

# Review

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**"DOCTOR,"** chorus the millions, "I have a tight, constricting lump or ball in my throat. My heart races and pounds for hours at a time and frightens me. I am weak and tired all the time in spite of getting plenty of rest. I'm depressed and have lost interest in everything. I can't eat. I'm losing weight, and I can't sleep. My tranquilizers are not helping me anymore. What do you think I should do?"

Percentages vary with the different branches of medical practice, but a majority of today's patients seek medical help because of the above or related complaints. The victims fall within no prescribed social, age, or ethnic group. Old and young, rich and poor, daily seek help and relief from psychiatrists, family physicians, their ministers, and even from friends or relatives who possibly are suffering or have been afflicted with the same problems. Some of the symptoms listed can have real disease as a causative factor; but for the most part, they are emotional in origin. The extremely complex nervous system is reacting vigorously to insult and abuse. The mind is urging the patient into a circuitous route that would lead to eventual recovery if the warnings were heeded. This is the recognized reaction of the body seen in the immobilization of fractured bones or the gathering of quantities of fluids at the site of burns.

Since society recognizes that much of the injury suffered by the mind is self-inflicted, it has a tendency to be unsympathetic. Its cursory advice to the sufferer is usually "Pull yourself together." A host of pseudoscientific advice may add to the victim's plight. Such statements as: Your problem or fear is just imaginary; the causative situation is unchangeable; the thing that is worrying you is certainly not worth the anguish; or, forget your past and discard it as a waste product of experience.

## There Is a Physician in GILEAD

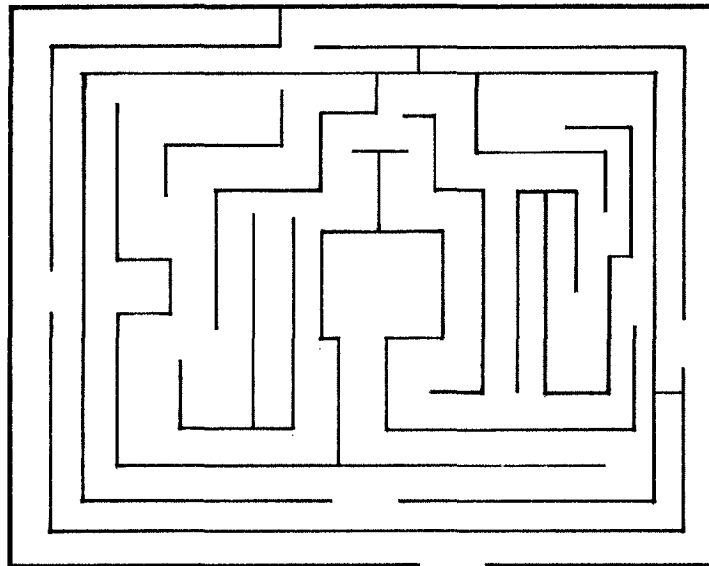
By H. N. SHEFFIELD, M.D.

Some people are innocent victims of circumstances, hardships, terrible disappointments, grievous personal loss of loved one or friend, and failure of achievement. Those who have not passed through such experiences usually cannot understand the helplessness of those who have. Many people, sensing the supposed shame and embarrassment connected with purely neurotic disorders, are loath to disclose even to the physician the true depths of their misery or the steps that led into it. These are the souls that Henry David Thoreau pictured as living out the life in quiet desperation. The marked awakening in the sciences of psychology and sociology, in conjunction with the rapid advances in the research and manufacture of ameliorating drugs, has not retarded the spread of this mental plague. There is little doubt that it is daily increasing, both in scope and severity, and that it undergirds to a large extent the rapidly increasing growth of drug addiction and alcoholism.

How has man gotten into this state? Why the meteoric spread of emotional blight from one end of the earth to the other? History records that in all time, man has paid his fearful debt to being spendthrift with his emotional reserves; but present-day grand-scale psychic indebtedness appears to be without precedent. The why's and wherefore's of this sorry state are no doubt multiple, but one answer is easily apparent.

Because of his fecundity, man is rapidly becoming a caged animal. There is little or no new terrestrial open space where he can have physical and environmental elbow room. Not too long ago man began to load the heavens with whirring satellites. The pristine surface of the moon has received its preliminary litter of electronic junk, and the planets are soon to re-

*(Continued on page 9)*



**For millions life is a hopeless maze, a hectic route without escape. Jesus invites the weary to come apart and rest a while.**

## "On the Enchanted Ground"

SOME Christians feel more comfortable with "worldlings" than they do with church members. When with the former they converse knowledgeable and animatedly about current fashions, new movies, the standings of their home-town professional sports teams, the latest stock-market quotations, and the prices of new cars.

But when with fellow Christians they seem awkward and tongue-tied, especially if someone endeavors to discuss the need for revival and reformation, for a season of prayer, or for the outpouring of the Holy Spirit. And they look blank when someone refers to a significant article or news item published in a recent *REVIEW AND HERALD*.

Perhaps this is an evidence that the shaking is going on. If so, it is sad.

### Two Points

We wish to make two points here. First, God expects His people to be different from the world; second, Christians are not to seek the companionship of "worldlings" unless they hope thereby to provide them with physical or spiritual help. On the first point Ellen G. White has written: "God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. . . . The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly."—*Patriarchs and Prophets*, p. 458.

On the second point we read: "The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good."—*Ibid.*, p. 459.

These statements may seem to strike a sour note in today's climate of ecumenism. But let us never forget that divine counsel always is rooted in love. God forbids His people to associate with sinners not because He dislikes wrongdoers or because He feels His own people are "better" than they. He loves sinners. Jesus gave His life for them. But He knows only too well the subtle nature of evil. He knows that it destroyed the harmony of heaven. He knows its fascination for human beings who carry the genes of sinful ancestors in their bodies. He knows, further, that nothing good will be achieved for either sinners or saints if His people lose their identity and adopt the "customs, habits, and principles" of the world. If His people become like the world, how will sinners obtain a saving knowledge of truth?

Alexander Pope once wrote:

Vice is a monster of so fearful mien  
As to be hated needs but to be seen;  
Yet seen too oft, familiar with her face,  
We first endure, then pity, then embrace.

Today on every hand we are confronted by evil—through literature, motion pictures, television, bad language, and advertisements for liquor and tobacco.

The result is that too many Christians are becoming acclimated to that which used to repulse and shock them. Gradually they are losing a sharp sense of right and wrong. They are growing so accustomed to the face of evil that they find themselves rationalizing their lack of hostility to it.

For example, is it not true that many Christians are watching movies on television that once they would have considered "off bounds"? Are they not wearing clothing that once they would have considered "worldly," even vulgar and indecent? Are they not reading books that a few years ago they would have condemned as "filthy"? Far from being an evidence of maturity, enlightenment, or broad-mindedness, much of this is evidence of backsliding, character erosion, and drift toward the world.

At one time the servant of the Lord described the situation of the church like this: "I saw that God's people are on the enchanted ground, and that some have lost nearly all sense of the shortness of time and the worth of the soul."—*Early Writings*, p. 120.

"On the enchanted ground." One dictionary definition of *enchant* is: "To act on by charms or sorcery; esp., to lay under a spell." This is the kind of confusing, deceptive situation God's people face today. How desperately, then, they need to commit themselves wholly to Christ. How diligently they need to study His Word. How earnestly they need to pray for an infilling of the Spirit.

### "Suddenly . . . Will Come the End"

Jesus is coming soon. Even the condition of the church, unhappily, indicates this. "When the professed people of God are uniting with the world, living as they live, joining with them in forbidden pleasures; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity—then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes."—*The Great Controversy*, pp. 338, 339.

When Christ returns, the world will be overrun with wickedness. "Iniquity shall abound" (Matt. 24:12). But God will have a people unpolled by sin—a people 100 per cent loyal, a people who would rather die than compromise with evil.

Will we be among them? Are we among them today? With whom do we feel more at home—with the world or with born-again, spiritually revived Christians? Whatever may be our answers, let us thank God that probation still lingers; and let us hasten to respond to the inspired invitation issued by the prophet Isaiah: "Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" (Isa. 55:6, 7).

K. H. W.

**CHURCH IN ASIA SEEN AS A LOCAL INITIATIVE**

KUALA LUMPUR, MALAYSIA—The thrust of Christian missions in Asia must now rest with Asian initiative rather than coming from the West, 120 Asian churchmen and missionaries agreed here.

A statement from a Consultation on Missionary Service in Asia Today added that the "Christian community is now firmly established in Asia" and that the "key issue" in viewing Western missionary presence is how Asian Churches can be helped to "achieve selfhood and respond to God's call."

The consultation was called by the East Asia Christian Conference (EACC). While the function of missionaries is only one important question before Asian churches, various churchmen felt the time had come to review the special relationship of missionaries, who have come primarily from the West.

**SOUTHERN BAPTIST GUIDELINES FOR CHURCH LITERATURE**

NASHVILLE—A set of guidelines for writers of church literature has recently been adopted by the Sunday School Board of the Southern Baptist Convention.

They acknowledge "the possibility of more than one interpretation of certain Scripture passages, theological doctrines, and current issues."

However, they add, "utmost care and discretion shall be used by writers and editors when presenting interpretations and opinions not generally held by Southern Baptists, whether these be in the area of the Bible, theology, ethics, science or current social questions."

Last summer the first volume of a Baptist-published Bible commentary was withdrawn from sale after messengers (dele-

gates) to the Southern Baptist Convention contended that its exposition of Scripture was "too liberal."

**"CATHOLIC" SCHOOL REJECTS "SECULAR" STANCE**

NIAGARA UNIVERSITY, N.Y.—The board of trustees of Catholic-affiliated Niagara University here has reaffirmed its stand against "secularizing" the institution in order to qualify for New York State funds.

It also rejected a student proposal for coed visitation in dormitory rooms.

"Despite the critical condition of our finances, our board has determined that Niagara will remain Catholic," Father Slattery wrote. "As in the past, we will emphasize the fact that the Catholic faith and natural law morality are the guiding principles of our campus community."

**SPECTACULAR GROWTH OF PENTECOSTALS IN BRAZIL CITED**

NEW YORK—São Paulo, Brazil, has become the "Pentecostal capital" of the world and Pentecostalism is outperforming the traditional and polarized Protestant denominations in Brazil, according to United Methodist Bishop James Armstrong of Aberdeen, South Dakota.

Bishop Armstrong describes at length the Pentecostal movement called "Brasil para Cristo" (Brazil for Christ), which has attracted thousands and will soon have the largest Protestant church building in the world. The structure will seat 25,000.

He said there are about 3.5 million Pentecostal constituents in Brazil, as compared to 235,000 Baptists, 167,000 Presbyterians, 70,000 Missouri Synod Lutherans, 57,000 Methodists, and 13,000 Episcopalians. The statistics are those compiled in 1965.

He also reminded readers of the report that Protestantism, including Pentecostals, is not the second largest religious expression in Brazil after Catholicism.

Second largest is Umbanda, a Spiritist movement blending African cultism and Christianity. It has 12 million followers.

**This Week...**

Harold Sheffield, the medical secretary for the Afro-Mideast Division, authored the cover article, "There Is a Physician in Gilead" this week. Dr. Sheffield received his college degree from Columbia Union College in 1950.

In 1955 he received his degree from the Kansas City College of Osteopathy and Surgery, and in 1962 he graduated from the California College of Medicine.

After 14 years of general practice in southern California, he was called in 1969 to be a physician at the Benghazi Adventist Hospital in Libya. Because of a change in government his tenure was brief.

At the General Conference session in Atlantic City he was elected to his present position.

Recently we published an article by Vivian Eithun Littell (March 18) entitled "Cheer—It Changes Things," and along with it we included a brief statement about the author, thereby misinforming our readers. Mrs. Littell started out taking the nursing course some 26 years ago and then dropped out to help her husband through his medical course at Loma Linda. In the years since then, Dr. and Mrs. Littell have raised five children. Mrs. Littell has just returned to school to work toward her R.N.

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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 ADVENT REVIEW AND SABBATH HERALD. Its objective is 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 for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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# Forgiveness and Restitution in Revival

By H. M. S. RICHARDS, SR.

[Condensation of the morning devotional presented on Wednesday, June 17, 1970, at the General Conference session, Atlantic City, New Jersey.]



H. M. S. Richards, Sr., the speaker and director of the Voice of Prophecy radio program for more than 40 years, continues his preaching ministry in his semiretirement.

**W**HY do millions of people poison themselves with alcohol? Because they want to die early? No! Why do many millions of people, especially young people, become drug addicts all the way from LSD on to heroin? Because they want to shorten their lives? No! Because their terrible dis-ease of mind and heart makes them try to bury the past. They are eternally hungry for God. Not knowing that their hunger is for God, they try to satisfy their inner longings in bizarre ways.

The Bible says God made man in His own image. And despite all our sins, we have never been able to erase all that image from our hearts. The lowest sinner in the world still has some of the image of God in him that makes him want to live as long as God lives. And God has put everlasting hunger in his soul.

As Augustine said, "Thou hast made us for Thyself, and the heart of man is restless until it finds its rest in Thee."

The Christian faith is God's answer to this hunger. It brings the ease men need. God's forgiveness is possible only at the cross. That's why all the great ethical religions fail. There is only one true faith

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*Oh, how willing men are to struggle, how willing they are to work and strive,  
when peace is waiting for them all the time in God's Word.*

and that is the faith of the Holy Scriptures. This faith reveals God's forgiveness, which alone satisfies the heart of man. The Greeks with all the genius of their philosophy never solved the problem of sin. Their gods, the classic gods of antiquity, with all their beauty, were merely the projections of man's own imperfect ideals.

### Meaning of Forgiveness

I received a letter recently from a man who had been a member of our church for 40 years, but who never in his life had realized the true significance of forgiveness. He was still struggling. (Oh, how willing we are to struggle, how willing we are to work and strive, when peace is waiting for us all the time in God's Word. Jesus said, "Peace I leave with you, my peace I give unto you.")

In a four- or five-page typewritten letter I tried to pour out my heart to him and reveal to him the true gospel of Christ, which is the gospel of forgiveness. I said, "Your sins have already been forgiven. You have already been redeemed." I received a letter from him a few days later, telling of his truly being born again, of his truly being at peace with God. He said nothing can trouble him anymore.

We have all been forgiven, we have all been redeemed. Jesus died for the sins of the whole world. He paid for them. Since you have been redeemed, out of a heart filled with love, serve Him, obey all His commandments with all your heart, through the power of the Holy Ghost.

The only way to be happy is to be forgiven. And when you are forgiven, you will forgive others. No man is ever forgiven by God until he has forgiven. No man is ever forgiven by God until he has forgiveness in his heart for others. In the Lord's Prayer we pray "Forgive us our debts, as we forgive our debtors" (Matt. 6:12). If you forgive others, God forgives you. Jesus forgave His enemies. All sinners were His enemies. All men were His enemies. All men are God's enemies in their natural state. Sin is an insult against God. Sin is an attack upon His kingdom, upon His character. So when a man forgives, he forgives his

enemies. Those who have sinned against us are in that sense our enemies.

The psalmist said, "Wilt thou not revive us again: that thy people may rejoice in thee?" (Ps. 85:6). You cannot rejoice in God unless you have been revived. If we want revival, we must begin forgiving people.

When one of America's greatest evangelists was dying, his son came to him and said, "Dad, you are dying. What do you believe now?" He said, "Son, when I began to preach at the age of 20 I had 100 doctrines. When I was 40 I had 50 doctrines, and when I was 50 I had 25 doctrines. Now I am dying and I have just one doctrine."

"What is it, Dad? What is it? What do you believe now?"

"Oh, son," he responded, "I have a wonderful doctrine now. My doctrine is this: I am a great sinner and Jesus is a great Saviour, and that's my one doctrine."

### Jesus Made Restitution

To find forgiveness we must recognize the deity of Jesus, and we must come to the cross. That's where Jesus made complete and full restitution. If I steal \$10 and am converted ten years later, I must pay that \$10 back, plus interest, of course.

In a great revival in Battle Creek, many years ago, one of the first things that happened was that the brethren began to pay their back tithe. Convicted that he was a thief and that he had defrauded God, one man came forward and wrote out a check for some \$600, his tithe with interest for two years back. A lot of us are never going to have the Holy Ghost's revival until we pay our back tithe, or try to.

But there are some things you can never pay back. If you take a man's good name away from him, how are you going to pay that back? You can break somebody's heart with mean talk. I have known preachers who have been ruined by talk. You can't pay that back. I'm glad that if any of us have ever done that, Jesus has made full restitution for us. He did it there at the cross. The whole weight of my sin and yours was on Him. Worst of all, He lost the sense of the presence

of His Father. "My God, my God, why hast thou forsaken me?" He cried. He endured what the lost will endure when God turns His face from them forever.

The cross of Christ is the basis and foundation of forgiveness. It's because Christ made restitution there and died there that man can be forgiven.

Two women walking through Phoenix Park in Dublin saw a rickety old man hobbling along playing with a little poodle dog. He looked silly with the dog running circles around him. One woman said, "Look at that silly old man playing with that dog." The other woman said, "Oh, my dear, that's the Bishop of Dublin."

"Oh," she said. "Isn't he sweet?" He was her bishop. When she realized that, immediately he looked different.

