY

WEST AFRICA

Workers Learn New Stewardship Concepts

Paul G. Smith, associate stewardship secretary of the General Conference, and J. H. Wollan, stewardship secretary of the Northern Europe-West Africa Division, visited several countries in West Africa January 24 to February 20, introducing the stewardship plan.

In Sierra Leone, workers were called in for three days of meetings to receive instruction on the Christian stewardship concept.

Four churches were visited in Liberia with the program.

The Ghana Conference had arranged for the large gathering of 500 to 600 church members and 25 pastors for three days. J. Nortey, West African Union Mission stewardship secretary, and J. K. Amoah, conference president, assisted in the meetings.

In Nigeria, a stewardship emphasis series was given in the Ile Ife church, where 200 to 300 people attended the instruction.

Twenty-five pastors in West Nigeria met for three days at the Adventist College of West Africa, to discuss ways and means for increasing self-support in these fields. As the pastors and believers were taught stewardship concepts and principles, they expressed the conviction that this is the way to finish the work, that all church members should enter into a wholehearted relationship with God, and that God must be first in all parts of their lives.

The pastors went home determined to teach and instruct the churches and implement the stewardship principles.

J. H. WOLLAN

Newly Ordained Ministers Join Worldwide Team

Bahamas. The highlight of the Bahamas Conference triennial session, January 10-17, was the ordination of three Bahamian workers, W. R. McMillan, newly elected treasurer of the West Indies Union, Jeremiah Duncombe, and Leon Brown, to the gospel ministry. From left to right in the photo below are Elder and Mrs. McMillan, Elder and Mrs. Duncombe, S. N. McKinney, Bahamas Conference president, and Elder and Mrs. Brown.

Nigeria. Four men were ordained in Aba, Nigeria, February 16. From left to right with their wives are Joseph U. Nworu, Lazarus Onuoha, Mark E. Chioma, and David Nwosu. The addition of these four ordained workers will mean much to a field with 319

organized churches and companies and only 38 ordained ministers. Z. N. Imo, East Nigeria Mission president, and Paul Sundquist, Northern Europe-West Africa Division youth director, are pictured at right.

Brazil. Ademar da Silva Fecury, pictured with his wife and children, was ordained in Manaus, Brazil, on August 25, 1973.

Peru. Three men were ordained in the Central Peru Conference on January 26. Pictured with their wives in the left-hand column of the opposite page are Daniel Asín, top, Marcos Rivas, center, and Julio Godoy, bottom.

Argentina. Ten pastors and evangelists were ordained during the Austral Union Conference session, at

River Plate College, in early January. In the top photo, with their wives, are Leroy E. Beskow, David Valenzuela, Juan C. Buissón, Juan F. Cabello, and Raúl A. Rhiner. Pastors and their wives in the lower photo are Emán H. Collins, Isaías S. Gullón (editor of the *SPANISH INTERNATIONAL EDITION OF THE REVIEW AND HERALD*), Rubén E. Arn, Plutarco M. Olmedo, and Jorge A. Barrios (union publishing secretary).

India. On January 26, John M. Fowler, third from right, editor in chief of the Oriental Watchman Publishing House, Poona, India, was ordained in the Poona Salisbury Park church. From left to right in the photo are V. Raju, publishing house manager; S. James, Southern Asia Division temperance secretary; Mrs. John M. Fowler; W. H. Mattison, division ministerial secretary; Elder Fowler; R. S. Lowry, division president; and V. P. Muthiah, division lay activities secretary.

California. Five pastors were ordained in the Southeastern California Conference on January 19, at Riverside, California. In the front row, left to right, are Elder and Mrs. E. David Yates, Elder and Mrs. J. Alex Ortega, Elder and Mrs. L. Charles Shultz. Second row, Elder and Mrs. Gary D. Gifford, Cree Sandefur, Pacific Union Conference president, and Elder and Mrs. Gary W. Stanhiser. Other participants in the third row are Olaf Locke, Howard Welklin, Warren Heintz, Melvin Lukens, J. B. Bogle, and J. W. Lehman.

Bahamas



Nigeria



Brazil



Argentina



Peru



India



California



Former Colporteur Returns to Church After 12 Years

Several years ago, the Central American Union had a number of very courageous colporteurs, among whom there was one of the old guard—José Esteban. Our ways went separate directions for 12 years. A few months ago I met him again, but was surprised to learn he had left the Adventist Church. He had not been the only Adventist in the family. His seven brothers were baptized members of the church in Jinotepe, Nicaragua. Nevertheless, with the passing of the years, all left the faith.

The brothers' father had brought the Advent message to them, and all had been baptized in 1944. But when the father left the church, so did the sons.

In June of 1973, José Esteban's father became very ill and felt he was going to die. He called to his side all of his family, and told them how Moses led the people of God from Egypt to Canaan and showed them how all had rebelled against God. The father pleaded with his family to return to the Adventist Church. At the end of his speech, he took a guitar, sang several songs about the Promised Land, and told his family, "Prepare me a meal, for tomorrow at eleven o'clock I will take a walk. Ask the Adventist Church pastor to come and hold a service for me. I do not want any image brought nearby, or the pastor of any other church."

The following morning at eleven o'clock, with his hands crossed over his chest, he died peacefully. His wishes were fulfilled carefully, with all his children and a large group of friends attending the funeral services. His children pledged to return to the Adventist Church.

