

Review

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TOGETHERNESS IN '71

By V. W. SCHOEN

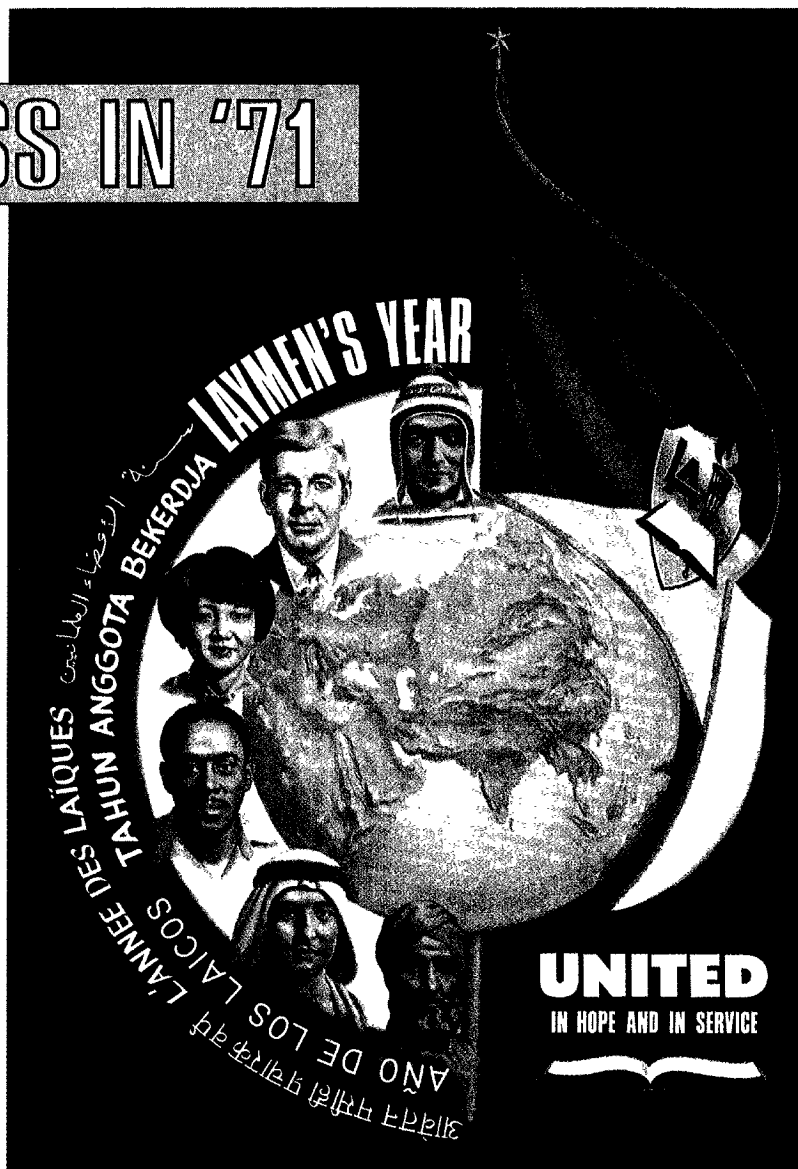
THE year 1971 has been designated Laymen's Year. It is hoped that during this year 128,000 converts will join God's remnant church as a result of soul-winning activities by laymen. This is a huge undertaking, the greatest goal our laymen have ever set for a single year. In North America the churches and laymen are aiming for at least 17,000 baptisms. This cannot be achieved without a united and all-out effort.

The challenge comes from the following inspired statement: "If Christians were to act in concert, moving forward as one, under the direction of one Power, for the accomplishment of one purpose, they would move the world."—*Christian Service*, p. 75.

During 1971 the laymen plan to "act in concert" as they follow the same program of evangelism around the world. They desire to be directed "by one Power," and experience the outpouring and the guidance of the Holy Spirit. They want to join hearts and hands "for the accomplishment of one purpose"—the proclamation of the gospel by the ministry and laity to save the lost. Doing it together in 1971 is immensely important. There must be togetherness under one Lord. There must be togetherness in one aim and in the striving to achieve that aim (see Phil. 1:27).

As church lay activities leaders and ministers in all the lands of earth work together in 1971, they will organize a well-planned training program in every church early in 1971. They will plan for at least one public lay evangelistic campaign in every church during 1971, and will set as a goal at least two converts for every Adventist family. Members will be encouraged to enroll at least three friends or neighbors in the Gift Bible Plan, using the

V. W. Schoen is secretary of the Lay Activities Department of the General Conference. Prior to June, 1970, he was one of the department's associate secretaries.



Insight Adventure series for the youth and *Christ Speaks to Modern Man* lessons for the adults. They will further be encouraged to set as their weekly objective two missionary visits, two pieces of literature given away, two Bible studies, one enrollment for the Bible correspondence school, and one hour of welfare service for God.

So often the world has moved and influenced the church and its members. In God's expectation it is supposed to be the opposite—the church is to move the world. Will Laymen's Year accomplish this? ♦♦

True Christian Woman Power

Dear Adventist Believers Around the World:

Women have played an important role in the birth and development of the Seventh-day Adventist Church. Mothers in the homes will have countless stars in their crowns



for the thousands of children they have reared for the Master. "There is a work for women that is even more important and elevating than the duties of the king upon his throne. They may mold the minds of their children and shape their characters so that they may be useful in this world and that they may become sons and daughters of God."—*Testimonies*, vol. 3, p. 483. To such women the church owes a great deal.

No more substantial contribution can be made to a finished work.

In addition to the mothers in Israel who serve so effectively in the home, single women and women with dependent children also have a special contribution to make to the Lord's work.

God called a young girl, Ellen Harmon, to be His chosen messenger in the early days of this movement. For seventy years she played a leading role in the spiritual and organizational growth of the remnant church. Fifty-two books of counsel came from her pen. These continue to be a great blessing to the cause of God long after her death.

Three years after the first missionary was sent to Switzerland, Maud Sisley Boyd joined J. N. Andrews as an editorial worker. She became the first single woman missionary of the church. Georgia Burgess joined the ranks of women missionaries a few years later and spent nearly forty years in India, working for the women of that land.

In 1901 Mrs. L. Flora Plummer was appointed corresponding secretary of the Sabbath School Department, thus becoming one of the first women to occupy an important post in the General Conference. Today two committed women serve as associate departmental secretaries and members of the General Conference Committee. Six more hold posts as assistant departmental secretaries in the General Conference. So the gentler sex is represented in the highest councils of the church.

The long list of Adventist heroines, deceased and living, should be greatly expanded. It is dangerous to mention even a few who have lived and died to advance the cause of present truth, lest we omit some of the most worthy. Thousands now living continue to uphold the high traditions of their sisters before them. In every phase of church life, on every level of church administration, they serve with distinction.

Capable women serve on Adventist academy, college, and university boards. We have principals of schools and chairmen of school boards who are women. In addition, there are hundreds of women around the world who are secretaries, and they keep the offices of the church functioning smoothly. Others help to build the church as teachers, nurses, doctors, technicians, and literature evangelists. I think also of the significant role the women among our laity play in the functioning of the local churches. How crippled the program would be without their dedicated service.

"The Lord has a work for women as well as for men. They may take their places in His work at this crisis, and He will work through them."—*Evangelism*, p. 464.

Yes, women have played and will continue to play a very important role in the progress of God's last-day movement. This is as it should be, and we honor each such worker in the church today. We take this opportunity of expressing our appreciation for their loyal service.

The church will continue to recognize in an ever-expanding sphere that God has granted talents of leadership to both sexes. We will recognize woman's capability and her eligibility for participation in the many areas in which she is equipped to serve. We must deal justly with her, assuring her compensation in keeping with the responsibilities she carries. "If a woman is appointed by the Lord to do a certain work, her work should be estimated according to its value."—*Testimonies*, vol. 7, p. 207. It is our desire that our sisters join their brethren in developing the fullest potential of their talent for a finished work and a soon return of the Saviour.

In the world today some women seek to assure the deference and privileges they feel are due them by organizing, by demanding, by protesting. This in some circles is called "woman power." Within the ranks of the remnant church consecrated women—mothers and daughters in Israel—assure deference, privilege, and honor by committed service, by professional excellence, by compelling Christian character. This is true Christian woman power.

To conquer by character, to attain position through effective service, to fill places God intended in the church—this is the destined role of countless women who have committed their all to their church and a finished work.

Thank God for these mothers and daughters in Israel. We honor every one of them!

Yours for more true Christian woman power,

President, General Conference

This Week...

As the year 1971 goes on, our cover illustration will probably be seen many more times. This is Laymen's Year. The poster, commissioned by the General Conference Lay Activities Department, was done by Review and Herald illustrator Russell Harlan. To identify the languages, all of which say, "Laymen's Year," turn the poster on its right side. Left to right on the top row are Hindi, French, and Arabic; on the second row are Spanish and Indonesian.

Has it occurred to you recently that Christ is coming soon? That's quite a question, and it deserves a thoughtful answer. This is the question that W. A. Fagal, speaker of the Faith for Today telecast, asks in his article (page 4) this week.

Elder Fagal and the FFT team are doing much with the work that he pioneered during the early days of television, but a constant haunting reality is that there is not enough money, hence not enough manpower to accomplish what needs to be done.

Elder Fagal writes: "There is Chicago . . . where Faith for Today is not on the air. There have been the urgent calls—more than 20 of them—from every part of North America for Faith for Today decision meetings. Scheduling has been made for 1971, 1972, and tentatively arranged for 1973 and 1974, and still calls come in for evangelistic meetings to follow up interests created by the telecast. Whom shall we send? Where are the funds to provide for added evangelistic teams?"

"There is the urgent need to double Bible school enrollments in the next three years. But what of the support to pay for the lessons and the instructors? There is the pressing need for a Faith for Today studio with Seventh-day Adventist technicians and cameramen who can skillfully transmit the truths of the Bible to viewing audiences."

The General Conference has chosen February 13 as the day for the Faith

for Today Offering, and the hope is that it will be more than half a million dollars. Every dollar is needed to carry on the work of the telecast. Maranatha! The Lord cometh!

By popular request we are beginning a series (articles of which will appear periodically) of the morning devotionals given at the General Conference session last June. Since these did not appear in the *GC Bulletins*, those who are collecting a complete record of the Atlantic City programs will want to watch for them in future months. Because of space limitations, the devotional talks have been condensed. The first one, "The Kingdom Through Repentance" (page 6), is by M. K. Eckenroth, of Columbia Union College.

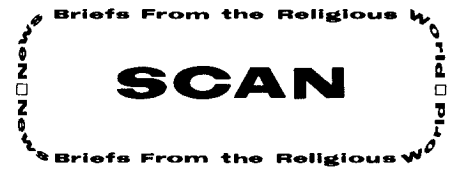
The series on Old Testament prophets continues this week with the first of two articles on Jeremiah, by S. J. Schwantes.

Elder Schwantes, a native Brazilian, is a member of the religion department at Middle East College in Beirut, Lebanon, where he has been since 1966. He received his B.A. degree in physics from Pacific Union College in 1938; 11 years later he was granted the M.A. degree in theology from the Theological Seminary; and in 1963 he received his Ph.D. in semantics from the Johns Hopkins University.

Before going to the Middle East, he was on the faculty of Andrews University. He was ordained in Brazil in 1953.

A third-generation Adventist, his grandfather and his father, who were baptized in 1898, were among the first converts in Brazil. In addition to doing pioneer work in several states of North Brazil, his grandfather pioneered work in Pôrto, Portugal.

Photos from Faith for Today for W. A. Fagal's article (page 4) were provided by the author. Mrs. Glen Axford captured the close-up shot of the hawk which illustrates the children's story (page 9). Kevin J. Moore and Robert Sheldon provided the pictures accompanying their articles (pages 16 and 20, respectively).



GREATER INVOLVEMENT OF LAYMEN FOR SOUTHERN BAPTISTS

NASHVILLE, TENN.—A national consultation of Southern Baptists has asked the denomination's executive committee to make sure that laymen become more deeply involved in church activities.

Kenneth L. Chafin, of Atlanta, director of the Southern Baptist Home Mission Board, called the layman "the greatest untapped resource in the church."

Some at the conference charged that the Southern Baptist Convention is dominated by pastors and that laymen do not have a strong voice in decisions.

BISHOPS IN SPAIN DECRY "MORAL DISINTEGRATION"

MADRID—Spain's Catholic bishops decried what they called the "moral poverty" and "moral disintegration" afflicting the country today.

At the plenary conference here Auxiliary Bishop Ricardo Blanco Grandia of Madrid described the current religious and moral situation in Spain as "terrifying."

"Drug smuggling and drug abuse are reaching alarming proportions," he said, "as are crimes against property, alcoholism, juvenile delinquency, and homosexuality, particularly among women."

UNITED CHURCH REDUCES BUDGET

SEATTLE—The Board for World Ministries of the United Church of Christ has adopted a 1971 budget that is 7.4 per cent less than the current budget. Despite the reduction, a \$1.2 million deficit is forecast and will have to be met from invested capital.

The United Church board, formed in 1810, is the oldest American overseas mission agency.

◆ Review and Herald ◆

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

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 events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but 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. Address all editorial materials to: Editor, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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HAS IT OCCURRED TO YOU RECENTLY THAT



CHRIST IS

By WILLIAM A. FAGAL

EXACTLY how many perished is not yet known and likely never will be. Estimates run into hundreds of thousands. Many bodies were washed out to sea never to return. Others were covered with the mud where they fell

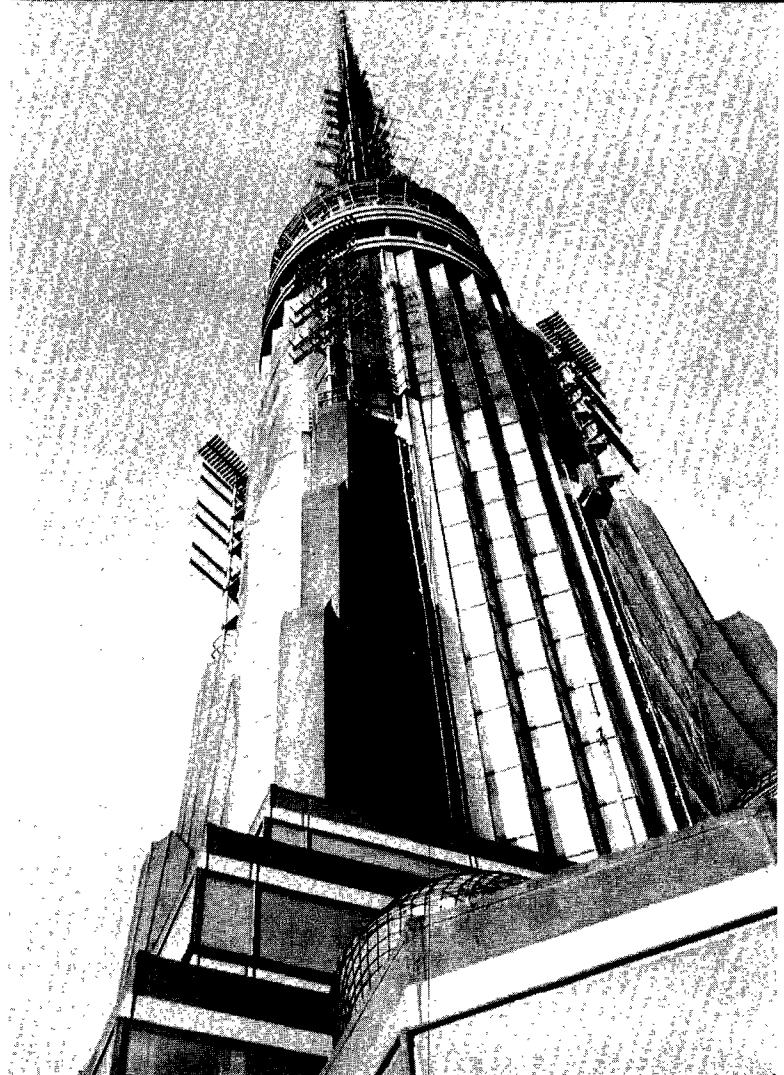
The waters, rising slowly through the night, trapped countless victims. Those who could, climbed the tall coconut trees, and some saved their lives in this manner. For others there was no escape.

