

*God's voice is marvellous in its working;
he does great deeds that pass our knowledge.
For he says to the snow, "Fall to earth,"
and to the rainstorm, "Be fierce." . . .
At the breath of God the ice-sheet is formed,
and the wide waters are frozen hard as iron.*

Job 37:5-10, N.E.B.

OUR INVINCIBLE

CURRENTLY the great enemy does not assail the church with armed troops. Replacing the grim Diocletian, Nero, Julian, and hooded inquisitors of the Dark Ages is a new breed of assailants cloaked in garbs consistent with the civilized norms of our age.

Their forms fascinate, rather than terrify. They seek to draw rather than drive. They often pose as the purifiers, renewers, and benefactors of the church. However, simply because they have changed their garbs, lowered their voices, dropped the swords, and extended hands of supposed friendship does not make them any less deadly in their aim, or formidable in their power, to thwart, cripple, and if possible, destroy the remnant church.

The massive enmity that finally encompasses the church is best described by Ellen G. White, who says:

"The whole world is to be stirred with enmity against Seventh-day Adventists, because they will not yield homage to the papacy, by honoring Sunday, the institution of this antichristian power. It is the purpose of Satan to cause them to be blotted from the earth, in order that his supremacy of the world may not be disputed."—*Testimonies to Ministers*, p. 37.

However menacing they may appear, political and religious systems are held in check. In times of peril we need to remember that "the designs of wicked men, the enemies of the church, are subject to His power and overruling providence. . . . He will restrain the forces of darkness until the warning is given to the world and all who will heed it are prepared for the conflict."—*Testimonies*, vol. 5, pp. 452-453.

But these mammoth organizations do not constitute the greatest danger to us. In his last campaign against the church Satan will first endeavor to soften and weaken the church from within. How and through whom he works are herein described.

"The worst enemies we have are those who are trying to destroy the influence of the watchmen upon the walls of Zion. Satan works through agents. . . . Men and women will arise professing to have some new light or some new revelation whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's word, yet souls will be deceived. False reports will be circulated, and some will be taken in this snare. They will believe these rumors, and in their turn will repeat them, and thus a link will be formed connecting them with the arch-deceiver."—*Ibid.*, pp. 294, 295.

In diverting attention from himself, Satan employs professedly religious persons to weaken confidence in the church's appointed leaders. His object is "to dishearten the people of God and to unsettle their faith. He tries in every way to insinuate doubts and questionings in regard

to the position, the faith, the plans, of the men upon whom God has laid the burden of a special work, and who are zealously doing that work. Although he may be baffled again and again, yet he renews his attacks, working through those who profess to be humble and God-fearing, and who are apparently interested in, or believers of, present truth."—*Ibid.*, pp. 273, 274.

Self an Enemy

Disconcerting as that may be, there is another enemy that needs to be feared most, namely—self. Expressing itself in the love of the world, the lust of the flesh, and the pride of life, self becomes a very real and personal enemy. Ever present, pursuing one like a shadow, self can undo the purest, wisest, and strongest among us. We are warned, "No form of vice has a more baleful effect upon the character than has human passion not under the control of the Holy Spirit. No other victory we can gain will be so precious as the victory gained over self."—*The Ministry of Healing*, p. 485. Luther said: "I am more afraid of my own self than of the Pope and all his cardinals, because I have within me the great Pope—self."

Consequently, it is not the plundering of our institutions, the restriction of our liberties, or the wounding of our bodies that injures us most, but the corrupting of our souls. Encouraging impure thoughts, harboring resentment, and hating and demeaning a brother can bring us into a more fearful bondage than incarceration in prison.

Therefore, any practice that dims spiritual vision, any slavish custom that blurs the splendor of the coming kingdom, any habit that deadens sensitivity to known Christian duty, any ambition that emphasizes the transient present at the expense of the eternal future, any blight of envy that separates brethren and undermines confidence in others, and any taint of covetousness that usurps Christ's place as the Lord of life—this is my enemy!

Who will deny that the Christian leader and the work that he represents are under attack today? Tell me of an age when sinful lusts were more bold, potent, and active than now. When did worldliness ever wield a wider sway in homes, schools, and institutions? When did prevailing laxity and permissiveness in dress and morals make it so difficult to distinguish between Christians and worldlings? Or when did corrupt literature, aided by drugs, so blanket the world as now, sowing seeds of impiety, licentiousness, and lawlessness leading to a sure harvest of pain, destruction, and death?

Surely, the antagonistic forces surrounding us are as vicious as those that encompassed Elisha at Dothan. Glancing at the evil around us, we are compelled to utter the cry of the prophet's servant, "Alas, master, what shall we do?"

The bad news makes the good news sound great! As did

Devotional message presented at the 1970 Autumn Council, Thursday morning, October 8.

HELPERS

By THEODORE CARCICH

Elisha, so would God call our attention to the invincible helpers Heaven has provided for the heirs of salvation in their struggle against the powers of wickedness. Even when confronted with discouraging difficulties we have reason to rejoice, for "all heaven is interested in our salvation. The angels of God, thousands upon thousands, and ten thousand times ten thousand, are commissioned to minister to those who shall be heirs of salvation. They guard us against evil and press back the powers of darkness that are seeking our destruction."—*The Ministry of Healing*, p. 253. However, venturing upon Satan's ground forfeits the presence and assistance of these mighty helpers!

This means that no leader in God's cause ever stands alone at his task, difficult though it may be. Someone that excels in strength is always by his side. Thus it has always been. It was the angel of the Lord who opened the prison doors enclosing Peter and John; who counseled Philip and Cornelius; who smote the prison chains from Peter's hands and then smote Herod Agrippa. It was an angel who shook the Philippian jail holding Paul and Silas, and then protected Paul from the murderous mob in Jerusalem. Later, when all hope disappeared in a raging Mediterranean storm, Paul was able to say to the ship's crew: "Be of good cheer: for there shall be no loss of any man's life . . . For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul" (Acts 27:22-24).

Ministering Angels

The same angels, mighty to counsel and save, stood with Luther in his defense at the Diet of Worms; with Wesley as he preached to the sullen and murderous mobs in the English countryside; and with the poverty-stricken handful of Adventist pioneers as they by faith launched God's closing work on earth. They increased from zero to more than 2 million believers! Was this a human achievement?

Ellen G. White states: "Human power did not establish the work of God, neither can human power destroy it. To those who carry forward His work in face of difficulty and opposition, God will give the constant guidance and guardianship of His holy angels. His work on earth will never cease. The building of His spiritual temple will be carried forward."—*Testimonies*, vol. 7, p. 170.

As a church we are aware of the principalities and powers arrayed against us—and we had better not underrate them. Because of this, should we not pray that our eyes be opened so that by faith we behold the angel of strength assigned to each from birth—to God-fearing parents, to God-fearing youth, to the weakest saint, to the minister, teacher, physician, colporteur, city evangelist, foreign missionary, temperance worker, departmental worker, to every department and office in our medical, educational, and publishing institutions, to editors, to individuals bowed

with grief, perplexity, discouragement, and temptation, and to all who minister for God to fellow men?

These angels have been commissioned to share with us in the closing work and in the loud cry. "As invisible agencies, angels are working through human beings to proclaim the commandments of God."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 1:14, p. 922. These same angels also supplement the human administration of the church with divine ministrations, thereby providing power and efficiency. "Divine ministrations are needed to give power and efficiency to the church in this world. . . . He [God] has ordained that communication be kept up between heavenly intelligences and His children on this earth."—*Ibid.* Heaven and church are linked together by angels of Christ. Here are power and efficiency for each conference, for each institution, for each church, for each individual.

An Appointed Work

Keep this ever in mind. "The Lord Jesus has a special work appointed for each of the angelic family. Human agencies have also an appointed work to do in behalf of their own souls and the souls of others saved through their influence. The angels of God will make effectual the work of men."—*Ibid.*, p. 923. "The work of these heavenly beings is to prepare the inhabitants of this world to become children of God, pure, holy, undefiled. . . . Are we working in harmony with the angels?"—*Ibid.*

"But if the curtain could be rolled back, and eyes now blind to the invisible agencies could view with restored spiritual vision the conflict continually going on in behalf of the souls perishing away from Christ, what a difference would be made in the working of the agencies in this world! Decided advance movements would be made."—*Ibid.*, pp. 923, 924.

Ah, it is restored spiritual vision that will roll the curtain back, make a decided difference in the working of church agencies, and initiate decided advance movements. Praying and seeking for the reception of the Holy Spirit is always an advance movement. The Spirit of God, working through heavenly and human agencies, brings revival, unity, reformation, and sacrificial service to the church.

The task is ours in that "those who occupy positions of influence and responsibility in the church should be foremost in the work of God. If they move reluctantly, others will not move at all. But their zeal will provoke very many. When their light burns brightly, a thousand torches will be kindled at the flame."—*Ibid.*, Ellen G. White Comments, on 2 Cor. 9:2, p. 1104.

Why should we fear to move ahead when "those who are on our side are more than those on theirs"? * ♦♦

* 2 Kings 6:16. *The New English Bible* © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970.

The Church's Priority of Concerns

By ROBERT H. PIERSON

MANY of today's churches have forsaken theology for social action. When disasters occur churches vie with one another to give the most relief the soonest.

How does the Seventh-day Adventist Church fit into this picture? Are Adventists listless in the face of poverty or distress? Do they preach the gospel but turn their faces away from the sight of need?

Aid to the poor and distressed is no new thing to Adventists. Before the church had even chosen a name its pioneers were providing for the needs of those less blessed than they. Nearly one hundred years ago this work for the needy was organized under the name "Dorcas and Benevolent Association."

A Highly Sophisticated System

Today the system of Adventist assistance is highly sophisticated, with representatives in nearly every land. Clothing and food baskets are no longer the major emphasis of the church's relief program. Working carefully with governments in the area of surplus foods, Seventh-day Adventist Welfare Services (familiar to many as SAWS) distributed more than a million dollars' worth of food in the past two years.

Medical supplies and equipment dispatched by SAWS to 27 countries also passed the million-dollar mark. Thirty-five countries knew the warmth of Adventist blankets and clothing. The church's aid program in 1969 reached almost 2.5 million dollars, and this did not take into account the millions of man-hours given by both lay members and church workers in making this aid possible.

Most recent recipient of Adventist

assistance was Peru, with its devastating earthquake. From North America alone was sent \$100,000 in cash, food, tents, blankets, equipment such as two jeeps for aiding in the distribution of relief materials, and warm clothing for a homeless people facing winter.

In North America help for disaster victims is quick and efficient. As soon as a tornado, flood, or hurricane strikes, well-equipped disaster vans and other mobile units of SAWS are on their way with supplies. No other church operates a fleet of 36 disaster-aid vehicles in the United States alone.

Adventist materials for distribution are carefully processed and ready for efficient distribution. Trained personnel, both church-employed and volunteer, man quickly established emergency-aid centers giving help to any and all who suffer need.

Across the country and around the world special centers are operated by volunteers to serve the needs of the community's less fortunate and to contribute also to the world relief program of the church. Making these centers more efficient, the Lay Activities Department of the General Conference holds workshops in techniques, provides know-how in the form of manuals and instructors, and coordinates equipment and center operations. The SAWS uniform and shield are known wherever disaster has struck. They are recognized and respected by long-established organizations such as the Red Cross both in North America and overseas.

A Varied Program

The church stretches its hand of help beyond the emergency to the chronic needs and to individuals.

In New York, for example, a family driven out of its home by fire finds the Adventist mobile-aid unit on the scene to help them. It is a familiar sight to the fire companies.

In Detroit, Chicago, Cleveland, New York, Philadelphia, Los Angeles, and other large cities the church is establishing better-living centers, which bring not only temporary aid but continuing programs to demonstrate how "better living" works.

In Washington, D.C., faculty members of Columbia Union College have moved into a program of training women of the inner city to become licensed practical nurses. More than 100 students of the college also give their time and their hearts on weekends to inner-city children who are behind in their studies and who are starved for affection. Other Adventist schools have similar programs.

Conferences open their summer camps to underprivileged city children each summer. Last year 30 such camps were held, caring for 2,725 children at a cost of \$63,000 exclusive of staff wages.

Help for those in need is no new thing for the Seventh-day Adventist Church. But its program of aid is one that is constantly being examined and expanded. It is a program that reaches out to every member and says, "You too must be involved."

Long ago a custom was introduced into one of the most sacred services of the church. At the close of the communion service an offering is received for the poor.

A close study of a tithe envelope in a large Adventist church reveals these spaces listed: "Sick Relief, Temperance, Poor Fund, Dorcas, Ingathering, Mission." Yes, even the mission program of the church is beamed toward the uplift of mankind physically, spiritually, socially. Its medical program, its health program, its temperance program with the Five-Day Plan, Four-Dimensional Key, and *Listen* magazine—all these demonstrate a deep concern for man's needs.

Nor does the church forget the blind. Not only does the Christian Record Braille Foundation provide literature for the blind but when its field representatives discover those in physical need they arrange for help.

