

# Review®

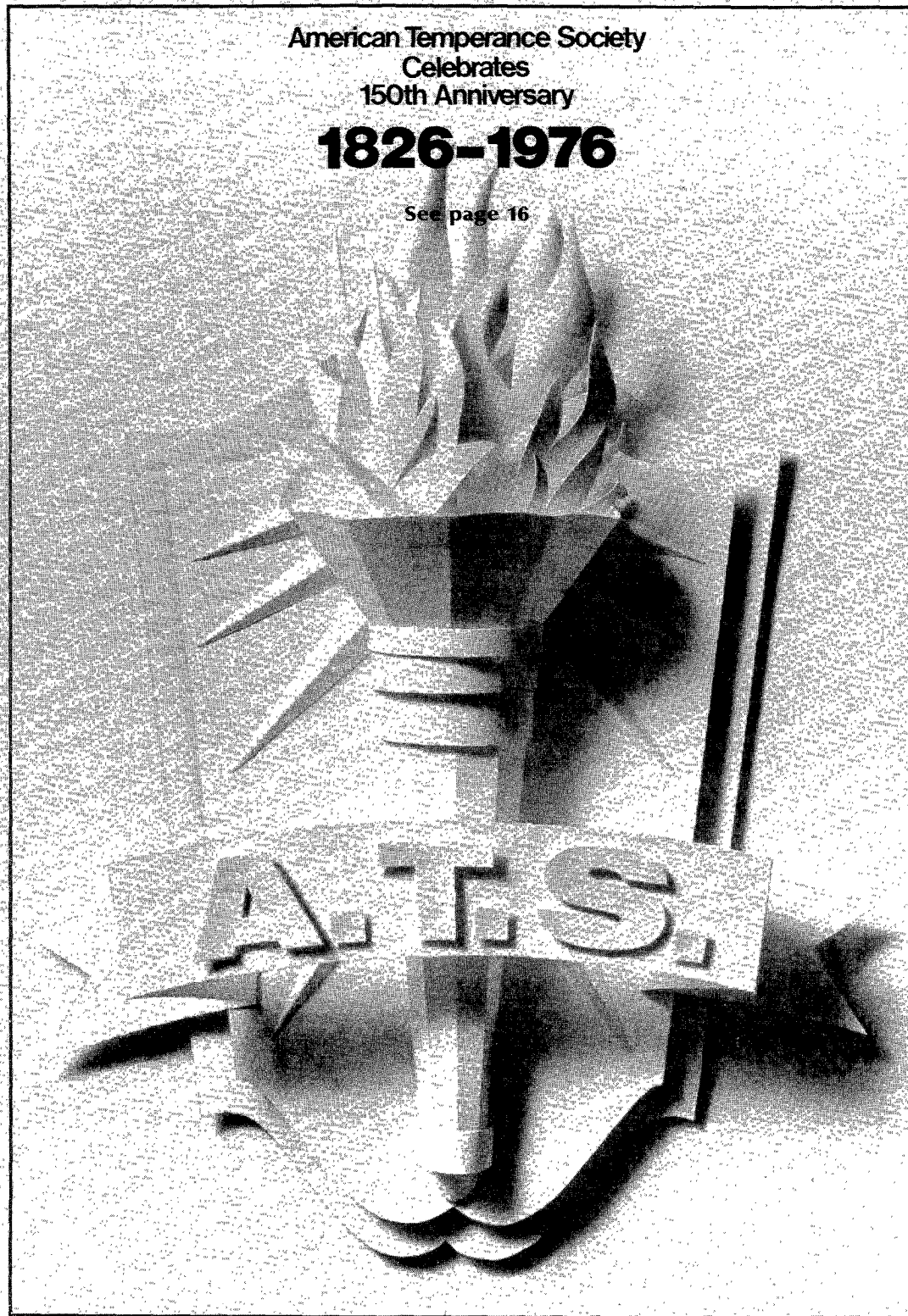
JUNE 17, 1976

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

American Temperance Society  
Celebrates  
150th Anniversary

**1826-1976**

See page 16



## Battle Over Inerrancy

Anyone who has wondered whether religion is page-1 news should have read the May 3 issue of the Los Angeles *Times*. At the top of column one on page one was a by-lined story entitled "Conflict Over Authority of Bible Heats Up." The rather lengthy story was continued on page 3, then was concluded on pages 20 and 21. Two other articles about the Bible, apparently designed to supplement the information in the main story, appeared on pages 3 and 22. The total amount of space dealing with the Bible and the current controversy over its authority exceeded 100 column inches!

The event that led the *Times* to devote this unusual amount of space to a story about religion was the appearance of a new book by Dr. Harold Lindsell, editor of the widely read, influential evangelical magazine *Christianity Today*. The book, entitled *The Battle for the Bible*, offers a ringing defense of the Bible as inerrant, and draws a sharp line between evangelicals who hold this view and those who do not. In the "final appeal" section of his book the author says: "I do not for one moment concede that . . . anyone can claim the evangelical badge once he has abandoned inerrancy." Dr. Lindsell apparently considers the question of inerrancy the most important theological issue to confront the church since the fundamentalist-modernist controversy of the 1920's.

Whether the issue is as critical as *Christianity Today's* distinguished editor and some others believe, may be debated, but that the subject is creating controversy is beyond debate. It is involved in the battle between "conservatives" and "moderates" in the Lutheran Church—Missouri Synod. It is involved in the criticisms directed at Fuller Theological Seminary for changing its statement of faith in 1972, omitting any reference to inerrancy. It is involved in the struggle within the Southern Baptist Convention between "conservatives" and those who argue for a more "liberal" view of inspiration and revelation. And it is involved in the controversy with public school systems and boards, where fundamentalist parents have protested the use of textbooks that contradict the Bible or undermine confidence in its teachings.

What does the word *inerrant* mean? One dictionary offers this definition: "Exempt from error; free from mistake; infallible." The late Dr. Edward J. Young, professor of Old Testament at Westminster Theological Seminary in Philadelphia, stated in a book published in 1968: "The derivation of the word 'inerrant' is clear. *Errare* is the Latin infinitive which means 'to wander,' and the concept of erring implies a departing or going astray from the truth. . . . The word 'inerrant' simply denotes the quality of freedom from error, and it is in this sense that the word is applied to the Holy Scriptures. The inerrancy of the Scriptures, then, implies their freedom from any error of doctrine, fact or ethic. To state the matter in a slightly different way, every assertion of the Bible is true, whether the Bible speaks of what to be-

lieve (doctrine), or how to live (ethics), or whether it recounts historical events. On whatever subject the Scripture speaks, it speaks the truth, and one may believe its utterances."—*The Bible—The Living Word of Revelation*, pp. 103, 104. In other words, "inerrancy" demands that the Bible speak infallibly on matters of history, geography, and science, as well as on questions of faith, salvation, and theology.

This position has been, and still is, shared by many churches and Bible scholars. The Evangelical Theological Society, organized in 1949, requires its members to sign a statement of belief that includes the following: "The Bible alone, and the Bible in its entirety, is the Word of God written, and therefore inerrant in the autographs."

In 1962 at the Southern Baptist Convention's conclave held in San Francisco a motion was adopted "that the messengers to this Convention, by standing vote, reaffirm their faith in the entire Bible as the authoritative, authentic, infallible Word of God." The "messengers" also voted to register their objection to "the dissemination of theological views in any of our seminaries which would undermine such faith in the historical accuracy and doctrinal integrity of the Bible." Dr. Clark Pinnock, an influential Baptist theologian, has declared that "it is time someone traced the present-day *chaos* of American theology back to its roots in the rejection of Biblical infallibility. For when the integrity of Scripture is challenged, the bottom falls out of Christian theology."—*Great Southern Baptist Doctrinal Preaching*, p. 15.

### Dependability in All Areas

The term *infallible* has been applied to the Scriptures for centuries. It was used by the leaders of the Protestant Reformation, and it was included in the Presbyterian Church's Westminster Confession of Faith. Says Dr. Pinnock: "'Infallible' denotes the quality of never deceiving or misleading, and means wholly trustworthy and reliable. . . . Infallibility is not an optional inference which may be drawn from the doctrine of inspiration, it is a *necessary* inference. Inspiration is *incompatible* with errors in the Bible. The attempt to narrow the reliability of the Bible to areas of 'theology' or 'faith' while accepting errors in the history and facticity of it is a foolish procedure."—*Ibid.*, pp. 18, 19.

The defenders of inerrancy, who often use the word *infallibility* as a synonym, argue that the issue is basic and vital because if the Bible cannot be trusted in one area, how can it be trusted in another area? If it is not accurate and true in every detail, how can one tell what is true and what is false? The result of this Biblical "domino theory" is that if even one error, however minor, is found in the Bible, the authority of the Bible collapses, and the Bible is no longer "infallible."

Now, does the Adventist doctrine of revelation and inspiration demand that the Bible be "inerrant"? We shall take a closer look at this matter next week.

K. H. W.

# This Week

Our cover, taking note of the 150th anniversary of the American Temperance Society (ATS), is a paper sculpture of the ATS emblem. The emblem, which appears on the ATS flag, has been the society's emblem since its beginning.

Don Satterlee, an artist in the Review and Herald art department, did the three-dimensional sculpture by folding and cutting paper. The sculpture is now in the

General Conference Temperance Department's offices.

The story of the celebration of the anniversary, along with a history of ATS, begins on page 16.

From time to time Ellen G. White manuscripts released by the White Estate are published in the REVIEW, thus making them available to Adventists everywhere. "Jesus, Our Example" (p. 7) was released on December 20, 1974. This manuscript, from

the pen of the Lord's messenger, is as timely today as when it was written in 1892.

In the March 18 REVIEW we printed an article by Dr. Richard C. Nies, titled "Does God's Foreknowledge Preclude Our Freedom?" In the May 13 issue we printed a second article, titled "Genuine Morality." Both of these articles were edited and condensed. Anyone interested in obtaining the original, unedited

papers may receive them by sending a stamped, self-addressed envelope to: Richard C. Nies, 4153 Encinas Drive, La Canada, California 91011. Ask for the original titles: "Pre-Distinguished" and "The Hallmark of Fellowship."

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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.]

### Women Elders

I see no reason for women not to be elders of the church. Talented women should be encouraged to hold evangelistic meetings as well as men.

I believe that a woman with young children should care for her own children. But there are many women without children and others whose children are grown. They should be encouraged to put their talents into the work.

RUBY A. SHOTWELL  
Jefferson, Texas

### "At-one-ment"

As the great light broke upon the Advent believers after the great disappointment of 1844 in regard to the significance of the Day of Atonement, it is understandable that William Miller's vision of "atonement" was concentrated upon that one phase to the obscurement of its other phases and vast implications.

However, in *The Prophetic Faith of Our Fathers*, L. E. Froom points out that "Atonement" must be understood in phases—first, that of the crucifixion, and then that of the Day of Atonement. His quotations both from Scripture and from the writings of Ellen G. White are supportive of the concept that "atonement" is a complex series of acts by which man is finally brought back to complete unity with the Godhead.

Whereas William Miller saw with blinding force the meaning of the Day of Atonement, and Dr.

Froom saw two phases, it would be well for Seventh-day Adventists in this enlightened age to consider at least four phases in which Jesus Christ has become "one" with man, or made "at-one-ment":

1. The incarnation—Christ became *one* with mankind by taking human flesh. He was therefore called "Emmanuel" (God with us).
2. The crucifixion—Christ became *one* with sinful man by taking upon Himself man's penalty of death for sin.
3. The Day of Atonement—Christ—in legal setting of the courts of heaven—identifies with man before the universe.
4. The Second Coming—Christ comes for man that "where I am there ye may be also." (Not just spiritually, but literally *one* with His people for eternity.)

MARIAN G. BERRY  
Wooster, Ohio

### Single Viewpoint

I was interested in Betty Holbrook's suggestions for the woman whose husband travels. Having spent five years as a single-woman missionary in West Africa, I had plenty of opportunity to observe the reactions of different missionary wives to their husbands' absences.

Contrary to her sisters in the homeland who do have the opportunity for a greater variety of absorbing interests, the missionary wife is often left with small children for up to two months at a time. However, some manage to have happy, well-adjusted marriages and lives, while others drown themselves in lamentations and self-pity.

Also, to enjoy and entertain the "lonely, single" women might certainly be a good idea, but the married woman who demon-

strates these humanitarian urges only when her husband is away might discover some very unexpected reactions. My experience has been that the married woman who maintains healthy social relationships with her single sisters includes her in the family circle also when the husband is around.

ELFRIEDE MATEJISIK  
Columbus, Ohio

### Angel or Human?

When I read Robert Reynolds' article, "Angel or Human?" in the April 22 REVIEW, I thought of God's promise in Psalm 91:11, 12. A similar experience happened to me.

In the early 30's I had a model-A Ford with the typical split hood hinged at the top. During a heavy rain, while the car was parked outside, water quite often would seep through the hood and wet the spark plugs, keeping the car from starting.

One night my wife aroused me to inform me that there was a storm, and that I should put something over the hood. I tried to cover it with my slicker, using rocks to hold it in place, but the wind would pull it off. Finally, in desperation I placed the slicker under the hood on top of the motor, and hastened back to my bed.

I awakened late with the sun shining brightly, and forgetting completely the events of the night, I started to my work without breakfast to be on time. As I neared my destination, I became aware of a strong odor similar to frying fish. Suddenly a man appeared in front of my moving car, held out his arms, and shouted, "Jump for your life! Your car is on fire!"

I responded instantly; the car was enveloped in flames caused

by the burning slicker bursting the sedimentation bulb, which made the gasoline intensify the conflagration. The car was ruined. My rescuer was nowhere to be seen, nor ever identified. I firmly believe that he was an angel.

RALPH B. NESTLER  
Vienna, Virginia

### Forgive and Forget

In the column "When You're Young" mention is made of the fact that some find it easy to downgrade others for what they knew about them in years gone by. Even though peoples' lives may have taken a complete turn-about and they have developed into outstanding laborers in denominational work or in any vocation, people like to remember their uncomplimentary traits of former years.

Perhaps we will have to admit that most of us have been guilty of such remarks. We are all so human. It wouldn't sound so complimentary if the tables were turned and these remarks were made about ourselves. Could there be just a slight hint of jealousy on the part of the critic?