"The worst disaster of our time," says one commentator. Probably he is right.

By helicopter food was flown in to the survivors. The work of burying the dead seemed endless. And it highlighted unforgettably the grimness of the awful catastrophe. There were bodies of mothers and little children desperately clutching each other in the tragic moment of death. There were the thousands of nameless dead who will never be identified. There were the bodies of those who came agonizingly close to reaching the security of higher ground, only to fall just short of the mark. Price of the failure: death.

In an age of incredible technical advance, when man has apparently conquered most of his enemies, natural catastrophes still occur. The appalling nature of that which struck Pakistan with such blind fury and devastation reminds man that he is still puny and helpless in the face of the massive forces that nature can bring to bear.

William A. Fagal is director and speaker for the Faith for Today television broadcast. Elder Fagal, a pioneer in Adventist TV, began the program in 1950.



From atop the Empire State Building, from the highest television antenna in the world, Faith for Today telecasts go out over New York's WABC. One third of the television stations in North America now carry the program. Inset: W. A. Fagal conducts decision meetings as time permits.

One remembers, too, prophetic words uttered on the mountainside nearly 2,000 years ago: "And there shall be famines, and pestilences, and earthquakes, in divers places" (Matt. 24:7).

Has it occurred to you recently that Christ is coming soon?

Swiss Ambassador Giovanni Enrico Bucher wrote a letter to his brother only days before his tragic kidnaping in Brazil. His description of his diplomatic life: "pleasant and uneventful."

Only days after, Bucher left his

Ambassadors in many nations are increasing their bodyguards; armed security guards are being placed aboard the great jet liners. Why? Outlining the signs of His coming, Christ said: "Because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). The Revised Standard Version states, "Because wickedness is multiplied . . ." *Has it occurred to you recently that Christ is coming soon?*

The mighty power of America's labor unions was driven home unforgettably recently when the rail-

wealth is at an all-time high; labor unions have millions of dollars in their war chests. When election time comes they don't hesitate to use them to help put men friendly to labor in public office. Management does the same for men it regards as allies. *Has it occurred to you recently that Christ is coming soon?*

The colorful race into space has absorbed the attention of millions. The moon landings, space agency officials claim, represent a beginning. Beyond that there lie the planets. In late 1973 and early 1974 the plan-

COMING SOON?

home at the usual time, 8:45 A.M. The embassy was only 15 minutes away. His high-powered Buick headed down a busy street when suddenly it was blocked by two cars. Six armed desperadoes mortally wounded his bodyguard; the ambassador was roughly shoved into a waiting car. Before his death the chauffeur reported that the last thing he heard Bucher say was, "It is not possible that this is happening to me."

In Brazil kidnapers have had a field day in recent months. Among those seized: the Japanese consul-general in São Paulo, the U.S. ambassador, and the West German ambassador.

In Canada political terrorists kidnaped James Cross, then seized and brutally strangled Pierre La Porte, the country's secretary of labor. Cross finally emerged alive after many days of confinement.

When the West German ambassador was kidnaped in Guatemala and the government refused to yield to the extortionate demands of his abductors, his bullet-torn body was found soon after. He had never harmed those who took his life. He died because he was a political pawn. There was no regard for his right to life by those who kidnaped him.

The political kidnapings and assassinations and the rash of airplane hijackings in recent months and years have one thing in common: a callous disregard of human life, a resorting to piracy and ultimately murder to gain illegal ends.

roads struck for a brief 18 hours. The strike involved only 425,000 workers out of a labor force of millions. But the idled trains (many of them were halted and engines kept running at the request of management) soon threw fear into the hearts of millions of Americans. What would happen to the tons of fresh fruits and vegetables that reach their markets by rail? With coal shipments ended, mine shutdowns would become inevitable. Power failures would surely follow. Perishables such as milk and eggs would soon become scarce commodities for all but the country farmer.

Hundreds of thousands of commuters either further jammed the country's highways or stayed home. Contending with the Christmas rush, the post office had no choice but to embargo all second-, third-, and fourth-class mail going more than 300 miles.

One of America's well-known labor leaders has claimed that the day will come when one union—perhaps even just one president of one union will be able to paralyze the economy of the country including travel, manufacturing, commerce, and police and fire protection. One uneasily remembers the prophetic forecast that a time is coming when no man can buy or sell.

Labor unrest has been a phenomenon of the twentieth century. It continues unabated. In James is the classic portrayal of the conflict to take place between capital and labor before the end of time. Corporate

ets Venus and Mercury will be so oriented that it will be possible to get a closeup look at Venus with an unmanned spacecraft and then fly on to scout Mercury for the first time. Gravity on Venus will help in reaching Mercury. Presently there is no rocket in production powerful enough to reach Mercury from earth.

Used in the project will be a camera-carrying Mariner spacecraft. Tentative launch date is October 24, 1973. The plan is for the rocket to fly within 3,400 miles of Venus. After probing its murky atmosphere, the rocket will zoom on nearer to the sun on March 30 to check Mercury. The big push in the project will be the surveying of Mercury as so little is known about the planet. Closest to the sun, it is a planet having a year of 89 days as we know earth days. The belief is that Mercury has little, if any, atmosphere.

The spacecraft is scheduled to come within 600 to 700 miles from Mercury. Scientists estimate that approximately 45 per cent of the planet will be illuminated by the sun as the craft approaches. Aboard the rocket will be a TV camera and instruments that will check out the planet's surface, atmosphere, and space environment.

Commenting on the significance of the attempt, Roger D. Bourke and J. G. Beerer, jet propulsion laboratory engineers, say: "It is the first time this country will exploit the gravitational potential of a planet to significantly reduce launch requirements to achieve a final goal." They

add that if the project is successful "it will greatly enhance our understanding of that strange planet closest to the sun."

Has it occurred to you recently that Christ is coming soon?

The armaments race has assumed horrendous proportions. America now has sufficient hydrogen and atomic weapons to destroy every person on earth 30 times over; Russia has at her disposal enough death-producing bombs to kill every person on the globe 15 times over. Which raises the questions: If a person has been killed once, need he be killed again? How many weapons are necessary?

Forty-one United States submarines currently are equipped with Polaris missiles. They range through the oceans of earth ready to strike at a moment's notice should war come. Sixteen missiles are carried by each submarine. The Soviets are not far behind and are catching up fast.

Five hundred U.S. B-52 bombers fly through the skies. With an incredible range, they can strike at any point on the globe.

During the past quarter century the U.S. and U.S.S.R. have spent untold billions in the armaments race. At the time this article is being penned, American and Soviet delegations are meeting in Helsinki for the third round of the strategic arms limitations talks. Says Herbert F. York, chairman of the Federation of American Scientists and acting chancellor of the University of California at San Diego: "Even if the talks succeed in slowing down the arms race, or bringing it to a halt, the world will continue to be haunted by enormous batteries of destruction already in existence, fully primed and increasingly vulnerable to error and misuse."

"Wars and rumours of wars."

"Peace, peace; when there is no peace."

"When they shall say, Peace and safety; then sudden destruction cometh upon them."

Has it occurred to you recently that Christ is coming soon? ♦♦



The Kingdom Through Repentance

Condensation of the morning devotional presented on Monday, June 15, 1970, at the General Conference session, Atlantic City, New Jersey.

THE gospel is amazingly simple; that is, it is declared in simple terms. But the essence of it, its cost, and involvements are so profound that they will challenge the glorified minds of the redeemed throughout eternity.

As our baffled world faces the future, it is greeted on every side by all sorts of proffered solutions to the complex problems of this epoch of the seventies. How confusing are these voices that arise on every side and that range through the whole gamut of human experience? They encompass the areas of sociology, physiology, ecology, and theology. But far above and beyond all of these proffered solutions stands out one common, glaring shame of this generation. It may be summed up in just one short phrase, man's inhumanity to man. It is a sickening recital of futility and dismay that greets us day after day.

Conflicts are not new to the church. At the very beginning of Christianity, the great issue between the Jew and the Gentile was one of deep concern. On one occasion even Jesus used the common vernacular expression and told a poor Syrophenician woman, "Don't you know that it is not meet to give bread to dogs?" But her celebrated answer came back, "Yea, Lord." And she proceeded to let him know she understood. This was simply to test her faith. "Great is thy faith," was Jesus' response, "be it unto thee even as thou wilt." Oh, church of God today, we dare not fall under the interdict of faithlessness; but rather to assume to our own experience such an appropriation of approval as this ancient Phoenician woman so that our Lord may say

M. K. Eckenroth is chairman of the department of religion at Columbia Union College, Takoma Park, Maryland.

of us, "Great is thy faith, be it unto thee even as thou wilt."

Our society and our generation sweep through the elaborate earthly formulas of political cultures and statesmen's dreams to the "other worldliness" of the church which oftentimes rules out any activity toward social betterment and fundamental improvements in our society around us.

The Importance of Seeing God

The Word of God points out that simple application of a fundamental principle is essential to the solution of the most involved and perplexing situation. "Jacob was left alone; and there wrestled a man with him until the breaking of the day. . . . And he said, I will not let thee go, except thou bless me. . . . And Jacob called the name of the place Peniel; for [he said] I have seen God face to face, and my life is preserved" (Gen. 32:24-30).

The significant part of this passage is "I have seen God face to face, and my life is preserved." Isaiah the prophet said, "I saw also the Lord" (Isa. 6:1). In the celebrated account of the conversation of Jesus and the woman at the well, the Samaritan convert cried out at the moment of her perception, "I perceive that thou art a prophet" (John 4:19). And Peter wrote in his Epistle, "We . . . were eyewitnesses of his majesty" (2 Peter 1:16).

To these we might add other examples of those who have experienced a confrontation with God and through this confrontation discovered His peace. Consider the words of the psalmist who wrote, "Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption" (Ps. 130:7). In the New Testament the declaration is made, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

By M. K. ECKENROTH

Every evangelist and soul winner in the church has discovered that sinners confronted with their need frequently stumble over the very simplicity of salvation. There are those who would make salvation a very complex and involved matter, and thus make it difficult for the sinner to appropriate the gospel to his personal experience.

Consider the words of the unknown poet who wrote:

"See me, see me, once a rebel,
Vanquished at His cross I lie:
Cross to tame earth's proudest
able!
Who was e'er so proud as I?
He convinced me; He subdued me;
He chastised me; He renewed me.
The nails that nailed, the spear
that slew Him,
Transfixed my heart, and bound it
to Him.
See me, see me, once a rebel,
Vanquished at His cross I lie."

Christ the Sinner's Refuge

It is significant for us to review a few of the simple messages borne by the messenger of God so many years ago. On this matter of the necessity of experiencing the very heart of the gospel of salvation as our own experience, Ellen G. White made the following meaningful statement: "Those who preach the last message of mercy should bear in mind that Christ is to be exalted as the sinner's refuge. Some ministers think that it is not necessary to preach repentance and faith; they take it for granted that their hearers are acquainted with the gospel, and that matters of a different nature must be presented in order to hold their attention. But many people are sadly ignorant in regard to the plan of salvation; they need more instruction upon this all-important subject than upon any other."—*Evangelism*, pp. 185, 186.

Hear it, O man of God! Heed it, preacher of earth's last message! Herald it, O preacher of Advent

destiny! This is your hour of opportunity!

Again, she made the significant observation, "The sinner must be labored for, perseveringly, earnestly, wisely, until he shall see that he is a transgressor of God's law, and shall exercise repentance toward God and faith toward the Lord Jesus Christ."—*Evangelism*, p. 180.

Testifying in unusual courtroom circumstances, Paul said, "Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance" (Acts 26:19, 20). Repentance signifies a change of mind, a change in direction. It must be borne in mind that a change of direction toward revealed truth always must produce a faith toward the Lord Jesus Christ.

This faith is a real personal faith that is possessed as an indwelling experience. It is such a faith that the Scriptures describe in Acts 20: 21: "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

The Message of Repentance

But we might ask, What has this to do with our time, these tremendous days of the seventies? What has this experience of "repentance" to do with this age of enlightenment and advanced culture and refinement? First of all, we must point out that this is not a matter of culture and refinement; for the heart of man is desperately wicked and needs the same experience of salvation that it has always needed. We only remind the world today that both John and Jesus demanded Israel of old to repent or perish as a nation. So, the words of John come as a very appropriate appeal at this hour. "Repent ye: for the kingdom of heaven is at hand" (Matt. 3:2). And when the Saviour began His ministry, a companion message was borne to the world. "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

We must never forget those words that come to us today with new meaning and greater emphasis as penned by the messenger of God: "I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will dis-

play His authority as God. His unseen agencies will cause destruction, devastation, and death. All the accumulated riches will be as nothingness. . . .

"Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another. If there will be a heeding of the warnings that God has given, and if churches will repent, returning to their allegiance, then other cities may be spared for a time."—*Evangelism*, p. 27.

What a terrible responsibility is ours. In the light of this quotation, we are challenged anew with the foresight and the vision of the messenger of God who pled with the church of her day and now through her written testimony with us: "We are far behind in following the light God has given regarding the working of our large cities. The time is coming when laws will be framed that will close doors now open to the message. We need to arouse to earnest effort now, while the angels of God are waiting to give their wonderful aid to all who will labor to arouse the consciences of men and women regarding righteousness, temperance, and judgment to come."—*Evangelism*, p. 33.

This then is God's great appeal to us in this now generation. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord" (Acts 3:19). It is time that the promised fruition of the Spirit be experienced by the people of God. So direct, so forceful, so great is our apostolic commission.

Let us heed again the great message of Peter, who on the day of Pentecost stood up and boldly proclaimed.

With what languor and casualness we have viewed collapsing civilizations about us. How often our own identity is merged with those about us whereas Christ sought leadership, distinctive and precise, and called men to take their stand on His side.

What must we do? There is only one thing that we can do, heed the simple gospel message and the simple gospel formula, come to Christ with the whole heart, confess our sins. If we do this, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). If we do this, and long for the imparting of His Spirit and dedicate ourselves anew to the exhibition of that living faith in our lives through courageous, pure, holy living, Christ can use us to His glory. ♦♦

jeremiah, prophet of the captivity

JEREMIAH'S prophetic ministry spanned a period of more than 40 years from the thirteenth year of good King Josiah down to the fall of Jerusalem in 586 B.C. and beyond. He acted as the fearless spokesman for God during the reigns of the last five kings of Judah: Josiah, Jehoahaz, Jehoiakim, Jehoiachin, and Zedekiah. He belonged to a priestly family from Anathoth, a village some three miles north of Jerusalem. There is reason to believe that he was a descendant of Abiathar, the high priest in David's time, who was banished to Anathoth by Solomon for supporting the wrong candidate to the throne (1 Kings 2:26). Little is known of his private life, except that he was forbidden to marry by divine command (Jer. 16:2), considering the critical circumstances under which he lived when Judah was on the verge of national dissolution.