The story of the church's concern for people could go on and on. It is a practical concern, a program of action—action around the world. But in the heat of action the church holds firm to its first and major assignment—the proclamation of the third angel's message to all the world so that Jesus soon will come. ♦♦

The Name Above Every Name

By VICTOR ANDERSON

ROBERT E. LEE was once offered \$50,000 for the use of his name in connection with a dubious undertaking. When he was assured that he didn't need to know anything about the product or the company, all that was desired was the use of his name, General Lee, in declining the offer, gave this reply: "Gentlemen, if my name is worth \$50,000, don't you think that I should do all I can to protect it? There are still many people in the world to whom their name is a sacred trust."

The most glorious and meaningful of all names is the name of Jesus. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9:6).

"*His Name Shall Be Called Wonderful.*" Before the conversion of William Miller from doubt and skepticism to a firm and unshakable confidence in Christ, he had the following remarkable experience: "I was truly wretched, but did not understand the cause. . . . Suddenly . . . the character of a Saviour was vividly impressed upon my mind. . . . I immediately felt how lovely such a being must be, and imagined that I could cast myself into the arms of, and trust in the mercy of, such a one. . . . I saw that the Bible did bring to view just such a Saviour as I needed. . . . In Jesus I found a friend. The Saviour became to me the chiefest among ten thousand."—*The Great Controversy*, pp. 318, 319.

Ellen White had a similar revelation. She says: "I seemed to be sitting in abject despair, with my face in my hands, reflecting like this: If Jesus were upon earth, I would go to Him, throw myself at His feet, and tell Him all my sufferings. He would not turn away from me, . . . and I should love and serve Him always."—*Early Writings*, pp. 79, 80. Her wish to see the Saviour being granted, a beautiful angel ushered her into the presence of Christ.

She continues to describe her reactions. "In a moment I stood before Jesus. There was no mistaking that beautiful countenance. Such a radiant expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings. . . . The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with ineffable happiness, sank prostrate at His feet. . . . His smile filled my soul with gladness. His presence

filled me with holy reverence and an inexpressible love."—*Ibid.*, pp. 80, 81.

"*His Name Shall Be Called . . . Counsellor.*" Many young people today are being led astray and misguided because of improper and dangerous counsel they receive from godless associates and unbelieving parents. In 2 Chronicles 22:3, there is an example of this. Speaking of Ahaziah, it says: "He also walked in the ways of the house of Ahab: for his mother was his counsellor to do wickedly." How important it is in our youth to get the right counsel, and there is no better place to go for such counsel than to God. He is willing to help mothers with their burdens, fathers with their responsibilities, and youth with their problems. "He longs to clasp our hands, to have us look to Him in simple faith, permitting Him to guide us. His heart is open to our griefs, our sorrows, and our trials. . . . He will lift the soul above the daily sorrow and perplexity, into a realm of peace."—*Thoughts From the Mount of Blessing*, p. 12.

An important part of the minister's work is to attract the attention of the people to the One who is waiting to share their burdens with Him. One writer says: "There would be fewer broken homes and fewer neurotic personalities, fewer moral lapses, if there were more Christian ministers trained to listen sympathetically to the troubles of the people and to lead them to the source of healing, which is God."

God Is Mighty to Save

"*His Name Shall Be Called . . . The Mighty God.*" In Psalm 24:8 the question is asked: "Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle."

Not only do we see the power of God displayed in nature and in the

Love's Horizons

By THAIS COLE

Beyond the scope
of human speech,
Beyond the limits
thought can reach,
We see our Saviour's
love extend
Beyond our power
to comprehend.

Above, beyond,
God's love goes out,
Instilling trust,
dispelling doubt.

Take the Children With You

Re "Left Alone" [Oct. 8, 1970].

The problems cited in this article are not the results of parents' spending a few nights a week in Christian work. Or, in my opinion, *they need not be.*

Why should parents stay home from prayer meeting? More and more I believe this should be a family meeting, especially when the children are as old as those in this article. Are adults the only ones that need midweek spiritual food?

What better way to train a future Dorcas leader than to take your daughter to the Dorcas meetings with you? Don't let it stop there. Take her for a visit when you supply help to a family in need. Let her see what Dorcas is *really* about. This is a good firsthand lesson in being thankful for the many blessings God has given her. It will show her too that the mission field isn't only across the sea, but also in our back yard.

Father can still give his Bible study. This "let someone else do it" attitude results in no one doing anything. But why not take his son with him? This way he not only learns to give a good study, he sees his father sharing his faith. Knowing someone is doing something and seeing him actually doing it give two distinctly different impressions. It will be a lesson his son will not soon forget. Involving your children with you in Christian work shows you are more than just a Sabbath Christian. Teenagers are quick to see through parents that preach "spread the gospel" and then sit home and never do anything about it.

The paths of communication, if they have been open, will stay that way. It is just as easy to talk with your child on the way to doing something for someone else as it is if you sit around at home waiting for him to come to you. The car provides the needed privacy and freedom from distractions. If you have a mutual interest and goal, the mutual respect that is so necessary in communicating will be more easily established.

I am not advocating that children should be left home alone night after night, but as hard as it is to get people involved in the Lord's work I fear that we may give support for hasty, flimsy excuses.

The problems mentioned in the article did not develop overnight or after the children were baptized; we should be careful where we place the blame. Surely we should be with our children as much as possible, but I think we can combine this with working for the Lord. If we wait for those with no children to do the work, it will never be done. And isn't it our desire to hasten the Lord's coming?

HARRIET S. WARE

Newport News, Virginia

star-spangled heavens. In a significant way, it is also revealed in His power to save the most degraded sinner and to save His people from their enemies. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save" (Isa. 63:1).

"I know a soul that is steeped in sin,
That no man's art can cure,
But I know a name, a precious name,
That can make that soul all pure.

"I know a life that is lost to God,
Bound down by the things of earth,
But I know a name, a precious name,
That can bring that soul new birth.

"I know of lands that are sunk in shame,
Of hearts that faint and tire,
But I know a name, a precious name,
That can set these lands on fire."

—Anonymous

"His Name Shall Be Called . . . The Everlasting Father." We read: "Thy name, O Lord, endureth for ever; and thy memorial . . . throughout all generations" (Ps. 135:13). In one of his most brilliant sermons preached in Exeter Hall, London, on the subject "The Eternal Name," Charles Spurgeon paid this beautiful tribute to the name of Jesus and its imperishable nature. "Let my name perish, but let Christ's name last forever." Speaking of his beloved England, he continued: "Let England's name perish, and I say it heartily from my soul, let nations and national distinctions perish, but let Christ's name last forever. Jesus, Jesus, Jesus, crown Him Lord of all. You will not hear me say anything else. These are my last words in Exeter Hall for this time. Jesus, Jesus, Jesus, crown Him Lord of all."

High Esteem for Name

Again Spurgeon, the prince of preachers, expressed the high esteem in which he held the name of Christ, in this poem.

"What the hand is to the lute,
What the breath is to the flute,
What the fragrance is to the smell,
What the spring is to the well,
What the flower is to the bee,
That is Jesus Christ to me.

"What the mother to the child,
What the guide in pathless wild,
What is oil to troubled wave,
What is ransom to the slave,
What is water to the sea,
That is Jesus Christ to me."

"His Name Shall Be Called . . . The

Prince of Peace." After 6,000 years of fruitless endeavor, many world leaders have acknowledged that Christ alone is the only source of true and abiding peace. Arthur Brisbane expressed the sentiments of many prominent men when he said, "We may spend time and energy to make the world a paradise. But if we turn into the splendid room mankind with the same old deceitful and desperately wicked heart, we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace."

A Poignant Illustration

Although this world seems dark and cheerless, conditions would be infinitely worse if the name of Jesus were removed from the Christian's vocabulary. There is a poignant story told by Henry Van Dyke, which illustrates the irreparable loss one suffers who parts company with Christ. The story centers on Hermas.

Hermas was disowned by his wealthy father when he embraced Christianity. Reduced to poverty, the dejected Hermas sat down by a stream to ponder his sad fate. An aged priest came along and endeavored to bargain with Hermas. He would assure him of wealth and success in exchange for the name of Jesus. After some deliberation Hermas consented. When he returned to his home, Hermas found his wealthy father on his deathbed. "You found something in the Christian faith," said his father, "that made you willing to give your life for it. What was it?"

Hermas began. "Father, you must believe with all your heart in the name of—"

Where was the name? It was gone from him!

Sitting one day with his wife, with his baby on his knee, he thought of his former faith and the joy it had brought to him, and he longed to thank God for His many blessings. He tried to pray but he could not, for he could not recall the only name in which prayer could be offered.

One day when his boy had a serious accident Hermas knelt down to pray for his recovery, but again the name was gone from him. Thus in three moments of great need, turning in vain for help that could be received only in the name of Jesus, he found only blankness and despair.

Millions are making the same mistake today. May it not be true of us?

Someday, when this earth has been cleansed from all evil, the entire universe will extol and pay homage to the precious name of Jesus, that "name which is above every name" (Phil. 2:9). ♦♦

WHY not let him go ahead and get married? After all, he's more than 21. And maybe she'll join the church after the wedding anyway."

These were the thoughts of a good man—a man known in the community for his piety. He was the kind of man who gave big offerings and offered eloquent prayers in church, the kind of man who would make a good deacon or Sabbath school class teacher.

He thought and acted just as some people think and act today—though he lived a long, long time ago. And when his son wanted to marry out of the church, he faced the same problems parents face today.

Perhaps when he tried to counsel his son, the boy said: "Why not, Dad? She's from a good family. Nothing wrong with that. And she's not prejudiced at all against our religion. You know that."

Yes, dad knew that, but a heart that is young and in love sees pink bonbons rather than bread and butter. Would churchgoing continue after the wedding? Dad knew the answer.

Dad had ruled wisely for 25 years. He had commissioned princes, priests, and Levites, and instructed his people in the principles of God's law, and Judah was prosperous. And he, King

He Learned the Hard Way

By **ROBERT CARTER**

Jehoshaphat, was popular. Everything was going his way.

Although he had always worshiped God, he was now finding himself making cheap compromises in his effort to please.

So he finally let his son, Joram, get married—to Athaliah, the worthless, idolatrous daughter of Ahab, the king of Israel—even though he knew under his hopes that he was defying the will of the Most High.

The king yielded to "Why not,

Dad? She's from a good family." But Jehoshaphat had another reason for letting his son marry Athaliah.

On the horizon was the ominous threat of Syria and Assyria. The marriage of Joram and Athaliah would cement an alliance between Judah and Israel, thus strengthening his military position.

So Jehoshaphat blindly tackled the problems of national security and the molding of his own son's future without serious concern for God's will. By allying with Ahab's heathen court, he was forgetting from where indeed his help should come.

Under the influence of Athaliah, his son became an idolater. Because Jehoshaphat had trusted in his own wisdom, he tasted the despair of parents whose children leave the church. Moreover, he gained no real military security from the alliance. Soon Ahab wanted to use the armies of Jehoshaphat to help him recapture Ramoth-gilead from the Syrians.

But even though Jehoshaphat had defied his conscience and allowed his son to marry an idolatrous wife, he told Ahab that they should find out the will of God before going to war.

"Ask God whether or not we should go to war over Ramoth-gilead," he told Ahab. Ahab summoned 400 of his false prophets. "The Lord will surely give you victory at Ramoth-gilead," they said.

But Jehoshaphat, now aware of the grave mistake he had made by allowing his son to marry out of the faith, was not satisfied. "We ought to consult a prophet who is really of the Lord," he said.

"There is one prophet of God in the land," admitted Ahab. "But I despise him because he never predicts good, but always bad concerning me. His name is Micaiah, and he is the son of Imlah."

Eye Level vs. Uplook

By **ALYCE C. BENNETT**

When I was in church school, and later a teen-ager, adults in the church often disappointed me. One whom I greatly admired committed suicide. Another left his wife and children.

How could I, just an ordinary young person, live up to the doctrines of a perfect church if these people with more experience couldn't hold fast? I lost all interest in even trying.

When my own children were growing up, the minister of the church spoke to me about joining the church. I told him, in no uncertain terms, that I was not at all interested and didn't think I ever would be. He asked me why. I told him the history of people I had known about whose actions belied their profession. He looked me straight in the eye and told me I was looking for an excuse for myself.

"You are taking the easy way out, you are looking at eye level. When you look at that level all you can ever see is other people. When you see them you see their mistakes. That is the easy way. Raise your head; look up to the Perfect Pattern and see what that is like. Pattern your life after His and you will not see the mistakes of others because you will no longer be looking at them."

He pointed out that it took no effort to look at and judge another person. The effort lay in trying to live a Christian life, but that was not for a lazy person.

After many active years in the church I can say he was certainly right. There is no place for self-excuse, laziness, sloppy work, or the attitude "let John do it," in the church of today. The church passes them by as they stand still and watch.

Get in there and be counted. Don't stand on the outside and look in. It is a miserable place. I know. I've been there.

"We must talk with him anyway," Jehoshaphat persisted. Micaiah was summoned.

"You will be defeated," the prophet said. "I have seen all of Israel scattered upon the mountains, as sheep without a shepherd."

But the prophet spoke in vain. Ahab had long before sold his principles for the glory of his trivial kingdom, and he shook off the words from God with calloused nonchalance.