MARTHA SCHERR  
Boulder, Colorado

### A Special Issue

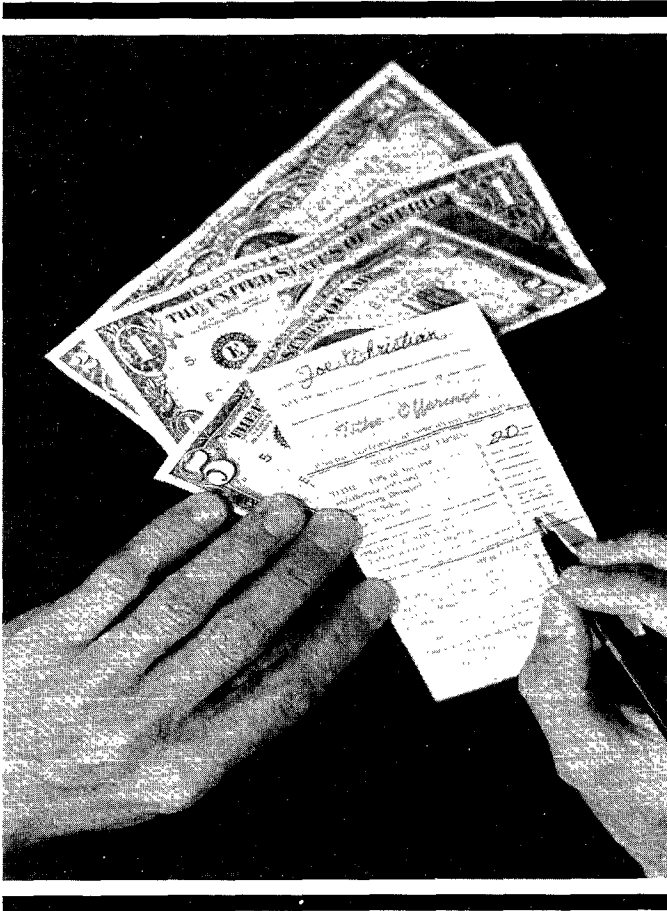
Thank you for the story about Ellen White by Robert W. Olson entitled, "The Spirit of 1876" (April 22). This makes Mrs. White very human and appealing.

In fact, this entire REVIEW seemed special—starting with the cover story "Buds of Promise," by Helen Frazee. The explanation of how Elfred Lee, art illustrator, accomplished the cover drawing was interesting.

FRANCIS BAUER  
Pittsfield, Massachusetts

# Why Is the Church Always Asking for Money?

By MEL REES



UNFORTUNATELY, THE TITHES AND OFFERINGS are often regarded solely from the viewpoint of financial support for God's cause, and their deep spiritual significance either is not recognized or is forgotten. Such an attitude places the giver in the role of taxpayer and God in that of tax collector. This is absurd; for God, who created all things, who owns the world and everything in it, certainly does not need money. He is not dependent on the so-called liberality of man. The plan of tithes and offerings was not instituted for the benefit of God, but for the good of humanity.

This plan, designed for our good, must not be regarded as legalistic or ritualistic. Benevolence embodies the essence of God's saving activity—the great love principle. In order to understand clearly the purpose of benevolence, one must recognize that the basis for acceptable service to God is love; the basis of all sin is selfishness. Selfishness is a powerful passion, which assails the noble parts of our being. It is the prevailing sin in the church.

It would be expected that God would design a plan to counteract this dread malady (which is compared to cancer). And He has: "Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness."—*Testimonies*, vol. 3, p. 548.

The system of tithes and offerings was ordained as an antidote for the sins that are causing our unhappiness and woe.

The tithe is to be a constant reminder of God's ownership. This thought provides an effective barrier against pride of ownership. Pride of ownership leads to self-dependence, which leads to self-destruction.

The tithing principle is basically a business transaction. The tithe is a portion of the profits made in the management of God's property. God specifies it as His. "'Bring ye all the tithes into the storehouse' (Malachi 3:10), is God's command. No appeal is made to gratitude or to generosity. This is a matter of simple honesty. The tithe is the Lord's; and He bids us return to Him that which is His own."—*Education*, pp. 138, 139.

Although the payment of tithe is a constant reminder of God's universal ownership and erects a barrier against pride of ownership, it is the freewill offerings that unfold character-building principles essential to the reconciliation of man with his Creator.

Let us consider six principles relating to freewill offerings:

1. *Hedge Against Selfishness.* We live in a world whose paramount aims are self and self-serving. Advertising, which constantly bombards us, is designed to appeal to selfish interests. The desire to get and retain for oneself is natural to the human heart. "Selfishness is the strongest and most general of human impulses, the struggle of the soul between sympathy and covetousness is an unequal contest; for while selfishness is the strongest passion, love and benevolence are too often the weakest, and as a rule the evil gains the victory."—*Counsels on Stewardship*, p. 25.

It is easy to see how hopeless man's condition would be if there were nothing to counteract the results of this inner desire coupled with outside pressures. Therefore,

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*Mel Rees has been stewardship director for several union conferences and is currently living in Portland, Oregon.*

in His providence God devised a plan that would eradicate selfishness from the human heart: "Continual giving starves covetousness to death."—*Testimonies*, vol. 3, p. 548.

2. *The Development of Character.* In order for us to develop a character in harmony with the principles of heaven, selfishness must be eliminated from the heart. God has made provision for the accomplishment of this result: "It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence."—*Counsels on Stewardship*, p. 14.

3. *Individual Proportionate Response.* Because of selfishness, a person tends to measure himself by others rather than by his responsibility to God. Little children are often heard to say, "I don't see why I have to do so and so when Johnnie (or Mary) doesn't have to." This same attitude carries over into the adult life and is responsible for the "equal giving" programs so common in church finance where goals are not based on ability to give.

When a person recognizes his responsibility and accountability to God for the talents and means entrusted to him, he responds proportionately. This principle is taught in the following Scriptures: "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee" (Deut. 16:17). "Let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2).

4. *System.* The pressures of selfishness are constant and relentless; therefore, the counterattack too must be constant: "Constant, self-denying benevolence is God's remedy."—*Testimonies*, vol. 3, p. 548.

A Christian experience influenced by the highs and lows of emotion or impulse is not according to the divine order. God's blessings are constant, and our response to Him must be the same. Systematically giving teaches this discipline. Notice how God provided this plan as a safeguard for Israel:

"The Lord kept His claims paramount, and in almost every article they were reminded of the Giver by being required to make returns to Him. They were required to pay a ransom for their firstborn son, for the first fruits of their flocks, and for the first gathering of the harvest. They were required to leave the corners of their harvest fields for the destitute. Whatever dropped from their hands in reaping was left for the poor, and once in every seven years their lands were allowed to produce spontaneously for the needy. Then there were sacrificial offerings, the trespass offerings, the sin offerings, and the remission of all debts every seventh year. There were also numerous expenses for hospitalities and gifts to the poor, and there were assessments upon their property."—*Ibid.*, vol. 4, p. 467.

At this point someone may think that such exactions would soon reduce the people to poverty. On the contrary, these regulations were one of the conditions of their prosperity. Giving is a constant defense against the inroads of selfishness. It is to become a habit, a living principle reigning in the soul.

5. *Motive.* It is possible to do good works from a wrong motive. But in heaven's records the motive is all-important. "It were better not to give at all than to give grudgingly, for if we impart of our means when we have

not the spirit to give freely, we mock God."—*Counsels on Stewardship*, p. 199. Paul says that those who do things from wrong motives are as "sounding brass, or a tinkling cymbal" (1 Cor. 13:1).

As a person systematically demonstrates his love and gratitude to God he has opportunity to evaluate his motives. It is a constant test. Because the pure motive of love is the requisite for acceptable service to God, systematic benevolence provides an effective yardstick.

6. *Joy.* There is no true joy unless there is sharing. When God placed Adam in Eden He said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18).

God knew that even the joys of paradise could not be fully experienced alone. Man must have someone with whom to share them. After sin entered the world com-

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panionship was even more important. Man would now need someone who could share not only his joys but also his sorrows and disappointments.

The selfish person makes his own prison. He may be surrounded by a crowd—but still he lives alone. He may try to satisfy his loneliness by accumulating material things; but he will find only emptiness and frustration.

Solomon observed: "There is one alone, and there is not a second; yea, he hath neither child nor brother; yet is there no end of all his labour; neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail" (Eccl. 4:8).

Every directive—every restriction that God has given—is designed to make a person happy, holy, and healthy. God wants him to enjoy life to the fullest. Therefore He ordained that man should be a partner with Him, constantly sharing, constantly giving. This generosity would bring to man the ultimate in happiness.

"God could have reached His object in saving sinners without the aid of man; but He knew that man could not be happy without acting a part in the great work in which he would be cultivating self-denial and benevolence. That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His co-worker."—*Testimonies*, vol. 3, p. 382.

As the principles of tithing and the giving of freewill offerings are put into practice, two cardinal points must be kept in mind: The tithe is a case of "simple honesty," and the freewill offerings represent the way one can express love and gratitude to God. One must always remember that the system of beneficence was designed for the good of humanity, not for the benefit of God.

The tithe will prevent pride of ownership; and the plan



## Going—Where?

A RATHER incredible young man came to my attention when I was glancing through the Washington *Post* of January 19, 1976.

He's a copy clerk and film courier for *Time* magazine's Washington Bureau, which means that in line of duty he's on the go a great deal of the time. You'd think that when he gets a chance to jump off his professional merry-go-round, he'd want to find a quiet mountain or lake and spend some time thinking and reading. But he doesn't. His hobby is *travel*—travel all the time, every minute he can manage, every second he can squeeze out, and always by air.

When the Concorde, the supersonic plane, made its maiden flight from Paris to Rio de Janeiro, guess who was aboard. Chris, naturally, having first flown to Paris.

Just let me recount some of Chris's statistics:

In 1972 he averaged 450 miles a day in the air.

Once he briefly became an official resident of Switzerland and paid \$150 for three weeks of unlimited air travel on regional carriers in the United States, an offer that was extended only to foreign residents. He flew 184 times in three weeks. His trips included Texas to Alaska and back on three consecutive days.

He has flown 133 times in 15 days on a special plan for foreigners in Finland.

He never stays anywhere for any length of time. How could he? He's always "going." He has little time for friends or hobbies or anything but being "up in the air."

Now, I don't want to sound critical of the life-style of another human being, for certainly the Constitution of the United States, of which he is a citizen, guarantees him the right to live as he chooses, as long as he is moral and law abiding, which he is. My problem with the whole picture is this—What is he really

accomplishing? What does he have to show for all those endless hours in the air? What is he doing to help others in the world who are underprivileged? How much would some of his air-fare money accomplish in helping the needy?

Nothing was said about his religious convictions. He may have none. For the Christian, though, the way he spends his time and money must be plowed into the total picture of Christian commitment to the gospel commission, "Go ye therefore and teach all nations." Obviously one may have to travel to do this. And certainly there is nothing wrong with travel as a reasonable hobby. But if one is going, going, going, only for the sake of motion, then it seems to me that he needs to re-examine his outlook and values.

Probably the danger of being constantly in motion with nothing to show for it can apply to our spiritual lives as well. You know how—well—*comforting* it can be when you're involved in so many church programs and activities that you have a really good feeling about yourself. You can fly from one city to another. You can rush from one committee to another, from one program to another, from one rehearsal to another, indefinitely. You're meeting your appointments on time. It's quite reassuring, simply because it removes the necessity for sitting down to good solid, hard study of the Bible and the writings of Ellen White.

There's nothing wrong with air travel in itself; it's the lifeline of mission work in many areas, and certainly a blessing.

Physically, though, I can't believe that Chris or anyone else is doing himself a favor to be "up in the air" all the time with that as his only goal.

Spiritually, being "up in the air" could prove disastrous.

of benevolence will build a hedge against selfishness, develop a Christlike character, teach individual proportionate response, system, provide a scale to determine motive, and finally bring supreme joy to the participant.

The church budget offers an opportunity for systematic giving: "The Lord requires gifts to be made at stated times, being so arranged that giving will become a habit and benevolence be felt a Christian duty. The heart, opened by one gift, is not to have time to become selfishly cold and to close before the next is bestowed. The stream is to be kept continually flowing, thus keeping open the channel by acts of benevolence."—*Ibid.*, pp. 393, 394.

If one would give disinterestedly the gift must be motivated by love and gratitude rather than by the satisfaction of some need or the accomplishment of some objective. Thus the gift will not be influenced by feeling or emotion.

### Broadening the Blessings

The foreign-mission program provides an opportunity to broaden the blessings of benevolence by extending them beyond the immediate environment of the giver. This plan will guard against the baleful influence of "collective selfishness," which is a virulent form of selfishness practiced by a group whose benevolent exercises are limited to its own enterprises. The true steward of God will consider the world as his responsibility. Liberally sustaining the mission program will prove to be a great blessing.

"We are not to consecrate to Him what remains of our income after all our real or imaginary wants are satisfied; but *before* any portion is consumed, we are to set apart that which God has specified as His." "After the tithe is set apart, let gifts and offerings be apportioned, 'as God hath prospered you.'"—*Counsels on Stewardship*, p. 81. (Italics supplied.)

Notice that the offerings are dedicated to God before any appeal or need is presented. These gifts become as sacred as the tithe. It remains only for the giver to distribute that which has already been given to God.

The tithe should be placed in the treasury of the church. God has given specific directions as to where it is to be placed and the object for which it is to be used. No man should presume to change the plans of God.

The freewill offerings should be divided between local and world needs. A certain sum, or percentage, should be given regularly for the support of the church. This money is distributed to the various departments according to the decision of the church board and approved by the church in business session.

The balance of the freewill offerings should be given to the various mission and other benevolent opportunities that come to the attention of the giver. He thus becomes an agent of God—a channel through which Heaven's blessings can be spread over the earth.

Such a plan will produce a constant source of funds to carry on the work of God on earth. It has been demonstrated that those who follow such a plan are also receptive to special needs that may be presented. Such a need becomes an opportunity to further demonstrate love and gratitude to the Creator.