Being of a shy disposition, it was with great reluctance that Jeremiah, while still a youth, accepted the heavenly call to the prophetic office. As Isaiah before him, Jeremiah felt his inadequacy for so demanding a responsibility, and would rather have lived outside the limelight of public attention and criticism. But it was unlike him to run away from the divine call. Assured of God's sustaining grace, Jeremiah took up his duties as God's mouthpiece for Judah and the nations, "Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jer. 1:9, 10).

However, his messages were to be not merely negative. Beyond the chaos of the downfall of the monarchy and of all that was dear to the Jewish heart, Jeremiah caught glimpses of a future restoration, and, above all, of the new covenant, when God's law would be written

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By S. J. SCHWANTES

upon the tablets of the human heart.

Different from his great forerunner Isaiah, whose personality seldom protrudes through his writings, Jeremiah often bares his heart to the reader, and allows him to witness the travails of his own soul as in agony he pleads for a people bent on their own destruction. As a result of these autobiographical portrayals, sometimes called "confessions of Jeremiah," we come to know Jeremiah more intimately than any other prophet. He appears as a "man subject to like passions as we are" (cf. James 5:17), subject to moods of elation and despondency, loath to be drawn into the turmoil of the street and market place, but unable to refrain from speaking the word of God which was as "a burning fire shut up" in his bones (Jer. 20:9).

It was Jeremiah's painful lot to behold the nation he loved marching inexorably to its doom because of its disinclination to listen and repent. It must have grieved Jeremiah to realize that his labors extending over 40 years produced little tangible results.

Religion a Matter of the Heart

But that true religion did not perish with the collapse of Temple and nation was due, to a far greater measure than perhaps realized, to Jeremiah's faithful ministry. It was his distinctive task to impress upon man's mind the truth that religion is first of all a matter of the heart. The Temple might go, the sacrificial services might cease, David's throne might be consumed in the general conflagration, yet religion need not go.

Chapter 7 records his memorable sermon preached at the gate of the Lord's house, at the beginning of the reign of Jehoiakim. From a slightly different point of view the same occasion is portrayed in chapter 26. Misunderstanding Josiah's reform, the nation had come to equate the temple with the presence of God, quite independent of their spiritual relationship to Him. Jeremiah insisted with eloquence born of Heaven that the lives peo-

ple lived were of greater consequence to religion than the temple and outward ceremonies: "Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord" (chap. 7:3, 4).

He called attention to the fate of Shiloh, once the place of the tabernacle, now in utter ruin (verses 12-14). The Temple in Jerusalem would fare no better than the tabernacle in Shiloh unless there was a genuine moral and spiritual reformation. Jeremiah's outspoken denunciation of religious formalism almost cost him his life (chap. 26: 8, 9). The intervention of some elders of the people who recalled Micah's similar prophecy (Micah 3:12) stayed the tide of popular indignation.

Jeremiah foresaw the day when the ark of the covenant would not so much as be missed or remembered (Jer. 3:16). More significant than the symbol was the living reality. Better than the ark was the very presence of God's throne in their midst (see *Seventh-day Adventist Bible Commentary*, vol. 4, p. 367). If God's presence became an actual experience in the heart of every believer, then the Temple, though valuable as a place of communal worship, would no longer be essential. Jeremiah was anticipating our Lord when He said to the woman of Samaria, "The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . God is a Spirit: and they that worship him must worship him in spirit and in truth" (John 4:21-24).

No Stone Unturned

Jeremiah left no stone unturned in his effort to lead Judah back to a genuine fellowship with God. He knew on the basis of the covenant stipulations and of God's holy character that if the nation persisted in its brazen apostasy and shameless aping of pagan customs, disaster was inevitable. God would not tolerate much longer the heedless trampling of His commandments and willful disregard for the demands of moral order. Jeremiah's first approach to the problem of national apostasy, as recorded in chapters 2 to 4, has much in common with Hosea and Isaiah, whose ministries he may have studied closely.

In her youth Israel was like a faithful bride, "holiness unto the Lord, and the firstfruits of his increase" (chap. 2:2, 3). But, alas,

her faithfulness was like the morning dew that soon vanishes. The prophet is perplexed with the fact that the wonderful experiences of the Exodus and the occupation of the Promised Land were so soon forgotten. He then challenges Israel to point to any other nation which had changed its gods, "which are yet no gods." It was something unheard of, at which the heavens stood appalled and shocked. Israel, says the prophet, had committed two blunders: "They have forsaken me [the Lord] the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water" (verse 13).

Israel had blindly exchanged the

shell for the husks, that which was real for a delusion. Her folly was as great as trading a fountain of living, pure, ever-flowing water for the stagnant and contaminated water from a cistern. True religion is like a fountain, God given, undefiled, satisfying. It is free for the taking. Anyone may come and drink from it to his heart's content. The cistern, by contrast, is man made, the result of toil and sweat. Its water drained from rooftops and back yards is polluted. Cisterns often developed cracks, and the liquid seeped into the porous soil around. No better figure could be chosen of heathen religions, for their common basis was the delusive hope of sal-

FOR THE YOUNGER SET

The Hawk and the Swallows

By ETHEL R. PAGE

A PAIR of swallows had built their nest in the big red barn. In the evenings they would come out and fly around, gracefully darting here and there, searching for insects upon which to feed.

The nest was too high for Vicki to see whether there were eggs in it, or whether baby birds were peeping over the edge. So she was quite surprised one day when she went near the barn, for there on the fence sat four little swallows all in a row, having their dinner served to them right out of the sky. The mother bird would fly high in the air, make a quick dart after an insect, then would fly down and drop it into one of the wide-open mouths. She was careful to see that each one got its share, even though every mouth opened each time.

Suddenly a hawk swooped down, snatched one of the baby swallows, and flew away. Vicki ran after him, shouting and waving her arms. The mother bird followed him, pecking him on the back with all her might. This must have hurt, for he dropped the baby bird and flew away. Vicki was sure it was badly hurt or dead, but before she could get to it, the little swallow flew back to its place on the fence unharmed, and the mother began feeding again.

Perhaps she did not notice that the sly hawk had not flown far away. He just made a wide circle in the air and came back to perch on the topmost branch of a tall maple tree near by. Vicki tried to scare him away, but he seemed to know he was safely out of her reach. She could not throw a stone high enough to frighten him, nor could she climb the tree, so the only thing she could do was to stay and keep watch.

She sat down on a large stone.

"Now, Mr. Hawk," she said, "I can sit just as long as you can, and a little longer." So began a sitting contest. Vicki watched the swallows and hawk. The hawk watched the swallows and Vicki. The swallows themselves seemed to be at peace and unafraid. Could it be they felt Vicki was protecting them? She hoped so. She loved all the birds.

How long she sat there Vicki could not tell—perhaps a half hour, perhaps longer. At last, forced to give up the contest, the hawk flew slowly away across the fields. Vicki knew he would not be back. She was very happy because she felt she had helped save the life of one of God's little creatures. She remembered that Jesus once said that not even a sparrow falls to the ground without His Father's notice.



Mr. Hawk watched the swallows, but Vicki watched Mr. Hawk until he flew away.

vation by works. It was bound to disappoint its devotees.

The earlier messages of Jeremiah are punctuated with calls for repentance. The possibility of averting the threatened destruction of the nation was still a live option. Thus we read in chapter 3:14: "Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." A similar appeal is sounded in verse 22: "Return, ye backsliding children, and I will heal your backslidings." The Lord was willing to receive them back provided they felt true contrition for their sins. No lighthearted, superficial break with the sinful past, though, would meet divine favor. Repentance must be as deep and thorough as when a farmer breaks up the "fallow ground" in preparation for the reviving rain (chap. 4:3).

In spite of Josiah's reform, Jeremiah was faced by an endemic malady which ate at the vitals of the nation. This was the sin of idolatry. The national penchant to idolatry harked back to the Exodus, and Israel's settling among pagan neighbors only aggravated this spiritual sickness. A rural society was particularly prone to indulge in the orgies of the fertility cults that were supposed to ensure the procreative powers of the soil and herds.

Idolatry Denounced

Among the earlier oracles of Jeremiah there are found stern denunciations of idol worship. Jeremiah 10:1-9 has much in common with Isaiah 44:9-20. In these parallel passages both prophets use the weapon of ridicule to break the people's attachment to idols. How could an idol, the handiwork of a craftsman, possibly be of any help to man? No matter how much skill was put into the carving, how beautifully overlaid with silver and gold, or clothed with violet and purple, an idol that had to be fastened "with nails and with hammers, that it move not"—how ridiculous to suppose that man might derive any benefit from it!

In contrast with inane idols stands the living God who made "the heavens and the earth" by His power. God's creatorship is presented as a monument to His divinity (verses 10-16). God is not one among others, but the Absolute One, who alone deserves worship. As Elijah had demonstrated centuries before on Mount Carmel, Jehovah and not Baal was in control

of the elements. In the same refrain Jeremiah affirms that it is God who makes "lightnings with rain" and brings forth "the wind out of his treasures" (verse 13).

Jeremiah stands in line with the true prophets in rejecting idolatry uncompromisingly. The observance of the Sabbath as a memorial of Creation would have been the best antidote against idolatry (chap. 17:19-27). But in an age of apostasy the Sabbath was also being trampled upon by a miscreant people.

If the prophet sounds repetitious at times it is because the first 20 chapters or so condense Jeremiah's preaching activities of 23 years (chap. 25:3). The prophet must be understood first of all as a preacher of righteousness. His messages were

given for the most part orally to the crowds gathering in the court of the Temple or any convenient place under the open sky. To make his messages more readily remembered they were, as a rule, couched in poetical language with meter and rhythm. Only later, to preserve for posterity truths of universal and enduring value, were these brief sermons or oracles put down in writing by the prophet himself, or by one of his disciples. In the case of Jeremiah, we happen to know that his secretary was Baruch, who stood faithfully by his side for many years, and who was honored by a special message from the Lord recorded in Jeremiah 45. ♦♦

(Next Week: Unrepentant Jerusalem Meets Her Doom)

When You're YOUNG

By Miriam Wood

THE DESK CLERK SAID NO

The young desk clerk in a small overseas hotel was adamant. Polite, but adamant. "It will be absolutely impossible for you to secure an appointment at any beauty shop here in town."

Taken aback, I thought over this disquieting pronouncement for a few seconds. Deciding then that the gravity of my need outweighed the risk of being regarded as a "pushy" guest in a country other than my own, I tried again.

"You see, I've been traveling for weeks and weeks in the tropics. I'm going home day after tomorrow, and I'd like to look at least partially presentable," I explained, with what I hoped was a disarming smile.

Apparently it wasn't effective, because Miss Desk Clerk didn't budge one whit from her already stated position. She shook her head pityingly. "Because of the holiday season, every shop in town has been booked solid for two weeks—possibly three. Sorry." And she turned away, dismissing both me and my problem.

Disconsolate, forlorn, and apparently defeated, I stood in the small lobby in all my uncoiffed dishevelment. A stranger in a strange land isn't always up to coping with simple problems, to say nothing of complicated ones.

My traveling partner, though, is made of sterner stuff. His working philosophy is: Never accept defeat until you've exhausted every possible avenue. Accordingly he swung into action.

"You're probably right," he assured Miss Desk Clerk, with soothing tact. "In the off chance, however, that there may have been a cancellation—a client

may have come down with bubonic plague!—would you ring a shop or two?"

Miss Desk Clerk paused for a moment. Briskly, then, she picked up the telephone, having obviously decided that the only way to rid herself of these troublesome people was to prove her point resoundingly. A pitying half-smile played about her lips as she dialed.

"Hello. — Hotel here. I've a guest here who's wanting a shampoo and hair-set in the morning. Of course you haven't any openings, have you?"

Listening to the voice on the other end, her pitying half-smile was slowly eclipsed by a look of chagrined discomfiture.

"You do? At nine-thirty? You're sure? Thank you very much. She'll take it," was her reply, delivered in a very small voice. As she put down the telephone, Miss Desk Clerk shook her head unbelievably. "I just don't understand it," she repeated several times. "Somebody told me that . . ."

Not wishing to add to her embarrassment, I murmured my heartfelt thanks and some inanity about how "you never can tell."

The point, of course, isn't that I was able to salvage at least part of my appearance after a long and grueling trip. No great or lasting harm would have been done if I'd arrived home looking considerably less than my best. But in life's bigger issues, the acceptance of defeat too readily, particularly when the defeat involves another person's judgment, could have some pretty far-reaching consequences.

Hairdos don't last; defeats may.

The Law of Life

By LA VETA MAXINE PAYNE

THERE are two seas in Palestine that receive supplies of water from the Jordan River, but only one returns to the river some of its supply. That one, the Sea of Galilee, remains fresh and pure. Birds nest in the trees along its banks, animals pause on its brink to lap its water, and the wayfarer chooses his course of travel along its shore. The other sea receives the life-giving supply of water from the Jordan River only to hoard that supply. There, no trees are seen, only rocky barren waste. Travelers avoid its shore; animals refuse to drink its brine; and birds wing their way to the other sea. With most signs of life missing in its area, such a sea is fittingly named the Dead Sea.

Because of divine laws instituted at Creation, all nature ministers to life. But man alone has the power of choice enabling him to live in obedience to these laws. The principle of self-sacrificing love is the principle by which God's universe operates. God Himself has demonstrated it: "For God so loved the world, that he gave his only begotten Son" (John 3:16). Every true child of God will also demonstrate this principle in his life. Christ's golden rule, "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12), is a command for positive service to our fellow men.

To help man realize what Christ-likeness requires, Jesus presented the most difficult command of all to obey, in the statement: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," (Matt. 5:44).

The principle of "love your en-

emies" gives the appearance of being suicidal in a world where the least show of affection or compromise may represent a sign of weakness to the enemy, a signal for the "cold war" to cease and the "hot war" to begin. But what Jesus Christ offered in His sermon preached to the multitudes on the mountain, was not so much freedom from oppression but freedom from the emotions that tend to "destroy the life forces and invite decay and death." If a man succeeds in loving his enemies, he is no longer assailed by feelings of hatred toward his oppressor or feelings of rage at the loss of his freedom or possessions. He may not get his freedom or possessions back, but he is less miserable. His mental health has been preserved. What Jesus offered in return for loving our enemies was heaven on earth—peace of mind; and peace of mind will add years to one's temporal life.

To Live and Let Live

If our expressed opinions of others represent unfair or unkind judgments, we will be likely to be judged unfairly or unkindly. We usually receive in turn the criticism we allot to others. If we view our fellow men with loving kindness, they will tend to view us with the same generous consideration. "To live and let live" is the social principle that should guide all our remarks and thoughts concerning our fellow humans.

One cannot give that which he does not have. In order to demonstrate self-renouncing love one must first have felt its compelling power. He must first receive before he can give. The child who in infancy receives love and mothering will grow and develop harmoniously, but the child who fails to have this human need met will be stunted physically, mentally, socially, emotionally, and spiritually. Studies in developmental psychology point out that some children may even

become ill and die as a result of being denied affectionate care from babyhood. Officials in juvenile courts, attempting to find background factors that aid in the rehabilitation of youth, have discovered that the youth who have known love and affection at home can frequently be rehabilitated and become useful citizens. But youth who have never known the meaning of love can seldom be salvaged. These tend to become hardened criminals.