"I am as you are, my people are as your people, and we will side with you whenever you go to war," Jehoshaphat had promised. Now he saw the foolhardiness of making close friendships with men who choose to ignore the authority of God. And now he found out how easy it is for a man who has once compromised to compromise again and again.

He was afraid of what Ahab would think if he went back on his word. This was one of Jehoshaphat's weaknesses. He wanted respect from men; he craved popularity. So rather than risk losing face with his friends, he chose to ignore the words of God.

Danger of Ignoring God

He soon discovered that ignoring God always leads to tragedy. It did in the battle of Ramoth-gilead. The two kings met with catastrophic defeat. Though Jehoshaphat managed to escape, an enemy's arrow pierced the heart of Ahab, and at sundown he died. Thus the words of God, which both Ahab and Jehoshaphat had chosen to ignore, were fulfilled.

When Jehoshaphat returned to Jerusalem, he faced the reproof of the prophet Jehu: "Why is it that you side with someone who hates the Lord? The Lord is angry with you," said the prophet.

Jehoshaphat defied God's standard, and though still king, he was a dejected, defeated man. Tragedy struck Jehoshaphat's kingdom because he tried to rationalize his way around God's standard. He allowed his son to marry out of the church. He allied himself with a heathen partner. But no one can rationalize away God's standard without taking the consequences.

Jehoshaphat lost a battle, his self-respect, and, for a time, the respect of his people. Worst of all, his own son apostatized.

But the story of Judah's king does not end with defeat. Defeat had taught Jehoshaphat a hard lesson about from where his strength really came.

He repented, instituted sweeping judicial reforms, and renewed efforts to vitalize the spirituality of the people. Shortly, however, a threat to na-

tional security came from the south.

"A great army is coming against you from beyond the sea on this side of Syria," messengers told the king. The Ammonites, Moabites, and Edomites—all of whom were at once descendants of Terah, the father of Abraham, and enemies of the Hebrews—had joined forces and were marching toward Jerusalem.

Jehoshaphat's army was strong but not equal to the combined armies of these three nations. The Bible says the king was afraid, but this time he turned to God and not to worldly alliances or his own hunches.

Confidence in God

He proclaimed a fast throughout the land and called his people together to ask for the Lord's help. He understood the willingness of the Lord to help a humble, seeking nation or church or family or individual when a seemingly overwhelming problem comes up. He stood before the people and prayed: "If, when evil comes upon us, we stand before this house and in thy presence, and pray to thee in our affliction, then thou wilt hear us and help."

The prayer was a monument of confidence in God. "We don't stand a chance against this army," he told the Lord, "but our eyes are upon thee."

The voice of a young Levite broke the awesome quiet: "This is the Lord's message," he said. "Do not be afraid of this great army; the battle

is not yours to fight alone, for the Lord will be with you. Go out against this army unafraid."

The prophet's words were a consoling promise. The enemies of Judah were fighting, not against men alone, but against God.

Early the next morning the armies of Judah marched across the wilderness to meet the enemy. Jehoshaphat's faith in God was as sure as the danger of imminent battle. "Believe in God, and you will be established; believe in his prophets, and you will prosper," he assured the troops that morning. In an act of thankfulness, he appointed a choir to sing as his outnumbered army moved toward a rendezvous with the enemy.

As the two armies approached one another, the Lord set an ambush against the forces of Ammon, Moab, and Edom. They began fighting among themselves, and, in a bloody fracas, slaughtered one another.

It took the men of Jehoshaphat's army three days to collect the spoil. They returned to Jerusalem rejoicing. His people had learned that when men need God, He is there. They learned that it is a wise thing to be on God's side. It isn't weak, nor is it old-fashioned, merely sound judgment.

Jehoshaphat came home victorious because he placed implicit trust in God, realizing that man is very small, very weak, very insignificant by himself. ♦♦

FOR THE YOUNGER SET

Jerry's Pattern

By INEZ BRASIER

JERRY stood beside grandmother's chair by the window. He was just a little bit cross because he could not go outside to play. You see, he still had a cold, though he was nearly well.

Just then snowflakes began to fall. "See that one and that one! And here's another one!" Jerry said to grandmother.

"How perfect they are!" grandmother said.

"God must've used a pattern. That's the way you made your dress," Jerry said. "Do you think God has a pattern, Grandma?"

"I surely do. Every flake is made according to God's plan for it. So is everything else God has made."

"Why, Grandma! Do you mean that pansies an' trees an' all the things in our garden are made from a pattern?" Jerry asked.

"Oh, yes! Did you ever see blossoms on the pansy plants that looked like sweet peas? Did you ever see apples on our apple tree that looked like blackberries? Or carrots in the garden that looked like cabbages?"

"Oh, no, Grandma! That would be funny. They're always the same shape. They always smell the same. An' they have the same shape of leaves."

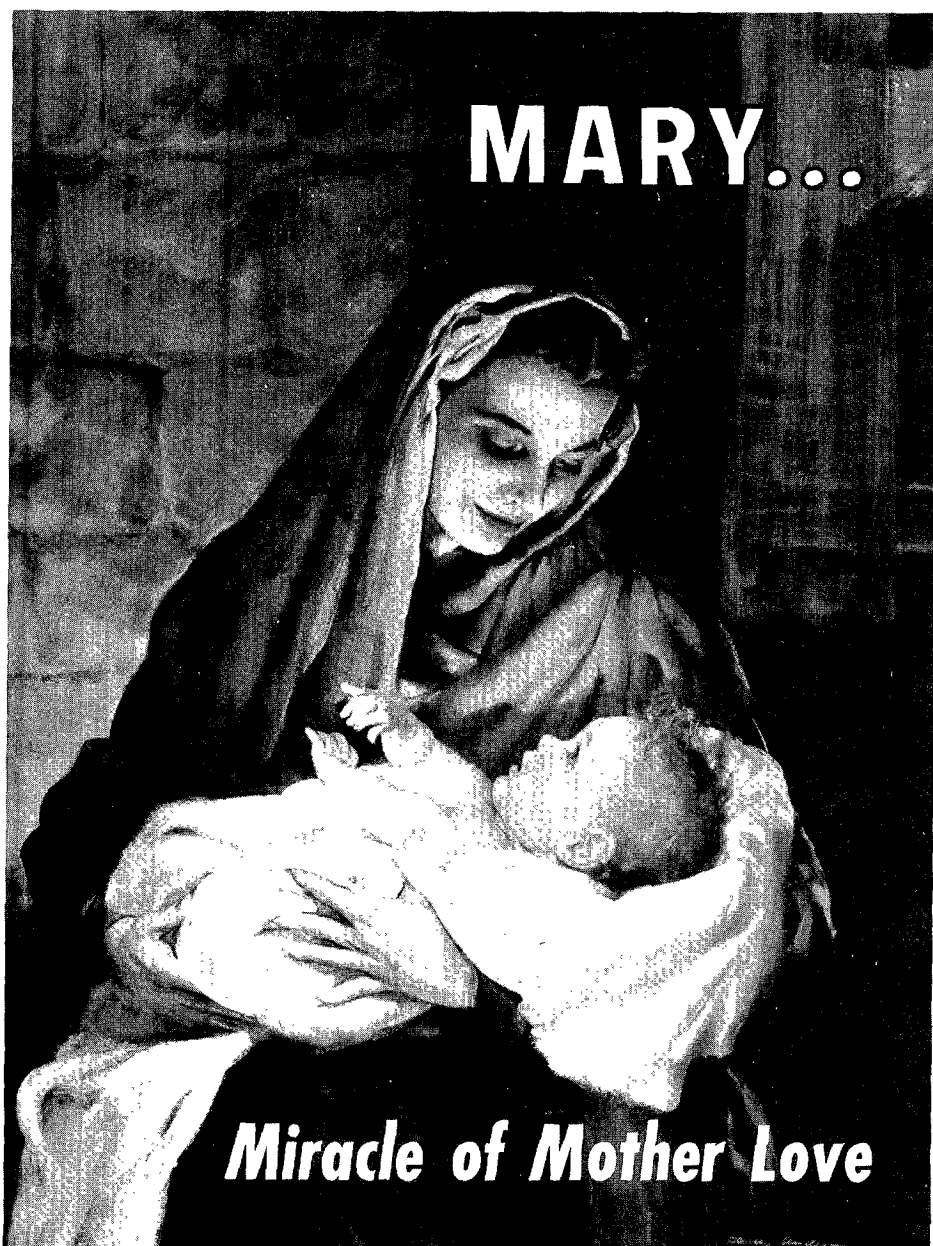
"You see, God made everything according to His pattern for it. And, Jerry, God wants you to follow His pattern for you."

Grandmother turned the pages of her Bible, then she read, "'Look that thou make them after the pattern, which was shewed thee.' This is about the sanctuary God told Moses to make. And just as He made a pattern for it, so He has a pattern for you. Do you know what His pattern for you is?"

"You told me once that Jesus is our pattern, an' I should try to be like Him," Jerry answered.

"That is true, for He is our perfect pattern."

Jerry slowly repeated the verse: "'Look that thou make them after the pattern, which was shewed thee.' Yes, an' I'll try hard to do what it says. Maybe I can be perfect like the snowflakes, an'—an' perfect like Jesus."



MARY...

Miracle of Mother Love

HARRY ANDERSON, ARTIST

By BARBARA JEAN CARNER

MARY, the mother of Jesus; Mary, the mother of our Saviour. What can mothers of the 1970's learn from her life?

The circumstances under which motherhood began for Mary were not what could be called ideal. She was, as Luke says, "with child" prior to her marriage to Joseph. For this reason Joseph could have quickly declared his displeasure and broken their engagement. But Joseph loved Mary devotedly and was willing to take her to be his wife in spite of the criticism he knew would confront them.

Mary and Joseph were among the many travelers going to Bethlehem,

where the census was to be taken. It was surely a tiring journey for Mary, and when the couple reached the town the fact that they could not find a comfortable room must have been most disheartening. Did they not have relatives, or at least friends, in Bethlehem? Becoming desperate, Joseph settled for a room in a stable. There Mary gave birth to a Son, whom she wrapped in clean new clothes. Mary, no doubt, had been planning several weeks in advance for this event. She had planned what she should take with her on the trip. Mary was anxious for the birth of her Child and wanted to make Him as comfortable as possible.

Like all mothers, Mary had a dream for her Child. She knew what the angel had told her, and yet she did not understand the real mission of her Son.

The home life Mary provided for Jesus was simple. She did not seem troubled that she and Joseph were not one of the elite families in town. Her involvement was at home. "Motherhood was the best thing in Israel. . . . 'God could not be everywhere,' was one of the Hebrew sayings, 'and so He made mothers.'"¹

"The Jews gave women a nobler place than did any other people. They recognized their mothers as the chief blessing of both present and future national life."²

The home over which Mary presided was probably a small, square, whitewashed structure of sun-dried clay. The customary home had no windows; but a hole in the roof provided for the escape of smoke during meal preparation. Stairs on the outside of the house led to the rooftop where, no doubt, Mary dried fruits and vegetables; and where the family could spend time together looking out over the city.

The home of Jesus was not beautiful in terms of today. Yet the house was filled with a hidden light, an inner beauty, that cannot be purchased with money. Mary, the mother of love, was present. The home circle seems to revolve around Mary in the early years, for little is known of Joseph, though Mary is not found to be dominating the home. She was always humble—even at the time of the angel's visit when she was told that all the earth would call her blessed.

Mary was never too busy to spend time with her young Son. "The child Jesus did not receive instruction in the synagogue schools. His mother was His first human teacher. From her lips and from the scrolls of the prophets, He learned of heavenly things. The very words which He Himself had spoken to Moses for Israel He was now taught at His mother's knee."³

Mothers in today's complex world may not have long hours to spend with their children, but here quality may be more influential than quantity.

It would seem that perhaps Mary and Joseph made no serious mistakes in the rearing of Jesus. But they too were ordinary people just as we are. In speaking of the trip to Jerusalem when Jesus was lost from His parents, Ellen White comments:

"If Joseph and Mary had stayed their minds upon God by meditation and prayer, they would have realized the sacredness of their trust, and would not have lost sight of Jesus."⁴

It was Mary whose concern seems most evident, and weary mothers today can gain strength from this incident. First, their duty is clear in keeping open communion with God, and second, they can take courage from the fact that even the most earnest mothers do make mistakes.

Mary and Jesus appear to have been very close to each other. She evidently understood Jesus through love, even though she did not fully comprehend His mission on earth. Cyril Bernard says of this relationship:

"The story of the conception, birth, and infancy of Jesus is in fact the story of His mother. He is almost lost in her shadow for full thirty years. He was subject to her—that is His biography for thirty out of His thirty-three years! And when at last He did manifest Himself to the world, it was her maternal authority that brought about His first miracle even though 'His time had not yet come.' Then Mary recedes into the background. He is now no longer the helpless infant or dependent boy, but the great wonder-worker of Israel. Her part in His life is, in a very special sense, to give, while all others must receive."⁵

Does the life of Mary have any meaning for the decade of the 70's? Recall Mary's preparedness for the birth of her Child and the organization of her time so that she could be with Him as he grew older. How much more applicable these traits are in our modern, busy lives.