Remember! God is looking not for taxpayers, but for investors. He wants His stewards to become pearl merchants. □

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# Jesus, Our Example

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“The only begotten Son of God came to our world  
as a man, to reveal to the world  
that men could keep the law of God.”

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By ELLEN G. WHITE

THE WORLD'S REDEEMER passed over the ground where Adam fell because of his disobeying the expressed law of Jehovah; and the only begotten Son of God came to our world as a man, to reveal to the world that men could keep the law of God. Satan, the fallen angel, had declared that no man could keep the law of God after the disobedience of Adam. He claimed the whole race under his control.

The Son of God placed Himself in the sinner's stead, and passed over the ground where Adam fell, and endured the temptation in the wilderness which was a hundredfold stronger than was or ever will be brought to bear upon the human race. Jesus resisted the temptations of Satan in the same manner that every tempted soul may resist, by referring him to the inspired record and saying, "It is written."

Christ overcame the temptations as a man. Every man may overcome as Christ overcame. He humbled Himself for us. He was tempted in all points like as we are. He redeemed Adam's disgraceful failure and fall and was conqueror, thus testifying to all the unfallen worlds and to fallen humanity that man could keep the commandments of God through the divine power granted to him of Heaven. Jesus the Son of God humbled Himself for us, endured temptation for us, overcame in our behalf, to show us how we may overcome; He has thus bound up His interests with humanity by the closest ties, and has given the positive assurance that we shall not be tempted above that we are able, for with the temptation He will make a way of escape.

The Holy Spirit was promised to be with those who were wrestling for victory, in demonstration of all mightiness, endowing the human agent with supernatural powers, and instructing the ignorant in the mysteries of the kingdom of God. That the Holy Spirit is to be the grand helper, is a wonderful promise. Of what avail would it have been to us that the only begotten Son of God had humbled Himself, endured the temptations of the wily foe, and wrestled with him during His entire life on earth, and died, the Just for the unjust, that humanity might not perish, if the Spirit had not been given as a constant working, regenerating agent to make effectual in our cases what has been wrought out by the world's Redeemer.

The imparted Holy Spirit enabled His disciples, the apos-

ties, to stand firmly against every species of idolatry and to exalt the Lord and Him alone. Who, but Jesus Christ by His Spirit and divine power, guided the pens of the sacred historians that to the world might be presented the precious record of the sayings and works of Jesus Christ.

The promised Holy Spirit, that He would send after He ascended to His Father, is constantly at work to draw the attention to the great official sacrifice upon the cross of Calvary, and to unfold to the world the love of God to man, and to open to the convicted soul the precious things in the Scriptures, and to open to darkened minds the bright beams of the Sun of Righteousness, the truths that make their hearts burn within them with the awakened intelligence of the truths of eternity.

Who but the Holy Spirit presents before the mind the moral standard of righteousness and convinces of sin, and produces godly sorrow which worketh repentance that needeth not to be repented of, and inspires the exercise of faith in Him who alone can save from all sin.

Who but the Holy Spirit can work with human minds to transform character by withdrawing the affections from those things which are temporal, perishable, and imbues the soul with earnest desire by presenting the immortal inheritance, the eternal substance which is imperishable, and recreates, refines, and sanctifies the human agents that they may become members of the royal family, children of the heavenly King.

## Holy Spirit Can Transform Character

The question "What difference does it make what day we keep for the Sabbath?" is often asked. Just the same as it did with Adam, it made every difference. Whether he should obey God and not eat of the tree of knowledge, or whether he should yield to Satan's specious reasoning and say, "What difference does it make whether I eat of the fruit of this forbidden tree or the rest of the trees in the garden?" Adam's sin in doing the very things the Lord told him not to do was disobedience and transgression and opened the floodgates of woe to our world. The life of Christ is to be carefully meditated upon, and to be constantly studied with a desire to understand the reason why He had to come at all. We can only

form our conclusions by searching the Scriptures as Christ has enjoined upon us to do, for He says, "They . . . testify of me." We may find by searching the Word the virtues of obedience in contrast with the sinfulness of disobedience. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The Garden of Eden with its foul blot of disobedience is to be carefully studied and compared with the Garden of Gethsemane where the world's Redeemer suffered superhuman agony when the sins of the whole world were rolled upon Him. Listen to the prayer of the only begotten Son of God, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." And the second time He prayed saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." And the third time He prayed saying the same words. It was here the mysterious cup trembled in the hands of the Son of God. Shall He wipe bloody sweat from His agonized countenance and let man go? The wail, wretchedness, and ruin of a lost world rolls up its horrible picture before Him. "And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground." "And there appeared an angel unto him from heaven, strengthening him." The conflict is ended, Jesus consents to honor His Father by doing His will and bearing His curse, the consequence of man's transgression. He was obedient unto death, even the death of the cross. Here was what was involved in Adam's disobedience and what the obedience of the Son of God means to us. Adam did not consider all the consequences resulting from his disobedience. He did not set his mind in defiance against God, nor did he in any way speak against God; he simply went directly contrary to His express command. And how many today are doing the very same thing, and their guilt is of much greater magnitude because they have the example of Adam's experience in disobedience and its terrible results to warn them of the consequences of transgressing the law of God. So they have clear light upon this subject, and no excuse for their guilt in denying and disobeying God's authority. Adam did not stop to calculate the result of his disobedience.

#### **We Can See What Disobedience Means**

We can stand down here, in 1892, and with the aftersight we are privileged to have, we can see what it means to disobey God's commandments. Adam yielded to temptation and, as we have the matter of sin and its consequences laid so distinctly before us, we can read from cause to effect and see the greatness of the act is not that which constitutes sin; but the disobedience of God's expressed will, which is a virtual denial of God, refusing the laws of His government. The happiness of man is in his obedience to the laws of God. In his obedience to God's law he is surrounded as with a hedge and kept from the evil. No man can be happy and depart from God's specified requirements, and set up a standard of his own which he decides he can safely follow. Then there would be a variety of standards to suit the different minds, and the government taken out of the Lord's hands and human beings grasp the reins of government. The law of self is erected, the will of man is made supreme, and when the high and holy will of God is presented to be obeyed, respected, and honored the

human will wants its own way to do its own promptings, and there is a controversy between the human agent and the divine.

The fall of our first parents broke the golden chain of implicit obedience of the human will to the divine. Obedience has no longer been deemed an absolute necessity. The human agents follow their own imaginations which the Lord said of the inhabitants of the old world were evil and that continually. The Lord Jesus declares, "I have kept my Father's commandments." How? As a man. "Lo, I come . . . to do thy will, O God." To the accusations of the Jews He stood forth in His

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obedience . . . he is surrounded  
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and kept from the evil."

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pure, virtuous, holy character and challenged them, "Which of you convinceth me of sin?" The world's Redeemer came not only to be a sacrifice for sin but to be an example to man in all, a holy, human character. He was a teacher, such an educator as the world never saw or heard before. He spake as one having authority, and yet He invites the confidence of all. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

The only begotten Son of the infinite God has, by His words, His practical example, left us a plain pattern which we are to copy. By His words He has educated us to obey God, and by His own practice He has shown us how we can obey God. This is the very work He wants every man to do, to obey God intelligently, by precept and example teach others what they must do in order to be obedient children of God.

Jesus has helped the whole world to an intelligent knowledge of His divine mission and work. He came to represent the character of the Father to our world, and as we study the life, the words, and works of Jesus Christ, we are helped in every way in the education of obedience to God; and as we copy the example He has given us, we are living epistles known and read of all men. We are the living human agencies to represent in character Jesus Christ to the world.

Not only did Christ give explicit rules showing how we may become obedient children, but He showed us in His own life and character just how to do those things which are right and acceptable with God, so there is no excuse why we should not do those things which are pleasing in His sight.

We are ever to be thankful that Jesus has proved to us by actual facts that man can keep the commandments of God,



giving contradiction to Satan's falsehood that man cannot keep them. The Great Teacher came to our world to stand at the head of humanity, to thus elevate and sanctify humanity by His holy obedience to all of God's requirements showing it is possible to obey all the commandments of God. He has demonstrated that a lifelong obedience is possible. Thus He gives chosen, representative men to the world, as the Father gave the Son, to exemplify in their life the life of Jesus Christ.

We need not place the obedience of Christ by itself as something for which He was particularly adapted, by His particular divine nature, for He stood before God as man's representative and tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of man to have, Satan would have made capital of this matter. The work of Christ was to take from the claims of Satan his control of a man, and He could do this only in the way that He came—a man, tempted as a man, rendering the obedience of a man.

Jesus says, "Follow me," "he that followeth me shall not walk in darkness, but shall have the light of life." Consider it not a hard duty. The commandments of God are His expressed character flowing out of a heart of love, of thoughtful plans that man may be preserved from every evil. They are not an arbitrary authority over man, but the Lord would have men as His obedient children, and members of His own family.

Obedience is the outgrowth and fruit of oneness with Christ and the Father. "By this we know that we love the children of God, when we love God, and keep his commandments. . . . And his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." 1 John 5:2-4.

When we have unmistakably heard His voice and obey, every murmuring thought will be repressed; and we will obey, leaving all consequences with Him who gave the commandment. If, as we see the footprints of Jesus, we step in them, in thus following Him there is love and power.

Bear in mind that Christ's overcoming and obedience is that of a true human being. In our conclusions, we make many mistakes because of our erroneous views of the human nature of our Lord. When we give, to His human nature, a power that it is not possible for man to have in his conflicts with Satan, we destroy the completeness of His humanity. His imputed grace and power He gives to all who receive Him by faith. The obedience of Christ to His Father was the same obedience that is required of man.

Man cannot overcome Satan's temptations without divine power to combine with his instrumentality. So with Jesus Christ, He could lay hold of divine power. He came not to our world to give the obedience of a lesser God to a greater, but as a man to obey God's Holy Law, and in this way He is our example.

The Lord Jesus came to our world, not to reveal what a God could do, but what a man could do, through faith in God's power to help in every emergency. Man is, through faith, to be a partaker in the divine nature, and to overcome every temptation wherewith he is beset. The Lord now demands that every son and daughter of Adam through faith in Jesus Christ, serve Him in human nature which we now have.

The Lord Jesus has bridged the gulf that sin has made. He

has connected earth with heaven, and finite man with the infinite God. Jesus, the world's Redeemer, could only keep the commandments of God in the same way that humanity can keep them. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4.

"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. 3:18. The glory he mentioned is character, therefore by thinking and talking of Jesus we become charmed with His character, and by faith we become changed from character to character. "And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." We must practice the example of Christ, bearing in mind His Sonship and His humanity. It was not God that was tempted in the wilderness, nor a god that was to endure the contradiction of sinners against himself. It was the Majesty of heaven who became a man—humbled Himself to our human nature.

#### Jesus Says, "Follow Me"

We are not to serve God as if we were not human, but we are to serve Him in the nature we have, that has been redeemed by the Son of God; through the righteousness of Christ we shall stand before God pardoned, and as though we had never sinned. We will never gain strength in considering what we might do if we were angels. We are to turn in faith to Jesus Christ, and show our love to God through obedience to His commands. Jesus "was in all points tempted like as we are, yet without sin." Jesus says, "Follow me." "If any man will come after me, let him deny himself, and take up his cross, and follow me." Jesus leads the way. Do not wait and continue in disobedience, hoping circumstances may change making it easier for you to obey. Go forward, for you know the will of God. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

The fourth commandment is given for us to observe. The third angel's message comes to us in warnings, entreaties, and threatenings. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. . . . Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

John is shown that in these last days a remnant will be keeping the commandments of God. Where are they? In a description given of the workings of Satan it says, "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Who are the people here specified?—*Manuscript 1, 1892* (Nov. 15, 1892, "Obedience to God Required"). □



# The Watchers

By B. E. SETON

## Request

Cover Thine eyes, O God, and veil Thy holy face  
Before the pall of shame that shrouds our fallen race.

Green is this earth and wide, yet hapless souls are pent  
In sin-soaked slums to their eternal detriment.

Dark is the night where love, degraded into lust,  
For gain drags womanhood into polluted dust:

Where love-starved urchins, roaming on the heartless street,  
Creep into crime-filled lives on bare and furtive feet.

O God, my tortured God, this heart for Thine doth ache;  
Watch us no more at sin lest Thy great heart should break!

## Response

Open thine eyes, My child; upraise thy downcast face  
And see thy stricken world wrapp'd in My love's embrace!

Mine eyes have traced these wrongs through six millennial years  
Till on Time's tear-stained screen no unknown sin appears;

But love, which bore the grief of Calvary's high pain,  
Can never by man's callous cruelty be slain.

Unbreakable in strength, uncircumscribed in span,  
Its power will pierce the pall of shame enshrouding man;

Will liberate from lust; will sanctify desire,  
And purge the selfish soul in sacrificial fire.

Keep watch with Me, My child, and soon thine eyes shall see  
The banishment of sin in perpetuity.

# “Now Is the Time”

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The motto of the 1975 General Conference must continue to motivate us to total commitment.

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By G. RALPH THOMPSON

THE MOTTO OF THE 1975 General Conference session in Vienna, Austria, was “Now Is the Time.”

I trust we all recognize that we have come to the “now” time. If ever the time was auspicious for launching out for God, it is now.

If ever the time was right to gather in the harvest, it is now—now while the hearts of people are failing them for fear; now when men and women are disillusioned with the fleeting pleasures of earth; now when the universal cry is for something lasting and eternal; now while the forces of good and evil are consolidating for the last great struggle to the death; now while science is exploding in breathtaking marvels; now while nations are reaching for the planets of outer space; now while the doors of opportunity are still open for the preaching of the gospel; now while the stupefying, crippling, corroding epidemic of sin seems about to envelop the whole of society; now while revolutionaries are protesting, burning, looting, and rebelling against authority; now while the confused, bewildered masses of earth are groping blindly in the darkness of misery and despair; now while our decadent society seems bent on self-destruction; now while moral laxity, marital infidelity, and the new morality are doing their deadly destructive work; now while the angels of God are holding back the winds of strife; now when the prophecy of Joel concerning the outpouring of God’s Spirit in latter rain proportions is about to be fulfilled.

Now, in this the Adventist hour of history, God calls upon each of us to do his part in bringing to a great triumph throughout the world Operation Completion of the Advent message.

