

The Hand Stretched Out

By RUTH JAEGER BUNTAIN

FRANK R. GREENE, a mentally ill person, jumped 12 stories to his death from a window ledge of a University of Oklahoma dormitory. Moments before his plunge, he had looked down on a crowd of between 200 and 300 persons who had gathered to watch him. The last words the distraught man heard before he plunged to the concrete were the jeers and amused laughter of the spectators, who apparently hadn't expected him to jump.

The hardening of the human heart—man's inhumanity to man—is becoming increasingly evident to observers of the human scene. An increasing number of persons are "playing it cool" in the area of human emotions. They "couldn't care less." And many bruised and wounded people are aware of this attitude.

As she crept out of a nearby mountain where she had gone to die, Clara Andreasen, a retired San Francisco maid, said, "I just wanted to crawl up there and die. I've got nobody to go to. Nobody cares about me."

Describing the characteristics of those living on earth in its closing days, Paul pointed out that



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men would be "without natural affection." Because of their persistent rebellion against God, these unfeeling persons grieve the Holy Spirit from their lives. Consequently, self-absorbed, they are devoid of concern and love for others. As a result, more and more persons "go down to ruin for want of a hand stretched out to save" (*Christ's Object Lessons*, p. 191).

Of Jesus our example it was written: "He exercised the greatest tact, and thoughtful, kind attention, in His intercourse with the people. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul."—*Steps to Christ*, p. 12.

In the area of human emotions the Christian philosophy precludes "playing it cool." The follower of Jesus will identify with the needs of others. He will ever be ready to extend "a hand stretched out to save." ♦♦

We Are God's Church

By NEAL C. WILSON

IT IS faith in the prophetic delineation of the characteristics of the true church in the last days that leads me to say with confidence, "We are God's church." Although there are untold millions of stone fragments in the world, only the parts of a single stone that has been broken in two will match perfectly. Likewise there is but one church in the world today that can match perfectly the details of the prophetic picture concerning the true church in the last days.

That church is distinguished by features brought to view in Revelation 12:17 and 14:12: (1) It is the "remnant" church "which keep the commandments of God." (2) It has "the testimony of Jesus," which is defined in Revelation 19:10 as the "spirit of prophecy." (3) It keeps the "faith of Jesus." (4) It declares to the world the threefold message of Revelation 14:6-12, which message will be augmented by that of the angel of Revelation 18.

If one will candidly look about him in this modern world he will find only one church that truly exemplifies these characteristics—the Seventh-day Adventist Church. The full realization of this identification should fill us with humility and a deep sense of contrition!

Small Beginnings

Beginning in weakness in 1844, this church has grown to worldwide proportions. It would appear that with the exception of the Roman Catholic Church, no other single church is so widely known throughout the world today. "In every part of the earth, men and women are responding to the Heaven-sent message which John the revelator prophesied would be pro-

claimed prior to the second coming of Christ: 'Fear God, and give glory to Him; for the hour of His judgment is come' (Rev. 14:7).

"No longer have the hosts of evil power to keep the church captive; for 'Babylon is fallen.' . . . Those who fear God today are heeding the message to withdraw from spiritual Babylon, and soon they are to stand as trophies of divine grace in the earth made new, the heavenly Canaan."—*Prophets and Kings*, pp. 714, 715.

Truly we can say of this global work of grace, "What hath God wrought!"

But there are questions that occur to human minds as time goes on: Is the Seventh-day Adventist Church, with its obvious weaknesses and failures, *still* the one true remnant church? Will it fail in its purpose and be superseded by another church or group from within the church? Will God at last cast off this church and place His blessing on another people who will "render him the fruits in their seasons" as He did when He cast off the Jewish church?

While it is sadly true that there will be apostasies and defections from the faith and "many a star that we have admired for its brilliancy will then go out in darkness," and "chaff like a cloud will be borne away on the wind, even from places where we see only floors of rich wheat" (*Testimonies*, vol. 5, p. 81), yet the church will stand firm during the last great crisis.

"The church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out—the chaff separated from the precious wheat. This is a terrible ordeal, but nevertheless it must take place."—*Selected Messages*, book 2, p. 380.

Note the prophetic picture: however terrible may be the trials and the defections of individuals both high and low, "the church . . . does not fall." (Italics supplied.) For every one who leaves because of cowardice or apostasy, the Lord has a "chosen one" now hidden from view who will step forward and take his place.

Marvelous is the picture of final triumph. We each need to see clearly what God's great purpose is; and we need a rebirth of confidence in the promise that His love will bring about the complete fulfillment of His word. Paul says to the Ephesians, "The purpose is that all the angelic powers should now see the complex wisdom of God's plan being worked out through the Church, in conformity to that timeless purpose which he centered in Christ Jesus, our Lord" (Eph. 3:10, Phillips).^{*} In every Seventh-day Adventist church around the world is to be fulfilled that "timeless purpose." Each is to become a dynamo of love, a "body" through which the great Head, Christ, can fully and perfectly express His pent-up love for a lost world.

How will this glorious purpose proceed to its climax? Will God's blessing come on only a few, while the church itself is left in darkness?

"When the latter rain is poured out, the church will be clothed with power for its work; but the church as a whole will never receive this until its members shall put away from among them, envy, evil-spirits, and evil-speaking."—Ellen G. White in *Review and Herald*, Oct. 6, 1896.

The finishing of God's work requires that the church demonstrate before the world and the universe the full glory of Christ's righteousness. "The Lord desires through His people to answer Satan's charges by showing the results of obedience to right principles.

God's Word to Institutions

"These principles are to be manifest in the individual Christian, in the family, in the church, and in every institution established for God's service. All are to be symbols of what can be done for the world."—*Christ's Object Lessons*, pp. 296, 297.

What can we say about our institutions, some of them so large that at times it seems difficult to fathom how revival and reformation will ever sweep through them successfully?

"The word of the Lord to those connected with His institutions is, 'Be ye clean, that bear the vessels of the Lord.' In all our institutions let self-seeking give place to unselfish love

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and labor. . . . Then the lives of Christ's workers will indeed be an exposition of the sacred truths of His word.

"The fear of God, the sense of His goodness, His holiness, will circulate through every institution. An atmosphere of love and peace will pervade every department. Every word spoken, every work performed, will have an influence that corresponds to the influence of heaven. Christ will abide in humanity, and humanity will abide in Christ. In all the work will appear not the character of finite men, but the character of the infinite God. The divine influence imparted by holy angels will impress the minds brought in contact with the workers; and from these workers a fragrant influence will go forth to all who choose to inhale it. . . .

"Then the work will move forward with solidity and double strength. A new efficiency will be imparted to the workers in every line. Men will learn of the reconciliation from iniquity which the Messiah has brought in through His sacrifice. The last message of warning and salvation will be given with mighty power. The earth will be lightened with the glory of God, and it will be ours to witness the soon coming, in power and glory, of our Lord

and Saviour."—*Medical Ministry*, pp. 184, 185.

Let us be thankful and courageous; and let us be humble and contrite to follow in the steps of our Lord as He leads us into this experience.

Is our firm confidence that "this is God's church" a cause for complacency? Do we dare rest at ease because we know that God's work will eventually triumph through the church? Never!

"In every [Seventh-day Adventist] church in our land, there is needed confession, repentance, and reconversion. The disappointment of Christ is beyond description. . . . God calls for repentance without delay. . . . Christ is humiliated in His people. The first love is gone, the faith is weak, there is need of a thorough transformation."—Ellen G. White in *Review and Herald*, Dec. 15, 1904. (Italics supplied.)

Will God's call be heeded by the church? The prophetic picture says Yes!

"Before the final visitation of God's judgments upon the earth there will be among the people of the Lord such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon His chil-

dren."—*The Great Controversy*, p. 464.

"The message of Christ's righteousness is to sound from one end of the earth to the other to prepare the way of the Lord. This is the glory of God, which closes the work of the third angel."—*Testimonies*, vol. 6, p. 19.

To all who are tempted to discouragement today the Lord's words are full of assurance and hope: "Upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matt. 16:18).

The implication is that the "gates of hell" will try to prevail against it. The church is to be on the offensive and is commissioned to storm the bastions of sin and capture every stronghold for Christ. The conflict will be terrible; but by virtue of Christ's sacrifice the church will be secure.

"I am instructed to say to Seventh-day Adventists the world over, God has called us as a people to be a peculiar treasure unto Himself. He has appointed that His church on earth shall stand perfectly united in the Spirit and counsel of the Lord of hosts to the end of time."—*Selected Messages*, book 2, p. 397.

With joy and confidence I affirm, "This is God's church." ♦♦

When You're YOUNG

By Miriam Wood

RABBITS AND HOUNDS

Rational human beings must accept full responsibility for what they say. Words spoken in anger, in envy, in frustration, in haste, in a temporary lapse of judgment—all of these words continue to be the property of the speaker even after they've left his lips. Try as he sometimes may to disavow his words, to disinherit them, they cling like limpets to him, or like leeches, sucking away the blood of his reputation for sincerity, for veracity, for fair-mindedness, for loyalty. Just when he thinks he's dislodged the annoying evidence and buried the unwise words forever under several layers of frantic disavowals, someone who has a purpose to serve gleefully digs them up and hurls them at him like so many stinging pellets. They may even splatter when they strike him, covering him with verbal mud (of his own making), and consternation.

Until recently, however, people made one compassionate exception to this universal justification/condemnation rule. Unwise words spoken by young people tended to be regarded with indulgence; untenable verbal positions were smiled away as youthful inexperience. Being young conferred upon an apprentice human a very special kind of immunity.

This seems, however, to be no longer true. While this column is being written, a man nominated for a supremely high position in government is finding painful evidence of the lack of immunity for youthful utterances. Because of statements made by him while in his twenties, because of opinions he expressed, many people harbor grave doubts as to his qualifications. Of course, he has repudiated both the words and the positions they represented. It's possible that he's completely sincere when he describes himself as being aghast that he ever thought, let alone *said*, those things. But he did. They're his words, a part of himself forever.

Not fair? Perhaps. Life seldom is. But since this is how the game is being played, people who are young might well ask themselves if they're to blame to some degree, at least, for this loss of valuable immunity. During the past few years many young people have been dedicated to one project above all else—namely, forcing "them" (translation: everyone over 30) to accept youthful ideas, utterances, opinions, positions, viewpoints, and designs for living as manifestly superior to "theirs."

No doubt many young people do have a great deal to offer. It's worth pointing out, though, that when a young person flails about himself verbally, condemning his church, its leaders, his school, his teachers, and life in general, he's quite likely to be held responsible for the rest of his life, beginning now. He has demanded this treatment by his passionate declaration of his capabilities and insights. He can't, of course, have it both ways. Ten years from now, when his name is considered for a responsible position in the church and he's "put down" so vigorously, he certainly won't impress anyone by sniveling that he was awfully young then and it isn't fair to hold what he said against him.

What I'm leading up to is this: If you'd like to claim some verbal immunity while you're still in the reserves, waiting to enter life's battles, you'll have to swallow hard now and then, sputter to yourself, and be rewarded by having no word-ghosts popping out of closets later on. On the other hand, if you're sure that all the rest of your life you'll hold the same opinions and attitudes that you hold at this moment, and will defend them with full-fledged responsibility, you can continue with oratory and banner-waving.

But you can't do two things at once. You can't run with the rabbit and hunt with the hounds—at the same time.

THE GLORY OF GOD'S GRACE

By W. DUNCAN EVA

"Praise be to the God and Father of our Lord Jesus Christ, who has bestowed on us in Christ every spiritual blessing in the heavenly realms. In Christ he chose us before the world was founded, to be dedicated, to be without blemish in his sight, to be full of love; and he destined us—such was his will and pleasure—to be accepted as his sons through Jesus Christ, that the glory of his gracious gift, so graciously bestowed on us in his Beloved, might redound to his praise. For in Christ our release is secured and our sins are forgiven through the shedding of his blood. Therein lies the richness of God's free grace lavished upon us, imparting full wisdom and insight. He has made known to us his hidden purpose—such was his will and pleasure determined beforehand in Christ—to be put into effect when the time was ripe: namely, that the universe, all in heaven and on earth, might be brought into a unity in Christ." Ephesians 1:3-10, N.E.B.*

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HOW GREAT is the glory of God's "gracious gift, so graciously bestowed"! Here is the greatest wonder and the most baffling mystery of the universe—grace meeting sin, fully exhausting the penalty and satisfying the demands of the law, quenching evil in everyone who believes and accepts, and letting him go free!

Who is sufficient for these things? All that our minds can grasp or receive falls far short of the glorious reality of God's free grace lavished upon us. And even though we follow in the thought tracks of Paul, we still comprehend only parts of the ways of God. But in spite of these human limitations, we should dwell often on the grace of God, and we should tax our powers to comprehend its meaning and behold its glory. For true re-

pentance comes not so much by dwelling upon our sin as by contemplating Jesus and His boundless grace.

Our salvation would not have been possible if God had not taken the initiative. We were His enemies. We did not seek His face nor call after Him. We were dead in trespasses and sins. The purpose to save originated in His great heart of love. He found a way without compromising His righteous law or His character. His plan included a way to change man's rebellious heart and restore him to spiritual life.

Wonderful comfort and precious hope there is when we realize that God made provision for the salvation of man. While the message that God "so loved *the world*" is timely in this as in every other age, it is filled with new wonder when the whole purpose of that great love focuses on us personally in the simple words, "*Who-*

soever believeth in him shall not perish, but have everlasting life" (John 3:16).

Why must we wonder, then, at the seemingly extravagant language New Testament writers employ in reference to God's free grace? Jesus is "able to save absolutely those who approach God through him" (Heb. 7:25, N.E.B.). Peter tells us that "divine power has bestowed on us everything that makes for life and true religion," that we are given "his promises, great beyond all price, and through them . . . [we] may escape the corruption with which lust has infected the world, and come to share in the very being of God" (2 Peter 1:3, 4, N.E.B.).

The final paragraph of Romans 8 takes on new meaning as we hear the jubilant triumph of a soul wholly dependent on Jesus, and yet, from another point of view, standing in the light that streams from the throne



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We should oft go to the hill of Calvary, where Christ secured our release, there to contemplate the wonder and mystery of the cross.

of the eternal God, "holy and unblameable and unreprouable." No wonder the apostle cries, "If God is on our side, who is against us?" When the purpose to save is the purpose of the eternal God, what can we lack, what need we fear?

"Who will be the accuser of God's chosen ones?" Paul challenges. "It is God who pronounces acquittal," he triumphantly responds. "Then who can condemn?" he asks again. "It is Christ," for where man was defeated, He did no sin. He died, and was raised from the dead and is at God's right hand and "indeed pleads our cause. Then what can separate us from the love of Christ?" *Nothing*. There is "nothing in all creation that can separate us from the love of God in Christ Jesus our Lord" (Rom. 8:31-39, N.E.B.).

What solid ground there is then for faith and courage! We are told that the love of Christ is so strong "that it controls all His powers, and employs the vast resources of heaven in doing

His people good" (*Testimonies to Ministers*, p. 519). The mighty God, by an act of His sovereign will, has purposed to save every soul who will trust in Him and surrender to His will. Powerful influences are at work on our behalf, influences that nothing can thwart or defeat. "The One who started the good work in you will bring it to completion" (Phil. 1:6, N.E.B.). "Although sin has existed for ages, trying to counteract this love and obstruct its flowing earthward, it still flows in rich currents to those for whom Christ died."—*Ibid*. Let us not be fearful, for God will accomplish in us all that is needed to make us without blemish in His sight, to fit us in life and character for our place in His kingdom, if we give full sway to the benign heavenly influences at work in us daily.

God had to find a way to forgive men without compromising His law or His character, for divine justice demands that the claims of His own law be met.

Bidding us to descend from the throne of the sovereign God of the universe, to the hill of Calvary, Paul invites us in Ephesians to behold the wonder and mystery of the cross: "In Christ our release is secured and our sins are forgiven through the shedding of his blood" (Eph. 1:7, N.E.B.).

Wonder, O heavens, and be amazed, O earth, at this sight! Well did Charles Wesley exclaim,

"O Love divine, what hast Thou done!
The incarnate God hath died for me!

The Father's well-beloved Son
Bore all my sins upon the tree!
The Son of God for me hath died;
My Lord, my Love, is crucified."

Often we should ponder the cost of our redemption. When man, the crowning work was to be made, God *formed* him "of the dust of the ground, and breathed into his nostrils the breath of life." But in order to redeem man more than the work of God's hand was required. God had to

become man and demonstrate to the universe that man could obey the law, that God had not asked the impossible. His life on earth also showed that evil men do not long tolerate a sinless man—that sin drives men to destroy purity and righteousness. Hence, the cross.

"Behold Him, all ye that pass by,
The bleeding Prince of life and peace!

Come, sinners, see your Saviour die,
And say, was ever grief like His?
Come, feel with me His blood applied;
My Lord, my Love, is crucified."

Yet the angels are constantly amazed at the coldness and indifference of men to this divine love. How seldom is the alabaster box of our devotion broken and its contents poured with abandon on our Lord!

