

Review

AUGUST 15, 1974

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



Some 2,000 ministers, Bible teachers, church workers, including some overseas representatives, attended three identical Bible conferences conducted this summer in the North American Division. After the presentations, opportunity was given for discussion in groups of 20 to 30 (above). To help the ministers bring their libraries up to date, tools for Biblical study were displayed, orders for which were placed with college book stores (left). Keynote address at each conference was given by General Conference president Robert H. Pierson (below). See pages 4-9.



Church Holds Historic Bible Conference

"Let God Plan for You"

What should a person do when he has made so many bad decisions in his life that there seems to be no way to salvage anything from the resulting mess?

Ask Saul the persecutor.

Ask Mary Magdalene.

Ask the woman at Jacob's well.

All will reply, "Surrender fully to God. Let Him hold the reins of your life. He can take even the most hopeless situation and make something good of it. He can produce order out of chaos. He can give 'beauty for ashes.'"

Each of these worthies learned from personal experience that God is a good God; He can take a wasted life, transform it, and use it for His glory.

God took Saul, the zealous Jewish leader who was determined to stamp out the fledgling Christian church, and transformed him into the greatest evangelist and theologian in the history of the church.

God took Mary Magdalene, the widely known prostitute who seven times was possessed of devils, and transformed her into one of Christ's most devoted followers, a woman with high principles and a beautiful character.

God took the woman at Jacob's well, a woman with five ex-husbands and currently living with a man out of wedlock, and used her to start a spiritual revival in her community.

Recently, as we were reading *The Desire of Ages*, we came across this statement: "Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory. And that character which expresses the glory—character—of Christ will be received into the Paradise of God."—Page 331.

The figure of speech in these sentences suggests much to the imagination. A master artist has created a beautiful design for a piece of fabric. He has provided a gorgeous, intricate pattern. He has placed the variegated colors of thread on the loom in the right positions. And he has provided a book of instructions.

But the operator of the loom is headstrong. He ignores the manual. ("It's too complicated and restricts my freedom. I can't stand anything that seems like legalism!") He sees no necessity for following the pattern. ("I can create my own design, one that I'll like better.")

All seems to go well for a time. What fun it is to watch the shuttle passing the woof thread between the warp threads! How exciting it is to operate a machine that is producing fabric with a design! Arrogantly the operator says to a fellow worker, "I don't know why anyone finds this difficult. This is easy. I can manage this by myself, even though I've had no experience. Who needs experts?"

But then complications develop. The machine begins to act erratically. The do-it-yourself design, far from being beautiful, is ugly; it actually is not a design, only a haphazard combination of different-colored threads. And the weave is irregular, with some threads tight, some loose, some close together, some far apart.

Appalled by the result, the operator begins to make adjustments, turning a screw here, replacing a spool of

thread there. But the situation, instead of improving, becomes worse. Several spools slip from their spindles and become tangled as they fall to the floor and roll under a nearby machine. Now in despair and in deep humility, the operator looks up. There at his side is the specialist, who asks, "May I help?" "Please do." Skillfully he untangles the thread and begins to bring order out of chaos, an original, beautiful design out of the ugly, self-created nonpattern. Gratitude overwhelms the operator, and in penitence he wonders at his previous egotism, his unwillingness to follow instructions, his reluctance to trust one so kind and so skillful.

All this is suggested in Mrs. White's statement: "Our lives may seem a tangle; but as we commit ourselves to the wise Master Worker, He will bring out the pattern of life and character that will be to His own glory."

Surrender Is the Key

The real problem, of course, is that God can "bring out the pattern" only if we surrender to Him. And too many people refuse to surrender. "They are afraid to trust themselves with God. They do not make a complete surrender to Him; for they shrink from the consequences that such a surrender may involve."—*Ibid.*, p. 330.

They are afraid they would no longer be free to run their own "machine." They are afraid they could no longer make their own decisions, establish their own values, choose their own companions, decide what their lifework shall be. In short, they do not trust God. They are afraid to let Him plan for them.

But the simple truth is, life's threads will always be tangled until we surrender fully to God, until we trust Him fully and let Him plan for us. Only as we give up our selfish ways, only as we trust in God, will we lose the unrest, the turmoil, the restlessness, that brings continued unhappiness and disappointment. Declared the gospel prophet, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he *trusteth* in thee" (Isa. 26:3). And the psalmist urged: "Commit thy way unto the Lord; *trust* also in him; and he shall bring it to pass" (Ps. 37:5).

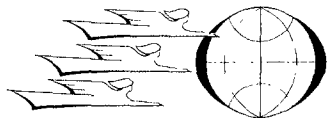
Dare we trust God? Why not? "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as coworkers with Him."—*The Desire of Ages*, pp. 224, 225.

Commenting on the case of "Brother S," Ellen G. White wrote: "I saw that he should . . . trust in God as a child would confide in his parents. . . . He must . . . look to Jesus, a pattern that is unerring. He must encourage cheerfulness and courage in the Lord—talk faith, talk hope; rest in God. . . . All that God requires is simple trust—to drop into His arms with all his weakness, and brokenness, and imperfection, and Jesus will help the helpless, and strengthen and build up those who feel that they are very weakness itself."—*Testimonies*, vol. 2, pp. 97-99.

So, "Let God plan for you. As a little child, trust to the guidance of Him who will 'keep the feet of his saints.' 1 Sam. 2:9."—*The Ministry of Healing*, p. 479.

K. H. W.

Review



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This Week

The three Bible conferences held during the months of May and June at Southern Missionary College, Collegedale, Tennessee; Andrews University, Berrien Springs, Michigan; and Pacific Union College, Angwin, California, are featured in this issue (Gordon Hyde, "Church Holds Historic Bible Conference," p. 4; Robert H. Pierson, "Is There Any Word From the Lord?" p. 7). Nearly

2,000 attended to hear 15 topics presented principally by members of the GC Biblical Research Committee and to take part in the discussion groups that were an integral part of the program. Readers may want to refer to Editor's Viewpoint of the August 1 REVIEW for further coverage of these conferences.

The three editors of the REVIEW presented their topics at all three conferences, having shared in the painstaking preliminaries and discussions of the past two years. They consider these conferences one of the most constructive influences within the church during this generation.

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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.]

Shun Self-pity

I must express my great appreciation of the editorial "Boredom" (April 4). I wish every follower of Jesus would take to heart the admonition to "shun self-pity and self-justification," as they "are deadly cancers." I know people to whom I dare not offer the slightest ordinary greeting such as, "How are you today?" lest I open the floodgates of symptoms, fears, and woes and repinings. Yet I can name others far worse off who choose to praise God instead of paying tribute to the power of the enemy.

NAME WITHHELD

Happily Enlightened

Thank you for the editorial "Funds, Friends, and Frauds" (Feb. 21). We received three letters recently from folks in the mission field wanting Christmas presents, PA systems, et cetera. Our name had been taken from labels on REVIEWS. We now remove our name label from papers that are to be reused.

Friends of ours had sent clothing, money, and books before they realized that the minister asking for them was not, as supposed, an SDA.

MR. AND MRS. ROGER WATSON
Gaston, Oregon

Free the Ministers

Ellen White counsels ministers not to get enmeshed in the problems of their churches. Rather, they should let the churches grow stronger through taking care of themselves. The ministers can then be free to work for the establishment of new churches. This doesn't seem to be the policy being followed today.

The ministers I have known appear to be sincere Christians, dedicated, capable, concerned, but too busy with the affairs of their own churches to have any time to build up new ones.

I wonder whether the fault lies with us lay members, who could and should be giving the Bible studies, visiting the sick and the backslidden, and helping to conduct the prayer meetings and church services. Perhaps the ministers underestimate the po-

tential of their congregation. Carpenters, farmers, and students, as well as doctors, businessmen, and teachers—all can conduct interesting and inspiring services. The ministers should not have to do it all.

It seems that all—the ministers, laity, and those outside the church—would stand to gain from following the ideal set forth by Ellen White.

NAME WITHHELD

Other Bible Reading Methods

The guest editorial for May 23, entitled "Through the Bible 50 Times" prompts me to write this letter.

It is not necessary (for some it is burdensome) always to read the Bible through from first to last. One could choose a topic that is pertinent to his personal experience and, with a concordance, glean all that he can on that subject. Or we could start with one of the shorter books of the New Testament or a Gospel and go on from there.

With the talk these days about speed-reading and lack of time, many try to get the most out of the least amount of time. To apply this to Bible study is not right. Each person is different from any other who ever lived. The person who experiments with different approaches to Bible study will find the best way for him. The rewards are great indeed.

CONSTANCE NUGENT
New Haven, Connecticut

Accident or Suicide?

Re editorial "Angels on Vacation?" (Jan. 10). The thoughts expressed were all good but omitted one major factor that merits consideration. Although I am not familiar with the particular tragedies cited, I am familiar with some of the factors involved in the loss of lives in other accidents.

In several cases a common factor occurs and that is the complete absence of even reasonable caution. In some cases this lack of care has been so bad as to be tantamount to suicide. Ordination certainly doesn't confer on the one ordained any immunity to the laws of physics or any license to ignore ordinary safety precautions. I am well aware that often protection is extended to us even in these cases, but certainly to depend on this amounts to presumption. In two cases involving the loss of two aircraft with all on board, the ministers had been told not to take off in the face of impossible weather conditions, and yet chose to ignore the competent advice given them.

Sister White comments in so many places on the need for our workers to care for their health and also how many through their own neglect of the laws of health have been lost to the work. I believe we can apply much of this to our driving and flying, without doing violence to her basic meaning.

DAIL W. MAGEE, D.D.S.
Moab, Utah

Seven, Six, or Three Words?

Truly, the term *Adventism* is synonymous with the REVIEW AND HERALD. God bless you as you strive to continue the tradition!

May I chance a suggestion? In your recent article "Jesus Made the Way Plain in Parables," as published in the special issue on righteousness by faith, you cite the prayer of the publican asserting it "was short, only

Continued on page 14

Church Holds Historic Bible Conference

By GORDON M. HYDE

NINETEEN SEVENTY-FOUR will go down in Adventist history as the year the church in the North American Division conducted one of its rarely convened Bible conferences. Twenty-two years ago, in 1952, a Bible conference was held in Takoma Park, Maryland. By that time 33 years had gone by since the previous conference in 1919.

This year three identical eight-day meetings were held, the first at Southern Missionary College, Collegedale, Tennessee, May 13 to 21, the second at Andrews University, Berrien Springs, Michigan, June 3 to 11, and the third at Pacific Union College, Angwin, California, June 17 to 25. Total attendance was nearly 2,000. The conference was planned particularly for ministers, Bible teachers, and other church workers, but laymen also

Gordon M. Hyde, Ph.D., is secretary of the Biblical Research Committee of the General Conference.

were invited and local residents at the respective sites of the conferences were welcome and took advantage of their unique opportunities.

As the name suggests, Bible conferences are conferences devoted exclusively to the study of the Bible and related topics. The 1974 conference theme was Biblical hermeneutics. Hermeneutics is a term derived from the Greek and means the science of interpretation. When seeking the meaning of Scripture, the student must follow proper rules of interpretation, else he will misunderstand God's revelation. One of the principal reasons there are differences of opinion as to the Bible's meaning is that students of the Word bring to the Bible different rules of interpretation.

It is highly important that Adventists, who have a unique message to preach to the world, proclaim it convincingly, using arguments that cannot be assailed. Such arguments derive from a proper

application of true principles of hermeneutics. The 1974 Bible conference theme, therefore, was highly relevant. This is the first time in the church's history that the church has undertaken to systematize principles of Bible interpretation on a wide scale.

Repeatedly emphasized also was the need for more Biblical preaching in the Adventist pulpit. Such preaching requires intense Bible study, as well as a proper application of hermeneutical principles. But the church needs this type of preaching.

Overseas Representation

As overseas leaders learned of the North American Bible conferences, there was a growing desire that at least some observers from overseas divisions be present for several reasons. Thus at each of the three Bible conferences there were some overseas representatives. Virtually all overseas divisions were represented either by observers especially sent or by students studying in the United States who were able to attend the Bible conference nearest to them.

At each conference the president of the General Conference, Robert H. Pierson, gave the keynote address under the title: "Is There Any Word From the Lord?" He used his topic to emphasize that beyond a shadow of a doubt the Scriptures are central to Adventist theology. Should the Scriptures lose their central position the church would drift from, or overtly abandon, the faith of its fathers. (A condensation of this address appears on page 7.)

The conference theme was presented in 15 topics, principally by members of the Biblical Research Committee of the General Conference, who had played a major role in the development of the agenda for the Bible conference.