For we are people of prophecy. We are people of destiny. We are people with a mission. We are people with a deadline. We are people with the message for these times. Let it be true of us, as Sabine Baring-Gould wrote, “Like a mighty army moves the church of God.”

Let it not be true of us what someone once said when viewing the progress of the Laodicean church: “Like a mighty tortoise moves the church of God.” If ever this was true in the past, let it not be true today, for the time to advance has come. The time is right. The message is right. God is ready. The question is, Are we ready? God will honor our faith if we will forget self and move as one body to finish the work. We know God is ready to finish His work and to cut it short in righteousness.

Someone has said, “The church’s whispers must be-

come shouts. Her lethargy must become enthusiasm, and her subdued light must become a beacon upon the hill-tops of the world.”

And so, at this critical time in earth’s history, I call upon you, fellow believer in the Advent message, fellow church member, fellow administrator, fellow worker, to renew your dedication to the task of finishing the work of the gospel in your territory so that Jesus can come.

As the late Arthur Maxwell so graphically put it, “We are the people of the Book. We love the Bible. We are the people with a Saviour. We love the Lord. We are the people with a hope. We look for Christ’s return. We are the people of prayer. We walk with God. We are the people of law and order. We love God’s commandments. We are the people with a Sabbath. We keep the seventh day of the week. We are the people of principle. We hold high standards. We are the people with a program. The globe is our limit. We are people with a heart. We help the needy. We are the people with a past. We go back to Pentecost. We are the people with a future. Heaven is our home.”

And so the challenge of our commitment to a finished work, which came out of the 1975 Annual Council, comes to us today, because the Lord is now yearning to cut His work short in righteousness and to gather His redeemed ones unto Himself. And realizing that if His people had unitedly moved forward in Christian commitment and dedication, the work would ere this have been finished and Christ would have come, and since He has promised that the gospel of the kingdom, as revealed in the three angels’ messages, will in these last days encircle the earth with a power surpassing that of Pentecost, we commit ourselves:

## Our Commitment

1. To such an unreserved surrender to Christ that we shall be led by the Holy Spirit into an experience of sincere repentance, genuine revival and reformation, and total dedication made evident by primitive godliness and sacrificial living.

2. To pray for the consuming passion of Christ for lost humanity until each worker and layman shall be constrained to reach out to others in a worldwide evangelistic witness that will carry the three angels’ messages to every family on earth in this quinquennium, fully believing that One will go before us who will work with us and that God will do the work if we will furnish Him the instruments.

3. To a deepening sense of mission and urgency that will harness all the human and material resources of the church and its institutions in one united objective of finishing the work in this quinquennium.

And so, friend of mine, the glorious prospect of the triumphant finishing of this third angel’s message is before us. The message we believe and share is not going to founder on the rocks of apostasy; it is not going to end in a corner, but under the mighty hand of God and the outpouring of His Holy Spirit thousands are going to be converted in a day. The entire world will be galvanized to take a position for or against the truth.

God grant that each of us will be so filled with His Holy Spirit that in every one of our churches we shall determine by the grace of God to effect Operation Completion of the Advent message, for now is the time! □

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G. Ralph Thompson is a vice-president of the General Conference.

# The Holy Spirit and the Population Explosion

Every hour 8,000 new babies are born into the world. The yearly net global increase of population is 73,000,000. In other words, every year there is a new country in the world to evangelize. How are we going to finish our task of reaching every inhabitant of our planet?

Here is where the prophecy regarding the latter rain comes into perspective. God is the one who has promised to finish His work, and God is the one who is going to accomplish an absolutely impossible task, humanly speaking, through the power of the third Person of the Godhead. The work is God's, not ours. We have been told: "Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zech. 4:6).

The promise of the Old Testament is repeated in the New: "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2:28, 29; compare Acts 2:17, 18).

The latter rain is not only an individual experience, as are the other aspects of the work of the Spirit. It is also a collective and corporate phenomenon. The specific purpose of this unique manifestation of the Spirit of God is to finish the proclamation of the truth.

In the time of the apostles, beginning with the day of Pentecost, the early rain of the Spirit gave great power and speed to the work of evangelism. The gospel of Jesus was proclaimed throughout the whole then-known world in a few years. Likewise, in the last hour of history, God will do a miraculous work in spreading the truth to the entire world.

When we consider the gigantic task of proclaiming the last-day message to "every nation, and kindred, and tongue, and people," it seems to us a completely impossible mission. But we should not show such lack of faith. We should not limit the power of God to fulfill His promises. His are the promises, and His are the prophecies of a finished work on earth.

In Revelation 18:1 we find again the encouraging assurance that the whole world will be evangelized, under the mighty impact of the loud cry. Says the revealer: "After these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

This angel who illumines the earth with his glory does not represent a new message that is added to the three of Revelation 14. His call to come out of Babylon comes at a time when probationary time is running out. There is new urgency. For this proclamation God provides so that the whole earth will be lightened with the glory of the proclamation of God's last message.

Said the messenger of the Lord: "It is with an earnest longing that I look forward to the time when the events of the day of Pentecost shall be repeated with even greater power than on that occasion. . . .

"God can breathe new life into every soul that sincerely desires to serve Him, and can touch the lips with live coals from off the altar, and cause them to become eloquent with His praise. Thousands of voices will be imbued with the power to speak forth the wonderful truths of God's Word. The stammering tongue will be unloosed, and the timid will be made strong to bear courageous testimony to the truth."—*The SDA Bible Commentary*, Ellen G. White Comments, on Acts 2:1-4, p. 1055.

Will we be among those who will receive the latter rain? Are we preparing our lives for that glorious outpouring of God's power? As in the case of any other promise, there are certain conditions to be met before we are eligible for that outstanding blessing and for the glorious results it will bring. F. CH.

## Learning to Experience and Express Love

Most people agree that one's ability to love and to be loved is essential to the development of a healthy personality, and that a person's capacity for both is determined to a great extent by his or her own experience. Few will deny that one's inability to love or to be loved is at the center of the majority of personal and social problems. If love is so basic to life, we may ask, why do so many people have difficulty experiencing and expressing it? Something so essential as love, it seems, should be within the reach of practically everyone. But, apparently, it is not.

It may be that what we understand as love is not love at all, but a counterfeit of it. Some parents believe they are acting in the "best interests" of their children when in fact they are motivated by selfish concerns. They build emotional walls around their offspring under the illusion of protecting them from "harmful influences," while their real aim is to make themselves the sole object of their children's affections. As a result, a symbiotic relationship is formed that prevents the children from developing social ties outside the family circle.

Other parents assume a permissive role by granting children unlimited freedom in selecting friends and places of entertainment. Whether their permissiveness results from sheer indifference or from a fear of confrontation or from something else does not alter the fact that such an attitude is frequently passed off as an expression of love.

The overprotective and highly permissive approaches are detrimental to the children's emotional and spiritual development because they are not organized around the children's needs but are expressive of weaknesses in the

parents. Such weaknesses or character defects in the parents perhaps go back to their own childhood. As children, they may have had only a few occasions in which they experienced the full warmth of parental affection and the emotional security of a stable home. Consequently, as adults they lack a feeling of self-worth and live their adult years emotionally starved. Thus they are unable to meet the needs of their children, who in time will become adults themselves with similar character defects.

Is there any hope of ending the cycle of emotionally starved and spiritually impoverished persons? Yes! Hope is found in the experience of conversion, an experience that leads a person to accept the fact that he or she is a child of God, and as such is of supreme worth regardless of his or her native intelligence, social status, or ethnic identity (see John 3:16). We may neither be able to explain why God loves us nor be able to comprehend fully why He chose to redeem us. But then we are not expected to. All God asks is that we believe He loves us and that we respond to that love as revealed by Christ's life and death. When we believe and behave accordingly we discover that a relationship of peace and joy is established with Him, and out of that relationship emerges a new person, one endowed with the ability to love and to receive love in return.

It is not enough, then, to have a theoretical knowledge of love. We must, it is true, recognize the difference between love and its counterfeit; but in addition, we must be grasped emotionally by the experience of God's grace. In other words, we must be willing to change our behavior in the light of the gospel, believing that change is possible through the power of the Holy Spirit.

In summary, the ability to love and experience love is not something that each of us possesses naturally, but is ultimately a divine gift made available to us through

faith in Jesus Christ. "Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. . . . In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another" (1 John 4:7-11, R.S.V.).

The actual expression of love is thus concrete evidence that we have experienced God's redemptive grace in Christ. If we discover difficulties in expressing love to another, then it may be indicative of our own spiritual impoverishment. Once again we face a dilemma, perhaps a paradox. If conversion or character transformation is ultimately the only way to end the cycle of emotional starvation and spiritual impoverishment what hope is there for long-time believers whose love has grown cold? There is abundant hope, since our capacity to love is determined, not by our own reserves, but by the infinite resources of God's grace. If our ability to love has gradually become weakened by mounting stress we are to reach forth in faith for divine power and claim God's promises, remembering that we are dearer to Him each time we ask for His help.

The church—the family of God—as long as time lasts will stand in need of hearing the gospel proclaimed. Not only is the good news essential to leading one to Christ and hence to the experience of love; it also is necessary in nurturing us in this relationship. It is well, moreover, to remind ourselves that the gospel is to be proclaimed in concrete acts, as well as in words, and that the place to begin is in the family. "By this we know love, that he laid down his life for us; and we ought to lay down our lives for the brethren. But if any one has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or speech but in deed and in truth" (1 John 3:16-18, R.S.V.). J. J. B.

## What Edison Found in the Cigarette

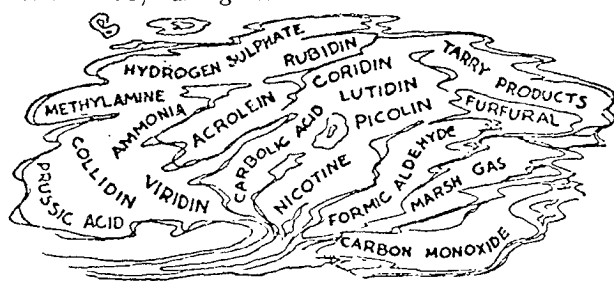
By ERNEST LLOYD

DURING THE 25 YEARS that I was editor of *Our Little Friend* (1924-1949), we issued a special temperance number of the paper each fall. Many of the junior readers enjoyed selling this special paper among their neighbors and townspeople, thus earning a little money and doing good as young temperance workers.

In the November, 1927, issue there appeared a picture that came from the Edison laboratory in Menlo Park, New Jersey. I had been in touch with Thomas Edison's private secretary, Mr. Merriweather. Both Mr. Edison and Mr. Merriweather were strong temperance men and particularly concerned about the increase of cigarette smoking among the youth.

Mr. Edison had found 19 poisons\* in the cigarette, and their names appear in the drawing below, sent to *Our Little Friend* for publication. The drawing was also

used by other periodicals and doubtless proved to be an impressive and effective warning to many thousands of boys and girls.



\* Today scientists claim that there are 27 basic poisons in the cigarette, and others, as well, according to the General Conference Temperance Department.

# Reader to Reader

**When my 10-year-old boy comes home from school he usually tells his mother and me what has happened, be it good or bad. Since he is so willing to tell us when he has done wrong, it becomes very difficult for us to punish him, for fear that he will simply stop communicating with us in such an honest and open way. Can one punish a child in such situations and still maintain the willingness on his part to communicate openly with his parents?**

► When I was the age of your son I would come home from school and usually tell my foster mother about what I had been doing in school.

I recall vividly her attitude. She was interested, understanding, and firm. She always waited until I finished talking. Then if I had done wrong she would tell me an appropriate story to teach me a lesson.

For example, once through the influence of a classmate I rather innocently began to cheat, thinking it was fun to do so.

My mother didn't look scornfully at me or punish me. Calmly, through some examples, she showed me how cheating can affect adversely a person's future happiness and can ruin his reputation.

After that I never cheated again.

Her dealing with me in this way helped me to be even more open in talking with her.

So I would say, Try to be tactful with your son. Think of your work as carefully watering pretty flowers.

FRANCES TREXLER  
Tucson, Arizona

► It is evident that you have an excellent rapport with your son. How many parents will envy you in this respect! May I make some suggestions?

First, check carefully your own attitudes. Is your son telling you of his misdemeanors in order to gain your attention? Too many children receive attention only when they are naughty; so this method of attaining it becomes a basic thought pattern carried over from babyhood. When you have removed the foregoing possibility, then begin asking leading questions that will awaken your son's

feelings toward others. Whom did he hurt? Someone is always injured emotionally, spiritually, or physically where wrong is involved. Tactfully lead him to decide for himself that this will reflect upon his own future well-being and that he will want to change his course of action in the future.

Then, try to obviate similar incidents by your day-to-day dealings with your son. For instance, strive to develop responsibility and maturity in your son. Find someone who needs help, and assist your son with the project. A set of filmstrips and a little projector has saved many a boy. I have seen a sturdy farmer in tears while listening to a boy present the plan of salvation. Wonder of wonders, who benefited more? Today that boy is a well-known minister. We have friends who sent their three boys out into the neighborhood with a projector and filmstrips. Two are now in the ministry, and the third is preparing for the same high calling.

Also, talk to your son as man to man. Ask his counsel. Never, never belittle his opinions, even though you may not agree. And *never* laugh at his misdeeds. Regardless of what the world thinks, let him know that you always believe in him.

And, perhaps most important, be the man you want your son to be. If you made mistakes or engaged in mischievous pranks as a boy, do not tell him, unless it is to illustrate the pain it caused. Fathers who "hero-ize" their misdeeds sow to the wind and reap a whirlwind.

MRS. MYRTLE A. POHLE  
Winkelman, Arizona

► Being a teacher in an SDA elementary school, I recognize the

importance of keeping an open line of communication between yourselves and your son. When the situation arises when he confides to you a problem where he has been in error, you will need to discipline him. However, talk first with him, and help him see that if you had heard of his misconduct from another source—and news of it would have reached you sooner or later anyway—his punishment would have been much worse. In other words, for his honesty, the consequences are less severe.

Until this situation arises be sure to praise him when he tells you of situations where he has demonstrated growth of character. Sometimes we are quick to punish, but slow to praise.

DAVE BENTLEY  
Decatur, Arkansas

► I would like to relate an experience that may help answer this question.