"As a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust" (Ps. 103:13, 14). Aren't you glad you have a God like that?

It is because of God's compassion that we are not consumed. It is because His mercies are new every morning. Great is God's faithfulness. That's the basis of forgiveness.

In Exodus 22 the Israelites were told that the thief who took some man's cow or sheep was to pay double when he brought it back (verse 4). In Luke 19 is the story of the tax collector who had been defrauding the government and the people. When he met Christ he said, "If I have taken any thing from any man by false accusation, I restore him fourfold." The Bible is full of forgiveness.

Not long ago in Omaha there was a man who as a salesman stole thousands and thousands of dollars from a company. His employers had no idea who was doing it. In the hotel one day this embezzler, needing a piece of paper to wipe one of those old-fashioned straight-edge razors he was using to shave, tore out a leaf from the Gideon Bible and started to wipe his razor on that leaf. Right there in the middle of the lather he saw one sentence: "The wages of sin is death." Something arrested him as though he had cut himself with the razor.

He put his razor down, straightened out the page, wiped off the lather, and read the whole sentence, "But the gift of God is eternal life through Jesus Christ our Lord." Sitting down on the edge of the bed, he took the Gideon Bible and read for two hours. Then he sent a telegram to Chicago to the company, "I'm coming back." Returning, he confessed his sins. They didn't turn him off. They forgave him, and gave him another chance. He paid back what he had stolen at the rate of \$50 a month, which was taken out of his salary. Today he is a Christian leader.

### Influence of a Mother

I never really understood redemption, forgiveness, restitution in Christ, until mother taught it to me. I was a bad boy, as most boys are. Like the older brother in Christ's parable, I made it hard for my younger brother. I used to tyrannize him. I got him to the place where all I had to do was to point at him and he would start shouting, "No, quit, stop!"

Since dad was away preaching the gospel much of the time, mother had to raise us. She whipped me. She did everything she could think of, but I seemed to get worse and worse. Mother was one of the sweetest characters that ever lived in this world. She finally said, "Son, I must be a poor mother or you wouldn't be such a bad boy. The next time you're bad you must whip me." I said, "Whip you?"

I loved my mother. I could never do that! I determined I'd stop being bad. For about two weeks I was really good. Then one day, I forgot. I was having a great time but my brother was having a bad time. Then I heard mother call me. She said, "Go down there by the irrigation ditch and get me a whip." I went down. I stayed a long time and got a very small one. When I came back, she said, "That's not big enough." She sent me down three times until I got a bigger one.

Then she said, "Come in here," and she took me in my great-grandfather's room. I can still see every part of that room. I can describe it right now. And she said, "Now, remember what I told you. You must whip me as hard as you ought to be whipped." I was used to minding. I was taught to mind. Thank God, my parents never told me they would do something and then didn't do it. They always did what they said, and that's a mercy to any child. I got my hand up. I couldn't whip mother. I started to shake and

cry, but she commanded me and kept on until finally I broke down completely. She saw I had had enough.

Then she had me sit down by her and she put her arm around me. She explained to me how in this wicked world the innocent have to suffer by the guilty and with the guilty and for the guilty. She explained to me, as only mother could, how the shadow of a cross arose upon a lonely hill, and why. Suddenly, as a revelation, I saw Jesus dying for me. That's how I learned the gospel. That's what the gospel is to me. Jesus died for me. That's the gospel.

Later when I was in college I felt that a certain man—one of the leading men in those days of our movement—had done something wrong to my parents. Only this once in my life do I remember having hate in my soul. Hate is the most awful thing this world knows. If you have never had it in your heart, you are fortunate. I don't mean dislike, I mean hate. It grew in me. I was in my graduation year in college. I had already established churches before I went to college. They were going to ordain me in a few weeks and here I was with hate in my heart. I wrestled with myself, "You're going to be ordained and you hate somebody." I knew I couldn't be ordained with hate in my heart. I couldn't permit anyone to lay their hands on my head when I was impure inside. Finally in God's mercy He gave me the victory.

At that time this very man came to hold revival meetings in our city. There I was hating him. As president of the union he would be one to lay his hands on my head in ordination. God gave me the grace to go to his revival meeting. When he made a call I went forward, and I confessed my sin to God, and I went up to him as he was standing there and told him what was in my heart and why. He broke down, and Jesus bound our hearts together. He confessed to me and I to him. He was one of my best friends the rest of his life.

My brother, my sister, if you want peace and joy in your heart, find God's forgiveness and forgive. "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities" (Micah 7:18, 19). ♦♦

**G**OD's love and God's care for the whole human race are beyond question. God made man in His "image, after . . . [His] likeness" (Gen. 1:26-28). His interest in humanity is expressed in these glorious words, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). Of God's impartial concern and unquestioned fairness, Peter exclaims, "I now see how true it is that God has no favourites, but that in every nation the man who is godfearing and does what is right is acceptable to him" (Acts 10:34, 35, N.E.B.). "The blessings of salvation are for every soul. Nothing but his own choice can prevent any man from becoming a partaker of the promise in Christ by the gospel."—*The Desire of Ages*, p. 403.

To proclaim this message of God's impartial interest and total concern for the salvation of the whole human race, God chose the Hebrew nation. "God had chosen Israel. He had called them to preserve among men the knowledge of His law, and of the symbols and prophecies that pointed to the Saviour. He desired them to be as wells of salvation to the world. What Abraham was in the land of his sojourn, what Joseph was in Egypt, and Daniel in the courts of Babylon, the Hebrew people were to be among the nations. They were to reveal God to men."—*The Desire of Ages*, p. 27.

As dispensers of truth and the progenitors of the Messiah, the Hebrews held a unique and favorable position. And with position come certain privileges, honors, and responsibilities. The promise was, "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of

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# The Cross and the Adoption of Sons

By W. M. STARKS

the earth. . . . And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath" (Deut. 28:1, 13).

This highly favored position assigned them Israel failed to occupy. Instead, they erected a middle wall, or partition, that served as a barrier to the salvation of the world instead of a gateway to the kingdom of God. "By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. . . . The conviction became fixed that their prosperity depended upon their obedience to the law of God. . . . But . . . the motive was selfish. They rendered outward service to God as the means of attaining to national greatness. They . . . shut themselves away from the world in order to escape temptation to idol-

atry. In the instruction given through Moses, God had placed restrictions upon their association with idolaters but this teaching had been misinterpreted. . . . It was used to build a wall of separation between Israel and all other nations."—*The Desire of Ages*, pp. 28, 29.

This attitude continued to expand, until at the time of the first advent the kingdom of God was all but shut up to the Gentile world. So deep seated was the prejudice toward the Gentiles that even after Peter's vision of the sheet on which were all manner of four-footed beasts and creeping things, the apostle found it a painful experience to make the journey from Joppa to Caesarea. Inspiration tells us, "To Peter this was a trying command, and it was with reluctance at every step that he undertook the

duty laid upon him; but he dared not disobey."—*The Acts of the Apostles*, p. 137.

But Peter was not alone in his prejudice. That others of Christ's disciples were under the influence of bigotry was apparent on the Samaritan crusade. "The stay of Jesus in Samaria was designed to be a blessing to His disciples, who were still under the influence of Jewish bigotry. They felt that loyalty to their own nation required them to cherish enmity toward the Samaritans."—*The Desire of Ages*, p. 193. The wall had been built strong and well.

## The Breaking Down of the Middle Wall

For at least two reasons Christ did not immediately bring the middle wall crashing to the ground. First, "If they [the disciples] had

## When You're YOUNG

By Miriam Wood

### FACTS AND CONCLUSIONS

"Facts are facts" is a resounding statement that seems to be a favorite argument clincher with many people. This pearl of distilled wisdom is usually delivered in a steely tone, with teeth clenched firmly, chin jutting out a bit prominently, eyes narrowed impressively—in short, with a "there can be no further discussion possible" attitude. One could, of course, have an immensely stimulating dialog at this point on the topic of just what facts consist of. Are they tangible, three-dimensional objects? If enough people firmly believe in an idea, does that make it a fact? Tempting as that area is, I'd like to leave it for another time and explore a corollary of fact—namely, the area of conclusions that are drawn from facts.

First, we'll all have to accept the premise that "facts," as we'll refer to them in this discussion, are true. That is, they exist, and are provable—as provable as anything ever is in this world of half-truths and variables and inconclusive evidence. Having agreed upon this basic assumption, I'd like to tell you about an incident that is also true, in that it actually happened.

A citizen from a large country in Asia found himself able to realize a long-cherished ambition—a visit to the United States. His own country suffers from overpopulation, poverty, hunger, disease, and dirt, simply because there is not enough of anything to go around. Consequently, he was dazzled by the plenitude that he discovered in his travels throughout the United States. But upon his return to his homeland he told an American friend living in his country that he was astounded to find that the Americans are so *dirty*.

Stunned, his American friend remonstrated, "*Dirty?* Whatever in the world gave you *that* impression?" (The American

preoccupation—obsession in the minds of some—with bodily cleanliness is usually thought to be a matter of international knowledge. Obviously it isn't.)

Earnestly the non-American endeavored to document his case.

"I traveled all over the United States," he declared, "and not *once* did I see anyone taking a bath!"

"Taking a bath . . . why, what on earth . . ." the American began. And suddenly he understood with blinding clarity just what the problem was. Due to the crushing poverty in the visitor's country, running water in homes in most cases is an undreamed-of luxury. People are compelled, then, to bathe publicly in whatever stream is nearby. It is common to see not only people bathing, but a few feet downstream (or up) other people washing clothes or dishes. This is the life style of the people, a practice they have followed for centuries.

The ensuing discussion cleared up the confusion about American cleanliness, but for our purposes the point is that the visitor's facts, that is that he hadn't seen anyone in the U.S.A. taking a public bath, were one hundred per cent *correct*. Conclusions he drew from those facts—that all Americans are shockingly bathless—were one hundred per cent *incorrect*.

It seems to me that when "authorities" in various fields assemble facts, then draw conclusions, one might ask himself with profit if the latter may not be as erroneous as those of the visitor we've described. Particularly in the realm of creationism is this worth some serious consideration.

Pilate's question, "What is truth?" is still one of the most penetrating of all time. Facts may be true; conclusions may be false.

now preached the gospel to the Gentiles or the Samaritans, they would have lost their influence with the Jews. By exciting the prejudice of the Pharisees they would have involved themselves in controversy, which would have discouraged them at the outset of their labors."—*Ibid.*, p. 351. Second, "Even the apostles were slow to understand that the gospel was to be carried to all nations. Until they themselves could grasp this truth they were not prepared to labor for the Gentiles. If the Jews would receive the gospel, God purposed to make them His messengers to the Gentiles. Therefore they were first to hear the message."—*Ibid.*

From the pen of inspiration we understand that "Jesus longed to unfold the deep mysteries of the truth which had been hid for ages, that the Gentiles should be fellow heirs with the Jews, and 'partakers of His promise in Christ by the gospel.' This truth the disciples were slow to learn, and the divine Teacher gave them lesson upon lesson."—*Ibid.*, p. 402. To rid their hearts of prejudice, hatred, and animosity that had been taught them as a part of their religious tradition and to prepare them for a worldwide

mission, the Master used the special occasions such as the healing of the centurion's servant and the visit with the Samaritan woman whom He met at Jacob's well. His journey through Phoenicia was no accident. "It was for the performance of this act that He went to the borders of Tyre and Sidon. He wished to relieve the afflicted woman, and at the same time to leave an example in His work of mercy toward one of a despised people for the benefit of His disciples when He should no longer be with them. He wished to lead them from their Jewish exclusiveness to be interested in working for others besides their own people."—*Ibid.*, p. 402.

### The Cross Completes the Work

This wall of partition, built of prejudice and hatred and bigotry and exclusiveness, strengthened and buttressed through centuries of time, disintegrated when Jew and Gentile accepted Christ. States the apostle, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the

enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. 2:13-16). For the Gentile Christian no more the garb of the outcast, or the stigma of illegitimacy, no more a closed gate, and a shut door, no more a stranger or an alien, but a son and an heir. The papers of adoption bearing his name have been filled out and completed, signed in His blood. Of those led by the Spirit of God, the apostle says, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption (margin, sonship), whereby we cry, Abba, Father" (Rom. 8:15). A common heritage, a common destiny, a common brotherhood! An eternal Fatherhood! A royal priesthood, children of the King! No more in Christ the exclusiveness of the seed of Abraham, but the unshackled boundlessness of Christ. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). "Heirs of God, and joint-heirs with Christ" (Rom. 8:17).

### A Modern Experience

A young Christian woman, whose highest ambition had been to found an orphanage and work for abandoned and underprivileged children, married a gospel minister. Though married, she still held this goal. Even after several children were born into the family, the desire grew instead of abating. When she spoke to her husband about her wish his reactions were not favorable. Feeling that the several children born into the family were more than an adequate responsibility, he rejected the idea.

But the wife persisted, finally getting her husband to promise that he would pray about the matter. He prayed all right, but his prayer was that the wife's petition would never be granted. He was determined that no rival would take away the affection and place in the family of his last child, a son, whom he greatly loved. He had agreed, however, that he would accept the decision of Providence.

Upon returning from an extended itinerary, he was surprised and disappointed to find a new male occupant in his home whom he had never seen before, and who ran up to him and with his own son joyously called him "Daddy." He did not return the love and affection,

## FOR THE YOUNGER SET

### A Little Straying Boy

By SANDRA CRAIG CRUZ

MRS. CRAIG works near a busy highway where cars whiz past all day long.

At noon after she eats her lunch Mrs. Craig sometimes takes a walk along this highway before she starts working again.

One Friday after her meal, she thought, Now, shall I go for a walk today or not? It's almost too hot to walk. Maybe I should just sit here in the shade and relax.

Finally, however, she decided that she would go for a walk. Down the road she went, past a drive-in restaurant, past some shops, and down to the corner where the traffic light is. Then she turned around and started back to work. She was almost there when she saw something.

In front of her was a little boy. He couldn't have been more than two years old, yet there he was, all ready to cross that busy street. He must have strayed away from his own back yard, Mrs. Craig thought.

She hurried to the little fellow, and grasping him fast by the arm, asked, "Where do you think you're going?"

"To Frank's house," the little boy replied.

"And where does Frank live?"

"Over there," the youngster answered, pointing across the busy highway.

"Let's go ask your mother first," Mrs. Craig said.

"If you ask my mamma, she'll say No."

"Well, you must not cross that road. It's too dangerous. You'd better show me where you live."

So the boy turned and walked down a small side street. They passed lots of houses. They walked for a long time, and they walked a long way.

Finally the little boy said, "I live there," and he pointed to one of the houses.

When Mrs. Craig took the little boy to the door his father met them and said, "Thank you! I'm so glad you brought Toby home."

Although Mrs. Craig was late for work, she was glad that she had taken him safely home.

That little boy didn't even know he was in danger when he wandered away from home. He was just like the lamb in a story Jesus told. That little lamb had wandered away too, but the shepherd brought him safely home. You can find that story in the Bible in the book of Luke, chapter 15, verses 4-6.



and determined never to return it. Like Sarah of old, he concluded, "The son of this bondwoman shall not be heir with my son, even with Isaac" (Gen. 21:10). He was bent upon casting him from his heart.

His training and dignity kept these inward feelings of prejudice and selfishness, which before he had no idea were there, from outward expression. Outside, all appeared serene, but inside raged a conflict that caused him to withhold almost total affection from his new "son." Every caress of the mother, every kiss or display of affection were like the thrust of a dagger to the heart of the unrelenting father.

The little newcomer had been handed from family to family. He was insecure, fearful, and suffered from malnutrition. Limbs, skin and bones, and mostly stomach, he ate sumptuously and reveled in the love and affection of his new mother and seeming acceptance of his new father. But the father, though having adopted the boy, had not yet mustered the courage to embrace or to caress him. One day upon returning from an extended itinerary, he was greeted first by his adopted son (who was not yet five years old) running at his heels and yanking at his coattail, and crying out, all excitedly, "Daddy, Daddy, I want to tell you something!" But daddy strode on, completely ignoring him.

But the lad would not give up; he continued to shout, "Daddy, Daddy, I want to tell you something!" More from importunity than from affection, the father bent low to hear what the little tyke had to say, and as he stooped, two bony, skinny little arms encircled his neck, and with joyous animation the lad exclaimed, "Daddy, Daddy, I'm so glad that God gave you to me!" The father stiffened and straightened up, hands at his side, with his adopted son clinging to his neck, and then it hit him full force—he needed this child far more than the child needed him. The boy was, as it were, sent from God to rid his own heart of selfishness and prejudice which he was not aware even existed. And for the first time he embraced his adopted son with complete freedom. Claspng his adopted son close to his own body, he exclaimed, "My son, my darling son, I am so glad that God gave you to me also."

#### Christ Is Our Peace

"Being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by

hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us" (Eph. 2:11-14).

We, the Gentile world, the larger segment of humanity, through the love of God and the blood of Christ are adopted into the royal family of heaven as heirs of God and joint heirs with Christ, not because we are "home born," but because we belong to Jesus. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). John the Be-

loved exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:1, 2).