With V. Norskov Olsen, specialist in the history of theology and newly appointed president of Loma Linda University, the delegates



Gordon Hyde, standing, secretary of the General Conference Biblical Research Committee, introduces a discussion panel at the Bible conference held at Southern Missionary College. From left to right are G. W. Morgan, president, Nebraska Conference; Norval F. Pease, professor of preaching at Loma Linda University; Douglas Bennett, religion department chairman, Southern Missionary College; and D. F. Neufeld and Herbert Douglass, associate editors of the *Review and Herald*. The SMC meeting was the first of three conferences.

traced the history of Biblical authority throughout the Christian era, and saw the roots and the fruitage of apostasy occurring again and again. Raoul Dederen, chairman of the Department of Systematic Theology and Christian Philosophy, at Andrews University Seminary, presented his approach to a Seventh-day Adventist theology of revelation-inspiration in which he contended for the right of the Bible believer to approach the Word with certain presuppositions regarding its nature (as invited by the Word itself), which he finds verified and justified in practice and experience.

Thomas H. Blincoe, likewise of the Theology and Christian Philosophy Department and assistant dean of the Seminary, then presented a survey of the relationship that the Seventh-day Adventist Church has seen between the Bible and the writings of Ellen G. White.

Demonstration of Principles

On the foundations thus laid, Gerhard F. Hasel, professor of Old Testament theology and chairman of the Old Testament Department at the Seminary, built a statement of general principles for interpreting the Bible, emphasizing the significance of the word, the sentence, the unit, the book, the author, the interrelationship of the New and Old Testaments, and the resultant deeper meanings of the inspired words that are sometimes available.

Later in the week Dr. Hasel gave a demonstration of hermeneutical principles applied to a specific scriptural passage. He chose "The Song of the Vineyard" from Isaiah 5:1-7, a message that moved the delegates to respond in consecration to the Lord of the vineyard.

W. G. C. Murdoch, who recently retired as dean of the Seminary, showed how these principles of interpretation are applied, with special modifications, to the prophetic and apocalyptic literature of the Bible. As he reviewed the



Fellowship between meetings was an added benefit of the Bible conferences. Walking together across the Andrews University campus are W. H. Barringham, Potomac Conference; Gerhard Hasel, of the SDA Theological Seminary; E. G. Bartter, Ohio Conference; B. E. Seton, General Conference; and Emilio Knechtle, Greater New York Conference.

problems in the interpretation of symbols, types, allegories, and parables, the delegates could recognize the necessity for care and caution in the whole field of prophetic interpretation, and the reasons for the plethora of fantastic interpretations emerging from various conservative quarters today.

Walter F. Specht, chairman of the New Testament Department of the Andrews Seminary, presented the role of the Holy Spirit in Biblical interpretation. It was significant to hear him say that in his wide-ranging search into books on the subject he had found relatively little that was helpful, but in the writings of Ellen White he had found much. The essential unity of the Word and the Spirit came sounding through again and again in this presentation. Every alleged ministry of the Spirit is to be tested by the teaching of the Word that the Spirit has inspired.

The conference then had its attention drawn to a number of areas of investigation that have a

significant relationship to the interpretation of the Scriptures. The dean of the Seminary, Siegfried H. Horn, presented a paper and two slide programs concerning the contributions of archeology to a better understanding of the Bible. The director of the General Conference Geoscience Research Institute, Robert H. Brown, dealt with the interrelationships between the Bible and science, particularly in the area of Creation issues.

Associate editor of the REVIEW, Don F. Neufeld, made a presentation on the tools of interpretation which would be of value to the minister in his study and interpretation of the Bible. His presentation was supported by displays of books and journals and arrangements for their purchase by the delegates through the bookstores on the respective campuses. This latter service was one of many negotiated for the delegates by E. Edward Zinke, assistant secretary of the Biblical Research Committee.

A demonstration expository ser-

mon was part of the presentation on preaching and the Bible given by Norval F. Pease, of the religion department of the La Sierra campus of Loma Linda University. At Andrews, Louis Venden presented the sermon, and at Pacific Union College, John Osborn. Thus a useful balance between a study of principles and their practical application in the daily work of the minister was attempted.

A Balanced Hermeneutic

With the groundwork now laid for hermeneutic perspective and discernment, Kenneth A. Strand, of the Church History Department of the Seminary and director of its M.A. program in religion, chose a panel as his method of presenting his topic—"Toward a Balanced Hermeneutic"—one that would avoid the extremes of liberal theology on the one hand and of ultra-conservatism on the other. This presentation pointed up the incompatibility between Adventist theology and both the liberal emphasis on form criticism, existentialism, and the "demythologization" of Bultmannianism and the fundamentalist emphasis on a dictatorial concept of inspiration and its often-associated dispensationalism in prophetic interpretation. Not that Adventists stand at a midpoint between these positions, but rather that they must be keenly aware of these widely propagated challenges to sound Biblical faith.

Deeply personal and spiritual appeals grew out of the three final presentations at the conference: "The Everlasting Gospel and Righteousness by Faith" presented by Hans C. LaRondelle, of the Theology and Christian Philosophy Department of the Seminary; "The Unique Contribution of Adventist Eschatology," by Herbert E. Douglass, associate editor of the REVIEW; and "The Role of the Seventh-day Adventist Church in the Great Controversy in the End Time," by Kenneth H. Wood, editor of the REVIEW. These three

presentations gave the delegates opportunity to see how the hermeneutical principles presented earlier in the conference were applied by each contributor.

Each of the major presentations was followed by a "feedback" session in which the delegation broke up into small groups for discussion and evaluation of what had been presented. Out of these discussions came major questions, in writing, to be directed to the presenter and several colleagues in an evening panel-forum involving an hour for each of the two topics of the day. In this way the leaders and staff of the conference were able to listen to the "front-line" workers of the church. It is believed that the issues raised will play a significant role in determining the direction of the future work of the Biblical Research Committee and its subcommittees, and also in the projected conference of Bible teachers from the world field.

Beginning each day at the Bible conferences was a Bible study that gave opportunity for hermeneutical principles to be demonstrated in the study of one of Paul's Epistles. B. E. Seton, associate secretary of the General Conference, gave a series at Southern Missionary College on the Letter to the Ephesians;

R. F. Cottrell, book editor at the Review and Herald, gave a series on Galatians at Andrews University; and Richard Hammill, president of Andrews University, gave a series on Colossians at Pacific Union College.

The Friday evening and Sabbath morning messages of challenge and inspiration were brought by a number of officers and secretaries of the General Conference: C. D. Brooks and N. C. Wilson at Southern Missionary College, W. R. Beach and E. E. Cleveland at Andrews University, and C. E. Bradford and W. J. Hackett at Pacific Union College. The Sabbath school lesson studies were presented by Gordon M. Hyde of the General Conference, Frank B. Holbrook of Southern Missionary College, and A. Graham Maxwell of Loma Linda University, respectively.

What are the results of the conferences? Some will be seen soon, some in eternity. Many a worker, however, says he has gone back to his particular ministry determined to give the Word of God its central and normative place, and to put the Spirit of Prophecy right next to it. And many expressed the hope that Bible conferences might be held more frequently than they have been in the past. □



T. H. Blincoe, professor at the SDA Theological Seminary, leads a small discussion group.

"Is There Any Word From the Lord?"

By ROBERT H. PIERSON

[Condensation of the keynote address presented at the 1974 North American Division Bible conferences.]

WITH THE BABYLONIANS battling at the gates of Jerusalem, with the kingdom slipping from his grasp, with captivity or death just ahead, King Zedekiah sent for Jeremiah the prophet who was in prison. Filled with anxious foreboding, the king "asked him secretly in his house, and said, *Is there any word from the Lord?*" (Jer. 37:17).

"*Is there any word from the Lord?*" Here is a question that every Seventh-day Adventist church officer, every church member, every denominational worker, needs to be asking today.

In a world of burgeoning technology, of menacing violence and crime, of government control and depersonalization, we who operate the institutions of the church need to ask earnestly, "*Is there any word from the Lord?*"

Our leaders, pastors, evangelists, administrators, and church officers face many problems in the operation of various phases of the church today. Two voices clamor in their ears for attention—the voice of man and the voice of God—the world and Heaven.

Man is making his voice heard loud and clear in accrediting bodies, in government agencies that issue administrative directives, in medical associations, in health-care agencies, in labor unions, through unbelieving scientists, in the community, and in all sorts of pressure groups.

We know what government authorities, economists, planning organizations, agitators, the youth counter culture, proponents of the social gospel, the skeptics, the contextualists have to say. These voices speak insistently in strident tones. But, "*Is there any word from the Lord?*"

The Lord's messenger reminds us: "We are not to ask, What is the popular opinion? What saith Brother A. or Brother B. or any

other man? What saith the fathers? But what saith the Lord our God?" —Ellen G. White, *REVIEW AND HERALD*, Dec. 20, 1892.

As individual church members we all face personal problems in our own lives. We have a heaven to win and a hell to shun. Eternity trembles in the balance as these personal problems demand attention. They are the problems of temptation, of sin, of moral conduct, of church standards, of our devotional life, of human relations, and of our Christian witness. Here again many human voices clamor insistently in our ears.

Contemporary Voices

Liberal contemporary theologians and journals have endless philosophical platitudes with which to woo us, but these are the faithless voices of men speaking, not God.

"The world intellectual climate is rapidly moving further away from the Biblical view of God and man. In the West, a new and unprecedented rejection of Christian ideas, attitudes, and conduct is evident in the culture at large. Former bastions of Protestant orthodoxy are succumbing to a deceptive secularism that contradicts the revealed word of Scripture and distorts the meaning of the Gospel."—Editorial, *Christianity Today*, October 28, 1966, p. 32.

Human reasoning alone is untrustworthy. "Human reasoning and the imaginings of the human heart are undermining the inspiration of the Word of God, and that which should be received as granted, is surrounded with a cloud of mysticism. Nothing stands out in clear and distinct lines, upon rock bottom. This is one of the marked signs of the last days."—*Selected Messages*, book 1, p. 15.

We should also beware of the language some contemporary scholars use. Their words are often misconstrued by the unsuspecting. For example, when they speak of revelation and the inspiration of the

Bible, they may be voicing not their own convictions, but the views of the Biblical writers. Their personal concepts of inspiration may be poles apart from those of the inspired writers and from the Seventh-day Adventist understanding of inspiration.

Anything that weakens faith in the Word of God, the commandments of God, the divinity and humanity of Christ, in His last-day message, the Spirit of Prophecy, is not God speaking. It may be materialism, secularism, humanism, modernism, liberalism, syncretism, but it is *not* Adventism. It is not God speaking. It is another voice.

What has happened to Christian churches that have knowingly or unsuspectingly walked down the primrose path of faithless theology? They have little left of their former orthodoxy and are proclaiming a watered-down social gospel bolstered by political platitudes. Their only legacy to pass on to their children is a vanished faith, schools gone, membership plummeting, churches empty, income drying up! *Is this what we want?*

The Seventh-day Adventist Church must never become the conduit for "another gospel"—a faceless, faithless, bloodless story.

Divine Revelation

God uses four major media of communication to speak to mankind today. "Through nature and revelation, through His providence, and by the influence of His Spirit, God speaks to us."—*Steps to Christ*, p. 93.

I wish to deal only with the second mentioned channel of God's communication—revelation. Primarily we will consider God's Word, the Bible. But as we study together, we should always keep near the surface of our thinking the Spirit of Prophecy, the lesser light that points to the greater light.

I thank God for the Spirit of Prophecy and what it means to this church. This, too, is revelation,

Robert H. Pierson is president of the General Conference.



Interest in the topics being discussed by small groups is evident on the faces of group members.

God's voice speaking to His church, individually and corporately. We need to study the writings of Ellen White with our Bibles open as we seek to know what is the word of the Lord for us today.

Ellen White counsels, "Brethren, cling to your Bible, as it reads, and stop your criticism in regard to its validity, and obey the Word, and not one of you will be lost."—*Selected Messages*, book 1, pp. 17, 18.

"Brethren, cling to your Bible"—this is the message for God's people today!

I do not suggest nor would I imply that the Bible or the Spirit of Prophecy speak explicitly on all of the present-day problems we face in the church. But in revelation we find *principles* covering the problems of our times. In the Bible we learn how God dealt with His people corporately and individually in a wide spectrum of situations.

"There is no position in life, no phase of human experience, for which the Bible does not contain valuable instruction."—*My Life Today*, p. 23.

"One sentence of Scripture is of more value than ten thousand of man's ideas or arguments."—*Testimonies*, vol. 7, p. 71.

The ultimate question we must ask ourselves in the hour of decision is "What does the Lord want me to do?" As never before this should be the cry of God's men.

God's challenge to the "learned" and the "unlearned" in the church today is to use every tool and every help at his command, and every talent with which the Lord has blessed him to know certainly what the word of the Lord is to him and to his church.

Paul commended the Thessalonians because, when they received the Word of God, they received "it not as the word of men, but as it is in truth, the word of God" (1 Thess. 2:13).

The apostle did not say the Scriptures *contain* the Word of God; he declared emphatically that it *is* the

Word of God. There is a great difference. Seventh-day Adventists believe that all the Bible is God's inspired Word.