I have three boys and one girl. The girl is the youngest. My two oldest, especially the first-born, were told by their father (who has not lived with us for the past 14 years) that if they got a spanking at school, they'd get another when they got home. I remained silent, as I did in those days, but felt that the teacher could handle things well at school and that a child should not be punished twice for the same offense.

Consequently, the two older ones never told us anything about school, good or bad. In fact, they were fearful. The third child opened up more, and my daughter, nearly 16 now, tells me everything, whether it's school-related or otherwise, and I do believe she has a much happier outlook on life.

Children are much smarter than we give them credit for and they need to be able to communicate with their parents, but they probably won't if they are continually punished.

Sit down and talk with them and don't hurry them. They are little but once.

NAME WITHHELD

► I am wondering why you feel that you are obligated to punish the child. Without answering your question directly, I would prefer to suggest that you consider some other options. Punishment should be reserved for a last-ditch stand when more positive methods of

discipline have failed. Furthermore, since the reported wrongdoing has happened at school, we can probably assume that the teacher dealt with it there. If not, of course, then the first step would be to talk with your child about confession.

But if the teacher has taken care of it sufficiently there is no need for double punishment. You are probably considering double punishment as a means of telling the boy that you support his teacher and do not condone his misbehavior at school, which is laudable. But he is apparently a generally cooperative child, open, honest, trusting you to guard his confidences. With such a child you should be able to get across your message without drastic measures.

From there you can easily go on with some strategy much more constructive than punishment. In a noncondemning way, review with him the situation that prompted his downfall, and then ask him to think of several other ways that he might have met the same situation. Maybe you can think of some too. Perhaps make some absurd ones, so you can laugh together. But guide him to come up with at least one appropriate solution to his problem, and next time that he is faced with a similar situation he will have some concrete guidelines for meeting it in a better way, one that will also form a stepping-stone in his character-developing process. And your relationship with him will be cemented, not broken.

MADELINE JOHNSTON  
Berrien Springs, Michigan

► "Many times . . . if you will reason with them kindly, they will not need to be whipped. And such a method of dealing will lead them to have confidence in you. . . . They will come to you and say, 'I did wrong today at such a time, and I want you to forgive me and to ask God to forgive me.'"—*Child Guidance*, pp. 250, 251.

If this is the attitude of the child, then there is no need for punishment. Show him the promises for victory over sin and pray with him. This will impress him much more deeply than punishment. However, if day after day he comes home confessing the same misdeed, perhaps what he really wants is punishment to help him overcome.



If the child does not see the sinfulness of his wrongdoing, then he needs to be made to see it. Punishment, accompanied by prayer and tender words of encouragement, will not cause him to distrust his parents. "I never lifted a hand to my children, before I talked with them; and if they broke down, and if they saw their mistake (and they always did when I brought it before them and prayed with them), and if they were subdued (and they always were when I did this), then I had them under my control. . . . When I prayed with them, they would break all to pieces, and they would throw their arms around my neck and cry."—*Ibid.*, p. 254.

So it is possible to punish a child and still maintain his confidence, as long as the punishment is administered in love and the child is made to understand why he is being punished and that the punishment is for his own good.

HELEN NICHOLS  
South Lancaster,  
Massachusetts

► Children need not be punished for every wrong act. There are occasions when corrective discipline is necessary to redirect their activities. But "the object of discipline is the training of the child for self-government."—*Education*, p. 287.

If a child has been disciplined at school and still initiates discussion with his parents concerning the matter, it seems to me that he has already experienced redirection. The parents' role should be one of support and encouragement in his decision.

MARY HARLAN ERHART  
Aurora, Illinois

► Talking with your son kindly but positively, showing where he has done wrong, never acting shocked, no matter what the provocation, will, I believe, help a boy like yours more than punishment.

LUCILE DAILY JOHNSON  
Hillsboro, Ohio

► Having a 10-year-old child who comes home from school willing to discuss the day's activities whether good or bad is a very enviable situation. Just the fact that some activity may have been wrong does not impress me that punishment is necessary. Punishment does not right a wrong. Character building is the prime reason for punishment. Anything short of that can be a detriment to the child. The young lad's attitude is the criterion to determine whether punishment is warranted. The honest and straightforward discussion of ac-

tivities evidences a young mind exploring for help and guidance. To employ punitive action in such a case could be damaging rather than helpful to the child. With a lad of 10 one might discuss and even let him suggest methods of avoiding the recurrence of any undesirable activities.

In the case of a woman being brought to Jesus with even a morals charge, what was His attitude? He admonished, "Go and sin no more." Jesus did not palliate her sin, nor did He lessen her sense of guilt, but neither did He condemn her. She recognized love and responded with a result so much better than had He ordered the stones to be thrown. A new life of purity and peace devoted to the service of God was born.

If the child shows a rebellious attitude, then one has a different situation to deal with. The rebelliousness should be the object of punishment more than the misdeed or misjudgment. In such a case even corporal punishment may be in order. It is important that corporal punishment be administered in love. If the parent is not hurt as much as the child during such an event so that the parent's anger is vented, there is a good chance that the anger of which the parent is relieved will be instilled into the punished child.

We need to determine carefully whether to deal with our youth through the thunderings from Sinai or by way of the still small voice at the mouth of the cave. May God grant us patience and love as we have the responsibility for polishing these jewels of the kingdom.

FREDRICK E. KENT, M.D.  
Lancaster, California

#### NEXT QUESTION

*My husband was reared in a non-Adventist home until he was 14 years of age. By that time he had developed the habit of using profane language when angry. He feels he cannot overcome this, although after an outburst he always feels sorry for what he has done. I would like to know how I can help him and also how I can keep our children from learning and using that kind of language. How can I tell them that what daddy is doing is wrong?*

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

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

## For the Younger Set

### Dale

By ELLA RUTH ELKINS

DALE WAS A German shepherd dog used by the Royal Canadian Mounted Police (R.C.M.P.) as a police service dog. He was the first such dog to join their force. He was privately owned by a Mountie who used him every now and then on police work, but after he saved the life of his owner and another mountie the R.C.M.P. officers decided he must join their service. Here is how it happened:

The two Mounties and Dale were driving through a January snowstorm, which soon turned to a frightful blizzard. Their car stalled in a snowdrift. The two men could see nothing but snow, and they had no idea of their direction. Since the temperature was 35° below zero, they knew that to remain in the car would mean freezing to death. "If we get out and walk we should at least have a chance to live," they said.

So Dale was put on his leash, and the Mounties followed him out of the car. The dog was then given the command, "Search." He led the two men through the bitter cold to a tiny cabin, where they took shelter until the blizzard was over.



The following summer when a 2-year-old child was lost a posse of men searched for the child for half of one day and all of the following night without finding him. So Dale was brought, given the scent, and told, "Look for him."

Dale searched for two hours, and then all of a sudden he halted, lifted his muzzle in the air, whirled, and ran toward a field of heavy wheat. He ran so fast through the field that only a Mountie on horseback was able to keep up with him. The men whom the dog and the Mountie on horseback had left behind soon heard Dale barking deep in the wheat field. They knew, then, that the child had been found.

Once while walking along the street with his master the dog suddenly dashed after a piece of paper blowing in the wind. Catching it, he brought it back to show the Mountie, who saw that it was a dollar bill. Dale then dashed off down the street sniffing each person he passed until he found who had last been holding that dollar bill. He pushed his muzzle into the hand of the owner and gave him back his lost dollar, then trotted back to his owner, acting as though he had only done what rightfully should have been done.

When Dale was eight years old the R.C.M.P. Board decided that Dale had worked long enough as a police dog. He had helped to track down many criminals and had saved many, many lives. He was awarded the Humane Society's certificate and the diploma of the Dog World of Chicago for proficiency in police work and lifesaving.

Dale was then returned to the companionship of the Mountie who had first won the dog's affection and loyalty. They both were happy for this, and Dale enjoyed his life of ease with the man he loved.

## COVER STORY

# American Temperance Society Celebrates 150th Anniversary

By ERNEST H. J. STEED

THE AMERICAN Temperance Society, which has a colorful history of educational endeavors, religious fervor, and legislative action, this year celebrates its 150th anniversary.

On February 13, 1826, a group of men and women met in the Park Street Congregational Church in Boston, Massachusetts, to organize the ATS to counteract the growing intemperance of the growing nation.

Joseph Bates, a sea captain, set the pace by refusing to allow any liquor on his ship. Soon many others followed suit, and Boston Harbor became known for its temperance ships. In 1827 Captain Bates established the Fairhaven Temperance Society and was responsible for encouraging the ATS to set forth the total abstinence pledge.

By 1829 more than 1,000 temperance societies had been organized with more than 100,000 members. The fourth report of the ATS showed 3,000 societies with more than 300,000 members. Also in 1827 the Congressional Temperance Society in Washington, D.C., was formed, and "the people accepted the teaching as a new gospel to them: its necessity was felt; and it speedily became regarded by the church as immoral to drink spirits. Thousands of drunkards were reclaimed, and the facts concerning drink as a source of pauperism and crime, attracting the attention of several of the presidents and of leading statesmen, led to official action in the army and navy. Shortly after over a thousand ships

went out of American ports without grogs, and this eventually conducted to its banishment from the navy," was the report of a United Kingdom study in 1871. Joseph Bates became a leading figure in the early Adventist Church and continued to emphasize the temperance message.

Ellen G. White in vision was given a broader concept of true temperance—self-control through Christ as the answer to any form of intemperance in eating, drinking, working, sleeping, studying,

or seeing. "Temperance alone" was declared to be "the foundation of all the graces that come from God, the foundation of all victories to be gained."—*Temperance*, p. 201.

Showing the plan of God for the complete restoration of mankind to the image of God physically, mentally, socially, and spiritually, Mrs. White emphasized the importance of this truth and of her ministry: "I was also to speak on the subject of temperance, as the Lord's appointed messenger."—*Temperance*, p. 259.

Her call was for all to recognize the spiritual foundation of true temperance and vigorously to warn others against intemperance. She gave repeated warnings against the use of drugs of any kind. The prevention of intemperance, she declared, had to begin at mealtime, and the guiding principles of self-control

should be taught in the home. With Mrs. White's emphasis on temperance, a background of early experience, and Bible principles, the Adventist Church set forth temperance as a vital concern and a test of fellowship.

To foster these principles and a church program, Seventh-day Adventists have continued and strengthened the American Temperance Society, extending what began in the United States into the International Temperance Association, now made up of 68 national societies.

## Recalling the Founding

It was to mark this progress and the historic founding in Boston that some 200 people gathered in the Park Street church on February 13 to recall the original meeting. Outside the church a display board lists the various organizations that had their beginning in that Congregational church, including the American Temperance Society.

Ernest H. J. Steed, executive director of the American Temperance Society and the International Temperance Association, accompanied by L. E. Smart, Atlantic Union Conference temperance director, attended the anniversary meeting, spoke to the group, and unfurled the ATS and ITA flags outside the church. Charles Case, Southern New England Conference temperance director, had arranged for participation by youth from several Adventist academies.

Other anniversary events have included special temperance meetings at colleges and academies across the country, dedication and commitment services, and conferencewide laymen's temperance conventions.

The Annual Council in 1975 voted that this significant event be celebrated also through an appeal to each local church to re-establish in 1976 an ATS group for community witness, with all membership dues to be retained for local temperance ministry. An appeal also is being presented to the churches to strengthen their Five-Day Plans to Stop Smoking, 4DK Answer to



The story of Sojourner Truth, nineteenth-century temperance reformer, is told in a booklet entitled *Women, Women, Women*, published by the American Temperance Society to honor its one hundred fiftieth year.

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

Alcoholism plans, and member visitation project, Home Help.

Special publications have been produced to mark the anniversary. *Women, Women, Women* features the role of women in the temperance cause and the work of Ellen G. White specifically, and *A Pictorial Look at the Past* is a view of temperance advertising from the 1860-1932 period. These publications, along with a special issue of *Listen* for June, 1976, are available from conference temperance directors.

Around the world the church's temperance programs continue to advance. Church members held an average of 55 Five-Day Plans to Stop Smoking per week during 1975 and reported 3,894 baptisms directly resulting from temperance contacts. More than 2 million pieces of temperance literature were distributed during the year, 709 temperance exhibits were set up, 21,141 public relations contacts were made through newspapers, radio, and television, and 3,304 legal hearings for temperance were attended.

Every church member is urged to make this anniversary year a new occasion for dedication and commitment to temperance principles and to resist the forces of intemperance through God's strength.

#### COSTA RICA

### President of Costa Rica Visits Food Factory

The president of Costa Rica, Honorable Daniel Oduber, recently visited Central American Union College in Alajuela, Costa Rica. He was accompanied by Fernando Volio, minister of education; Edgar Arroyo, minister of government; Rogelio Quiroz, a presidential assistant; and several reporters. The purpose of the visit was to inspect the college food factory.

The manager of this factory is Dr. F. G. Drachenberg, a chemistry professor and college administrator who has earned retirement, but



Daniel Oduber, center, Costa Rica president, recently visited Central American Union College. He toured the college food factory, managed by F. G. Drachenberg, left, and was accompanied by Ramon Chow, college business manager. The president, who is experimenting with growing soybeans at his own farm, sampled several prepared factory products.

prefers to continue serving Adventist education. After a period of in-service training at Loma Linda Foods, Dr. Drachenberg set up a health food plant at West Indies College, in Jamaica, and was then requested to do the same for Central American Union College, in Costa Rica.

Dr. Drachenberg explained to the visiting delegation that soybeans have an almost perfect protein, with all necessary amino acids present, and although they are slightly low in a couple of the amino acids, those are precisely the ones that are present in wheat gluten. The two, soybeans and wheat gluten, are used together in several products of the college food factory.

President Oduber said the production of a high-protein food that could be easily transported to the rural areas of Costa Rica (the areas in greatest need of a better nutrition program) was something he was personally interested in, and that he was experimenting with growing soybeans on his Guanacaste farm. He praised the college

administrators for pioneering the processing of soybeans in Costa Rica.

Once the plant is in full production, it is expected that 50 academy and college students will have work there making such products as patties, nutriburger, granola, soy milk, and a coffee substitute.

