

Review

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Lord, thou hast been our refuge
from generation to generation.
Before the mountains were brought forth,
or earth and world were born in travail,
from age to age everlasting thou art God.

Psalm 90: 1, 2, N.E.B.

The Need of "A More Excellent Spirit"

SOME Christians feel that success in their religious experience is determined chiefly by whether evil is absent in their life. If they don't drink liquor, smoke, steal, swear, commit adultery, or indulge in other sins and vices, they feel well satisfied. Others feel that if they do good deeds—pay a faithful tithe, work for outcasts, carry responsibilities in the church—they are truly sanctified.

Both are wrong. To avoid evil is important, but it is not enough. A tree may lack poisonous fruit, but this is at best a kind of negative virtue. The tree may lack fruit of any kind. It should bear good fruit. Thus a Christian who avoids flagrant sin may be a cipher so far as good deeds are concerned. He may be doing nothing positive to meet the needs of others or to help spread the light of truth.

Likewise a person may be busy doing good but be prompted by wrong motives. He may be hoping for recognition or for divine favor. Or he may be legalistic, doing good but resenting the fact that his services are required.

In this editorial we wish to emphasize the importance of the right spirit in our life and service for God. We wish to point out that sometimes our spirit is more important than what we say, the acts we perform, or our innate talents. The Pharisee who prayed in the Temple was condemned not by what he said but by the spirit in which he said it. He said: "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:11, 12). Who can fault him for this? Had his spirit been right, he could very appropriately have thanked God for keeping him from evil and enabling him to do right. Unfortunately, pride and self-righteousness made his prayer an offense to God.

A "Cheerful" Giver

That our spirit is important when we give to God's cause seems clear from Paul's counsel to the church at Corinth: "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (2 Cor. 9:7). The word "cheerful" deals with the spirit in which the gift is given. And what a difference this word makes! We have all seen givers who were less than cheerful in their response to an appeal. In their hearts they were saying, "Will the need for money never cease? If the brethren were smarter, they could keep costs lower. Why should I give heavily when some members have scarcely given anything?" The giver may be lauded by men for his substantial donation, but how does Heaven view him? Is the word "cheerful" inscribed in the books of heaven under the heading of "spirit of giver"?

One of the most remarkable men in history was Daniel. This statesman was respected so highly that though kingdoms rose and kingdoms fell, he con-

tinued to hold important posts of political leadership. Apparently part of the secret was his spirit. When Darius organized his government, he "preferred [Daniel] above the presidents and princes, because an excellent spirit was in him" (Dan. 6:3).

Daniel was not merely intellectually superior to his peers, although he was that (Dan. 1:19, 20), but he had "an excellent spirit."

Caleb was another with "an excellent spirit." In spite of the fact that ten of the men commissioned to spy out the land of Canaan talked discouragement and defeat, Caleb talked courage and victory. "Let us go up at once, and possess it," he challenged. As a result God said: "Because he had another spirit with him, and hath followed me fully, him will I bring into the land whereinto he went; and his seed shall possess it" (Num. 14:24). His contemporaries would perish under the hot sun and be buried in the burning sand during the 40 years in the wilderness, but Caleb would live and enjoy the rich blessings of Canaan "because he had another spirit with him, and hath followed me fully."

O for a church full of Calebs! O for leaders and members with "another spirit"! Then would all murmuring be stilled. Then would the voices of discouragement and defeat be silent. Then would the voices of suspicion cease to undercut those in authority.

And if to the better spirit were added one hundred per cent obedience ("hath followed me fully"), what an impact the church would make! No longer would Christians seek release from divine requirements that are not listed as "tests of fellowship." No longer would inspired counsel await scientific support before being accepted. No longer would "times have changed" be appealed to glibly as an excuse for compromise with the world. Motivated by love for Christ, each member would exclaim, "I delight to do thy will, O my God" (Ps. 40:8). Each would move forward in faith, tackling apparently impossible assignments for God, declaring, "Let us go up at once, . . . for we are well able."

In the days of Ezekiel the Lord promised His people: "A new spirit will I put within you" (Eze. 36:26). This promise still awaits fulfillment in many lives. In too many the old attitudes remain. Negativism, defeatism, discouragement, criticism, jealousy, and suspicion still lift their ugly heads to retard the work of God.

But this situation can be changed. With the psalmist each soul may pray: "Renew a right spirit within me" (Ps. 51:10). This "right spirit" will change not only the climate of the individual heart, it will bring harmony into homes, churches, schools, and communities. Moreover, it will distinguish the committed people of God from mere professors of religion as markedly as it did Daniel and Caleb from their contemporaries. How earnestly, then, should each of us seek not merely "a clean heart" but "a right spirit"!

K. H. W.

**COCU LEADER CLAIMS
 ECUMENICAL UNITS UNDER ATTACK**

INDIANAPOLIS—The chairman of the Consultation on Church Union (COCU) fears that ecumenical institutions are "in real danger of being destroyed."

Dr. George G. Beazley, Jr., who is also chief ecumenical officer of the Christian Church (Disciples of Christ), said ecumenical bodies are under attack from both the "right" and the "left."