The Lord's messenger states clearly: "What man is there that dares to take that Bible and say this part is inspired and that part is not inspired? I would have both my arms taken off at my shoulders before I would ever make the statement or set my judgment upon the Word of God as to what is inspired and what is not inspired.

"How would finite man know anything about that matter? He is to take the Word of God as it reads, and then to appreciate it as it is, and bring it into the life and to weave it into the character."—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Tim. 3:16, p. 919.

Writers of the Bible frequently refer to the source and to the reliability of God's Word: "thy word is truth" (John 17:17). "Thy word is true from the beginning" (Ps. 119:160). "It was impossible for God to lie" (Heb. 6:18). "The scripture cannot be broken" (John 10:35). The testimony of the Lord is sure" (Ps. 19:7).

No Reservations

If Bible writers writing under inspiration had any reservations about the integrity of their statements, they did not express them. They never qualify their consistent truth-claims.

God's Holy Word stabs consciences, challenges wickedness and apathy, awakens spiritual life, condemns sin, convicts sinners, sustains saints, succors the halting, directs the inquiring.

The position of Ellen White regarding the origin of the Holy Bible is forthright and clear. One cannot misunderstand her statements. "God speaks to us in His Word. We are in the audience chamber of the Most High, in the very presence of God."—*My Life Today*, p. 283.

She further describes the Scriptures as "pure gold, without one particle of dross" (*Counsels to*

Teachers, p. 430). She declares the Bible to be an "unerring counselor" (*Messages to Young People*, p. 443). It is "infallible" (*Selected Messages*, book 1, p. 416). She speaks of its "authentic histories" (*Testimonies*, vol. 4, p. 9), and contends that it is "simple, naked truth" (*ibid.*, p. 10). It contains a "faithful narration of facts" (*ibid.*, p. 11). It is "absolutely true" (*Education*, p. 146).

In the babel of voices today, the only safe one to follow is the One who said, "Follow Me." This applies to problems in the church, doctrine, or in our personal lives. "Is there any word from the Lord?"

There will be times in our experience as there have been in the experiences of God's people through the ages, when obedience will rest on faith alone, when we shall not be able to believe the evidence of our senses. This must not deter us. Whatsoever the Word from the Lord says, we must do.

The church is talking much today about revival, reformation, holiness, the character of God. These words have taken on new emphasis in recent months and years.

The Lord's servant makes it clear that progress in character development and holiness can be ours only as we prayerfully study the Word. "No church can advance in holiness," she says, "unless its members are earnestly seeking for truth as for hid treasure."—*The Great Controversy*, p. 522.

The Word of God reveals the character of God. It is in the Bible that we see revealed the lovely Jesus. It is in the study of this Book that we become acquainted with Him and learn to commune with Him as with a friend. A people prepared to meet God must be Christlike in character, must know what victorious living is. "He teaches them [His people] that the perfection of character He requires can be attained only by becoming familiar with His Word."—*God's Amazing Grace*, p. 61. You and I need this!



Robert H. Pierson

If we want to develop characters that will prepare us for the kingdom, it is essential that we inquire in our daily experience, "Is there any word from the Lord?"

Through the years Seventh-day Adventists have been known as people of the Book. Bible study played an important role in the founding of this movement. The pioneers spent days and nights in study and prayer. They clung to the arm of the Lord until the light of truth and understanding shone through. From childhood through the golden years this was the reputation Adventists earned.

We speak hopefully and longingly of revival. In the past, revival and reformation have been closely linked with the study of God's Word. It must be so in the Adventist Church today as well. Real revival and reformation will come only when we as a people come back to the Bible!

The Word of God again must become the great focus of Seventh-day Adventist attention and application. This Book must become the source of our wisdom; it must be our guide, our counselor. If we are looking for word from the Lord, here it is in the Lord's Book. This is the prime source of God's revela-

tion. It not only *contains* God's Word; it *is* God's Word. We as leaders need to emphasize this.

A man from the outback found himself in a hospital. A nurse in a starched white uniform popped a thermometer into his mouth to take his temperature. Later the doctor, recognizing the patient, dropped by.

"Well, Bill, have you had any nourishment yet?" he asked.

"Doctor," the patient replied, "a lady came by a little while ago and gave me a piece of glass to suck, but I am still powerful hungry!"

Feeding, Not Fooling

Can it be that some of us as ministers, instead of giving our people the bread of life to grow on, have merely given them some pieces of glass to suck? Our members need feeding, not fooling! "As our physical life is sustained by food, so our spiritual life is sustained by the word of God."—*The Desire of Ages*, p. 390.

When we are faced with problems in our union, our conference, our institution, or our church, go to the Lord for help. First search the Bible, then the Spirit of Prophecy. What does the Lord have to say about our problem?

"When in trouble, many think

they must appeal to some earthly friend, telling him their perplexities, and begging for help. . . . And all the time there stands beside them the mighty Counselor of the ages, inviting them to place their confidence in Him."—*The Ministry of Healing*, p. 512.

When faced with personal problems in our lives or in our relationships with fellow workers or members, we should go to the Lord for help. What does He say? We should seek His help in prayer first, then search the Bible and the Spirit of Prophecy, and pray again for wisdom to understand and follow.

As the servant of the Lord admonishes, "Brethren, cling to your Bible."

Many voices will clamor for our attention, seeking to drown out the voice of our Saviour. There are voices of unbelief, materialism, humanism, of worldly pleasure; voices from the extreme right and from the extreme left; voices of selfish ambition. All these voices rush in loudly, insistently. But "Is there any word from the Lord?"

While multitudes throng the fountains of earthly wisdom and expediency, you and I, as God's children, must ask always, "Is there any word from the Lord?" □

Largest of the three sections of the Bible conference was the gathering at Andrews University, Berrien Springs, Michigan, early in June.



The Education of Our Children

By ELLEN G. WHITE

[On December 27, 1886, Ellen White wrote the following letter from Europe to a mother living in California. In the letter she advised the mother strongly against her plans to send her daughter to "Snell's Seminary," a non-Adventist institution of learning. "Permit me to speak freely and kindly to you on this point," wrote Mrs. White. The letter carries an important message for today, since thousands of SDA youth are attending public schools and colleges with resulting spiritual loss.]

DEAR SISTER C: If God in His providence has established a school among our own people in and if in place of sending your daughter where she would be in the society and under the influence of those who love the truth, you place her in Seminary, where she will be associated with a worldly class who have no respect for God or His law, I ask you how you expect the Lord will work

to counteract the evil influence that must surround her and which you have voluntarily chosen. Will He commission His angels to do the work which He has left for you to do? God does not work in that way; He expects us to follow the light He has given in His word.

When God was about to smite the first-born of Egypt, He commanded the Israelites to gather their children from among the Egyptians into their own dwellings and strike their doorposts with blood, that the destroying angel might see it and pass over their homes. It was the work of parents to gather in their children. This is your work, this is my work, and

the work of every mother who believes the truth. The angel is to place a mark upon the forehead of all who are separated from sin and sinners, and the destroying angel will follow, to slay utterly both old and young.

God is not pleased with our inattention and trifling with His blessings placed within our reach. Neither is He pleased to have us place our children in worldly society, because this best suits their tastes and inclinations. If the souls of your children are saved, you must do your work with fidelity. God has not been wholly pleased with your course in regard to worldly associations, and now the peril is revealed. You have also encouraged the reading of storybooks; these, and papers with continued stories, lying upon your table, have educated the taste of your daughter until she is a mental inebriate and needs a stronger power, a firmer will than her own, to control her.

The enemy has had his way with your daughter until his toils have bound her about like bands of steel, and it will require a strong, persevering effort to save her soul. If you have success in this case, there must be no halfway work. The habits of years cannot easily be broken. She should be placed where a steady, firm, abiding influence is constantly exercised. I would advise you to put her in the college at; let her have the discipline of the boardinghouse. It is where she ought to have been years ago. The boardinghouse is conducted upon a plan that makes it a good home. This home may not suit the inclinations of some, but it is because they have been educated to false theories, to self-indulgence and self-gratification, and all their habits and customs have been in a wrong channel. But, my dear sister, we are nearing the end of time, and we want now, not to meet the world's tastes and practices, but to meet the mind of God; to see what saith the Scriptures, and then to walk according to the light which God has given us. Our inclinations, our customs and prac-

A Child Talks to Jesus

By MARGARET F. WOOD

FOR THE YOUNGER SET



Jesus, dearest Jesus,
My feet are very small.
I try to put them in Your steps,
But they don't fit at all.

Sometimes I have to skip a bit
And run a little, too,
Because You take such giant steps
It's hard to walk with You.

Mom said, "Child, hold His hand."
Dad said, "Yes, that's right.
And He will make it easy
If you try with all your might."

I know You came to love us,
We should love each other too.
But, Jesus, I can't do this
Without some help from You.

So if You light a candle
In this little heart of mine,
The bigger that my footsteps grow
The brighter it will shine.

Then, someday, dearest Jesus,
With You as Friend and Guide,
My steps will grow, and I will too,
As we walk side by side.

P.S. My name is Judy.

tices, are not to have the preference. God's word is our standard.

So far as your daughter's health is concerned, right habits will secure to her health, while wrong habits will ruin her for this life and for the future, immortal life. There is a heaven to gain, a perdition to shun; and when you in the fear of God have done all that you can do on your part, then you may expect that the Lord will do His part. Decisive action now may save a soul from death.

Your daughter needs a strong influence to counteract that of the society she loves. It will take just as decided efforts to cure her of this mental disorder as it does to cure the drunkard of his craving for liquor. You have a work to do which no other can do for you, and will you fail to do it? Will you in the name of the Lord deal with your child as with a soul in danger of eternal ruin? Were she a girl who loved God, one who could exercise self-control, her peril would not be so great. But she does not love to think of God, of her duty, or of heaven. She persists in having her own way. She does not daily seek strength from God, that she may resist temptation. Will you, then, place her in connection with influences calculated to lead her thoughts away from God, away from the truth, and from righteousness? If so, you place her on the enemy's battleground, with no strength to resist his power or to overcome his temptations.

Satan Has Every Advantage

If she were situated where there were heavenly and divine influences, her moral sensibilities, which are now paralyzed, might be aroused, and her thoughts and purposes, by the blessing of God, might be changed to flow in the heavenly channel, and she be restored. But she is now in danger through inward corruption and outward temptation. Satan is playing the game of life for her soul, and he has every advantage for winning the game.

In my dreams I have been talking to you as I have here written. My heart yearns over you with intensity. Trying as your case now is, do not despond. You need cheerfulness and decision. Seek for help from God. God is your friend. You are never alone. The Bible is your counselor. It is a light to them who are in darkness. Be steadfast in the hour of trial, for you will have new trials to meet. But cling to Jesus, and make Him your strength.—*Testimonies*, vol. 5, pp. 505-507. □

When You're Young

By MIRIAM WOOD

Of Traffic Lights and Temptations

USUALLY I OBEY laws rather consistently and with a minimum of resentment. Whether this is the result of my childhood conditioning or a surprisingly meek disposition, I'm not sure. It even may be a healthy fear of the consequences of disobedience. Whatever the reason, it would be unusual for me to flout a posted sign or turn down a road marked "No trespassing." At least, I thought disobedience would be unusual until one day last week when I discovered some interesting and not altogether admirable facets of my nature.

In a hurry to get where I was going, I drove along a secondary road leading to a large superhighway near my home. The signal light at this intersection it seems to me has never been green when I've pulled up to make my entrance onto the large road. And the light takes "forever" to change; the cycle is set for the convenience of motorists on the superhighway, not those turning from small, side roads. You sit there fidgeting, absolutely sure that something is the matter with the light, and you resent the precious moments ticking away. That's what I've always done in the past.

This time, though, as I slowed down a bit, seeing the inevitable red light, I glanced quickly up and down the highway. Not a car in sight anywhere. I don't know whether it was the gasoline shortage, or the time of day, or what, but I seemed to be the last living motorist on earth. Instantly the thought flashed through my mind, "How ridiculous to stop here when there are no other cars; after all, signal lights are installed for the sake of safety and what could be safer than a completely empty highway?" And before I knew it, I had stepped on the accelerator and whisked RIGHT THROUGH THE RED LIGHT.

For a few moments I was pretty uncomfortable. I kept glancing over my shoulder. From somewhere inside, a little voice asked me an irritating question: "Do you think laws are made to be disobeyed at will? Do you keep laws and commandments only when it's not safe to do otherwise?"

However, not all my conversation with myself was on such a high moral level. I kept wondering if a policeman had been ensconced behind the large bushes and trees at the side of the road (a favorite hiding place for them) and if I'd be hearing the ominous wail of a siren and receive the invitation to "pull over" and accept my richly deserved ticket.

But no minion of the law appeared. No fire fell from heaven to consume me. My car didn't disintegrate. And so I drove on, having gained five or ten seconds.