José Esteban and his brother Angel have been rebaptized. They hold baptismal classes at home to prepare their grandchildren and other relatives for baptism. They find time for missionary work, visiting people and distributing literature. They have again become lights of the church, holding positions of responsibility as officers of the church this year.

WINSTON CUNNINGHAM
President, Nicaragua Mission

PHILIPPINES

First Ifugao Tribe Member Baptized Into SDA Church

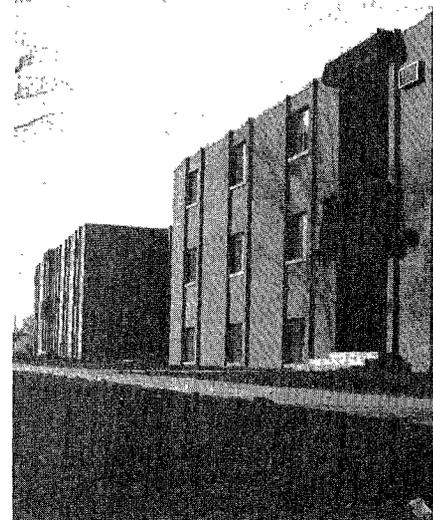
Herminia B. Dulnuan is the first member of the Ifugao tribe in the Philippines to be baptized a Seventh-day Adventist.

The Ifugao tribe resides in the Mountain Provinces of the Philippines. Describing some of the rites of these spirit worshippers, Miss Dulnuan explains, "When they are sick they offer a chicken, a pig, or a carabao to the spirits—depending on the degree of sickness."

"Also," she adds, "they bury the dead ten days after they die, then two months later the bones are removed from the grave and stored in the house."

Miss Dulnuan's first association with a Seventh-day Adventist was while she was a student at St. Mary's College in Bayambang, Neuva Ecija. She had occasion to visit the home of an elder of the local Adventist church, and was so impressed by that Christian home that she determined to find out more about Adventists. Today she is a literature evangelist in the Northern Luzon Mission.

JANE ALLEN
*Editorial Assistant
Far Eastern Division*



INDIANA ACADEMY BUILDS MODULAR DORMITORIES

Two new family-style dormitories at Indiana Academy, now completed and occupied, represent much study in an attempt to follow Ellen G. White's counsel in dormitory living.

The buildings are designed in a three-floor modular plan. Ten young people live in each module. There are 30 students in each dorm, as well as a teaching dean, living in an integrated townhouse apartment.

ROBERT L. DALE
President, Indiana Conference

INDONESIA

Language School at Manado Registers 210 First Week

Another new language school has opened in the Far Eastern Division, this one in Manado, Sulawesi (Celebes). It is the first language school in the East Indonesia Union Mission.

Dale Bidwell, union treasurer, reports that 210 students were registered during the first week of the new school. Taking care of this large group is one student missionary, Janet Weighall, from Loma Linda University, La Sierra campus. A second teacher, Carol Maberly, of Australia's Avondale College, is expected to arrive as soon as she receives a visa.

"The school started in the union mission office because of the lack of other suitable facilities," reports Bidwell. "We plan to rent immediately a building in the center of town, as the union office has become almost like a city hall with scores of students coming and going all day long."

Over-all direction for the school is being given by Leverage Bissell, academic dean of Mount Klabat College, in cooperation with the union officers. The school was able to begin as the result of financial support given by the Lake Union Conference executive committee and the family of Hartley Ludden, former division auditor.

D. A. ROTH
*Communication Secretary
Far Eastern Division*

Ingatherers Collect Record-breaking Sum

A record-breaking Ingathering total of \$8,178,537.13—in the face of economic crisis and inflation—demonstrates that there is no shortage in the devotion and energy of Seventh-day Adventist Church members, who worked to achieve this figure.

The grand total represents an increase of \$402,190.22. And behind that increase stand 18 conferences that reached the Silver Vanguard objective of a per capita of \$25 or more. Five conferences reached figures of more than \$30 per member, with Newfoundland at the head, with \$35.68. The others were Pennsylvania, Texico, Chesapeake, and New Jersey.

The Pacific Union Conference showed the highest gain—\$147,079.93. The Southern California Conference held the lead with a gain of \$44,228.36. Three union conferences raised more than a million dollars. Pacific raised \$1,366,677.32; Columbia, \$1,321,002.12; and Southern, \$1,204,923.25. The Lake Union missed the one-million mark by just \$22,000.

In a time when funds are desperately needed to meet rising costs and a continually growing work, the Ingathering funds make a real contribution. Because of the dedicated members who have supported and participated in this program, mission schools, clinics, and hospitals, as well as the evangelistic programs of the church, will continue to serve people in their material and spiritual needs.

For the faithful support of our members and workers everywhere, that the gospel commission may soon be finished, we give thanks.

KENNETH H. EMMERSON
Treasurer, General Conference

Loma Linda Students Accept Deferred Mission Posts

Medical missionary service continues to be a significant concern of students at Loma Linda University. More than 160 medical and dental students, along with recent medical school graduates now taking internships and residencies, are on deferred mission appointments. They will assume their overseas assignments upon completion of training.

The high cost of a professional education makes it difficult for physicians, dentists, and nurses to go overseas until they have paid off their school debts. So many of them stay in the United States for a few years, earning enough money to get out of debt. But the longer they practice, the harder it gets to leave America and their established life-style to go to the mission field.

That problem can be at least partly alleviated through a financial assistance policy available through the General Conference in which medical, dental, and nursing graduates can volunteer for mission service, stay a minimum of five years overseas, and then either return home or extend their term of service—either way, with all their school debts taken care of.