The public theater has flaunted love to the world as compulsive eroticism, but true love is life itself, whose maintenance requires discipline, concentration, patience, and extreme concern. It is more than a temporary emotion. It is a principle that permeates every part of the being.

Of the four great emotional constellations of man—love, fear, anger, sorrow—only love is eternal. One writer has expressed the thought in this way: "Love shall reign immortal when the world lies dead." Only those who in this world have demonstrated the beauty of selflessness and love for their fellow men will live eternally in the world where sin, sorrow, fear, and hatred no longer exist.

Ellen G. White expounds on this theme in the book *The Desire of Ages*, pages 19, 20:

"God's wonderful purpose of grace, the mystery of redeeming love, is the theme into which 'angels desire to look,' and it will be their study throughout endless ages. Both the redeemed and the unfallen beings will find in the cross of Christ their science and their song. It will be seen that the glory shining in the face of Jesus is the glory of self-sacrificing love. In the light from Calvary it will be seen that the law of self-renouncing love is the law of life for earth and heaven; that the love which 'seeketh not her own' has its source in the heart of God." ♦♦

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Every Day at Dawn

By GOLDIE DOWN

DOM! Dom! Dom de dom dom!" The deep bass tones of a man's voice awakened me from a restless slumber.

It was still dark. The hot, oppressive stillness of night was giving way to the predawn clamor of the raucous crows. I listened intently, and again I heard the deep-throated "Dom! Dom! Dom!" As the voice came closer I could hear the shrill, high notes of a woman answering the deep-toned chant of the man.

Curiosity overcame me, and I slipped out from under the mosquito net and went to the dining room window. From our second-story flat we had an excellent view of the street below, and I was just in time to see the singers pass under the street lamp.

Striding purposefully ahead, the well-built man kept up his effortless chant. After him came two female figures. Whether the women were old or young I could not say; they kept their cotton robes tightly drawn about them as they pattered along on bare feet, almost running to keep their lord in sight. Their breathless twitterings shrilled a chorus to his unhurried, resonant chant.

It was our first summer in India, and the heat almost stifled us. Day after day we awakened soaked with perspiration and feeling more tired than when we had gone to bed. Day after day we heard the singers go past our window in the early morning and in time we began to look for their predawn chanting. Many

times I hurried across to the window to watch them pass. Sometimes there was only one woman, occasionally there were two men, but usually it was one man and two women.

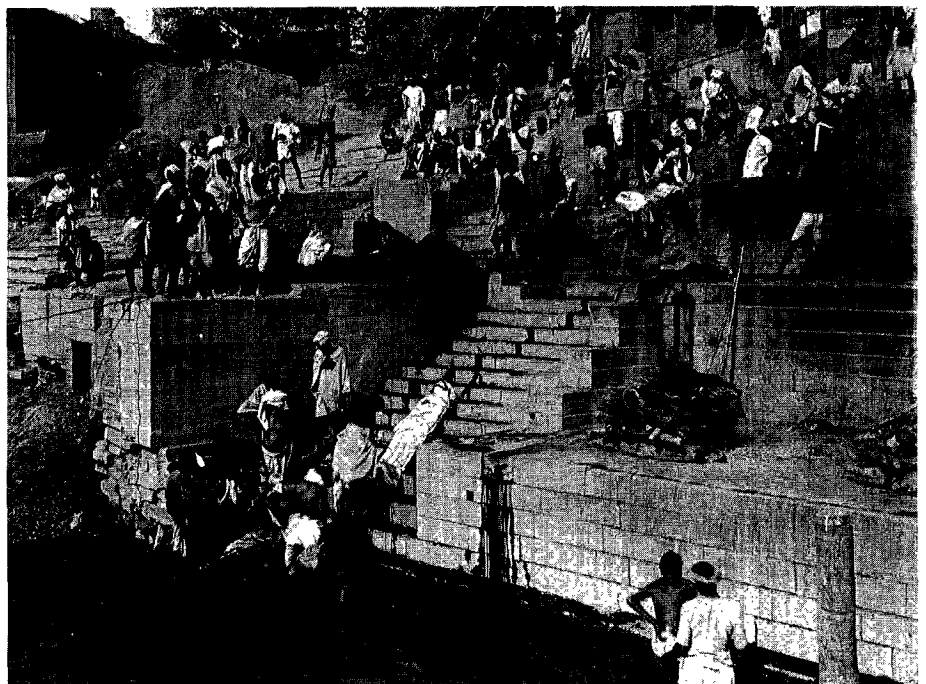
Who were these people? Where were they going? Why did they chant a different song each day? After a while one of our Indian workers whom we asked, confirmed our suspicions that these people were devout Hindus hastening to the great mother Ganges to bathe and worship at the sunrise.

We lived at least three miles from the river and we could hear their voices for many minutes before they actually passed under our window, so we do not know how far they walked each day to and from their worship. But every morning, winter or summer, rain or fog, heat or cold, these Hindu devotees went to take a holy bath and perform their rites and ceremonies at the rising of the sun.

Every day at dawn. During the winter I crept out once or twice in the early morning chill and saw the

thin, shivering women go past with their threadbare robes wrapped around them till they looked like animated mummies, and I pictured them standing waist deep in the cold water, fully clothed, as they clasped their hands and prayed toward the east and went through other rituals before they finally dipped under the water. I had been down many times on summer mornings and watched the hundreds of people who came to bathe in the holy river and I marveled at their piety. How deeply religious they must be to undergo such physical discomfort for the sake of their worship.

I have known many Christians whose seats at church were empty when the first snowflake made it too cold, or the soaring nineties made it too hot, or a few drops of rain made it too wet. Is love a weaker motive than fear? Is righteousness by works more appealing than righteousness by faith? When Jesus comes, to whom will He say, "Well done?" ♦♦



The River Ganges in North India has long been a sacred river for the devout Hindu.

Especially FOR WOMEN

By Betty Holbrook

FOR THAT EARLY- MORNING SLUMP

"Just five minutes more," she mutters. The alarm is persistent, but sleep is more so, and five minutes turn to ten and fifteen and . . . Finally slipped feet shuffle out to the kitchen, eyes still hazy and mental agility a complete minus, until the morning schedule becomes a harassing reality.

This isn't you and I, of course—not vibrant, effervescent w!

There is a possibility that "she" is not well, physically or mentally. Or maybe she just isn't able to get enough sleep because of an emergency situation.

There is also the possibility that this is an everyday occurrence, that "she" is "we," and we just aren't living right. "Only a light bulb can go out every night and still be bright in the morning," someone posted in the Review and Herald Publishing House elevator. Not many of us really do that, but we do seem to think that hours are made of Spand-X and we stretch them farther than our strength or nervous energy will give.

Sometimes it's sheer boredom that makes it hard to face another day, or there may be problems that seem bigger than we can confront, or it could be just one of those nobody-loves-me days.

Barring serious problems, though, it's probably a matter of mind over alarm. And that has to begin the night before. The next day doesn't have to be planned in minute detail, but a general idea and purpose certainly helps—a zesty breakfast menu for an energetic start, a mental list of household chores that are on schedule, with something extra tucked in to add variety, personal growth such as a few minutes spent on a special project or hobby, a chapter in a good book, a quick visit with a favorite person, or a shopping foray. Life doesn't have to be drudgery if we refuse to let it be. The fact that we do have something to say about our own destinies has been aptly expressed: "Your happiness for this life, and for the future immortal life lies with yourself."—*Messages to Young People*, p. 31.

God has designed our lives to be bright and beautiful (*ibid.*, p. 212)—not free from work and problems, but with the strength and wisdom to make our lives beautiful in spite of (or probably because of) them.

But how do we get that "bright and beautiful" day in progress when the natural reaction is to dig deeper into the covers? A short morning "ritual" helps if we aren't natural-born early

risers. No day has a right to begin without first turning it over to God—acknowledging that our weakness is His strength and opportunity. Then we may need to become cold-shower fans, or cold-mitten-friction addicts (this isn't as gruesome or as time-consuming as it may sound!), or early morning joggers with a few calisthenics for good measure. Any one, or more, of these will get the blood circulating and we'll begin to feel alive—even human.

Whatever our method or secret, we've got to do it with a will, and do it regularly. A halfhearted, this-won't-work-for-me start only weakens the will power, and we need all of that we can muster. That's one of the keys to any kind of success.

Some of us frustrate the day before it begins with an impossible list of have-to-be-dones. We promise ourselves—and others—more than we can possibly perform. We need to aim high, but we also need to be realistic. Someone suggested that we make a list of all the things we want to do in the day and then cut it in half.

It all seems to add up to the right mental attitude, or as my pastor said, "I wake up every morning thinking, this is going to be a good day." If we believe that, how can we help wanting to get the day started. And after all, if we've really turned our day over to God, how can we fret and worry through it alone? Let Him bring us out of that early-morning slump.

Too Late

By VIRGINIA SAMUEL

SHE sat on the edge of the bed, a tiny, shriveled creature, staring blankly at an open window opposite her at which the drapes whipped wildly about, foretelling an approaching storm. She seemed oblivious to the warning and, in fact, to all around her.

I paused in the doorway, stunned and unable to accept the scene before me. Tears pressed insistently at my eyes, begging to be released. But blinking them back, I stepped into the room, stopped at her side, and laid a hand on her withered shoulder. She took no notice of me.

After shutting out the mischievous gusts of wind, and seating myself in a chair opposite this apathetic stranger, I attempted to pierce that impenetrable shell by talk and touch. She responded to nothing.

As she was unaware of the close scrutiny to which she was being subjected, I stared, appalled, at the physical deterioration of this once-robust woman. Thick, dark hair hung in uncared-for strands on and about her face. Her mouth was a thin, pale line etched in a sallow and deeply lined countenance. An oversized dress emphasized the terrible thinness of her arms and the soft, flaccid skin. I watched the expressionless face and wondered how such a warm, gentle person could be reduced to this deplorable state.

My mind wandered back to the years before her illness. I remembered her laughing, her dark, Italian eyes sparkling, and whiter-than-white teeth flashing over some bit of nonsense. She laughed easily, this woman, but I was not acquainted with her very long before I realized that underneath the seeming gaiety flowed a river of unhappiness—a river on which drifted a small, dependent creature who lived solely for the happiness of her family, but on whom little if any affection was bestowed for all her unselfishness. How could this have happened to such a person? Had hurt piled on hurt year after year until the mind could take no more, and she had shut out the world?

Why had I never spoken to her of Jesus? True, the time of my conversion was simultaneous with the onset of her illness, but she was still approachable then. She was acting strangely, but could still reason and understand. Why did I hesitate? The knowledge could have brought her peace of mind and perhaps prevented her from reaching this point. I felt a sense of complete unworthiness. My Saviour had shed His blood to redeem me and when an opportunity came to tell of His sacrifice and what He had done for me, I was silent. I felt much as Peter felt when the cock crowed. I had not expressed denial but sometimes silence is more eloquent than any spoken word.

I tried once more to get a response, but to no avail.

I left the hospital just as the promised storm broke. I did not wait for it to abate to walk the considerable distance to the parking lot, for I knew the rain would not wet my face anymore than the tears that were streaming down it. As I slogged along with downcast head and leaden feet, I wondered what could ever wash away the tears in my heart. I hoped that a God more merciful than we deserve would take pity on a soul who had never, to my knowledge, heard the gospel of Jesus Christ. "Forgive me, Lord," I prayed, and I hoped that someday I could forgive myself.

HOW LARGE SHOULD A FAMILY BE?

Twenty-five years ago the subject of birth control was rarely discussed in the popular journals or in public forums. Today, the radio and television bring the subject into the living room almost daily. The public press has not only argued the subject philosophically but has been most explicit regarding the mechanics advocated by birth control enthusiasts.

The world knows what the Roman Catholic position is; in fact, the rent and distress within this church has had much to do with the front-page debate over birth control in the last decade. According to the latest papal encyclical on the subject, *Humanae Vitae* (July, 1968), the Roman Catholic Church has not altered its long-standing position: the primary end of marriage, the Pope has said, is the procreation of children and any attempt to thwart this purpose is a sin.

The world also knows that most Protestant churches have stated their counsel regarding birth control. While some are as rigid as the papal church, others argue for parental responsibility and freedom of conscience.

What position have Seventh-day Adventists taken, many of our readers ask. The church has not made an official statement, and probably that is best. But in the area of family responsibility Seventh-day Adventists are not without counsel. In fact, Seventh-day Adventists have been blessed with sound advice for almost a century, long before the subject of birth control became popular due to the population explosion of the mid-twentieth century.

Ellen White Comments on Planned Parenthood

Ellen G. White's comments on the responsibilities of parents are not few. Her clear, positive, sensible statements were far ahead of her day, and those who have applied her counsel in this area have been blessed indeed. The marvel is that so few know that this large area of counsel exists.

The fundamental principle grounding all of her counsel is that "the privacy and privileges of the family relation" were given by God for more than the one purpose of giving birth to children; that is, the sexual intimacies of marriage are not only conceptional but also relational. There is no divine command compelling parents to produce children as fast as nature will allow. In fact, much to the contrary.

The chapter, "Size of the Family," in *The Adventist Home*, pages 162-166, samples Ellen White's counsel on planned parenthood: "In view of the responsibility that devolves upon parents, it should be carefully considered whether it is best to bring children into the family. . . . God would have parents act as rational beings. . . . [Parents] should calmly consider what provision can be made for their children. They have no right to bring children into the world to be a burden to others."

Criteria for Enlarging Family

What are some of the criteria which thoughtful parents will consider before they give birth to another child? "Has the mother sufficient strength to care for her children? And can the father give such advantages as will rightly mold and educate the child?"

She states pointedly that parents "commit a crime" when children are born into families which are not able to provide "proper care, food, and clothing." But there is more to life than the mere physical necessities. "Parents should not increase their families any faster than they know that their children can be well cared for and educated."

How large should a family be? For some couples who can barely survive either economically or psychologically, to have no children may be the wisest, most responsible decision. For others, the number of children will or ought to depend upon those resources of affection and material sustenance that will guarantee to each additional member the love, the time to be noticed and nurtured, the material support required for health as well as his education, which all children deserve. The addition of another child should not deprive older brothers and sisters of the necessities required for health and education. Furthermore, *every child should have the right to be wanted.*

Much Left to Sanctified Reason

We do think that God's children will be helped indeed in this vital area by the calm sense of Ellen White's counsel as well as by basic principles in the Old and New Testaments. God does not expect a married couple to produce offspring at their maximum biological capacity; neither was parenthood meant to be a series of biological accidents. Parents are not to be mere victims of periodic fate; God has left much to the freedom and the reason of parents.

With the principle of responsible planning should go the principle that the privileges of the marriage relationship are not limited only to those times when a child is desired. Nowhere in the writings of Ellen White is a premium placed upon abstinence; in fact, Paul warns against abstinence, except in unusual cases (1 Cor. 7:5). On the contrary, her counsel is against abuses and excesses, not against the wise use of God-designed expressions of marital affection. Let sanctified reason prevail.

We have been talking about what is best for parents and for children. Yet we know that life does not always develop the way we may at times plan. Let us thank God that He will help parents in all areas of family life where their first duty is responsibility for life as it is.

H. E. D.

AGE OF EARTH AGAIN IN THE NEWS

In Wisconsin a group of clergymen have requested the Wisconsin Department of Natural Resources to edit its promotional films to eliminate references to the age of the earth. The group claims that these references, which support long evolutionary ages, are "offensive to the beliefs of thousands of Wisconsin citizens."