The poet sings:

"I once was an outcast, a stranger on earth,  
A sinner by choice, and an alien by birth,  
But I've been adopted, my name's written down,  
An heir to a mansion, a robe, and a crown.  
I'm a child of the King, a child of the King!  
With Jesus, my Saviour, I'm a child of the King."

—HATTIE E. BUEL ♦♦

## There Is a Physician in Gilead

(Continued from page 1)

ceive the same. An atomic reactor is at the South Pole, and mid-ocean is often discovered to have large, swirling cesspools of man's civilized waste. Recently, while we were relaxing along the banks of a cool stream high in the Sierras, the peaceful air was shattered by the deafening shriek of a low-flying jet fighter, no doubt carrying out some training mission over a "remote" area. The trail to Mount Whitney, highest point in the continental United States, is littered with candy wrappers and beer cans. Man is increasingly being asked to "move over," so that more human beings may share his living area.

Whether he recognizes it or not, man has the inherent need to "come apart and rest a while" from the routine, and thus be alone and solitary with his mind. He is fast losing both the physical and mental abilities to escape and refurbish his nervous system. Hours that should be spent in total mental rest and recreation he usually gives to reading the newspaper, news magazines, or watching television. The movie, the football game, the race track, or the "evening out," simply do not restore his aching need. The gentle invitation of Christ to come unto Him, that man may have rest, is generally regarded as a take-it-or-leave-it proposition. The absolute fact is that it must in these hectic days be rigorously followed as an imperative if the physi-

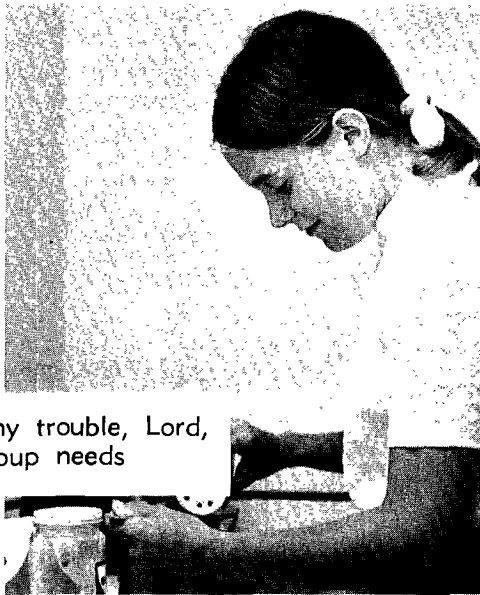
cal and moral health of man is to be preserved. Things that for generations have stood in Holy Writ, which appeared to be but the winsome wooing of the Spirit, now loom in increasing importance as absolute requirements for survival. "Come unto me. . . . And ye shall find rest" now assumes the status of an urgent essential call to seek immediate shelter for the already battered and bruised psyche. Every indication concerning the nightmare of peril that is soon to face God's remnant is that the unparalleled ordeal is to be largely mental. God has surely foreseen our situation and our need and has not left His people in these days without a refuge.

East and west, the horizons in the mind must be pushed back to avoid the hourly crush of time and events. The lush green fertile fields of Christian growth and endeavor have no confining altitudes or latitudes. The depths through which God can lead the humbled but determined mind, dwarf the reaches of Orion. In those final, terrible hours before the final deliverance of the saints, the servant of the Most High says that God fills the mind with His presence. If that is not the answer to man's increasing loss of emotional strength, then there is no answer, now or ever. There is a balm in Gilead, and a physician there, and all about Him is the sunshine of infinite happiness and contentment. ♦♦



I'm a lot like Martha, Lord—  
Busy about many things.  
I want to be more like Mary.  
Give me the time today to be quiet once  
Without the phone ringing.

## PRAYERS FROM MARTHA



I don't have any trouble, Lord,  
Knowing why soup needs  
potatoes,  
onions,  
celery,  
tomatoes,  
beans,  
and all the other things I put into it.

But I do have trouble sometimes  
Wondering about some of the people in Your church.  
Is it possible that Your church needs a mix of people  
To make it an important whole as much as  
My soup needs a mix of ingredients  
To make it what my family so enjoys?  
Lord, the next time my mind wanders toward criticism  
Would You remind me, please, to remember my soup.

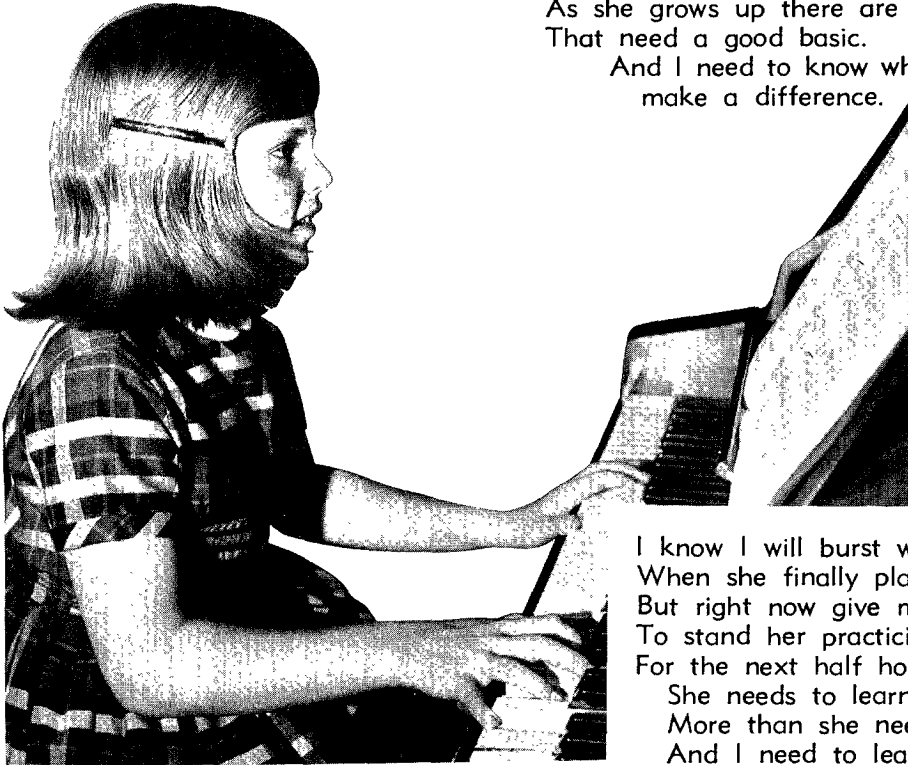
Doing dishes really isn't bad, Lord.  
Having a pile of them to wash means  
That my family has eaten well.  
I'm thankful for that.  
I hope that as I feed them,  
I can also make them aware  
That many in the world are not as fortunate.

I've known for a long time, Lord,  
That that top shelf needed cleaning.  
But I had no idea it was that bad.  
I simply couldn't see it.  
It took a bit of time  
And some sudsy water  
But it's all clean now.  
No one else even knew it was dirty  
And no one will notice I cleaned it,  
But I have a good feeling inside.  
"Cleanse thou me from secret faults."

I'm coming to You, Lord, because I am weary and heavy laden.  
And I request only that You keep Your promise.  
Give me rest.  
It's been a long hard day.

Patches are so awful, Lord.  
There's nothing at all creative about sewing on a patch.  
I'd rather make something brand-new.  
But my children love the old things.  
Do You ever feel that way about creating and patching?  
I'm glad You're willing to do both as needed.  
"Create in me a clean heart . . . ; and renew a right spirit within me."

We chose a new dress pattern this afternoon, Lord.  
It was a good basic; we both agreed that we liked it.  
But then she wanted rickrack trim  
And I wanted lace.  
We bought the rickrack  
Because it didn't really make that much difference,  
And it was hers.  
As she grows up there are other things, too,  
That need a good basic.  
And I need to know when the rickrack and lace don't really  
make a difference.

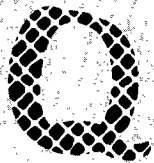


I know I will burst with pride, Lord,  
When she finally plays that piece at her recital.  
But right now give me the patience  
To stand her practicing the same ten measures  
For the next half hour.  
She needs to learn diligence  
More than she needs to learn music.  
And I need to learn patience  
More than I need the vicarious accomplishment  
Her performance will afford.  
Help me to keep my values in correct proportion, Lord.

I baked bread today, Lord.  
Its fragrance filled the house  
And it looked so good I couldn't keep it.  
I took a loaf next door.  
Lord, I do that with such ease.  
I long to be that easy about sharing the bread of life.  
I want to share the recipe for living  
As readily as I share one for ordinary bread.  
Help me, Lord.

Look at my youngest out there, Lord.  
How he loves to splash in the sprinkler!  
I've much to do, but I'll watch another moment—  
I want to see the sunlight catch in the drops of water  
And surround him in the rainbow of Your promise.

# Homemakers' Exchange



Our children, ages eight and ten, have recently started begging us to give them an allowance. We have always kept very close tabs on the money our children had, and have thus far put all gifts of money to them into their savings accounts. We give them offerings for all Sabbath services. How do other parents handle the allowance situation?

► I was faced with an acute allowance problem when one day my eldest son, who was eight years old, let me know that he could no longer believe me. A first-grade friend of his was getting a \$2-per-week allowance. He said to me, "I am already in the second grade and you have been cheating me."

I decided that when the mere knowledge of the existence of the word *allowance* could make my son so angry with me, something needed to be done. I determined not to give him an allowance, but to let him *earn* a certain amount per week for good behavior. Also I offered to pay him for each A and B on his report card.

We both agreed that this earned money could not be spent on candy, and that 25 per cent of it would go into his savings account for a new bike. Ever since, most of his grades have been A's.

To test his maturing, I decided to cut off these "earnings" after his first semester in college. One day the expected question came: "Have I not been behaving lately? Haven't you seen my latest report card?" I answered, "On the contrary—since you have been behaving so well I felt I could use the money for your college tuition."

He has been earning his own spending money from a part-time job ever since he became 16. It has overflowed into a growing savings account. The tuition help from me we call "our special investment project."

Do these procedures work for difficult children? They worked for a nephew who came to live in our home for a year. He had earlier failed in school, but he got excellent grades, and when he returned to his home school he scored well on his entrance test.

As for me, I think society is spoiled by too much "allowance."

Rudolph Varesco

Takoma Park, Maryland

► Our boys, ages six and eight, receive an allowance of 50 cents a week. They each have an account book in which they record the distribution of funds as follows: tithe, five cents; Sabbath school offering, 25 cents; church offering, ten cents; savings, ten cents.

We hope the impression that the first and biggest part is for God and the last part for themselves will become a fixed habit with them as they grow older and take more personal responsibility with larger amounts.

The savings dimes go into their own little banks. They use this money from time to time to buy crayons, books, or other useful items that they enjoy. We do not allow them to waste their money on candy, gum, or trinkets from slot machines.

We always help them in choosing the things they buy. When a precious quarter is spent on a foolish gadget that breaks be-

fore he gets it home, a child quickly learns to listen to advice on buying something durable, practical, and useful, as well as enjoyable.

Money they receive for birthday or Christmas gifts goes into their own savings accounts at the bank downtown "for when I go to college."

An allowance should not be considered wages for duties performed at home. We give our boys an allowance because we love them and we want them to learn early the proper use of money. We expect them to show their love for us in return by being helpful and cooperative in fulfilling their share of home responsibilities. Members of the family should work together and help one another because of love, not because of payment or bribe.

Mrs. C. M. Philpott

Lyndhurst, Virginia

► As soon as a child requests an allowance he should be provided with a small amount weekly, accompanied by instructions and rules for handling it. Learning early in life the real value of money can be a wonderful and lasting education.

Every child is not ready to handle money at the same age. Of our three children, two handled an allowance before starting first grade; the other, after many trials and failures, didn't succeed until he went to the academy.

We started each with 50 cents in small change each week. First the tithe was taken out, and then 25 cents for Sabbath school offering. To impress upon them their responsibility to keep God's house clean and in repair, one cent was put in an envelope and marked Church Expense. The remainder was theirs.

They were required to keep a cent-by-cent record in a little cash book for ten weeks, and if they did a satisfactory job for that long, no further record was required. This gave them a conscious feeling of where those pennies went each week. If they failed to keep their record, their allowance was discontinued until more maturity was evidenced. As an added incentive, the record was reviewed weekly, and if satisfactory, the allowance was increased by a nickel until it reached one dollar. At this time a savings account was started, which entailed actual banking experience. As they grew older they earned extra money by doing special jobs.

They were encouraged always to hang on to a little cash in their pocket and never to permit a "broke" feeling. We taught them never to leave home, even when just going to school, without having sufficient money for at least a telephone call home to us.

We feel that this plan has taught our

children that money, properly handled, can be for their happiness and the happiness of others; it can be saved without hoarding; it can be a blessing and not a curse. Handling money efficiently and unselfishly is a must for a happily adjusted life.

Dorothy McNeill

Spencerville, Maryland

► Our experience with an allowance and our nine-year-old daughter has all been on the plus side. Absolutely at the top of the list of positive aspects must come the lesson in tithe paying that a regular allotment of money to a child provides. Our daughter has two small banks on her dresser, one marked "tithe" and the other "love money." Each time she receives her allowance, she immediately goes to her room to pay her tithe (this has introduced her to learning percentages too) and also to put aside, at her own discretion, an additional sum as a love offering. She fills out her own tithe envelope once a quarter and turns it in. It gives her an added sense of fulfilling her responsibility to God when she receives her own quarterly statement from the church treasurer.

Having her own money and saving it for special things—such as Christmas and birthday gifts—has given her a real appreciation for the value of money. When buying souvenirs with her own money on a vacation trip, she carefully evaluated each item to see if it was worth the expenditure.

When her baby sister arrived last spring she took all her money to buy "welcome home" gifts for the baby. Her pride was obvious when she handed me the presents all carefully wrapped and paid for herself.

We have had to provide only general guidelines in teaching her to handle her money. We feel she has already learned some valuable lessons in finances through a very simple medium of a regular allowance.

Gail Schoonover

Columbia, Maryland

## NEXT QUESTION

*What is the best plan for a parent to follow in dealing with a situation at school in which he feels that his child is not being treated fairly by the teacher?*

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

## SABBATH DAY OR SABBATH DAYS?

A reader is concerned over the fact that in *Good News for Modern Man (Today's English Version)*, Colossians 2:16 reads "sabbath" instead of "sabbath days."

The verse in question reads, "So let no one make rules about what you eat or drink, or about the subject of holy days, or the new moon festival, or the sabbath."

In the King James Version this verse reads: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days."

The reader calls the T.E.V. translation "very misleading." He expresses his agreement with another reader whom we quoted in an earlier editorial (Jan. 21, 1971), who said, "They [N.E.B. and T.E.V.] really mess up our Bible studies." In the words of our more recent correspondent, "New converts would have a hard time becoming Adventists."

Corresponding with Dr. Robert G. Bratcher, translator of the basic text of the T.E.V., our reader received little help. He reports Dr. Bratcher as saying simply, "It is not necessary to have sabbath days."

### Survey of Translation Problems

What are the translation problems? Should the Colossians text have a singular "sabbath," or a plural "sabbath days"? Is the Greek term singular or plural?

The Greek is plural, but before we draw our conclusions we must take into consideration a peculiarity of the Greek plural form of the word for "sabbath"—it often stands for the singular. One explanation is that this plural (*sabbata*) may represent the Aramaic singular *shabbetha*, the reason perhaps being that the two words sound much alike. The *a* ending in Greek represents the plural for this word (the singular ending is *on*), whereas in Aramaic the *a* ending attaches to the singular.

Evidence for the Greek plural standing for the singular can be cited from the King James Version. Following are examples of verses in which the Greek is plural, but where the King James Version has the singular:

Matthew 12:1: "At that time Jesus went on the sabbath day through the corn."

Matthew 28:1: "In the end of the sabbath."

Luke 4:16: "As his custom was, he went into the synagogue on the sabbath day."

In the Septuagint (Greek translation of the Hebrew Old Testament), *sabbata* occurs frequently where the Hebrew has the singular. Examples are Exodus 16:25; 20:8.

At the same time the Greek plural *sabbata* is used also as a true plural, as in Acts 17:2, "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures."

Because of this peculiar situation a translator coming across the plural form *sabbata* in the New Testament must decide from the context and from his general background of theological understanding whether to translate the word with a singular or plural form of the word "sabbath."

### Translator's Theology Decides Translation

When translating Colossians 2:16 the translator is confronted with the question, Of what day or days is Paul speaking? The weekly Sabbaths? If so, then either a singular form "sabbath" or a plural form "sabbaths" or "sabbath days" can be used, the plural in such a case meaning simply the succession of weekly Sabbaths. If Paul is speaking of the ceremonial sabbaths, then the

translator should preferably choose the plural form, for there are various days that come under this classification.

We have thus in Colossians 2:16 a striking example of how the theology of the translator affects his translation. Those translators who choose the singular "sabbath" or "sabbath day," thereby testify to their belief that Paul is talking of the seventh-day Sabbath, which they think has been abolished.

Translators who choose the plural "sabbath days" may still believe that Paul is referring to the seventh-day Sabbath, only now to a succession of them, but at least by their translation they are not ruling out the position Seventh-day Adventists have held through the years, namely that Paul is speaking of ceremonial sabbath days whose observance has become obsolete.