Up to \$15,000 can be loaned to a sophomore medical student, for example, toward his medical education. The loan is then amortized at the rate of \$3,000 a year for each year spent in the mission field after graduation.

Of those presently on deferred mission appointment, 115 are now taking internships or residencies prior to going overseas. Though some medical students choose to take their appointments right after graduation, most take post-graduate studies before leaving. Surgery, internal medicine, and obstetrics and gynecology residencies are considered particularly valuable to medical missionaries.

In any recently graduated medical class young physicians are in various stages of preparation, readying themselves for their mission appointment. The School of Medicine class of 1972 is fairly typical. Of the 21 who graduated on deferred mission appointment, five are already overseas, seven are still taking residencies, one is in military service, three are spending a year in practice before going, and four have been released from the program, mainly because of health reasons.

In addition to those who have already graduated, there are 33 medical students and 15 dental students on the deferred mission appointee program.

Students on deferred mission appointment are able to choose the country, or at least the region of the world, in which they would like to serve. Their wishes are honored whenever possible. They are then assigned to the appropriate division of the world field.

The deferred mission appointment program is administered from the Loma Linda campus of the university by William Wagner, associate secretary of the General Conference Department

of Health, who is himself a former missionary doctor.

University graduates are found in practically every nation. And the school is still producing missionary-minded alumni. And now, thanks to the General Conference deferred mission program,

even those students who had the spirit, but lacked the money, can benefit from a career in mission service in the country of their choice.

JERRE K. IVERSEN
Communication Officer
Loma Linda University

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER

HUMAN RELATIONS COMMITTEE.

The General Conference Standing Committee on Human Relations met in March to look carefully again at the church's attitudes in this area and to refine its sensitivity to this important concept of the church's outreach.

One of the considerations to which our Lord gave ample time and energy was developing a consciousness on the part of His hearers and observers of the value of the person, irrespective of his station in life or his national origin or his race.

To reach maximum success in its task of world evangelism, the church must understand the rights of the individual and the equality of man as he stands before his Creator.

WAGE SCALE STUDY. During the first three months of 1974 a series of committees have been involved in incorporating refinements in the denominational wage scale that seem advisable as the church carries on its operation on an expanded basis. The recommendations of these committees were among items processed through subcommittees for adoption at the Spring Meeting of the General Conference Committee held April 2-4.

LLU SCHOOL OF DENTISTRY EXPANSION.

Early in April careful study was given to plans that have been under way for several months to enlarge the facilities of the Loma Linda University School of Dentistry. It has become apparent that the expansion of our present facilities is a necessity to be in step with national trends and to provide facilities for the growing group of Seventh-day Adventist young people who seek to prepare themselves for careers in Christian dentistry.

Loma Linda University, the alumni of the School of Dentistry, and the General Conference join forces in helping to finance this new endeavor.

The School of Dentistry exerts a positive Christian influence on the campus of Loma Linda University; its product, our Seventh-day Adventist dentists and their supporting personnel, are involved in an important ministry in the outreach of the church around the world.

WORSHIP SCHEDULE CHANGED.

General Conference worship is held each morning at 8:00 A.M., when all personnel join together in the General

Conference chapel. A slight change in the schedule was adopted on April 10. Each Wednesday morning instead of going to joint worship the staff meets in smaller groups in different areas of the three-building complex. This provides for more personal participation on the part of staff members and gives them the chance to worship with those with whom they work closely.

RETIREMENT. Marion Nyman, secretary to C. O. Franz, retired on May 1 after having served as secretary in the General Conference offices for 45 years. Her dedicated and efficient service has been greatly appreciated. The ministry of the church's faithful secretaries is an important factor in the spreading of the gospel to the world.

VISITORS. Some recent visitors at the General Conference headquarters were:

M. V. Campbell, former vice-president of the General Conference, who was Sabbath morning speaker at the Columbia Union College alumni homecoming on April 6. Elder Campbell was president of the 1924 graduating class.

Mrs. J. S. Russell, minister's wife and former missionary, from Youngstown, Ohio, visiting her daughter Ardis, at Columbia Union College.

Elder and Mrs. Borge Schantz, from Denmark, who have served the church in West Africa as well as Denmark. After completing the requirements for the M.A. degree at Andrews University, Elder Schantz will return to Denmark to serve as an evangelist.

Elder and Mrs. Gerald R. Hardy, of Oregon. Elder Hardy is director of ministerial affairs for the Oregon Conference. Mrs. Hardy serves as chaplain's assistant at the Portland Adventist Hospital.

Elder and Mrs. B. H. Stickle, formerly of Poona, India, arrived in Washington last March. They will work at the General Conference headquarters and will be involved in supervising the church's financial operation in various areas of Southern Asia.

Elder and Mrs. Stephen Paully, of San Diego, California, who were accompanied by their daughter, Mrs. Ray Nelson, of Glendale Adventist Hospital, Glendale, California.

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► In 1973 the Australasian Division had 6,918 baptisms and accessions to the faith, its highest total ever. Baptism increases were particularly high in the Papua New Guinea and Western Pacific unions. Division membership was 107,255 on December 31, 1973, with 63,328 members in the mission field and 43,927 in the home field. Membership has doubled in the last 14 years. R. R. Frame, division president, in reviewing the report said the division can be gratified by this achievement, but should not be satisfied with it.