RAMON CHOW  
Business Manager  
Central American  
Union College

#### PHILIPPINES

### Singing Group Works for Community

The Crusading Voices, a singing group in the Philippines, is back in Manila after four months in the Province of Misamis Oriental doing civic work during the day and giving free concerts in the evening through the invitation of Governor Concordio Diel, who provided the Crusading Voices with transportation, food, and lodging.

While they were in the province all mayors and other

government officials cooperated with Governor Diel in endorsing the civic projects of the Crusading Voices in town sanitation, free medical clinics, tree planting, and road and minidam construction. The singers helped renovate and paint Adventist churches and conducted revival meetings.

Crusading Voices members were not inexperienced; members attended a rigid training session at the Manila Sanitarium and Hospital, where they learned about nutrition from the Philippines Nutrition Center, increased food production and beautification from the Green Revolution Office, family planning from the Population Commission, and health and sanitation from the Manila Sanitarium and Hospital. Special seminars were also conducted on other topics.

The Crusading Voices made Adventists a household word in the whole province by doing civic work with the full cooperation and endorsement of the provincial governor, the fourth military area, and all town mayors and *barangays*. In the evenings, the Crusading Voices held free religious concerts and evangelistic meetings in town plazas, schools, barrio halls, and Adventist churches.

Members of this singing group, patterned after the Heritage Singers, U.S.A., come from all over the Philippines. Organized in March, 1975, by Bayani Arit, Jr., and Memxo Fabriga with only nine singers, it has been expanded to 17 members, professional people and students, who serve without salaries.

The Crusading Voices group is now back in Manila for some recording and concert engagements in Luzon. Despite the many inconveniences involved in travel, food, and accommodation, they are a happy group—so happy that some of them are contemplating spending their lifetime with the group, serving the Lord.

NELSON S. PALLASA  
Chaplain  
Adventist Students  
North Philippine  
Union Mission

## Retired Australians Are Missed in Pakistan

By FERN BABCOCK

"OUT OF SIGHT, out of mind" may be true of some people, but not of Ralph and Marjorie Hughes, Sustentation Overseas Service (SOS) workers who gave two years of their retirement time to work at Pakistan Adventist Seminary and College, in Sheikhpura District. In fact, the longer they're gone from Pakistan, the more they're missed! Hardly a week goes by without someone's wishing Mr. Hughes were here to invent something, or Mrs. Hughes were back to give the orphans extra loving.

Ralph Hughes had worked for the Sanitarium Health Food Company in Australia for 33 years and seemed the perfect man to help with Desert King Foods, an industry at the Adventist college in Pakistan. His previous experience was varied—a fact that really helped in the mission field. He had been a lumberjack, stone quarryman, banana farmer, and producer of cleaning and cosmetic preparations. Then he began working for the Sanitarium Health Food Company and spent 12 of those years in Tasmania setting up the first automatic food factory there.

Just before his retirement, Mr. Hughes used his spare time to construct a new home, and this, plus his grandchildren, almost made him not want to move when the call to Pakistan came. But Mr. and Mrs. Hughes had always put the Lord first in their lives, and their eight children, all faithful Adventists, understood when their parents rented out the house and took off for Asia.

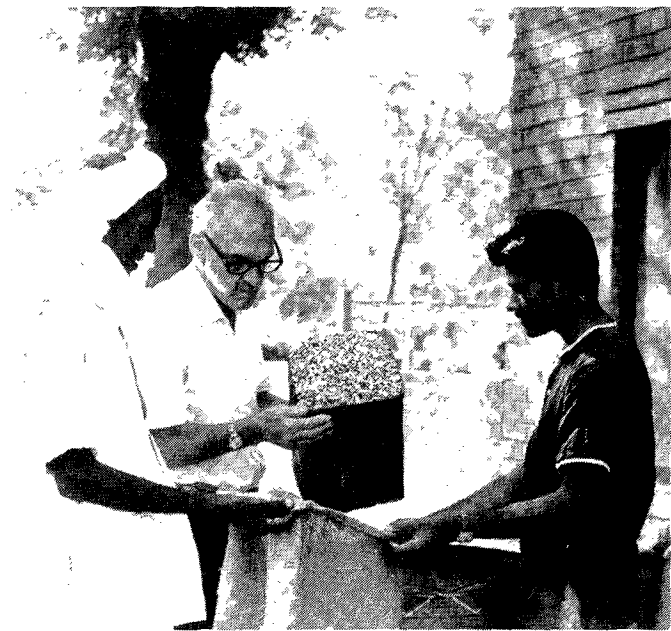
The Hugheses arrived during a flood, and the 35 miles from Lahore to the school took nine hours by taxi, bus, train, and finally horse and buggy! A three-room house

on the campus quickly became home. Living on their sustentation check from home, the Hugheses used their meager stipend of \$50 a month on whichever project was in progress when the school's payday arrived. During their two years in Pakistan, they invested nearly \$2,000 in the school and donated all their time as well.

What did Mr. Hughes accomplish? He designed and built a solar water heater for the small house and left plans for a big solar water heater for the boys' dormitory. He designed and built rotary screens for grading puffed cereals and peanuts, added a large revolving table to the peanut-sorting room, and from old 50-gallon drums concocted a roasting oven. Everyone was delighted when he perfected a process for coating puffed wheat with molasses to produce "Sweet Wheat," now a Desert King best-seller. Taking wild honey from the school's trees, he "seeded" it and made creamed honey, too.

Spending long hours in the factory, often in heat well over 110 degrees, Mr. Hughes hauled huge sacks of corn and wheat up the steep stairs to the second-floor storeroom. College boys didn't dare complain of the weight when Mr. Hughes was hauling right with them! For days he worked on the puffing guns, adjusting the "shot" just right for large, tender, puffed kernels. Patiently he labored to teach the factory workers the importance of cleanliness and quality control. He even took to the road as salesman, hoisting the big bags of puffed wheat and heavy cases of peanut butter onto the top of public buses for the long trip up country.

When their two years were up, there was still much to be done, but the 20 grandchildren left behind (plus some new ones not yet seen) were call-



Ralph Hughes, center, who worked for the Sanitarium Health Food Company in Australia for 33 years, and Mrs. Hughes spent two years as SOS workers in Pakistan, where Mr. Hughes helped to expand Desert King Foods, the health-food industry at Pakistan Adventist Seminary.

ing the Hugheses. Also, one son, now principal of a school in Tonga, wanted Dad's advice in that corner of the world.

How did they feel about Pakistan and their two years here? Mrs. Hughes stopped her sewing on one of the orphans' dresses and declared, "In spite of the awful heat, the whole land is fascinating!"

"Certainly is," added her husband, "and Pakistan Adventist Seminary and College is the brightest light for Christianity in the whole country, we think. We're so glad we came."

We're glad they came too. These SOS volunteers have helped immeasurably to make PASC a brighter light.

### GHANA

#### Treasurers Meet to Share Ideas

Fifty treasurers, accountants, and mission presidents from the Nigerian and West African unions met for a workshop at the Ghana Institute of Management for Public Administration at Greenhill,

Accra, Ghana, April 12 to 15. D. R. Pierson, Northern Europe-West Africa Division assistant treasurer, and L. J. Harju, division auditor, led out in discussions. J. Nortey, P. A. Jorgensen, S. Armah, and P. Onwere, the financial leaders from the two unions and two division institutions, also helped to guide the discussions to "scratch" where the problems "itch" in the nine countries represented.

In addition to a study of preparing, analyzing, and interpreting financial statements, many of the delegates presented topics of general interest to treasurers and administrators. James Nti, director of the Ghana Institute of Management and Public Administration; Rear Admiral D. A. Hansen, director of National Vocational Training Institute; and E. K. Mensah, principal of Barclays Bank Staff Training Centre, gave short talks on the importance of continually training men to do their work better and fitting them for higher responsibilities.

PAUL SUNDQUIST  
Communication Director  
Northern Europe-West  
Africa Division

*Fern Babcock is librarian at Pakistan Adventist Seminary and College.*

# Careful Groundwork Aids Kenya Soul Winning

By ROGER HOLLEY

IN NAIROBI, Kenya, during the past few weeks, 304 persons have been baptized. We have been conducting an evangelistic crusade and field school in Kaloleni Hall on the Swahili-speaking side of the city. The meetings involved primarily the congregations of the Shauri Moyo and Jericho Adventist churches.

These two congregations, under the leadership of Eustice Mugani, have been active in fostering seven Branch Sabbath Schools in and around the city. A large part of our baptisms came from these Branch Sabbath Schools. More than half of those baptized were students of the Kenya Voice of Prophecy Bible School.

One man approached me at the meeting one night and told me he liked what he was hearing. He said it was just like what he was studying at home.

*Roger Holley is Ministerial secretary of the East African Union.*

I found he was a student of the Voice of Prophecy.

"How long have you been studying the Voice of Prophecy?" I asked.

"One year."

"You are a Christian?"

"Yes."

"What church do you go to?"

"I am a Roman Catholic."

"Do you find any difference in the Voice of Prophecy lessons and in my preaching from what you've been taught in the Roman Catholic Church?"

"No difference," he said; "they are the same."

"Don't you find anything we teach that differs from what the Roman Catholic Church has taught you?"

"No difference," he repeated firmly. "Exactly the same."

I was carrying on this conversation through a translator, but decided I had better ask some more questions.

"Do you pray to Mary?"

"No, I pray to Jesus."

"But when you have a very special request, don't you get a little help from Mary?"

"Mary is dead. She cannot help."

"Where are the dead? Aren't they in heaven, or at least in purgatory?"

"The dead," he said patiently, "are in the grave."

"Don't they know anything there?"

"They know nothing."

"Will they ever know anything?"

"When Jesus wakes them up."

"You believe Jesus is coming back to wake them up?"

"Yes."

"When He comes, do you believe He will be seen mostly by Christians—a kind of secret coming?"

"Not secret," he said emphatically. "When He comes the sky will be full of Him."

"Do you believe in baptism?"

"Yes."

"You have noticed that some ministers baptize in different ways. The right way is to sprinkle or pour water on the head, isn't it?"

He shook his head. "They should go under." And he gestured hard as though pushing someone under the water.

"Almost all churches," I

said, "worship on Sunday. Isn't that the right day for Christians to keep?"

He paused and looked at me closely. "If you go exactly by the Bible, the right day is Saturday, the seventh day."

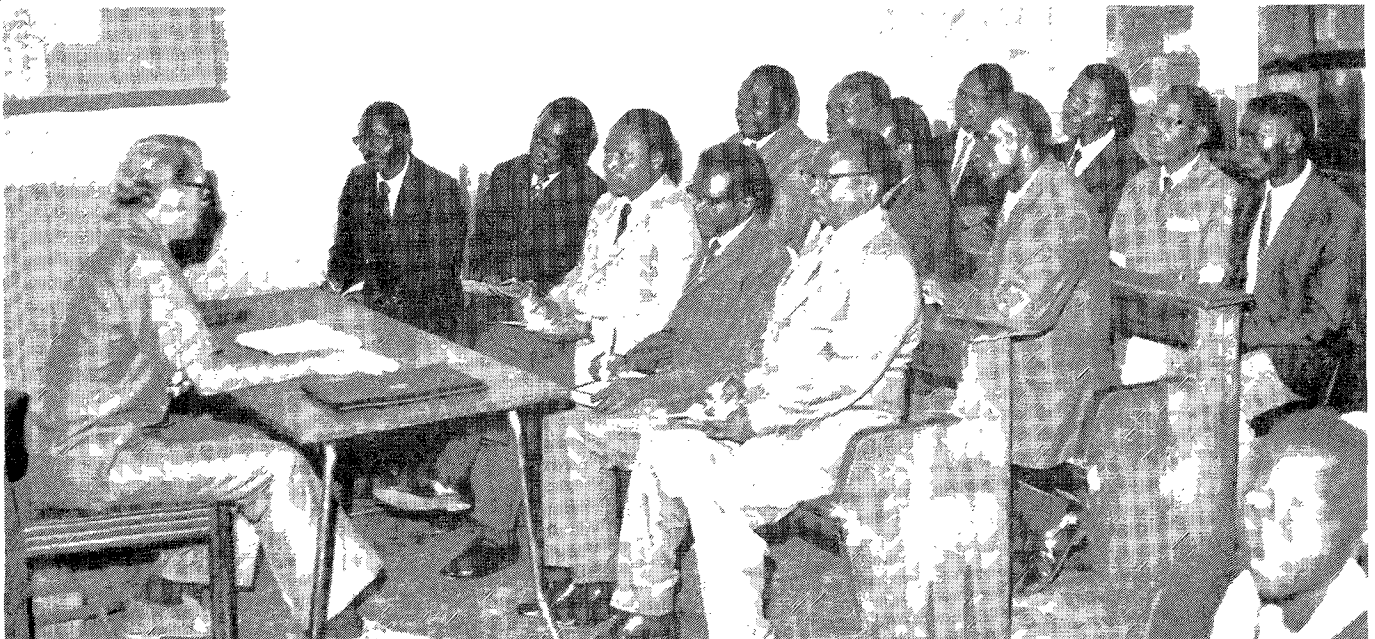
"Then why do so many churches keep Sunday?"

"Somewhere," he said, shaking his head, "they went wrong."

"Would you be offended," I said, "if I told you something? You are no more Roman Catholic in your beliefs than I am. You are a Seventh-day Adventist."

He didn't exactly know what that meant, but the end of the story is inevitable. He continued to attend, went through the baptismal class, and now is a baptized member of our church.

Thirteen ministers from different parts of Kenya and Uganda attended the evangelistic meetings and field-school classes for six weeks. They have gone home now, back to their districts. They were full of enthusiasm, and promised to launch at once into meetings of their own. The words of Jesus are especially true over here, "The harvest truly is plenteous, but the labourers are few." I



The author held field-school classes in Nairobi weekday mornings for local pastors, who also helped out with a series of evangelistic meetings.



CALIFORNIA

### Proceeds of Collection to Buy VOP Air Time

The Readiness Fund at the Voice of Prophecy received a boost of some \$200,000 April 28 as a result of the sale of a valuable coin collection donated to the broadcast by a Seventh-day Adventist.