Time devoted daily to earnest study of the Gospels will warm our love and deepen our devotion. We must let the Lord teach us the lessons He so earnestly taught His disciples. When the Gospels are thus studied "the word of Christ will fall with living power upon obedient hearts; and through the application of divine truth the perfect image of God will be reproduced" (*Testimonies*, vol. 6, p. 167).

We will realize the weakness of our human hearts and the power of divine grace to subdue every unsanctified and unholy impulse.

But this experience of crucifixion of self and of truth occupying the citadel of the soul does not come to any man easily. There was no teaching of the Lord's that the first disciples found harder to grasp than the teaching of the cross. On one occasion when the Lord spoke plainly, Luke comments, "But they did not understand what he said; it had been hidden from them so that they should not perceive its drift; and they were afraid to ask him what it meant" (Luke 9:45, N.E.B.). On other occasions when He spoke of humiliation they filled their hearts with dreams of greatness, pride of position, and worldly glory. Even in the last hours together there was still strife among them as to who should be the greatest.

These facts should give us pause. Could it be that we today have difficulty perceiving the place of the cross in our religious experience? Could it also be that we experience so little of Christ's power in our lives because we will not yield fully to its meaning?

And why will we not yield? We know we should yield, fully, finally, irrevocably. What is the obstacle? We seem to dread the complete control of our lives by Jesus, and are afraid that He will use His control for purposes painful and humbling.

Although our need is immeasurable we tend to reserve to ourselves some degree of control, some sphere of our lives into which He is not permitted to come fully. Like Peter when he

"took" his Lord and began rebuking Him for suggesting that the cross lay before Him, we really mean not "be it far from *Thee*, Lord," but "be it far from *me*." It is our own crucifixion we fear.

God has left the record of Abraham's faith in order that men should understand the cost of sacrifice. Who shall know the patriarch's agony suffered on the three-day journey to Mount Moriah, the conflict of doubt and faith, the soul searching, the awful fear that clutched at his heart? When asked by his son, "Where is the lamb?" was it evasion and deception or was it tempest-tossed faith clinging to man's only hope that said, "My son, God will provide himself a lamb for a burnt offering"? Surely it was the kind of faith that was counted to him for righteousness. Only such faith in God and the sacrifice He provides could have brought father and son to the place where they were ready to render full obedience to the command of God.

God Saw and Provided

But Abraham's sacrifice, awful and exacting as it would have been, was not made. With a heart that understood better and anew the marvelous provisions for man's need, he offered the ram God provided instead of his son.

Yes, God saw and provided. At Calvary, however, there was none to stay His hand, none to pity. Heaven emptied itself, and the Son of God drained to its dregs the cup of human woe. The desolation of the cross was complete, justice was satisfied, "our release is secured and our sins are forgiven," all "through the shedding of his blood" (Eph. 1:7, N.E.B.).

Charles Wesley understood something we must never forget when he wrote:

"And can it be that *I* should gain
An interest in the Saviour's blood!
Died He for *me* who cause His pain?
For *me*, who Him to death pursued?
Amazing love! how can it be
That Thou, my God, shouldst die
for *me*?"

To realize that He lived and died for each one of us, is to come to the place where fear and dread of His control is gone. We have seen His face, and we know His love is boundless, His mercy "immense and free." And, most amazing of all, "O, my God, it found out *me*!" With Paul, we can say, "God forbid that I should boast of anything but the cross of our Lord Jesus Christ, through which the world is crucified to me and I to the world!" (Gal. 6:14, N.E.B.). ♦♦

Discord or Harmony

—a Parable—

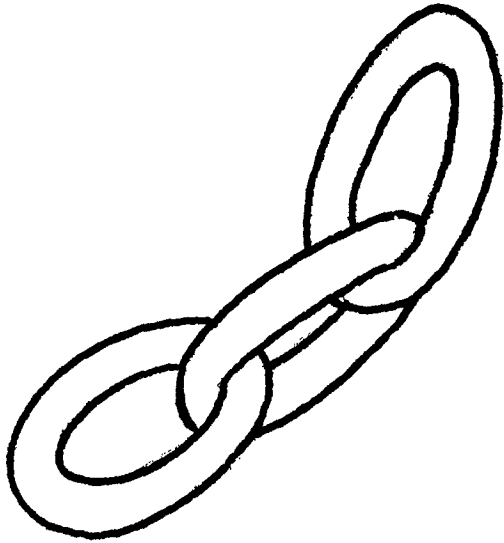
By J. M. DALTON

Usually the carpenter's shop was quiet and peaceful after working hours. But one day two of the tools got into an argument. Mr. Plane accused Mr. Auger of being very boring. He was always boring too deeply into things and leaving debris all over the place. "Well! Mr. Plane, all you ever do is just scrape over the surface and leave your shavings all over the floor, and someone else has to come along and clean up your mess," rebutted Mr. Auger.

The argument soon spread through the shop. Someone complained that Mr. Hammer was always knocking around and just making a lot of noise. Mr. Hammer retorted that Mr. Saw did nothing but cut things apart, creating division wherever he went. Mr. Saw replied, "Look at Mr. Level. Everything must be just right or he's dissatisfied." Mr. Level remarked, "That's an unfair remark. It's Mr. Plumb who's overly demanding."

Another piped up and said that Mr. File was much too screechy and should change his ways. Someone else said, "Yes, and Mr. Grindingstone always wants things much too sharp, and Mr. Hatchet over there does nothing but throw his chips around, messing up a nice piece of wood." Another tool joined in and complained that Mr. Chisel was always making marks on things, which only weakened them instead of improving them.

The carpenter's son came in and interrupted the argument by placing each tool in its proper area, where each operated in a positive, constructive way. By each performing his specific task, the carpenter's son was able to turn out exquisite workmanship of which everyone could be proud.



Slavery and Prophecy

By ROY BRANSON

MANY prominent Adventist leaders held views on slavery similar to those of Mrs. White. Through the Civil War years, such revered names as James White, Uriah Smith, and J. N. Andrews used the pages of the REVIEW AND HERALD to attack laggards who did not endorse the emancipation position. An example is Uriah Smith's explicit criticism of President Lincoln. Tacitly acknowledging his own position to be radical, Smith censured the President for "following his present conservative, not to say suicidal, policy." With emancipation still not official, Smith's hostility toward Lincoln was unrelenting.

"He has to stand up against the 'enthusiasm for freedom' which reigns in nearly twenty millions of hearts in the free North, and against the prayers of four millions of oppressed and suffering slaves. If he continues to resist all these, in refusing to take those steps which a sound policy, the principles of humanity, and the salvation of the country, demand, it must be from an infatuation akin to that which of old brought Pharaoh to an untimely end."¹ Smith could not know that Lincoln's assassination would, in retrospect, make his analogy downright grisly.

When the North was losing major battles, Mrs. White complained because "the rebellion was handled so carefully, so slowly."² Later, when the North was consistently winning, her husband, James, jubilantly wrote in the REVIEW that "appropriate retribution seems to be at last overtaking the fearfully guilty parties who have for long years held multitudes

of their fellow beings in bondage."³

Introducing a reprinted news article about the exploits of former slaves, now in the Union Army, who pursued slave owners into North Carolina swamps, Elder White asked, "What could be more appropriate than that the slaves themselves should be the instruments used to punish the merciless tyrants who have so long ground them to the dust." He was convinced that "justice, though seemingly long delayed, is nevertheless following with relentless steps upon the heels of the oppressor."⁴

In the Forefront of Reconstruction

After the war, former abolitionists were in the forefront of Reconstruction. Such men as Thaddeus Stevens in the House of Representatives, Charles Sumner and Benjamin Wade in the Senate, and Edwin Stanton in the Cabinet, came to be known as radical Republicans because they "seemed bent on engineering a

sweeping reformation of southern society."⁵

A recent history of the period insists that idealism was part of the motivation for Reconstruction, and that "a genuine desire to help the Negro, was one of the mainsprings of radicalism."⁶ Radical Senators and Congressmen led in passing civil rights laws to ensure that blacks would be able to vote and enjoy full civil liberties. Some radicals went farther. "They believed that it would be essential to give the Negroes not only civil and political rights but some initial economic assistance as well."⁷

It is interesting to note that during the height of Reconstruction, 1867-1877, quotations in the REVIEW concerning national affairs seem to have been taken exclusively from well-known, radical Republican publications. The attempt to impeach President Andrew Johnson was reported in detail.⁸

More significantly, when Mrs.

Forsythia in the Rain

By LINDA DECKER CULPEPPER

The day's end had walked
On unwilling feet,
Stumbling over cares.
Wearisome bundles
Rolled into corners.
My tired heart cried out
For rest. In vain
I looked through the glass
Of my front door.
The drapery of care
Lay at my feet.
Then joy!
For there by my doorway
Holding out frail arms
Ringing minuscule golden bells—
Forsythia in the rain!

White later addressed herself to the needs of the South, she lamented the miserliness and briefness of the Government's concern for the emancipated black man. She endorsed the humanitarian ideas of the most progressive wing of the radical Republicans—those who felt an obligation to help the black man politically, legally, and economically.

"Much might have been accomplished by the people of America if adequate efforts in behalf of the freedmen had been put forth by the Government and by the Christian churches immediately after the emancipation of the slaves. Money should have been used freely to care for and educate them at the time they were so greatly in need of help. But the Government, after a little effort, left the Negro to struggle, unaided, with his burden of difficulties."⁹

Undoubtedly, the "little effort" Mrs. White commended took place during the brief period from 1867 to 1877 when Reconstruction Governments included blacks, and some improvement was achieved in education, medical care, and welfare. She may also have referred to activities of the Freedman's Bureau. Organized and funded by a Federal Government dominated by radicals, it operated for only four years, until 1869. Dur-

ing that time the bureau gave medical care to a million people, spent \$5 million for black schools, supervised labor contracts for black workers, and administered special courts to protect freedmen's civil rights.¹⁰ Mrs. White felt more should have been done, but Reconstruction ended too soon for the radicals to accomplish their sweeping reforms.

Within a little more than a decade after the Civil War, eight of the Southern States had voted out of office political leaders supporting radical Republican policies. In the elections of 1876 Democrats claimed victory in the remaining three States of the Confederacy—South Carolina, Florida, and Louisiana. The spring of the following year, President Rutherford B. Hayes withdrew the last Federal troops from the South. Reconstruction had ended. The Republican coalition of blacks, Northern carpetbaggers, and white Southern turncoats had lost its dominance. Southerners called the new era Reconstruction.

Some persistent comparisons between Mrs. White (and other Adventist writers) and abolitionists and radical Republicans may leave the impression that Adventists merely adopted the outlook on national problems they found around them;

that their religion had little to do with their views on social and moral issues. But this is far from the truth. If anyone had told the founding fathers of our denomination that their attitudes toward race had nothing to do with their theology, they would have shaken their heads in disbelief. For Ellen and James White, Uriah Smith, and J. N. Andrews, proper attitudes toward race relations were part of a true understanding of the Bible and its doctrines.

Emancipation an Official Fact

Emancipation was an official fact January 1, 1863. For the next three months 12 issues of the REVIEW began with front-page excerpts from Luther Lee's *Slavery Examined in the Light of the Bible*. The book went through controversial texts in the Old and New Testaments, arguing strenuously that the Bible, far from condoning slavery, condemned it.

Both Uriah Smith and James White related slavery to prophecy. Just as the United States was divided into two camps, so the lamb in Revelation 13:11 had two horns. Oppression of blacks in America was more significant evidence that the beast in Revelation 13 was the United States. Revelation describes a beast that looks like a lamb, but speaks like a dragon. James White made the application.

"Its [United States'] outward appearance and profession is the most pure, peaceful, and harmless, possible. It professes to guarantee to every man liberty and the pursuit of happiness in temporal things, and freedom in matters of religion; yet about four millions of human beings are held by the Southern States of this nation in the most abject and cruel bondage and servitude, and the theological bodies of the land have adopted a creed-power, which is as inexorable and tyrannical as is possible to bring to bear upon the consciences of men. Verily with all its lamblike appearance and profession, it has the heart and voice of a dragon; for out of the abundance of the heart the mouth speaketh."¹¹

Uriah Smith pointed to the "white-washed villainy of many of the pulpits of our land," pulpits supporting slavery; evidence that "the dragonic spirit of this nation has of late years developed itself in accordance with the prophecy in Revelation 13:11."¹² Far from being a purely secular concern, Adventists thought race relations were intimately involved with a proper understanding of prophecy and last-day events.

Mrs. White also saw slavery as one of the signs of the times. She cited

Fellowship of Prayer

GOD HEARD

Several years ago I requested prayer for our three sons. The request for two of them was that they would realize the importance of studying and of getting a good education. God certainly heard and answered the request. Both of these young men are in schools of higher learning. Continue to pray with me that they will succeed in life. The other son had not been baptized at the time I wrote you. He was baptized when he was 12 years of age. Please continue to pray for him that he will follow God's Word.

I request that you pray for my husband, who is a Sundaykeeper. Pray that he will surrender all to Christ and join the children and me in the Adventist Church.—NAME WITHHELD.

EMPLOYMENT FOUND

Three years ago I sent in a request for prayer that my husband would be able to find steady work that would give him Sabbath off and would not require changing shifts nor joining the union. The Lord answered your prayers, and it has enabled us to keep our children in church school and give to our church projects. We thank God for His goodness in many ways.

Please pray now for our home situation. We need total consecration so that we will not be a stumbling block to our children. I know the prayers of our faithful members will bring desired results. It seems that Satan is gaining very fast, and we want to be ready when Jesus comes.—NAME WITHHELD.

HUSBANDS CONVERTED

Four or five years ago I wrote asking for prayer for my husband who saw no need of joining the SDA Church, though he is a fine Christian gentleman. A short time after asking you to pray for him, of his own accord, without anyone asking him, he went to my pastor and asked to be baptized. I am most grateful and happy. I know the Holy Spirit touched his heart.—Mrs. T., of California.

A few years ago I wrote requesting prayer for my husband, who has recently joined the church. I have faith to believe that where two or three are gathered together in Christ's name that the prayers will be answered. I am happy and thankful that my husband has been baptized. He and I plan to do our part to help finish this wonderful work.—Mrs. G., of New Jersey.

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

the defense of slavery by ecclesiastical institutions as proof that churches in America were part of apostate Babylon. "God will restrain His anger but a little longer. His anger burns against this nation, and especially against the religious bodies who have sanctioned, and have themselves engaged in this terrible merchandise."¹³ God will remember the suffering slave and others who are oppressed. "The names of such are written in blood, crossed with stripes, and flooded with agonizing, burning tears of suffering. God's anger will not cease until He has caused the land of light to drink the dregs of the cup of His fury, and until He has rewarded unto Babylon double. . . . All the sins of the slave will be visited upon the master."¹⁴

It would have been possible for Adventists to have opposed slavery, seen

its evil as one of the signs of the end, and still not preached equality between blacks and whites. By the time of the collapse of Reconstruction and the birth of Redemption, when Mrs. White launched her appeals for the Southern work, even radical Republican papers assumed the inferiority of the black man. "It was quite common in the 'eighties and 'nineties to find in the *Nation*, *Harper's Weekly*, the *North American Review*, or the *Atlantic Monthly* Northern liberals and former abolitionists mouthing the shibboleths of white supremacy regarding the Negro's innate inferiority, shiftlessness, and hopeless unfitness for full participation in the white man's civilization."¹⁵ During this same period of the eighties and nineties, Mrs. White was adamant: blacks and whites are equal.

In addition to eschatology, or the study of last-day events, Mrs. White based her discussion of race on two other doctrines: redemption and creation. Christ's atoning and reconciling work meant that all men were saved, and none were more saved than others: "Christ came to this earth with a message of mercy and forgiveness. He laid the foundation for a religion by which Jew and Gentile, black and white, free and bond, are linked together in one common brotherhood, recognized as equal in the sight of God."¹⁶ For Mrs. White, Christ had brought men into a new relationship where each was equally related to Him. Christians, therefore, must look on other Christians as equals.