► Two fifth-year medical students are to serve in the Australasian Division mission field for a period of up to three months, beginning later in 1974. They are Miss H. Driscoll, who will serve at Sopas Hospital, and R. Catton, who is to serve at Atoifi Hospital, British Solomon Islands.

► The Australasian Division Committee and ACA Board has approved the erection of up to 20 duplex home units on the campus of Avondale College to provide housing for married students. It is expected that these two-bedroom units will be available for the 1975 school year.

► Several new churches will be erected in the Port Moresby area of Papua New Guinea with funds to be raised in 1974 by the Missionary Volunteer societies of Australasia.

M. G. TOWNEND, *Correspondent*

Euro-Africa

► Sales by the French Publishing House, situated at Dammarié-les-Lys, near Melun, France, show remarkable progress. They represent an increase of 23 per cent in 1973 over sales of the previous year. In 1972, the French Publishing House sold 99,060 books (35 million pages) and in 1973, 118,606 books (42 million pages). The number of periodical pages sold was 23 million in 1972 and 24 million in 1973. Total sales in 1973 amounted to almost \$2 million. The printing of the French *Life and Health (Vie et Santé)* is now 58,000 each issue.

► An institute for the teachers of the four church schools in Spain was held in Barcelona in early April. Visiting speakers were E. E. White, from the Euro-Africa Division, and M. Buonfiglio, from the Southern European Union Mission. Seventeen were in attendance at this gathering, organized by Carlos Puyol, president and education secretary of the Spanish Mission.

► Philippe Augendre, chief editor of the French Publishing House, visited the French-speaking fields in the Inter-American Division during the month of February. He conducted many meetings, launched a Five-Day Plan in Guadeloupe, and took part in five institutes for literature evangelists in the Franco-Haitian Union. He learned of their desire for a wider distribution in the French-speaking Antilles of books and periodicals printed at the French Publishing House. Right now there are as many publications from this press sold in the Antilles as in France.

EDWARD E. WHITE, *Correspondent*

Far Eastern

► Taiwan Adventist College, formerly known as Taiwan Missionary College, is well into the first phase of its building program on a new site near the village of Yu Chih. The new location is not far from scenic Sun Moon Lake in the center of the island and near the mountains. The climate is ideal for farming. Presently some 7,000 orange trees adorn the site, along with a good crop of bamboo. Classes will begin on the new campus this September.

► The Singing Gymnasts of Mountain View College in the Philippines visited the East Visayan Mission in March. Their first performance was in a large cathedral filled to capacity in Ormoc City. From Ormoc the group proceeded to Tacloban City. Although the crowd was not as large as in Ormoc, more than 1,000 people saw the performance. For their performance in Catbalogan, Samar, tickets were sold out long before their arrival. The group was directed by Pastor and Mrs. J. H. Zachary.

► The East Visayan Mission office, Tacloban City, Philippines, was inaugurated March 27. Vice-Mayor Quintero, of Tacloban City, and other government officials were present for the occasion. D. M. Niere is the new president of the fast-growing mission, which has more than 8,000 members. It is expected that this year the mission will baptize 1,000 new members, as it has the two previous years.

D. A. ROTH, *Correspondent*

North American

Atlantic Union

► Twenty-six students are now enrolled in Atlantic Union College's adult degree program, a new dimension in education designed for students 25 years of age or older who cannot attend regular classes because of work schedules or home responsibilities.

► Kim Johnson, a native of Cape Cod, has recently completed his studies at Andrews University, where he obtained the Master of Divinity degree. He has been selected to serve in the Worcester-Northboro, Massachusetts, district as ministerial intern.

► Eight persons recently were baptized during a public evangelistic series by Robert Goransson, New York Conference evangelist, in Jamestown, New York.

► On Sunday, March 17, Limington, Maine, church members held groundbreaking ceremonies for their new church.

► Rochelle P. Kilgore, executive secretary of the Atlantic Union College Alumni Association, was recently given special tribute at the SDA Servicemen's Retreat in Berchtesgaden, Germany.

► Membership of the Apolcalipsis 14 Spanish church in the Bronx, New York, tripled during 1973. Two baptisms were held during evangelistic meetings last summer, with 30 baptized in the first ceremony and nine in the second. Two more baptisms have been held since the meetings ended.

EMMA KIRK, *Correspondent*

Canadian Union

► The public press in Ontario has given the Seventh-day Adventist Church approximately 8,000 column inches of news during the past two years. At display advertising rates, this space would have cost approximately \$35,000. Many articles have been published on vegetarianism.

► At a recent workers' retreat in the Newfoundland Conference, a baptismal goal of 200 was set for 1974. There are five churches in Newfoundland, with a membership of 657.

► A nutrition school recently was held in Grand Forks, British Columbia, for a class of 31 non-Adventists.

► Forty baptisms have resulted from a five-week evangelistic campaign held in Penpickton, British Columbia, by Verne Snow, assisted by P. C. Long, Clifford Driberg, and Gladys Mason.

THEDA KUESTER, *Correspondent*

Central Union

► Twenty-six students from the program of practical nursing at Porter Memorial Hospital in Denver, Colorado, were recently capped.

► Recently classes were held for young mothers at the Good Neighbor Community Center in Lincoln, Nebraska. The home economics department of Union College, under the direction of Mary Lou Kutschara, was in charge. Bill Nordgren, from the college vocational program, helped in the cooking and food demonstrations.