It should be noted that although our reader indicts *Today's English Version*, it is not alone in adopting the singular in Colossians 2:16. Other examples are *Revised Standard Version*, *The New English Bible*, and *New American Bible*.

For arguments Seventh-day Adventists use to show that ceremonial sabbaths are meant in Colossians 2:16, see *The Seventh-day Adventist Bible Commentary* on this verse.

D. F. N.

## A CONTINUING MIRACLE AMONG THE AUCAS

The story of the discovery and conversion of the Auca Indians has gripped the hearts of Christians around the world. Fifteen years ago, all that was known of this mysterious legendary tribe of the Amazon jungle was that they killed every outsider who came near them. Neighboring Indians named them "Aucas," or "savages."

On January 8, 1956, the Aucas speared to death five missionaries who had gone to their jungle home in the name of Christ—Pete Fleming, Roger Youderian, Ed McCully, Nate Saint, and Jim Elliot. Their remarkable story of commitment and sanctified common sense has been told in Betty Elliot's books, which should be high on every Christian's reading list.

But the sequel to their martyrdom, the postscript to a story that could easily have ended on the bloody beach of the Curaray River, is another chapter in the wonderful works of God. Or to put it differently, another chapter in the glorious saga of God-controlled men and women as they respond to the commission to "Go."

The widows believed that the death of their husbands was not a meaningless tragedy, as it appeared to thousands who knew of their dedication and human potential. Somehow, they were convinced that God had a greater good to unfold, even though evil struck with such abandon; they prayed for the Aucas and for new doors to open so that the story of Jesus could penetrate their mysterious minds.

Four of the widows with their small families remained in mission work; two stayed in the Amazon jungle, working for the Quechua and Jivaro Indians while they studied ways to understand the Auca language which had never been captured in written form. Their supreme concern was to prepare for that hour when God would indicate that work was to be resumed among the Aucas.

Immediately after the massacre, missionary planes passed over the Auca villages, dropping gifts to indicate that the friends of those murdered did not hate the Aucas. But two years passed before the break came when two Auca women made their way to the Quechua settle-

ment; language study intensified. Several months later, on October 8, 1958, Rachel Saint, Betty Elliot and her young daughter, accompanied by Auca women, left for the valley of death which became for them the gate of the Lord.

### Entire Tribe Converted

Since then an entire tribe of about 100 Auca Indians has been converted to Christianity. They in turn have committed themselves to witnessing among their neighboring tribes.

New methods are constantly employed in order to adapt to the particular needs of these long-forgotten people. Among some of the interesting techniques that Rachel Saint, a missionary with the Wycliffe Bible Translators, and Betty Elliot, a Plymouth Brethren missionary, are now using is the "electronic basket." Within an Indian basket containing gifts, which is dropped by plane into Auca villages, is a hidden radio transmitter. The plane, through its loud-speaker, tells the villagers not to destroy the basket. The transmitters, which can easily fit in the palm of a hand, are operated by batteries and can transmit signals for several miles. Because they make no sound, they remain undetected within the structure of the basket.

The conversations of the tribal groups are recorded, revealing the identity of the individual Aucas. Christian Aucas who recognize their relatives are then flown into that village to begin their personal witnessing for their Lord.

A "downriver" tribe of about 200 members is a special concern for Christian Aucas because they resist all contact with outsiders, even with Aucas not part of their group. Visitors are killed on sight.

Rachel Saint has been learning the Auca language since 1956 with the assistance of an Auca girl who had fled her tribe after a mass slaying. Slowly, vocal sounds have been structured and a written language developed. The Wycliffe Bible Translators have produced a portion of the Bible in the Auca language which the tribesmen have called, "God's Carving."

### Murderers Translate Bible

The Aucas who participated in the massacre of the five missionaries in 1956 have become Christian leaders. They have built "God's Speaking House" as they call their local church building. Two of them work closely with Rachel Saint in translating additional portions of Scriptures.

This continuing story of Christian missionaries and converted killers in the land of the Aucas has been a source of wonder and inspiration to the rest of the world. In fact, for thousands the Auca saga has been a means of contact with the God who alone could produce men and women like the Flemings, Youderians, McCullys, Saints, and Elliots. Such a Lord many others have sought and found in order to discover meaning for their own lives.

But there is more. To see the power of the gospel in the lives of forgotten savages demonstrates anew how mighty, how loving, how relevant, the power of God is today. What God can do for a depraved Auca in the dark jungles of the Amazon he can do for a family in Wilmette, Illinois, or Tokyo, Japan, for "he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25).

There is inspiration for all in the diary of Jim Elliot which reflects the personal sense of mission that helped to open the door of hope to the Aucas: "He is no fool who gives what he cannot keep to gain what he cannot lose.

. . . God, I pray Thee, light these idle sticks of my life and may I burn for Thee. Consume my life, my God, for it is Thine. I seek not a long life, but a full one, like you, Lord Jesus. . . . I must not think it strange if God takes in youth those whom I would have kept on earth till they were older. God is peopling Eternity, and I must not restrict Him to old men and women. . . . Give me a faith that will take sufficient quiver out of me so that I may sing. Over the Aucas, Father, I want to sing."  
—ELISABETH ELLIOT, *Shadow of the Almighty*, pp. 247-249.  
H. E. D.

## THE ECOLOGY OF THE SPIRIT

Ecology is a term that is on the lips of just about everyone these days. It refers to an area of science dealing with the mutual relationships between organisms and their environment. A great concern is gripping more and more people as they begin to realize that man is unbalancing his environment and threatening his very existence. This trend has been going on for some time, but only in the last few years have the majority of people begun to realize it.

While methods are being sought, and some efforts put forward, to reverse this trend, for the most part it is continuing downward, and apparently will continue to do so.

There is another situation that is actually an even greater cause for disturbance, but concerning which comparatively few people are alarmed. There has been for a long time a dismaying degeneration of what someone has referred to as "the ecology of the spirit."

By this term is meant the relationship between man's conscience, his values and standards, and the present-day moral and ethical environment in which he finds himself. So much moral pollution, so much insidious spiritual poison, so much deteriorating doubt, so much subtle atheism is being discharged into the mind of modern man through the various communications media, by godless teachers, by multitudes of "conditioned" people, that man's sense of values and of moral responsibility is probably diminished more than at any time since Christianity became a dominant influence in the world. There is a fading sense of sin, a dissipation of the feeling of guilt. We have the impression that man is being dehumanized.

The effect of these destructive influences has been seen in modern man for some time. Back in 1955 Writer Thomas Mann commented: "The last half century has seen a retrogression of humanity, a frightening atrophy of culture of the most sinister kind, a loss in education, in decorum, in feeling for law, in truth and faith, in the most simple dependability."

### External Restraints Removed

Two or three generations ago the average man still had a fairly vivid belief in God. He still believed in divine law to which he had to answer, and divine retribution if he failed to measure up. True, this attitude was anything but ideal. It certainly was not what God wanted. But it at least provided a certain external restraint against crime and lawlessness.

Now these restraints are all but gone. The Ten Commandments, which have been under attack for so long, have finally been forgotten, because they are irrelevant, we are told. The logical outcome of this is that man feels that he can do what he wishes to do. In this setting the principles of the Ten Commandments receive short shrift. And the belief of many is that God, if He exists at all, is a kind, great, beaming Santa Claus sort of being whose main attribute is a tolerant, permissive love.

Have these views affected the philosophy and standards of Seventh-day Adventists?

We know that no Seventh-day Adventist would for one moment assert that the Ten Commandments are no longer of any account. Nevertheless, we believe that the relationships of too many Adventists have been subtly influenced by the beliefs and attitudes referred to, even in their ideas about God. The constant washing of the waves of our modern cultural milieu is ever at work. The subtle, even subliminal, influence of pagan sentiments, on the one hand, and the blatant, brassy assertion of them on the other, all combine to modify the thinking without its being clearly recognized. As a result the ideas of some Adventists have become very much like those of the world in many things. And these are ideas that do

not square with the Word of God and the Spirit of Prophecy.

We must ever distrust the ideas and ways of the world as being spiritually destructive. Never must we accept them because they are innovative or interesting, or because they appeal to us, or even because they may appear to be true. Only when we have examined them in the light of God's Word with the aid of the Holy Spirit, and proved them to be truth, must we permit them a place in our thinking. "Our only safety is to stand as God's peculiar people. We must not yield one inch to the customs and fashions of this degenerate age, but stand in moral independence, making no compromise with its corrupt and idolatrous practices."—*Testimonies*, vol. 5, p. 78.  
T. A. D.

## 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.]

### HELP FOR YOUNG MARRIEDS

Recently our Home and School Association had a group study plan of the *Adventist Home*. I thought the interest and attendance were reasonably good and those who entered into it seemed to enjoy and benefit from it. We tried with little or no success to interest parents of preschool-age children to try the same thing, since we felt they too could profit from these ideas.

There is much evidence that the family unit is not as successful as it once was in training solid citizens, both inside and outside the church. Much time and money are spent by parents in our church for Christian education, and this is good, but we were commenting one day on how little time and effort are spent in training men and women to be good spouses and good parents. But this is primarily what we should learn at home. But alas!

One suggestion therefore might be to devote one quarter of each year in prayer meetings to young marrieds, and young parents. If the topics discussed were relevant and properly promoted, there might be enough interest to have a good attendance. Financial matters should be discussed, helping young people who sometimes embarrass the church by their financial irresponsibility. There are many well-meaning people who honestly do not know what to do, and do not even realize it when they are in trouble until things are very bad indeed.

The home and family unit needs strengthening. I strongly feel the church can do more in an educational and preventive way to encourage families. Fewer young people will leave by the back door if we put some "evangelistic fervor" into this area.

Perhaps special articles in the *REVIEW* will help, or a crisp program similar to Testimony Countdown.

PEGGY M. GREEN

Puyallup, Washington

### A PROD HELPED

I was about to write a letter regarding the pin but now I don't have to. "A Pin or a Prod" [Feb. 25] hit the "nail on the head."

W. H. DALES

Mt. Vernon, Ohio

I'd like to add AMEN—AMEN.

LEONA REED

Silver Spring, Maryland

I hope there'll be more and stronger emphasis on those concerns of your Feb. 25 editorial in the future—fashions, moral decline, and compromising attitudes that make us like the world—until it finally gets through, and we will at long last be a peculiar people.

SIBYL GREEN McGRATH

Rock Island, Illinois

If we would dress as Christian Seventh-day Adventists instead of like the world, there would be no difficulty recognizing a fellow church member.

THURE F. WIK

Hendersonville, North Carolina

Divine providence has guided the writing of your one-page timely article. Continue to let Christ have complete control of your script.

CLOVIS B. AABY

Pendleton, Oregon

"A Pin or a Prod" [Feb. 25] hits the "bull's eye." It would be a great shame if it is not put into a little leaflet and distributed to the thousands that never pick up the *REVIEW*.

It deals with that vital principle of "being different," and if ever that was needed, it is now when standards have fallen so low.

R. R. LOVELL

Loma Linda, California

### THINGS NEW AND OLD

I am impressed by the sermons and editorials in the *REVIEW*. The articles reveal originality in bringing truths new and old from the storehouse of the Bible. The editorials cover the gamut of church members' lives and serve a purpose equal to a *Reader's Digest*. The *REVIEW* does what I wish

I could do—cover the wealth of magazines and news media and glean what the church members need to know.

W. COWPER

Lancaster, California

### LIFE STYLE

I am the widow of a missionary and a long-time reader of the *REVIEW*. What I write is nothing new, but I tried it and, with God's help, it works very well for me.

1. Hear no evil.
2. Speak no evil.
3. See no evil.
4. Promote no evil.
5. Keep no evil in your heart.
6. Fight evil with the love of Christ.

HENRIETTA C. HERMANN

Yucaipa, California

### DREAM COMES TRUE

A literature request [Feb. 18] noted that 1,583 students in the 24 schools of the Northern Luzon Mission are without books, Bibles, and magazines. I duplicated this announcement and sent it to schools, teachers, churches, et cetera. It's paying off. I have dozens of books coming, and many folks helping me. We are sending two or three bundles a week. I am writing to the name given to find out what particular requests I can fill. As a child I dreamed of being a missionary to the Philippines. In a way, this is a dream come true.

M. GUTMAN

Mount Vernon, Ohio

### MOON FLIGHTS, A.D. 1610

In the light of the space explorations now in progress it is interesting to note that Kepler, writing to Galileo back in the 1600's predicted that space flights would be attempted as soon as the art of flying had been achieved, and in particular moon flights—and all in the providence of God. He states in his published work, *Kepler's Conversation with Galileo's Sidereal Messenger*, page 39 (Rosen translation): "Therefore, for the sake of those who, as it were, will presently be on hand to attempt this voyage, let us establish the astronomy, Galileo, you of Jupiter, and me of the Moon."

W. H. ROBERTS

Loma Linda, California

**I** SLID into the comfortable church pew Sabbath morning. I was a bit late for the start of Sabbath school—the mission report was in progress. “A secondary school is needed in Madagascar in the Trans-Mediterranean Division,” the reporter was saying, “and they need an evangelistic center in Nis, Yugoslavia. The work is growing in that area.”

That area and this, I thought. Five years ago when we had a small part in helping to build this beautiful church there was room to spare, but since then membership has doubled and it is increasingly hard to find a seat for the eleven o'clock service. And recently, after an evangelistic campaign, several newly baptized members had joined. In fact, there was to be another baptism today. The work is being finished in all parts of the earth, I thought. Soon Jesus will come. It can't be long now. I must be ready.

A friendly hand squeezed my shoulder. I looked back into the face of Patty, a young friend seated behind me. “I had to tell you—your hair looks simply elegant today,” she said.

“Thanks,” I whispered, “I'll tell my hairdresser.” Then, seeing she was alone, I ventured, “Bob isn't with you today?”

Her face clouded. “Today, nor tomorrow, nor ever again,” she said with bitterness. “We're in the process of a divorce. We are so . . . so incompatible. You just wouldn't believe!”

I was shocked and disappointed. These two young people had seemed so happy at their wedding. I wished I could make them understand that problems are for solving, not discarding, especially when hearts and lives are involved. I thought of three other young couples in our large church whose marriages had ended in divorce for various reasons. Today's young people lack patience, I concluded. A generation ago we must have tried harder, for divorce seemed comparatively rare.

#### Lesson Study Reveries

When we separated for class, I walked out with Patty. She had changed a lot since I had known her as a student in the nearby academy. Her bleached hair, her heavy eye make-up and her mini-skirt made her look more like a magazine fashion model than a Christian young woman. I noticed too that she had removed the wedding ring slipped onto her finger after the ceremony. I supposed Bob had removed his too.

# THOUGHTS on a Sabbath

“Our love is forever,” they had explained the rings. “We want everyone to know.”

As we were settling down for the lesson study, Linda caught my eye. “Your hair looks perfect,” she smiled.

“Thanks,” I said and made a mental note to engage that hairdresser again, though I had winced when she told me the price had gone up again. Since I had been setting my own hair lately, or sometimes had worn a wig, I was not aware of the rise in price.

“That wig is the handiest thing I own,” I had told my husband many times. “When my hair looks terrible and I don't have time to get it set, presto, a fresh hairdo. And I can send it out for a set when I don't have time to go myself. I'd hate to live without my wig!”

The offering envelope was being passed. I put in some money for missions and some for Sabbath school expense. I knew I should have given more, for it was less on both counts than the goal, but there never seemed enough money to go around.

If I hadn't spent so much on my hair, I thought, I could have given more. But everyone, I argued inaccurately to myself, has her hair done professionally these days. If you don't, you look so—so homemade. And though I felt I could set my hair fairly well, it was far from professional, and my friends evidently noticed the difference and appreciated it, judging from their compliments.

People are friendlier, I reasoned, when you are well-dressed and have an elaborate hairdo. And when you know you look nice your personality is improved so that you really are nicer and more friendly in return. And when you meet the public like I do in the business

world, if your personality is at a low ebb, you might lose a client. Yes, I concluded, the money spent on my hair is well spent. Call it a business expense. Or a personality improvement.

The subject refused to be dismissed. I thought of the offering again. What if every Seventh-day Adventist woman would shampoo and set her own hair and give the money she saved to help finish the work. Would that put us into the kingdom sooner? The money, I knew, would not be a deciding factor—rather it would represent the shedding of pride necessary before we would willingly do this.

“Our lesson today is on ‘perfection only through Christ,’” the teacher was saying. “Of ourselves we can never be perfect, but through Christ we can live a life which will be counted as perfect before the judgment seat of God.”

“The Lord seeth not as man seeth,” he continued, quoting the memory verse, “‘for man looketh on the outward appearance, but the Lord looketh on the heart’ (1 Sam. 16:7).”

“When we have Christ within our hearts,” he reminded us, “our outward appearance will be in harmony with Christian principles.”

Then he read from volume 4, page 647, of *Testimonies for the Church*: “‘Obedience to fashion is pervading our Seventh-day Adventist churches and is doing more than any other power to separate our people from God.’”

The teacher looked over his class of well-educated, well-dressed members. He waited for discussion. There was none, and he went on to other points of the lesson.