The incident faded from my mind

almost immediately. Normally, I don't follow that route too often. With the inevitability of fate, however, that is so much a part of living, I found myself again on this exact spot a few days later. Of course, I'd promised myself that I would never run the light again. But as I neared the intersection, and found that the light was indeed red, almost without conscious volition I found myself giving that quick, appraising glance down the highway. This time there were cars very definitely in sight; they were coming along at a pretty fast rate. Automatically I began to assess their speed and to calculate whether I could pull ahead of them.

Lecturing to Myself

Suddenly aghast, I took myself mentally by the scruff of the neck, delivering a lecture to my other self that may have lacked much in eloquence, but not in firmness. I was stunned to realize that merely because I had disobeyed the law once, it seemed the easy and natural thing to do again. I, who had never before deliberately run a red light, was about to form the habit of doing so. I was on the verge of constructing my own laws, deciding for myself what was safe and what was not. Using my rationale, if everyone followed my example, we'd have chaos in the streets in no time. And so I sat and waited until I had the proper green, and then I pulled onto the highway.

I was happy that I'd nipped in the bud this surprising aspect of my character. I was even happier when, as I turned, all nice and proper, I saw coming toward me the minion of the law who'd been absent at the time of my "breakage." I haven't any idea what the fine is in my State for such conduct, but it's bound to be steep.

Thinking over the experience in all its ramifications, I naturally compared it with obedience to God's laws. A Christian goes along from day to day, certain that he has it all settled in his mind. He isn't going to deviate from the path that has been set before him, the path that is right. Then suddenly, and out of nowhere, comes the opportunity (or temptation) to deviate and not be found out. And so he yields—and something very precious is destroyed. Having yielded once, it is much easier to do the same thing again. He got away with it once, didn't he?

There's an old familiar song that says, "Yield not to temptation, For yielding is sin."

Even though the Lord's cosmic policemen may not pull us over, they do record our offenses and it's a pretty good idea to listen to what we have been given—conscience.

On Human Bondage

By C. E. BRADFORD

BABYLON creates the illusion that slavery is freedom. Paul says, "If you yield yourselves to any one as obedient slaves, you are slaves of the one whom you obey" (Rom. 6:16, R.S.V.).

Ellen G. White states that "the world, who act as though there were no God, absorbed in selfish pursuits, will soon experience sudden destruction. . . . Dancing and carousing, drinking and smoking, indulging their animal passions, they go as an ox to the slaughter." "This round of crime and folly men call 'life.' . . . The whole world appears to be in the march to death."—*Evangelism*, p. 26.

Serious charges are brought against Babylon. She has duped the innocent and taken advantage of the gullible. First of all, the Bible has been either physically taken away from the common people (as in the Dark Ages) or so misinterpreted as to change its meaning and then, to add sin to sin, doctrines have been invented that are contrary to God's Word and taught as law and gospel.

Babylon is charged with corrupting morals. "All nations have drunk the wine of her impure passion, and the kings of the earth have committed fornication with her" (Rev. 18:3, R.S.V.). Babylon's sophisticated appeal to the sensual in man is almost irresistible, and millions are caught by her charms.

Babylon is charged with sorcery. "All nations were deceived by thy sorcery" (verse 23). Sorcery is associated with witchcraft and magic. The prophet sees the agents of Babylon working miracles, won-

ders, sleight-of-hand tricks, and thus sweeping the whole world into the fatal net.

Babylon is charged with slavery, traffic in human bondage. When listing the cargo, the merchandise, that Babylon has for sale, the prophet concludes with, "slaves, that is, human souls" (verse 13). All who imbibe Babylon's wine, her false teachings, concepts, and philosophies, become her slaves.

Twin Errors

In the final crisis twin errors, hoary with age but brought out in "relevant" dress, are revealed as the pillars of this system of error; (1) the teaching of the natural immortality of the soul, and (2) the supposed sanctity of Sunday as God's day of rest.

Yes, Babylon has deceived and enslaved humanity for almost 6,000 years. She has forged chains of habit and passion that seem unbreakable. The family of man is caught in a viselike grip, a terrible stranglehold, but the God of heaven is determined to break the spell. He chooses to liberate Babylon's slaves with the instrument of truth. "And you will know the truth, and the truth will make you free" (John 8:32, R.S.V.).

Babylon must be unmasked. The light of truth must dispel the darkness of error. "Sanctify them through thy truth: thy word is truth" (John 17:17). The truth of God, like a mighty cleaver, strikes the shackles and breaks the chains. "Truth unmixed with error is a mighty power to save."—*Prophets and Kings*, p. 505.

The citizens of the city of life and freedom know the value, the preciousness, of truth. I am afraid

of the spirit, the attitude, that is gaining currency in the religious world—the feeling that propositional truth stated as doctrine is not important. There are voices all about us in the religious world that say, "All we need is Jesus, an encounter with the living Christ." There is a great deal of seeking for an inward feeling, what we might call a subjective approach. Granted that we need an experience with Christ. Granted that intellectual assent to propositional truths stated as doctrine save no one, but how can one test the validity of his experience apart from the written Word of God? What we need is the truth as it is in Jesus who said: "If ye continue in my word, then are ye my disciples indeed" (John 8:31).

"The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is molded by the faith. If light and truth is within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light."—*The Great Controversy*, p. 597.

According to the prophetic forecast, before Christ's second coming, the world will be flooded with the liberating light of God's glory. "After this I saw another angel coming down from heaven, having great authority; and the earth was made bright with his splendor" (Rev. 18:1, R.S.V.). The presentation of truth exposes error. The issues are made clear. Babylon is a city of slavery and deceit. The freedom promised its citizens is now seen as abject bondage, the worst possible kind of slavery.

There are those who are citizens of Babylon by choice; there are others who unwittingly and ignorantly are involved in its idolatry. We who are citizens of the Holy City are called upon to let the light shine so that "the people who walk in darkness" will see "a great light." If the light is to be effective, the bearers of that light must not obscure it but let it shine. "At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth."—*Christ's Object Lessons*, p. 415. □

Continued next week

Why Has the Work Not Been Finished?

Why has the gospel not yet been preached to all the world? Why has Jesus not come as yet to deliver His people? The answer is: The church is not prepared to complete its assigned task.

The message of Revelation 3:14-22 is designed to prepare the church.

The first sobering fact revealed in this message is that the Lord knows our works. He knows every Seventh-day Adventist in the world. He knows what we are doing and what we are not doing. We can hide some things from our fellow men, but we cannot hide anything from our Lord.

Knowing all these things, the True Witness declares that we are lukewarm—neither cold nor hot.

How does this lukewarmness manifest itself? In a number of ways. We will discuss only three of these ways:

1. Failure to attend Sabbath school. For instance, in South America there are now 300,000 Seventh-day Adventists. Of these, 60,000 do not attend Sabbath school! This absenteeism could mean that these members are neglecting to study the Word of God and thus are on the way to apostasy. This is something that every worker and lay member should ponder.

2. A steady decline in the attendance at prayer meetings. Churches with 400 or 600 members have tremendous difficulties to gather 30 or 40 brethren on Tuesday or Wednesday nights. Why do we not attend prayer meetings? Do we need less prayer today than we needed some years ago? "A neglect of meditation and prayer will surely result in a declension in religious interests. Then will be seen carelessness and slothfulness."—*Testimonies*, vol. 2, pp. 505, 506.

3. A lack of participation in the proclamation of the gospel. In our section of the world field, South America, only about 10 per cent of the members participate actively in telling the surrounding world that Jesus is a personal Saviour and will soon come again. This means that for every active church member, there are nine who are idle in the Lord's vineyard.

In fact, the Spirit of Prophecy tells us that "it is not alone by men in high positions of responsibility . . . that the work is to be done. . . . This work can be accomplished only by the whole church acting their part under the guidance and in the power of Christ."—*Ibid.*, vol. 8, p. 47.

The Root of the Problem

Why are we lukewarm? The Faithful Witness explains: "Thou sayest, I am rich, and increased with goods, and have need of nothing" (Rev. 3:17). That means that the root of our lukewarmness is our pride, our self-sufficiency.

Our poverty is the result of our lack of faith and love. We are blind because we do not allow the Holy Spirit to take full control of our lives. We are naked because many of us do not have a thorough understanding of the doctrine of righteousness by faith, and we are striving to be righteous by our own efforts. That is why the Witness tells us: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy

nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see" (verse 18).

Our greatest need is that a genuine revival and a thorough reformation remove from our lives the pride, the self-sufficiency, and the spiritual declension that are keeping us in a state of lukewarmness.

When this happens our Sabbath schools will be more fully attended. The ranks at prayer meetings will swell. And "servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven."—*The Great Controversy*, p. 612.

The Faithful Witness does not wish to spew us out of His mouth. He is patiently waiting for us to repent and receive from Him the gold, the raiment, and the eyesalve that will enable us to finish His work on this earth. He has spoken to us so frankly, yet in love. "As many as I love," He says, "I rebuke and chasten" (Rev. 3:19). Moreover, He is patiently waiting for us at the door of our hearts.

Shall we begin the revival and reformation right now in our own hearts and lives? The Lord is waiting for us.

G. C.

Christ's Object Lessons—7

Sanctification Not Imputed

One of the advantages of studying a book such as *Christ's Object Lessons* is that the author's thought and purpose is more easily grasped than if the same author's words were extracted from many different sources. Similar words may not always carry the same meaning, depending upon the particular occasion, problem, and historical moment that prompts those words. But in a book such as *The Desire of Ages* or *Christ's Object Lessons* we have the full context and the uninterrupted flow of thought that alone can do justice to an author's message. No second party comes in between the author and the reader.

For a number of weeks we have been listening to a consistent melody that permeates *Christ's Object Lessons*: the gospel commission 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.

Each of Christ's parables reflects some aspect of this basic theological principle. Ellen White's clarity of exposition is breathtaking at times, especially as she introduces the meaning of "without a wedding garment:" "The parable of the wedding garment opens before us a lesson of the highest consequence. By the marriage is represented the union of humanity with divinity; the wedding garment represents the character which all must possess who shall be accounted fit guests for the wedding."—Page 307.

The wedding garment, representing "the pure, spotless character which Christ's true followers will possess," does not refer to imputed righteousness. "The fine linen, says the Scripture, 'is the righteousness of saints.' It is the righteousness of Christ, His own unblemished character, that through faith is imparted to all who receive Him as their personal Saviour."—Page 310.

Ellen White describes in practical terms the meaning of being "clothed with the garment of His righteous-

ness": "When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life."—Page 312.

Righteousness is a state of being, a description of the truly committed life: "Righteousness is right doing, and it is by their deeds that all will be judged. Our characters are revealed by what we do. The works show whether the faith is genuine. . . . Whatever our profession, it amounts to nothing unless Christ is revealed in works of righteousness."—Pages 312, 313.

The purpose of Christ's life as man's human example was to show that justice could be "maintained, that the law might be shown to be immutable, that it might stand fast forever." How did Jesus prove that the law could stand fast and that God was not asking the impossible when He asked His followers not to sin? "Satan had claimed that it was impossible for man to obey God's commandments; and in our own strength it is true that we can not obey them. But Christ came in the form of humanity, and by His perfect obedience He proved that humanity and divinity combined can obey every one of God's precepts."—Page 314.

How much does God expect from His followers? Is righteousness only a goal to be aimed at and not to be reached this side of the Second Advent? "God requires perfection of His children. His law is a transcript of His own character, and it is the standard of all character. This infinite standard is presented to all that there may be no mistake in regard to the kind of people whom God will have to compose His kingdom. The life of Christ on earth was a perfect expression of God's law, and when those who claim to be children of God become Christlike in character, they will be obedient to God's commandments. Then the Lord can trust them to be of the number who shall compose the family of heaven. Clothed in the glorious apparel of Christ's righteousness, they have a place at the King's feast. They have a right to join the blood-washed throng."—Page 315.

God is serious about the development of Christlike characters and will not contribute to the cheap-grace concept that is imbedded in the thinking of those advocating any form of *imputed sanctification*: "The righteousness of Christ will not cover one cherished sin. . . . He [Christ] will not connive at our sins or overlook our defects of character. He expects us to overcome in His name. Those who reject the gift of Christ's righteousness are rejecting the attributes of character which would constitute them the sons and daughters of God. They are rejecting that which alone could give them a fitness for a place at the marriage feast."—Pages 316, 317.

In the judgment all will see that each man has decided his own destiny, and the character he developed is the evidence of his chief goals in life. Those lost will see that "they have fashioned their characters under the deceptive allurements of Satan. The garments they have chosen are the badge of their allegiance to the first great apostate. . . . There will be no future probation in which to prepare for eternity. It is in this life that we are to put on the robe of Christ's righteousness. This is our only opportunity to form characters for the home which Christ has made ready for those who obey His commandments. The days of our probation are fast closing. The end is near."—Pages 318, 319.

God wants to clean up this universe as soon as possible—6,000 years or so of rebellion and misery is enough! He wants to get back to government as usual as soon as possible—the government of joy, love, and peace. But sin must be worked out of people before they can be translated—it cannot be done by divine order! The world waits for the demonstration of such people who have "put on" the wedding garment, for only then will God's test be properly conveyed to a judgment-bound generation. He will come just as soon as His way of life, as reflected in His church, has been clearly set forth as man's last opportunity to be saved from his sins, so clearly that to reject it would seal a person's doom.