But what about those who were not Christians? If men were not converted, if they were not within the brotherhood created by Christ's redeeming life, could they properly relate as superior to inferior, master to slave? "No," was Mrs. White's emphatic response. The doctrine of creation prevents it. God wants whites who relate to black persons to remember "their common relationship to us by creation and by redemption, and their right to the blessings of freedom."¹⁷ Elsewhere she insisted that "man is God's property by creation and redemption."¹⁸

It is significant that Mrs. White did not support equality simply on the basis of redemption. Even if men were unconverted, the doctrine of creation means that all men, whether they acknowledge Christ or not, belong to God. Where man's equality and freedom are violated, it is not God acting, but man's sinful nature. "Prejudices, passions, Satanic attributes, have revealed themselves in men as they have exercised their powers against their fellow men."¹⁹ ♦♦

(Concluded next week)

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- ¹ Uriah Smith, editorial comment before "Letter to the President," *Review and Herald*, Sept. 23, 1862, p. 130.
- ² *Testimonies*, vol. 1, p. 254.
- ³ *Review and Herald*, Jan. 26, 1864, p. 68.
- ⁴ *Ibid.*
- ⁵ Kenneth M. Stampp, *The Era of Reconstruction, 1865-1877* (1965), p. 16. Stampp is one of what is now the dominant school of Reconstruction historians called "revisionists." They have consciously attempted to correct earlier writers who interpreted Reconstruction as totally evil and oppressive.
- ⁶ *Ibid.*, p. 105.
- ⁷ *Ibid.*, p. 122.
- ⁸ Farrell Gilliland II, "Seventh-day Adventist Sentiment Toward Reconstruction After the Civil War," Andrews University unpublished manuscript, 1963.
- ⁹ *Testimonies*, vol. 9, p. 205.
- ¹⁰ Stampp, *op. cit.*, pp. 134, 135.
- ¹¹ "Thoughts on Revelation," XXIII, *Review and Herald*, Nov. 11, 1862, p. 188.
- ¹² Note before "The Degeneracy of the United States," *ibid.*, June 17, 1862, p. 22; cf. note before "The Cause and Cure of the Present Civil War," *ibid.*, Aug. 19, 1862, p. 89.
- ¹³ *Spiritual Gifts*, vol. 1, p. 191.
- ¹⁴ *Ibid.*, pp. 192, 193.
- ¹⁵ C. Vann Woodward, *The Strange Career of Jim Crow* (1966), p. 70; cf. Vincent P. Desantis' *Republicans Face the Southern Question* (1959), pp. 24-52.
- ¹⁶ *Testimonies*, vol. 7, p. 225.
- ¹⁷ *Ibid.*, p. 223.
- ¹⁸ Letter 80-a, 1895, to J. E. White and wife, Aug. 16, 1895.
- ¹⁹ *Ibid.*

FOR THE YOUNGER SET

David and His Grandma's Bamboo Pipe

By ERIC B. HARE

KA-CHUG, *ka-chug*, *ka-chug*. Grandma was downstairs under the house pounding rice. She had one foot on the ground and the other on the end of the pounder. With one hand she caught hold of a bamboo rail to keep her balance, and with the other hand she waved around a long bamboo pole to shoo away the hungry little chickens that were always waiting at the other end of the pounder for little bits of rice that might pop out of the hollow in the log where the outside husk of the rice was being pounded off. And in her mouth she had a big old bamboo pipe.

She had been pounding *ka-chug*, *ka-chug*, *ka-chug*, all morning and the even rhythm and the heat of the day made her feel quite dreamy. Then right in the middle of that dream, with legs ajumping and arms aswinging came her little grandson David. He was home from school for a holiday, and his clean shirt, shiny face, and nicely combed hair brought grandma right back to life. The *ka-chugging* stopped. The waving bamboo pole dropped to the ground. And the hungry little chickens jumped right into the pounder for a feed of broken rice.

"Well, I do declare it's my little grandson David home from school," said grandma as she smiled all over and greeted the little fellow. And if David's face shone before, it fairly beamed now.

"And how many books has my grandson learned? And how many letters that are round like the sun can my little grandson write? There sure could never be another grandson like my grandson." Now after saying all these nice things at once, grandma didn't know what else to do so she just grabbed the long bamboo pole again, shooed away the hungry chickens, put one foot on the pounder, and started it *ka-chugging* again, and then gave a big draw to the big old bamboo

pipe to start smoking again. But the big old bamboo pipe was empty. It had gone out.

This gave her a new inspiration, and stopping everything else that she was doing she turned toward her little grandson David, and holding the big old bamboo pipe toward him she said, "Here, Grandson, go and fill grandma's pipe and light it for me, that's a boy."

"But, Grandma, I don't smoke since I've been learning books at the mission school," said David kindly as he stood up straight and put his hands behind him.

"Don't smoke? Of course you don't," said grandma. "But, Grandson, I didn't say to smoke it. I only said to fill it and light it for grandma."

"Yes, I know," little David replied, "but, Grandma, our teacher tells us never even to *touch* it." And he still stood there with his hands behind his back. Grandma didn't know what to say next and just stood there with her mouth open. Little David didn't want to disappoint his grandma who had said so many nice things about him, and he didn't know what else to do so he just stood there with his mouth open. Then little David got an idea.

"But, Grandma, I'll tell you what," he said, running right up to her. "I'll do the pounding of the rice for you, and then you can fill your own pipe and light it and do anything else you would like to do." And little David did just that. He stood there with one foot on the pounder. He held on to the bamboo rail to keep his balance. He waved around the long bamboo pole to keep the hungry little chickens away, and went *ka-chug*, *ka-chug*, *ka-chug*.

And his grandma was so happy. And when I heard about it I was happy, and I think Jesus was happy too, don't you?

Meaning or Memory?

By MARGERY WILSON

FOUR pretty primary girls, four sweet smiles, and four unopened Bibles. These three thoughts occupied Mrs. Larson as her class assembled for the Sabbath lesson study.

"Girls, let's play a new game called Search the Scriptures. See if you can find the memory verse in your Bible."

She told them the text, promised help, and smiled as they flipped through their Bibles with excited enthusiasm for any nonlistening activity.

Their spirits zoomed beyond limited skills in reading and comprehending the chapter and verse numbering system, but teacher followed close behind with that important ingredient called help.

"Well, there it is." Tina smiled in recognition as she puzzled out the words of the verse. "Why, teacher, it does say the very same thing as our memory verse."

"Of course it does. Every memory verse is a Bible verse. Here is a pencil. Would you like to draw a line under it? Then it will be easier to find next time."

The tiny blond girl gasped. Her eyes grew large in horror and she snatched her Bible close. "Oh, no. My mother would spank me if I marked a book."

"I know, Tina. Your mother doesn't want you to scribble in a book like a baby. And we never mark in a book that belongs to someone else. But sometimes, big folks buy books to study. They draw lines under special sentences they want to remember. That makes them very special and so easy to find when they study that page again. That is why you see marks in my Bible."

Mrs. Larson opened her own Bible. "See the marks in my Bible. These verses are special. I underlined them because I wanted to remember them."

Tina sat stolidly in unconvinced unbelief, but agreed to talk it over with her mother.

This Sabbath school teacher en-

joyed her small class of girls, but many things disturbed her. They mumbled their memory verses. It bordered on rote repetition of unintelligible syllables or on impersonal nonchalant number notations, all with no meaning.

The situation improved when they repeated the memory verse as it occurred in the story. But not enough. Then the class discussed who said the verse, why, and who listened.

But the text; Mrs. Larson tried not to neglect it, but she never emphasized it. She sensed that the girls

wanted to ignore it. They mouthed the name of the book and the numbers simply to please her and to meet another adult pressure that held no meaning.

Perhaps the girls would understand that the text is a guide, if they looked up the memory verse each week. The teacher hoped to inspire them to mark these texts in some way, thus stimulating an interest in their Bible as a special book, a Book they could consult every day, not just a symbol of Sabbath school which rested all week, gathering dust, while they read their lesson every day from a quarterly.

The following Sabbath Mrs. Larson observed the primary children holding their Bibles high as the superintendent counted them. They sang "I Carried My Bible to Sabbath School" with characteristic energy.

Tina participated in the story with equal zest, but her interest seemed to wane a bit as Mrs. Larson helped her find the memory verse in her Bible. Something had dulled her delight.

Two of the girls brought pencils in their little purses. They drew a careful line under the verse in their Bibles. Tina sat with her fingers on the open Bible watching the third girl use the teacher's ballpoint pen to mark her verse.

That was when she said it. "My mother doesn't want me to mark my Bible."

Mrs. Larson spread a smile over her disappointment. She remembered God's goodness provides a choice. If Tina, under mother's influence, chose a different way, a teacher must provide additional acceptance and emotional support. Ridicule would defeat the chance for this choice to change.

Four little girls exited from class in the primary Sabbath school room that Sabbath morning. Three of them hugged a book whose treasures they were learning to unlock, to understand.

The fourth, a tiny blond girl, carried a spiritual symbol. ♦♦

Lean Harder

By ELIZABETH BISHAI

I thought I had given
The Lord all my heart,
That He was my all,
And self had no part.

But strength and good health
I had trusted each day
I saw were His gifts
When they faded away.

Shattered ambitions
Lay strewn at my feet;
Life's smallest chores
Were mountains to meet.

Friends I had leaned on
In troubles before
Could help just so much
And then help no more.

Heartsick and weary
And oft in despair,
My heart would cry out,
"O Lord, don't you care?"

Then slowly the answer
My ears would not hear
Slipped into my soul
With a message so clear:

"Child, how I love thee!
I let these things be.
My strength is sufficient;
Lean harder on Me."



H. ARMSTRONG ROBERTS

Ever Since Eve

By
HELEN KELLY

CAROLYN gazed tenderly at three-month-old Jimmy, nestled in her arms, nursing contentedly. Long eyelashes hid his bright eyes as he sucked, rested, and sucked again. She rocked slowly. Her own eyelids began to feel heavy. Feeding time seemed to have a sedative effect on both of them.

Carolyn admired the tiny curled fingers, the tinier pink toes peeking out from under the blanket, the well-shaped ear. Jimmy's shy smile that spread into a lopsided toothless grin was enough to brighten the gloomiest of days.

"Just about a year ago this miracle of life had its beginning," she mused. Although this was her third child, bringing such perfectly formed beings into the world had lost none of its wonderment.

Hugging Jimmy, she thought of how his big sisters, now schoolgirls, had hoped for a boy; and she was pretty certain daddy had too. As for herself, she had remained uncommitted; however, she secretly admitted it would be nice to have a little boy toddling about the house. They had selected a girl's name, as well as a boy's, and assured one an-

other that whichever it was, they would love it.

Love it indeed! Carolyn began to love the baby long before it was born. She thought she understood a little better the psalmist's words: "My substance was not hid from thee, when I was made in secret. . . . Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them!" (Ps. 139:15-17).

Physically Fit

In her eating, drinking, and exercising Carolyn's purpose was to keep in the best physical condition, not only for her own but also for the baby's sake. Her thoughts and activities became entwined about the expected addition to the family.

Shortly after Jimmy's arrival, Christmas came. The contrast forcibly impressed itself: how different from her baby's had been the conditions surrounding the Saviour's birth. No clean, smooth bed and modern medications for Mary. No attentive

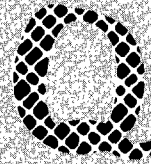
nurses and spotless nursery. Even in His birth, Jesus identified Himself with the earth's lowly.

With her free hand, Carolyn patted Jimmy's head, stroking the fine, light hair. The baby had evidently decided he wanted to sleep more than eat. Gently she lifted him to her shoulder. His mouth dropped open as he rested against her. Her lips brushed the warm, soft cheek. He smelled sweet and clean from his bath. Gratefully Carolyn held him, tucking the blanket around his feet.

Soon the burp came—the signal that Jimmy was ready to be laid in his bed. Before tackling the waiting basket of unironed clothes, she bent to kiss the peaceful face. She felt a certain kinship with Eve and all women since who have joyfully exclaimed, "I have gotten a man from the Lord" (Gen. 4:1).

As she set up the ironing board Carolyn suddenly recalled another verse—one that speaks of a love far surpassing her love for Jimmy: "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee" (Isa. 49:15). ♦♦

Homemakers' Exchange



I am perturbed at the way my daughter is raising her children. I don't believe in interfering, but when I know she is expecting too much from these little ones, what can I do to help?

► As I read your question, my mind went back to my firstborn. My mother felt we expected too much of him, and I realize now, we did. Here's the help I got from my wonderful mother.

She never nagged me, which would have caused me to be resentful.

She never made a scene before him when I was too harsh or demanding. She might simply say, "Honey," in a kind and somewhat hurt tone, telling me without words her hurt.

She never cuddled and tried to make the child feel I'd wronged him. She loved him, gave him affection, but never in any way destroying his confidence in me.

After she felt I had been too severe, she'd love him and quickly turn his little mind to happy things, finding some way to tell him how to be a better boy "so mommy won't have to scold."

She never discussed this in his presence, and only occasionally with me *alone* when the moment was right. Assuring me she didn't doubt my love for him, she reminded me how soon he'd be grown and gone.

She prayed for us often and loved us greatly.

Jo Frazier

Rogers, New Mexico

► Whether or not you can speak to your daughter about her expecting too much from her little girls depends on the relationship that exists between you two. If it's a close, warm, and open relationship, by all means speak to her kindly and lovingly. She may feel she has to live up to what she thinks you expect.

On the other hand, if you feel she would resent your speaking out, then don't. I've found that when all else fails prayer will do wonders. God can soften her heart and help her to realize the problem without your saying a word.

Mrs. J. H. Blanck

Moscow, Idaho

► You say you don't believe in interfering; then don't. Look around you and see the mothers that are letting their children just grow up. I think you should thank God every day that you have a daughter who cares enough about her children to expect something of them. If it's work you are referring to, it never hurt anyone. As a mother she is doing what she feels is right and this is her privilege.

Evaline Tomcal

Chesaning, Michigan

► If your daughter is truly trying to raise her children as the Lord would have her raise them, you should not interfere. One thing you should never do is allow the children to sense that you think their mother expects too much of them.

In the book *Child Guidance*, Ellen G. White states: "Mothers should never allow

their sisters or mothers to interfere with the wise management of their children. Though the mother may have received the very best training at the hands of *her* mother, yet, in nine cases out of ten, as a grandmother she would spoil her daughter's children, by indulgence and injudicious praise."—P. 288.

If your daughter does not have a copy of this book she might appreciate one. I find it has such wonderful counsel for us as parents. If she is actually expecting too much of her children and she reads this book in the right spirit, I think she will realize it.

Jodee Shaw

South Lancaster, Massachusetts

► I think you should mind your own business! Your daughter may be reacting to the way you "raised" her. In any case, overt sympathy for the little ones at this stage may only make matters worse. Then, too, who is to say she won't do a better job than you did? Did your mother always agree with the way you raised your children?

Louise Lowry

Poona, India

► Satan plays hard upon extremes. He is not so much concerned about which way the extremes are tending, just so we miss the straight and narrow way. Helpful duties can profitably be assigned to children when they are taught in a way of rewarding achievement. Work is no more taxing than play, but is eminently more beneficial. Especially is this true if associated with a sense of responsibility.

Daniel Larsen

Salway, Minnesota

► Don't be too hard on your daughter's prescription for rearing her children. Maybe her way will prove something to us older ones. It seems that we have made big mistakes with our generation, judging from what we see in the past few years. Mothers had best just watch and pray, and otherwise keep quiet.

Mrs. F. Boyd

Los Angeles, California

► The Lord expects much of us and our children. One way little ones learn loving obedience to Him is by obeying their parents because of their respect and admiration for them. But if your daughter is requiring that which is beyond her children's maturity or being unkind in dealing with them, you have cause for alarm.

Perhaps you could send her a subscription to a helpful magazine for parents. One of the Spirit of Prophecy books dealing with her problem could be included with a gift, or loaned to her.

You might discuss the matter with your pastor. He could help by weaving a solution to the problem in a general talk on child training or some similar topic. High lights of the message could be mimeographed to be

given to parents and extras made for friends. Your pastor or a friend could give your daughter a copy if she isn't present and you don't feel it best to do it yourself.

Be so understanding and kind that she will feel free to come to you if she thinks you might be able to help with some problem concerning the children. Pray earnestly over the matter and study the Bible, Spirit of Prophecy, et cetera for helpful suggestions in case they are sought. Keep in confidence these things if they are discussed with you, and never be critical.

Katie Baker

Tallahassee, Florida

► No, Grandmother, there's not much you can do but pray for your daughter and her children, and with them if possible. You might suggest to your daughter things that you found helpful when she was the age of her children. Children are more rugged than you think. Much will be expected from them all their lives, so it's better for them to learn this when they are young instead of having life made too easy for them.

Not even a well-intentioned, loving grandmother has the right to go into her daughter's home and criticize the way she is raising her children. She would have been insulted had her mother criticized her in raising hers.

Have faith in your daughter and your early training of her. Childhood memories have a very strong influence in our lives.

Ether B. Sloan

Louisberg, Kansas

► One positive way you can help your daughter is to give her the book *The Adventist Home* and encourage her to study it.

I don't believe you can walk into your daughter's home and expect to tell her, no matter how kindly, how to treat her children with tenderness and compassion. She no doubt feels she is correct in her severity toward her children.

Pray that God will give her a contrite and teachable heart.

Maida D. Law

Bangkok, Thailand

NEXT QUESTION

Should parents try to discourage a "going steady" type of relationship when their children are teen-agers, or should they merely accept such relationships as a fact of life that their teen-agers will outgrow? If they do want to discourage it, when should they start? and how should they go about it?

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

IS ECOLOGY A LEGITIMATE CONCERN FOR ADVENTISTS?

"Cleaning Humanity's Nest," is the theme of the introductory articles that inaugurate the new monthly feature, "Environment and the Quality of Life," beginning in the March 7, 1970, issue of *Saturday Review*.

In his keynote editorial Norman Cousins said, "Philosophy precedes ecology. What is most needed today are new realizations about man's place in the universe, a new sense of life, a new pride in the importance of being human." In other words, how man manages or despoils his environment directly reflects his understanding of how and why man exists, and what possibilities the future may hold for him personally.