Mary had an aim for her Child and was intensely devoted to giving of herself to make His life meaningful. Her household duties were strenuous, but she always made time for her family. The mother of Jesus remained humble, even though she had been especially chosen for a task of utmost importance to the world. "There was danger that Mary would regard her relationship to Jesus as giving her a special claim upon Him, and the right, in some degree, to direct Him in His mission."⁶

Mary, the miracle of mother love—"she is the symbol of whatever is constructive in life through love and faith."⁷ ♦♦

¹ William Byron Forbush, *The Life of Jesus* (New York: Charles Scribner's Sons, 1912), p. 4.

² *Ibid.*, p. 5.

³ Ellen G. White, *The Desire of Ages*, p. 70.

⁴ *Ibid.*, p. 83.

⁵ Cyril Bernard, *Mother of God* (New York: Pocket Books, Inc., 1940), p. 25.

⁶ *The Desire of Ages*, p. 147.

⁷ John Erskine, *The Human Life of Jesus* (New York: William Morrow and Co., 1945), p. 28.



THE GIFT

By JUNE STRONG

HOCHSCHILD KOHN'S Christmas glitter sparkled and gleamed about me on all sides. Outside, the city of Baltimore shunted holiday traffic noisily from street to street. Somewhere amidst it all my husband circled the block, patiently or otherwise, waiting for me to arrive at our appointed meeting place. Already late, I frantically searched the department store's confusing array for the one last gift on my list. Given ample time, it would not have been an easy gift to choose, but under these conditions it seemed impossible. I sent up a little prayer that God would lend some direction, for Ella was sort of His project too.

My eyes fell at that moment upon a rainbow assortment of small, fluffy, pastel kittens, the sort of toy one would buy for a favorite three-year-old. I had the distinct impression God was suggesting I purchase one for Ella, bitter, tough old Ella. I didn't argue. Call it faith—or desperation.

Riding home, too weary for conversation, I thought about the snowy afternoon some years before when, out making Christian calls, I had discovered the eccentric little lady.

"I'd like that Bible course you mentioned," she had said as I prepared to leave. "How much is it?"

Surprised, for she hadn't seemed a promising prospect, I assured her it was free and that I would come back after a bit to see how she was coming along with it.

Each time I returned she filled my ears with a tirade of woes—most of them legitimate, a few imagined. Because life had ladled out such a sorry concoction for her, she found it hard to believe that anyone ever acted from kindly motives. Slowly, with great care, Don and I won her trust and then her affection. I still cherish the little note she wrote us saying, "You two are the children I never had. I love you." I felt sure it was the first time she had ever penned the three little words. She grasped the new Biblical truths joyfully and asked for baptism. Often we drove

out to the little country town where she lived and brought her in to church, but she found it difficult to find a close relationship with the members. She had lived within her own tight, angry world too long to become suddenly gregarious.

Having never owned a car, she liked to have me come and take her riding. We'd buy an ice-cream cone and ramble about the countryside, opening up her world a bit. She'd grow almost gay, her laughter sounding new upon my ears.

And now the Lord had said to send her a child's stuffed toy for Christmas. He's always right, of course, but I'm afraid I had a doubt or two until a few weeks after the holidays when I called upon Ella in her sparse little two-room apartment. She greeted me with her just-learned-how smile and before I could even sit down, said, "Say hello to kitty." I followed her fond gaze to the couch, where "kitty" was enthroned upon a pillow with an afghan tucked snugly about him. I did not have to be told that the toy had taken on human qualities far beyond my comprehending. That it had become the pet she'd never owned, the children she'd never born, the husband she'd never loved, the friends she'd never won. It was all there in her eyes as she cuddled it upon her lap while we chatted.

She was an old woman, and fate had battered her ruthlessly. Failing health soon forced her into a nursing home, and there I visited her for the last time. Her mind no longer clear, she ranted wildly about the supposed cruelties of those who cared for her, about the food or lack of it, about the blundering fools who were her roommates—and then suddenly in the midst of the storm her eyes sparked sanity for a moment as she turned to the frivolous bit of fluff, wrapped in a blanket beside her. "Kitty came right with me, June. We'll get by."

The yellow fur and blue glass eyes blurred in psychedelic colors through my tears.

Merry, merry Christmas, Ella. ♦♦

TIME FOR YEAR-END AUDIT

According to a study conducted by the National Council of Churches and published recently, of the 48 churches reporting, Seventh-day Adventists head the list in per capita giving. (Seventh-day Adventists are not members of the NCC, but they supply certain statistical material for survey purposes.) The average SDA member contributed \$350.96. Only one other denomination reached more than \$300—the Evangelical Free Church, with \$307. It too is a church stressing tithing.

The average for the 48 churches was \$87. There was a slight increase in total contributions over 1968, which amounted to \$5.1 billion, but the increase was more than wiped out by inflation.

Some large churches, such as the Roman Catholic, the United Methodist, and the Church of Jesus Christ of Latter-day Saints (Mormons), were not included in this report.

While we rejoice that in this list of per capita giving we are the head and not the tail, we cannot escape the force of Paul's characterization of the self-styled religious leaders in Corinth: "They measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10:12). Comparing ourselves in generosity or penuriousness with other Christian churches tells only part of the story. Comparing our giving with God's expectations of us is the only proper course.

The Annual Contribution Broken Down

Let us look at this figure of \$350. It includes tithes and all offerings, those for world missions, as well as those for home work. Tithing represents about 57 per cent of this figure; home work about 31.5 per cent, and the rest world missions. Allowing for the fact that some members are dependent children with little or no income and others are on a pension income, we still come out with the observation that not every member is faithful in his tithing. The average income of members living in North America is considerably more than the \$2,000 annual income represented in the figure above.

There is still time to change the picture for 1970. A few days of the old year remain, during which accounts can be squared with God. If members make no change in their pattern of giving, the 1970 per capita figure will probably show a nominal increase as did the 1969 figure over the 1968 figure of \$315.62.

But God is calling for total dedication, crisis dedication in view of the times in which we are living. The shocking fact is that failure in dedicating our resources has delayed the coming of Jesus, according to the following statement:

"When all are faithful in giving back to God His own tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Testimonies*, vol. 6, p. 450.

The above statement was made some 70 years ago. The sixth volume of the *Testimonies* was published in 1900. We still must report that not "all are faithful in

giving back to God His own in tithes and offerings." Of course, the time will never come when all who are currently listed as church members will become faithful in their financial obligations to God. On the horizon of prophecy is an event called "the shaking," in connection with which unfaithful servants will be shaken out. This will be a most painful process on the part of God. That is why He is delaying the reckoning day. But we must not presume upon His goodness. In the parable He eventually came and reckoned with His servants and ordered the unfaithful servant to be cast "into outer darkness." And thus it will be in the near future. But today the opportunity is still ours.

As the heavenly Auditor looks over our personal accounts for 1970, what will He find? As He checks our holiday spending for our friends, will He discover that He, the best friend, has been appropriately remembered? And what gift along this line would He appreciate more than cheerful cooperation in the plan He has devised for financing His cause in the earth? This form of cooperation cannot be termed a sacrifice; the blessings received in response far outweigh the outlay. And in the end, eternal life, which is worth everything, will be bestowed.

D. F. N.

BE NOT AFRAID

The nicest time of the year for most people is the Christmas season. A mysterious alchemy operates within the social chemistry and, at least for a few weeks, strangers speak to each other, old-fashioned courtesies are revived, songs that seem irrelevant throughout the rest of the year suddenly are sung over and over and heard repeatedly wherever people go.

It is a time of pretty paper, bows, ribbons, lights, and parties. And somehow with this material trim we wrap up our gratitude and love and respect for the people we take for granted all through the year. Families seem closer at Christmastide than any time of the year.

It may be that we expect too much from this season. We try to crowd into it the unpaid bills of kindness and gratitude that we pile up through the previous 11 months. For most of us, we need Christmas as we do the weekly Sabbath—a time to remember and the time to catch up.

What if there were no Christmas? No birth of Jesus: no Emmanuel—God with us; no future for anyone. Just the present, the past! No wonder so many people are weighed down with the past and are depressed or anxious about the present; they don't have a future because they do not know what Christmas is all about.

At the heart of the Christmas greeting, the same today as it was when the angels proclaimed it, are the words "Be not afraid; for behold, I bring you good news of a great joy" (Luke 2:10, R.S.V.). If you have any fears in your heart—premonitions of danger or failure—don't be afraid, for the truth that burst into our world that night on the Judean hills was to rebuke, once and for all, every fear and anxiety from the human heart.

Star of Promise Still Shines

Don't be afraid of the shadows in the world! The landscape of the world never looked more desperate, man had never sunk lower in moral and spiritual despair, than when the angel's message rang out. Hearts just short of defeat found new reasons to hope and to live ennobled because of the star of promise that broke through their night. That star is still there.

Don't fear anonymity and the feeling of insignificance

in a swift-paced world. Relatively few men were even aware of the birth of our Saviour, and during His whole lifetime His life and teachings did not merit the attention of the writers of secular history. He just didn't count! His life wasn't important enough as most men weigh the scales! But His heavenly Father did not forget, and neither will you be forgotten.

Don't fear rejection from others. Our Lord "came to his own home, and his own people received him not" (John 1:11, R.S.V.). He demonstrated the shocking and staggering lesson that love does not always beget love and that he who dares to live by the principles of love must be prepared for the searing sword of ingratitude and disillusionment. Even blood ties do not guarantee understanding and love. But genuine love drinks from hidden resources and will help carry loads that otherwise would be unbearable.

Don't fear that your church will fail! The promise is that the gospel shall be preached and will consummate its mission in glory. The larger issue is that we must not fail the church, or the Lord of the church. *That* would be something to fear.

The reason we are not to fear is that the Lord of heaven brings to each of us "great joy." Jesus has come, and we may be the better for it. We need not scorn the past, drop out of the present, or fear the future. All this—because of Christmas.

This is why we still hope for the promised blessing, "peace on earth." Peace in your hearts, in your homes, on the grounds of our institutions everywhere; peace among those who may differ in method in reaching common goals; peace among all men.

Let us seek this peace, for "he is our peace" (Eph. 2:14). May the lights of Christmas symbolize Him who shines "in our hearts to give the light of the knowledge of the glory of God in the face of Christ" (2 Cor. 4:6, R.S.V.).

H. E. D.

A MATTER OF PRINCIPLES

A blizzard of unbelief, radicalism, and rebellion has struck our world and has obscured many old moral landmarks. As a result even Christians are sometimes uncertain and have to grope for the way to take. In this editorial we discuss briefly some guidelines the Christian may use in puzzling circumstances.

When God started man off in life, He did not put him in a railway car running on a track that would take him just where God wanted him to go without any possibility of going astray.

Instead, man found himself on an open road under an open sky, as it were. The road was smooth, and straight, and pleasant. God set man's face in the right direction toward maturity, pointed him to where he ought to go, and gave him some advice on how to get there. Concerning some matters God was very specific; on other matters He was not so specific.

When man sinned he found that the path had become rough, winding, and sometimes dark so that he could not always see the way. Many times pitfalls and rough stones caught at the feet of him who would make his way to the City of God. Sometimes attractive—but deceptive—bowers beckoned to him. The road was not always clearly marked. Ofttimes alternate routes confronted him, and he did not know which way to take. He had to pause, do some thinking, weigh some factors, make his own decision, and go the best way he knew how. For this was the way to growth, to the maturity that he needed to enjoy a part in the eternal kingdom.

To help man make the right decisions, God gave him some broad guidelines to follow. These guidelines we call principles.

We here define a principle as a broad rule of conduct by which one directs his life and actions. It is a sort of compass, which does not tell us precisely how to get where we are going, but which does give us clear guidance regarding the right direction. Just as a compass would not guide to the North Pole but to the general area, so right principles will take us near to the moral position we desire to reach.

The place the Christian desires eventually to reach is heaven. So if God has not given a clear rule for some particular situation, the Christian will seek to discover and apply a principle or principles that will help him on the way to heaven.

Three Areas to Consider

There are three broad areas, each of which will generally need to be considered when seeking for guiding principles in any given situation. In any given problem situation the Christian will ask himself, What principle should be applied with respect to God, others, myself?

God. The apostle John, in 1 John 3:22, expresses a principle regarding our relationship to God when he says that we ought to "do those things that are pleasing in his sight."

The application of this principle requires, of course, that one have some knowledge of God, His character, His ways, and His requirements. In the light of this knowledge he will ask himself, What should I do to please God under these circumstances, in which there is no clear-cut instruction?

Others. If my course of action in this instance will affect, or be known to, some fellow man, how should I act? Would this particular course hurt or help someone else? Would it tend to identify me in the minds of others as a Christian or as a worldlying? Would it tend to cause others to respect or to disparage my religion, my church, my God?

In 1 Corinthians 8, Paul, discussing the eating of flesh that had been ritually presented to idols, stated that while

HE Ruleth Over All

By NICHOLAS LLOYD INGRAHAM

Our statesmen, since the planet's early dawn,
Are one—all servants under God. He rules.
Before man was, His legal code was drawn;
And kings and kingdoms are His honored
tools.

Who held Orion by His sovereign right
Ere Hammurabi's noble code was known,
Forever righteous, just, and robed in might,
He governs earth by order from His throne.

But man has need to render heart and mind
Allegiance, minus conscience, to the state;
For under God are governments designed,
And laws obeyed, for making nations great.