H. E. D.

To be continued

Letters

Continued from page 3

seven words: 'God be merciful to me a sinner' " (Luke 18:13).

In the texts of Luke in Greek, a count shows only six words. In the Greek text it is also to be noted that the definite article modifies "sinner." This is vital to the sense of the speaker. The main point in the contrast lies in this article. The Pharisee thought of others as sinners; the publican thinks of himself alone as the sinner, not of others at all.

A better translation of the passage might be: "God, be merciful to me the sinner."

O. S. PLUE

Berrien Springs, Michigan

► *Why not go back one more step? Jesus was probably telling the parable in Aramaic. In that language the prayer could be reduced to three words.*

TV Follow-up

Nearly two years ago I began making a number of telephone calls each week to local residents, inviting them to view the Faith for Today program on TV. The interest and

response to these invitations have been very good. However, I have not yet devised a satisfactory way of following up the initial call.

Perhaps someone who knows of a workable follow-up method will read this and reply. Surely the Lord is blessing the broadcasting work, but is our follow-up work outside of the big city areas adequate?

CARL PFLUGRADT

Mollusk, Virginia

Shocked at Members Lost

I appreciate the article "Make Your Faith Felt" (March 7). I was shocked to learn the percentage of our members who are lost through apostasy, death, or disappearance. I was beginning to despair, when I read a solution: We must take a personal inventory and ask *ourselves* some pertinent questions about how we stand with Christ. Then I found encouragement: "In this life our work for God often seems to be almost fruitless. Our efforts to do good may be earnest and persevering, yet we may not be permitted to witness the results . . . but the Saviour assures us that our work is noted in heaven."

MRS. JOHN MOORE

Coalfield, Tennessee

Hard of Hearing

The man who wrote the letter about being hard of hearing touched a soft spot in my heart.

I use a hearing aid, but even then often I cannot hear the entire sermon. Some ministers speak so softly or periodically drop their voices, making it necessary for me to turn up my hearing aid. As a result, if someone coughs or sneezes behind me it sounds like a shotgun blast. If they rattle a bulletin it sounds like rattling a large sheet of tin. I thank God that there are some ministers who preach loud enough that I can get every word.

W. H. OLIVER

Paradise, California

Do You Know?

As I lie here in my hospital bed I am reading my REVIEW. One thing that has kept coming back to my mind is the poem, "Do You Know?" (Feb. 21). What an inspiration it has brought me!

I will be glad when Christ comes to take us all home to live with Him forever. We won't have to be sick and suffer pain anymore. I am looking forward to that great day.

MRS. L. K. ELLIOTT

Macon, Georgia

Feeding the Unborn Baby—2

The Best Possible Diet

By PATRICIA B. MUTCH

THE old saying that for every pregnancy a woman loses a tooth has no foundation in scientific fact. However, the proper development of the fetal skeleton does require calcium. If the diet does not provide sufficient calcium, it will be obtained from stores in the mother's bones. With repeated pregnancies the bones may become calcium-poor and may be more susceptible to breakage in old age. Dairy products are the best source of calcium for pregnancy and growth.

The growing fetus also needs rich supplies of the essential amino acids to build new tissues. Again, the daily diet should provide adequate amounts of high quality protein to supply this need, or the maternal body will suffer. A diet rich in calories, protein, and calcium is particularly important to the teen-age mother because her own growth has not yet been completed. Expectant mothers less than 17 years old run greater risks of having a poor outcome of pregnancy unless close attention is given to assure an adequate diet.

Most of the weight gain of pregnancy occurs in the later months of pregnancy when the fetus is growing rapidly in size. However, not all maternal weight gain can be attributed to fetal growth, since important stores are also being deposited in the mother's body. The total gain in weight of the mother seems to influence the birth weight of the child. Infants who are born

at the normal time, not prematurely, but who are small for their age are known as low-birth-weight infants. Because the fetal brain is growing rapidly just prior to birth the nutrition of the fetus should be optimal during this time. Many low-birth-

weight infants show retarded brain growth and intellectual development.^{1, 2} Statistics also show increased occurrence of infant mortality and birth defects among low-birth-weight infants.¹ Therefore the National Research Coun-

GUIDE TO GOOD EATING DURING PREGNANCY

<i>Food Group</i>	<i>Recommended Servings for Non-pregnant Adult</i>	<i>Recommended Servings for Pregnant Woman</i>
<i>Dairy Group:</i>		
Fluid milks, cottage and American cheeses, ice cream	2 or more servings	3 to 4 servings
<i>Protein Group:</i>		
Eggs, cottage and American cheeses, cooked dry beans and peas, peanut butter, vegetable meat analogs, nuts	2 or more servings	3 or more servings including 3 to 5 eggs weekly
<i>Vegetables and Fruits:</i>		
Citrus fruits or tomatoes	1 serving	2 servings
Deep-green leafy vegetable (spinach, broccoli, chard, etc.) or dark yellow vegetable or fruit (carrots, winter squash, apricots, peaches, cantaloupe)	1 serving	1 serving
Other, including potatoes	2 servings	2 servings
<i>Breads and Cereals:</i>		
Enriched or whole-grain bread, enriched or whole-grain cereals, enriched macaroni, noodles, spaghetti, or rice	4 servings	4 servings

Add additional foods to meet calorie needs, including fats, oils, and small amounts of sweet foods.

Patricia B. Mutch, Ph.D., is an assistant professor of home economics at Andrews University, Berrien Springs, Michigan.

cil Committee on Maternal Nutrition recommended a maternal weight gain of about 24 pounds for the best outcome of pregnancy. Severe restriction of calories probably is unwise during pregnancy. The physician will monitor weight gain closely so that excessive weight gain does not occur, but the expectant mother should not starve herself or try to lose weight during pregnancy even if she is already overweight. Instead weight loss programs should be postponed until after pregnancy.

Avoid Expensive Supplements

Except as the physician may prescribe, nutritional needs are best met by eating a variety of foods rich in essential nutrients rather than by purchasing expensive food supplements. Avoiding empty calorie foods that are high in calories only, such as fried or sugar-rich snack foods, candy, soft drinks, and most desserts, and making food choices according to the four food group plan (on page 15) is the best way to plan the diet during pregnancy. Additional servings of protein, dairy foods, vegetables, and fruits help meet the needs of the unborn child. While certain nutrients such as calcium, iron, vitamin A, and vitamin B₁₂ may be stored in the maternal body, these stores should not be relied on during pregnancy. An adequate diet every day is the best policy for the pregnant woman.

The importance of diet during pregnancy is not a new idea to students of the Scriptures and the counsels of Ellen G. White. "It is an error generally committed to make no difference in the life of a woman previous to the birth of her children. . . . Great changes are going on in her system. It requires a greater amount of blood, and therefore an increase of food of the most nourishing quality to convert into blood. Unless she has an abundant supply of nutritious food, she cannot retain her physical strength, and her offspring is robbed of vitality."³

In summary, in order properly to feed the unborn baby, the pregnant woman must receive the best possible diet. Both science and inspiration encourage thoughtful attention to what is eaten while a new life is developing in the womb. □

Concluded

REFERENCES

¹ Committee on Maternal Nutrition, *Maternal Nutrition and the Course of Pregnancy*, National Academy of Science, Washington, D.C., 1970.

² "Brain biochemistry and intrauterine growth," *Nutrition Reviews* 31:16, 1973.

³ Ellen G. White, *Testimonies*, vol. 2, pp. 381-383.

especially

FOR MEN

By WALTER SCRAGG

Now It's Only Ten Minutes

GOOD. Who wouldn't trade 12 minutes of television commercials an hour for 10? And who wouldn't feel glad about a further slide to 9 1/2 minutes come December 1975? Especially when as recently as 1973 the hucksters were racking up 16 minutes per TV hour?

Just in case you've missed the news, America's television stations are retreating inch-by-inch before an army of outraged parents and educators who are assailing them for their children's programming.

And further victories beckon the feisty battalions. The Federal Trade Commission has threatened to whip three more goodies out from under the broadcasters. Bans seem likely on premium offers on children's shows, on using "hero" figures to sell products, and on touting cartoon-character vitamins on television.

Nice to know that Mamma won't have to vie with Fred Flintstone when she's really shopping for Geritol. Nice to be able to bypass Screaming Yellow Zonkers when you figure your family and your budget need good old oatmeal.

Certainly someone needs to take a hand. Yet what about those hard-won two minutes? What will they fill that time with? Two more minutes of animated mayhem and murder? 120 seconds of kindly crows being flattened by road rollers? of explosions tearing the fur off talking bunnies? of lasers frying personable mice? Does it really

help that studio miracles put them all together again for the next round of high-pressure sadism?

Perhaps those commercials weren't so bad after all!

In the year of Mickey Mouse's fiftieth anniversary it might seem unfair to lambast cartoons, those funnies that delight with innocence and good humor. But have you taken an expedition recently into the programming ghetto they call children's television? Be prepared for some shocks. The cuteness of Disney's early cartoons has been replaced by spine-chilling ghouls and freakish monsters practicing continuous assault and battery.

About this time you should be breathing a sigh of relief that Sabbath-keeping takes your children to a world peopled with flannelgraph figures and action songs. They just might be watching Saturday morning television along with most of the rest of the neighborhood's youngsters.

But come Sunday morning, and come weekday afternoons, you really ought to take time to sit with your children and analyze what television is telling them about human values, about respect for others, and about real life.

One good friend of mine will not permit his children to watch television unless he or his wife is with them. Not so much to censor, as to guide their children through the bewildering emotions, the false information, and the fantasy world that television conjures.

(Right now I should be springing to the defense of television because on another day, wearing another hat, I'll be telling the church the wondrous deeds of It Is Written and Faith for Today. Today's column is about abuses, not uses.)

Now I'm not suggesting that everyone should race to the woodshed for an ax and return to demolish his tube. Nor am I suggesting that you put your set on the market. Some might, most of us wouldn't. Rather, take time to question the influence of the 23-inch babysitter. Don't let it sneak false ideas by you that could undo all the good that family worship, Sabbath school, church school, and a library of books might together create.

Long before the invasion of our homes by the mass media Ellen White said this: "It is during the first years of a child's life that his mind is most susceptible to impressions either good or evil. During these years decided progress is made in either a right direction or a wrong one. On one hand, much worthless information may be gained; on the other, much solid, valuable knowledge."—*Child Guidance*, p. 193.

Two minutes more of cartoon crudity just might be marginally better than the same time spent in a commercial spiel. But that's a secular evaluation. A Christian would have an entirely different set of values that might even turn the whole thing off.

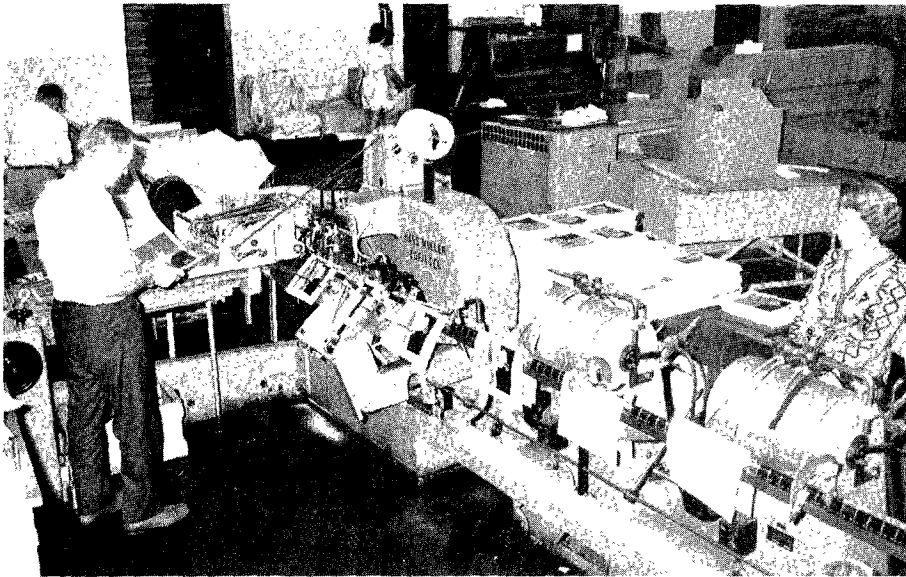
The Vase

By DAVID ROCHE

Fragile child,
like an exquisite
vase,
the masterpiece of
an artisan's life.

Easy to be hurt;
like the indiscriminate
footstep
on a blade of grass.

Be patient, Dad
(to myself I speak),
the mended vase
is never the same.



At the Signs Publishing Company in Warburton, Australia, an attractive cover is attached to the special *Signs* edition that is being carried to homes in the Australasian Division.

20 Million Leaves Are Australasia's Outreach

By E. F. GIBLETT

THERE IS GOOD REASON for excitement in the Australasian Division today over its 20 million leaves.