Ecology is one of the youngest sciences and until the 1960's given little attention by most everybody. Ecology (from the Greek *oikos*, "house," "habitation," and *logos*, "word," "account," hence a study of the house or habitation) is the study of how living organisms relate to their environment and to one another. The main concept is that everything connects to everything else, that nothing is done in isolation; all living organisms, including man, plants, animals, live in one house with nothing done that does not directly affect the well-being of some other living organism in this house called earth.

With this fresh, double emphasis on philosophy and ecology, or environmental control, all Seventh-day Adventists will concur. We should and we must begin with a clear understanding of the nature and destiny of man before solutions with any lasting meaning are devised to reduce some of the current problems that threaten the well-being of man on this planet. And Biblically oriented Christians who believe in the goodness of God's creative works and the continuing concern that God Himself shares with His creation will put high on their list of priorities their concern for the preservation of life and beauty in God's creation.

The present emphasis on ecology is not merely a turned-up volume of the conservationists, such as John Muir and the Sierra Club, who have been the lonely watchmen over the years in their effort to preserve the unmarred beauty of our natural heritage from either economic exploitation or sheer neglect. The cry of alarm, the specter of ecocide (the destruction of man's house), which has led the President of the United States to devote a portion of his recent state of the union address to environmental control and to form a White House Council on Environmental Quality, is no longer a matter of whether our planet remains beautiful but whether it survives.

Three Major Offenders

The problem of survival involves many environmental factors, any one of which is enough for ecologists to predict the end of life on this planet, as we know it, within the next half century. The major offenders are population, pollution, and pesticides.

The population, at the present growth rate, will reach approximately seven billion by 2000 A.D., and ecologists warn that the earth simply cannot sustain that many people; either the lack of food or massive pollution would cause the plagues of famine, pestilence, or mass suffocation to roll over mankind.

The air over most of the industrialized nations of the world is so polluted by a host of noxious substances that ecologists predict dire consequences in some areas within the next five years.

The problem of human waste is staggering. Whether it is the junk-filled landscape, the growing mountain of milk bottles and other commodities packaged in inorganic, nonreusable plastic containers that last for many years without deterioration, floating oil that destroys ocean life and befouls beaches, the radioactive wastes whose toxic properties will remain for centuries in the rivers the world over, or simple aluminum cans that do not rust—time and space are fast running out. The death of Lake Erie has been a brutal conscience awakener.

Ever since Rachel Carson's *Silent Spring* was published in 1962, we have been alerted to the danger of pesticides that were once heralded as a positive solution to the problem of insect damage to farm products and human comfort in general. The story of DDT is a classic example of man's intrusion on the delicate balance of nature. DDT kills insects but also the birds that eat the contaminated insects, reducing further nature's normal control of the farmer's problem. DDT also finds its way into the waterways, killing marine life, and into the food consumed by human beings. Because of the alarming consequences, DDT will be banned from the United States by the end of 1970. But DDT is only one example of pesticide time bombs.

Challenge to Leadership

For Seventh-day Adventists, the modern emphasis on man's misuse of natural laws and the consequent threat to human health and happiness is a challenge to theological and moral leadership.

First, we are well-equipped to provide a philosophy that Norman Cousins asks for. But not only does the Adventist Church have a philosophy that should motivate any program designed to relieve human suffering, its many college campuses can provide technical leadership in solving local environmental problems. Furthermore, every Seventh-day Adventist can do much to be a part of the solution rather than contributing to the problem.

For people who have been told, "Occupy till I come," there is work to do as God's concern for life and for the well-being of people is reflected in His followers' thoughts and deeds.

H. E. D.

(To be continued)

THE SANCTUARY— "CLEANSED" OR "RESTORED"?

A reader inquires: "A pastor told us that the word translated 'cleansed' in the King James Version of Daniel 8:14 really means 'restored.' I can understand that meaning all right, but if 'restored' had been in the King James Version, would we ever have gotten the truth about the cleansing of the sanctuary and the judgment?"

First of all, let us examine the Hebrew word involved, *sadaq*. It is elsewhere variously translated, depending on the verb form used (Hebrew has seven conjugations), "be just," "be justified," "be righteous," "justify," "do justice," et cetera. The corresponding adjective *saddiq* is translated "just" or "righteous" (in one place "lawful"). Literally, one might translate the significant Daniel passage, "Then shall the sanctuary be justified," possibly with the meaning, "vindicated."

But Bible translation is not as simple as this. Most words have a variety of shades of meaning, the particular shade applicable in a given passage depending on the context. To translate a given Hebrew or Greek word each time it occurs by the identical English term would

result in a wooden translation and would actually obscure the meaning of certain passages. The translators of the King James Version decided that they would not be bound by such a mechanical rule.

A Consideration of the Context

Turning to Daniel 8:14, we find in the context an evil power magnifying itself "even to the prince of the host," taking away the "daily sacrifice," and casting down "the place of his sanctuary" (verse 11). In verse 13 the question is asked, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

In verse 14 a time period is given at the end of which the sanctuary would be *šadaq*. One would assume that what would be done to the sanctuary at the end of the period would be the opposite of what was done to the sanctuary by the evil power. (We are now reasoning as a translator would reason when confronted with the problem of finding the most precise way in which to translate *šadaq*.) If the evil power's work is viewed as one of defilement, then the opposite action would be "cleansed." If the evil power's work is viewed as one of destruction or devastation, then the opposite action would be "restored." The literal meaning "justify" does not fit the context very well, nor does the idea of "vindicate," for men and their actions are vindicated rather than inanimate objects such as the sanctuary.

Out of several possibilities the translator must make his selection. The translators of the King James Version chose "cleansed," the precise reason for which we are able only to surmise, some 400 years this side of the translation. Our conjecture is that they were simply following precedent already established in the English translations. (The following English Bibles, all of which preceded the K.J.V., all read "cleansed": Wycliffe, Coverdale, Taverner, Matthew's, Great, Geneva, and Bishop's.) These had the support of the Septuagint, a Greek translation of the Old Testament, made in the centuries immediately preceding the Christian Era. This version for the significant word has the verb *katharizō*, "cleanse." Why the translators of the Septuagint who worked some 2,000 years ago chose *katharizō*, we can only guess. Possibly they had before them a different Hebrew text than the one later current. Or theirs may have been a free translation, based on their interpretation of the passage.

The Vulgate, a translation into the Latin made early in the Christian Era, has *mundabitur*, also meaning "cleansed." The Douay version, translated from the Vulgate into the English, appearing in 1609 reads, "and the sanctuary shall be cleansed."

Summing up the translation problems, we find that the literal meaning of *šadaq*, "justify," does not seem to suit the context. The idea of justifying the sanctuary is foreign to Scriptural language elsewhere, hence is thought not to be a likely idea in Daniel 8:14, except in a modified sense.

The Major Translations

The major translations have therefore chosen other terms in the significant clause:

King James Version: "Then shall the sanctuary be cleansed."

American Revised: "Then shall the sanctuary be cleansed."

Revised Standard Version: "Then the sanctuary shall be restored to its rightful state."

Smith and Goodspeed: "Then shall the wrongs of the sanctuary be righted."*

Jerusalem Bible: "Then the sanctuary shall have its rights restored."†

New English Bible: "Then the Holy Place shall emerge victorious."‡

The last four translations come closer to the literal meaning of *šadaq* than the first two. On the other hand, as mentioned earlier, the King James Version reading has the support of certain early versions, but admittedly "cleansed" is a rather free translation of *šadaq*. However, it sets forth an idea suggested by the context.

The second part of our reader's question is more difficult to answer: If the King James Version had read "restored" in place of "cleansed," would we ever have gotten the truth about the cleansing of the sanctuary and the judgment?

We are dealing here with an "if" item, a situation that didn't happen, and anything we say is only conjecture. We should note that Daniel 8:14 is one text among many that deal with the sanctuary. The yearly cleansing of the ancient earthly sanctuary had antitypical meaning apart from the Daniel passage and pointed forward to a final disposition of sin at the end of time. Other details of the sanctuary doctrine are discussed in other passages, notably in the book of Hebrews. When the hour struck for the great antitypical day of atonement to begin, it was important that men should know about it. God had a people who, through a study of the Scriptures, aided by the Holy Spirit, arrived at the truth and announced it to the world.

For verification of the correctness of their Biblical expositions, Seventh-day Adventists have the writings of the Spirit of Prophecy. "The foundations . . . were laid at the beginning of our work, by prayerful study of the Word and by revelation."—*Gospel Workers*, p. 307. Let us review briefly the development of the sanctuary doctrine.

Attention had already been called to the heavenly sanctuary in the summer of 1844. Further light came immediately after the disappointment of October 22. While Hiram Edson was walking through a cornfield the day after the disappointment, an overwhelming conviction came to him "that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, he for the first time entered on that day the second apartment of that sanctuary and that he had a work to perform in the Most Holy before coming to this earth."—HIRAM EDSON, fragment of a manuscript on his "Life and Experience."

Later, Hiram Edson, O. R. L. Crosier, and Dr. Franklin B. Hahn met as a study group to investigate the Bible intensively along these lines. After some months of study the results were published in articles by Crosier, first, in the *Day-Dawn* of Canandaigua, New York, and later in the *Day Star* of Cincinnati, Ohio.

Concerning Crosier's position, Ellen G. White said to Eli Curtis in a letter dated April 21, 1847: "The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, et cetera; and that it was his will, that Brother C. should write out the view which he gave us in the *Day-Star*, Extra, February 7, 1846. I feel fully authorized by the Lord, to recommend that Extra, to every saint."—*A Word to the "Little Flock,"* p. 12.

Subsequently in her writings Ellen G. White has given detailed expositions on the sanctuary doctrine as held by Seventh-day Adventists. This confirmation is an encouragement to us. "When the power of God testifies as to

* Smith and Goodspeed, *The Complete Bible: An American Translation*. Copyright 1939 by the University of Chicago.

† Excerpt from *The Jerusalem Bible*, copyright © 1966 by Darton, Longman & Todd, Ltd., and Doubleday & Company, Inc. Used by permission of the publishers.

‡ From *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

what is truth, that truth is to stand forever as the truth."
—*Counsels to Writers and Editors*, p. 31.

Just how the Lord would have revealed that the anti-typical day of atonement began in 1844 if the King James Version of Daniel 8:14 had read "restored" instead of "cleansed," we do not know. But from a study of God's

operations since earliest times in the revelation of truth essential in various periods, we know that God's power is unlimited, and that in His own time and way He would have brought to mankind the truth regarding the important work now going on in the heavenly sanctuary.

D. F. N.

LETTERS

... to the Editor

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

CORRECTION, PLEASE!

We are always happy for the good reports we read from time to time on the back page of the REVIEW relative to the work here in the Northern Union. However, I think I should point out that baptisms for 1969 in Iowa were 228 instead of 327 as reported (Feb. 12). Just to keep the record straight.

J. L. DITBERNER

Minneapolis, Minnesota

THE MIDDLE-AGED ROMEO

"The Middle-aged Romeo" (Feb. 5) is relieving his adolescence and appears in need of security as any struggling teen-ager. For many adults, middle age is an insecure period. Reality and personal limitations are clearly focused. Permanent decisions need to be made and limitations accepted. Some "middle-agers" become more uncertain, more helpless. The middle-aged Romeo wants somebody to love him unconditionally; he wants to get away from the risks of freedom, and finds it easy to appreciate someone who promises certainty, love, and admiration unconditionally. This is not necessarily or primarily a sexual tie. Emotional ties are more difficult to dissolve than the sexual.

The decisive fact for the middle-aged Romeo who thinks that he married the "wrong" mate is that a new way of communicating with his chosen mate must and can be found—for he will *never* find the "right" person.

Unfortunately, the middle-aged Romeo needs assistance just as much as the adolescent.

Mrs. GEORGE MCDANIEL

Berrien Springs, Michigan

COUNTRY LIVING

If the church was not ready for the coming of the Lord before the turn of the century, as Ellen G. White often states, what is God's evaluation of us now? It seems that our predecessors started down some wrong paths years ago, and not enough strong leadership has arisen to stem the tide. We read articles in the REVIEW and hear sermons from the pulpit, but see very little action toward reform.

For example, a recent article ("Out of the Cities," Jan. 15) quoted the Spirit of Prophecy instruction that God does not want His people to settle together in large communities of Adventists. Yet when our ministers

and conference workers retire, many of them flock to our centers. These people could live anywhere. They do not have to be concerned about employment opportunities or the education of children. Many of them have years of useful life left, and they could do great good in some dark county as well as setting a right example before the laity.

Frequently we are told that our educational system is upholding the standards and helping us to be different from the world. Actually, in many cases this is not true if our other colleges are anything like my own alma mater. Its English department requires the study of the most undesirable fiction. The competitive sports program reminds me of my long-ago high school days with the cheer leaders, excitement, and urge to win at any cost. Some of the Saturday evening entertainments are not conducive to the maintaining of Christian principles. No one seems to have enough courage to enforce the dress regulations that still appear in the handbooks as only empty words.

We are urged to sacrifice, to refrain from expending unnecessary means on our homes, et cetera, but our colleges spend money in ways that, although not wrong in themselves, could be avoided in view of the time in which we are living and the financial problems faced by these very schools.

If time lasts another ten years and the present trends continue, what will our church and schools be in 1980? In the past, God's people, as a whole, have failed to do His work. Can't this generation be different?

Mrs. RUTH M. CLIFTON

Waterford, California

COMMENTS ABOUT FOREIGN COUNTRIES

I think we should be careful of comments we make about countries we visit or pass through. Too many base their conclusions on hearsay and not on experience.

For example, a "letter to the editor" (Dec. 25, 1969) included these observations: "We were apprehensive, not knowing where to go in a strange city, where Sunday laws are strictly enforced, and in a country reputedly unfriendly to foreigners." I was raised in South Africa, the land of my birth, so I should know a little about this country. Like any other country, South Africa is not perfect, but actually this country enjoys the reputation of being very friendly and hospitable to visitors as well as to residents. This country, like many others, has Sunday laws, but they are not strictly enforced, especially in the Cape Province.

The writer stated further that she was "required to leave the ship at once, with two children and much baggage." I would have been very happy if I had been required to leave the ship at once when I first visited her country. I was one of those aliens who had to wait until the citizens of the country had been served before the authori-

ties allowed me to disembark. I accepted this as the procedure of the country, without complaint, even though I was most eager to disembark.

I feel that we should be prepared to experience little discomforts and even hardships when we travel to foreign lands where customs and procedures differ from those we are accustomed to. But, above all, we should be careful not to pass judgment on or condemn such procedures or customs even if we do have our facts straight.

J. D. HARCMBE

Gwelo, Rhodesia

MORE ON MORES AND MORALS

I am wondering if possibly the author of "Mores and Morals" (Sept. 11, 1969) has not missed the real issue involved. In considering this problem of beards and shoulder-length hair, let's ask ourselves a few basic questions: Who is responsible for originating this current fad? Are they people with high moral and spiritual standards, whose examples and actions bear imitating? Do we, as Adventists, wish to be identified with this class of people?

While occasionally we find someone who honestly desires to show his manliness by wearing the "venerable badge of manhood," few people will deny that the great majority of beard-wearers are either the hippies, the demonstrators, the dissenters, or, in general, the rebels. While it is probably true that Christ wore a beard, as did most men of that era, the real issue for us is this: Would Christ, if He were living on earth today, also follow the example of this rebellious element by wearing a beard and long hair? I hardly think so.

The author quotes Leviticus 19:27 in which men were forbidden to "mar the corners" of their beards. However, the *SDA Bible Commentary* gives the probable reason for this prohibition, that is, it was a practice of the heathen. I believe that a modern parallel to this situation is quite obvious.

We should keep our eyes fixed on our one true Example rather than seek to imitate every whim of the godless. Paul says, "Prove all things; hold fast that which is good. Abstain from all appearance of evil" (1 Thess. 5:21, 22).

JAMES BLACKBURN

Talent, Oregon

PRAYER IN PUBLIC SCHOOLS

I'm sure many would agree with Mr. Cameron (letter to editor, Nov. 20, 1969) that prayer should be put back into public schools, but apparently many are unaware of the issues involved. Not only did these acts violate the constitutional rights of non-Christian groups but they were an example of that intolerant spirit that still attempts to coerce men's consciences by secular means.

PERCY E. DUNAGIN, JR.

Birmingham, Alabama

SDA Youth Assist World Mission Program

By JOHN H. HANCOCK

Associate Secretary, General Conference MV Department

The student missionary program, which in 1969 sent 69 student missionaries to various parts of the world, is altering the profile of Adventist youth and is transfusing new life into Missionary Volunteer activities.

Already this year the General Conference Missionary Volunteer Department has approved 80 student missionary calls for overseas service. Prospects indicate that the number in 1970 could soar to 100.

Since its beginning 11 years ago, when the Columbia Union College Missionary Volunteer Society sponsored Marlin Mathieson as a student missionary to Mexico, the interest in sending students for overseas assignments has skyrocketed. Today every Adventist college in the North American Division has joined in the program. By last year a total of nearly 200 young people had served in this volunteer force for periods from three months to one year. In 1969, 60 per cent of the student missionaries selected the longer period of service.

In the beginning the student missionary concept was not as broad as it is today. The student was sent on a three-month trip overseas to see what mission life was all about, to get a firsthand glimpse of as many mission opportunities as possible, and return to campus to interest classmates in becoming missionaries someday.