But my thoughts did not follow the discourse on grace and sanctification bringing ultimate perfection. The subject of obedience to



# Morning

By JILL JORDAN

fashion had never before been so strongly impressed upon me, but today I could seem to think of nothing else.

Seated beside me were the parents of two beautiful little daughters. The father, a professional young man, provided the very best for his family. In addition, a doting grandmother supplied an overabundance of expensive look-alike frocks for the lovely "little princesses," as she called them. And every week as they came to Sabbath school, looking indeed like princesses, they would receive many admiring smiles and compliments. And though I knew their parents really wanted them to love Jesus and prepare for heaven, would this love for fashion planted in their hearts at such a tender age, through no fault of the children, serve as a severe stumbling block later in life? Would it be possible for the little girls to grow up content with the beauty and simplicity of Christ?

I thought of our own teen-age daughter who never questions the example of her parents or of her teachers. I had been careful not to allow her to wear skirts I (and the academy she attended) considered too short, but when she wanted to spend some of the money she had earned last summer for an elaborate hairpiece, I felt I couldn't disapprove, remembering my wig.

"The kids really liked my hair today," she told me after the initial wearing. "Some of them thought it was all my own, and two of the senior boys told me I really looked pretty today." I wished that hairpiece had stayed at the store!

The chime sounded. Lesson study had ended.

In the choir room Crystal spoke to me. "You're looking pretty today," she smiled.

I was surprised and elated at this

compliment coming from Crystal, our "grownup doll." From her beautifully coiffured hair, her lightly made-up eyes complete with long lashes, her perfect figure and her expensive clothes, Crystal outshone any doll I have ever seen. She and her prosperous husband are generous with the church, and while we wish she would remove her diamond-studded wedding ring, her beauty, her charming personality, and her clear soprano voice long ago won all our hearts.

The baptism was over now, and the pastor was preaching. "We are facing a time of trouble such as has never been," he said.

I remembered hearing that statement when I was a little girl. We had been told that someday we would have to leave everything and perhaps, for a time, live in caves of the mountains.

My cousin had whispered, "Maybe we won't have anything to wear except what we have on when we go."

From that day forward I always saw to it that I had one good pair of comfortable shoes, remembering that someday I would run.

## Feeling Like a Counterfeit

When I was a youngster, as I recall, only movie stars and very fashionable women dyed or bleached their hair. I decided I would never do that. I reasoned after it had partially grown out, making it look ridiculous, I would be found in a cave somewhere and be required to answer for my faith. Wouldn't I feel like a counterfeit? My persecutors would say, "She isn't sincere."

But when my hair had begun to turn gray and streaked, I had used color to "keep it the same." Everyone was doing it by this time, and it didn't seem so bad. And it was so easy, just as the commercials said.

A new thought came—I remembered reading something in the Bible about God's people being repulsive to Him because of their sins. I had read Moffatt's translation of Jeremiah 4:30: "You ruined creature, what will you do? . . . Deck yourself out in gold, and paint your eyes?—You beautify yourself in vain."

Could it be, I wondered, that our conceptions of beauty, like perverted appetites, are repulsive to God, an abhorrence to the One who created true beauty? Have we become so brainwashed by mass-media advertising and entertainment that we are no longer capable of distinguishing between good taste

in Christian appearance and the grotesque?

Perhaps, I thought, we will soon get some relief from the constant battle with miniskirt styles since fashion is decreeing longer skirts for women. But why should Christian women be dictated to by the goddess of fashion?

## Where Should the Line Be Drawn?

Where do we draw the line, when do we blow the whistle on obedience to fashion? Who is going to do something to help stem the tide that is rushing into our church?

The men in our lives—our husbands, fathers, and sons—are too indulgent (and of late they have similar battles to fight). Our ministers are hesitant to say much on the subject, lest they offend. Our Sabbath school teachers are reluctant to denounce pride, being husbands or fathers themselves.

Women, I thought, who are concerned should take the lead to liberate themselves and their sisters in Christ from the shackles of fashion. But who is qualified, and who would listen?

Example means more than any amount of talking and preaching, I know. Perhaps I could do something by improving my own example, thereby influencing others. Some in our church, I was sure, were just about prepared for translation—you could tell it by the lives they lived and by their appearance. I am going to join them, I decided.

"We are so glad to welcome our new members," the pastor was saying. "The Lord is adding to the church daily such as should be saved, as He did in the early Christian Era. When these new ones come into the church we ask them to lay aside anything from their diet and personal adornment that is not in harmony with the teachings of the Bible. It is hoped that our older church members will be careful to set the right example before these precious souls just gathered into the church."

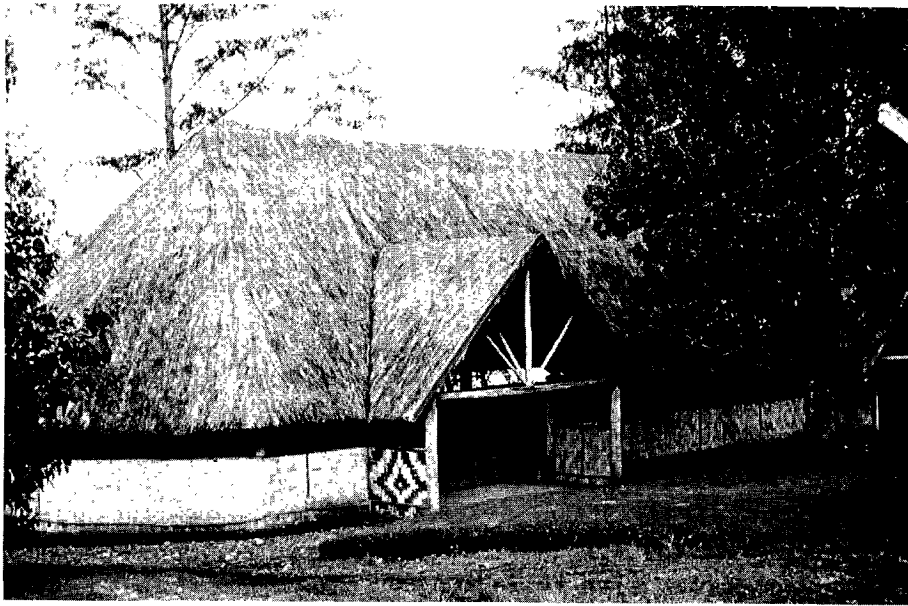
"Be with us, Lord, we pray,

As from Thy house we part;  
Fill all our hearts with love today,  
And consecrate each heart."

As we sang this response after the closing prayer, my eyes filled with tears. "Answer this prayer for each of us, Lord," I prayed.

The choir marched down the outside aisles.

Church was over for another week. ♦♦



The grass-roofed Kabiufa church where the Coral Sea Union meetings were conducted.

## With Our Workers in the Coral Sea Union Mission

By W. J. HACKETT  
General Vice-President, General Conference

Two little one-engine planes shuttled back and forth, dropping down on miniature green airstrips between hills and mountains, picking up delegates and flying them to the campus of Kabiufa Adventist College in the eastern highlands of New Guinea. These delegates were being brought in for the annual meeting of the Coral Sea Union Mission to begin the night of December 4, 1970.

O. D. F. McCutcheon, union president, called the meeting to order in the Kabiufa church. This building, with its grass roof, about a foot thick with neatly trimmed edges, shelters more than 400 people. Inside, great tree trunks have been neatly carved to support the roof joists and supporting beams, which are also made from tree limbs. Bamboo woven into large square skirts the sides and reaches halfway to the roof. The rest is open to the much-needed cooling breeze that brings a welcome respite from the tropical heat.

With REVIEW Editor Kenneth Wood and his wife, I watched the delegates file into the picturesque meeting house. The brown-skinned, and black, curly-haired nationals of New Guinea came dressed in shorts and white shirts. Some of the men wore skirts, and many had bare feet, feet that had walked long miles to the session. Women with bright skirts and typical New Guinea dresses dotted the audience, adding color to the smiling brown faces radiant with the gospel of Jesus Christ. Nods of rec-

ognition passed back and forth as delegates entered.

Here and there were seated elegantly white-shirted Solomon Islanders, whose coal-black faces and gleaming white teeth flashed smiles of greeting.

And there were seasoned missionaries from Australia, 40-year men, 20-year men, ten-year men. Shorts, white shirts, and knee-length socks made a vivid scene as they mingled with the nationals. All there were united in heart and service by the love of Christ.

Outside we could view what are doubtless the most beautiful gardens grown anywhere in New Guinea. Several years ago Jacob R. Mittleider started the project that is producing tons of vegetables, which are being trucked into the nearby city markets.

The island of New Guinea lies in the southwest Pacific just south of the equator and north of Torres Strait, which separates it from Australia. It stretches in a northeasterly to southeasterly direction for 1,500 miles. In the west, the territory of West Irian occupies about one half of the island. Its capital is Kota Baru. In the east the Australasian possession of Papua and the trust territory of New Guinea are linked in an administrative union as the Territory of Papua and New Guinea, with headquarters at Port Moresby. Major cities are Port Moresby, Rabaul, Lae, and Madang.

The indigenous population of more than two million varies greatly in appearance, custom, and language from one district to another, but it is basically Melanesian. Social organizations vary from small nomad groups to large tribes. Some of these people possess considerable skill in building and in various arts and crafts.

The country of New Guinea is as diverse as the people. A backbone of mountains, many over 14,500 feet high, runs nearly the length of New Guinea. There are snow-covered peaks, grasslands on the high slopes, and swamp



A Coral Sea Union Mission worker (right) conducts a village branch Sabbath school.

plains covered with almost impenetrable forests reaching down to the lowlands formed by the river deltas.

Agriculture apart from the plantations involves cultivation of sweet potatoes (*kau kau*), taro, bananas, sugarcane, sago, and coconut palms. Rich resources of minerals and timber plus exports of copra, gold, rubber, and oil provide New Guinea's staple income.

The first sermon of the session was preached that first evening by Elder McCutcheon. After he had finished his challenging message, E. R. Piez, secretary-treasurer, read the roll call of delegates. More than 300 delegates were seated, and then the business side of the session was under way.

The ringing challenge of the president brought reports that revealed the triumphs of the gospel in this land known as the country "that time forgot." The total population of the Coral Sea Union territory is 2,025,352. At the end of 1969 our Adventist membership was 23,874, with 186 organized churches. Baptisms for the quadrennium were 7,242. The Sabbath school membership was 55,846. There was an increase of 139 Sabbath schools during the quadrennium. Schools dotting the hills and valleys were educating 4,561 students on the primary, secondary, and college levels. The total working force at the end of 1969 numbered 802.

A unique section of the work is carried on by two Cessna 180 planes operated by mission pilots. They carry mission cargo and passengers at a fraction of the cost of commercial airlines. These planes enable the mission to reach into the underdeveloped areas in a remarkable way. The union also operates four large 45-foot mission boats. These boats are invaluable for reaching many deprived people who live along the network of rivers that cross and crisscross the country.

Tithe in the field is steadily increasing. During the quadrennium it amounted to A\$364,292. In 1969 it passed the A\$100,000 mark for one year. This amounts to \$116,000 in United States currency.

#### Great Opportunities, Great Needs

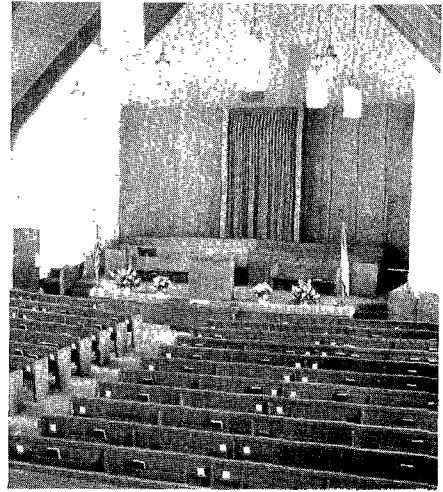
For several days and nights we listened to reports from the mission presidents and district superintendents. The situations they described in the remote areas were heart-rending, especially the calls for workers. Man after man told of village chiefs who were requesting a teacher or minister. Many of these requests had to be turned down for lack of funds. It made my heart ache to think of the many places in the world where we have men trying to persuade people to receive the gospel message with little success, while here are people longing and begging for the help of a gospel worker, and we must deny their request.

One other condition also filled me with great concern. This is that the elementary and secondary schools, which are overcrowded in many places in this

territory, have nowhere to send their young people who wish to go to college, because our Kabiufa Adventist College is not large enough and has to turn down scores of those who wish an Adventist education. This is their most desperate problem. The college at Kabiufa is subsidized largely by its gardening industry, and most of the youth earn the greater part of their school expenses in this industry. The union definitely needs funds to expand its educational program if it is to supply this growing field with the workers it desperately needs.

The Europeans working in this territory are real missionaries. Some are isolated from other Europeans by miles and miles of hill country, the only connection being mountain trails. But they do not complain. There is a spirit of dedication and consecrated involvement that many in our church in other parts of the world might well learn to emulate.

The meeting closed with a note of courage and a challenge to accomplish all that can possibly be encompassed by the minimal working force available. We invite our people around the world to pray that somehow God will provide the means and the workers necessary to carry the gospel into these remote hill areas where hearts are seeking the story of salvation.



### Kalamazoo, Michigan, Church Dedicated

Dedication services for the 400-member Kalamazoo, Michigan, church were held Sabbath, January 16. The featured guests were F. W. Wernick, Lake Union Conference president; R. D. Moon, Michigan Conference president; and Neal C. Wilson, General Conference vice-president for the North American Division.

Included in the over-all building program of the church were a new parsonage, a teacher's home, and the remodeling of the Community Service Center. The present pastor is Harold L. Wernick.

ERNEST N. WENDTH  
PR Secretary, Michigan Conference



### Christian Record Foundation Leaders Plan for 1971

The seven field leaders of the Christian Record Braille Foundation met recently in Lincoln, Nebraska, with the officers to finalize plans for 1971. They are (from left): Terry Cagle, Arthur Knight, R. H. Blessing, L. A. Baughman, R. N. Hubbart, F. W. Nieb, and Homer Holiman. These men presently direct more than 80 field representatives in the United States and Canada. A goal of \$1 million was set for the year. This increase will enable the Foundation to expand its services for blind people. Frank W. Nieb, the newest leader, was appointed director of the Northeastern Division on January 1. He is now recruiting new workers to represent the Foundation in the Atlantic Union area. There is a constant need for workers interested in this humanitarian work.

ROBERT L. SHELDON  
PR Director, Christian Record Braille Foundation

# A Visit to the East Caribbean Conference Reveals Progress

By WALTER RAYMOND BEACH  
*General Field Secretary, General Conference*

From Puerto Rico and the Virgin Islands, the Lesser Antilles swing east and south like a saber pointed at the Spanish Main. Among these bits and pieces of paradise and about in the center, is Antigua, discovered by Columbus in 1493. The island was named after Santa Maria la Antigua of Seville. But it soon became English and remained so, even to the pronunciation. The Spanish accent has been forgotten and everyone accepts "Anteega."

Various nationalities (Spanish in 1520, English in 1632, French in 1666) made attempts to settle the island and left their marks upon it. However, during the eighteenth century Antigua was chosen by the British navy as a site for its West Indies station, and was thereafter under colonial rule. Now, as an independent state within the commonwealth, the island is governed by an elected premier with help from the governor, representing the British crown.

Antigua is a small island—roughly oval in shape—and her 108 square miles support a population in excess of 65,000. The coastline is peerless for its rugged indentations and superb beaches. Unlike what I found on most of the Caribbean islands, Antigua's climate is fairly sunny and dry. A charming guest house tended by a capable Seventh-day Adventist woman is perfectly comfortable with the air conditioning provided night and day by the trade winds. Of course, these exceptional national resources are making of Antigua a choice spot for tourism. The island has caught the fancy of wealthy Americans and others, and this has caused the price of accommodations to skyrocket. Nevertheless, the island is still a bit of paradise.

Much of the present-day historical attraction in Antigua springs from her early associations with the British navy—and Lord Nelson. English Harbor and Nelson Dockyard, though somewhat in decay, are still here. This shrine of British history is so tightly landlocked that arriving boats still need a chart to find its entrance.

Between 1784 and 1787, Horatio Nelson was stationed at the garrison. Horatio arrived in the West Indies at the age of 19. By the time he was 26, he was captain and well on his way in his ascent to glory. He contrived to meet and marry the reigning beauty of the island of Nevis (50 miles due west), Frances Nisbet, who was five months his elder. He soon returned to Europe

and became a capital figure in the war that led to British domination of the seas in the nineteenth century.

Lord Nelson, 18 years after his departure for Europe, returned to the West Indies to disembark troops before resuming his pursuit of the French fleet—a pursuit that reached its climax with the Battle of Trafalgar and Nelson's death. He immediately became the symbol of all that is great in the exploits of the British navy.

Having referred to Nevis, I would like to mention one more thrilling success story connected with the island, that of Alexander Hamilton. On a visit to the city of Charleston on this island, I went to see the site of the staircase and the foundations of the house where this great American founding father was born in 1757. The day of my visit to the island, Nevis peak (3,596 feet) wore a halo of white clouds. White clouds also crowned the peak on the day Christopher Columbus arrived, so he called the island "Nievas" (snows), possibly because he thought of the crystal snows of the Pyrenees.