Like many large things, they began small, those 20 million leaves. Well, that is, if you count an idea as being a small matter.

A small committee appointed by the division executive committee was charged with the responsibility of planning the Australasian Division's outreach to the community for 1974. It met in the president's office early in 1973, with R. R. Frame, president, in the chair.

Nobody knew what might come out of that first meeting, but all were sure it would be something good—good for the church and good for the community. We on this committee were certain of that, for had we not earnestly sought God's help as we prayed?

Suggestions were presented and discussed. The group reached a unanimous decision to print a million copies of special editions of the *Signs of the Times* for free distribution by church members as part of what later was named "IMPACT '74—Christ to Every Door."

That was the beginning of something that had never been done before in Australasia and, we understand, never in any part of the world. But it has now happened. Those 1 million copies of

E. F. Giblett is lay activities secretary of the Australasian Division.

special *Signs*—each of the 20 million pages a leaf of truth—have been printed and the large heap is dwindling as church members are delivering them to householders in both urban and rural areas.

There has been excitement and challenge ever since the decision was made to print. S. M. Uttley, Trans-Commonwealth Union Conference president; Robert H. Parr, *Signs* editor; and W. A. Townend, South Australian Conference president, were commissioned to locate and prepare subject matter and format. Yes, as they went to work they were excited.

Ask all connected with this project how they felt. Ask Artist Alan Holman. Ask the writers. Ask the editor. Ask the *Signs* Publishing Company production staff. Ask Signs Manager Ron Pengilly. Ask Pastor Frame. Ask his committee. Their guaranteed answer: EXCITED.

Testing and Training

Merely printing these *Signs* was not enough. Church members must know how to use these 20 million leaves. Five teams were appointed to field test the *Signs* in door-to-door work. C. G. Allen in tropical northern Australia led one team. R. L. Hodgkinson led a team in the southern "Apple Island" of Tasmania. J. K. Hankinson led a team in a rural area, while E. B. Price led a team in a metropolitan area. N. K. Peatey led a team in New Zealand.

The results of this field testing were carefully studied by a group who winnowed out ideas from them and put the ideas together in an attractive two-color operation manual called "20 Million Leaves—How to Cope."

Now, half way through 1974, the original heap of 20 million leaves is diminishing as Seventh-day Adventists knock on doors. Yes, God's people have asked for His Spirit so that their witness may really take Christ to every door. At most doors they are finding people who are glad they called and happy to receive a copy of the special *Signs*.

One small church reports that its members are less than halfway through their share of the 20 million leaves and already people in more than 60 homes have invited them back for Bible studies, for further Christian fellowship, or to bring more reading material.

Peter Raymer, the pastor of the church in a dairy-farming area, carefully studied the material on IMPACT '74 that he received from the conference coordinator. Church revival followed by systematic visitation and faith sharing were called for. The course was plotted by the church evangelism council. The blessing of God and presence of the Holy Spirit were evident.

Among those who responded to the invitation to visit in the community with the special *Signs* was Val Grant, mother of three young children and a qualified nursing sister. God had done so much for her that she felt she must share her faith with others.

Mrs. Grant Goes Knocking

It was with apprehension that she knocked on doors and talked to people who did not seem interested in anything but the material "good time" that was theirs in this era of prosperity.

Then it happened. She knocked on the door of a modest home. A mother of two children, Ilma Farrar, answered the door. When Mrs. Grant explained the reason for her call and showed the special *Signs* she was invited inside with the words "You are just the person I am looking for. Tell me about the mark of the beast."

Mrs. Farrar explained that at the moment of Mrs. Grant's knock she was reading a book entitled *The Late Great Planet Earth*, which presents dispensational views concerning the last days, and she was concerned that she might receive the mark of the beast. In addition, because of family problems, for the first time in her life she was earnestly seeking God's leading.

Mrs. Grant tactfully answered questions and suggested that her new friend might appreciate a Bible study. With joy, she replied in the affirmative.

Mrs. Grant called her church pastor. He suggested that a study on the 70-week prophecy could show the false foundation of dispensationalism. He helped her prepare the Bible study.



Mrs. Grant, who shared her faith with Mrs. Farrar through the special edition of the *Signs of the Times*, was reticent to knock on Mrs. Farrar's door. She had no idea of Mrs. Farrar's desire for someone to tell her the meaning of the mark of the beast. Mrs. Farrar is now preparing for baptism.

Then, for the first time in her life, Mrs. Grant conducted a real Bible study.

At the close of the study Mrs. Farrar said, "I can see that very clearly." As both women knelt in prayer great joy filled their hearts. Other Bible studies have followed. Mrs. Farrar has requested baptism.

These two women also are excited about those 20 million leaves, for through them Mrs. Farrar found God's remnant church, and through them Mrs. Grant entered into the new experience of sharing her faith.

A recent conversation between these two women should encourage all to be aggressive witnesses for God. Mrs. Farrar said, "If only you knew how much your calling at my door meant to me." Mrs. Grant replied, "If only you knew how much I didn't want to come."

But Mrs. Grant is now sure that "men and women are looking wistfully to heaven. . . . [There are] souls longing for light" (*The Acts of the Apostles*, p. 109). She and many others in Australasia are determined to find them through IMPACT '74. □

LAOS

Outlook Is Hopeful for Expanding Work

Recent events have given rise to hope that it will soon be possible to re-establish work in Nam Tha, near the Chinese border in northern Laos, and to open up new work in this country of 3 million Buddhists and tribal peoples.

Seventeen years ago Richard Hall, Abel Pangan, a Filipino missionary, and Mun Lansri, a Thai pastor, established a mission station in Nam Tha. The work was just well established when political conditions forced the missionaries to move to neighboring Thailand, and compelled church members to flee into the jungle or be relocated in villages farther south.

The closed work in Nam Tha resulted in the establishment of work in Chiangkong, Thailand, across the Mekong River from Ban Huay Sai, Laos.

Today there are two churches in the area, plus a public-health clinic. Some of the Meo believers established a new village, Nam Yone, in a fertile valley north of Ban Huay Sai. Work in another village, Nam Yu, was also begun, but had to be discontinued.

In 1967 a Filipino missionary, Angel Biton, was called to pioneer work in the administrative capital of Vientiane. Last year when he returned to his homeland a Thai, Sopon Jaiguar, replaced him. He and his family are living in Thailand at present, and he is working on both sides of the Mekong River. Today there is a group of 18 baptized church members, Thai, Chinese, and Lao, meeting in rented quarters. They would like to purchase land and build a church in which to worship. Donations amounting to US\$7,500 are in hand, and soon they hope to be able to buy land. The price of land is very high, however, and building costs have risen sharply, so more funds will be needed for construction of the church.

To learn of present opportunities in the country, a survey team recently made a trip to Laos. Members of the team included R. S. Watts, Jr., president of the Southeast Asia Union Mission; his father, R. S. Watts, Sr., field secretary of the Far Eastern Division; R. I. Gainer, union treasurer; Elder Hall; D. Kenneth Smith, president of the Thailand and Laos Mission; Jon Dybdahl, director of the tribal work in Thailand; and Don Brown, administrator of the Bangkok Adventist Hospital.

Their trip included a visit to Nam Yawn, where the weekend activities included the baptism of 16 Meo believers, the organization of the first Meo church in Laos, participation in a communion service led by the newly elected Meo elders and deacons, and a baby dedication. There are now 74 baptized Adventists in this village, which has a thriving church school.

The team also visited a refugee village, Pak Ngaw, where several families have given up the worship of spirits, but have not yet been baptized, because of opium addiction.

In Ban Huay Sai, Elder Hall visited some former friends from Nam Tha, now government officials. They as-

sured him that in three or four months it should be possible for the church to re-establish work in Nam Tha and other areas of northern Laos. Since Elder Hall left Laos an extensive network of roads has been constructed, which will make possible access to formerly inaccessible areas.

Part of the survey team continued on to Luang Prabang, the royal capital of Laos, and then to Vientiane.

As a result of the survey and the opening door in Laos, the executive committee of the Southeast Asia Union made a unanimous request to the Far Eastern Division to provide a budget for an overseas worker again for Laos as soon as possible.

D. KENNETH SMITH

CALIFORNIA

Hospital Association Elects New President

At a recent annual meeting held in northern California, William H. Gosse, president and chief executive officer of Simi Valley Adventist Hospital, Simi Valley, California, was elected president of the Seventh-day Adventist Hospital Association. Previously Mr. Gosse had served as secretary and as vice-president of the association.

Serving as vice-president and secretary, respectively, for 1974-1975 are Bob Scott, executive vice-president of Florida Hospital, Orlando, Florida, and Mickey Rabuka, administrator of Marion County Hospital, Jefferson, Texas.

The Seventh-day Adventist Hospital Association encompasses some 50 member organizations throughout North America. "The purpose of the association is to strengthen Adventist hospitals in all aspects of their endeavors," stated Mr. Gosse, who added, "This is not a legislative or policy-making group and in no way infringes upon the authority of the governing boards of respective hospitals or of the policy-making committees of the Seventh-day Adventist denomination."

CHARLES MITCHELL
PR Director

Simi Valley Adventist Hospital



The first church for Meo believers in Laos was organized not long ago in Nam Yawn village.



OAKWOOD COLLEGE HONORS WOMAN PHYSICIAN

Lottie C. Blake, a former resident of Teaneck, New Jersey, and member of the Englewood First church, has been honored by Oakwood College, Huntsville, Alabama, for being the first Seventh-day Adventist black woman physician in the United States. Dr. Blake, 98, graduated from American Medical College, Battle Creek, Michigan, in 1902. She then accompanied her minister husband to Nashville, Tennessee, where she began the Rock City Sanitarium, forerunner of the present Riverside Hospital.

JEWEL KIBBLE
Communication Secretary
Englewood First Church

PUERTO RICO

Friends Attend Community Services Center Opening

More than 2,000 church members and friends attended recent opening ceremonies of the new Community Services center in San Juan, Puerto Rico. Representatives of the government, Red Cross, Civil Defense, and National Air Patrol Honor Guard participated in ribbon cutting. The program took place in the evangelistic center, which is a part of the well-planned facilities.

The Community Services program, under the leadership of Mrs. E. Santos, has greatly prospered in recent years and is well known throughout the island field.

The church leaders from the East Puerto Rico Conference (H. Brignoni, president; Loren Gallardo, lay activities secretary); F. Rodriguez, Antillian Union president; Andres Riffel, Inter-American Division lay activities secretary; and V. W. Schoen, General Conference Lay Activities Department secretary, participated in the program.

V. W. SCHOEN

Dateline Washington

A Monthly Roundup of Happenings at General Conference Headquarters

By F. C. WEBSTER

GC PRINT SHOP TO BE MOVED. In an additional move to streamline the endeavors of the church so that its outreach might be more efficient, it was voted recently to discontinue the operation of the General Conference print shop.

For many years the print shop has functioned as a supporting service to the church's headquarters staff in helping to produce the large volume of printing needs that are inherent in carrying forth its world ministry.

The role of the print shop was never intended to siphon from our publishing house operations that which would normally be part of their mission. However, the distinct areas of endeavor have perhaps not been as clearly defined as might have been desirable. Because of convenience, there has been a tendency to move from the area of job printing toward that of publishing, and this tendency has been of concern to the church's administration for several years.

Recently a plan has been worked out with our neighboring institution, the Review and Herald Publishing Association, to purchase the equipment currently in use in the General Conference print shop and to transfer it to their newly expanded plant. The Review and Herald is establishing a special job-printing department to care for General Conference and other church institutional and organizational needs. They are also incorporating into the staff most of the personnel previously employed in the General Conference print shop.

Duplicating equipment will remain part of the General Conference operation, and its personnel will continue as part of the General Conference staff.

The fact that the Review and Herald will soon absorb the General Conference print shop equipment and personnel does not indicate that it will be favored over its sister publishing houses in doing work for the church's headquarters office. The General Conference printing guidelines will continue to be the criterion that will dictate how and where its printing needs will be cared for.

SAHEL AGRICULTURE PROGRAM. Jack King, former missionary in the Northern Europe-West Africa Division and currently working on his doctoral degree in the field of agriculture at Cornell University, has accepted the invitation of Seventh-day Adventist Welfare Service to go to the drought-stricken lower Sahara area. He will survey the possibilities of providing help through a carefully planned and executed program of education in the area of agriculture.

Seventh-day Adventist World Service is carrying on this survey in co-

operation with the Northern Europe-West Africa and Euro-Africa divisions, whose territories include this area.

Elder King is especially equipped to undertake this ministry for the church because of his knowledge of the general area, his use of the French language, and his special interest in the field of agriculture.

CARCICH FAREWELL. On June 26 the staff of the General Conference joined in a noonday gathering to bid farewell to Elder and Mrs. Theodore Carcich, who were leaving the Washington area to reside in Colton, Washington. Elder Carcich served as vice-president of the General Conference for 12 years. Before coming to the General Conference in 1962, he had worked in the Atlantic, Central, Lake, and North Pacific unions.