Overseas divisions, however, were quick to realize the value of these youthful volunteers, particularly when they stayed for one full year. They could supply a need that was not being met because of limited budgets and lack of personnel. As the youth proved themselves, calls began pouring in from division committees, requesting student missionaries for all kinds of work. The response from the students was overwhelming. Scores of students offered to pay their own transportation, and new policies had to be set up to expand the program.

One of the most successful student missionary ventures has been the English language school in the Far Eastern Division. Three years ago M. T. Bascom, director of the Osaka Evangelistic Center in Japan, started an English language school using student missionaries as teachers (See REVIEW, Jan. 15, 1970). The first class had only 12 students, but interest among the Japanese developed quickly. Within two years the enrollment had reached well past 600, and 25 students had been baptized. Bruce Bauer, a former student missionary to Osaka, now is the director of the school, and plans are being laid to open new schools next summer in Kobe and Hiroshima. A total of 13 student missionaries are being sent to Japan this year to serve as

English teachers in this successful evangelistic program.

In 1968 a similar English language school was begun by student missionary Ed Moore in the evangelistic center in Djakarta, Indonesia. Ed hoped that at least 50 students would come, but by noon the first day 140 had signed up, and there was a long waiting list of persons desiring to enroll. As interest continued to mount, Ed had to teach additional classes on the local radio station each week, and a special class was set up in the government office building for government employees. Max Torkelsen III and Larry Phillips are now carrying on the work begun by Ed, and they report a growing interest in the school. Prominent businessmen, educators, and professional men, many of whom are Moslems, are among their students.

The most recent English language school to be taught by student missionaries is the one at Seoul, Korea, directed by Dean Hubbard, ministerial secretary for the Korean Union Mission. Situated in a new department store-office-hotel building, the school occupies 7,200 square feet of space and has an evangelistic auditorium that seats 200. A staff room, office, lounge, seven spacious classrooms, and a modern audio-active language lab-



Using the tail of the mission plane The Fernando Stahl as a surgical table, a student missionary from Southwestern Union College, Reggie Phillips, makes his first try at extracting teeth. Clyde Peters, veteran missionary pilot, is his tutor.

oratory with 60 stations make this a model school.

While the school was in the development stages, Elder Hubbard consulted with Karl Bartz, cultural attaché at the U.S. Embassy in Seoul. Dr. Bartz was deeply impressed, not only with the academic soundness of the school but also with the young student teachers.

"Are these young people you mention Seventh-day Adventist youth who are willing to pay their own expenses to Korea to teach?" Dr. Bartz questioned. When Elder Hubbard explained the student missionary plan, the attaché exclaimed, "Why, Mr. Hubbard, you'll conquer the world!"

When classes started on September 29, the student missionaries hoped they would have at least 300 students. After registering 723, they halted registration and turned away between 200 and 300 more hopeful applicants. Included among their students are doctors, nurses, pharmacists, teachers, engineers, office workers, and students. In fact, 435 are university students or graduates, and 155 have a high school diploma. Twenty-five Catholics, 12 Buddhists, and 458 persons professing no religion are included in the class.

"Nothing Like This in Korea"

Before issuing a license to the school, the city educational committee sent the women's dean of a large university to inspect the facilities. When she had completed her inspection tour, she turned to the government official accompanying her and commented, "There was no reason for me to come here. There's nothing like this in all of Korea." The educational department sent a bulletin out to all schools that month listing our school as the model for Korea.

The tremendous evangelistic opportunities opened by these English language schools are evident from the fact that after Bible classes were introduced in the Seoul school, 122 enrolled within the first three days. One class uses English Bibles and "The Bible Says" lesson guides; another uses a bilingual copy of *Steps to Christ* along with prepared lesson guides. Another class, called a translation class, has the students practicing the translation of Adventist evangelistic sermons.

In a recent visit to the General Conference office, Elder Hubbard observed that the student missionaries can do a work that the regular full-term missionary cannot do. There develops a rapport between these youth and the youth they are serving. The confidence and fellowship that have developed in this school have now resulted in 150 Bible studies being given by the student missionaries each week. Sixteen student missionaries will be sent to Korea this year to fill the growing demand for teachers.

The accomplishments of each student missionary who has gone overseas are worthy of a special article, but space does not permit this. Ruthita Jensen and Bert Jager are now serving in Vietnam. Ruthita works in and around Saigon, teaching English to nurses, teachers, ministerial students, Catholic nuns, and oth-

ers, as well as directing a comprehensive inoculation program. She has been responsible for giving more than 50,000 inoculations in the clinics and orphanages she visits. Bert, a former platoon sergeant won to the Adventist faith by a medic in Vietnam, has taken a year out of his college theology course to build schools and churches for the Vietnamese people.

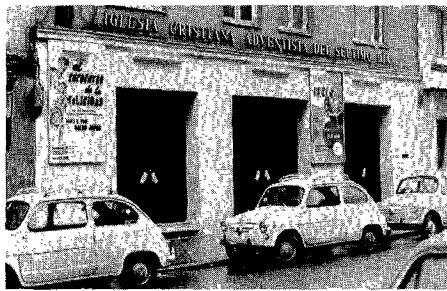
Six young married couples decided to take their honeymoons as student missionaries and are accomplishing much good where they serve. Imagine taking a bride of a few days to work among the primitive tribes of New Guinea! That's exactly what Bill Cochran did. Joyce and Bill have directed a mission district left vacant when mission director Colin Winch went home to Australia on furlough. What experiences these youth have had on these Highland walkabouts. Two more student missionaries are being sent this summer to take their places.

What about the other newlyweds? Wesley and Dorothy Amundsen and the Darryl Bensons in Thailand, Raymond and Lynette Holm in Ethiopia, Earl and Gail Aagaard in Bolivia, all serve as teachers. In most cases the wives are also school nurses or they run the local clinic. Thomas Adams and his wife, Nancy, serve at the Nicaragua Adventist Hospital, where she is nursing supervisor and he is busy in construction work.

Since 1965 student missionary teachers have been supplied yearly to the Sam Yuk school in Hong Kong by the La Sierra campus of Loma Linda University. Per Anders Karlman and James Lee Bainer are currently filling this responsibility.

Other student missionaries who are currently serving one-year terms of service overseas are Tom Larsen and Susan Carlson, Kenya; James Becraft, Faye Poore, and Daniel Roberts, Ethiopia; Jonathan Sherman, Congo Republic; Barbara Lawson, Colombia; Mr. and Mrs. Charles Stout and family, Okinawa; Susan J. Tremblie, Palau; Kenneth Mattson, Liberia; James Dexter and Larry J. Grimaldi, Guyana; Annabelle Ostrem, West Pakistan; and Averil Juriansz, Senegal. Seventeen students are in the language schools of Japan and Korea: Shirley Adams, Dennis Belsch, Connalyn Burdick, Gary Butka, Tana Lee Christiansen, Janene Conley, Nancy Follett, Wesley Follett, Douglas Havens, Walter Higbee, Mike Kalebaugh, Robert Oliver, Karen Shreyer, Dennis Tidwell, Yvonne Tuchalski, David Whitaker, and Jacquie Zytoskoskee.

In addition to this expanding corps of overseas student missionaries, we cannot fail to feel the impact of hundreds of young people who are becoming domestic student missionaries in their own communities. Through programs such as ACT, TEEN-ACT, BE FREE, and One to One evangelism, concerned youth are fanning out everywhere to witness and serve as never before. It may not be as glamorous to serve at home, but these youth nevertheless are doing a great work. Thousands are being blessed by their dedicated service, and they themselves are finding a new meaning to life.



Salim Japas held meetings in the Madrid, Spain, SDA church (above), which resulted in 22 baptisms and the opening of a third church in Madrid. Right: Evangelist Japas, of Argentina, stands before his audience.

SPAIN:

Spain's Membership Gain Nearly 10 Per Cent in 1969

More than 200 persons were baptized in Spain in 1969, where now there are 20 workers and 2,700 members. Thirteenth Sabbath Offerings have helped to build churches and finance evangelistic campaigns.

The mayor of Madrid once said that cities become congested in downtown areas because they grow vertically instead of horizontally. The problem of some congregations is the same—they grow vertically; that is, they build great temples with room for "statues" (inactive members). Churches too must grow horizontally.

Before the law granting religious liberty in Spain was passed, only one church from each denomination was permitted in a city. This tended to encourage a congregation to "grow vertically," and to spend their energies on themselves. When a church lacks exercise in the form of missionary activity, it freezes, and this is what had happened to us in Spain.

But in 1969, by establishing six new church groups, we extended the church horizontally. This horizontal extension is due largely to the inspiration of Samuel Monnier, lay activities secretary of the Southern European Division. In the program of Gift Bible Evangelism, 8,000 Bibles were given out in six months. The Bible Society printed a special edition of 15,000 copies of the Bible especially for us.

During the last quarter of 1969 Madrid, Spain, was blessed by an evangelistic campaign directed by an Argentine pastor, Salim Japas, who came to us from the Middle East Division to assist in Operation Horizontal. In a three-month period the message was given in two sections of the city. As a result, a third church was opened in Madrid. Twenty-two were baptized, and we expect 28 more to be baptized soon.

Assisting Elder Japas were two pastors, two Bible instructors, the mission officers, the college, and the publishing house personnel.

The two pastors who assisted, Jose Osorio, from Bilbao, and Juan Lozano, from La Línea, are now conducting their own series of meetings. Plans are also



being laid to hold meetings in Bilbao, thanks again to the Thirteenth Sabbath Offering that helped us to renovate facilities into a new church.

ANGEL CODEJON
President, Spanish Church

SWITZERLAND:

Reformation Land Feels Adventist Impact

The impact of 12,000 Adventist young people attending the 1969 World Youth Congress in Zurich, Switzerland, remains on both the general public and church members of the Swiss Union Conference. A widely-circulated weekly periodical, reflecting the public sentiment, published a picture report with the following striking heading:

"Vivacious without sit-ins
Pretty without make-up
Modern without cigarettes"

Nearly 4,000 members in the 60 churches of the Swiss Union are encouraged as never before to unite with their pastors in carrying the Adventist hope to the homes of six million neighbors, either with The Bible in Your Hand program or any other method that encourages the reading of the Word of God.

In a Reformation country, this is no easy task because most families receive a Bible from their church at the time of marriage. However, a way to make this "mute" Bible speak was found by our brethren in Germany, who had prepared a thought-provoking questionnaire to be read in the homes. We know of no easier method of awakening interest in religious questions. The invitation to accept either a Bible or an introduction course to a study of the Bible usually produces good results.

In 1969 progress was made in providing

additional church halls. The congregation in Winterthur, with a membership of a little over 100 in a city of 100,000, was able to acquire a hall and adjoining room, providing 200 seats. The church at Weinfelden, through the initiative of one family and a little help from the conference, was able to arrange a decent meeting hall for its 30 members. In Lugano, the center of Italian-speaking Switzerland, a new church is being constructed.

In 1969 six young workers joined the ministerial ranks. Today, 31 ordained ministers, 23 licensed ministers and Bible workers, and 36 enthusiastic literature evangelists are engaged by the union and the local conferences.

H. MÖSCHINGER
President, Swiss Union Conference

INDIA:

Adventists Participate in International Conference

Four of the six keynote addresses at the first International Conference on Prohibition, held in New Delhi, India's capital city, January 25 to 30, were given by Seventh-day Adventists.

The four papers, presented by Dr. Laurence A. Senseman, of Vellore Christian Medical College; T. A. Davis, editor of Oriental Watchman Publishing House; M. E. Cherian, president of Spicer Memorial College; and C. B. Guild, secretary, Southern Asia Division, drew national attention to the menace of alcohol to the human body and mind.

The conference was organized as part of the centennial celebrations honoring the birth of the Indian leader, Mahatma Gandhi, who once observed: "If I were appointed a dictator for one hour for all India, the first thing that I would do, would be to close without compensation all liquor shops."



Leaders Welcomed in Ceylon

Young women of Ceylon garland Robert H. Pierson, GC president (left), and R. S. Lowry, president of the Southern Asia Division, in a traditional welcome.

During their visit these leaders met with Ceylon Union officials, members of the Colombo church, and civic leaders. They inspected the five-acre plot where the new union headquarters is to be located, the Lakeside Medical Center, and Lakpahana Training School.

B. F. PINGHO, Secretary
Ceylon Union

As if to underscore these words, the President of India, His Excellency V. V. Giri, said in his opening address, "We are all looking forward for the day when complete prohibition will prevail in India."

The former Deputy Prime Minister of India, Morarji Desai, also addressed the conference, calling for immediate legislation banning the manufacture, sale, and consumption of all liquor.

Dr. Sushila Nayar, Member of Parliament and a former Health Minister and chairman of the six-day conference, paid

tribute to the high principles of Seventh-day Adventists, who, she said, "go beyond us prohibitionists. They don't even drink tea and coffee and they don't smoke." This remark brought applause from more than 500 delegates.

Although the conference was mainly organized and conducted by social and welfare organizations in India, the temperance department of Southern Asia Division, under the leadership of S. James, gave its full support to their emphasis on prohibition. Temperance is thus becoming an entering wedge, opening new areas of contact. During the conference, Prime Minister Indira Gandhi gave an audience to the Adventist delegates, and Dr. and Mrs. Senseman were given a special audience by President Giri.

JOHN M. FOWLER
Associate Editor
Oriental Watchman Publishing House



Three of the 39 pastors who baptized 1,007 in one service in the Rwanda Field, Africa.

TRANS-AFRICA:

Largest Local Conference Baptized 3,170 in 1969

In a territory half the size of Connecticut, 3,170 persons were baptized in 1969, bringing the membership of the South Rwanda Field to more than 32,250, the largest membership of any local conference in the world.

The baptism of 1,007 young people at one place on Sabbath, March 29, perhaps sets a world record for Seventh-day Adventist work. Thousands gathered on the grassy shores to witness the candidates being led into the waters by 39 pastors, including B. E. Jacobs, secretary, MV department, Trans-Africa Division.

The second baptism of 1,345 in September, 1969, was planned for five sites, recognizing that many of these candidates would be adults of all ages who could not be expected to walk long distances.

July, 1969, marked the fiftieth year of Adventist work in the Central African Union, which comprises the countries of Burundi and Rwanda. Much of the church's early history in this field is centered around Gitwe College. D. E. Delhove, our first missionary to this area, purchased Gitwe hill from the king of Rwanda in exchange for a pair of shoes.

The work has grown rapidly. Passing ten churches in 12 miles is not uncommon. It is possible in some places to listen to a minister speak and hear a neighboring congregation singing a hymn of praise.

However, rapid growth in membership



V. V. Giri, President of India, inaugurates the International Conference on Prohibition. From left (seated): Justice Tek Chand, vice-president, Indian Institute of Scientific Studies for the Prevention of Alcoholism; Dr. L. A. Senseman; U. N. Dhebar, an associate of Mahatma Gandhi; R. S. Lowry, Southern Asia Division president; Morarji Desai, former Deputy Prime Minister of India; and S. James, division temperance secretary.

creates a great need for houses of worship. While writing this article, I was asked by one of our church elders for help in repairing their church roof. We had seen the building and knew his plea was justified. Not far from that church is another church building, which had been erected but whose members had no means to purchase roofing. Two hundred dollars would satisfy the problem in either place, but we do not have funds available. If we had \$20,000 we would erect 25 churches immediately, for there is a congregation waiting for each one.

A. KENNETH PHILLIPS
President, South Rwanda Field



Pastors Lyndford Williams (left) and Kembleton Wiggins, both serving on Barbados, East Caribbean Conference, baptized 268 and 238 persons, respectively, in 1969.

CARIBBEAN UNION:

Double Centurion Pastors Help Set New Records

In 1969, in the Caribbean Union Conference, 3,531 persons were baptized, an increase of 100 over the previous record set in 1967.

These figures reflect the strong evangelistic thrust begun in 1966 when E. E. Cleveland, associate secretary of the General Conference Ministerial Association, conducted, with 45 other preachers, an evangelistic series in Port-of-Spain, Trinidad, which resulted in more than 800 baptisms.

Early in 1967 G. H. Rainey, associate ministerial secretary of Atlantic Union Conference, followed Pastor Cleveland in Port-of-Spain and baptized more than 400 persons. This series buttressed the work done during the previous months and enlarged the vision of all who assisted.

In 1969 several of our pastors baptized more than 100 persons. Two are double centurions—Lynford Williams and K. S. Wiggins, both on the island of Barbados in the East Caribbean Conference.

One of Elder Williams' campaigns in 1969 was conducted in Georgetown, Guyana, and resulted in a baptism of 111. His total for the year was 268.

Elder Wiggins devoted all his time to Barbados, and his total baptisms came to 238.

G. O. ADAMS, President
Caribbean Union Conference

CEYLON:

Flood Mobilizes Adventist Relief

In addition to providing food and other emergency items, church members in Ceylon rebuilt many homes of the destitute after the devastating flood that raged through southeast Ceylon recently.

Directed by Dan Ariyaratnam, lay activities secretary of the Ceylon Union, ministers and laymen united in channeling their energies and funds provided by the Ceylon Union, the Southern Asia Division, and SAWS of the General Conference into the flood-ravaged area.