The Bible-Science Association, an organization established to combat the theory of evolution, asked the clergymen to write the letters, according to Russell H. Leitch, president of the Eastern Wisconsin Branch of the association.

The group, accepting the Genesis account of Creation as literal, believes that the earth is between 6,000 and 10,000 years old.

The upper figure is arrived at by the belief that the Biblical chronology cannot be stretched beyond that period.

As we have mentioned in earlier editorials, the vast majority of Christians have accepted the evolutionary theory, albeit many of them the theistic form; that is, they believe God used evolution as a method to bring the present life forms into existence. But there are groups such as the Bible-Science Association that seek to defend the Biblical account of origins.

Since the beginnings of the church Seventh-day Advent-

ists have taken a firm stand against evolution both in its mechanistic and theistic forms. Their interest in this area has led to their publication of many books on the subject of a fiat Creation, by various authors, and to the establishment in 1957 of the Geoscience Institute, occupied with the scientific study of geology and paleontology in relation to the Bible.

According to the *Seventh-day Adventist Encyclopedia*, "SDA's recognize the validity of proved scientific principles and data, and believe that an understanding of the natural world contributes, in turn, to a better understanding of the Creator and of His will for man. They consider that nature, in its perfect state, is an expression of the divine character, mind, and will, and that the natural world, rightly understood, is in complete harmony with the revelation of the divine character, mind, and will set forth in Scripture. Verifiable science and scriptural truth are always in perfect accord."—Page 1159.

Scriptures and Nature Have Same Author

It is on the basis of these premises that dedicated Seventh-day Adventist scientists and theologians pursue their research. When they meet problems and confront scientific data for which they cannot provide an immediate explanation they do not rush to premature conclusions. Instead they patiently continue their research, firmly believing that the Scriptures and nature have the same Author and must therefore be in harmony.

Not all Seventh-day Adventists would accept the upper limit of 10,000 years back to Genesis 1 allowed by the Bible-Science Association. They would reject it on the basis of numerous references of Ellen G. White to 6,000 years, for example, the following: "Many who profess to believe the Bible record are at a loss to account for wonderful things which are found in the earth, with the view that creation week was only seven literal days,

and that the world is now only about six thousand years old."—*Spiritual Gifts*, vol. 3, p. 92.

So far as the chronological data in the Bible itself is concerned, the exact time of Creation cannot be calculated. That is why the Bible-Science Association allows the wide latitude of 6,000 to 10,000 years. The problems involved are discussed in the *Seventh-day Adventist Dictionary*, article "Chronology." The minimum of about 6,000 years is arrived at in part by adopting the chronology of the Hebrew text of the Old Testament, which for the patriarchs gives ages considerably lower than either the Septuagint or the Samaritan Pentateuch.

So far as the age of the earth is concerned, while Seventh-day Adventists are agreed in Creation *ex nihilo* (that is, that God was not indebted to previously existing matter when He brought the earth into existence), almost from the beginning there have been those who have allowed that the Genesis account can be understood to mean that God spoke into existence the substance of the earth sometime prior to the six days of Creation. (For examples, see *Seventh-day Adventist Encyclopedia*, p. 311.) They believe that there are no Scripture or Ellen G. White statements to contradict this view. However, the majority of writers on the subject have taken the view that the matter of the earth also was created on the first day of Creation week.

It is hoped that as our scientists in the Geoscience Institute and in our institutions or those working privately pursue their studies and continue to collect data, that the truth Ellen White expressed years ago will continue to be validated:

"When the Bible makes statements of facts in nature, science may be compared with the written word, and a correct understanding of both will always prove them to be in harmony. One does not contradict the other. All truth, whether in nature or revelation, agrees."—*Signs of the Times*, March 13, 1884. D. F. N.

LETTERS

... to the Editor

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

CRISIS IN LANGUAGE STUDY

Re "Every Man in His Own Tongue" [Dec. 17, 1970]:

The author's passionate interest in the teaching of foreign languages in our schools is laudable; unfortunately, the trend today in American colleges and universities is to do away with language requirements both at the undergraduate and graduate levels. A drop in the number of students is expected in all language departments although as an end result we might retain the most highly motivated and the most capable; in other words, that will make cut-backs in teaching personnel inevitable. Already it is becoming increasingly more difficult for teachers even with doctorates to find a suitable position. Foreign-language teaching is facing an unprecedented crisis.

One of the contributing problems is that continuity in language teaching from the earliest grades on through college is es-

sential. Thus far such continuity has not been achieved anywhere. It is the greatest weakness of all foreign-language programs everywhere.

From another standpoint the main thrust of our missionary enterprise today should be the training of national workers to assume leadership at all levels of our work in their own countries. Some missionaries would still be needed, but only in the highly specialized areas. We must not assume that ours is solely an American church and that the work will not succeed unless Americans learn a foreign language and serve abroad. In view of the growing antipathy for Americans in many countries and the constant danger of our missionaries' being expelled because of tense political situations, we must think in terms of restructuring our whole missionary enterprise. The national worker, and not the foreign missionary, is today the key to success abroad.

FREDERICK DIAZ

East Lansing, Michigan

SDA MOTELS

What do SDA owners of motels do about renting rooms Friday evening or any time between sundown Friday and sundown Sabbath?

What principles of Sabbath observance are involved? Should beds be made, rooms

be cleaned? Should a "No Vacancy" sign be posted to avoid renting rooms during the Sabbath hours? Would this be consistent with truthfulness if indeed there are vacancies? Or should SDA's avoid such problems by not operating motels at all?

Perhaps some comment by current operators of motels would help others who are contemplating self-supporting work as motel owners.

MRS. ELIZABETH STEEN

Blythe, California

HOLINESS OF BEAUTY

Thanks for the beautiful church paper you publish for our church. It is so much lovelier and more interesting than most church papers published by other denominations.

MARY KENDALL

Dallas, Texas

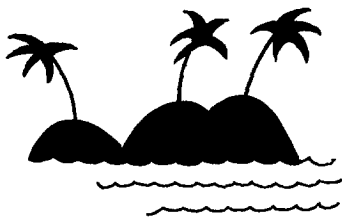
IDEA MIDWIFE

"Mother Writes to Mike" [Nov. 19] has been a wonderful help to me as it expressed the feeling I have, but which I have not been able to put on paper. We need such articles to assist us in writing better letters to our children.

MRS. CHARLES A. GOODMAN

Salmon, Idaho

Winning People for Christ on the Friendly Islands



The author, assisted by Peni Moto, baptizes a couple in Tonga.

BEFORE we baptize any person as a Seventh-day Adventist in Tonga we make sure that he keeps a day designated as Sunday by the Tongan government as well as any of our REVIEW readers keep Saturday. This may surprise, even shock, some of our readers. Nevertheless, in spite of these "Sundaykeeping" Seventh-day Adventists, we believe that neither evangelist nor convert runs any risk of receiving the mark of the beast.

Before you take up your pen to write a protest, please take down your atlas and find a little speck in the Pacific Ocean marked Tonga, or the Friendly Islands. Note that the speck on the map is just east of the 180-degree meridian, which, as you must have learned in primary school, marks the International Dateline. The kingdom of Tonga did not appreciate being one day behind Fiji and New Zealand (indeed the industrious Tongans do not like to fall behind in anything), so they requested that the Dateline be bent slightly to give Tonga the same time as those countries for reasons of trade. The request was granted. By the action Tonga became 24

Kevin J. Moore has been the director of ministerial training at Fulton Missionary College, Fiji, during the past four years. Prior to connecting with that college he was an evangelist for the South Queensland Conference, Australia.

By KEVIN J. MOORE

hours ahead of what it normally would have been. Thus Sunday fell on what had been the seventh day of the week. The Adventists refused to go along with this change of time. They continued keeping the Sabbath as they always had. But suddenly they found Sundaykeepers were worshipping on the same day.

Samoa, to the north, is on approximately the same longitude as Tonga, but its time code is orthodox. So Samoan Adventists go to church on Saturday. But if you had an astronaut's eye-view you would see Tongan Adventists going to church at the same time as the Samoans—but on a day the Tonga government calls Sunday. So Tonga is the one place in the world where Seventh-day Adventists keep the first day, but not in their reckoning, of course.

The kingdom of Tonga is an archipelago of some 150 islands with a population of about 90,000, half of whom are under sixteen years of age. The main island of Tonga is Tongatapu. Nuku'alofa, the capital and seat of government, is on this island. It has a population of about 15,000. At Nuku'alofa is the quaintly majestic timbered royal palace standing near the sea, where live Tonga's king, his queen, and a retinue of attendants.

The Tonga people are bronzed Polynesian stock—industrious, dogged, friendly, and amiable. Their greeting of *malo lelei* is accompanied with a broad smile. Their dress is distinguished from other Pacific islanders by the *ta'ovala*, which is sometimes no more than a lacily beaded waistband, but at other times (especially if a relative has died) it is a tattered mat that may reach from just above the waist to just above the ankles. The size of this mat and its shabbiness, together with the length of time black is worn, indicate the depth of the wearer's grief. Families are large so that deaths of relatives occur frequently, thus ensuring that some folks are hardly ever out of black.

Our visit to Nuku'alofa had to do with evangelism. Each year the final-year ministerial class of Fulton Missionary College takes six weeks to conduct a full-scale evangelistic campaign. In 1970 we chose Tonga,



The Honorable Mahe Túpouniua officially opens the meetings held at Nuku'alofa.

which lies about 430 miles south-east of Fiji.

Testing the Traditional Gods

Christianity was accepted in Tonga in the past century largely through the influence of their first king, George Tupou I. Influenced by Christian missionaries, the king decided to put the traditional gods of Tonga to the test. He began by approaching the banana-tree god. "If you are a true god, you will not fall down when I hit you," he said. With that he struck the tree, and it fell down flat. So that was the end of that god!

Next came the shark god. Nearing the island of Ha'apai by ship one day the king noticed sharks swimming around. Impetuously he cast a Christian convert, who had the misfortune to be on board, into the sea, saying that if the sharks were true gods they would eat the Christian, but if the God of heaven was the true God then He would protect His follower. The Christian was not eaten! Thus, one by one the gods were tried and defeated until King George wholeheartedly embraced Christianity, closely followed by his subjects. Today everyone on Tonga is nominally Christian.

The work of Seventh-day Adventists began on Tonga in 1895, but the going was hard. Other churches were well established, and Advent-

ists were little known. Fifty years later, in 1945, we still had only 70 church members. As recently as 1963 the total church membership stood at only 642. But today our membership on Tonga approaches the 2,000 mark largely because of an aggressive program of evangelism led by mission president Don Mitchell. The meetings conducted by the Fulton Missionary College group added 128 to the total. For this we give God the glory.

Good Representation

Our mission team, which numbered seven students from Fulton Missionary College and five Tonga Mission personnel, had representatives from Fiji, New Hebrides, Samoa, Cook Islands, and Tonga. Samiuela Tuifangaloka, one of the team, is something of a national hero in Tonga, being the first to win a gold medal for his country in the South Pacific Games. He achieved this in 1964 in Suva, when he won the 1,000-meter sprint.

To advertise our meetings we hung a twenty-foot-long calico sign over the main street, boldly announcing our opening subject, "World Ends Soon." Then each day two team members walked up and down the streets, one wearing a colorful sandwich board while the other distributed handbills to passers-by. Smaller signs went into every available shop

window, onto buses, taxis, and even the *ve'etolus*.

The meetings were held out-of-doors. This was risky for two reasons—first, it was wintertime (and—believe it or not—winter in Tonga is real, four-blankets-a-night weather). Second, there was the constant threat of rain. However, we discovered that many would attend an outdoor meeting who would not enter a hall.

Despite the cold weather 2,500 attended the first meeting held on Sunday night, July 19. We continued for 31 nights, and it is estimated that the attendance never fell below 1,000. The Honorable Mahe Túpouniua, deputy premier and finance minister of Tonga, officially opened the meetings with a speech testifying to the worth of personal Bible study. He asked the people of Tonga to join him in taking advantage of the opportunity to hear the Bible explained. Mahe attended the meetings whenever his official duties permitted, and he received a resumé of every sermon. During the meetings he gained the victory over a lifelong habit of smoking, which gave him cause for rejoicing. As I sat in his office studying the Bible with him and praying on the eve of his departure to serve as minister of state for the king and royal family on their official tour of New Zealand, he earnestly looked at me and said, "Pastor Moore, I have come to see that the answers to every problem facing the heads of the governments of our world at the present time are in the Bible, and it is high time that all heads of government realized it. I intend to witness to this fact every chance I get." Who can measure the effectiveness of such a witness?

After the presentation of the subject "How to Postpone Your Own Funeral," we formed a Stop-Smoking class. About 35 of a group of 40 were able to quit smoking. One of them had been smoking 120 cigarettes a day. He, with several others in the class, was eventually baptized.

"Won't It Cause a Stir?"

I was surprised to learn that one gray-haired woman who attended our meetings regularly and who gave up smoking as a result of joining the Stop-Smoking class, was the wife of the assistant bishop of another church. As she entered the meeting place one night she remarked to our usher, with a reformer's glint in her eye, "Won't it cause a stir in my church if I become an Adventist!"

After the lecture on the new birth,
(To page 23)



God's Widening Circle in the Far Eastern Division

By F. L. BLAND
General Vice-President, General Conference

The wings of our Pan American Clipper reflected a blinding afternoon sunlight as we circled the airport for a landing at Singapore. Then our craft descended and touched down to complete the first stage of our visit to the Far Eastern Division. We had made the long journey from Washington, D.C., by way of Guam, Taipei, and Bangkok for the annual council meetings of the division. The brethren who met us at the airport informed us that more than 100 delegates, representing the various unions and institutions throughout the division, were to be in Singapore for the meetings. This was the first time in ten years that the annual council had been held in Singapore, the city where the division offices of the Far Eastern Division are situated.

Most of Southeast Asia's states have been independent for only a short time. In this period they have tried to break away from centuries of tradition and adjust to what we call the modern world. The quest for effective government and solid institutions is a pre-occupation in Southeast Asia. Six of the area's countries—Indonesia, the Philippines, Burma, Singapore, North Vietnam and South Vietnam—are listed as republics. The four others—Thailand, Cambodia, Malaysia, and Laos—classify themselves as constitutional monarchies. But these political labels are, for the most part, theoretical. The governments of Southeast Asia, as is true of many other countries of the world, are usually what their leaders make them.

Some of the cities of this part of the world are said to be recent inventions. Singapore (roughly a city state, occupying a small island at the tip of Malaysia) has grown from a swampy island to a lively metropolis in less than 150 years. Saigon, Bangkok, and Manila, cities that were small at the turn of the century, each now has a population of more than a million. The challenge for the workers of the Far Eastern Division is to reach the 375 million people in these teeming cities and sprawling countrysides, with their complex problems, with the message of salvation in Jesus and the good news that He is coming again.

The subject of evangelism was one of

the many items on the agenda of the division council. Division President Paul H. Eldridge led the delegation into a discussion of what he called "God's widening circle." Almost a full day was given to this discussion, and delegates were encouraged to present further ideas pertaining to this important topic.

This "circle" is envisioned to include every organization, every department, every institution, every worker, every church, and every member. Christ dwelling in the heart of the individual is the center of the circle. Then the first objective of each person is to save his own family. Next comes the church, seeking to reclaim its missing members and to bring about a genuine reformation. In turn, the church carries its message to the community, then to the nation, and on to the world.