► The public relations director of the Mercy Hospital in Independence, Kansas, requested that a Five-Day Plan to Stop Smoking be held in Independence. Charles C. Case, Kansas Conference temperance secretary, made arrangements for the program. He was assisted by Elmer Taylor, from Sedan, Kansas, and two pastors, Doug Ludwig and Joe Watts.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Interest shown in a TV appearance, a newspaper article, and a vegetable protein booth at the county fair led the Lima, Ohio, church to sponsor a nutrition class. Average attendance was 40 each evening.

► Eight persons were recently baptized into the Cleveland, Ohio, Bethel church by Carlyle Skinner, church pastor.

► Carl Howe has been elected to the executive committee of the Mountain View Conference. He is president of the Mountain View Health Care Centers, Inc., which includes nursing homes in Fairmont, Moundsville, and Dunbar, West Virginia.

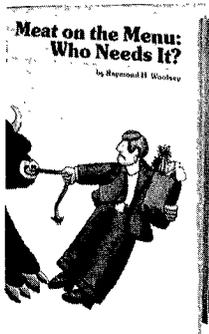
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MEAT ON THE MENU: WHO NEEDS IT?

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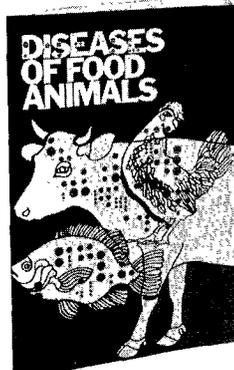
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Lake Union

► Students from grades one to eight at the Kokomo, Indiana, church school participated in a walk-a-thon on March 3 and raised \$225 for Faith for Today and \$50 for playground equipment.

► The *Liberty* subscription list in Indiana has surpassed the 12,000 mark.

► Three persons joined the Adventist Church in a recent baptism in Frankfort, Indiana.

► More than 600 persons recently gathered for the Lake Region Conference triennial business session in Chicago, Illinois. It was revealed during the meeting that with the baptism of 2,238 persons during the past three years, conference membership stood at 10,619 at the end of 1973.

► The 44 students of the Woodland church school (consolidated school for the Milton, Janesville, and Beloit, Wisconsin, district) raised \$525.29 for the annual Faith for Today offering and the General Conference overseas Bible textbook fund.

GORDON ENGEN, *Correspondent*

North Pacific Union

► The Seventh-day Adventist Church has an exhibit at Expo '74, the World's Fair, which opened in Spokane, Washington, on May 4. Participating on a joint basis in the financing of the project are the American Temperance Society, Loma Linda Foods, the North Pacific Union Conference, and the Upper Columbia Conference. Over-all fair attendance during its run of 184 days is expected to pass the 4-million mark.

► The Spanish work in the Idaho Conference has been given a boost by the arrival of Walter Vyhmeister and his wife. The Vyhmeisters are natives of Santiago, Chile, where he was a civil engineer and was active in lay preaching.

► Bruce and Loma Boyd, formerly of Walla Walla College, serve on the staff of the Adventist Vocational College, Corozal Town, Belize, Central America. (Belize is the new name of British Honduras.) The Boyds are Adventist Volunteer Service Corps workers.

CECIL COFFEY, *Correspondent*

Northern Union

► Nineteen persons were baptized at the close of a series of meetings conducted in the Bismarck, North Dakota, church by G. D. O'Brien, Nevada-Utah Conference evangelist, and R. R. Patzer, pastor.

► Thirty-one persons were added to the church in Rapid City, South Dakota, as a result of a series of meetings conducted by H. G. Crowson, Northern Union evangelist, and William Clemens and Harold Gray, local pastors.

► Marvin Wray and Alvin Wolcott, both ministerial interns, are recent additions to the ministerial staff of the Iowa Conference.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► Sonora Community Hospital and the Sonora Medical Group in California have completed a third multi-phasic screening program as a community service. More than 100 participants were tested for blood pressure, posture, glaucoma, and treadmill stress. T. W. Parks is in charge of health education.

► Melvin L. Tompkins, pastor of the Bakersfield, California, Hillcrest church, has been called to be associate pastor of the La Sierra church.

► Carlos R. Malan is now pastoring the Calexico, California, congregation. The old building has been razed, and construction will begin on the new church-auditorium as soon as plans are approved by the city building commission.

► More than 300 musicians from eight of the black churches in southern California combined for a program at the White Memorial church last month. Under the direction of Walter Arties, the Fifth Annual Southern California Youth Choral Festival featured the presentation of two music scholarship awards in memory of Samuel Wilson.

► R. Z. Boyce has replaced Joe Hutchinson as an associate in the publishing department of the Southern California Conference.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Clean-up operations continued in the Southern Union following tornados that killed more than 150 in Kentucky, Tennessee, Alabama, Georgia, and the Carolinas. The Carolina Conference disaster team was stationed in Cherryville, North Carolina, while Kentucky-Tennessee's two emergency vans rendered aid in Bowling Green and Frankfort, Kentucky.

► Churches in the Carolina Conference contributed more than \$8,650 to the Voice of Prophecy in 1973. This represented an increase of \$1,700 over funds contributed the previous year.

► Roberta Dauns, lay activities leader of the Dade City, Florida, church, and Ken Griffin, Jr., Sabbath school secretary, coordinated a Wayout display at the recent Pasco County Fair. More than 400 youth signed up to receive literature.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Richard W. Bendall, Arkansas-Louisiana Conference MV secretary, has been elected by the Ozark Academy board to become the new principal. Elder Bendall replaces O. R. McLean, who has accepted a call to Mount Vernon Academy, Ohio, as Bible teacher and director of counseling. Floyd Eccles, Arkansas-Louisiana Conference superintendent of education, will assume the leadership of the MV and temperance departments, formerly led by Elder Bendall.