Alexander Hamilton was the out-of-wedlock son of James Hamilton, a

Scotsman, and Rachel Levine, a local girl. Orphaned at 11, his passion for reading and learning led him to set a high purpose in life. He worked for boat passage to Christiansted in the Virgin Islands, via Antigua. There he lived with a favorite aunt and clerked in a store. At the age of 13 he was running the store as a sideline while he perfected his knowledge and writing skill. His published account of a hurricane in St. Croix attracted the attention of the governor, who provided funds so the young man could attend school in New England. The boy was soon on his way to Boston and to immortality. Alexander Hamilton's intervention became decisive in the drafting of the Constitution of the United States.

## Two Youth of Antigua

In two days recently I visited Seventh-day Adventist churches and schools, and looked into the faces of hundreds of boys and girls who will face the challenge of greatness that comes to them in earth's last hour. Two youth of Antigua, George and Louisa Peters, left this island nearly a century ago for Michigan and Battle Creek. George became one of America's outstanding Seventh-day Adventist Negro leaders, heading up, for a time, the Regional Department in the General Conference. Louisa married Philip Giddings, a Guyanian, who became God's instrument in opening the work in the French islands of the Caribbean.

Before relating the story of Seventh-day Adventist beginnings on Antigua and the present development of the work, I think a word would be helpful with regard to the terminology used to



*A quiet road leading to a placid harbor is typical of the little island of Antigua.*

designate these islands. The northwestern group (the grip and the part of the blade near it) are known as the Leewards, and this is the group we are writing about. The curving saber blade of southeastern islands is called the Windwards. These islands get the trade winds before the Leeward Islands. The trade winds blow constantly, happily for the inhabitants, who otherwise would swelter in the tropical sea-level heat.

The territory of the Leeward Islands group is included in the East Caribbean Conference. The group includes Antigua, Barbuda, St. Christopher (St. Kitts), Nevis, Anguilla, Montserrat, and the British Virgin Islands. Antigua seems to have been in the past, and is today, the Seventh-day Adventist center for the Leewards.

The work of our church began on these islands in the 1880's. In 1888 Mrs. A. Roskrige, of Antigua, became a Seventh-day Adventist while on a visit to England. She returned to her home the next year and shared her new-found faith and belief with friends and neighbors. A Sabbath school was born.

About that time, William Arnold, a colporteur who in the course of his career canvassed in Australia, England, parts of the United States and Canada, made a trip to Antigua. He reported selling as many as 30 books in one day, and 300 in one month. The first ordained minister, D. A. Ball, was here from 1890 to 1892. The first company was organized on Antigua for the Leewards in 1890.

#### A Developing Work

After 1897, with the organization of the West Indian Mission (A. J. Haysmer was superintendent) the work developed rapidly in the Lesser Antillian Islands. By 1901 D. E. Wellman was in Antigua, while S. A. Wellman was assigned to the Lesser Antilles. In 1903 the Lesser Antilles Islands were organized into the East Caribbean Conference. By 1907 the work was well established in the Leewards and beyond. The church's activity spread rapidly through the work of lay members. By 1952, 4,828 members had been baptized. Today the Antigua district counts 14 churches and more than 2,500 baptized members.

A few months ago a new church structure was dedicated in St. Johns. It was considered to be the most beautiful church structure on the island and is, in my opinion, one of the finest buildings in the capital. The sanctuary, which seats 1,500, was well filled for the two evening meetings we held with the membership on Antigua, Lynford Williams, J. D. Alleyne, and I. M. Roberts, all capable, dedicated ministers, lead the Seventh-day Adventist forces on Antigua today. Much of their success is due to the dedicated support of a fine staff of local church elders. Typical is Thomas Daley, elder of the church at Liberta.



### Education Survey Commission Visits India

A Higher Education Survey Commission, composed of (from left) V. E. Garber, Andrews University vice-president for finances; the writer; and R. E. Klimes, president of Japan Missionary College, visited the Southern Asia Division recently in response to a request by the division. The purpose of the commission was to study existing educational conditions and to consider steps to be taken as educational work in the field expands. The commission members visited Spicer Memorial College, Poona, where a study was made involving students, faculty, and administrators. Major Adventist secondary schools whose graduates were enrolling in the college were also studied as well as some nondenominational colleges for comparison purposes.

The observations and recommendations of the commission will be reported to the division and board officers.

**CHARLES B. HIRSCH**

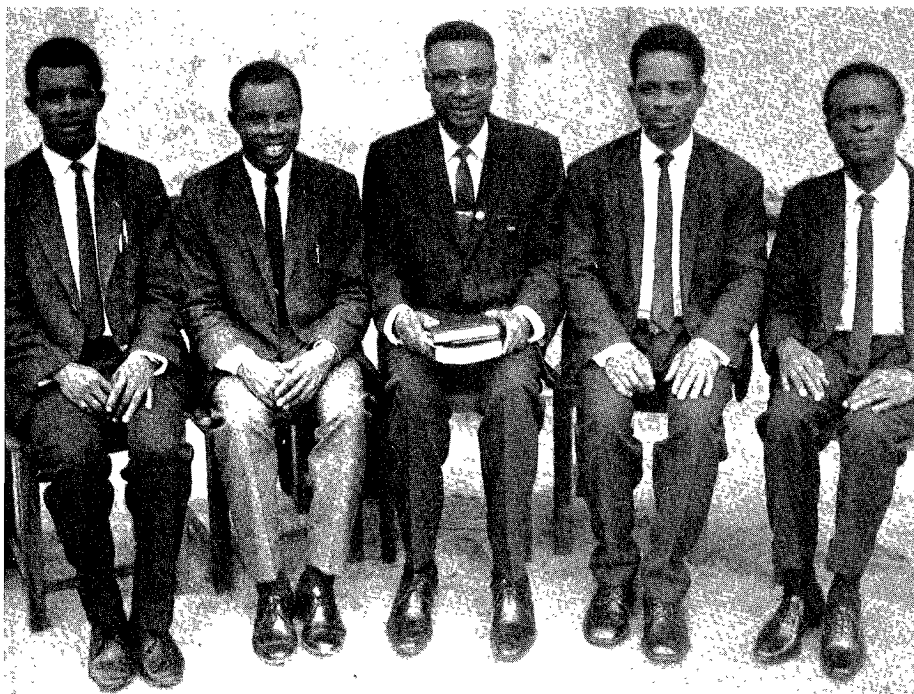
*Secretary, Department of Education, General Conference*

The Liberta church, which has a weekly attendance of some 400, was gutted by fire. The members set themselves resolutely to build a new sanctuary to seat approximately 1,000. The foundations were in, the walls were up, and the rafters were in place after much toil. Suddenly, early the Sabbath morning before my visit, the rafters came tumbling down. There was consternation, though the members rejoiced that the accident took place when no workmen were on the job. The workmen are Seventh-day Adventist members who contribute freely of their time.

I went to the scene of the disaster. There the elder spoke courageously of the future. "Come back to dedicate the church. We will finish it, with God's help," he said resolutely. And he will, for leaders such as these have the full

and enthusiastic support of the membership. Moreover, "all power . . . in heaven and in earth" accompanies them as they complete their church home and enlarge their witness.

Antigua has a 200-student elementary and secondary school under the principalship of G. E. Thompson. It was my privilege to speak to the students at an early morning chapel exercise. As I looked into their intelligent, hopeful faces, I could not help thinking of Alexander Hamilton, George and Louisa Peters, and of George Brown, MV secretary for the Inter-American Division, who lived as a child at Liberta. How many such potential leaders were present and listening? I challenged all present at the meeting to follow these illustrious predecessors into earth's sunset; and I believe they will.



**Five Men Ordained in Nigeria**

Five men were ordained during the first session of the East Central State Mission of the East Nigerian Mission to meet since the end of the civil war. They are, from left, Isaac Alala, Nathaniel Dinneya, Jonah Vinei, Moses Adiele, and Thomas Nwangwa.

W. D. Eva, Northern European Division president, preached the ordination sermon, A. A. Nzotta offered prayer, the writer gave the charge, and Z. N. Imo, East Nigerian Mission president, welcomed them to the ministry.

**TH. KRISTENSEN**  
*President, West African Union*



**Expatriate Elementary Teachers Meet in Far East**

Early in January a division-wide meeting of the overseas elementary church school teachers was conducted in Singapore. The program was directed by Mrs. Marion Simmons (front row, third from left), associate secretary of education for the Far Eastern Division. Assisting were (back row, from left): Dr. B. E. Olson, division secretary of education; F. H. Hewitt, superintendent of education, South-east Asia Union Mission; and Milton Thorman, superintendent of education, West Indonesia Union Mission.

**I. V. STONEBROOK**  
*Associate Secretary, GC Department of Education*

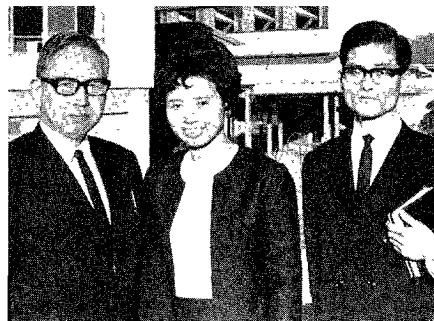
**SOUTH AMERICA:**

**Inca Union Leads World in Membership Gains**

The Seventh-day Adventist Church is the largest Protestant church in the countries of Bolivia, Ecuador, and Peru, which comprise the Inca Union Mission, according to D. J. Sandstrom, Inca Union Mission president. The total membership is 71,757. In Peru our membership is greater than the total of all the other Protestant churches.

"In 1966 the Inca Union was in sixth place for baptisms among the 76 union organizations in the Seventh-day Adventist Church in the world," Elder Sandstrom writes. "In 1967 it placed fourth, with 6,733 accessions. In 1968, 8,724 were added to the membership in the union, which placed it first among the 76 unions. In 1969, for the first time in the history of any union, 10,000 new members were baptized in one year. With 11,665 members added through baptism and profession of faith that year, the Inca Union was once again the first in the world field for membership gains."

**V. W. SCHOEN**  
*Secretary*  
*GC Lay Activities Department*



**Ordination in Japan Answers Father's Prayer**

Nobuo Kawamata (right), a ministerial graduate of Japan Missionary College, was ordained at the recent session of the Japan Union Mission conducted near Tokyo. With him are his wife, Mikiko, and his father-in-law, Masat-sugu Yonami.

Elder Yonami was imprisoned during World War II for his religious convictions. Shortly after his imprisonment his wife gave birth to a girl whom he named Mikiko, which means "Three Trees," signifying to him the crosses of Calvary. Elder Yonami and his wife prayed that their new daughter would grow to be a good Christian, and that she would marry a minister, that her life might be used to bring the salvation of Jesus to others. I was happy to preach the sermon during the service at which the latter part of the Yonamis' prayer was answered.

**F. L. BLAND**  
*GC General Vice-President*

## World Divisions

### FAR EASTERN DIVISION

- ✦ Evangelistic meetings were held in all but three of the churches of the Vietnam Mission in 1970. More than 520 baptisms were reported.
- ✦ Enrollment in the ten schools in the Vietnam Mission totals almost 2,400. More than 60 students were baptized at the Saigon Adventist School.
- ✦ Mazie Herin, associate secretary of the General Conference Department of Health; R. Maureen Maxwell, professor of nursing, Loma Linda University; and Maxine Atteberry, Far Eastern Division associate secretary of health, made a short visit to Miller Sanitarium and Hospital, Cebu City, Philippines, March 10, during which they conducted a conference for the nurses.
- ✦ The evangelism classes of Japan Missionary College under the leadership of T. Watanabe, recently held a Five-Day Plan at the Chiba Academy of Continuing Studies.

D. A. ROTH, *Correspondent*

### INTER-AMERICAN DIVISION

- ✦ Two hundred and sixty Voice of Prophecy students were awarded certificates at the Caracas Adventist Center, Caracas, Venezuela, recently.
- ✦ The Harrison High School, Montego Bay, West Jamaica Conference, has an enrollment of 503 students for the present school year. This is the highest enrollment in any of our schools in Inter-America.

MARCEL ABEL, *Correspondent*

### SOUTHERN ASIA DIVISION

- ✦ A total of 3,470 people were baptized in South India during the first three quarters of 1970.
- ✦ A new wing on the Surat Seventh-day Adventist Hospital was completed recently, raising the total bed capacity from 56 to 84.
- ✦ Three hundred and eighty-nine new members were added to the church in Burma from January to September, 1970. The membership in the union is now approximately 5,000.

A. J. JOHANSON, *Correspondent*

### EAST AFRICAN UNION

- ✦ The approximately 300 literature evangelists in the East African Union, made up of the countries of Kenya and Uganda, delivered literature to the value of sh. 586,799.90 (US\$82,151.99) during 1970. This is more than a 16 per cent increase over the previous year.
- ✦ A total of 205 literature evangelists attended institutes conducted at the

Kamagambo Teachers' College, Kenya, and the Bugema Adventist College, Uganda. Kenya literature evangelist E. Wandima was honored as Literature Evangelist of 1970.

R. H. HENNING  
*Publishing Secretary*  
*Afro-Mideast Division*

## Atlantic Union

- ✦ New York Conference church members raised \$133,149.49 during the In-gathering campaign just completed. This was \$433.74 more than was raised during the previous campaign, according to A. M. Karolyi, conference lay activities secretary.
- ✦ Robert Dixon, an Atlantic Union College freshman theology major from Maine, has been chosen to spend three months in Guatemala this summer as a student missionary. It is expected that a second student missionary will be sent out this summer, but no choice has been made as yet. Since the beginning of the student missionary program in 1959, 17 students have represented Atlantic Union College in mission fields.
- ✦ Twenty-three persons were baptized at the end of December, 1970, during a joint service climaxing a year of evangelism in the Bronx, New York, churches. The candidates were prepared by W. C. Jones, Bronx Temple; Carlos de la Pena, Bronx Spanish church; Crafton Bartholomew, lay leader of the Sharon Mission in the Bronx; and T. X. Perry, of the Bronx church.

EMMA KIRK, *Correspondent*

## Canadian Union

- ✦ Allan Freed, a pastor in Newfoundland, was guest on a phone-in program of CFSX radio, Stephenville, recently, discussing the hazards of smoking and the Five-Day Plan to Stop Smoking. During the week the Plan was held in Stephenville it was covered by CFSX radio, with the result that the attendance increased until it was necessary to request the radio station to announce that there was a full house, but that another Plan would be held in the near future. The Five-Day Plan was sponsored in Stephenville by the local allied youth association, of which one of our Seventh-day Adventist teachers in a high school there is the sponsor. The high school principal intends to use the Five-Day Plan to Stop Smoking as his school's contribution to education week.
- ✦ A series of evangelistic meetings was held in the public school gymnasium of Courtenay, British Columbia, by Clarence Long, from March 20 to April 7.

Following April 7 the meetings continued in the new Comax Valley church, which was opened officially February 20.

- ✦ Patients and residents of the Park Manor Personal Care Home in Winnipeg, Manitoba, are making handicraft items for their annual open house in June. Proceeds will be used to purchase a hydro equipment unit and exercising and therapy equipment. B. P. Skoretz is the administrator of the 102-bed institution, which was opened in 1967.
- ✦ More than 50 persons completed a home nutrition instructors' course taught at the North York Branson Hospital auditorium, Willowdale, Ontario, which ended March 18. The course was taught by Ella May Stoneburner, of the General Conference Health Department, and Mrs. Dorothea Van Gundy Jones, of the International Nutrition Research Foundation of California.

THEDA KUESTER, *Correspondent*

## Central Union

- ✦ The chaplain's department at Porter Memorial Hospital, in Denver, Colorado, reports that nearly 15,000 copies of religious literature are used each year in the work at the hospital.
- ✦ Twenty persons were baptized at the close of the meetings held in Springfield, Missouri, by Ben L. Hassenpflug, Central Union Conference evangelist. It is anticipated that other baptisms will follow. Ervin Funk is the pastor at Springfield.
- ✦ A series of youth evangelistic meetings was held in the Denver Central church during the latter part of March. Associate Pastor Rex Bell was the speaker. Music was furnished by the youth of the Denver area.

CLARA ANDERSON, *Correspondent*

## Columbia Union

- ✦ Austin Johnson, treasurer of the Salem, New Jersey, church for the past 42 years, and his wife were recently presented with plaques by W. B. Quigley, conference president, during a special dinner given by the Salem church.
- ✦ The Spencerville Junior Academy, Spencerville, Maryland, recently sponsored a health week. Area medical and paramedical personnel participated.
- ✦ Twenty Knox County, Ohio, ministers of various denominations attended a special one-day seminar sponsored by the Mount Vernon Seventh-day Adventist church. Dr. Hans K. LaRondelle, instructor in theology at the Theological

Seminary of Andrews University, was the guest speaker.

✦ Opening ceremonies for a \$200,000 addition to the Worthington, Ohio, elementary school was conducted recently. The two-story addition includes four large classrooms, library, and a multi-purpose room.