Adventist leaders and members from the two large churches in Colombo mobilized immediately with emergency food and clothing. After other agencies became able to care for these vital needs, Adventist welfare efforts were directed toward restoring homes.

The typical Ceylon village home is not elaborate; the materials are usually readily available, and construction is simple. Poles tied together with rope make the framework, mud-plastered mats form the walls, and coconut palm leaves, the roof. However, during the emergency, palm leaves doubled and tripled in price, and then were completely unavailable in the locality. Rope, though needed only in small quantity, was unobtainable in the flood-devastated area.

Available funds purchased palm leaves and rope from other parts of the island.



A new home is being built in the flood-ravaged area of Ceylon by relief funds. Lawton Lowe, president of Ceylon Union, who stands between Kingsley Peter, pastor of the Galle, Ceylon, church, and Pastor Peter's wife, inspects the new structure.

Teams of relief workers were sent ahead into heavily damaged villages to select the most needy families. The supplies were then trucked into the area and distributed as previously planned.

Southeastern Ceylon is neither plains nor mountains. It is made up of low hills and winding narrow valleys that have been leveled and terraced for paddy fields. Most of the villages are in the valley, but have been safe from floods for generations. This year was an exception; unprecedented rains in the area and in the mountains many miles to the north brought raging walls of water through these peaceful valleys, wiping out crops and villages alike. Many lives were lost, homes were destroyed, and food stores and livestock were wiped out.

CHARLES TIDWELL, SR.
Departmental Secretary
Southern Asia Division



Two Ordained in Iran

During the Iran Section Biennial Session held recently H. S. Johnson and Gaspar Manaserian were ordained to the gospel ministry.

Before connecting with the Iran Section as a pastor-teacher, Elder Johnson had worked in the Southern Union, in the Sudan, and at Middle East College, Lebanon.

Elder Manaserian is a veteran pastor-evangelist in the Iran Section. He is currently the district pastor of the Tabriz-Rezayeh area, which covers the whole of Northwest Iran.

H. L. Gray (left), Iran Section president, stands with Elder Johnson, Elder Manaserian, and R. L. Jacobs and R. C. Mills, secretary and treasurer, respectively, of the Middle East Division.

L. C. MILLER
Ministerial Secretary
Middle East Division

PHILIPPINES:

Evangelism Coordinates With Health and Welfare

More than 200 delegates of the Central Philippine Union Mission attended the laymen's seminar, held at the East Visayan Academy, Talisay, Cebu, from January 31 to February 3. Maybelle Vandermark, assistant secretary of the General Conference Lay Activities Department, and L. A. Shipowick, secretary, Far Eastern Division lay activities department, led out in the seminar.

A. Z. Roda, retired minister; V. F. Bocala, secretary, CPU Sabbath school department; and D. M. Niere, secretary, CPU lay activities department, assisted in the seminar's emphasis on coordinating health-and-welfare ministry with Bible evangelism.

In the evenings, seven outstanding laymen practiced their preaching before the seminar leaders and fellow laymen, followed by constructive criticism as to possible improvements in their public presentations.

D. M. NIERE
Departmental Secretary
Central Philippine Union Mission

LEBANON:

College Evangelism Results in New Church

On Sabbath, February 7, 1970, a new church building was dedicated in Bawchrych, one of Beirut's suburbs, at the foot of the Sabtyeh Hill, on which is located Middle East College. This makes a total of five Seventh-day Adventist churches in Beirut's metropolitan area.

Present to give the dedicatory sermon was C. E. Guenther, of the General Conference Lay Activities Department, and joining in the ceremony were local section and division personnel, as well as prominent Christian leaders from the area.

The congregation, now 82 members, began in 1954 as the result of a branch Sabbath school directed by Edith C. Davis, then a member of Middle East College

staff. A Pathfinder Club was organized among the children who attended. The College Park Master Guides joined in the operation. Soon Bible stories turned into Bible studies and cottage meetings. The College Ministerial Seminar held public meetings in rented quarters.

In 1957 a regular Sabbath school and church service was begun. During recent years the congregation has been meeting in the chapel of the men's dormitory.

The pastoral staff, composed of Salim Japas, Samir Shahin, and Shahada Halabi will begin in March a public evangelistic campaign in the new church building.

Since the first Sabbath in the new church building, attendance has markedly increased, and every indication is that a strong congregation will be developed in this area where Middle East College has sown much good seed.

F. C. WEBSTER, *President Middle East Division*

England Conference, during their Five-Day Clinic, attended by 120 people in Birmingham City Health Department office. Mahon and Hubbard were interviewed also by Janice Dickerson for a 30-minute broadcast on the BBC's Overseas Service program "Worldwide," beamed at the armed services. Requests for giving lectures and holding smoking clinics are pouring into the health education offices in the British Union.

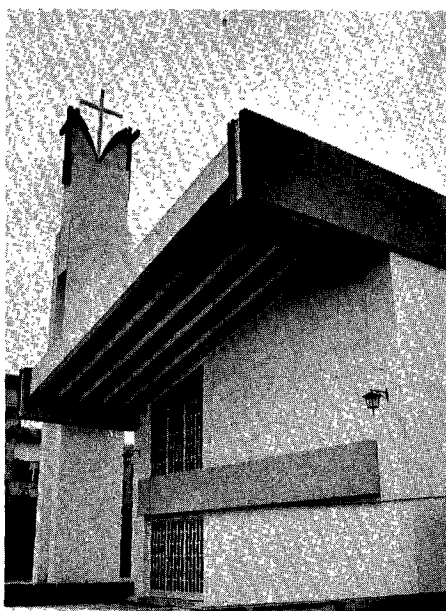
VICTOR H. COOPER, *Correspondent*

✦ The Seventh-day Adventist Church in Nigeria will be helping the Rivers State Rehabilitation Committee in supplying emergency treatment and resettlement of refugees. This information was broadcast by the National Broadcasting Corporation of the Nigerian Federation. The constituency of the Seventh-day Adventist Church of Western States of Nigeria, then in session, sent a telegram to Major General Gowon expressing pleasure that the civil war had ended and a confident hope that a bright future is waiting for Nigeria.

K. W. LETHBRIDGE, *Correspondent*



Left: Worshipers arrive at entrance to the Bawchrych church, Beirut, Lebanon, near Middle East College.



Right: Unusual and pleasing architecture marks this church.

SOUTHERN ASIA DIVISION

✦ N. S. Bhaskar Rao, pastor of the Giffard Memorial Hospital church, Nuzvid, India, baptized 103 persons in 1969 through the combined labors of the nursing students, hospital staff, and lay members. Four hospital patients, formerly Hindus, were recently baptized.

✦ At Kakinada, in 1969 a layman created an interest and prepared six people for baptism in an area where various Christian denominations for 100 years had tried to hold meetings but had been driven out. Immediately Pastor Injati Subhushanam began cottage meetings on the veranda of a new convert's home, continuing nightly for one month. When the mission could not give money for evangelistic expenses, the pastor used his own money. Though the village headmen threatened the new converts with excommunication from the village, three more took their stand for baptism. Much prejudice was broken down by this series of meetings. On New Year's Day the nine newly-baptized converts arranged a feast to which they invited the village headmen and served them first. Thus the headmen understood that our message would not overthrow their authority in the village, and they gave permission for the holding of open-air meetings. Pastor Subhushanam baptized four persons in January and is currently conducting a full campaign in this village.

✦ A city-wide evangelistic campaign was conducted in Vijayawada by P. S. Prasada Rao, section president, P. Judson Moses and Y. Samuel, local pastors. S. J. Satyanandam and N. Raja Rao also assisted. Two hundred and fifty-nine were baptized.

✦ T. J. S. Fredarichs, a former Lutheran revivalist, baptized 23 people in 1969 and raised up four new churches. Delegations from five villages are pleading that our message be preached to them also.

D. R. WATTS, *Correspondent*

Brief News

AUSTRALASIAN DIVISION

✦ At the recent commencement of the Bena Bena Adventist School in the Highlands of New Guinea, 20 young men received appointments to various areas in the Eastern Highlands Mission. Most of the 204 students at Bena Bena, the largest central school in the Coral Sea Union Mission, are boarding students. Under construction are a new girls' dormitory and four new classrooms. With funds earned from the sale of garden vegetables, some of the existing buildings will be given a complete face lifting.

✦ Mr. and Mrs. Serafin Fadri from Mountain View College in the Philippines, who both hold M.A. degrees, have accepted a

call to serve as teachers at the Kabiufa Adventist College in New Guinea, becoming the second Filipino family to serve in the Australasian Division.

E. M. JOHNSON, *Correspondent*

NORTHERN EUROPEAN DIVISION

✦ Smoking Sam and Smoking Susie, the well-known dolls of the Adventist Health Education Department, appeared on BBC television in its program "Nationwide," January 14. Susie, complete with her detachable glass smoke-filled lungs, was introduced to a class of school girls by Rex Riches, health education secretary, South England Conference, and Lionel Hubbard of the British Union Conference.

A week later Midlands Associated viewers saw Barbara Page interviewing Lionel Hubbard and Jack Mahon, secretary, health education department, North

Christian Ministry for the Blind

PR Director, Christian Record Braille Foundation

By ROBERT L. SHELDON

The Christian Record Braille Foundation, in the tradition of its founder, Austin Wilson, is growing, continually looking for new ways of reaching the blind.

In the late 1890's Austin Wilson was living with his parents in Battle Creek, Michigan. He had attended the State school for blind children in Nebraska and learned to read Braille.

Young Wilson searched in vain for suitable reading material, especially for Sabbath. Hoping to find something in French, he studied that language. The search was unsuccessful.

In desperation and with Midwest ingenuity, Austin Wilson found a sheet of metal. He transcribed some religious articles into Braille and crudely punched the plate. With his mother's clothes wringer for a press, the embossed plate and some old magazine covers, the first copies were laboriously produced.

Wilson called his product the *Christian Record*. Though he did not realize it, this was the beginning of Adventist literature for blind people.

With a definite need everywhere, the work grew. A few years later the small operation moved to Lincoln, Nebraska. Here it expanded, and today it is housed in modern facilities only a few blocks from the original building in College View.

The General Conference, realizing the great potential of this work, supported and sponsored this humanitarian organization. It continues under supervision of the world headquarters, with Neal C. Wilson, vice-president of the General Conference for the North American Division, as chairman of the board of trustees.

1970 Ingathering Total Is Largest Ever Reached

The final total for the 1970 Ingathering crusade in North America is \$7,176,439.18. This exceeds last year's total of \$6,860,848.58 by 4.6 per cent. Of the 61 local conferences, 20 have reached the Silver Vanguard goal.

Many churches have reached \$75 and more per capita. The Southwestern Union holds the distinction of being a Silver Vanguard Union for the second time. Three unions—Columbia, Pacific, and Southern—are millionaire unions. Two other unions have come close to reaching a million dollars, and probably will succeed in reaching that figure next year.

With its per capita of \$32.60, the New Jersey Conference leads the North American Division. The next three highest are Newfoundland, \$31.08; Illinois, \$29.57; and New York, \$29.51.

Many lay people have raised hundreds of dollars, some more than \$1,000.

Though the Winds Blow, a book writ-

Today the Christian Record Braille Foundation, the church's publisher for the blind, is well known around the world for its services. Six magazines are produced in Braille. Ten Bible courses are offered. The largest talking magazine in the world is published on records six times a year. A lending library is maintained with the denomination's most popular books in Braille, on records, and on tape.

Christian Record Braille Foundation has 70 field representatives strategically placed across the United States and Canada. They visit blind people and search for the 40,000 people who lose their sight annually. The free services, including the Bible courses, are offered to those visited.

The foundation has been a leader in originating aids for blind people. They produced the first monthly magazine for teen-agers, with identical editions in Braille and large print.

They were the first to conduct camps for blind children, with activities and sports usually available only for sighted children.

Another outstanding service first produced by the church's publishers was full-visual books. These are regular children's books with full-color illustrations. The stories are printed in Braille and spiral bound with the ink print edition. Now blind parents of sighted children can hold the attention of their children at storytime. These books are very popular and are provided without cost to those needing them.

The doctrinal services of the foundation are financed entirely by the offering taken every two years in the churches. The next offering date is May 16, 1970.

ten by Robert H. Pierson, General Conference president, was given to many businessmen who gave substantial contributions to God's cause this year. After reading the book, one businessman wrote a letter to the conference and said, "If the SDA Church is doing the work I read of in this book, I would like to help. Enclosed herewith is my check for \$10,000."

C. C. WEIS

GC Lay Activities Department



N.Y. Constituency Meets; Conference Staff Re-elected

More than 300 delegates gathered at Union Springs Academy, New York, March 8, to hear the reports of the biennial session of the New York Conference.

A. J. Patzer, president of the conference, gave a report that included interviews with the departmental men and the secretary-treasurer. Some outstanding features of the work of the conference were listed. Ingathering reports showed \$28.30 per capita, with the highest total amount raised in the history of the conference—\$246,810.50.

The publishing work showed a large gain. During 1968-1969 the New York Conference literature evangelists delivered \$238,829.41 worth of gospel literature. This was an increase of \$30,000 over the previous biennium.

Whereas at the end of 1965 the conference membership stood at 4,161, at the end of 1969 the figure was 4,678, a net gain of 517 during the past four years. It had taken 15 years for the preceding gain of 500.

The improvements at Union Springs Academy, the advances in the Sabbath school, lay activities, religious liberty, and youth work were all a part of the report. The tithe increase during this biennium over the 1966-1967 figure was \$266,421.

Elder Patzer and M. N. Hemple, secretary-treasurer, were re-elected, as were all the departmental secretaries. The constituency also approved a proposal that the regular session be changed from a biennial to a triennial period.

W. J. HACKETT

Vice-President

General Conference

Geer Memorial Hospital Adds Extended-Care Facility

On February 22 another link was added to the chain of Seventh-day Adventist medical institutions when the doors were opened to the new Geer Memorial Hospital extended-care facility in Canaan, Connecticut.

The newly constructed institution provides care for convalescent patients requiring less than acute hospital service, but more than home care usually can provide. An active rehabilitation program is also offered. For ambulant patients there is an occupational-therapy room equipped for a wide variety of crafts. Nursing service meets the needs of the bed patients, as do the supporting laboratory and physician offices and examining rooms for the visiting staff. The institution has a capacity of 108 beds.

Speakers at the opening ceremonies included Kenneth W. Tilghman, president of the Atlantic Union Conference; Harry E. Clough, the administrator, under whose guiding hand the institution was built; and H. E. Rice, associate secretary of the Department of Health of the General Conference, as well as a number of local civic and professional leaders.

The interest and support of the community was demonstrated in that 100 women from 22 local clubs and organizations baked some 5,000 cookies for the occasion. Girl Scouts and Boy Scouts in uniform distributed programs and served as guides for more than 2,600 visitors who attended the opening.

H. E. RICE

Canadian Union

British Columbia Church Holds Dedicatory Services

The Port Alberni, British Columbia, Seventh-day Adventist church, the first to be erected in that city, was dedicated recently less than two years after construction began. The first nail was driven into the foundation forms April 1, 1968, by A. N. How, president of the British Columbia Conference.

J. W. Bothe, president of the Canadian Union, gave the dedicatory sermon, and the incoming pastor, P. C. Long, led the congregation in the Act of Dedication. M. E. Erickson, MV and educational secretary of the Canadian Union and a former pastor at Port Alberni, had the prayer of dedication.

E. L. Stewart, the builder and outgoing pastor, and another former pastor, Gordon Smedley, spoke at other services during the day.

Pastor Long and the members of the new church are anticipating an evangelistic crusade soon by the conference team of C. Dale Brusett, Verne Snow, and Lyla Paul.

L. R. KRENZLER
*Departmental Secretary
British Columbia Conference*

† Students of the Canadian Union College elementary school raised \$504.67 for a Faith for Today offering, \$80 more than they raised last year. Grades five and six brought in \$351.21.

† A new church has been organized in Vermillion, Alberta, with 26 charter members. Origins go back to 1965, when four Adventist families formed a Friendship Study Hour group.

THEDA KUESTER, *Correspondent*

Central Union

† Twenty sophomore nursing students of Union College were capped in a ceremony February 27 in the College View church. Dr. Rolland A. Olson, of Wayzata, Minnesota, was the guest speaker.

† Work was begun on a new office building for the Wyoming Conference in February. The new building is being built on Casper Mountain Road, next door to the church and school in Casper. The old building has been sold.

† F. W. Detamore, who is with the Voice of Prophecy follow-up team, with Gordon and Phyllis Henderson and Norm Nelson, is conducting a series of meetings in Laramie, Wyoming. Ken Taylor, pastor of the Laramie church, is assisting in the meetings.

CLARA W. ANDERSON, *Correspondent*



Wyoming Penny Campaign Provides for New Camp Cabins

When the pennies were stacked in one large pile at the industrial building of the Central Wyoming Fair Grounds in Casper recently, they totaled \$6,868.01. The Half-Million Penny Campaign of the Wyoming Seventh-day Adventist churches was conducted to make possible at least four sleeping cabins and other improvements at Mills Spring Camp on Casper Mountain.