► One-hundred and forty students of Ozark Academy participated in a walk-a-thon on January 27 to raise funds for the new church, lights on the athletic field, and campus beautification. J. N. MORGAN, *Correspondent*

Andrews University

► Richard W. Schwarz, chairman of the history department at AU, has been appointed by a General Conference study committee to write the first college textbook devoted to Seventh-day Adventist denominational history. He has been granted a two-year leave-of-absence to work on the book, beginning June, 1974. Supplementing the 500 to 600-page book will be a 300-page book

of primary readings. The materials will be designed for use in one quarter or one semester courses for sophomores and juniors in Seventh-day Adventist colleges.

► James C. Anderson, a junior biology major at Andrews, has been awarded a \$1,000 scholarship grant by the Merit Publishing Company Scholarship Foundation.

► A program submitted by Mercedes H. Dyer, AU professor of education, was accepted for the 1974 ACPA convention, held in early April at Chicago. Topic of her presentation was "Counseling and Student Activities Conducted by the Campus Ministry Center."

OPAL YOUNG, *Communication Officer*

'TRAIN UP

CREATIVE IDEAS FOR CHILD TRAINING

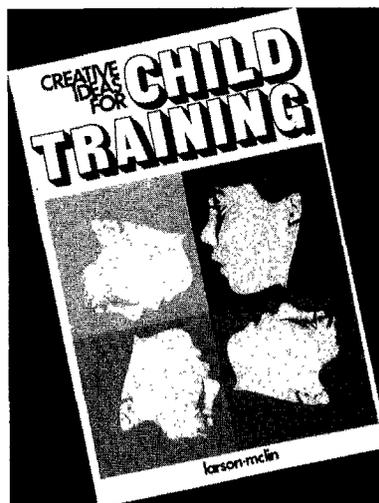
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Two mothers, their children now grown, have fulfilled their desire to provide encouragement and help to other parents by preparing this book.

They show how family after family have put divine principles of child training into practice in everyday home living. Every one of the eighteen chapters is filled with "how we did it" material. It's impossible to read far without saying, "If they could do it, so can I." **CREATIVE IDEAS FOR CHILD TRAINING** holds a lifetime of value for all parents. **Paper \$2.50**

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NORTH AMERICA

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Cooks	Nurses, LVN
Coord., Physician	Nurses, med.-surg.
Asst. Program	Nurses, OR
Diet., ther.	Nurses, staff
Housekpr.	Nurses, superv.
Ind. engr.	Occup. ther.
Inhal. thers.	Pharmacists
Key-punch opers.	Phys. thers.
Med. rec. libs.	Psych. unit superv.
Med. technol.	Radiol. technol.
Med. transcribers	Receptionists
Nurse aides	Sec., ward

Write or call Health Professions Personnel Register, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

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Tune in to VIEWPOINT . . .

A brief editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

LLLU (Loma Linda University)
89.7 Mhz FM Saturday, 12:30 p.m.

KANG (Pacific Union College)
89.9 Mhz FM Friday, 9:30 p.m.

WSMC (Southern Missionary College)
90.7 Mhz FM Friday, 10:10 p.m.

KGTS (Walla Walla College)
91.3 Mhz FM Saturday, 6:00 p.m.

VOAR (St. John's, Newfoundland)
1230 Kc AM Friday, 6:15 p.m.

WGTS (Columbia Union College)
91.9 Mhz FM Saturday, 3:00 p.m.

To New Posts

FROM HOME BASE TO FRONT LINE

Denise Carol Anderson (Hinsdale '73) (AVSC), of Byron, Michigan, to serve as an LPN, Saigon Adventist Hospital, Saigon, Vietnam, left San Francisco, February 27, 1974.

Donald W. Christensen (AU '67), returning to serve as business manager, Mountain View College, Malaybalay, Bukidnon, Philippines; **Sharon Sue (Miklos) Christensen** (PUC '65), and three children, left Los Angeles, April 1, 1974.

Dorlin K. Griffith (AU '62), to serve as president, Ethiopian Adventist College, Kuyera, Ethiopia; and **Consuello (Hernandez) Griffith**, of Apopka, Florida, left New York, April 4, 1974.

Eloy Martinez (AU '64), returning to serve as MV secretary, Inca Union, Lima, Peru; **Jeannie (Sales) Martinez** and two daughters left Los Angeles, April 1, 1974.

Robson S. Newbold (LLU '43), returning

as physician/surgeon, Seoul Adventist Hospital, Seoul, Korea; and **Isabel A. (Stewart) Newbold** (Glendale School of Nursing '43), left Los Angeles, March 17, 1974. Their daughter left for Singapore, January 21, to attend Far Eastern Academy.

Adrian M. Peterson (Avondale '54), returning to serve as departmental secretary and pastor of the English church, Sri Lanka Union, Colombo, Sri Lanka; **Violet J. Peterson** and two children left Los Angeles, April 2, 1974.

Robert Joseph Trefz (AUC '73) (AVSC), of Union Springs, New York, to serve as a teacher, Soluti College, Rhodesia, left Boston, December 16, 1973.

Sheryl Lynn Wein (Hinsdale '73) (AVSC), of Gary, Indiana, to serve as LPN, Saigon Adventist Hospital, Saigon, Vietnam, left San Francisco, February 27, 1974.