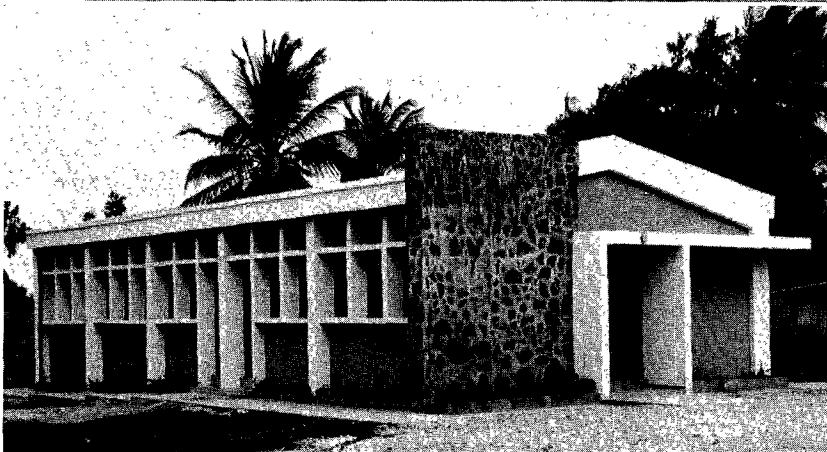
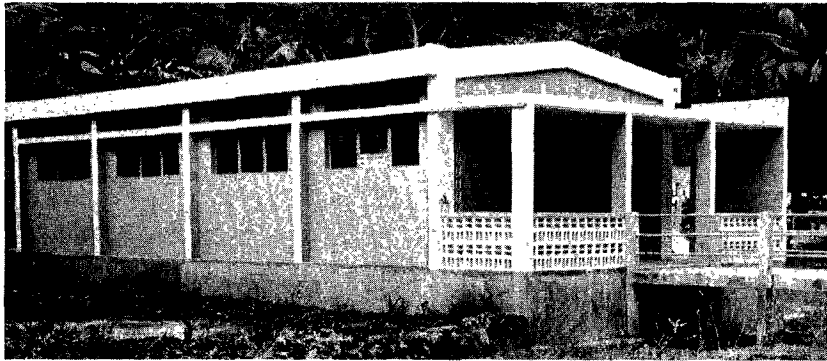
✦ Thomas H. Blincoe, of the Theological Seminary, Berrien Springs, Michigan, was the guest speaker at the recent pastoral council for the West Virginia Conference. Charles Eldridge, administrator of the Hackettstown, New Jersey, hospital, also participated.

✦ The Hamlet, Ohio, church recently

marked its thirtieth anniversary with a weekend of special services with Robert L. Boothby, ministerial secretary of the Michigan Conference, as guest speaker. The church was organized in 1940 following a series of evangelistic meetings conducted by Elder Boothby.

✦ Samuel Thomas, lay activities and Sabbath school secretary of the Allegheny West Conference, recently conducted a workshop in the art of soul winning in the Philadelphia, Pennsylvania, Ebenezer church. A revival series was subsequently conducted in the church by Charles D. Brooks, Columbia Union Conference ministerial secretary.

MORTEN JUBERG, *Correspondent*



**Three Churches Dedicated in Guadeloupe Mission**

Three churches were dedicated simultaneously in the Guadeloupe Mission recently. They are, from top to bottom, Grands Fondu du Moule, Lamentin, and Morne à l'Eau. W. R. Beach, general field secretary of the General Conference, led out in the service at Morne à l'Eau, where more than 200 people were present.

G. M. ELLSTROM

*President, Franco-Haitian Union*

*North Pacific Union*

✦ A Voice of Prophecy Bible crusade with Fordyce Detamore as speaker began in Portland, Oregon, on April 10. The series is scheduled to run through May 1.

✦ Thirty-six new members have been added to the Puyallup, Washington, church during the past two months. This is a result of church members' combining their efforts with the Hiner-Lindfors-Brown It Is Written crusade conducted in the city recently.

✦ Participants in a three-day music clinic held recently at Walla Walla College included Norman Luboff, director of the Norman Luboff choir; Jose Rambaldi, conductor of the Walla Walla Symphony Orchestra; Eugene Kaza, member of the Oregon Symphony and northwest chairman of the National School Orchestra Association; and Harold Lickey, professor of music at Walla Walla College and conductor of the Schola Cantorum.

✦ Fourteen persons were baptized recently at the first baptism in the new Stayton, Oregon, church baptistry. Among the candidates was the man who engineered construction of the baptistry. Two other persons were added to the church by profession of faith.

✦ E. Stanley Chace has been appointed summer school director at Walla Walla College. Summer school this year will run from June 15 to August 6 and will be scheduled in four-week sessions.

CECIL COFFEY, *Correspondent*

*Northern Union*

✦ Sixteen people were baptized as a result of evangelistic meetings conducted in the Knoxville, Iowa, church recently. Robert Boggess, conference evangelist, and Luther A. May, pastor, conducted the meetings.

✦ The American Red Cross chapter at Detroit Lakes, Minnesota, recently called on the local Seventh-day Adventist church to aid a family of 14 who had been completely burned out. The family was given bedding and clothing.

✦ The Minnesota Conference stewardship and church-development program raised \$31,000 during 1970 to help liquidate the loans on the buildings erected at Maplewood Academy.

✦ Daniel R. Guild, Voice of Prophecy evangelist, began meetings in the Jamestown, North Dakota, Memorial Building on April 4. The daily Voice of Prophecy radio program has been aired over Jamestown station KEYJ for more than two years, the area has been saturated



# 1971

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with Focus on Living Bible-course application cards, the Amazing Facts radio program has been aired in Jamestown for more than a year, and church members have been actively engaged in door-to-door visitation with the gift-Bible program.

♦ A. T. Bidwell, pastor of the Bismarck, North Dakota, district, has recently spoken in two hearings of the State legislature on parochial-aid and closed-shop issues.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

♦ Fifty-four persons were baptized in the Victorville, California, church recently as a result of a three-week evangelistic series conducted by Southeastern California Conference evangelist Bill Hoffman. Elder Hoffman was assisted by his wife and the local pastor, Varner Leggitt.

♦ Final Pacific Union figure for In-gathering is \$1,154,805.46, which breaks down to a union per capita of \$10.90. Hawaii's per capita was \$23.36, and Nevada-Utah's, \$21.76.

♦ Central California's campground at Soquel is being sold, but this year's camp meeting, scheduled for August 5-14, will be conducted there as usual.

♦ PUC Prep's Choralaires participated in a Napa Easter Seal Society concert, which brought a \$250 student scholarship and a \$500 award to Pacific Union College's department of speech pathology. Norman Skeels is director.

♦ G. Edward Bryan, of Glendale Adventist Hospital, has been granted certification by the College of Chaplains of the American Protestant Hospital Association.

♦ The 60 members of the Safford, Arizona, church raised \$2,381.27 for Investment in 1970.

♦ The Arlington, California, church is retaining two full-time college students on a summer scholarship program to assist the pastoral staff. This will be the first church in the union to do this.

SHIRLEY BURTON, *Correspondent*

## Southern Union

♦ The Central church of Huntsville, Alabama, was recently dedicated free of debt. Thirteen of the 54 charter members who were present for the organization on August 29, 1955, were present for the service. Guest speakers included H. F. Roll, Southern Union Conference secretary; W. D. Wampler and T. H. Bledsoe, president and secretary, respec-

tively, of the Alabama-Mississippi Conference; and T. H. Weis, conference lay activities secretary. Present membership of the Huntsville church is 175. W. A. Marshall is pastor.

♦ The Naples, Florida, church was dedicated February 6, 1971, free of debt. The church was organized in January, 1969, with 32 charter members. The present membership is 61. Theodore Carcich, a vice-president of the General Conference, was the dedication speaker.

♦ Maybelle Vandermark, assistant secretary of the General Conference Lay Activities Department, and W. L. Mazat, lay activities secretary of the Southern Union, assisted in Health and Welfare Federation meetings conducted in the Kentucky-Tennessee, Florida, Carolina, South Atlantic, and South Central conferences during the month of March. Instruction and counsel were given on preparation for disasters.

♦ A Five-Day Plan to Stop Smoking was conducted March 7-11 in Jackson, Mississippi, by the pastor, W. H. Patsel, and

Dr. John Evans. Thirty-five persons attended.

♦ Baptisms in Florida for the first two months of this year total 150, a gain of 84 over the comparative period of 1970.

♦ More than 2,500 requests for the Gift Bible Plan have been received by the Florida Conference as a result of radio, television, and newspaper advertising.

♦ The Florida Conference is conducting a pilot program with a Community Services van under the direction of Mrs. Eugene Steiner, State Health and Welfare Federation leader. So far seven persons have been baptized in the Brandon church and two in the Tampa First church as a result of contacts through this service; 963 persons have been helped; 3,503 articles of clothing have been distributed; 740 blood pressures were taken; and 212 persons were enrolled in the Gift Bible Plan. The conference plans to have ten such vans in operation by camp-meeting time in June.

OSCAR L. HEINRICH, *Correspondent*

## Southwestern Union

♦ Thirteen people were baptized in the Bartlesville district, Oklahoma, as a result of revival meetings conducted by H. B. Petry during the closing weeks of 1970. Elder Petry was assisted by George Gough, singing evangelist.

♦ The Ardmore Seventh-day Adventist Hospital, Ardmore, Oklahoma, is presently cooperating in a program sponsored by General Mills, Incorporated, in an effort to procure a kidney machine for use in southern Oklahoma by collecting coupons from products of that company.

♦ The Hour of Prophecy radio broadcast, with headquarters in Fort Worth, Texas, and under the direction of Bob Thrower, is being broadcast over station XERF, Del Rio, Texas; station XEG, Monterrey, Mexico; and station KCTA, Corpus Christi, Texas. The program has released the names of 3,000 people to district pastors in the North American Division. Most of the people are located in the great Southwest, but some are listeners from outside the Southwestern Union territory.

♦ Sixteen new members were baptized in Claremore, Oklahoma, following a 21-night crusade and follow-up visitation program conducted by Kenneth Cox, Oklahoma Conference evangelist. Another series of meetings was held by Elder Cox in Pauls Valley, Oklahoma, and 12 were baptized.

♦ Darlene Faulkner, of Houston, is the leading literature evangelist in the Texas Conference. Darlene led the conference in sales in 1970 with a total of \$20,022.38.

J. N. MORGAN, *Correspondent*



### Woman Is Top Literature Evangelist in Finland

About a year ago Mrs. Anna-Liisa Helevaara was working some 12 hours daily washing cars in a garage. However, she was not satisfied. She felt that she should not work for financial gain alone, but that because of the shortness of time she should do something to save others.

Having made her decision to help people, she thought of running a children's home or a nursing home. Then she began to feel that God wanted her to be a literature evangelist.

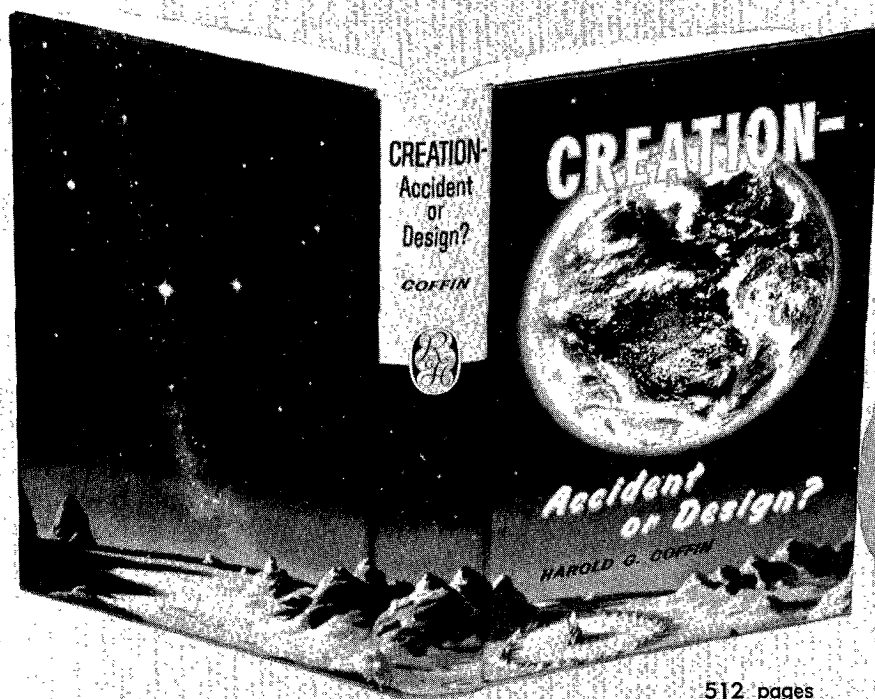
Now Mrs. Helevaara is the top literature evangelist in Finland, having had deliveries of more than Fmk 200,000 (US\$48,000). More than this, she has led others to the Adventist Church and has found many who are interested in our teachings.

KAI ARASOLA

*Editor, Finnish Signs of the Times*

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(Conference names appear in parentheses.)

**Janette Peterson**, church school teacher (Iowa), a graduate of Union College.

**NOTICES**

**Literature Requests**

Send *Guide*, *Primary Treasure* and *Little Friend* to the following: Lucita Altoveros, head teacher, Calamba Adventist Rural School, Calamba, Laguna, P.I.; Mrs. Adelaida Tenorio, Gutad Adventist Church School, Gutad, Occidental Mindoro, P.I.; Josephine Scossana, Ilasan Adventist Rural School, Ilasan, Tayabas, Quezon, P.I.

Edmundo Mauricio, 9 Cordillera St., Galas, Quezon City, D-502, P.I., wishes *Guide*, *Listen*, *Signs*, *Liberty*, finger plays, audio-visual aids, Bible games, *MV Kit*, pamphlets, Bibles, songbooks, *Smoke Signals*, tracts, Pathfinder materials, denominational books.

WANTED: A continuous supply of cutouts, memory verse cards, Christmas cards, colored magazines, by Paz Bacol and Linda Camesares, Safe Harbor Church School, Kapatungan, Bunawan, Agusan del Sur, P.I.

WANTED: A continuous supply of *Life and Health*, *Signs*, *Liberty*, *Listen*, *MV Kit*, *GO*, songbooks, Bibles, by the following: Naomi P. Plaza, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Darlyn Mullaneda, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Flor Galgao, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Naring Contreras, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Sally Detablan, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Nicknick dela Cruz, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Ladie Joaquin, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.; Sophie Mahale, Kapatungan SDA Church, Bunawan, Agusan del Sur, P.I.

Send a continuous supply of Chapel records, Bibles, books, *Hymnals*, *Insight*, tracts, slide films—du. frames, and colored magazines to M. B. Abuyme, Kapatungan, Bunawan, c/o Monkayo, Davao del Norte, P.I.

WANTED: A continuous supply of literature suitable for hospital rack by Chaplain Hector V. Gayares, Bacolod Sanitarium and Hospital, Taculing, Bacolod City, K-501, P.I.

WANTED: A continuous supply of tracts, missionary periodicals, picture cards by J. I. Erondy, SDA Church Headquarters, P.M.B. 1115, Aba, East Central State, Nigeria.

WANTED: A continuous supply of *Signs*, *Life and Health*, *Review*, *Good News for You*, Spirit of Prophecy books, *Your Bible and You*, *God and Evolution*, *Smoke Signals*, Bibles, songbooks, prophetic charts, filmstrip cassettes, *Primary Treasure*, *MV Kit*, visual aids, lanterngraphs, *Guide*, to T. J. Osorio, Bambang, Nueva Vizcaya, A-704, P.I.

WANTED: A continuous supply of Bibles and New Testaments by Idamae Melendy, Review and Herald, Washington, D.C. 20012.

Pastor and Mrs. S. L. Arrogante, Northeastern Mindanao Mission, Butuan City, P.I., desire a continuous supply of religious books, magazines, songbooks, child evangelism devices, and youth material.

Generoso C. Llamera, San Isidro, Kitcharao, Agusan del Norte, L-109, P.I., desires *Review*, *Little Friend*, *Liberty*, *Signs*, *Guide*, Bibles, songbooks, and other religious material in a continuous supply.

Mrs. Socorro Garcia, West Visayan Mission, Box 241, Iloilo, P.I., desires *These Times*, *Signs*, *Life and Health*, *Listen*, and other missionary material in a continuous supply.

Send Chinese, Japanese, and Greek missionary literature to G. Johnson, 2758 Forbes St., Victoria, B.C., Canada. He uses the literature for cargo and passenger ships.

WANTED for shipment to missions: books, Bibles, magazines, quarterlies, pictures, tracts, and other missionary material. Send to James Allen, Rt. 2, Box 264, Kingstree, S.C. 29556.

Send in a continuous supply *Review*, *Insight*, and *Guide* to Mountain View College Library, P.O. Box 87, Iligan City, P.I.

Pastor Paul Rambharose, Box 66, Port-of-Spain, Trinidad, W.I., needs a continuous supply of *Listen*, *Smoke Signals*, *Alert*, *Activities*, *The Winner*, and other temperance literature.

WANTED: A continuous supply of Bibles, New Testaments, denominational books, Sabbath school materials, songbooks, picture cards by Miss Janet M. E. Owusu, SDA Sunday School, Box 205, Sunyani B/A, Ghana, West Africa.

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

Send German and Arabic tracts and English literature in a continuous supply to Irvine D. Sabido, Guinea Grass, Orange Walk, British Honduras. Youth literature especially desired.