The rally opened with an exhibition by the world open champion drill team, the Casper Troopers Drum and Bugle Corps, and included a performance by the color guard.

Verda James, speaker of the Wyoming House of Representatives and an educator for 45 years, was the principal speaker. She spoke on "The Miracle of Sharing." Theodore Lucas, secretary of the Missionary Volunteer Department of the General Conference, also spoke.

Church members from the various districts presented their pennies in novel ways. Shown are members from the Newcastle district as they prepared to dump their pennies out of a copper pipe typical of those used in the oil fields of that district.

ANNA MAY PEARCE

Columbia Union

† Columbia Union College senior history major Richard K. Emmerson is the second student in the history of the college to receive a fellowship from the Woodrow Wilson Foundation. He is one of 1,153 winners from among 12,000 applicants. In keeping with the specifications of the foundation, he plans to teach on the college level.

† Former Kettering Medical Center president George B. Nelson was chosen the city's 1969 Man of the Year by the Kettering Kiwanis Club. Mr. Nelson, who for nine years was hospital administrator and medical center president, and who retired from full-time employment in late 1968, has recently accepted an assignment as consultant for developing health career curriculums at Sinclair Community College, Dayton.

† Twenty-eight persons quit smoking at a Five-Day Plan conducted in Staunton, Virginia, February 15-19. Young people of the Staunton Seventh-day Adventist church sponsored a no-smoking display in the Plaza Shopping Center in February to launch the program.

† Members of the Akron, Ohio, church have placed 1,191 copies of *Your Bible and You* in 16 motels during the past two and one-half years.

MORTEN JUBERG, *Correspondent*

Lake Union

† Since 1965 one new church school building has been built each year by the Indiana Conference. The school at Columbus, which opened its doors on January 19, was the one designated by the conference for 1970. It has two modern classrooms and was built for \$26,000 on an 8.7-acre lot just east of the city.

† At the request of the Public Health Service, Hinsdale Sanitarium and Hospital personnel conducted a Five-Day Plan to Stop Smoking at the U.S. Public Health Auditorium in Chicago, March 23-27.

† On Sabbath, February 7, members of the Holland, Michigan, church held the first service in their new church building. The consecration address was given by R. D. Moon, president of the Michigan Conference. Groundbreaking ceremonies for the new church, of a contemporary design on a three-and-one-half-acre site, were held May 9, 1969.

† Attendance at a School of Prayer held for six consecutive Wednesday evenings from January 7 to February 18 in the Ionia, Michigan, church was the highest ever for prayer meeting nights. Clarence E. Larsen, a teacher from the Bible department of Cedar Lake Academy, and guest speakers conducted the school.

JOCELYN FAY, *Correspondent*

North Pacific Union

† Members of the Troy, Idaho, church are conducting child evangelism in the form of a community Story Hour in which members of various Protestant churches participate. Thirty-five children, half of them non-Adventist, were present for the first meeting at which the pastor of the Nazarene church told a story, and members of the Lutheran church assisted with the music and Bible story presentation.

† The juniors and earliteens of the churches in Tacoma, Washington, have completed a Voice of Junior Youth series at which attendance ranged from 70 to 100. Fourteen requested baptism and 40 enrolled in a Bible correspondence course.

† Portland's Mount Tabor church, now the largest Oregon Adventist congregation, is past the 1,000 mark. John Todorovich is the pastor; G. W. Chambers, associate pastor; and Carl Hobson, Bible instructor.

† One hundred twenty-eight medical cadets from the academies of the North Pacific Union spent the week of March 15-22 studying military courtesy, drill, and other subjects at Fort Lawton in Seattle. Clark Smith, who is head of the National Service Organization, directed the camp.

† Opening services in the new church building, seating 500, in Kirkland, Washington, were held March 14. Union conference president E. R. Walde was the speaker. Lester Rasmussen is the pastor. Construction on the modern brick building began March 11, 1967.

IONE MORGAN, *Correspondent*

Northern Union

† Halle Crowson, Northern Union evangelist, recently conducted an evangelistic meeting in Garrison, North Dakota, to encourage Bible course enrollments and to lay groundwork for fall meetings.

† The Boon, Iowa, church is operating an accelerated gift-Bible program in preparation for evangelism to begin soon.

† The Investment Offering in North Dakota was \$24,219.10, a per capita of \$8.54. Grassy Butte topped the list with \$3,061.44, a per capita of \$94.67.

† R. R. Patzer conducted evangelistic meetings from January 25 to February 17 in the White River, South Dakota, church. On February 21 two women joined the church by profession of faith.

† On March 7 and 8 Maplewood Academy was host for the Northern Union Music Festival. Nearly 100 young people participated in the program.

L. H. NETTEBURG, *Correspondent*



Largest Korean Church in Southern California Dedicated

On March 7, Helmuth Retzer, president of the Southern California Conference, led in the organization of the Los Angeles Korean church, which is the second Korean Seventh-day Adventist church to be organized in the United States and the largest Korean church of any denomination in southern California.

Since 1965 the group has been meeting as a company under the sponsorship of the White Memorial church. Adult Sabbath school and worship services were held in the Thomason Amphitheater of the White Memorial Center, while the children and youth participated in the Sabbath school of the White Memorial church.

The congregation has already pledged \$54,000 toward their own new church home. Clarence Keun-Wha Lee is the full-time pastor of the new congregation.

Standing with Elder Retzer (third from left) and the pastor, Keun-Wha Lee (seventh from left), are the officers of the church.

S. A. YAKUSH

*Departmental Secretary
Southern California Conference*

Southern Union

† Four students have been selected by the Southern Missionary College Missionary Volunteer Society to serve as student missionaries. Carol Smart, junior elementary-education major from Candler, North Carolina, will spend the summer at Elias Burgos Camp, Puerto Rico. Marga Martin, junior nursing student from Avon Park, Florida, will go as a nurse to the Adventist hospital in Nicaragua. Joan Murphy, sophomore mathematics major from Wilson, North Carolina, will spend nine months at the Palau Mission Academy on the Western Caroline Islands. Mike Foxworthy, junior English major from Bradenton, Florida, has been appointed to nine months at the English Language School in Osaka, Japan.

† The Louisville, Kentucky, church of the South Central Conference celebrated its eightieth anniversary, March 7-14. Several former pastors attended the ceremonies during the week.

† A new church was recently organized in Decatur, Tennessee. Nucleus for the group came from Cleveland and Athens, Tennessee. Membership is currently 38.

† Members of the Morristown, Tennessee, church recently moved into a new church home. The sanctuary seats 250 persons, and the educational wing is presently housing the church school.

† Featured speaker at the Forest Lake Academy homecoming was Robert Osmunson, of Loma Linda University, former principal of the academy.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

† A second Five-Day Plan is being held at the St. Vincent's Infirmary, in Little Rock, Arkansas, under the direction of R. W. Bendall and Dr. J. Wayne McFarland.

† A mass-feeding demonstration on the Texas capitol grounds was held March 23 by the health and welfare department of the churches in the Southwestern Union.

† The Arkansas-Louisiana Conference has set an evangelistic goal for 1970 of 70 evangelistic campaigns, with a total of 400 baptized. Running concurrently with this evangelistic thrust will be the Voice of Prophecy daily broadcast over station WHOM in New Orleans.

† G. Charles Dart, president, and the entire conference staff were re-elected on Sunday, March 8, to a new triennium of service in the Texas Conference. Membership December 31, 1969, stood at 9,334. Tithe increased \$654,600. Don R. Christman was elected to serve as secretary along with his departmental duties.

† C. W. Skantz, president, and the entire Oklahoma Conference staff were re-elected at the conference session, March 15. Membership stands at 3,876 with 425 baptisms during the past biennium. Tithe increased \$170,224.

† A Texas Conference youth commitment council was held at Valley Grande Academy for the entire State, February 18-21, featuring H. M. S. Richards, Sr., and H. M. S. Richards, Jr.

J. N. MORGAN, *Correspondent*

A Dream, a Colporteur, and a Preacher Unite

Five baptisms and one profession of faith were the results recently of a dream, a colporteur, and a Colorado evangelistic campaign.

In preparation for evangelistic meetings to be held in one of our Spanish churches, H. G. Vences and I were looking for interests in homes where colporteurs had sold books. We introduced ourselves to a Spanish woman, assuring her that we were not there to collect old bills but were taking a short survey on books that had been purchased some time before. Her husband came to the door and we repeated ourselves, explaining that we only wanted to make sure that they were happy with the books they had paid for, and to answer any questions they might have regarding what they had read. When he realized this, he invited us in, saying, "Oh, I think I know what book you talk about." He turned to a drawer and pulled out a large red book written in Spanish.

While we sat around the table in the Moses home we asked him to tell us how he had acquired this book. He told us that during a sickness about two years before, he had a dream. In this dream he saw a large red book. The next day a man, Jesse Gibson, came to his home with some books for sale. When he saw his books he asked if the big red book was a Jesus book. The salesman said it was and Mr. Moses bought it. He said, "As I began to read this book, my health improved. I read this book every morning, and the more I read the better I feel. Sometimes it makes me cry—this Jesus book. After about one year I read where I should be baptized, so I went to a Christian church nearby and asked to be baptized like Jesus. I have been baptized about one year. I read this book every day and I pray every day."

This story thrilled our hearts. We asked this man if he believed Jesus sent him the dream, and he said Yes. We asked him if he believed Jesus sent him the man with the book, and he said Yes. Then we told him that Jesus had a message for him in that book and that we believed Jesus had sent us to help him find this message. We asked if he wanted to know what this message was, and he said Yes. We introduced him to the gift Bible in Spanish and gave him lessons 1 and 2, had prayer, and left. As we studied with him we found that he knew about death, hell, heaven, and the Sabbath, along with other teachings of Christ. How it thrilled our hearts to see how God had His hand on this man. When Gunnar Nelson began the "Word of Truth" meetings in the local Spanish church we took the Moses family to the services.

One day as Elder Nelson, Elder Vences, and I were in the home, helping this family to make their decision to follow Christ's example in commandment keeping, their daughter, who had not had the privilege of hearing any of the truth, was listening intently. Elder Nelson explained to this young woman how the Lord had led her parents and that she was really missing something. He invited her and her young family to the "Word of Truth" meetings also. She did come to the meetings each night thereafter.

When the invitation was given to accept Christ and all of His teachings, not only did her mother and father make a decision for Christ but she and her family all came forward—a total of five baptisms and one profession of faith, all because of a dream, a faithful colporteur, one red book (*The Desire of Ages*), and a preacher who reaped what had been sown.

DAN COLLINS
Colorado Conference

NOTICES

Literature Requests

[All requests for free literature should be sent to the mission or conference office of the area. They will then send on to us such requests as they feel are proper to honor. All literature requested through this column is to be used for missionary work, not personal needs. Mark packages: "Used publications—no monetary value. Destroy if not deliverable."]

U. D. Negre, Northern Mindanao Mission, Cagayan De Oro City, P.I., wishes a continuous supply of *Signs, These Times, Review, Listen*, tracts, Bibles, songbooks, small books, picture cards, cutouts, children's stories, color books, prophetic charts, audio-visual aids, slides, films, Bible games, and Ellen G. White books.

Ephraim V. Palmero, Southern Luzon Mission, Legaspi City G-103, P.I., desires *Signs, Review, Instructor*, Sabbath school materials, picture cards, pamphlets, tracts, and Bibles.

WANTED for the Navajo, Hopi, Apache, and Zuni Indian reservations: *Guide, Signs, These Times, Life and Health, Listen*, and missionary books. Send to Robert C. Nogle, SDA Indian Mission School, Box 880, Holbrook, Ariz. 86025.

Revet Papaioannou, Redestov 17, 40, Ekklesies, Thessalonika, Greece, needs W. A. Spicer's books, *Providences of the Great War, Stories of Providential Deliverances, The Hand That Intervenes*.

Mr. Thawmling, SDA Bible Seminary, Mosokwin Road, Myaungmya, Burma, wishes Christmas cards, birthday cards, Better Life picture roll, post cards, Bible pictures, prophetic charts.

WANTED: A continuous supply of Christian Home Calendar, *Signs, Listen, Liberty, Life and Health, These Times, Message, Review, Good News for You, Your Bible and You*, and other denominational books, by Joseph F. K. Mensah, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, West Africa.

Send a continuous supply of old Bibles to Idamae Melendy, Review and Herald, Washington, D.C. 20012.

Pastor Peter Amoateng, SDA Mission, P.O. Box 22, Kintampo, B/A, Ghana, West Africa, needs *Modern Ways to Health, Behold the Man, Alone With God, God's Commandment-keeping Church Today, The Faith of Jesus, Hymnal, Counsels on Diet and Foods, The Ministry of Healing, I Became a Seventh-day Adventist, I'd Like to Ask Sister White, Reflections on Love and Marriage*, tracts, Bibles.

Pastor Moses Atta, SDA Mission, P.O. Box 133, Berekum, B/A, Ghana, West Africa, desires Bibles, books, Spirit of Prophecy books, magazines, records, picture cards, filmstrips.

Mrs. Ma. Luisa P. Licerio, Puerto Princesa Pilot School, Puerto Princesa, Palawan, P.I., desires new books for library and up-to-date textbooks in good condition.

Pastor B. G. Mary, North Philippine Union Mission, P.O. Box 401, Manila, P.I., wishes a continuous supply of health textbooks for grades 1-8, SDA readers, Bible textbooks, Bibles, songbooks. Boxes should be tied, not sealed, and weigh not more than 11 pounds and state "used books" on the outside.

Send a continuous supply of missionary literature to Mrs. Ruth Seet, Box 1045, Gallup, N. Mex. 87301. Send 4th class and state "book rate."

A continuous supply of missionary literature is needed by: B. S. K. Amoako, SDA Mission, Techimantia, Ghana, West Africa; Ma. Luisa Robles, Negros Mission of SDA, P.O. Box 334, Bacolod City, P.I.; Fely Gepulani, Negros Mission of SDA, P.O. Box 334, Bacolod City, P.I.; Alpha Tabingo, Negros Mission of SDA, P.O. Box 334, Bacolod City, P.I.; Espiritu B. Guadiz, Northeast Luzon Academy, Mabini, Alicia, Isabela, P.I.; Mr. and Mrs. Emmanuel Adjepong, SDA, Old Tuaben, Ashanti, Ghana, West Africa; Cirilo T. Litada, East Visayan Mission, Box 68, Tacloban City, Philippines, I-246; Timothy K. Amoh, SDA Church, P.O. Box 133, Berekum, Ghana, West Africa; Agatha McClatchie, Noel Street, Couva, Trinidad, W.I.; Pastor Julito M. Moralda, Km. 1, Bullo's Residence, Surigao, Surigao del Norte, P.I.; Henry Mose, Kendu Mission Hospital, P.O. Kendu Bay, Kenya, East Africa; Fidel Zarate, Jr., Northern Mindanao Mission, Cagayan de Oro City, P.I.



West Indies Union Holds Colporteur Institute

More than 125 literature evangelists of the West Indies Union Conference recently gathered in an institute on the agricultural grounds of May Pen, Jamaica. I. B. Benson, publishing secretary, West Indies Union, directed the institute, assisted by A. R. Haig, institute chaplain, L. A. Ramirez, associate secretary, Inter-American Division publishing department, and R. J. Christian, manager of the periodical department, Southern Publishing Association.

R. J. CHRISTIAN

Church Calendar

Literature Evangelism Rally Day	April 18
Education Day and Elementary School Offering (local conference)	April 25
Health and Welfare Evangelism	May 2
Church Lay Activities Offering	May 2
Servicemen's Literature Offering	May 9
Spirit of Prophecy Day	May 16
Christian Record Offering	May 16
Division-wide Enrollment Day	May 23
Home-Foreign Challenge	June 6
Church Lay Activities Offering	June 6
Thirteenth Sabbath Offering (Central European Division)	June 27
Medical Missionary Day	July 4
Church Lay Activities Offering	July 4



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Many Flavor Chickerole

- 2 cups frozen French fried potatoes
 - 1 1/2-2 cups cubed WORTHINGTON 209
 - 1 can cut or French cut green beans (1 pound), drained
 - 1 can condensed cream of mushroom or cream of celery soup (10 1/2 oz)
 - 1 packet chicken-style or cream style gravy mix
 - 1/3 cup sliced stuffed green olives
 - 2/3 cup dairy sour cream or buttermilk
 - 1/3 cup slivered almonds
 - 2/3 cup shredded cheese
- Crust:**
- 1/2 cup shortening
 - 1/2 cup tomato sauce or catsup
 - 2 cups all-purpose flour
 - 2 teaspoons dried parsley flakes
 - 1 teaspoon baking powder
 - 1/2 teaspoon salt

Preheat oven to 375°F. Combine "209", potatoes, green beans, gravy mix, soup and olives in large saucepan. Cover and heat over medium heat while preparing crust. Press prepared dough evenly over bottom and sides of 12 x 8-inch baking dish or 2-quart casserole. Blend sour cream or buttermilk into "209" mixture and pour into pastry lined dish. Bake at 375°F for 20 to 25 minutes. Sprinkle with almonds and cheese and return to oven until cheese melts, about 10 minutes.