The collection was given to the Voice of Prophecy by Lois Barrett Crown, 92, of Washington, D.C., the widow of Jonathan Winfield Scott Crown, who died in 1958. Both were employees at the Review and Herald Publishing Association for many years. They became acquainted at the Review printshop and were married in 1935, both in their 50's at the time.

The collection of approximately 1,600 pieces is noteworthy to coin collectors because of the nearly perfect condition of most of the pieces. The outstanding component of the collection is a virtually complete series of all U.S. half dollars minted between 1794 and 1916, representing about one half of the total value of the collection. An almost complete type set of large U.S. currency, a group of foreign crown pieces valued at \$500 to \$1,000 each, and high-quality U.S. gold coins are also included.

The most valuable single piece in the collection is a nearly perfect 1878-S U.S. half dollar, an extremely rare coin, rated as one of the finest in existence. Its value is approximately \$10,000. Another half dollar, minted in 1795 and never circulated, is worth \$6,500. An 1836 reeded-edge U.S. half dollar is valued at \$3,500. Two U.S. gold pieces in the collection are valued at \$4,000 and \$3,000, respectively.

Interestingly, the retail value of the collection eight years ago was probably only \$15,000 to \$20,000. When Mrs. Crown learned that the value of the collection had surpassed \$200,000 she smiled and said, "I only wish it were a million."

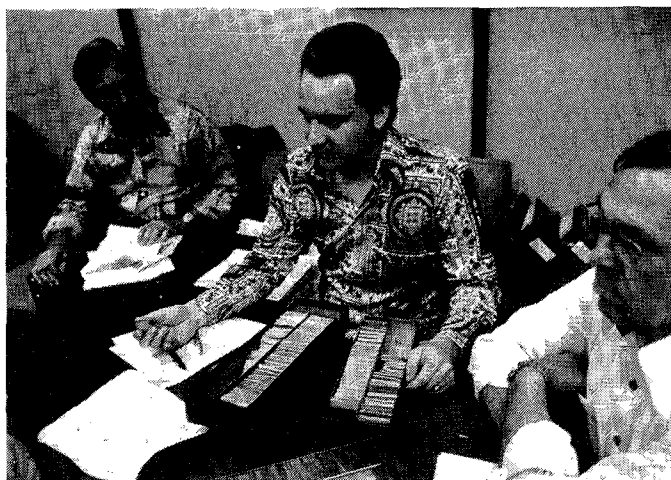
After obtaining counsel on



the best way to transfer the collection to the coin market place, the Voice of Prophecy accepted the highest offer and sold the collection to Malcolm Varner, of the Malcolm Investment Corporation, Pasadena, California, and associate C. H. "Cy" Phillips, Jr., Temple City, California.

All proceeds of the sale are designated for the Readiness Fund, a special account that enables the Voice of Prophecy to buy additional time for the broadcast as key stations or good time slots become available. Day-to-day operation of the Voice of Prophecy is not affected by the sale and depends as always on the generosity of church members and listeners.

DAVID HARTMAN  
*Special Gifts Coordinator*  
*The Voice of Prophecy*



Top, father and son, H. M. S. Richards and H. M. S. Richards, Jr., take a look at the Crown coin collection shortly after its arrival at the Voice of Prophecy. At that time its value was thought to be about \$15,000. Bottom, a coin-by-coin checkoff preceded the final transfer of the 16,000-piece Crown collection from the Voice of Prophecy to an investment firm, which gave the VOP more than \$200,000 for the coins.



## Australasian

● On May 19 more than 200 medical persons heard R. W. Taylor, Australasian Division temperance director, present a paper at the Autumn School on Alcohol and Drug Dependence at Melbourne University. A check on 121 persons who completed Five-Day Plans to Stop Smoking a year ago in Canberra showed that 84 were still not smoking. This is more than double the long-term success rate claimed by any other stop-smoking program.

● E. J. Culey, who has handled legal matters for the Australasian Division for several decades, retired recently.

● The health-education department of the Sydney Adventist Hospital is sponsoring a class in the dietary control of cholesterol, a series of three Wednesday night lectures by B. A. Shollenberg, dietitian. The new program is geared to helping those who were found to have a dietary cholesterol problem after attending a recent coronary-risk-assessment program.

● The Tonga Mission, comprised of Tonga and the Niue Islands, is now to be known as "The Tonga and Niue Mission of the Seventh-day Adventist Church."

## Euro-Africa

● The Portuguese Government, after inspecting Adventist schools in Lisbon and on the outskirts of Oporto, has been satisfied with the qualifications of the teaching staff and with the facilities. These schools now enjoy educational autonomy, which means that their internal grades, if up to standard, will excuse them from end-of-year examinations. This privilege brings prestige and recognition to the Adventist schools, which offer the primary and junior secondary grades.

● A teachers' convention was held Easter weekend at the Spanish Adventist Seminary, Sagunto, Spain. About 30 teachers were present.

● Maria Bastos, former worker in Angola, has been called to do secretarial work in the Southern European Union Mission in Rome.

● The Euro-Africa Division has voted 15 million lira (US-\$20,000) to purchase tents and baby food for the families stricken by the recent earthquake in and around Udine, northern Italy. Another 5 million lira has been used to buy medicines, towels, soap, and other items for needy families both in Italy and in neighboring Yugoslavia. So far as is known, no Adventists lost their lives or property or were injured in this disaster.

● The Berlin Hospital in Germany received good publicity in the local district newspaper recently when the spirit and the atmosphere of this modern, well-equipped hospital was specially emphasized. This institution has been completely modernized and now has 234 beds.

## Southern Asia

● Thirty children attended the first Vacation Bible School conducted in Falam, Burma, by Mrs. Rual Chhina. Fifteen persons were baptized in Falam recently, and Sabbath school membership is now 62.

● Three hundred and fifty persons attended an MV camp meeting in April in Myohlah, Upper Chindwin, Burma. Nine persons were baptized during the camp meeting, which was attended by members from five different language areas.

● The Seventh-day Adventist Students Association of Kerala has produced a printed bulletin, "The Echo of Youth." This is a first in the history of the church in India.

● S. P. Chand, who recently completed his Master's degree in theology in the Philippines, is the new pastor of the New Delhi Centre.

● Colporteurs K. H. Wilson, of Andhra, and Jesudasani Israel, of Gujerath, sold a total of RS.49,000 (US\$5,765) worth of books and magazines in one year.

## North American

### Atlantic Union

● More than 400 persons were screened for diabetes during the annual Hospital Day program of clinics and exhibits at New England Memorial Hospital, Stoneham, Massachusetts. These participants were among the 3,500 attending the Hospital Day program Sunday, May 16. The hospital and various civic and health-related organizations sponsored 14 screening tests—and a record 4,000 free tests were administered during the one-to-five-o'clock program.

● Emily Stanhope Stillman, of Franklin, Vermont, celebrated her 100th birthday anniversary on April 21. Mrs. Stillman is the oldest member of the Bordoville church, which has the distinction of being a Vermont historic site. Her fellow church members attended their regular prayer meeting at the Enosburg Falls Methodist church, then held a birthday social.

● Raymond Saunders, pastor of the New Rochelle, New York, church, recently conducted the youth Week of Prayer at the Ephesus church in New York City. Many of the youth expressed their desire to be baptized.

### Canadian Union

● Marvin D. Suiter, newly elected treasurer of the Ontario Conference, and Mrs. Suiter have arrived in Oshawa to begin their new duties.

● Recently an evangelistic campaign was held for the first time in Nakusp, British Columbia, a busy little town in the Kootenay Mountains overlooking the Arrow Lakes. It appears that approximately 25 new members will be added to the company.

● Dental continuing-education courses are being offered in Hope, British Columbia, in conjunction with the British Columbia camp meeting, June 26 to July 3.

● B. G. Mary, a retired minister from the Far Eastern

Division now doing pastoral work in Toronto, and Steve Villeneuve, ministerial intern from Andrews University, and Larry Milliken, pastor of the Willowdale, Ontario, church, conducted a series of meetings that has resulted in 32 baptisms.

● N. O. Matthews, Canadian Union College president, recently was appointed by the Minister of Education for the Province of Alberta to a two-year term as chairman of the Advisory Committee on College Affairs.

### Central Union

● Approximately 50 persons have been baptized so far in St. Louis, Missouri, as a result of meetings by John Fowler and Henry Reid, the Central Union Conference evangelists.

● Eighteen persons were baptized at the close of the meetings held in Aurora, Colorado, by Jack Bohannon.

● During the first weekend of the Kansas camp meeting, Joe Watts was ordained to the ministry.

● Literature sales through April in the Central Union Conference show a gain of 11 per cent—\$51,673—over sales a year ago. Baptisms as a result of the work of colporteurs total 52, a gain of 20 over last year.

● An 11-member singing team from Union College, under the direction of John T. Baldwin, will be singing at nine camp meetings this summer. The team's message this year will be the pioneer spirit of the Seventh-day Adventist Church.

### Columbia Union

● The Potomac Conference has inaugurated a New Believers' Day, to be held annually at Shenandoah Valley Academy, New Market, Virginia, for people who have joined the church during the previous year.

● Ohio Conference students averaged above the national norms for public- and private-school children in the

standardized Comprehensive Test of Basic Skills given to grades 3, 5, and 7.

● Industrial arts teachers of the Columbia Union Conference met in a four-day convention held at Blue Mountain Academy, Hamburg, Pennsylvania. There has been a hundred-per-cent growth in industrial arts education in the Columbia Union within the past five years.

● The constituency of the Potomac Conference, in a meeting held April 11 in New Market, Virginia, voted to retain the location of the conference office in Staunton, Virginia, and to build there. It is expected that new office facilities will be constructed within three or four years. The constituents voted to accept three new companies in Virginia: Orange, Salem, and Stuart. The Hillside, Maryland, church was disbanded. The conference now has 75 churches and four companies.

### Lake Union

● A recent clothing drive brought to the Merrill, Wisconsin, Dorcas Society enough clothes to fill 26 boxes for shipment to the New York warehouse.

● Twenty Wisconsin schools were evaluated by a special team consisting of Dr. and Mrs. Keith Gibbons, Robert Knutson, and visiting teachers from other schools. The evaluation was conducted to upgrade school facilities, curriculum, and school awareness by the constituency.

● River Pines Community Health Center, Stevens Point, Wisconsin, recently was named Employer of the Year by Community Industries, Inc., an organization that trains handicapped persons. River Pines employed two such people in 1975.

● In a Vacation Bible School follow-up program, nine persons were baptized into the Hanna Street church, Fort Wayne, Indiana. At the conclusion of VBS in 1975, health lectures, quizzes, musical programs, and Bible stories were conducted in the church.

### North Pacific Union

● Preliminary plans for another church building in the Portland, Oregon, area have been reviewed and approved. A new church will soon be constructed on a two-and-one-half-acre site in the Rockwood section of East Portland. The Rockwood church was organized with 182 charter members in late 1974.

● Three 1976 graduates of Walla Walla College will begin their ministerial careers in the Washington Conference this summer. They are Donald James Gawley, Bremerton-Paulsbo District; Walter Sharp, Tacoma Central church; and David Leonard Glenn III, to be assigned.

● The North Pacific Union Conference allotted \$85,000 to help support small and remote church schools during the school year just concluded. This allocation helps many small schools to keep in operation.

● The health services department of the Washington Conference has accelerated its program of teaching physical fitness, weight control, and other aspects of the church's health message. G. D. Brass, director, reports much community interest in this phase of church work.

### Pacific Union

● Of the 45 attending the It Is Written follow-up seminar in Salinas, California, 20 are non-Adventists.

● Charles Edwards, Northern California health services director, and John Sproul recently conducted a nightly cooking school for 85 persons.

● Another company has been organized in the Southern California Conference, this one in connection with youth outreach in Fillmore.

● After serving 36 years in the Association office of the Southern California Conference, Ruth West has retired.

● Daniel Robles and Harold Duarte have begun a new bilingual ministry for their Bakersfield, California, Span-

ish congregation. Sabbath school classes are conducted in both Spanish and English, while the youth program is carried on in English only. Church social activities knit the church family together.

### Southern Union

● Elder and Mrs. Quinton Burks were honored March 14 during the Kentucky-Tennessee Conference session. Elder Burks has directed the construction of new buildings for each of the three churches in his district—Bowling Green, Glasgow, and Sand Hill, Kentucky.

● The Georgia Korean church, with a charter membership of some 45, was organized in the South Atlantic Conference March 6. Han Bong Lee is the pastor.

● Students and faculty of Southern Missionary College united with the membership of the newly organized Rock Spring, Georgia, church to construct a sanctuary. Many of the volunteers were members of the construction technology class at SMC.

● With the assistance of conference leaders and office secretaries, the lay activities department of the Alabama-Mississippi Conference prepared a mailing of leaflets and Bible course enrollment cards for 16,000 residents in the Auburn-Opelika, Alabama, area.

### Southwestern Union

● During the past triennium 1,235 persons were baptized into churches in the Arkansas-Louisiana Conference, nine new districts were added, five new churches and three new companies were organized, and tithes nearly doubled. Under the leadership of W. H. Elder, president, the conference workers have set a goal for 1,000 baptisms in 1976.

● On May 3, at the annual Red Cross banquet in Amarillo, Texas, three awards were given out for exceptional achievement, including one to the Texico Conference for the services given by the conference's disaster van. R. B.

Wing, Conference Community Services director, was there to receive the framed certificate. A similar award was presented by the Red Cross for community services rendered by the Dorcas Society of Las Cruces, New Mexico.

● Thirty persons attended the first home nutrition instructor's seminar held in the Southwestern Union Conference, May 16 to 20. Twenty-three people received certification and are qualified to hold cooking schools and health programs during the coming year. The program was under the direction of the Southwestern Union Conference department of health.

### Andrews University

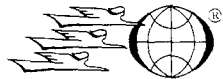
● Frank Marsh, AU professor emeritus of biology, was elected a Fellow of the Creation Research Society by the Board of Directors, meeting April 24 in Ann Arbor, Michigan. Dr. Marsh is the fourth Fellow to be elected, and the only one this year. He was a founder of the Society (1963), which has published a quarterly magazine since 1964.

● Students enrolled in food-preparation classes at Andrews University have been serving vegetarian meals one evening a week in the Lincoln Room of the Andrews cafeteria. This is the third year for the training-supper plan, to prepare bakers and chefs to work with the dietitians.