O Lord, Creator God, our source of peace,
From whom all love and law and order came,
In self we shrink; in Thee we must increase.
And who is God? Jehovah is His name!

to himself this had no significance whatever, because "a false god has no existence in the real world" (v. 4, N.E.B.),* he went on to say that if his eating offended a brother he would "eat no flesh while the world standeth" (v. 13). Applied logically and reasonably, we may generalize this principle and state: If a particular practice of mine offends a brother I will not do it for the rest of my life.

Myself. How should I act in this situation to maintain a clear and sensitive conscience? Will a particular course, if taken, maintain my Christian self-respect? Will it affect my Christian experience positively or negatively? If I follow a particular course, will it be for selfish reasons, or because I sincerely believe it is right?

LETTERS ... to the Editor

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

HUMAN ANTEATERS

Kudos for the *Anteaticus Humanicas* write-up [Oct. 29].

WILLIAM G. WIRTH
Pasadena, California

HELP TO SMALL CHURCHES

I am thankful that others are thinking, as I do, about dark counties and a map showing areas that need special help. Some years ago I took my six children from a large church and joined a little company 20 miles away. Now I go 26 miles to a little church where we seem to be needed and where we get a special blessing. I hope some good SDA families and retired members will read *Testimonies*, volume 8, page 136, and volume 9, page 236, and do as Sister White says we should do. Help those who need help.

MRS. CORA BENSON
Nashville, Tennessee

GRATEFUL FOR LOG

Our family enjoys the *REVIEW AND HERALD* and is especially grateful for the SDA Amateur Radio Log [Sept. 17].

CLAY N. SCHLENKER
Louisville, Kentucky

OLD FRIENDS

It seems that the *REVIEW* is getting better every year. Maybe it is because I keep getting better acquainted with it as with other old friends.

DAN DUNLAP
Wyoming, Illinois

SABBATHKEEPING PREPARES

Sometimes I wonder. Sometimes I am confused [Sabbath Shampoo, Oct. 22]. This I can hardly believe. While this sister is shampooing her hair why can't I shampoo my car? Do these dear people have the Spirit of Prophecy books in their homes? Do they ever read them? These were long-time members!

REVIEW AND HERALD, December 24, 1970

The foundation principle of the Christian will always be to do the will of God. Wrote E. G. White: "In the renewed heart there will be a fixed principle to obey the will of God, because there is a love for what is just, and good, and holy. There will be no hesitating, conferring with the taste, or studying of convenience, or moving in a certain course because others do so. Everyone should live for himself."—*Testimonies*, vol. 2, p. 488.

The man who lives by the grace of God and His principles will still make mistakes. But he is walking with his face toward the light.

T. A. D.

* The Bible text in this editorial credited to N.E.B. is from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1970. Reprinted by permission.

I know some pastors feel that all they need to do is to preach Jesus and His love, His soon second coming, and everything else will fall into line. Does it? We all know God is love and that Jesus is coming back soon.

The question is, Do we love Him as we should and do we really *know*, personally, that He is coming back? We lay a lot of importance on keeping the Sabbath. We all need a lot of help here. Let's have more. If we keep the Sabbath properly and for the right reason, there will be no question regarding our love for Jesus and our preparedness for heaven.

Spokane, Washington

OKAY HILL

HOW LONG SHOULD A HYMN BE?

Re "Sing All the Stanzas" [Oct. 29]. Although logically written, I think a case can also be made for the opposite point of view.

Mrs. White has counseled against long prayers and I believe the same principle that supported this counsel may, at times, be applied to many-stanza hymns. They, too, may become long and boring, particularly for the young.

Care should be taken to make sure the congregation knows which stanzas are to be omitted, but I do not believe God is any more pleased with long hymns in public than He is with long prayers.

Pawnee, Illinois

GEORGE SMITH

Amen to "Sing All the Stanzas." I was brought up in an Adventist home where we had home Sabbath schools with other believers and friends. Those hymns we sang out of *Hymns and Tunes* and *Christ in Song* meant much to us as small children and to our families. Those songs and words were implanted in our hearts and we sing them often at our work and in our travels. "Trust and Obey" was a favorite of my beloved mother and she sang it over and over as she went about her work on our Midwestern farm. What wonderful words to follow us in our daily living, and this song has five wonderful stanzas!

Every Sabbath we wish our leaders would have fewer songs in song service, also church service, but sing every stanza of those chosen. "Only the first verse"? It's hardly worth hunting the page number in the hymnal for just one verse! There may be exceptions if the one speaking prefers certain stanzas for the thoughts he wishes to carry out in his sermon. I heartily agree with Edwin Olsen

in appealing to our song leaders and to our ministers to stop tearing our wonderful hymns apart.

MRS. CARIS H. LAUDA
Takoma Park, Maryland

ENCOURAGEMENT HELPS

Re "What Can We Do About Our Young People?" [Oct. 8]. Give the young people all the encouragement possible and watch them do wonderful things for the Lord and do their part in finishing the work.

JUNE DAVIS

Oakhurst, California

OUT OF THE HEART . . .

Re "Matters of Relevance" [Oct. 15]. To arrive at the conclusion that dress principles are irrelevant and insignificant because of current issues such as population explosion, health problems of the ghetto, and Vietnam seems full of fallacy.

No, I cannot picture a deacon or church leader standing at our church door to pass judgment on and possibly refuse admittance to anyone desiring entrance. However, the Spirit of Prophecy is quite explicit on the question of dress, even stating plainly that church discipline may and should be used in certain instances (*Testimonies*, vol. 4, pp. 647, 648).

True, God looks on the heart, but He also sees the outside, and what is seen on the outside is usually a clear testimony as to the true condition of the inside.

BOB PENDLETON

Loveland, Colorado

UNBOWED KNEES

The *REVIEW*, among all of our church publications, is special for us church members and we wouldn't be without it. All the articles are relevant and inspiring. Every editorial brings wonderful spiritual instruction and it's heartening to read the mission accounts and learn what's going on around the world among Adventists. And, undoubtedly, *Letters to the Editor* is one of the best things that ever got into our church paper. Sometimes we tend to think like Elijah: "I, even I only, am left . . .", but in reading the letters from our fellow believers, we realize that God still has His thousands who have not bowed the knee to Baal and that others are also concerned about problems within the church and have the desire and determination to be ready when Jesus comes.

MRS. JOE D. GRIFFIN

Decatur, Georgia



If He Had Not Come

By MARGARET TAN, M.D.

IT WAS Christmas Eve, a night when I should have been happy. Instead, I was slumped down in a chair—tired, cross, and dejected with self-pity. It had been a hectic day. The children had been noisy and impossible. The attendance at the clinic had been heavy with whining patients. Then there had been some last-minute shopping to do, packages to wrap and arrange under the tree, the house to clean, and some special treat to be prepared for the Christmas dinner. And to top it off, Steve had come home with the news that he'd have to go to the hospital again on some emergency.

Again, I thought, and on Christmas Eve! It was always like that! If it was not some medical emergency, then it was some meeting or other—church board meetings, committee meetings, prayer meetings! Recently Steve had gone off to Bangkok for 12 whole days of meetings. That meant that I had had to look after the home, take the children to school and back, attend to the clinic, and drive up and down daily in that nerve-wracking traffic all by myself. I have always

disliked driving in big-city traffic!

And the night calls! How I dreaded them when he was gone. I was always torn between the fear of not finding my way around those strange-sounding streets at night and the guilt of not answering an appeal that might really be urgent. And now he had to go out again on Christmas Eve. It was annoying. Go, I thought to myself childishly, but I'm certainly not going to wait up for you for Christmas dinner. Let your dinner get all cold. See if I care. I had really worked up a case of self-pity and, still brooding, I fell off into a deep slumber.

It seemed that I had slept for hours, when suddenly I opened my eyes. It was Christmas morning. I jumped up. I'd have to hurry and get the gifts under the tree before the children awoke expectantly looking to see what surprises lay for them there. Cheryl had asked me to mail a letter to Santa just a few days before. That had been her habit since she was little, and though she knew the truth now about Santa, she still kept up her practice. It was her way of letting us know what she wanted. This year it was a doll. And Randy and Darryl each had their requests too. Used to be trains and cars. Now it was cameras and watches. But we always kept our purchases secret, and it was fun hiding them from their prying eyes. Now was the time to place them under the tree.

The Gifts Had Disappeared

But when I got to the cupboard where the gifts had been hidden, there were no gifts. I dashed out to where the Christmas tree had stood, and there was no tree. "But—but I had put the decorations up myself," I argued. "Stephen must have moved the tree somewhere. Silly trick to play on Christmas Eve." I went to the bed and shook him.

"Get up," I said. "It's Christmas. Where did you hide the tree?"

"Christmas? Tree? What are you talking about," he mumbled and went to sleep again.

He must have been called last night, I thought. Poor fellow, he must be tired.

At that moment the telephone rang. "Dr. Margaret?" It was the office nurse. "You're late for work; the patients are waiting. Is something wrong?"

"Work? But it's Christmas Day! It's a holiday!"

"Christmas?" she puzzled. "Deepavali, I know. And we close on Thaipusam and on Hari Raya. But what's Christmas?"

She's confused, I thought, but, "Oh, never mind. I'll come." Someone might be really sick.

I hurried downtown. As I passed Raffles Estate I noticed that the reindeer and Santa on Marden's rooftop had been removed. Up and down the street the stores were open. Strange—on Christmas morning. Gone were the bright windows with holly and mistletoe. Gone too were the intriguing toys and colorful decorations.

The clinic was full. I had just started work when in dashed a mother crying hysterically with the limp body of her baby clutched desperately to herself. She had left him in the bath for only a minute, she said, and had returned to find him thus—lying face down in the water. Too late, I saw. I tried to comfort her, but she sat dazed and unheeding.

"It will be for only a little while," I said. "He will rise again. Christ has promised." I grabbed my Bible, "Look, this is Christmas Day—the

day we honor because Christ came long years ago to pay the debt for sin, that we might gain victory over the grave. Let me read it to you."

Quickly I turned to Luke and read, "'And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea . . . to be taxed with Mary his espoused wife. . . .'" Then the letters faded, and where the story of the miraculous birth should have been recorded, there was a deadly blank.

The Vain Search

"Something's wrong," I stuttered, trying to explain.

"No," said the woman shaking her head hopelessly. "He has not come."

I left the clinic—perplexed. I must go to the church, I thought. I must see Pastor Finney. He'd tell me that Christ did come. Had he not often preached about God's greatest gift to

Triumphant Suffering

By E. ROBERT REYNOLDS

What is the cause of suffering? The answer many people give is "Sin." But what sin? The sin of the sufferer? or the sin of someone else? Perhaps neither. For while God does punish occasionally (Ananias and Sapphira, and Nadab and Abihu, for example), the experience is rare. Job and Jesus both denied that all suffering represents divine punishment. More often, suffering is caused by the violation of natural law.

But not all sickness, pain, death, loss, or other tragedy is self-induced. Some accidents and other losses are caused by Satan. Job's boils prove that. Jacob's crippled leg illustrates the rare occasions when, for some unknown good, God Himself afflicts one.

Inasmuch as it is seldom possible to obtain a definite, simple answer to the question "Why am I suffering?" perhaps a better question to ask would be "How can I profit from this, or bring blessing to others and glory to God?" It might be well to think of five possibilities:

1. My affliction may demonstrate God's sovereignty.
2. My suffering may help me to perfect a Christian character.
3. God wants to show me His way is superior.
4. My trial may introduce me to fellowship in Christ's sufferings.
5. In trouble I may broaden my Christian service and witness to some fellow human beings unreachable in any other way. God loves them, too.

Does God have a final antidote for trouble? He does—the return of Jesus. Until then, some will suffer and be sick, and trouble and trial will continue. Nevertheless, that glorious day is coming in which "the inhabitant shall not say, I am sick" (Isa. 33:24), and when "death is swallowed up in victory" (1 Cor. 15:54).

Imagine for a moment the splendor of that day. More dramatic than any color telecast of a space capsule's re-entry will be Jesus' coming. More brilliant than the brightest noontday sun will be that Advent as myriad millions of angels attend the divine-human Jesus. More terrible to the unrepentant than the explosive sound of a thousand thermonuclear bombs, and more sweet to the righteous than the loveliest lyrics that any of earth's musicians have ever produced, will be the trumpet tones of the "Lord himself" (1 Thess. 4:16). But that is not all.

He whose hands and feet once felt the hammered thrust of iron spikes gives life again to injured limbs. He who once emptied sealed sepulchers calls to the holy dead. They hear that voice. Amid reeling mountains and vanishing islands, in brand-new bodies they come out of their graves.

The blind will see. The deaf will hear. The aged and the crippled will discard their crutches and wheel chairs. Leaping for joy on new legs, the previously legless amputee will join the mute, as together they unite with men and angels in harmonious anthems that make the universe pulsate.

What a day that will be, a day when all our suffering will seem as nothing. I want to be there. Don't you? ♦♦

man? And had we not all read the promise of John 3:16?