David Zinke (LLU '47) (R/SS) to serve as physician, Minas Mission, Belo Horizonte, Brazil, and **Maxine Zinke** of Exeter, California, left Miami, March 11, 1974.

STUDENT MISSIONARIES

Herbert and Deborah Eisele, of Berrien Springs, Michigan, to serve as teachers, Liberian Mission, Monrovia, Liberia, West Africa, left New York, April 4, 1974.

Deaths

BRASIER, Phoebe Inez—b. Oct. 28, 1889, Loyal, Wis.; d. March 31, 1974, Cumberland Heights, Tenn. She attended Bethel Academy in Wisconsin and studied teacher training at Emmanuel Missionary College. For ten years she taught church school. She began writing in 1926, and approximately 2,800 first acceptances and reprints of her stories, articles, and poems have been published. She authored five books and several pamphlets, and also composed music. Survivors include three brothers, Leon, Dr. Elwyn, and John; and three sisters, Helen Allard, Esther Zalabak, and Almeda Suboria.

BULLARD, John Byrd—b. March 23, 1892, Fla.; d. March 8, 1974, Siloam Springs, Ark. In 1916 he graduated from Southwestern Union College and married Georgia England. Shortly after graduation they were sent as missionaries to Venezuela. They served 20 years in Venezuela, Cuba, Puerto Rico, and Santo Domingo. For several years he taught at Ozark Academy. Survivors include his wife; two daughters, Josephine Walls and Naomi Miller; five grandchildren; two sisters, Lola Mae Ryder and Evelyn Bullard; and three brothers, Jim, Roy, and Tom.

DAVIS, George F.—b. June 10, 1916, Chehalis, Wash.; d. Feb. 17, 1974, Portland, Ore. He was a former colporteur in Oregon. Survivors include his wife, Ruth; sons, George W., Benjamin, and William; daughter, Nancy; and sister, Helen Hurst.

HEIN, Martha Ruby—b. Jan. 6, 1895, Milltown, S. Dak.; d. March 27, 1974, Angwin, Calif. She graduated from Maplewood Academy, in Minnesota, and in 1915 was married to Harry Hein. Her husband was an instructor in a number of our colleges. Survivors include her husband; a daughter, Midora West; two sisters, Maggie Leiske and Goldie Wood; and two brothers, Dr. Albert H. Reiswig and Abraham Reiswig.

LEE, Leonard Crowell—b. Jan. 23, 1900, La Moure, N. Dak.; d. March 28, 1974, Keene, Tex. In 1927 he graduated from Emmanuel Missionary College and began ministerial service. That year he married Audra Reichenbach, who continued her ministry with him in Michigan, Iowa, Louisiana, Ohio, West Virginia, and New York, and preceded him in death by four weeks. Elder Lee worked for five years with Faith for Today as

the Bible school director, before retiring to De Ridder, Louisiana, in 1964, and to Keene, Texas, in 1972. During his ministry, he authored seven books, one of which was published in eight or more languages. He also wrote hundreds of articles for church publications. He conducted a weekly radio program, "Prophecy in the News," at Des Moines, Iowa, and after his retirement in De Ridder, Louisiana, he had a weekly radio program for two years. Survivors include two sons, Robert and V. Ralph, M.D.; a sister, Olga Tarvestad; and two brothers, Roland and Harold.

MERSHON, L. B.—b. Oct. 3, 1884, Cadiz, Ky.; d. Feb. 19, 1974, Ontario, Ore. He prepared for the ministry at Walla Walla College and worked for a few years in the Northwest. Then he was called to the Far Eastern Division in 1913. He and his wife were among the pioneers of our work in Borneo. Survivors include his wife, Cora, and three sisters.

SHONE, Nellie Edna—b. March 31, 1885, Powder Mill, Ky.; d. Feb. 11, 1974, Elk City, Kans. She attended Helderberg College, and on graduation in 1902 she taught school for one year prior to her marriage to Elder George William Shone. She assisted her husband in mission and conference work in South Africa for many years. Survivors include her son, Llewellyn; three grandchildren; five great-grandchildren; also nieces and nephews, among whom are Blanche Walters, Erma Bruce, and Elder and Mrs. A. Floyd Tarr.

THURSTON, Claude Elmore—b. Feb. 25, 1902, Battle Creek, Mich.; d. Jan. 28, 1974, Olympia, Wash. He graduated from Walla Walla College in 1926, and that year married Juanita Swearingen. Before graduation from college he had taught for two years at Auburn Academy. After his marriage, the family was called to Manila, Philippines, where they served nearly eight years. For four years he was principal of the West Visayan Academy. Upon their return to the United States, he completed his doctorate at Washington State University. For 17 years he was head of the chemistry department of Walla Walla College. The last nine years before his retirement he was head of nutritional research at Loma Linda Foods. Survivors include his wife; son, Claude E.; granddaughter Stacy; and a sister-in-law, Myrtle.

VAN VOORST, Raymond—b. Nov. 6, 1915, Zealand, Mich.; d. March 6, 1974, Dana Point, Calif. He entered the colporteur ministry in San Diego, Calif. He served as publishing secretary in Upper Columbia and Northern California conferences. He pastored churches in the Illinois, Michigan, and Southeastern California conferences. Survivors include his wife, Esther; three sons, David, Jack, and Thomas; his mother, Henrietta Van Voorst; three sisters, Marjory Stokes, Donna Neinhuis, and Mrs. Paul Van Dort; and two grandsons.