● Ivan Warden has joined the Andrews University faculty as an assistant professor in religion in the College of Arts and Sciences. Elder Warden, a 1967 graduate of Oakwood College, holds the Master's degree in religious education and also in sacred theology from New York Theological Seminary. He is currently a candidate for the Doctor of Ministry degree from Princeton Theological Seminary.

● Planned in connection with the nation's Bicentennial, a series of four lectures on religious liberty in America was presented at Andrews University during April and May.

## Review



Advent Review & Sabbath Herald  
126th Year of Continuous Publication

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An index is published in the last Review  
of June and December. The Review is  
indexed also in the Seventh-day  
Adventist Periodical Index.

## Health Personnel Needs

### NORTH AMERICA

Cook	Nurse, staff
Diet., teaching	Nurse, superv.
Food-prod. superv.	(psych.)
Med. transcrib.	Nursing-ser. dir.
Nurse, CCU	Pharmacist
Nurse, ICU	Phys. ther.
Nurse, LPN	Rad.-ther. tech.
Nurse, OB	Radiol. technol.
Nurse, OR	Rec. ther.
	Sec., med.

Write or call Health Personnel Place-  
ment Service, General Conference of  
Seventh-day Adventists, 6840 Eastern  
Ave., N.W., Washington, D.C. 20012.  
Telephone: (202) 723-0800, Ext. 349.

Because of immigration requirements, this  
notice applies only to permanent residents of  
the United States and Canada.

## To New Posts

Worker transfers within union conferences  
are not listed here. Such transfers, when  
brought to our attention, may be found in  
News Notes.

**T. O. Moore**, executive direc-  
tor, Northeast Adventist Health  
Services, formerly administrator,  
New England Memorial Hospi-  
tal, Stoneham, Massachusetts.

**Gilbert L. Plubell**, education  
director, Oregon Conference,  
formerly education director,  
Central California Conference.

**Verlyn Retzer**, pastor, Roman-  
Poulson district, Montana, from  
the Central California Confer-  
ence.

**E. L. Wall**, administrator, New  
England Memorial Hospital,  
Stoneham, Massachusetts, for-  
merly assistant administrator.

**S. E. White**, college develop-  
ment officer, Canadian Union  
College, Lacombe, Alberta,  
formerly secretary-treasurer,  
Ontario Conference.

## Deaths

**JOHNSON**, Marjorie Ethel—b.  
March 12, 1928, Toronto, Ont., Can-  
ada; d. Feb. 23, 1976, Wildwood, Ga.  
She graduated in 1953 from Southern  
Missionary College. For ten years she  
and her husband, Harold, served in  
the Middle East Division. Survivors  
include her husband, Elder Harold S.  
Johnson, chaplain and Bible teacher,  
Laurelbrook School and Sanitarium;  
two children, Karen and Stephen;  
her parents, Mr. and Mrs. Walter A.  
Connell; and a sister, Gloria Wiley.

**KIMBLE**, Alice Miller—b. Oct. 16,  
1893, Bellingham, Wash.; d. April 6,  
1976, Takoma Park, Md. She gradu-  
ated from Mount Vernon Academy in

1912. She attended Emmanuel Mis-  
sionary College and graduated from  
Washington Missionary College in  
1916. She taught at Shenandoah Valley  
Academy, and in 1917 married Dr. J.  
Norman Kimble. While her husband  
attended the College of Medical Evan-  
gelists, she was assistant librarian and  
taught at Loma Linda, California. For  
25 years they served in the X-ray de-  
partment of Washington Sanitarium  
and Hospital. She trained as an X-ray  
technician. Survivors include her son,  
James Edmund; nine grandchildren;  
and a sister, Ruth Miller.

**LAMB**, Percy W.—b. Sept. 26, 1911,  
Cheboygan County, Mich.; d. March  
11, 1976, Schenectady, N.Y. He at-  
tended Pacific Union College and An-  
drews University and began his minis-  
try in Michigan in 1949. In 1951 he was  
ordained. His ministry spanned 27  
years in Michigan, Minnesota,  
Pennsylvania, New Jersey, and New  
York. Survivors include his wife, Eva  
Mildred; four children, Charlotte, Ed-  
ward, Josephine Walters, and Mary  
Ballard; four grandchildren; and a  
sister, Lona Sawwell.

**MOFFETT**, Walter Clayton—b.  
Feb. 17, 1879, Townsend, Del.; d.  
March 24, 1976, Hagerstown, Md. He  
served as a literature evangelist and  
attended Battle Creek College and  
Mount Vernon College, Mount Ver-  
non, Ohio, graduating in 1906. That  
year he married Mable Kennedy. He  
was ordained in 1911 and served as a  
pastor-evangelist in Ohio, New Jersey,  
and Pennsylvania, and as a depart-  
mental director in Ohio. Thereafter  
he was president of the following con-  
ferences: Virginia, New Jersey, New  
Maine, Massachusetts, Southern New  
England, West Virginia, Chesapeake,  
and West Pennsylvania. For a number  
of years he was president of East Can-  
adian Union Conference and was  
dean of the theology department of  
Washington Missionary College. He  
was editor of *Columbia Union Visitor*  
and *Canadian Watchman* and au-  
thored the book *The Great Beyond*.  
For five years of his retirement he was  
stewardship secretary for the Colum-  
bia Union Conference. Survivors in-  
clude his second wife, Promise Sher-  
man Moffett; two daughters, Marion  
Lazarus and Virginia Caldwell; a  
grandson; and a great-grandson.

**READ**, Walter Edwin—b. Nov. 17,  
1883, Southampton, England; d. Feb.  
27, 1976, Takoma Park, Md. In 1909  
he married Emily Mary Powell. He  
trained in Stanborough College, Eng-  
land, and began service as a literature  
evangelist. In 1905 he became a min-  
ister-evangelist. He was secretary-  
treasurer of the Welsh Mission, and  
from 1911 to 1915 of the Irish Mission.  
He was ordained in 1914. In 1916 he  
became secretary of the British Union  
Conference as well as manager of the  
Stanborough Press. He was called to  
be president of the South England  
Conference in 1921, and began 36  
years of administrative leadership,  
filling appointments as foreign mis-  
sions secretary of the European Divi-  
sion, as secretary of the Northern  
European Division, as president of  
the British Union Conference, as pres-  
ident of the Northern European Divi-  
sion, and as a general field secretary of  
the General Conference, with three or  
four years' service as president of the  
Caribbean Union. He served for a  
time as editor of *The Israelite* and

wrote for many denominational peri-  
odicals. Survivors include his daugh-  
ter, Eileene May Barham, whose hus-  
band, Herbert, has been manager of  
National True Foods Plant, Johannes-  
burg, South Africa; their five children;  
and eight great-grandchildren.

**ROWE**, Robert P.—b. May 25,  
1896, Norway; d. April 4, 1976, Moun-  
tain View, Calif. In 1915 he graduated  
from Hutchinson Seminary in Minne-  
sota and the following year he began  
a 50-year association with the Pacific  
Press Publishing Association. In 1919  
he became a certified public account-  
ant. He also studied law and econ-  
omics. After teaching one year at  
Hutchinson Seminary, he was Book  
and Bible House secretary in South  
Dakota and in Minnesota. From 1917  
to 1918 he was assistant manager of the  
International Branch of the Pacific  
Press at Brookfield, Illinois. During  
World War II he was in the U.S. Army  
as chief financial and property control  
officer. Following the war he served  
as treasurer, secretary-treasurer, vice-  
president, and general manager of the  
Pacific Press. He married in 1923, and  
his wife, Pauline, survives. Other sur-  
vivors are a son, Dr. Robert; a daugh-  
ter, Elyse Cochran; four grandchild-  
ren; and three half-brothers.

**WAGNER**, Robert D.—b. March  
13, 1916, Vermillion, S. Dak.; d. Feb.  
5, 1976, Denver, Colo. From 1942 to  
1976 he served in various educational  
capacities. His early teaching was in  
South Dakota and Alaska, and later as  
principal of the elementary schools at  
College View, Nebraska, and Keene,  
Texas. He was then dean of students  
and teacher at Southwestern Union  
College, and later was an associate  
professor at Walla Walla College. For  
the past seven years he had been su-  
perintendent of schools for the Wash-  
ington Conference. Survivors include  
his wife, Arlene; a daughter, Wanda;  
a son, Sam; and five grandchildren.

## Coming

### June

19 Servicemen's Literature Offering  
26 Thirteenth Sabbath Offering  
(Afro-Mideast Division)

### July

3 Church Lay Activities Offering  
10 Christian Record Braille Foundation  
Offering  
17 Home foreign challenge  
31 Dark county evangelism

### August

7 Church Lay Activities Offering  
14 Oakwood College Offering

### September

4 Lay Preachers' Day  
4 Church Lay Activities Offering  
11 Missions Extension Offering  
11 to  
Oct. 9 Review and Herald campaign  
18 Bible Emphasis Day  
25 JMV Pathfinders  
25 Thirteenth Sabbath Offering  
(Far Eastern Division)

### October

2-9 Health Emphasis Week  
2 Church Lay Activities Offering  
9 Voice of Prophecy Offering  
16 Sabbath School Community Guest  
Day  
16 Community Relations Day  
23 Temperance Offering  
30 to  
Nov. 6 Week of Prayer

# The Back Page

## Cantonese Broadcast Beamed Into China

Demonstrated interest in the outreach of Adventist World Radio into areas unaccustomed to the sound of the gospel has provided the AWR board with the courage to extend the beaming of the good news of salvation to yet another area. Harold L. Reiner, associate director of the General Conference Communication Department, is currently in Hong Kong helping to set up studio facilities that will provide programming for a 10,000-watt radio station in Macao. The station is beaming its programs into Hong Kong, but its signal can be heard as far away as Nanchang and Foochow, China.

The station estimates that 100,000,000 Cantonese-speaking people can hear its programs.

This will be the first Adventist broadcast in Cantonese that will be heard in mainland China. Heretofore the church has broadcast from Taiwan in the Mandarin tongue, with Milton Lee as speaker.

Preparation requires not only the establishment of a high-quality recording studio but also the selection of personnel for staffing the studio and preparing scripts that can be understood by people who do not know the meaning of God's love, who have never read a Bible, and who have never known that the Saviour died that they might have eternal life. The vocabulary of the broadcasts will be tuned to such listeners. A Cantonese speaker must also be selected. Working closely with AWR are the China Division committee and the Far Eastern Division.

M. CAROL HETZELL

## Polish Conferences Hold Sessions

In a series of three sessions held on consecutive Fridays beginning May 7, delegates to the three local conferences in Poland elected officials and considered reports.

In Wroclaw, the delegates

to the West Polish Conference session elected H. Pilch president and F. Pellowski secretary and departmental director. Conference membership reached 1,055 in 1975.

In Katowice, delegates to the South Polish Conference heard reports showing a 162.9 per cent increase in tithes and offerings over the 1971 figure, from the 1,880 members. A. Olma was re-elected president, E. Pollok was elected secretary, and M. Ignasiuk departmental director.

At the final session in Warsaw, delegates re-elected P. Herod president and elected W. Nawrocki secretary and departmental director. East Polish Conference membership is 1,176.

Strong evangelistic plans were laid in each conference.

W. R. L. SCRAGG

## Canadian and Northern Unions Re-elect Presidents

The presidents of both the Canadian and Northern Union conferences were re-elected in recent constituency meetings.

Delegates to the tenth session of the Canadian Union Conference constituency May 25 and 26, in Blackstrap, Saskatchewan, re-elected L. L. Reile, president; A. N. How, secretary; and C. E. Klam, treasurer. R. Matiko was elected health director, replacing H. W. Gimbel, who served on a voluntary basis for several years. M. S. Graham was elected associate director of education to oversee the union elementary program. Other departmental directors were returned to office. The vacancy in the youth department was referred to the executive committee to fill, and five lay persons and five pastors were included in the membership of the executive committee.

At the Northern Union Conference constituency meeting, May 23 and 24, in Sioux Falls, South Dakota, delegates re-elected L. J. Leiske president. The delegates voted to separate the office of secretary-treasurer,

held for 24 years by L. H. Netteburg. E. L. Marley, Iowa Conference president, was elected union secretary. The election of a treasurer is to be cared for by the executive committee.

All departmental leaders were returned to office. The executive committee was enlarged to make provision for a layman and a pastor from each of the four local conferences.

Canadian Union delegates in session approved the establishment of a four-year degree-granting college to be located on the campus of Canadian Union College in Alberta, providing that the degree-granting powers are obtained in a reasonable period of time.

N. O. Matthews is to continue to serve as president of Canadian Union College. To enable him to concentrate on setting up the new senior college, I. D. Higgins, academic dean, was elected vice-president for administration and instruction. J. W. BOTHE

## In Brief

**Died:** Erwin A. Crawford, M.D., 60, General Conference health director since July, 1975, on June 5 in Loma Linda, California.

**Medical foundation meeting:** The Medical Group Foundation, a nonprofit corporation of medical institutions in Maryland and Virginia, met recently in Tappahannock, Virginia, for its annual constituency meeting. Representatives of the medical units, the Potomac Conference, Columbia Union Conference, and the General Conference met to hear reports and transact business. Chairperson for the six-hour session was Lawrence Malin, president of the foundation, assisted by Dennis Prins, secretary-treasurer.

**Swiss Union session:** Swiss Union Conference session delegates, meeting in Biel, requested Harald Knott, lay activities director of the Euro-Africa Division, to continue as president of the Swiss Union also. Hans Selinger was elected secretary; Karl Wa-

ber, treasurer; and Johann Laich, director of most of the departments. Lothar Butscher and Hans Bauder remain youth and publications directors, respectively; and Ulrich Frikart is education director.

**SAWS aid to the Philippines:** Seventh-day Adventist World Service and the Far Eastern Division have sent \$20,000 to the North Philippine Union as an initial sum to help with relief for victims of the recent typhoon and flooding that left thousands of persons homeless in Luzon.

**New positions:** H. K. West, Ministerial secretary, Far Eastern Division, formerly Ministerial secretary, Florida Conference. □ W. G. Lowry, acting Ministerial secretary, Southern Asia Division, in addition to his present responsibilities as division associate lay activities director.

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