Though the Carciches are returning to a less energetic program, we know that in the years to come their influence and enthusiasm will continue to be an important factor in building up the church.

RECENT ADDITIONS TO THE GENERAL CONFERENCE STAFF. Among those who have recently joined the staff at the General Conference headquarters is Ivy Nebblett, wife of Clyde C. Nebblett, who is pastoring one of the churches in the Washington area. Mrs. Nebblett will be secretary to H. H. Hill, general field secretary of the General Conference.

VISITORS. Mr. and Mrs. Erwin F. Hodde, from Glendale, California, and Mr. Hodde's mother from Cincinnati, Ohio; Elder and Mrs. Ray L. Jacobs, from Beirut, Lebanon, on furlough from the Afro-Mideast Division, where Elder Jacobs is secretary of the division; Elder and Mrs. Jack Bohannon, on permanent return from Middle East College, where he served in the department of theology. The Bohannons will reside in Jacksonville, Florida, where Elder Bohannon will pastor one of the churches of that area; Elder and Mrs. Hugh Cowles, long-time missionaries in the Middle East, on permanent return to the United States; Carolyn Conley, on her way to California from the Virgin Islands; Mr. and Mrs. Clifford McDonald, from Pasadena, California; Elder and Mrs. R. F. Woods, from Waynesboro, Virginia; Mrs. H. K. Halladay, also from Waynesboro, Virginia; Elder and Mrs. Dennis C. Keith, returning to Northern Europe-West Africa Division, where he will serve in the Sierra Leone Mission as secretary-treasurer; Dr. James Hammond, on permanent return from North Ghana Mission in the Northern Europe-West Africa Division, where he served as president for 12 years.

NEWS NOTES

FROM THE WORLD DIVISIONS

Australasian

► A. D. Vaughan, who gave many years of service to the aboriginal work in Western Australia, died in West Australia on June 30.

► A new public evangelism approach was tried for the first time in Australasia early in July. Evangelist John Hackwell, with the full cooperation of the Egyptian embassy, organized a display of Egyptian artifacts at one of the city of Sydney's major shopping complexes as a ten-day advertising approach for his public evangelistic crusade. The ten-day exhibit was open during shopping hours for hundreds of interested citizens to visit.

► A training school for beginning literature evangelists was conducted June 24-27 at Warburton Adventist Hospital, Victoria, Australia.

► In December a group of young people from Australia and New Zealand will take part in a Missionary Volunteer Fly'n'Build project. The team will fly into Aore in the New Hebrides to build a girls' dormitory and an amenities block for the high school. The team hopes to complete the project in four weeks, allowing for 96 girls to move into the dormitory at the beginning of 1975.

M. G. TOWNEND, *Correspondent*

Inter-American

► Sixteen persons recently were baptized as a result of crusades conducted by church members in Guasave, Sinaloa, Mexico, in a place called El Burrión. Under the leadership of their new pastor, Fermin Olguin, the laymen plan to hold three more campaigns in that area.

► Aristides Gonzalez, president of the Panama Conference, recently baptized 23 persons at the close of his first evangelistic crusade for this year. At present he is conducting a second crusade with the help of personnel from the conference office and the Adventist Book Center.

► The crusade, conducted by K. S. Wiggins in the Dutch-speaking country of Surinam, ended with 110 persons added to the church.

► A successful Five-Day Plan to Stop Smoking was held in the town of Pointe-à-Pitre, Guadeloupe, French West Indies. Twenty-five of the 30 who attended quit smoking, and half of them are taking Bible studies and preparing to be baptized soon.

L. MARCEL ABEL, *Correspondent*

Southern Asia

► The Burma Bible Seminary opened on June 17 with 70 young people attending in three classes: the pre-1 class (9th standard), the pre-2 class (10th standard), and seminary first year. A new program introduced at the Bible Seminary is a post high school three-year course of study.

► An MV camp was held in Burma, March 29 to April 6, on the Padauk-kone beach on the Arakan seashore. It was attended by 300 youth and was the largest camp ever held in Burma. Eighteen of the young people were baptized during the camp.

► The fifty-ninth annual commencement exercises were held at Spicer Memorial College, Poona, India, the weekend of March 28. Forty-six degrees and six diplomas were awarded.

A. J. JOHANSON, *Correspondent*

Trans-Africa

► The new publishing secretary of the Central African Union, Theodore Struntz, has arrived in Bujumbura and taken up his new responsibilities. During the month of June he conducted institutes in Rwanda and Burundi.

► Literature evangelists in the Trans-Africa Division reported 97 baptisms during one month recently. In the same month they reported 1,992 enrollments in Voice of Prophecy courses and 3,163 Bible studies.

► Two ministers in the Indian Field of the South African Union, D. Naidoo and R. H. Charles, recently were ordained to the gospel ministry. F. C. Campbell, union president, officiated at the ordination, assisted by H. P. Charles and T. T. Turner.

► In the Republic of South Africa, since the beginning of February, eight Adventist evangelists, assisted by 19 full-time workers, have had the privilege of addressing some 16,000 people from the public platform.

DESMOND B. HILLS, *Correspondent*

North American

Atlantic Union

► Members of the Bronx Temple in New York expect soon to move to their new church home, a former bank building at 3d Avenue and 147th Street.

► On Sabbath, June 15, nine more people were baptized into fellowship with the Dixfield and Jay, Maine, churches. This makes a total of 47 baptized from the Amazing Facts Crusade in Rumford, Maine.

► On May 18, 12 young people were baptized in the Brockton, Massachusetts, church.

► Three unions—Atlantic, Columbia, and Southwestern—participated in the recent communication council held in Rochester, New York. General Con-

ference guests included Walter R. L. Scragg, Victor Cooper, Harold Reiner, M. Carol Hetzel, and Marvin Reeder. A high light of the four-day session was a tour of the Marketing and Education Center of the Eastman Kodak Company in Rochester, New York.

► The Rutland, Vermont, church building was dedicated June 22. There was no mortgage burning during the service, because, according to George Mills, pastor, "We never had a mortgage here in Rutland."

EMMA KIRK, *Correspondent*

Canadian Union

► Warren Kay has joined the Alberta Conference staff as a full-time Bible instructor. He will be working with the Verne Snow and the Gerry Karst-D. L. Melanshenko evangelistic teams.

► Four baptisms have taken place at the Park Manor Personal Care home in Winnipeg, Manitoba, as a result of witnessing and of meetings held at the home.

► The music department of the Canadian Union College in Lacombe, Alberta, has purchased three Yamaha grand pianos, five upright studio Yamaha pianos, one concert II Sabathil harpsichord, one 34-rank Wicks pipe organ, and a 10-rank pipe organ, besides several band instruments.

THEDA KUESTER, *Correspondent*

Central Union

► John and Les Fowler, Colorado Conference evangelists, recently completed a series of meetings in Durango, Colorado, during which 20 persons were baptized.

► The auxiliary of the Shawnee Mission Medical Center, Shawnee Mission, Kansas, has donated a Fiberoptic Bronchoscope worth more than \$3,700 to the hospital. The unit is used in the diagnosis and examination for damage of the upper and middle airways of patients.

► The Red Cross asked Seventh-day Adventists to assist with relief work following flash floods in north Kansas City on a recent Friday night. Glenn Ferris, pastor of the Independence-Grandview district, quickly recruited personnel and arranged to donate clothing. The Central States Conference van was placed in use for this flood project.

CLARA ANDERSON, *Correspondent*

Columbia Union

► Shenandoah Valley Academy, New Market, Virginia, has graduated 2,150 young people since its establishment in 1908, including 67 members of the 1974 class.

► Forty thousand dollars was raised during a Chesapeake Conference bike-athon in which 400 participated. The funds will be used to build a new swimming pool at Mount Aetna Youth Camp.

► Joseph E. Ricketts, Jr., has been named clinical coordinator of the physician's-assistant program at Kettering College of Medical Arts, Kettering, Ohio. Clinton Trott is medical director of the program.

► Doug Ronning, Cathy Newhart, and Wayne Martin graduated from Blue Mountain Academy, Hamburg, Pennsylvania, with Private Pilot Certificates.

► Don Jacobsen, of Andrews University, directed a recent weekend seminar for engaged and newly married couples at Pennsylvania Conference's Laurel Lake Camp.

► Washington, D.C.'s, Capitol Hill company has been organized as a church. The group was formerly known as the F Street Mission. William S. Jackson is the church's leader.

CHARLES R. BEELER, *Correspondent*

Lake Union

► Full accreditation for Shiloh Academy in Chicago was voted by the General Conference Board of Regents on May 22. Sixteen seniors, all of whom plan to attend college, and 43 eighth-graders graduated June 10.

► At least 83 churches in Michigan are holding Vacation Bible Schools this summer. A training weekend at Ranch Au Sable brought together almost 300 people.

► A total of \$25,150 in scholarships and grants was awarded to Andrews Academy seniors during graduation weekend, May 30 to June 2. There were 64 graduates.

► The Wisconsin Conference has stocked and painted the 14-foot Community Services van purchased in January. It was put into service in Oshkosh, following an April tornado.

► A month of medical evangelistic meetings at the Chicago North Shore church resulted initially in 13 baptisms. Harold Bohr and Charles Noggle were the speakers.

GORDON ENGEN, *Correspondent*

North Pacific Union

► Eighteen persons were recently baptized in Anchorage, Alaska, during a New-Life Crusade lecture series presented by Gerry Hardy, of Portland, Oregon. Elder Hardy is the evangelist coordinator for the Oregon Conference.

► Another church has been dedicated in the Washington Conference, this one on June 29, in Poulsbo. The congregation numbers 70. Participating in this dedication were the conference president, James E. Chase, and Paul Nelson, of the North Pacific Union Conference.

► In one brief month a 17,000-square-foot industrial-arts building was finished on the Auburn Academy campus. This was done largely with volunteer labor and donated materials. All that is needed now, says the principal, is a supply of tools for the building.

CECIL COFFEY, *Correspondent*

Northern Union

► Sales of literature and foods by the North Dakota Adventist Book Center for the fiscal year ended March 31, 1974, exceeded \$200,000 for the first time in history.

► Minot, North Dakota, young people have organized an evangelistic group entitled The Living Stones. They present a program depicting the life of Christ in song and word to the churches in the immediate area.

► The Payabya Indian mission school, Pine Ridge, South Dakota, had a bake sale bringing in nearly \$150. The proceeds were sent to the Faith for Today television program. Max Singhurst is director of the mission.

► Ground was broken for a new church edifice in Bemidji, Minnesota, which when completed will have a seating capacity of 250. E. Wesley Brown is pastor of the congregation.

L. H. NETTEBURG, *Correspondent*

Pacific Union

► The Citrus Heights, California, congregation, which began two years ago as a branch Sabbath school of the Carmichael church, has been organized as a church. Mark Williams, formerly assistant pastor at Lodi-Fairmont, will pastor the group of 66 charter members.

► Ray Rusthoi, a layman from Hemet, California, recently completed another mission trip, this time to Indonesia. After 18 years of observing the church's world work, he has a good impression of what is being accomplished overseas. Mr. Rusthoi speaks every week in one of the churches in the Southeastern California Conference, illustrating methods of soul winning by stories from the mission fields.

► Timothy Coomes has left his principal's responsibilities in San Diego to become an associate superintendent in the department of education, Southeastern California Conference.

► Allen Alspektor is a new assistant in the publishing department of the Southern California Conference.

► White Memorial Medical Center formally opened its new \$3.5 million rehabilitation center in May. The new facility is dedicated to Astrid Moline Chadwick, R.N., in honor of whom the first bequest was made from a grateful patient.

SHIRLEY BURTON, *Correspondent*

Southern Union

► Baptisms in the Kentucky-Tennessee Conference for the first five months of 1974 total 206, a significant increase over the same period of 1973.

► Georgia-Cumberland Conference evangelist Ralph Ringer reports 13 baptized as a result of meetings in Warner Robins, Georgia. Eleven were baptized in McMinnville, Tennessee, following evangelistic services by Arnold Scherencel, pastor of the Dalton,

Georgia, church. Jim Hiner reports more than 20 decisions for church membership in Johnson City, Tennessee.

► Members of the South Atlantic Conference gave \$55,583 for evangelism during camp meeting. More than 25 evangelistic campaigns are planned by pastors and laymen for this summer.

► Weekend attendance at South Atlantic camp meeting was estimated at 5,000. Sixty new family tents were purchased to accommodate the overflow crowds.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

► Approximately 300 people attended this year's camp meeting at the Horseshoe Canyon MV Camp in Oklahoma. Special guest for the event was Jack Darnall, of Madison, Tennessee, president of the International Wilderness Club, who gave several lectures on the world's closing events. He urged a careful study of the last few chapters of *The Great Controversy* by Ellen G. White, and the Bible books of Daniel and the Revelation.

► Preceding evangelistic meetings by Don Christman in Lubbock, Texas, a three-day cooking school was conducted by Dotty Christman, assisted by Mrs. Ray Wing.