As this gospel circle widens, the possibilities are unlimited. An Adventist family moves to a new community. Soon a new group of believers grows up around them. An Adventist physician begins to practice medicine. Soon there is a clinic, then, perhaps, a little hospital. A home school is opened to provide Christian education for the children in two or three families. It becomes a church school, then, perhaps, a full academy. And so the widening circle offers possibilities of infinite expansion.

The delegates agreed that the Far Eastern Division would move forward

in a great evangelistic program during the next several years, and that the idea of the widening circle would be its inspiration and symbol. Each union mission will give study as to how this idea may be adapted within its own territory.

The following resolution was unanimously voted:

"WHEREAS, the counsel of God suggests an ever-expanding circle of responsibility and influence beginning with the individual and widening to encompass the home, the church, the community, and the world beyond, *We recommend*, That the Far Eastern Division, its union missions, local missions, institutions, churches, and individual members adopt a theme of revival and outreach entitled 'God's Widening Circle.' "

All church members in Singapore were invited to the Sabbath afternoon session of the annual division council, where special emphasis was placed on the theme. R. C. Williams, Ministerial secretary of the division, outlined a program that showed how God's "circle" could be extended. Participating in the program were P. H. Eldridge; Bruce Johnston, division evangelist; R. S. Watts, Southeast Asia Union president, and his departmental secretaries; Mrs. Marian Simmons, an associate secretary of the department of education of the Far Eastern Division; and F. L. Bland, a general vice-president of the General Conference.

Later, we visited union missions and local missions in the division and observed that at each meeting enthusiasm ran high for the new program. We have reason to believe that a greater soul-winning outreach in the Far Eastern Division will be the result.

During the division council a special appropriation of \$50,000 (Singapore) was made to expand the radio-TV Bible correspondence courses through the division. Also, the new Hong Kong Adventist Hospital, Stubbs Road Branch, will be the recipient of half of the Thirteenth Sabbath Offering overflow for the last quarter of 1971. It was also voted to provide a boat for mission work around the coast of the West Indonesia Union.



Delegates to the Far Eastern Division's 1970 council planned for an ever-widening circle of Christian influence to spread to the 375 million in their territory.

Australasian Division Places New Emphasis on Evangelism

By W. J. HACKETT

General Vice-President, General Conference

The Australasian Division Committee met in the council room of the division office in Wahroonga, New South Wales, Australia, on November 24, 1970. For the first time three national brethren from the three union missions met with the committee. F. K. Bera, from Fiji, represented the Central Pacific Union territory; Wilfred Billy, the Bismarck-Solomons Union Mission; and Lui Oli, the Coral Sea Union Mission. These three mission fields have 51,023 of the division's 90,720 members. The division had a growth of 16,289 members in the past four years. The mission field of New Caledonia led the division, with the largest growth, 224 per cent. In the home base, North Queensland led with a 34.7 per cent increase in membership.

After reviewing the accomplishments of the past, R. R. Frame, division president, challenged the delegation to pray earnestly for wisdom to make plans commensurate with the spirit and task of the Advent message in this crisis hour. "The world desperately needs the gospel the Seventh-day Adventists possess," said Pastor Frame. "Only the coming of the Lord can bring a solution to the world's great problems and conflicts."

W. J. Hackett, a General Conference general vice-president, Kenneth H. Wood, REVIEW editor, and W. M. Starks, General Conference Stewardship and Development secretary, represented the General Conference at the meeting. Stanton Parker of the General Conference International Insurance Company, who was itinerating in the division, attended the first meetings to give counsel to the committee on insurance problems.

A resolution was passed to follow Laymen's Year 1971 with an all-out evangelistic thrust in 1972. This thrust would utilize ministers and laymen in concerted evangelistic series in every church in the division, with all participants using the same sermon titles, the same advertising, and the same follow-up literature. The slogan being promoted throughout the division is "Evangelize and Live."

Every union and conference president, as well as the departmental men present, pledged coordinated support of this plan. Elder Frame and his fellow officers are enthusiastic about this future program. They have begun immediately to make this quinquennium the greatest soul-winning period in the history of Australia.

C. R. Stanley, recently appointed division ministerial secretary, is the chairman of a committee to organize and prepare material for this division-wide crusade.

The division council also gave study to

the student missionary program. Many Australian youth spend their vacation season helping in some special mission building project. Many of the buildings in the mission field were erected by Australian youth. Plans were laid to expand this Missionary Volunteer program so that many more might participate.

The Australasian Division is a United Nations in concept and people. The membership includes 568 Polish mem-

bers, 410 Yugoslavs, 122 Russians, 110 Chinese, and many other smaller groups of different nationalities. The Advent message is being proclaimed in the division in 110 languages.

During the past four years 370 missionaries left home base to engage in the various activities of mission service. During 1967, Mr. and Mrs. John Ombigo, the first Filipino missionaries to the division, were called to teach at Kabiufa Adventist College, New Guinea. Since then the Fadri family has come to the division to make the second Filipino missionary family in the territory. The division employs a total of 4,406 workers in all facets of the division's programs.

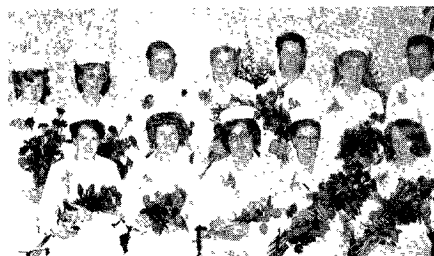
The Sanitarium Health Food Company of Australia has developed into a strong denominational institution. From its funds it was able for 1971 to contribute to the over-all budget of the division 1,090,500 Australian dollars, which is \$1,214,980 in United States currency.

W. L. Kilroy, the late general manager of the health-food department, with his staff was dedicated to helping to finish the work of the Lord. Business to the health-food company is only for the purpose of supporting and promulgating the third angel's message. During the quadrennium reviewed, the total sales of the company were \$62.5 million.

Besides the contribution of means to the budget, the Sanitarium Health Food Company provides work for scores of Seventh-day Adventists. Each of these workers pays tithes into the church to help support the work, and 99.9 per cent of its employees are members of the Seventh-day Adventist Church.

It was encouraging to note that approximately half the total division budget for 1971 was allocated to the mission fields of the division.

God is greatly blessing every phase of His work in the Australasian Division. Our hospitals are making a wonderful contribution to the over-all work, as are our schools and publishing houses. Let us join these dedicated workers in praying for much power from God's Holy Spirit to attend His work during 1971.



Twelve Graduate in Massaging in Finland

Twelve students recently completed a one-year course in massaging at the Hopeaniemi Sanitarium, Nummela, Finland. Graduates from this program are in demand in our sanitariums and hospitals in Norway, Sweden, Denmark, and Finland.

Miss Kaija Parnanen is the hospital matron, and is in charge of the hospital's educational program.

MAZIE A. HERIN
Associate Secretary
GC Department of Health



Student Nurses Receive Caps in Philippines

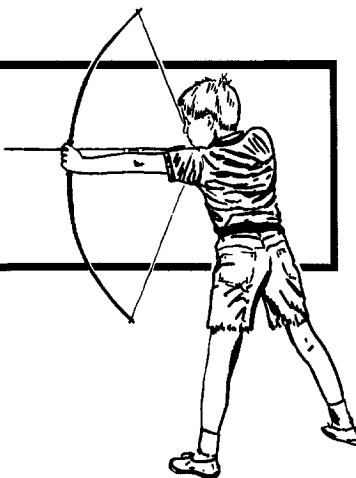
Twenty-four nursing students of Mountain View College school of nursing participated in a capping ceremony held some weeks ago at the Florence Kern Auditorium, College Heights, Valencia, Bukidnon. These young people will continue their training at the clinical division of the school of nursing at Iligan Adventist Hospital, Iligan City, Philippines.

Miss D. Lois Burnett, nursing consultant of Mountain View College, was the guest speaker.

V. L. VILLANUEVA
Associate MV Secretary, South Philippine Union Mission

OPERATION

BLIND CAMP



By ROBERT L. SHELDON
 Director of Public Relations
 Christian Record Braille Foundation, Inc.

Giggling, laughing, jumping up and down with delight, Judy, a blind teenager, had just hit the target of the archery range. Experiencing thrills she never knew about, Judy was having the time of her life at a summer camp for blind children.

Not satisfied with their service to blind children, the Christian Record Braille Foundation, Lincoln, Nebraska, four years ago inaugurated a summer camp for blind children. This first camp was held at Camp Kulaqua in northern Florida.

What do blind children do at camp? During the planning stages of the first camp this was a matter of hot discussion. What activities could a blind child participate in and enjoy? The whole idea of the camp was to give the blind child a balanced camping experience with all the normal activities of any other summer camp. Cautiously the first camp was begun.

The blind children themselves soon dispelled all fear. They wanted to have a chance to participate in all the activities planned for sighted children. And so water-skiing, horseback riding, canoeing, archery, and other regular activities were scheduled.

A special activity was also planned for the blind children—"feel and touch." At the close of the campfire, a "wild" animal was introduced, and the children were each given a chance actually to feel animals they had only heard about before. The alligator's mouth had to be taped securely shut, and he jerked and wiggled when his stomach was scratched. Otherwise, he did not suffer from the ordeal.

Other animals shown to the blind children were a peacock, a baby owl, a raccoon, and a black bear. The children found the black bear was very fond of marshmallows! A spiritual lesson was drawn from each animal being shown, making the experience all the more meaningful.

Crafts were especially successful for the group of younger children with partial vision. Plastic flowers were not very symmetrical, tooled leather belts and wallets were not especially neat, but there was no doubt about the thrill received from having a chance to try these

arts. Grins, smiles, and happy laughter revealed that the extra effort was worth while.

Since that first camp four years ago many things have been learned about conducting these specialized camps. Cautious at first, one counselor was assigned to each camper. It was soon evident that this was not necessary. Now, with an assistant, a counselor is assigned to four campers.

Extra safety precautions must be taken to guard against potential danger and minor accidents. The counselors and camp staff daily review the previous day's activities. Lessons are learned from the experiences of the past. Plans are constantly being updated to make the camp more meaningful and a happy experience for the blind boys and girls.

The responsibility of finding the blind children and preparing them to come to camp has been assigned to the district representatives of the Foundation. Strategically spotted across each State, they are ideally located to do this task. Even before the snow has melted, these men and women are making plans for the summer. Some of the children are



"Feel and touch" brings new knowledge to children at summer camps for the blind.

found in schools for the blind. Others are found in homes that are visited by the representative.

As a general rule, it can be said that most blind children are eager to attend summer camp. Conversely, most parents of blind children are a bit apprehensive, preferring to protect the child rather than expose him to any danger. Thus, the job is largely to show the parents that this is a benefit and an education for their child, as well as an experience of thrills and happiness for him.

The representative also arranges for the transportation to and from the camp at the proper time.

The counselors at the camps are Sev-



The morning prayer circle is a long-remembered feature of the camps for the blind.

enth-day Adventist young people, and the camps are scheduled at Adventist conference-owned youth camps.

These camps are a means of evangelism. Already blind boys and girls have joined the church because of their contact with Adventists at camp. One entire family has been baptized as a result of their daughter's attending a summer camp.

Three camps a year have been held now for several years. As word of their success has spread, requests for more camps have come to the international headquarters. There has been a need to expand. But how? To hold the three camps has stretched the budget of the Foundation.

Operation Blind Camp is a program that has been initiated to make an expanded camp program possible. The goal is to hold ten camps for blind children across America in 1971. It costs an average of \$50 per camper to conduct these special camps. To make the camps a reality, Operation Blind Camp has been introduced. A campaign kit has been designed for groups interested in

joining this interesting project. This is a project in which communities can participate. Helpful aids are included in the kit making it easy to publicize the campaign to the public. Schools or churches may receive kits by writing to: Operation Blind Camp, Box 6097, Lincoln, Nebraska 68506.

To serve all blind and physically handicapped people is the purpose of the Christian Record Braille Foundation. Blind children are among this group served by the Foundation. For years only the Braille children's magazines were produced for the youth. In recent years a large-print edition of *Youth Happiness* has been printed for those with limited vision.

Thinking of the children of blind parents, the Foundation originated the full-vision books. Printed in Braille and bound together with the ink-print pages, these books could then be read by the blind, Braille-reading parent to their sighted child. The child's interest is held as he watches the pictures, and he can also follow the story when he has learned to read.

MIDDLE EAST:

Departmental Leaders Chosen in Middle East

The Middle East Union, a new union formed during the year-end meetings of the Afro-Mideast Division in November, 1970, met recently to lay plans and to elect union departmental secretaries.

George Khoury was named lay activities, radio-TV, and stewardship and development secretary; Salam Abujawdeh was elected as publishing, Sabbath school, and MV secretary; and Jad Katrib was chosen educational secretary.

A new field was also formed. Turkey, Cyprus, Lebanon, Jordan, and Syria were previously separate fields. They have now been formed into a new field called the East Mediterranean Field. R. D. Pifer, who is in charge of our work in Uganda, East Africa, has been called to be president of this new field.

There are three other fields in the union: Iran, Iraq, and Egypt. Harold L. Gray is president of Iran; Hilal Dose of Iraq; and Habib Ghali of Egypt.

Eighty evangelistic campaigns are scheduled to be held in the union for 1971.

R. C. Darnell is president of the Middle East Union; Manoug Nazirian is secretary and ministerial secretary; and Rafic Issa is the treasurer.

R. W. TAYLOR
Ministerial Secretary
Afro-Mideast Division



A canoe ride through the cypress swamp is an exciting experience for blind youth.

New Church and School Opened in England

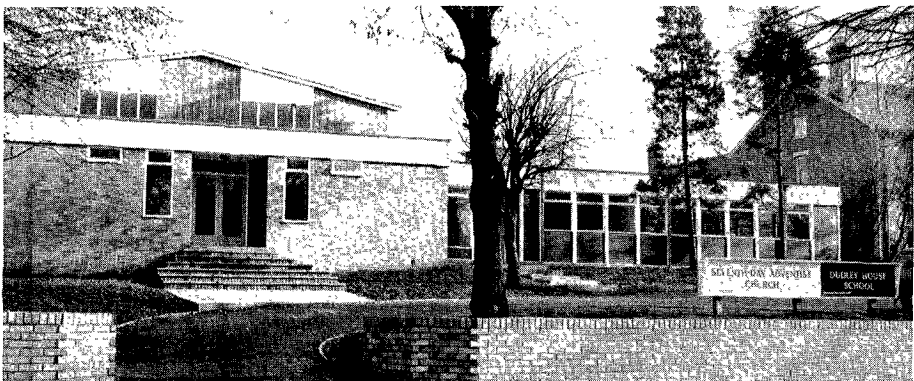
A new 250-seat Seventh-day Adventist church building and a school that will accommodate 70 pupils were opened at Grantham, England, recently.

The new sanctuary (left) was officially opened on November 14, 1970, by N. H. Bee, mayor of Grantham, E. H. Foster and Donald Lowe, presidents of the British Union and the North England Conference, respectively, dedicated the church.

The three-room school was declared open on December 9, 1970, by the area's director of education. A large activities hall, situated between the sanctuary and the classrooms, is used by both the church and the school. The buildings are situated on an acre of land close to the center of Grantham.