Send to Enrique Moreno, 4415 McClain Lane, Huntsville, Ala. 35810 the following: *Listen*, *These Times*, *Liberty*, *Message*, and *Life and Health* in a continuous supply.

Pastor A. Nkosi, 4446 Gambushe St., P.O. Lamontville, Durban, Natal, South Africa, desires Bibles, *Hymnals* for Bantu believers.

Vinla Walker, R. 1, Box 224, Fairburn, Ga. 30213, needs small books, denominational books, especially Spirit of Prophecy volumes, songbooks, *Life and Health*, *These Times*, but no *Insight*.

URGENTLY NEEDED: *Providential Deliverances*, by W. A. Spicer, slides, filmstrips, Bible pictures, *Signs*, *These Times*, *Listen*, *Liberty*, in a continuous supply by Charlotte Yates, Highway 62 West, Salem, Ark. 72576.

Robert C. Nogie, P.O. Box 800, Holbrook, Ariz. 86025, wishes *Guide*, *Little Friend*, *Primary Treasure* for work among Navajos, Hopis, Apaches, and Zunis. Send no *Reviews*, *Workers*, or quarterlies.

Send missionary periodicals and children's books to F. Edwards, Chaplain, Port-of-Spain Community Hospital, Box 767, Port-of-Spain, Trinidad, W.I.

Mrs. Edward Hoehn, Chaplain, 27 Hope Road, Kingston 10, Jamaica, W.I., needs missionary periodicals for adult and child patients, but send no *Workers* or quarterlies.

Pastor Moses Attah, Box 14, Kwamang/Ashanti, via Mampong/Ashanti, Ghana, West Africa, wishes books, Bibles, picture cards, films, magazines, tracts.

WANTED: Missionary material in a continuous supply to the following: Evaristo Wales, Mahoplag Leyte, P.I.; Kenneth Thang, Khuasak, Buanman, Thuklai, Chin Hills, Burma; Joel Jondonero, West Visayan Mission, Box 241, Iloilo City, P.I.; Veda E. Knapp, Box 36, Pine Grove, Calif. 95665; Peter Zambales, Sto. Tomas, Loreto, Agusan del Sur, P.I.; Gregorio Bulasito, Binocayan, Loreto, Agusan del Sur, P.I.; Cecil Tugade, La Paz, Agusan del Sur, P.I.; Juanito Banay, Maasin, Veruela, Agusan del Sur, P.I.; Mac Alcantara, Sion, Sta. Josefa, Agusan del Sur, P.I.; Pastor P. S. Manatad, East Visayan Mission of SDA, Box 63, Tacloban City, I-246, P.I.; Osias Telin, Ketcharaw, Agusan del Norte, P.I.; S. J. Balansag, Northeastern Mindanao Mission, Butuan City, P.I.; Conrado B. Ladion, Sr., Tubod, Lanao del Norte, P.I.; Alphonso Francis, 34 Fernleigh Ave., May Pen P.O., Jamaica, W.I.; Pedrito Magallanes, West Visayan Mission, Box 241, Iloilo City, P.I.; Malcolm Wilson, Box 900, Port-of-Spain, Trinidad, W.I.; Ressie Caspiendo, Tarlac Adventist School, Tarlac, Tarlac, P.I.; Mr. and Mrs. Emanuel Adjepong, Seventh-day Adventist, Domiabra/Konongo, Ashanti Akim, Ghana, West Africa.

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## CAMP MEETING SCHEDULE

1971

### Atlantic Union

Greater New York  
English, Camp Berkshire, Wingdale June 24-July 3  
Spanish, Camp Berkshire, Wingdale July 4-10  
New York  
Union Springs Academy, Union Springs June 25-July 3  
Northeastern  
Camp Victory Lake, Hyde Park June 25-July 3  
Northern New England  
Pine Tree Intermediate School, Freeport, Maine July 1-10  
Southern New England  
South Lancaster, Massachusetts June 24-July 3

### Canadian Union

Alberta  
Canadian Union College, Lacombe July 9-17  
Beauvallon July 22-25  
Peace River, Peoria July 22-25  
British Columbia, Hope July 16-24  
Manitoba-Saskatchewan  
Saskatoon July 2-10  
Clear Lake July 14-17  
Maritime  
Pugwash, Nova Scotia July 30-August 7  
Newfoundland Mission, St. John's August 6-8  
Ontario-Quebec  
Kingsway College, Oshawa, Ontario June 25-July 6

### Central Union

Central States  
Camp Shady Hill, Edwardsville, Kansas June 24-July 3

Colorado  
Campion Academy, Loveland June 18-26  
Kansas  
Enterprise Academy, Enterprise June 1-5  
Missouri  
Sunnydale Academy, Centralia June 9-12  
Nebraska  
Platte Valley Academy, Shelton June 15-20  
Wyoming  
Mills Spring Camp, Casper July 6-11

### Columbia Union

Allegheny East  
Pine Forge, Pennsylvania June 24-July 3  
Allegheny West  
Mount Vernon, Ohio July 4-10  
Chesapeake  
Hagerstown, Maryland July 8-17  
New Jersey  
Tranquility July 2-10  
Ohio  
Mount Vernon June 25-July 3  
Pennsylvania (Undecided) (Undecided)  
Potomac  
New Market, Virginia June 10-19  
West Virginia  
Parkersburg July 9-17

### Lake Union

Illinois  
Broadview Academy, La Fox June 10-19  
Little Grassy Lake (Southern Illinois) August 11-14  
Makanda  
Indiana  
Indiana Academy, Cicero June 18-26  
Lake Region  
Cassopolis, Michigan July 1-10  
Michigan  
Grand Ledge Academy, Grand Ledge July 22-31  
Michigan Upper Peninsula (Undecided) June 4, 5  
Wisconsin  
SDA Campgrounds, Portage July 29-August 7  
Wisconsin Northern (Undecided) May 22

### North Pacific Union

Alaska Mission (Logging camps: sites undecided) July 30-August 1  
Idaho  
Gem State Academy, Caldwell June 18-26  
Montana  
Mount Ellis Academy, Bozeman June 18-26  
Oregon  
Gladstone Park, Gladstone July 15-24  
Upper Columbia  
College Place, Washington June 10-19  
Washington  
Auburn Academy, Auburn July 8-17

### Northern Union

Iowa  
Oak Park Academy, Nevada June 4-12  
Minnesota  
Maplewood Academy, Hutchinson June 18-26  
North Dakota  
Sheyenne River Academy, Harvey June 11-19  
South Dakota  
State Fairgrounds, Huron June 4-12

### Pacific Union

Arizona  
Prescott July 22-31  
Central California  
Soquel August 5-14  
Nevada-Utah  
Springville, Utah June 30-July 6  
Northern California  
Fortuna, Philo, Paradise July 26-31

### Southern Union

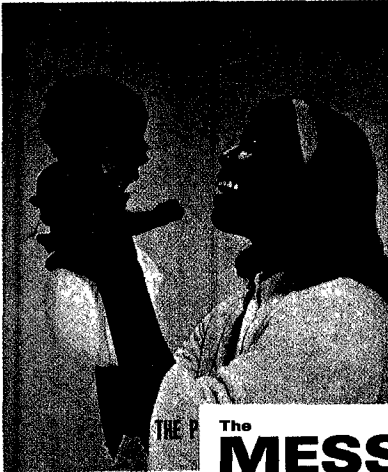
Alabama-Mississippi  
Bass Memorial Academy  
Lumberton, Mississippi May 28-June 5  
Carolina  
Mount Pisgah Academy  
Candler, North Carolina June 4-12  
Florida  
Forest Lake Academy, Maitland May 28-June 5  
Georgia-Cumberland  
Southern Missionary College  
Collegedale, Tennessee May 26-29  
Kentucky-Tennessee  
Highland Academy  
Portland, Tennessee May 28-June 5  
South Atlantic  
Hawthorne, Florida June 10-19  
South Central  
Oakwood College  
Huntsville, Alabama June 10-19

### Southwestern Union

Arkansas-Louisiana  
Baton Rouge, Louisiana June 10-12  
Gentry, Arkansas June 16-19  
Oklahoma  
Oklahoma City June 16-24  
Southwest Region  
Jarvis College, Hawkins, Texas June 4-12  
Texas  
Southwestern Union College, Keene June 11-19  
Texico  
Sandia View Academy  
Corrales, New Mexico June 18-26

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The planning committee for the witness team that will visit Adventist colleges in North America this summer are, from left, R. Kalua, physical-education instructor, Andrews University; Ed Webb, youth director, Lake Union Conference; John Hancock, world youth director; Don Prior, vice-president for public relations, Andrews University; and Michael Stevenson, associate secretary, General Conference MV Department.

## Youth Witness Team to Tour North America

By MARVIN H. REEDER

Associate Secretary, GC Bureau of Public Relations

A 30-member witness team, made up of students from North American Adventist colleges, called the "Gymnaires for Christ" will be formed this spring, according to Adventist world youth leader John Hancock. Three young women and three young men are to be selected by each college as candidates for the group. A committee will then choose one young person to represent each college. Christian character, speaking ability, musical talent, physical fitness, and gymnastic ability are among some of the criteria to be considered in the choice of team members. A few youth from the Andrews University Gymnics will form a nucleus for the group. After an intensive orientation and training period the first half of June, the group will begin a series of public appearances in the United States and Canada June 15 through September 15.

The team will start its itinerary in the Lake Union June 15 with appearances at the Illinois and Indiana camp meetings. After visiting Eastern Canada, it will tour the Northeastern United

States and the rest of the country with the exception of the Pacific Northwest. The youth will be visiting mainly in large centers and possibly on some university campuses.

### Christ-centered Programs

Usually there will be two public appearances at each stop on the itinerary. Christ-centered programs will mark each witness session. Every program will include gymnastics, music, personal testimony, and youth witnessing training. The witnessing training will be done in after-performance workshops and during daytime sessions. Each member of the group will also spend time in making personal one-to-one Christian contacts with other youth following every appearance.

Robert Kalua, associate professor of physical education at Andrews University, has been named director and coordinator of the group. Michael Stevenson, an associate youth director for the General Conference MV Department, will join with the group during the first month of training and wit-

nessing. A full-time music director and a chaplain are also to be named for the team.

The idea for an intercollegiate national troupe was voted by the MV Advisory Committee in Washington, D.C., January 5 to 7. The plan was then discussed with Robert H. Pierson, General Conference president, and Neal Wilson, vice-president of the General Conference for North America. With the support and encouragement of these and other church leaders, the MV Department was asked to submit a budget and outline a program for the project.

During the past several years, members of the General Conference MV staff have observed a number of youth witnessing troupes that have been successful in reaching other youth. These groups have been largely singing-speaking-testimony groups. A dimension of health and physical fitness is being added to the new troupe. This, combined with testimony and singing, will bring a broader spectrum of interests together.

This program was tentatively approved by the General Conference Committee and then referred to the church's union conference presidents' council held at Loma Linda University in January. The presidents took the plan back to local conference presidents for consideration. Final approval came from the union and local conference presidents through Elder Wilson on February 22.

## Church Calendar

Literature Evangelism Rally Day	April 17
Education Day and Elementary School Offering	April 24
Missionary Magazine Campaign	April-May
Health and Welfare Evangelism	May 1
Church Lay Activities Offering	May 1
Disaster and Famine Relief Offering	May 8
Spirit of Prophecy Day	May 15
North American Missions Offering	May 15
Bible Correspondence School Enrollment Day	May 22
Home-Foreign Challenge	June 5
Inner-City Offering	June 5
Thirteen'h Sabbath Offering (Afro-Mideast Division)	June 26
Medical Missionary Day	July 3
Church Lay Activities Offering	July 3
Midsummer Offering	July 17
Dark County Evangelism	August 7
Church Lay Activities Offering	August 7
Oakwood College Offering	August 14
Bible Correspondence School Evangelism Day	September 4
Church Lay Activities Offering	September 4
Missions Extension Offering	September 11
Review and Herald Campaign	September 11-October 9
Bible Emphasis Day	September 18
JMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16
Temperance Offering	October 23
Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13
Ingathering Crusade Launching Day	November 13
Ingathering Crusade Promotion	December 4
Church Lay Activities Offering	December 4
Stewardship Day	December 18
Thirteenth Sabbath Offering (Far Eastern Division)	December 25

**Five New Campsites Acquired to Serve Adventist Youth**

Three new campsites in the United States, and two in Brazil have been acquired recently to serve the Adventist youth of those countries.

The Carolina Conference has purchased 135 acres of heavily wooded hill land with 2,000 feet of lake frontage south of Charlotte, South Carolina. The West Virginia Conference's new camp is situated in Huttonsville. Plans are being made to use this camp this summer.

The Kansas Conference has a tract of land of approximately 135 acres in north central Kansas.

In Brazil two campsites have been acquired in the states of Rio Grande do Sul and São Paulo in the South Brazil Union. The Rio Grande do Sul camp is situated near the city of Pôrto Alegre and is already in use. The São Paulo camp has 281 acres of land and is situated about 17 miles from the city of Jacupiranga. This camp has a small auditorium and several other buildings on it, and is heavily wooded.

LEO RANZOLIN

**Southeastern California Re-elects Leaders**

Constituents representing 27,665 members in the Southeastern California Conference met for their twenty-seventh biennial session in the Loma Linda University church on March 28, 1971. M. L. Lukens, president of the conference, and his associates were re-elected. A committee of 21 persons was asked to direct the affairs of the conference for the next three years.

W. J. BLACKER

**Indiana Conference Re-elects Officers**

On March 21 the Indiana Conference constituency re-elected R. L. Dale, president of the conference; L. L. Davis, secretary-treasurer and auditor; and all departmental secretaries.

The conference departments are under capable and enthusiastic leadership, and a good spirit is evident among the constituency of the Indiana Conference. F. W. Wernick, president of the Lake Union Conference, presided at the meeting.

One of the most important items studied at the meeting was the complete rebuilding of Indiana Academy.

W. J. HACKETT

**Testimony Countdown Being Held in Many N.A. Churches**

Many churches in North America have launched Testimony Countdown programs this year. Reports indicate good attendance and enthusiastic responses. One pastor reports that a regu-

**Adventist Rotarians**

Adventist Rotarians who plan to attend the Rotary International Convention in Sydney, Australia, May 16-21, are invited to contact Pastor W. H. Simmonds, Secretary, Greater Sydney Conference of SDA, Box 18, PO, Strathfield 2135, Australia. He will arrange for overseas visitors to meet Adventist Rotarians living in Sydney, who will spend Sabbath and attend church with them.

lar attendant at his series is not a Seventh-day Adventist. He writes that this woman "is reading *The Great Controversy* and *The Desire of Ages* with great interest. When we announced this series and told of the availability of the *Testimonies*, she said, 'I'll take a set. I love Ellen White.' The other night when two new women were present I encouraged them to buy. Before they could answer, our non-Adventist guest said, 'The longer you have these the happier you'll be you bought them. I couldn't really understand the Bible very well, but when I read these books I feel as if I'm right there!'"

A report from the Pacific Press indicates that during 1970 more than 16,000 families secured the nine volumes of *Testimonies for the Church*.

ARTHUR L. WHITE

**N.A. Board of Higher Education Meets**

The first full meeting of the Board of Higher Education since its authorization by the Autumn Council in 1970 took place in Washington, D.C., recently. The membership, including representation from all schools of higher education in the North American Division, met for two days discussing such items as: new programs for the doctorate of medicine at Loma Linda University, graduate work at the two universities, fifth-year programs at the colleges, biological field stations, and tenure.

Kettering College of Medical Arts received authorization to give study to a physicians' assistant program. Loma Linda University was granted permission to offer majors on the baccalaureate level in child and family education, intensive food production, and medical dietetics; a new program in music; and a two-year program in nutrition care service. Special committees will be giving study to programs in speech pathology and audiology, vocational education, engineering, as well as other areas.

It was also voted that the recruitment of students for graduate work would be limited to Andrews and Loma Linda universities.

Colleges authorized to offer fifth-year programs have been requested to confine

their recruitment to their union conference territories. Extension and programs with schools outside the United States are to be coordinated through the General Conference Department of Education.

Neal C. Wilson, chairman of the new board, presided over the two-day session. It is expected that the choice of an executive secretary will be announced in the near future.

CHARLES B. HIRSCH

**10 Students Drown at Bethel College, Africa**

Ten students were drowned at Bethel College in the Transkei, South Africa, recently.

The school family were enjoying a picnic at the sea and were unaware of a dangerous undertow at the place they had chosen. The women teachers and students were in the water first, the boys were to swim later. Not until a body was seen floating on the water was there indication of trouble. African and European teachers pulled 43 students out of the sea. Seven bodies were recovered, but two could not be found. A tenth student was unconscious and taken to the hospital, but later died.

This has been a terrible ordeal for Bethel College. They need our prayers and understanding.

MERLE L. MILLS

**IN BRIEF**

† **New Position:** W. M. Schneider, secretary, department of education, Pacific Union Conference, formerly president, Southern Missionary College, replacing L. R. Rasmussen, who is retiring.

† **Death:** W. I. Hilliard, 82, Placerville, California, March 18, 1971. Elder Hilliard spent 46 years in the China and Far Eastern divisions.

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