I ran down Balestier Road eagerly to find the church that always needed repairs and was right now in debt. Renovation Fund. Money, money. There was always some call for money. But, lo! The church was not there. In its place stood a dilapidated old house. The walls were partly broken. The roof was gone. Instead of the altar where Mrs. C. K. Chung's beautiful flower arrangements stood each week, were thorns and weeds. I ran away sick at heart.

I'll go to the Far Eastern Division

headquarters, I thought. Someone there will tell me. Mr. Eldridge, or perhaps Bette Bertochini. I was certain she would be there. I had just called her a few nights ago about the thirteenth-Sabbath program. But when I got to 800 Thomson Road the scene was most unfamiliar. Instead of the spacious grounds and neat bungalows that I had known, there were crowded tenements filled with noisy children and screaming housewives. Clothes waved like banners on long poles from out of the drab, gray windows. Loud jazzy music blared. I went from door to door, questioning.

"Where are the missionaries who lived here? The SDA's?"

"Missionaries? SDA's? Never heard of them."

I rubbed my ears and eyes. "Lord," I prayed, "I am not crazy. I'll go to the Youngberg Memorial Hospital. Dr. Olson will check me up and tell me all is well." As I drove up Upper Serangoon Road, the Southeast Asia Union College was missing. The cemetery that used to be across the road from the union offices now stretched out on either side; there were graves where the Barnetts' sitting room should have been. At the hospital there was instead a vacant lot with a sign on it. It read, "To let ["For rent"]." He had not come!

Suddenly I was running home as though my life depended on it. I must get to the Bible and read again those precious promises. I ran and ran. The whole island had changed. There was no proud cathedral along Stamford Road. Churches and hospitals were gone. In their places stood rowdy taverns and entertainment clubs. Kindness was missing from the faces of men. Instead there were greed, misery, and ill health. Men cared just for self and the present. There was no future. There was no hope.

A Sigh of Relief

I panted. I had reached home. Dashing to the living-room table, I saw it. The Bible—it was still there. Quickly I turned its leaves, but where the New Testament should have started, there were only blank pages. There was no Christmas story—there was no resurrection—no Jesus at all. HE HAD NOT COME! I flung myself on the chair and began to cry . . .

Then, "Honey, Honey." It was Stephen's voice as he gently shook my shoulder. "You fell asleep in the chair. I'm going out now. Don't you have things to do yet? We have to play Santa in the morning. Remember?"

I sprang up and looked around. There was the gay Christmas tree—so beautiful in white and blue. From the neighbor's house lovely carols filled the air.

"Oh!" I sighed, relieved. "Oh, I'm so glad."

"You were sobbing," Steve said. "Were you dreaming?"

"Yes . . . yes," I replied, returning to reality.

"I'll have to go now."

"Steve," I said. "Hurry back. We hate to see you go now, but we'll wait for you for dinner."

"You'd better wait!" he laughed.

I smiled, then closing my eyes, I whispered softly, "Jesus, You came. Forgive me. And thank You for coming." ♦♦

Fellowship of Prayer

REJOICING IN THE TRUTH

Several years ago we wrote you requesting prayer for our son and his wife. Prayers were answered in a marvelous way, and they are both rejoicing in the truth.—Name withheld.

A SON CONVERTED

My sincere thanks for the prayers that I requested many years ago. My oldest son is baptized now. He has graduated from college. Please pray that his eyesight will improve. Pray that he can keep the Sabbath in the Army.

I request that you pray now for my youngest son. He needs to realize the importance of getting a good education. We desire to send all of our children to Christian schools.—Mrs. N., of Hawaii.

A CONVERSION REPORTED

A few years ago I wrote to you asking for prayer for my husband and son. Since then, my husband has accepted Jesus and goes with me to church. What a joy it is to have such a wonderful Saviour!—Mrs. M., of Massachusetts.

MORE CONVERSIONS

I wrote to you some time ago, asking you to pray for my family. I am happy to tell you our prayers have been answered for my son and his wife. Just recently they gave their hearts to the Lord and have come back to church. They are planning to be baptized soon. I am so happy for a prayer-hearing and prayer-answering God—One who loves us with an everlasting love.—Mrs. G., of Oregon.

Thank you for praying for my daughter. She was rebaptized a week ago, and I believe your prayers have helped to bring this about. I now request prayer for her husband who is in a hospital suffering with mental and emotional problems. Please pray that he will soon recover mentally, physically, and

spiritually. He is a very intelligent man and would fit very well into God's program of giving this message to those about him. Pray that this may come about soon and that God will iron out all their problems as only He can. It seems that Satan works so hard after a baptism.—Mrs. E., of Wyoming.

A HIGH RESOLVE

God has surely been good. My friend's son returned from Vietnam. He and his wife have expressed themselves as wanting to be like Jesus, to keep the Sabbath, and be ready for Christ's soon coming. They believe that His coming is to be sooner than they had before thought.

Thank you from the depths of my heart for your prayers on their behalf.—Mrs. A., of Colorado.

SMOKING HABIT LICKED

A few years ago I requested prayer for my daughter-in-law to stop smoking. She stopped a few months later, but did not inform me as she did not know just how successful she would be in licking the habit. Four years have now passed and she still is not smoking, so I thought it safe to write and tell you that God answered our prayers. Now please pray that my son will stop smoking and drinking. Also pray that my other son will return to the fold and surrender all to Jesus.—Mrs. F., of California.

MENTAL HEALTH RESTORED

I want to express my appreciation for the Fellowship of Prayer. I requested prayer for a brother-in-law who was suffering a severe mental illness. He has been discharged from the hospital and the doctor says it is a miracle that he recovered without shock treatment. We believe it was answered prayer.

I would like to ask continued prayer for my sister and her husband that this experience may be the means of bringing them both into the fellowship of the Adventist Church.—Mrs. B., of Oregon.

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.



Afro-Mideast Division Committee Meets for First Time

The full division committee of the new Afro-Mideast Division met for the first time at Beirut, Lebanon, early in November. The division is made up of territories including the Middle East, excluding Israel, and the countries comprising the eastern area of Africa, from Libya to Tanzania.

From left, front row: R. L. Jacobs, secretary; R. F. Williams, GC associate secretary; C. O. Franz, GC secretary; M. E. Lind, president; Robert H. Pierson, GC president; M. E. Kemmerer, GC undertreasurer; C. E. Schmidt, treasurer. Second row: Bekele Heye, H. N. Sheffield, M.D., C. D. Henri, D. K. Bazarra, W. M. Webster, R. C. Darnell. Third row: R. H. Henning, R. W. Taylor, H. Palm, R. Issa, M. Nazirian. Fourth row: L. C. Robinson, E. J. Gregg, S. D. Otieno, R. H. Mills, A. H. Brandt, K. L. Vine.

ROY F. WILLIAMS
GC Associate Secretary

PHILIPPINES:

Former Nun Becomes Bible Instructor

Maria Liza Bukiran, a former nun and a school superior, was baptized a few months ago and is now a Bible instructor for the Seventh-day Adventist Church.

Sister Maria was teaching in Dumaguete City in 1968, when she went to Manila to raise money for her school. While she was in the city, there was a big fire, and the Catholic welfare societies mobilized to give relief. She volunteered to help. While doing this she met some of our Dorcas women who were also distributing welfare commodities. One of them, Mrs. Leonila Buntialo, a Dorcas leader, befriended her. As Sister Maria watched the Dorcas women extending help her heart was touched. To her they appeared so sincere and honest.

Mrs. Buntialo invited her to attend worship services on the Sabbath. Sister Maria accepted, intending to ask for some donations, which she received. She was able to attend our Sabbath services on three occasions before returning to Dumaguete.

While in Dumaguete she corresponded with Mrs. Buntialo, who sent her tracts and the *Signs of the Times*, which she enjoyed very much.

Early this year it was necessary for Sister Maria to go to Manila for medical care on a three-month leave. She stayed

in the home of an aunt for a short time, but did not feel happy there. One day she visited the home of the Buntialos and asked whether she might stay with them. She was warmly welcomed.

In this Adventist home she enjoyed the family morning and evening worship. She was given Bible studies and learned much that she did not know before. She began to attend Sabbath services regularly. Because of the influence of the Buntialo family and the Bible studies, she decided to accept the Adventist message, and was baptized.

Maria Bukiran is at present in Iloilo, Panay, serving as a Bible instructor. A sister of hers is now interested in the truth and is expected to follow Sister Bukiran's footsteps soon.

E. J. TANGUNAN
Lay Activities Secretary
North Philippine Union Mission

LIBERIA:

SDA and Baptist Schools Conduct Speech Contest

For several years Konola Academy, Monrovia, Liberia, has conducted a speech contest, the winners of which visited various schools, presenting a program. Ricks Institute, operated by the Liberian Baptist Convention, showed a great deal of interest in the program and in 1969 expressed a desire to join Konola Academy for a contest the following year.

With a little aid from Konola Academy, the students of Ricks Institute, under the direction of their church pastor, Ben Moseley, held their own contest of speeches, posters, cartoons, jingles, and essays, emphasizing the harmful effects of tobacco and alcohol. The Konola Academy students also held their contest with the help of their sponsor, Mrs. R. D. Gibbon. Each school chose the three best speakers and the three best posters.

On October 24 the two schools met at the City Hall in Monrovia for a final contest between the three winners from each school. The first prize in the speech contest was taken by a student of Ricks Institute. The second prize went to a Konola Academy student. The third prize was divided between a Konola Academy student and a Ricks Institute student.

In the poster contest a Ricks Institute student won first prize, and a Konola Academy student, second prize.

The winners appeared on a TV program *Roadways to Health*, which is conducted by the National Public Health Service educational program in Liberia.

F. L. WEBB
Principal, Konola Academy



Central European Youth Conduct Evangelistic Series

Fifteen students from the graduating class of the Marienhoche Missionary Seminary, Darmstadt, Germany, conducted an evangelistic series in the city of Frankfurt, recently.

Nightly meetings were held during the campaign, which began October 17 and closed on December 1. Each night one of the students presented a lecture on one of the Bible doctrines, which was heard by an average of 300 people. Five hundred posters were scattered throughout the city of Frankfurt, and 25,000 invitations were distributed. Altogether 4,500 people attended the series.

A. Strala, principal of the seminary, directed the meetings.

ROLF POEHLER

Atlantic Union

✦ Twenty-nine have been baptized following a five-week series of evangelistic meetings conducted by Roy R. Brown, pastor of the Bethesda church, Amityville, New York. Further baptisms are expected.

✦ Total baptisms in the metropolitan New York area during the past year and a quarter total 541 as a result of crusades and field schools. Future plans for metropolitan New York evangelism call for the employment of a full-time Spanish evangelist and an increase in the number of public meetings, according to Roy Thurmon, evangelism coordinator. The It Is Written telecast work is to be extended, and a systematic follow-up of names from Faith for Today and the Voice of Prophecy is planned.

✦ The Brooklawn Seventh-day Adventist church, Bridgeport, Connecticut, was dedicated recently. N. S. Mizher is the pastor, and A. F. Chabot, assistant pastor.
EMMA KIRK, *Correspondent*

Canadian Union

✦ Seven Seventh-day Adventist dentists of the Alberta Conference took turns from September 14 to October 30 serving on the *Northern Light*, the British Columbia Conference's mission boat that ministers to villages of the western coast of British Columbia. The dentists, Drs. Toss Montgomery, Peter Rosenhain, Arthur Spent, Reuben Tatarun, Harold Roberts, R. A. Elloway, and Wendell Danielson, held clinics along the hundreds of miles of coastway.

✦ Dr. Hervey Gimbel, of Calgary, Alberta, was appointed associate medical secretary of the Canadian Union at a meeting of the Canadian Union Conference committee recently. The medical secretary is Dr. Erwin A. Crawford, who is now connected with Loma Linda University.

✦ The Alberta Conference conducted a conference-wide home nutrition and instructors' course in Calgary, Alberta, No-

vember 15-19, with Ella May Stoneburner, of the General Conference Health Department, and Mrs. Dorothea Van Gundy Jones, of Riverside, California, as the directors and teachers. At the same time the health-education center operated by the Adventist doctors of Calgary conducted an evening cooking school for the community.

✦ Let's Take a Text is the title of a program being broadcast each Sunday at 12:25 P.M. over radio station CHAT in Medicine Hat, Alberta. Speaker for the new broadcast is Peter Parker, pastor of the Medicine Hat church.

✦ Eight persons were baptized in Canora, Saskatchewan, recently as the result of the united efforts of pastors and laity.

THEDA KUESTER, *Correspondent*

Central Union

✦ Nine were baptized following meetings in Columbia, Missouri, conducted by Robert C. Clarke, Missouri Conference evangelist. Associated with him was Jim Hoehn, pastor of the Columbia Adventist church.

✦ Eighty-five-year-old Henry Oedekoven, of Gillette, Wyoming, began his Ingathering career 48 years ago and has received an estimated \$8,000 to \$10,000 in contributions.

✦ Thirty-one were baptized at the close of an evangelistic crusade conducted recently in the Kansas City Central church. Ben L. Hassenpflug was the speaker. Associated with him were Harry Curl, Lee Hadley, Ronald Wham, and David Wolkwitz.

CLARA ANDERSON, *Correspondent*

Columbia Union

✦ Mrs. Lois Mays recently retired as a Bible instructor on her seventieth birthday. She has devoted 44 years to this work.