Much of the work of building was done by members of the church, whose present membership is 105. The school enrollment is 36. The church building and the school serve mainly families associated with the Stanborough Press.

L. P. ANDERSON, Pastor



First VOP Convert in 15 Years Baptized

The first Bengali Voice of Prophecy convert in 15 years was baptized recently at the village of Barasat, some 50 miles from Calcutta, India. The convert, Samson Kumar Biswas, was baptized by B. Nowrangi, VOP secretary of the Northeast Union. Mr. Biswas' wife and two daughters were also baptized.

THOMAS FRANCIS
Calcutta Transportation Manager

Andrews University Student Group Conducts Human-Relations Workshop

By C. C. CRIDER
Andrews University, Department of Behavioral Sciences

Readers of the REVIEW are aware that a spiritual awakening of unusual proportions has been developing on the campus of Andrews University. (See the REVIEW of January 14, 1971.) Those of us who are on the faculty have been stirred at the sincerity and devotion of our students and are admirers of the energetic way in which they witness of their faith to others. Under the leadership of Gordon Paxton, who is the youth pastor on campus, a small group of students who call themselves the Adventist Christian Action Group have dedicated themselves to the task of going out into the community to carry on an evangelistic effort with the goal in mind of establishing a biracial church.

John Grier and other students immediately involved invited various members of the university staff to make suggestions and proposals. As a result of this preliminary discussion, 17 young men and women of both Black and white races met for a weekend human-relations workshop. They asked C. C. Crider, of the Behavioral Science Department, to act as observer and coordinator. For approximately 25 hours these young people worked, worshipped, and played together in a laboratory. They took all meals together, and encounters and group discussions spilled over into the dormitories, where they were housed biracially—the women in Lamson Hall and the men in Burman Hall.

On Sabbath the group traveled by bus to the Shiloh church in Chicago, where they heard E. E. Cleveland, of the General Conference, speak on what it means to know Christ. In the afternoon a panel of laymen, with their pastors, Harold A. Lindsay and Robert L. Jones, discussed present-day black-white relationships in the church.

Better Understanding

Back on campus the students reviewed and discussed what they had heard in Shiloh and worked out proposals and solutions in small group discussions. What went on and what the students felt about their experience might be best summed up in their own words:

"I am excited about what I have learned here. I understand more than before how the Black man feels. . . . I can truthfully say I love each person that was here. The Black people have become more distinct to me. They seem more like individuals. The experience at Shiloh really opened my eyes, because I saw even more clearly the desire for change. . . . I am really glad for this opportunity and have enjoyed every

minute. I feel almost like a new person."

"It was an experience that I am so happy that I participated in. . . . It gave me new hope for racial unity and harmony."

"I've enjoyed it so much and have learned a lot. A few times the going was rough. . . . But it all worked out, because of the love for each other that developed. I have learned to respect others for what they are on the inside, as well as on the outside."

"I am so happy that I was able to participate in this workshop. It has been beneficial to me in understanding the thoughts and the problems of another race. I learned many important lessons (fears of people, et cetera) and many solutions to problems that both races face."

"I have a better understanding of Black people, and out of this I have a true and genuine love for Black people now. Through this workshop I have learned to love. I mean on a true and nonprejudiced level."

"I enjoyed myself immensely. I learned that most of my fears about communication with whites were uncalled for because of ignorance of the situation. I think both Black and white benefited from it."

"The human-relations group has helped me with my relationships with white people. Although I've never experienced negative feelings toward my white brethren, I had a little distrust

and biased feeling. But now I can accept a person for what he is and the group he represents. It has been a good experience."

"The program was a great means of helping me to better understand the racial situation that exists in this country and among members of my church. It has also helped me to establish better rapport with whites."

"I am so happy to have had the opportunity to make so many nice friends. I have associated with Blacks before, but never on such an intimate level. Thank you so much for the opportunity."

"This has really been a great experience for me. I have many white friends and have always been able to relate to them. But somehow this was different. It was really good to be able to sit down and discuss things like interracial marriages and the mixing of the churches—seeing the reactions of others and expressing my own ideas."

Bonds of Unity

After the students had said good-by to one another, they continued to linger in an entire group, apparently unwilling to bring the experience to an end. They sang choruses and songs expressive of their love for one another and for God. As a final act they knelt in a close circle and prayed in a conversational manner. Their words seemed to express gratitude to their heavenly Father for the knowledge of their own unity and love for one another and for Him. They expressed a greater desire for heaven because they now had experienced a foretaste of it together. They asked God to preserve their experience and help them to share it with others. Joy, hope, faith, and love were the key words that kept being repeated over and over again as they struggled for words to express their desire to preserve the bonds that had developed among them and between their group and their heavenly Father.



The author (left) and AU students who took part in the human-relations workshop.

Winning People for Christ on the Friendly Islands

(Continued from page 17)

a vivacious nurse by the name of Manu, who had responded to the altar call, returned to her hospital under deep conviction. She went to the preceptress' room and sobbed out a confession of her past life, telling the good woman that

she would now be different, for she had accepted Christ. Everyone began to notice the change. Manu was in the first group baptized.

It is a Tongan custom that even if you are 50 years of age, you must obey the wishes of your parents. In fact, one woman of 50 refused baptism because her mother would not give permission. Manu is more than 21, but when her mother arrived from another island she took violent issue with Manu for hav-

ing become an Adventist. Assisted by two aunts, she threw Manu to the floor and proceeded to jump on her. After this ordeal Manu could hardly walk. An arm was broken in two places. But she was not downcast. In spite of this experience she wore a joyful smile and praised God for the privilege of suffering for Him. Later the mother became repentant and gave her blessing to Manu in her determination to be a part of God's remnant people.

Christ vs. Careers

We were surprised to see a particularly notorious and highly fashionable young woman attending our lectures regularly. She had been offered a career as a fashion model in Australia, but turned it down and was baptized.

Then there was Elenoa, an attractive young woman, one of Tonga's leading dancers, who was responsive to God's call. During our campaign she was offered a contract to be the leading dancer in a troupe to visit Fiji and Australia, but her new-found love for Christ meant more to her. So, despite earnest pleas to the contrary, she turned down the offer.

Among those attending every night was Dr. Kuli Helu, exparliamentarian, principal of the Sunday school of another church for more than twenty years, lay preacher, and respected scholar. After the sermon on spiritism he approached me rather perplexed. He told how a spirit had once spoken through his brother's wife, saying that the Seventh-day Adventist Church was the true church. His problem was, Why would the devil say such a thing? I explained that apparently even the spirits speak what they know to be truth at times, and quoted some Bible texts to illustrate this. This highly respected old man was baptized. On his final visit to his former church he was invited by the minister to preach the sermon.

Stars and a Cloud-Ring

In all of our 31 nights of meetings we were not stopped once by rain. But on the one night a week we had no meeting it usually rained. One night black clouds looked particularly threatening, so four young women hesitated about coming to the meeting. "If Pastor Moore is of God it won't rain, but if he is a false preacher it will," they said. It did not rain, so they came to the lecture. Two of them were eventually baptized. Time and again it would rain all day, but at 7:30 P.M. the stars would shine through a ring of thick, black clouds encircling the place of meeting.

With the sudden influx of more than 100 new members the Nuku'alofa church is now so seriously overcrowded that some have to meet in the lower hall and listen to the services via the loud-speaker. But what a happy inconvenience this is! May it happen again and again.

Since we left Nuku'alofa in early September our church there has conducted four evangelistic campaigns. ♦♦



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Loma Linda Foods Representatives Meet in Ohio

In 1970 the Eastern Division of Loma Linda Foods had its highest sales in its 21-year history, D. J. Keeler, division manager (seated, sixth from left), reported to 37 administrators and General Conference representatives and sales representatives, meeting in Mount Vernon, Ohio, recently.

Loma Linda Foods became a General Conference institution at the General Conference session in June of 1970.

New Evangelistic Approach Proves Successful in NA

A new concept of literature-evangelistic soul winning is adding men and women to the Seventh-day Adventist Church in a number of unions in North America. One literature evangelist in the Colorado Conference has had 67 people baptized as a result of the new approach. In the Southwestern Union more than 100 non-Adventists attended a meeting at which some of the beliefs of Seventh-day Adventists were explained. Baptisms have been reported from the Pacific Union as a result of the idea.

The new concept is a follow-up approach to people who have purchased Adventist literature. Some time after the literature has been delivered, someone calls on the purchaser and introduces himself as a representative of the Home Health Education Service. He explains that his organization is offering a follow-up service for purchasers so that they might get the most out of their literature. During the visit he offers a series of Bible studies to the customer.

The idea was originated in the Central Union by Dan Collins, a literature evangelist in the Colorado Conference. He worked for six months without wages to test his idea. The 67 baptized were a result of his experiment. In the Colorado Conference each literature evangelist has had at least one person baptized because of the program.

Dale Hoover, an assistant publishing secretary of the Southwestern Union, was asked to carry out the program in that union. As a result, a book sold to a member of the Church of Christ in Hot Springs, Arkansas, led to Bible studies with 12 couples from that church. Later, a special meeting was requested, which was attended by 100 people. Baptisms have already followed.

In addition, 25 families are taking Bible studies, and 50 others are awaiting studies.

Walter Nasvall has been carrying on the program in the Pacific Union, assisted by Harvey Stephens. Hundreds of buyers of Adventist literature have been contacted, and eight have been baptized at the time of writing.

HERBERT WHITE
Associate Secretary
GC Publishing Department

Atlantic Union

† Approximately 100 members were added to the Linden Boulevard church in St. Albans, New York, during 1970. Membership now stands at 520. D. B. Reid is the pastor.

† Six youth were baptized recently in the Prospect Avenue church in Hartford, Connecticut, by their former pastor, O. J. Mills, presently coordinator of evangelism and director of the Better Living Center in Philadelphia.

† Recently the Hamilton and Southampton, Bermuda, Pathfinders united in a Pathfinder rally day at the Hamilton church. Edgar Johnson, a graduate of West Indies College, was the morning speaker.

EMMA KIRK, Correspondent

Canadian Union

† H. R. Feyerabend, conference evangelist for the Manitoba-Saskatchewan Conference, and his evangelistic team began a crusade at Regina, Saskatchewan, January 30. The meetings are be-

ing held in the educational auditorium on the campus of the University of Saskatchewan.

† It Is Written is being televised over CFCF-TV in Montreal. The present series, which began on January 10, will extend over a 13-week period.

THEDA KUESTER, Correspondent

Central Union



Former Spiritist Medium Baptized in Kansas

Dolores Forney (center), formerly a medium for the Hutchinson Spiritualist church, Hutchinson, Kansas, was baptized by Nelson O. Rima (left), church pastor, on December 19. Miss Forney used to go into a trance in connection with spiritualistic services, and spirits thought to be those of the dead would speak through her to relatives and friends.

Some months ago Miss Forney was attracted to attend a meeting during a Voice of Prophecy crusade conducted in Hutchinson by H. M. S. Richards, Jr. Subsequently, she attended regularly and heard Elder Richards' sermon on the state of the dead, and accepted his explanation.

When Carleton Dyer (right), Kansas Conference evangelist, conducted a five-week follow-up series in Hutchinson, Miss Forney responded to the invitation to be baptized.

E. E. CLEVELAND
Associate Secretary
GC Ministerial Association

† The Concert Chorale of Sunnysdale Academy, Centralia, Missouri, under the direction of Larry Otto, gave two benefit concerts recently in Slater and Glasgow, for a woman of Slater, Missouri, whose life depends on her use of a \$10,000-a-year kidney machine. The discovery of the woman's need for funds was made by J. W. Fisk, academy pastor, and his group during the academy's annual ingathering field day in October. The sum of \$261 was given to help pay expenses for the kidney machine. The woman and her family are members of the Slater Catholic church.

CLARA ANDERSON, Correspondent

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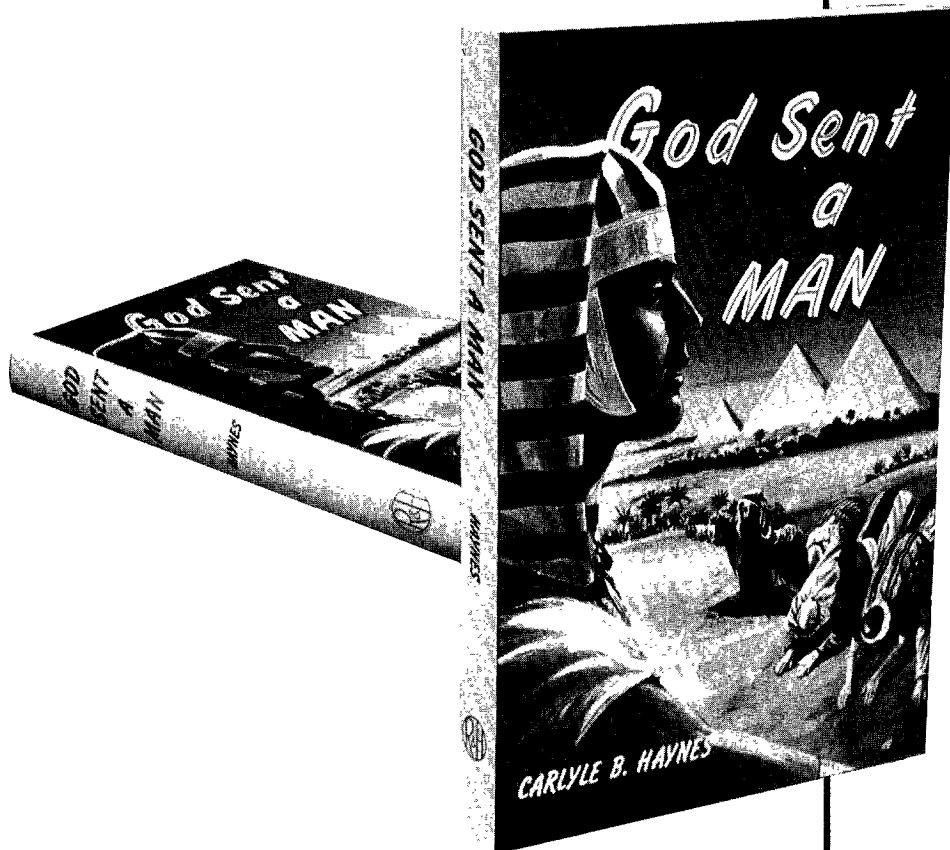
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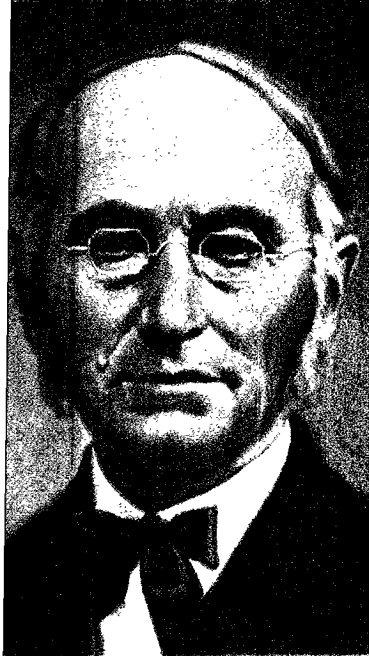
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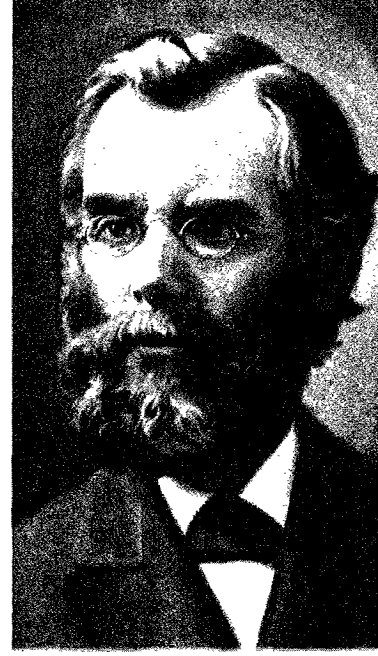
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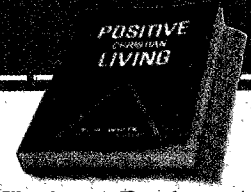