WALLER, Cecil Bedford—b. Douglas, Mich.; d. Feb. 27, 1974, Orlando, Fla. He was a treasurer in West Michigan Conference before moving to Forest City, Fla., to become a realtor. Survivors include his wife, Geraldine; two sons, Carl and David; and three grandchildren. He was 82.

WESTPHAL, Olive—b. Jan. 31, 1902, South America; d. Dec. 23, 1973, Menard, Texas. After graduating from Pacific Union College, she taught elementary school. She then was dean of women and teacher at Lodi Academy, later at Lynwood Academy, Sandia View Academy, and Valley Grande Academy. She served on the faculties of Southwestern Union College and Southern Missionary College, where she took her Spanish students on a yearly trip to Mexico. Surviving are two brothers, Herbert and Henry.

Coming

Bible Correspondence School Emphasis	June 1
Church Lay Activities Offering	June 1
Inner-City Offering	June 8
Thirteenth Sabbath Offering	
(Far Eastern Division)	June 29
Church Lay Activities Offering	July 6
Disaster and Famine Relief Offering	July 13
Dark-County Evangelism	August 3
Church Lay Activities Offering	August 3
Oakwood College Offering	August 10
Lay Preachers' Day	September 7

OFASA Aids Peru Disaster Victims

OFASA (SAWS) is now assisting victims of a recent disaster in Peru, according to Jim Patton, OFASA director in that country. A huge landslide has blocked the Mantaro River, and the large lake that has formed has backed up behind the slide as far as 15 miles. Several hundred homes have been washed away, and many have had to flee to higher ground.

Mr. Patton says that OFASA has set up tents and given out food, clothing, and bedding.

Adventists in North America can help out in disasters such as this by giving generously to the Disaster and Famine Relief Offering to be collected on July 13.

H. M. BALDWIN

First Camporee in East Africa

More than 400 Pathfinders from 22 clubs gathered at the Kamagambo Secondary School, 400 km. northwest of Nairobi, Kenya, April 18-21 for the first union-wide Pathfinder Camporee of the East African Union and the Afro-Mideast Division.

More than 600 Pathfinders could have come had it not been for the April rains that hit the country. Although heavy afternoon rains made it impossible to have campfires in the open air, this did not dampen the spirit of the Pathfinders, who were true to their slogan: "Smile, You're a Pathfinder!"

Bill Edsell, youth director of the East African Union, directed the camporee, assisted by his field directors and Alfred Brandt, of the Afro-Mideast Division, and Leo Ranzolin, of the General Conference.

This camporee was a part of a celebration of the Silver Anniversary of Pathfinders in the Afro-Mideast Division.

LEO RANZOLIN

ASI Volunteer Mission Project

Maranatha Flights International, a member of the Association of Privately Owned Seventh-day Adventist Services and Industries, has voted a heavy summer volunteer schedule.

First, the organization will assist the Hawaiian Mission in the building of a church complex in Honolulu, Hawaii. There will be two flights this summer, July 8-29 and July 29-August 19. Small groups will go monthly beginning in September.

Second, groups going in June, July, and August will assist the Honduras Mission at Tegucigalpa, Honduras, in building a new hospital.

Third, late in the summer several groups will assist the Franco-Haitian Union in building a family clinic in Port-au-Prince, Haiti.

Volunteer help has been requested in the

work program of these building projects. Interested persons should write to Maranatha Flights International, Box A, Berrien Springs, Michigan 49103. Phone (616) 471-3961.

The Yellowknife church complex project in Canada's Northwest Territories and the vocational-education building project in Holbrook, Arizona, both in 1973, have spearheaded evangelistic thrusts.

CARIS H. LAUDA

CUC Board Names New President

Colin Standish, academic dean of Columbia Union College, has been named president of that institution by its board of trustees. He succeeds George Akers, who has accepted a call to the Andrews University School of Graduate Studies.

Dr. Standish joined the faculty of CUC about a year ago as chairman of the psychology department. In March he accepted the invitation of the board to become academic dean. He is a graduate of Avondale College in Australia, and holds a Master's degree in education and a Doctor's degree in psychology. Before coming to CUC he was academic dean and later president of West Indies College.

W. B. QUIGLEY

Overflow for Fulton College, Fiji

The Thirteenth Sabbath Offering overflow for the third quarter, 1973, which was assigned to Fulton College in Fiji, amounted to \$233,143.72. This is the highest third-quarter offering ever received and is twice the overflow the division received the first quarter of 1971.

R. R. Frame, Australasian Division president, writes, "I know the leadership of the Central Pacific Union Mission and the youth at Fulton in particular will be deeply grateful, for this means they can soon have their new dormitory. Please convey the sincere appreciation of the Australasian Division to the world church for this wonderful offering."

Reports indicate that an unusual effort was made throughout Australasia to promote this offering, and the response was extremely gratifying. However, it is evident that Adventists everywhere cast their vote for a finished work by their liberal gifts.

M. E. KEMMERER

People in the News

Roland E. Loasby, 84, long-time missionary to India and former professor of Biblical languages at the Seventh-day Adventist Theological Seminary, died May 5, in Colton, California. **Mrs. C. F. Clark**, English teacher at Solusi College, Bulawayo, Rhodesia, and missionary to Africa with her husband for the past 40 years, died April 14, in Bulawayo, Rhodesia. **W. Homer Teesdale**, 84, president of Home Study Institute from 1946 to 1965, died May 11 in Bakersfield, California.