✦ Fifty-one were baptized as a result of meetings held in Akron, Ohio, by Evangelist Leon G. Cox and James W. Thomas, pastor of the Akron-Bethel church.

✦ Total enrollments for educational institutions in the Columbia Union Conference this present school year show a gain of 454 over the previous year. Enrollment for the 1970-1971 school year is 10,063.

✦ Vida Lodge, a Jewish women's charitable organization, donated \$400 to the Adventist Better Living Center in Philadelphia, Pennsylvania, as a result of Five-Day Plans conducted in the Greater Philadelphia area. Some of the women of



City Mayor Honored at Community Relations Service

The mayor of Oshawa, Bruce V. Mackey, was presented with a plaque as a token of appreciation for his services to the community, during a Community Relations Day service held in the College Park church of Oshawa, Ontario, recently. Mrs. Mackey was presented with a corsage in recognition of her active participation in civic affairs.

From left: W. E. Kuester, public relations department secretary, Canadian Union; Mayor Mackey; and E. W. Tarr, secretary of the General Conference Bureau of Public Relations, who was speaker for the service.



What an enjoyable arrangement!

Serenade your family with a symphony of old favorites and popular new Loma Linda Foods! Take note of the variety of old favorites and popular new items, then follow the band of happy shoppers to your favorite food store.



QUALITY FOODS SINCE 1906

the lodge were able to stop smoking as a result of having participated in Five-Day Plans.

✦ Young Bible instructors aided in an evangelistic campaign in northeast Baltimore, Maryland, conducted by John Smith. Many of the 110 baptized were in the 21-35 age group.

✦ Thirty-eight were baptized recently by Auldwin T. Humphrey, pastor of the Newtonville, New Jersey, church. Community Services activities, including tutoring and lectures on health, home nursing, and drug abuse, in which the pastor was aided by church members, contributed to the effectiveness of the evangelistic series.

✦ An evangelistic crusade conducted in the Charles Town, West Virginia, Seventh-day Adventist church resulted in the baptism of ten people. Steve Gifford, Chesapeake Conference lay activities secretary, was the speaker. Kevin Howse is the pastor.

✦ Mrs. Genevieve Reynolds, a housewife with three children and a nurse aide at a Cameron, West Virginia, nursing home, also conducts a children's Bible hour in her home each week and gives Bible studies to a group of 35 neighbors. Eight of her contacts have been baptized.

✦ Twenty-two were baptized recently as a result of a Truth Crusade conducted in Anderson, New Jersey, by Melvyn Hayden, pastor of the Washington-Plainfield, New Jersey, district.

✦ A smokers' clinic was held at the Quarter Mile Public School in Bridgeton, New Jersey, at the request of the Bridgeton Community Schools recently. Dr. G. Huston, a local surgeon, and Dr. Frank DeMaio, a chest specialist from Vineland, New Jersey, lectured.

MORTEN JUBERG, *Correspondent*



Lake Union President Holds Evangelistic Series

Francis W. Wernick, right, president of the La Porte, Indiana, church two who were baptized as a result of a two-week series of evangelistic meetings conducted in La Porte recently. A number of others plan to be baptized before the end of the year.

GORDON ENGEN, *PR Secretary*
Lake Union Conference

North Pacific Union

✦ It Is Written is being featured on all major Alaska TV stations—Fairbanks, Anchorage, Juneau, Sitka, and Ketchikan—and on small stations at Wrangell and Petersburg.

✦ Walla Walla College was visited recently by reporters and cameramen from Spokane, Washington, TV station KHQ-6. The crew televised the campus and interviewed President Robert Reynolds as a part of its Campus-80 series, which includes every educational institution above high school level located in the station's viewing radius.

✦ In Oregon the 1970 fair exhibit season made it possible for Adventists to make personal contact with nearly 30,000 people. Nearly 60,000 pieces of literature were distributed.

✦ For the second year Walla Walla College will receive two Sears Foundation grants, totaling \$2,050. The college received \$1,300 in unrestricted funds, and the library will receive \$750 to be used for purchasing additional volumes.

CECIL COFFEY, *Correspondent*

Northern Union

✦ The first service was held in the new Cedar Rapids, Iowa, church recently. Approximately 350 were in attendance. G. D. Rexin is the pastor.

✦ Eight were baptized recently by Robert Toms, pastor of the Ellendale, North Dakota, district.

✦ Forty-four people completed the five-day course at a Stop Smoking clinic held in Stillwater, Minnesota, at Lakeview Hospital recently. The clinic was under the leadership of William Nordgren and H. I. Jarnes, district pastor, assisted by Elwood Johnson, Roger Wilkerson, and Lester Rogers.

L. H. NETTEBURG, *Correspondent*

Southern Union

✦ A gift-Bible rally for northern Florida was held November 21 at Camp Kulaqua. Henry J. Carubba, conference secretary, spoke to an audience of about 200 laymen.

✦ Thirty-five literature evangelists in the Carolina Conference delivered more than \$14,000 worth of books during Big Week, November 8-13. Total deliveries to mid-October for 1970 have passed the \$383,500 mark for the conference.

✦ Ingathering emphasis this year in the Florida Conference is on soul winning.

A total of 247,000 Christmas greeting cards, offering the gift-Bible enrollment plan, have been distributed with the Ingathering pamphlets. In addition to its \$275,000 goal for worldwide missions, the conference has a target for 200 baptisms coming from campaign contacts.

✦ The 175-seat Warner Robins, Georgia, church was officially opened on November 21. Desmond Cummings, president of the Georgia-Cumberland Conference, spoke during the worship service.

OSCAR L. HEINRICH, *Correspondent*

Andrews University

Andrews University Radio Station Begins Broadcasting

Andrews University radio station WAUS-FM began regular broadcasting on Sunday, December 13.

Mike Mottler, station manager and assistant professor of speech communications at the university, reports that the new facility has a rated power of 17,000 watts stereo on 90.1 MHz. Broadcast hours are from 4:00 P.M. to midnight Sundays through Fridays, and 8:00 A.M. to midnight, Saturdays.

During a test period the station exceeded its expected coverage in Benton Harbor, St. Joseph, South Bend, Kalamazoo, and Battle Creek areas. Letters and calls have been received from Chicago, Ann Arbor, and other areas indicating a potential audience in excess of the 6 million originally projected.

WAUS is the eighth station of the Adventist Radio Network in North America. Both of our universities and several of our senior colleges now have FM broadcasting facilities.

WALTER R. L. SCRAGG
Associate Secretary
GC Radio-TV Department

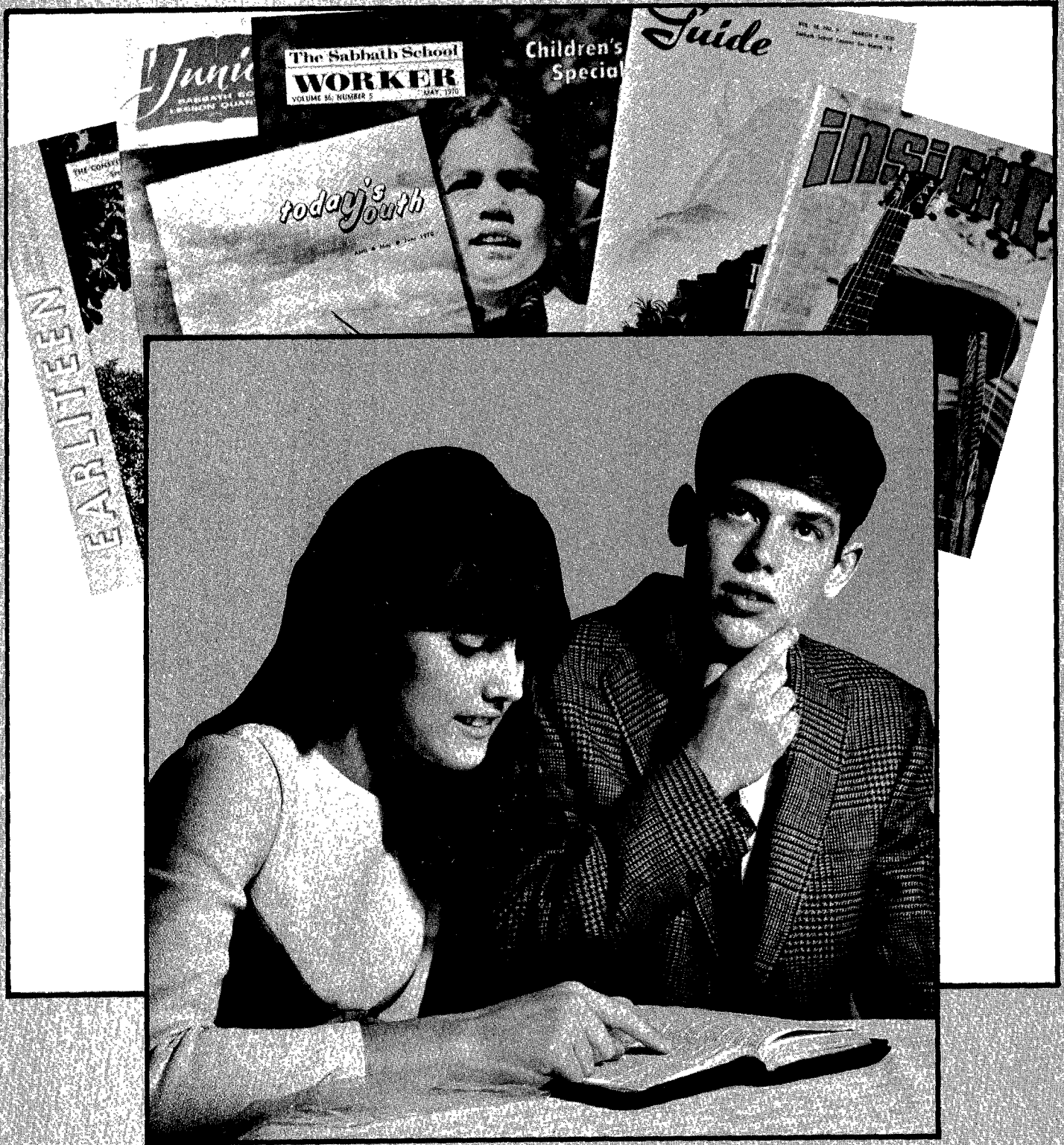
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We Switched-to the Seventh-day Sabbath

By HAROLD S. DAY

Pastor, Baptist Gospel Tabernacle, Youngstown, Ohio
As told to Harry Werbyne Taylor

Until a few years ago I had no other thought than that Sunday is the Lord's Day. This was not surprising, since I was born and reared a Catholic, then later joined a Sundaykeeping Protestant church. When I entered the ministry, I quite naturally encouraged the members of my church to keep Sunday in honor of the resurrection of the Lord Jesus Christ.

After believing all my life that Sunday is the day on which Christians should rest and worship, I did not find it easy to accept the idea that the seventh day is the true Sabbath.

It all started while the members of my congregation (the Youngstown, Ohio, Baptist Gospel Tabernacle) and I were mailing out gospel literature. It happened that the names of some Seventh-day Adventists and other Sabbathkeepers got on our mailing list, and some of them, upon receiving our tracts, sent me tracts concerning the seventh-day Sabbath.

An elderly Adventist in California, as I recall, wrote me that I should investigate the origin of Sunday worship. Besides Adventists, there were Seventh Day Baptists who sent me literature. So did the Church of God (Seventh Day) and the Radio Church of God. For a long time I resisted the idea that the seventh day and not the first day should be kept holy, but the good Lord saw to it that I was bombarded with tracts and books concerning the true Sabbath.

Now, bear in mind that this great Bible truth came to me while I, in good and regular standing, was pastoring a church in a Baptist conference. Finally, after weeks and months of study, I reached the conclusion that the fourth commandment is just as binding upon God's people today as it was back in the time of Israel.

When I told my congregation that I had been wrong in telling them that they should keep Sunday holy, the people were not as shocked as you may at first imagine; for previously I had become convinced that Christmas, Easter, Halloween, et cetera, are of pagan origin and therefore should not be observed by Christians. Back at that time I had told the Baptist Gospel Tabernacle: "Brethren and sisters, when I told you that we should celebrate the birth of the Lord Jesus Christ on December 25, I lied." You can see, then, that when I told them that Sunday is not the day on which the Bible commands us to abstain from secular occupations and to go to church, they were not unduly astonished.

My congregation listened with intense interest as I told them of my investigation into the origin of Sunday worship; of our safety in relying on the Jews, who through the centuries have kept straight which day is the seventh day; of Sunday worship being given formal recognition by the Emperor Constantine in A.D. 321; of Sunday being just what the name indicates—*sun-day*, the day on which the pagans worshiped the sun god; of Christ and the apostles keeping the seventh-day Sabbath; of there being no indication whatsoever in the Word of God that either Jesus or the apostles changed the obligation from the seventh day to the first day.

After allowing my members sufficient time to think the matter over, I suggested that we pray earnestly and then vote. The majority voted that we begin at once to meet on Saturday instead of Sunday. Through research we learned that the Sabbath begins at sundown on Friday evening and concludes on Saturday evening. Ever since, the Baptist Gospel Tabernacle has held services on Friday evening and on the seventh-day Sabbath.