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Columbia Union

- ✦ The Hadley Hospital, Washington, D.C., plans to install a new computerized system for business-office procedures and to do extensive remodeling, which will include a new six-bed elective surgery unit, during 1971.
- ✦ Sixty public-health nurses attended a lecture on pacemakers offered recently by Dr. Benjamin Schuster at Kettering Memorial Hospital, near Dayton, Ohio. The program was one of a series of seven staff-development programs.
- ✦ The Greater Philadelphia Medical Missionary Rally featured Lois and Bill Dull, West Virginia Conference laymen. The rally was held at Greater Philadelphia Junior Academy, in Huntington Valley, Pennsylvania.
- ✦ Haysmer E. Cox, pastor of the Wheaton, Maryland, church, reports nine baptized at the close of recent evangelistic meetings.
- ✦ The newly organized Woodbridge, Virginia, church raised a triple Vanguard Ingathering goal. W. Clarence Schilt is the pastor.
- ✦ A suburban Washington, D.C., newspaper, the Montgomery County *Sentinel*, recently carried a front-page feature of the Rockville, Maryland, Adventist Madrigal Singers. The singers presented a program at the St. Mary's Catholic church in Washington, D.C.
- ✦ Because of the small membership, the Burlington, New Jersey, church was on the verge of closing in 1968. In 1971 the membership has increased, and the church has outgrown its building. Sabbath school attendance exceeds church membership. Now the church is considering the expansion of its church-home facilities and increasing its witness in the rapidly growing Burlington County area.
- ✦ Clayton R. Jepson, until recently pastor of the Cincinnati, Ohio, First church, was featured as Citizen of the Day by radio station WLW, Cincinnati, Ohio. Elder Jepson has presented Adventist work and beliefs on numerous occasions before educational and other non-SDA church groups. He is transferring to the Greenlake church in Seattle, Washington.

MORTEN JUBERG, *Correspondent*

Lake Union

- ✦ The women of the medical staff of Hinsdale Sanitarium recently donated funds to purchase gymnastic equipment for Tupper Hall, the dormitory for nursing students at the sanitarium. They also marked \$1,500 for a possible future project of a doctors' counseling room

in the hospital, and gave scholarship awards amounting to \$200 to three nursing students.

- ✦ Indiana Academy students have helped build a house and have renovated a doctor's office this school year. They were supervised by S. D. Seltzer, church pastor; Ed Garver, dean of boys; and Emil Moldrik, Bible teacher.
- ✦ Part-time nurse Mrs. Ervin Hubbell, of Adrian, Michigan, received a check for \$1,000 for Ingathering from the husband of one of her former patients. Because the donation pushed the church over its Vanguard goal, it set itself a new goal of \$3,500.
- ✦ The Michigan Conference temperance department has erected 36 highway billboards in the State urging cigarette-smoking motorists to stop the habit.
- ✦ The Beverly Hills, Chicago, church shipped 192 boxes of clothing, toys, and personal and household needs totaling 4,000 pounds to the La Vida Mission for Navajo Indians in Farmington, New Mexico. Mrs. Gwyndolin Meyer led in the project. Items were collected by members of the Beverly Hills and Chicago Heights churches and by various groups of the Worth, Chicago Ridge, and Palos areas.
- ✦ Methodists of Flint, Michigan, requested that Seventh-day Adventists hold a Five-Day Plan in their church after one of their members attended a regular Five-Day Plan.

GORDON ENGEN, *Correspondent*



Hinsdale Church Exceeds Silver Vanguard Goal

Lewis Carson, chief accountant of the Hinsdale Sanitarium and Hospital and lay activities director of the Hinsdale church, examines the computerized list of church members who aided in organizing the approximately 1,000 church members into nearly 100 bands for Ingathering. The church raised \$26,426.92 during the two-week drive.

G. T. HEWLETT

PR Director, Hinsdale SDA Church

North Pacific Union

- ✦ The Oregon Conference disaster van has aided in searching for missing aircraft on two occasions, and has assisted in the search in a river drowning, in addition to helping in other emergencies. Included in the equipment of the van are a two-way amateur radio, portable resuscitator, and a water tank. It is stocked with food and bandages at all times and has an awning for covered eating area.
- ✦ Eighty out of 100 people taking part in a Stop Smoking Clinic held in Pasco, Washington, succeeded in overcoming the habit. One person who participated in last year's clinic attended the first session this year to encourage all smokers in the group to "choose to stop smoking." Seven physicians and dentists cooperated with the local church pastor in conducting the clinic.

CECIL COFFEY, *Correspondent*

Northern Union

- ✦ A Davenport, Iowa, man whose son is a drug addict was given a copy of *Listen* magazine. He was so impressed by the insert on drugs that he has ordered 1,000 copies to give away.
- ✦ A Five-Day Plan to Stop Smoking was held in Harvey, North Dakota, in November, with good success. The program was under the direction of the Sheyenne River Academy Temperance Club adviser, Carl Petterson. R. E. Janssen, the local pastor, presented the counseling parts of the program.
- ✦ Mrs. Virgil March, of Minneapolis, has been chosen as State Dorcas Federation president of Minnesota.

L. H. NETTEBURG, *Correspondent*

Pacific Union

- ✦ Twenty persons were baptized in the Fullerton, California, church following a reaping effort by Evangelist John Rhodes.
- ✦ Dr. Edward Heppenstall, of Loma Linda, has just completed ten days of study on Righteousness by Faith with pastors in Hawaii.
- ✦ Ground was recently broken for the addition of a 72-bed unit to Paradise Valley Hospital.
- ✦ Newbury Park Academy's computer center is now in operation with the first class of 20 programming students under Teacher Craig Wiles.

SHIRLEY BURTON, *Correspondent*



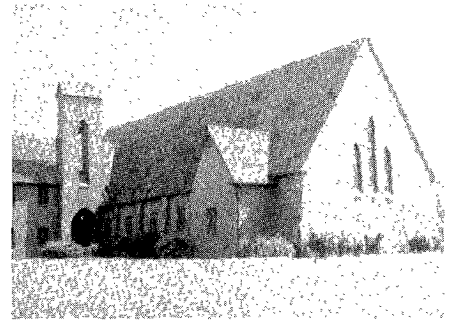
Huntsville, Alabama, Church Is Dedicated

The First Seventh-day Adventist church, of Huntsville, Alabama, was dedicated on December 19, 1970. W. D. Wampler, president of the Alabama-Mississippi Conference, preached the dedication sermon. The church was organized on August 29, 1955. On the day of its dedication 13 of the charter members were present. Walter Marshall is the pastor.

ROBERT A. TYSON

PR Secretary

Alabama-Mississippi Conference



Two California Churches Dedicated in December

The Santa Ana, California, Spanish Seventh-day Adventist church (above) was dedicated December 19, 1970. The dedication sermon was preached by Melvin L. Lukens, Southeastern California Conference president, and the dedication prayer was by J. B. Bogle, conference treasurer. Manuel Lopez is the pastor. The membership is 293.

On December 5, 1970, the Norco, California, church sanctuary (below) was dedicated, with Elder Lukens preaching the sermon. The church was organized ten years ago with 30 charter members. Today the membership is 306. The building was constructed on a pay-as-you-go basis, and is valued at \$250,000. Approximately \$130,000 in material and labor was contributed to the church. Toral Seat is the pastor.

C. E. PLATNER

PR Secretary, Southeastern California Conference



Southwestern Union

✦ Radio Station WBOG, in New Orleans, Louisiana, which has changed its format to all-religious programming, was recently presented with Chapel records by Dr. George Stumpf and A. M. Dalton, local lay activities leader and public relations secretary. The station carries the Quiet Hour and the daily Voice of Prophecy programs.

✦ Carl M. Bailey was recently elected Ministerial secretary of the Southwest Region Conference. Previously he pastored the Berean and Sunnyside churches in Houston, Texas. Elder Bailey will be involved primarily in evangelistic work throughout the southwest territory.

J. N. MORGAN, Correspondent

Southern Union

✦ Students of Bass Memorial Academy raised \$5,650 for the Ingathering program this year. This is an all-time high for the school.

✦ The Georgia-Cumberland Professional and Businessmen's Association held a meeting recently at Southern Missionary College. A progress report revealed that 12 new church buildings either have been completed or are under construction by the association. Many of these buildings have been created in dark counties where new church groups have recently been formed. Value of the proj-

ects was placed at approximately \$800,000. The association members number more than 100. O. D. McKee, president of McKee Baking Company of Collegedale, Tennessee, is president of the organization.

✦ The publishing department of the Kentucky-Tennessee Conference reports that total sales for 1970 amounted to \$207,474.42. At a rally held January 9 and 10 at the Nashville Bordeaux church, special sales recognition was given to those with sales over \$12,000.

✦ Florida Conference baptisms for 1970 totaled 851, which was the second highest in the history of the conference. The highest year was 1969, when the total was 921.

OSCAR L. HEINRICH, Correspondent

Church Calendar

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
Christian Home Week	February 20-27
Listen Campaign	February 27
Tract Evangelism	March 6
Church Lay Activities Offering	March 6
Sabbath School Visitors' Day	March 13
Spring Mission Offering	March 13
Missionary Volunteer Day	March 20
Missionary Volunteer Week	March 20-27
Thirteenth Sabbath Offering (Australasian Division)	March 27
One Million New Pulpits	April 3
Church Lay Activities Offering	April 3
Loma Linda University Offering	April 10
Literature Evangelism Rally Day	April 17
Education Day and Elementary School Offering	April 24
Missionary Magazine Campaign	April-May

Andrews University Has New Board Chairman

For four and one-half years it has been my privilege to serve as chairman of the board of trustees of Andrews University. These years have been a time of progress and growth. Recently, however, I have felt that in view of the increasing pressures involved in giving leadership to the worldwide church, I should ask to be relieved from being board chairman.

At a meeting of the Andrews board on Sunday, January 17, this request was considered favorably, and W. J. Hackett, one of the general vice-presidents of the General Conference, was elected chairman. Elder Hackett's interest in the Adventist educational program is well known. When he was president of the North Pacific Union he was chairman of the Walla Walla College board. He also is chairman of the Geoscience Research Institute. We know he will give strong leadership as Andrews University board chairman.

Andrews University is having a good school year. A strong spiritual atmosphere pervades the campus. The future looks promising.

ROBERT H. PIERSON

Laymen's Efforts Bring Results in Ivory Coast

P. A. Heise, president of the Ivory Coast Mission, writes that 1971 is the twenty-fifth anniversary of the work of Seventh-day Adventists in that country. "At the end of the first 20 years of pioneer effort we had not quite reached 200 members," he writes. "Then two years ago, with the witness of laymen and our youth trained at our Ivory Coast Secondary School at Bouake, victories resulted in baptisms and a membership of 400. We now have more than 600 baptized believers. The continuation of monthly laymen's institutes has been an important factor in the progress of our work these past years. Two new developments will mark our twenty-fifth anniversary—the beginning of a ministerial training course at Bouake and the opportunity for a clinic in Abidjan, the capital of Ivory Coast."

J. ERNEST EDWARDS

Thirteenth Sabbath Overflow Aids Kendu Hospital

As a result of the generous giving of Sabbath school members the world over to the Thirteenth Sabbath overflow the first quarter of 1969, the East African Union committee at its year-end meeting for 1970 was able to vote to erect a new obstetrical wing of the Kendu Hospital in Kenya, East Africa. Other improvements also were voted.

For some time there has been an urgent need of improving the facilities at the hospital. Its doctors and nurses have worked under hardships and primitive conditions.

Dr. H. N. Sheffield, medical secretary of the Afro-Mideast Division, states in a recent letter: "You will be interested in some changes that are taking place in Kendu Hospital. Brother Aaron Dennis has finished the screens for the surgery. This is the first set of screens in more than 40 years. Now we can open the operating theater during surgery and get some ventilation. The terrible fumes from the exhaust that blew into the surgery windows have been eliminated to a great extent by directing the exhaust into the ground and through a system of barrels. A new roof has been put on an old building that now houses the tool house and workshop. Another old building is being converted into storage for building materials. It certainly is good to see things beginning to happen at this needy institution."

Dr. Edwin Kraft has been named the medical director of the Kendu Hospital. Another doctor is urgently needed to associate with him in the work there.

ROY F. WILLIAMS

New President Appointed for Bermuda Mission

F. R. Aldridge, Atlantic Union Conference auditor, has been appointed president of the Bermuda Mission. He succeeds H. C. Currie, who is the newly appointed president of the Zambezi Union. The ratio of church membership to the general population in the Bermuda Mission is one to 56.

NEAL C. WILSON

Faith for Today Wins Nearly 2,000 in 1970

During its 21-year ministry Faith for Today has reached millions of men and women with the Advent message for these last times. And it has been instrumental in the baptism of more than 17,200 people, 1,724 of them in 1970.

In past years our members have had the opportunity of helping to take the gospel into uncouneted homes through their giving to Faith for Today and by their prayers. An opportunity to give for this organization is to be theirs again on February 13. We ask every church member to give liberally on that day in order that Faith for Today may continue and expand its work of bringing men and women to Christ.

B. J. KOHLER

Institutions to Stress World Missions Program

World missions will receive emphasis in Adventist colleges and universities and a number of our hospitals in North America during February, March, and April. Each institution involved has scheduled several days for a World Mission Emphasis program. Officers of the General Conference will join the college leaders to keep in sharp focus the unique

mission of Adventists. Students in ministerial and professional courses at Andrews and Loma Linda universities and students on the campuses of our North American colleges will thus have an opportunity to visit with General Conference leaders regarding service opportunities in all the world divisions.

C. O. FRANZ

Fijian Voted as President of Fiji Mission

Filemone Bera has been elected president of the Fiji Mission according to a letter received from R. R. Frame, Australasian Division president. He replaces Rex E. Cobbin, who has been elected a departmental secretary of the Central Pacific Union Mission. Pastor Bera is the first Fijian appointed to this administrative position.

F. C. WEBSTER

N.A. Ingathering Report—9

As of January 16: \$7,155,801.59. This is a gain of \$127,469.97 over the amount reported by the comparable time in the previous campaign, and is a per capita of \$16.63 for each member in North America. The amount raised during the two weeks since report No. 8 was \$144,869.53.

Seventeen conferences have obtained their Silver Vanguard status: Alabama-Mississippi, Arkansas-Louisiana, Chesapeake, Florida, Greater New York, Illinois, Kansas, New Jersey, New York, Newfoundland, Northern New England, Oklahoma, Pennsylvania, Southern New England, Texas, Texico, and West Virginia.

Six unions—Atlantic, Canadian, Central, Columbia, Lake, and Southern—and 39 conferences have raised amounts larger than their totals for 1969.

The Columbia, Pacific, and Southern unions have raised \$1 million each.

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