Crust:
Melt shortening in saucepan. Add remaining crust ingredients and stir until dough forms and pulls away from sides of pan. Serves 6 to 8

South of the Border Chili Stuffed Peppers

- 6 green peppers
- 1 cup boiling water
- 10 STRIPPLES, crisped and diced
- 1 20 oz. can WORTHINGTON CHILI
- 1 medium onion, chopped
- 1 fresh tomato, peeled, seeded, diced
- 2 oz. American cheese, grated

Remove stems and seeds from peppers. Parboil in boiling water for 5 minutes.

Combine STRIPPLES, WORTHINGTON CHILI, onion, and tomato.

Stuff peppers and arrange in shallow baking pan or casserole. Pour 1/2 cup water into baking dish. Bake at 350°F. for 40 minutes. 10 minutes before removing from oven, sprinkle grated cheese over top of peppers. Serves 6. Good served with corn chips.

Worthington Knockbockle

- 5 VEJA-LINKS, cut in 1/4-inch diagonal slices
 - 2 Tablespoons sweet pepper flakes
 - 2 Tablespoons dry onion flakes
 - 1 can spaghetti sauce with mushrooms (8 ounces)
 - 1 can mushroom stems and pieces, drained (4 ounces)
 - 1/4 cup water
- Potato Topping**
- 1 cup instant mashed potatoes flakes
 - 1 cup water
 - 2 Tablespoons butter or margarine
 - 1/2 teaspoon salt
 - 1/2 cup milk
 - 1 egg, slightly beaten
 - 1/4 cup grated cheese

Preheat oven to 400°F. Combine VEJA-LINKS, sweet pepper flakes, onion flakes, spaghetti sauce, mushrooms and water in a 1 1/2-quart casserole dish. Cover and bake at 400° for 30 minutes. Drop potato topping by tablespoonfuls around edge of casserole. Sprinkle with additional cheese and potato flakes. Bake at 400° for 20 to 25 minutes until golden brown.

Potato Topping: In saucepan, heat water, butter and salt to boiling; remove from heat and stir in milk. Then stir in potato flakes until soft. Beat with fork or wire whip until light and fluffy. Beat in egg and cheese and use as directed above. Serves 4 or 5

Spanish Delight

- 1 green pepper, diced
- 1 can sliced mushrooms (4 ounce), drained
- 4 CHOPLETS, chopped
- Cook in vegetable oil until peppers are tender. Then add:
- 1 can whole kernel corn (12 ounce)
- 4 cups cooked wide noodles
- 2 6-ounce cans tomato paste
- 1 cup water
- 1 package G. Washington Brown Broth
- 1/2 cup grated cheese

Mix thoroughly and put into greased 2-quart casserole. Sprinkle 1/4 cup grated cheese over top. Bake at 350°F. for 30 minutes. Serves 4 to 6

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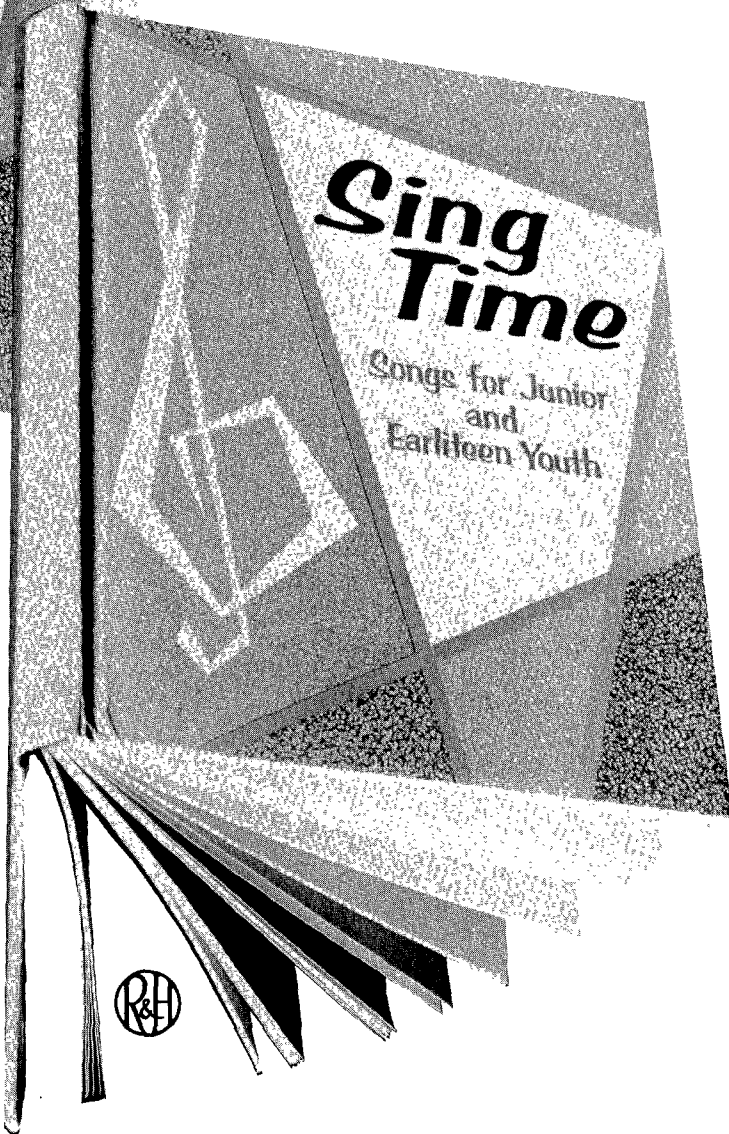
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This Week...

Quintilian, the Roman orator, once said that "other parts of the body assist the speaker, but the hands speak themselves." And doesn't that rather go along with the phrase we've heard all our lives: "Actions speak louder than words"?

Ruth Jaeger Buntain makes her point abundantly clear in her brief cover article "The Hand Stretched Out," this week. "More persons 'go down to ruin for want of a hand stretched out to save.'"

Mrs. Buntain is now a housewife and a free-lance writer, and in her writing she has the advantage of having had 27 years of teaching in California public schools. She is the author of two children's books, one published by Pacific Press, and the other by Holiday House. The story handled by Holiday House has since been included in several compilations of children's literature. She has also been published in a number of professional and specialty journals, including *The Los Angeles Sunday Times* magazine, *The Instructor*, and *The Grade Teacher*. She is a life member of the California Scholarship Federation and an honorary life member of the California Parent-Teacher Association.

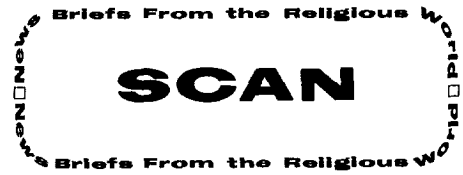
She and her husband, a teacher for a number of years and a school principal for 20 years, now spend much of their time in a mountain hideaway in the Trin-

ity Mountain area of northern California. Their home is Wasco, California.

Momentum is gaining in the REVIEW office as we work toward the fifty-first session of the General Conference, June 11-20, in Atlantic City, New Jersey. This year, for the first time, the REVIEW will be represented by a booth in the exhibit section of the conference. Visitors will be able to learn a number of interesting things about the REVIEW—its history, its past editors, its production, and its present format—by spending a few minutes there.

Members of the staff are learning to operate a teletype machine that will be used to send the minutes of the business meeting, the story of the day, and other materials from the session to the office, where production of the REVIEW will be carried on, on a daily basis. There will be ten special bulletins published by the REVIEW during the session, and it is hoped that these will be in the hands of the delegates daily by the time of the first business meeting in the morning.

Anyone desiring extra copies of these bulletins can get them by ordering them through the local Book and Bible House. [Regular subscribers to the REVIEW will receive the bulletins automatically] They may be ordered in three styles. An unbound set of ten will be \$2.50; a paper-bound set will be \$3.50; and a hard-cover set will be \$4.50. Order now.



PRIVATE SCHOOL AID GAINS IN 1969

NEW YORK—Proponents of government aid to nonpublic schools won "substantial victories" in Connecticut, Rhode Island, and Ohio, according to a survey conducted by the American Jewish Congress. Despite the fact that legislatures in 17 other States rejected such proposals, the Jewish agency predicted that 1970 will see a "continuing effort by religious groups to win public funds for parochial schools."

FILIPINOS CALL FOR MARRIED CLERGY

RAVENNA, ITALY—Voices from Italy and the Philippines have been added to a chorus of demands for a married Roman Catholic clergy. Nine Italian priests here distributed a document to fellow priests outlining their views of opposition to mandatory celibacy and citing the recent vote by the Dutch Pastoral Council to abrogate the long-standing tradition in the Latin Church. The Ravenna priests declared that when they made their "irreversible decision" to remain celibate, they were "too immature" to understand its full implications. They released their joint statement following the recent meeting of the Italian Bishops' Conference.

Meanwhile, Philippine Radio reported that a conference of Catholic priests in Manila suggested that married men be "allowed in the priesthood."

VIRGINIA PLANS DRIVE ON BLUE LAWS

MC LEAN, VA.—Blue laws are a "throw-back to an era of religious bigotry and prejudice," said Vincent E. Callahan, Jr., of McLean, a member of the Virginia House of Delegates, in announcing his support of legislation to repeal the State's laws barring sales on Sunday. "Blue laws arose out of Puritanical England," he said, "and then it was a law in the Colonies that you had to go to church on Sundays."

PRELATE ASKS ACTION ON ECUMENISM

MADRID—Archbishop Gonzales Morcillo, of Madrid, warned against the danger of reducing ecumenical efforts "to words" and ignoring the more difficult matters of "cooperation and dialog."

POOL OF FUNDS PLANNED BY BISHOPS

COCHIN, INDIA—The Catholic bishops of India, meeting in plenary session here, voted to establish a "common pool of funds" in an effort to make the Indian Catholic Church less dependent upon aid from abroad. They also voted to widen their ecumenical efforts with other Christians and non-Christians, agreed to a study of conflicting liturgical rites, and decided to establish a national pastoral council.

Review and Herald

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

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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts should be typed, double spaced, with adequate margins. News stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. All pictures should show a high degree of color-tone contrast. Action pictures are preferred. Unsolicited manuscripts, while welcome, will be accepted without remuneration, and will be returned only if accompanied by a stamped self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items submitted for "Letters to the Editor" cannot be acknowledged. Send all editorial materials directly to the Editor, Review and Herald, 6856 Eastern Ave., NW., Takoma Park, Washington, D.C. 20012.

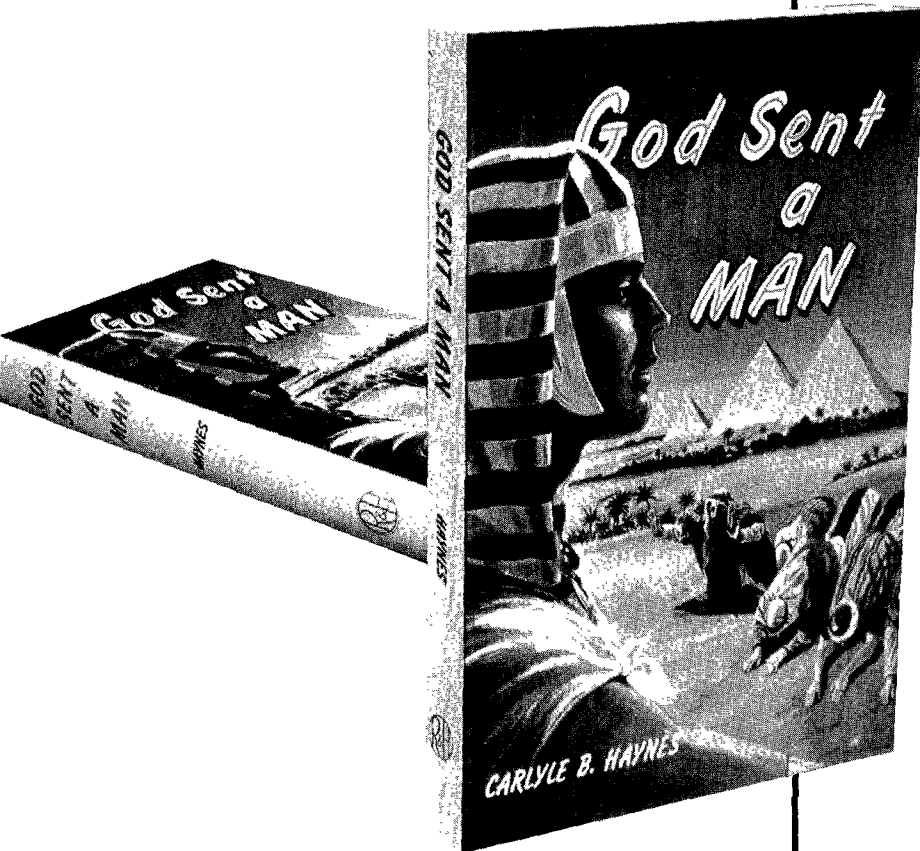
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Pieces of free literature given away	3,487,547
Bible school enrollments	352,829
Interested people attending church	65,858
Former Adventists contacted	53,627
Prayer offered in homes	665,401
Bible studies given	320,868
Baptisms from literature evangelist contacts	9,354

W. A. HIGGINS

Films and Other Aids Help to Meet Problem of Drugs

In an attempt to supply information and materials to meet the urgent problem of drugs, the Temperance Department has produced a number of new films and other aids.

An outline of these educational items, as well as visual aids, and a manual for pastors, temperance leaders, and laymen titled *How to Deal With Drugs*, is now available in a special answer-to-drugs kit from the GC Temperance Department for only \$4.

ERNEST H. J. STEED

Membership Gain in Burma Reaches New Yearly High

The recent membership gain of 503 in one year in Burma represents an all-time high.

Writes a leading worker: "This is the first time in our history that we reached the 503 mark in our harvest in one year's time. In the past it took us ten years to reach this mark. Then recently it was accomplished in two years. By fully surrendering ourselves into His hands and by working faithfully and unitedly we will soon witness 1,000 or more accessions in one year."

J. ERNEST EDWARDS

Four Conferences Report on Constituency Elections

At the constituency meeting of the Northeastern Conference, held in New York City, March 22, G. R. Earle, president; R. H. Carter, secretary; Stennett Brooks, treasurer; and the heads of the various departments and services were re-elected.

The nearly 600 delegates spent considerable time in open discussions of finances, building projects, camp improvements, Christian education, denominational organization and procedure, lay participation in the total structure of the church, and the challenge of the inner-city work.

The delegates also voted to change from a biennium to a triennium session of the constituency.

Northeastern is committed to total evangelism in the great cities and rural areas of its territory.

The Wyoming Conference constituency, at its biennial session held at Casper, Wyoming, April 5, re-elected W. C. Hatch, president, and C. H. Turner, secretary-treasurer. The three departmental lead-

ers were also re-elected. A change from a biennium to a triennium was voted.

Wyoming has experienced its largest evangelistic reaping program in its history. A conference-wide penny program, which caught the imagination of the news media, provided funds for four new cabins to be constructed in 1970 on the combined youth camp-camp meeting site.

In Casper a new conference office is in the process of construction next to the new church, which was dedicated on Sabbath, April 4.

NEAL C. WILSON

At the fifty-sixth biennial session of the West Virginia Conference, held in Parkersburg, March 29, the nearly 100 delegates re-elected Richard Fearing, president; A. F. McLeod, secretary-treasurer; and returned the present departmental staff to office.

Delegates were informed of future plans for evangelism, the addition of more pastors, and the implementation of a strong medical work. An outstanding presentation by the West Virginia laymen's committee closed the day's activities.

CREE SANDEFUR

Meeting in the New York Center in Manhattan on March 29, the delegates to the Greater New York Conference session voted to return to office as president, L. L. Reile, and as secretary-treasurer, H. A. Iles, and to their respective responsibilities all of the departmental secretaries. The Spanish-speaking constituency now amounts to more than 40 per cent of the conference membership, and a plan was initiated to bring one or more Spanish-language workers into the conference departmental staff to serve more adequately the Spanish churches.

The membership of Greater New York now stands at 5,525. A total of 1,022 were added by baptism and profession of faith during the past biennium, more than during any two-year period in the conference's history. Evangelism is the keynote of all the conference plans and activities.

W. P. BRADLEY

Review Reprints Currently Available

From time to time in response to requests from the field, REVIEW articles are offered in reprint form. These reprints are not regular publications, stocked and sold by our Bible Houses. They are a one-time service to the field. When the special printing is exhausted the material is out of print.

At the present time the following reprints are available:

Title	Author	Reprint Date
Is Chastity Passé?	Charles L. Anderson, M.D.	Nov. 13, 1969
Down With Doubt	Kenneth H. Wood	Nov. 6, 1969
Guiding Principles in Race Relations	Arthur L. White	March 24 to April 21, 1966
A Nutrition Authority Discusses	Clive M. McCay, Ph.D.	Feb. 12-26, 1959
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Prices, postpaid, of these four reprints are:

Single copy	\$.15
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Do Human Beings Need Meat?	Mervyn G. Hardinge, M.D.	Feb. 27, 1969
What Meat Buyers Should Know	Adeline Thomas	March 14, 1968

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