► The Little Rock, Arkansas, Home and School Association, under the direction of Betty Lewis, held a special "Tribute to Teachers" program recently in honor of the teachers of the Little Rock Junior Academy.

J. N. MORGAN, *Correspondent*

Andrews University

► Andrews University awarded 291 degrees, including two honorary doctorates, during the spring commencement, Sunday, June 2. The graduates included 184 from the College of Arts and Sciences, 77 from the School of Graduate Studies, and 28 from the Theological Seminary.

► Two students from India and one from West Nigeria have received the three cash awards for the best papers written at Andrews University in a graduate business administration course, Management of Insurance. The awards were given by the Seventh-day Adventist General Conference Insurance and Risk Management Service, Washington, D.C. First prize went to C. V. Raghavendra Prasad, of Mysore, India; second prize was awarded Michael Omotunde Ogundairo, of Ile-Ife, West Nigeria; and the third prize was given to Leonard Clemonds, of Bangalore, India.

► Edward C. Banks, professor of systematic and pastoral theology, retired from his position at Andrews at the end of the spring quarter. A member of the Seminary faculty since 1958, he was originator of the field schools of evangelism at the Seminary.

OPAL YOUNG, *Communication Officer*

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Literature Requests

When name and address only are given, send general missionary supplies.

Africa

Samuel I. Orina, P.O. Box 135, Keroka, Kenya: *The Remnant Church, Bible Sanctification, Temperance*, Bible lessons, tracts.
North Ghana Mission, P.O. Box 74, Tamale, Ghana, West Africa.

Victor I. Enene, Rivers/South East Mission of Seventh-day Adventist Church, P.O. Box 111, c/o 17 Hospital Road, Port Harcourt, Rivers State, Nigeria, West Africa: tracts, magazines, books.

Charles Ogoti, P.O. Box 135, Keroka, Kenya: Bibles, tracts, magazines, Spirit of Prophecy books, health literature, *Beyond Tomorrow*.

Arphapard Kagwi Mbogo, Gatumbi SDA Church, P.O. Box 1039, Kianyaga, Kenya.

Benison Nyagwencha, P.O. Box 248, Keroka, Kenya: *Insight, Review, Message*, Bibles.

Princess Christian Home, Rhodes Ave., Mowbray 7700, Republic of So. Africa: *Insight, Life and Health, Signs, Quiet Hour*, devotional literature.

Burma

A. Thankuma, SDA Mission, Kaptel B.P.O., Tiddim, Chin Hills, Burma: Bibles, *Hymnals, Signs, These Times, Life and Health, Review, Little Friend*, Spirit of Prophecy books, memory verse cards, old Christmas cards.

Lang Sawmmang, SDA Mission, Tiddim, Chin Hills, Burma: Bibles, denominational books, songbooks, periodicals, tracts, prophetic charts, colored church bulletins, memory verse cards, flannel board visual aids.

Central America

Irvine D. Sabido, P.O. Box 2, Cororal, Calcutta District, Belize, British Honduras: *Signs, Guide, El Centinela*, hymn cassettes, English and Spanish literature.

North America

DELETE: Caroline E. Keeler and James Allen. H. B. Cooper, Box 634, Silverado, St. Helena, Calif. 94574: Bibles.

Idamea Melendy, Review and Herald, Washington, D.C. 20012: New Testaments and Bibles.

George Swanson, 710-53d Ave., N., Minneapolis, Minn. 55430: *Signs, These Times, Listen, Life and Health, Smoke Signals, Guide, Little Friend*, books, but no *Reviews*.

Philippines

Cornelio S. Valena, Taytay Adventist Center, 18 Halina St., Taytay, Rizal, P.I.

Pastor Hus S. Bugayong, Leah A. Bugayong, and Mrs. Soledad G. Almocera, Northern Mindanao Mission, Cagayan de Oro City, P.I.: *Signs, Life and Health, Listen, MV Kit*, children's devices, Spirit of Prophecy books.

Consolacion Bela Isuga, Box 467, Iloilo City, P.I. K-421: MV books and equipment, *Insight, Bibles, Bible games, songbooks, child evangelism materials*.

Eufrocina L. Ciencia, SDA Multi-Grade School, Southern Nueva Vizcaya District, Almaguer, Bambang, Nueva Vizcaya, P.I.: Bibles, *Hymnals, Sabbath school supplies, audio-visual aids, magazines, Little Friend, Primary Treasure*, books on doctrine, children's books, *Psalms for Tiny Tots*.

O. L. Alolor, Central Philippine Union Mission, Box 3, Cebu City, P.I.: Spirit of Prophecy books, *Listen, Signs, Bibles, songbooks, visual aids, Guide, Primary Treasure, Little Friend, These Times, Bible games*.

Bien Estore and Romie Serrano, c/o Love Land SDA Church School, Batingao, Trento, Agusan del Sur, P.I., and Rogelio Tumakay, c/o Bayugan SDA Church, Bayugan I, Agusan del Sur, P.I.: books, songbooks, Spirit of Prophecy books, Bibles, children's books, visual aids, *MV Kit, Signs, These Times, Review, Christmas cards, Little Friend*.

South Pacific

Palu Fuatapu, SDA Mission, Box 15, Nukualofa, Tonga.

West Indies

Mrs. R. A. Primero, Andrews Memorial Hospital, 27 Hope Rd., Kingston 10, Jamaica, W.I.: Spirit of Prophecy books, *Signs, Review, Little Friend*, Bibles, *Life and Health*, songbooks, magazines for nurses' library, *The Great Controversy, Steps to Christ*, and missionary books.

Mission Dominicana Del Norte, Adventista Del Septimo Dia, Apartado Postal 699, Santiago De Los Caballeros, Dominican Republic: Sabbath school materials, felts, pictures. Send as educational materials.

J. S. Kapur, La Fortune, Sauteurs, St. Patrick's, Grenada, W.I.: *Guide, Primary Treasure, Review, Little Friend*, books.

Deaths

APLINGTON, Kenneth Anthony—b. Oct. 12, 1896, Kansas; d. June 3, 1974, Honolulu, Hawaii. He was dean of men at Grainger and Auburn academies. For more than 30 years he taught at Walla Walla College, some of that time as chairman of the English department. He served for several years in our transportation department of the Hawaiian Mission after his retirement. Survivors include his wife, Marguerite; daughter, Betty Donahoe; and four grandchildren, Michael, Thomas, David, and Elizabeth.

BOND, Louise Elinore—b. Feb. 25, 1912, Le-moore, Calif.; d. May 16, 1974, same place. She and her husband, Delmer, spent 11 years teaching in Adventist schools. She worked 20 years for Paradise Valley Hospital. Survivors include her husband and their son, Delmer E. Bond, Jr., D.D.S.

ROACH, Ruby Hill—b. Nov. 21, 1874, Mansfield, La.; d. May 15, 1974, same place. She graduated from the Louisiana State Normal School in Natchitoches and devoted her life to teaching, retiring in 1939. About 1901 she was elected secretary of the Sabbath school department for the Louisiana Conference. Survivors include five nephews; two nieces; grandnieces and grandnephews; and cousins.

STOUT, Lydia Aalborg—b. Sept. 7, 1891, Hurley, S. Dak.; d. May 22, 1974, Glendale, Calif. She took nurse's training at the Nebraska Sanitarium, and in 1919 married J. E. Stout. For many years he managed the dairy and agricultural program at Union College. Survivors are her hus-

band; three children, Gordon, Carmen Kupper, and Bob; ten grandchildren; three great-grandchildren; and a sister, Neva Hoffman.

WATTS, Helen Conard—b. April 7, 1906, Oakland, Calif.; d. May 27, 1974, Glendale, Calif. She was the daughter of Claude Conard, who for many years was undertreasurer of the General Conference, auditor, and statistical secretary. Mrs. Watts taught school in Virginia, Tennessee, and Lodi, California. Later, she was receptionist and secretary at White Memorial Hospital and at Glendale Adventist Hospital. For 25 years she was a secretary at the Voice of Prophecy office. Survivors are her husband, George, and her sister, Ruth Conard.

WHEELER, Rollo Anthony—b. 1889; d. May 11, 1974, Coquille, Oreg. He was the great-grandson of Frederick Wheeler, the first ordained Adventist minister to preach the Sabbath. Survivors include his wife, Ruby; seven children, including Lawrence, of Oakhurst, California, and Walter, on the staff of Southwestern Union College, both former missionaries; and 22 grandchildren. Of the grandchildren, Beverly Hall teaches at Loma Linda Academy; Shirley Engle is a missionary in Brazil; and Joe Wheeler is on the faculty of Southwestern Union College.

Coming

Lay Preachers Day	September 7
Church Lay Activities Offering	September 7
Missions Extension Offering	September 14
Missions Centennial Day	September 14
Review and Herald Periodicals Campaign	September 14-October 12
Bible Emphasis Day	September 21
JMV Pathfinders	September 28
Thirteenth Sabbath Offering (South American Division)	September 28
Health Emphasis Week	October 5-12

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Baptism of 443 in Tanzania

Four hundred and forty-three persons were baptized Sabbath, June 29, during the annual camp meeting of the South Nyanza Field of Eastern Tanzania. As thousands watched, 11 ministers performed the baptismal rite.

H. K. Mashigan, president, reports that all the literature evangelists from the entire field—more than 100—were present for the camp meeting and that the colporteur team in the field continues to grow.

Similar reports of simultaneous increases in the publishing work and in soul winning continue to be reported from various countries of the world.

J. N. HUNT

Youth Witness Team Visits Thailand

The ministry of the Waysingers, a youth witnessing team from Far Eastern Academy in Singapore, has been greatly blessed in their recent visit to Thailand, according to B. E. Jacobs, youth director of the Far Eastern Division.

At Ekamai School in Bangkok they conducted a Week of Prayer, during which a public presentation of the gospel was made each morning to the students, most of whom are Buddhists. This was followed by a question and answer period, with lively discussions on Bible topics and personal needs. The team also entered into recreational activities with the students and engaged in personal counseling. At the close of the week 137 decisions for Christ were made. Seventeen are now preparing for baptism.

JOHN H. HANCOCK

New Boarding Facilities in India

New boarding-school facilities have been made available in Hapur, Karmatar, and Ranchi, in the Northern Union in India, where attempts are being made to provide quality education and keep fees within the reach of students from very low-income families.

Hapur has 115 children enrolled in its hostels, while Karmatar has more than 200. A temporary hostel at Ranchi accommodates 24 children. Both Hapur and Ranchi have large day-school enrollments.

Noel Curtis heads the Hapur school, E. D. Kindo is principal at Ranchi, and S. S. Bhengra is headmaster at Karmatar, where several of the staff members are working on lower salaries in order to keep the school's expenses down. Each of these schools has been approved for affiliation with the Christian Children's Fund.

A. J. JOHANSON

SDA Books in Norwegian Bookstores

Two thousand copies of a new volume authored by Jens Madsen, president of the West Nordic Union, and entitled, when translated into English, *It Is Later Than You Believe*, have been ordered by the purchasing manager of one of Norway's largest bookstore suppliers. The contact with this man was made by Øystein Vetne of the Norwegian Publishing House in Oslo.

BRUCE M. WICKWIRE

Trans-Africa Says Thank You

Funds going to the Trans-Africa Division as the result of the Thirteenth Sabbath Offering overflow for the fourth quarter of 1973 amounts to \$309,000.

Merle L. Mills, division president, writes that the first \$60,000 will be used to build a new Malamulo Publishing House in Malawi, and the remaining \$249,000 will go toward the new girls' dormitory at Helderberg College, Cape, South Africa.

Elder Mills continues, "Would you kindly convey to the world field the deep appreciation of the administration of the Trans-Africa Division for this most generous offering, which has done much to encourage us. How inspiring it is to know that we have the world field behind us."

FERNON RETZER

People in the News

G. E. Andersen, formerly lay activities and Sabbath school secretary of the Greater New York Conference, more recently director of lay evangelism, Canadian Union Conference, was elected president of the Maritime Conference. He succeeds J. W. Wilson, who is now president of the Alberta Conference.

Herold M. Blunden, 89, died July 25 in Deer Park, California. Elder Blunden, an Australian by birth, served in that country from 1906 to 1914. He then was appointed publishing secretary of the China Union Mission, where he trained the first Chinese colporteurs. He was called back to Australia in 1919, then to the United States in 1926. In 1938 he was appointed president of the Antillian Union Mission, but in 1941 he returned to the United States, this time as General Conference publishing secretary. From 1947 to 1951 Elder Blunden served as a General Conference field secretary. Until his retirement in 1963 he served as a pastor and then as a field secretary in the Northern California Conference.

Warren P. Henderson, Sr., 89, who spent almost all of his 40 years of denominational service in the publishing work on the West Coast and in China, died July 25 in Thousand Oaks, California. He began and ended his career at the Pacific Press Publishing Association, where he worked from 1898 to 1903 and from 1945 to 1956.