Soon after we made this change we met much opposition from the leaders of the Baptist conference. They told us that our peculiar church was a great embarrassment, adding: "We just can't have you worshipping on Saturday when all the rest of the churches in the conference worship on Sunday. It's bad enough when you folks reject Christmas and Easter and call those blessed days pagan, but this idea of having church services on Saturday instead of Sunday is just too much!"

One Sabbath, right in the middle of the church service, I was called to the telephone. The conference chairman told me that if we would return to Sunday worship and to the observance of "holy days" such as Easter and Christmas, the Youngstown Baptist Gospel Tabernacle would be welcome to remain in the conference of Baptist churches. After listening to the ultimatum, we said, as it were, like Martin Luther at the Diet of Worms, "Here we stand. We cannot do anything else." Shortly thereafter, on May 17, 1969, we were ejected from the Baptist conference.

Though our church is not large, we are working hard to distribute literature telling of salvation through Christ, of the efficacy of His death at Calvary, of His soon coming, of His true Sabbath. On a recent weekend, for example, a group from our church went to four Ohio cities and reached 1,700 people. This outreach, plus mailing out 550 tracts, meant that that week 2,250 new families were confronted with these vital Bible truths. Every week we go out with truth-filled tracts.

Recently Prof. H. W. Taylor of Andrews University, provided me with a copy of *The Great Controversy*. It is a wonderful book; it contains a library of information that all true saints of God should know.

May God bless the readers of the REVIEW AND HERALD! May the eternal God of Abraham, Isaac, and Jacob lead, guide, and protect you. May He supply your every need in the Lord Jesus Christ.

Since the foregoing account was prepared, Professor Taylor received this request from Pastor Day: "I am writing to ask that you have prayer for our church and me. As we were worshipping last evening (prayer meeting), two groups congregated on either side of the church and made as much disturbance as possible. Obviously they were endeavoring to break up our meeting. Someone shot a pellet or something (we did not find out what it was) through the window. We called the police, and an officer came, investigated the matter, and left. Shortly thereafter, someone shot another hole in a second window. I am very weary in body and spirit, as this trouble has been going on for about three years." We are certain that the readers of the REVIEW will be pleased to make earnest supplication to Heaven in behalf of this Sabbathkeeping church and their courageous pastor.—EDITORS.



Rus Aldridge, director, central Florida youth activities, from South China Island Mission.

Roger Anderson, pastor (Kentucky-Tennessee), from Pacific Union College.

Robert Bradley, pastor (Kentucky-Tennessee), from Pacific Union College.

C. Dale Brusett, evangelist (Florida), formerly evangelist (British Columbia).

Lawrence Caviness, pastor (Northern California), formerly MV secretary (Michigan).
Mrs. Bette Davis, staff, Sandia View Academy, from Loma Linda, California.

(Conference names appear in parentheses.)

NOTICE

General Conference of Seventh-day Adventists
Insurance Service, Inc. (Calif.)
Annual Meeting

The annual meeting of the General Conference of Seventh-day Adventists Insurance Service, Inc. (Calif.) Board of Directors will be held at 6:30 P.M. on Tuesday, January 26, 1971, at Riverside, Cali-

fornia. The purpose of the meeting is for the general business of the corporation and the election of directors in harmony with Article III, Section 2, of the bylaws.

CHARLES O. FREDERICK, Secretary

Church Calendar

Soul-winning Commitment	January 2
Church Lay Activities Offering	January 2
Liberty Magazine Campaign	January 16-23
Religious Liberty Offering	January 23
GO Emphasis	January 30
Gift Bible Evangelism	February 6
Church Lay Activities Offering	February 6
Faith for Today Offering	February 13
Christian Home and Family Altar Day	February 20

This Week...

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Victor A. Anderson, author of "The Name Above Every Name" (page 5), is a minister in the Modesto and Ceres, California, area. After receiving his degree from Broadview College in 1930, he began denominational employment in Sweden preparing for the ministry among the Swedish-speaking people.

He returned to the United States, and from 1933 to 1941 he worked in the Michigan Conference. It was during his tenure there that he was ordained. In 1941 he went to Northern New England, where he worked for seven years. The next 12 years were spent in New York State—ten in the New York Conference and two in Greater New York. In 1960 he moved west to the Central California Conference, where he has been since.

If you've ever been tempted to think that passing out Adventist pamphlets was a waste of time—something you reported on your missionary card, but something from which you never expected any results—then the article "We Switched—to the Seventh-day Sabbath," on page 22, is for you. We can almost guarantee that you will not soon again be tempted to

underestimate the value of sharing your faith through this simple method.

After reading the article, ask yourself several "What if . . . ?" questions: What if no one—not one single person—had been willing to send out a pamphlet? What if only members of non-Adventist Sabbathkeeping churches had sent tracts? What if you were one of those Adventists who did send a tract to Youngstown, Ohio—how do you suppose you'd feel?

According to the date on this issue of the REVIEW, you have exactly one more week to get in your subscription for the REVIEW at the campaign price of \$7.95.

The REVIEW comes every week as faithfully as the Sabbath. It has articles and editorials that explain, inform, and exhort. It has special stories for the children and a column for teen-agers. Each week there are current reports from the family of Adventism around the world and a column that helps keep readers abreast of the important events in the non-Adventist religious world. And there is opportunity for readers to voice their opinions in three special features. Once a month there are two pages devoted to the young adult. All told, it is a magazine for the entire Adventist family.

Why not take advantage of the perpetual subscription benefits? Each year you will be automatically billed for the REVIEW at the lowest subscription rate available to anyone, and you will not run the risk of your subscription's expiring.

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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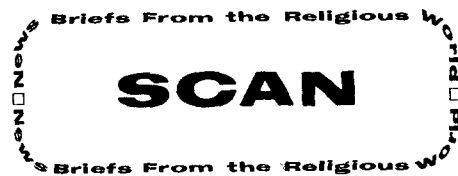
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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other newsworthy events. All manuscripts 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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BIBLE PROGRAM FOR U.S. CATHOLICS

ROME—A proposed program to stimulate more widespread use of the Bible among American Roman Catholics will be put before the U.S. bishops for their approval.

The suggestion for such a program was made by Msgr. Russell Neighbor, director of the Division of Religious Education, following consultations with officials of the International Catholic Federation for the Biblical Apostolate (ICFBA) in Rome.

ICFBA was established in Rome in April, 1969, to carry out a major directive of Vatican II: "Easy access to Sacred Scripture should be provided for all the Christian faithful."

LAY CATHOLICS DISTRIBUTE COMMUNION

ST. LOUIS—The Roman Catholic archdiocese here received permission from the Vatican's Congregation on the Sacraments to begin a three-year trial period of distribution of the Eucharist by selected lay persons and nuns.

The option of allowing someone other than an ordained minister to distribute Holy Communion was contained in the April, 1969, instruction on the Eucharist issued by the Congregation on the Sacraments.

It specifies that "suitable persons" can distribute Communion in cases where absence, age, or illness impedes distribution by ordained ministers, or where large numbers of communicants would greatly extend the time of the mass.

WORLD'S JEWISH POPULATION ESTIMATED

NEW YORK—The world's Jewish population in 1969 was approximately 13,875,000 according to the *American Jewish Yearbook*.

Of the total 5,870,000 lived in the U.S. Next in population totals were the Soviet Union, 2,620,000; Israel, with 2,497,000; France with 535,000; and Argentina with 500,000. About 40 per cent of those in the U.S. live in the Greater New York area.

MARYLAND'S PRIVATE COLLEGES TRIM BUDGETS

BALTIMORE, Md.—Private colleges in Maryland are faced with trimming budgets and a need for new revenue sources as operating costs continue to soar and deficits emerge.

For the first time in the school's 94-year history, Johns Hopkins University announced a major deficit for the coming academic year. The projected \$4.3 million deficit is 4.5 per cent of the university's budget of \$87 million.

Other deficits were reported by St. John's College in Annapolis and Loyola of Baltimore, both Roman Catholic institutions. Two private girls' colleges—Goucher in Towson and Hood College in Frederick—also reported serious financial problems.

Northern European Division Plans Greater Evangelism

The Northern European Division committee held its annual meeting at St. Albans, England, November 10 to 17. Emphasis during the meetings was upon the need and opportunity for greater evangelism within its territory.

Campaigns conducted in major cities in recent months have demonstrated that good and lasting results are obtainable. When one hears of 80 baptized in Rotterdam, Holland; 82 in Turku, Finland; and 54 in Belfast, Ireland, he realizes that a real breakthrough has been achieved. England, Ireland, Wales, Holland, Finland, Denmark, and West Africa have experienced unusual success in baptisms as a direct result of public evangelistic meetings.

Certain changes in personnel, organization, and nomenclature have been recommended. D. R. Pierson, treasurer of the West African Union, was called to the division as assistant treasurer. K. F. Wright, of Australia, has been called as a second full-time evangelist for the countries of Northern Europe, and Don Crowder of the United States has accepted a similar responsibility in West Africa.

West Africa has more than 45,000 members in nine missions, with many union educational and medical institutions. It was recommended that this territory be reorganized into two unions as of January 1, 1972. One of these would be the territory of Nigeria. The second would take in the other missions now part of the West African Union. There would then be a membership of about 23,000 in each union.

For some time it has been felt that the name Northern European Division does not properly represent either the territory or the membership of this field. The title gives no identity to West Africa, which geographically is not in northern Europe and which also has more than half the membership of the division. Consequently, recommendation was made to the General Conference that the name be changed to Northern Europe-West Africa Division. While the name is long, it more correctly identifies the division's territory and people.

R. M. Reinhard and D. W. Hunter attended the meetings during the full session of the committee. J. J. Aitken met with the group to discuss the proposed European radio broadcast from Portugal.

W. D. Eva, president of the Northern European Division, and his associates, are giving strong leadership to the work of this widespread division. They solicit your prayers and interest for a still greater impetus to the work in the division.

D. W. HUNTER

Penang MV's Conduct Voice of Youth Campaign

Voice of Youth meetings conducted recently by the Penang, Malaysia, MV Society attracted audiences of about 200 to the Seventh-day Adventist church, 75 per cent of whom were not Adventists.

Health Personnel Needs

Summary No. 9

Present openings for professional and technical personnel include the following:

North America

- 2 electricians
- 16 medics: O.R. tech., central supply assistant, and 14 orderlies
- 48 nurses: director of nursing services; C.C.U., I.C.U., pediatrics, medical-surgical nurses; instructors; L.P.N.; team leaders; supervisors (O.R., relief, night); R.N.-epidemiologist;
- 10 office secretaries (1 medical secretary)

Overseas Missions

- 6 dentists
- 1 nurse-anesthetist
- 16 physicians—general practice
- 16 physicians—specialty
- 5 R.N.'s—service administration

Other types of health workers are also urgently needed. Information regarding openings and placement assistance may be obtained by contacting Miss Norma Eldridge, Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

In preparation for the meetings the youth distributed 12,000 pamphlets in Penang City. They also hired buses to go through the city and bring in those who were interested.

The meetings began with 146 in the 196-seat church. But attendance increased until no more seats were available.

All who attended the meetings for the first five nights were given copies of *The Great Controversy*.

"From the very first night we could sense God's presence at the meetings," stated Mr. Poey, the MV leader. "Sixty-six took their stand. Now we have started an adult branch Sabbath school in the Bukit-Glugor-Gren-Lane area."

Missionary Volunteers International have adopted an evangelistic goal of a quarter of a million baptisms this quinquennium. We call upon our youth to engage in youth evangelism as never before. We have a deadline to meet with heaven, and the hour is late.

LAWRENCE M. NELSON

Christmas Radio Program to Be Aired Internationally

Those who receive this issue of the REVIEW before the Christmas season may be interested to learn that a 24½ minute special radio program, "A Folk Christmas," will be heard this Christmas on nearly 500 stations throughout North America as well as in other areas of the world.

The program features well-known Christmas songs interpreted in folk-style

singing. Participants on the program will be such Chapel recording artists as the Wedgwood, Del Delker, the King's Men, the Roy Naden Singers, and the Chapel Singers. Narration will be of the Christmas story and the Second Advent.

"A Folk Christmas" is identified as a "public service of your neighborhood Seventh-day Adventist church." Check available listings, or inquire of your conference radio-TV secretary for time and station for release of the program in your community.

J. O. IVERSEN

3,000 Baptized in South India in Eight Months

A letter from D. R. Watts, ministerial secretary of the South India Union, contains the following paragraph: "By the end of August our brethren in South India, under the ministration of the Holy Spirit, had brought 3,000 into the church by baptism this year. At present more than 250 evangelistic campaigns are going on throughout the field. We expect to have a good harvest of souls by the end of December."

N. R. DOWER

N. A. Ingathering Report—4

As of December 5: \$3,933,636.03. A total of \$907,145.07 was raised during the week ending on that date. Ingathering returns reported for the same week of 1969 were \$927,824.71.

A per capita of \$9.14 has been raised so far this year. Four unions report a gain over 1969: Atlantic, Central, Columbia, and Southwestern.

IN BRIEF

† Th. Kristensen, president of the West African Union, reports: "On World Baptism Day, November 7, 1970, we baptized more than 1,500 converts in the West African Union."

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