COCU represents merger efforts of nine Protestant denominations. A draft plan of union is now under study by constituent churches. Dr. Beazley was elected chairman last March. He is a Disciples representative to the General Board of the National Council of Churches and a member of the policy-making Central Committee of the World Council of Churches.

If ecumenical institutions are destroyed, he wrote in a report to Disciples congregations, the Christian unity movement will be killed and the church left less than "the church our Lord brought into being." He added, "Movements do not survive without institutions to carry them and a church without the ecumenical imperative is not the church our Lord brought into being."

**JEWISH SCHOLAR LAMENTS
 ABSENCE OF MYSTICAL THEOLOGY**

ST. LOUIS—A rebirth of mysticism is being seen in the United States because contemporary theologians have been concerned for too long with rationalistic religion, a noted Jewish scholar asserted here.

"Protestant and Catholic theologians have been too enchanted with a rational secular theology," declared Rabbi Abraham J. Heschel, professor of ethics and mysticism at the Jewish Theological Seminary of America, New York. "Having shaped our lives around the practical, the utilitarian, de-

void of dream and visions, higher concerns and enthusiasms, we are literally driving young people into the inferno of the drug culture in search of exaltation.

"The escape to drugs comes from the need for experiencing moments of exaltation. In search of exaltation, man is ready even to destroy himself," he said.

**CLERGY MAY HAVE
 TO TAKE SECULAR JOBS**

MINNEAPOLIS—More and more Episcopal Church clergy may have to support themselves while serving churches in the Diocese of Minnesota, Bishop Philip F. McNairy told delegates in the diocese's annual convention.

He revealed that the diocese now has nearly 50 clergymen who make their living in secular fields or in specialized ministries.

"Inflation has produced a situation so severe that more than half of our smaller congregations are no longer in a position to afford the salary and benefits of a priest at today's standards—and costs," he said.

He said the diocese has 22 churches served by itinerant clergymen available once or twice a month on weekends to a congregation that ministers to itself through its own leadership at other times.

**LUTHERANS AND CATHOLICS
 CITE "REMARKABLE" AGREEMENT**

GENEVA—A statement showing "a remarkable degree of agreement" in certain areas is being prepared by an international group of Lutheran and Roman Catholic theologians who have concluded a four-year study on "The Gospel and the Church."

The final meeting of the series was held at Malta, where the theologians issued a statement which expressed confidence that the Lutheran-Catholic dialogues would move on to another stage.

"There was general agreement that the longstanding controversial issue of justification need no longer divide our churches," the theologians said. They also noted that Lutherans and Roman Catholics confront similar problems.

This Week...

Recently a group of our friends were talking about special traditions in their homes and one mentioned that whenever their family camped in the mountains, a special event on Friday evening was the complete reading of Psalm 90. It had been a tradition for so long that the family members had it almost memorized and would follow along with its reading. A warm tradition and a beautiful psalm.

In planning for this cover, one of the staff members found the photo and another was immediately reminded of the first lines from Psalm 90. We selected *The New English Bible* rendition and recommend that you read the entire psalm.

An article telling of developments in medical work in India appears on page 16 this week. Laurence A. Senseman tells of the cooperation between the Adventists in the Southern Asia Division and the Christian Medical College, a non-denominational institution, which has mutually benefited the two organizations.

The medical college, which started as a one-bed hospital in 1900, has now grown so large that its influence is being felt throughout India as trained national workers return to their people.

The short article is also a testimony to what one person with a Christian vision can do.

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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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What Kind of GOD

Do You Worship?

ONE of the most apparent—tragic—paradoxes of our strange, bewildering and confused century is the phenomenon of God.

In this decade God has been forced into test tubes, buried, resurrected, and dismissed. He has been integrated, interrogated, and ejected. He has been transformed, reformed into a "buddy," a "cosmic pal," whose divine utterances have meaning only in terms of how man wishes to understand them. In short, man in this century has not been transformed to become like God, but in boldness and stupidity has reduced God to be like himself.

The question is, "What kind of God do we serve?"

I believe the question is highly significant because eternal life is granted only to those who become part-takers of the divine nature and not to those who shape God into their own image.

The miracle of conversion, the new birth, is not an experience that reduces the God of the universe to the smallness and sinfulness of man; it is rather an experience by which man might become one with God.

Tragically, as Christians our concepts of God are amazingly small. And therefore we tend to worship a small God, who good-naturedly winks at our willful transgressions.

In his volume *The Book of Naturalists*, William Beebe tells of how he and his friend Theodore Roosevelt used to play a game together at Sagamore Hill. As Beebe tells it: "After an evening of talk . . . we would go out on the lawn and search the skies until we found the faint spot of mist beyond the lower left-hand corner of the Great Square of Pegasus. Then one or the other of us would recite:

"This is the Spiral Galaxy in Andromeda.
It is as large as our Milky Way.
It is one of a hundred million galaxies.
It consists of one hundred billion suns,
each larger than our own."

Then Roosevelt would grin and say: "Now I think we are small enough! Let's go to bed."

The problem with this century is that man has miniaturized

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By WARREN C. HEINTZ

and mechanized his God. Sigmund Freud staggered the religious world some three-score years ago with his contention that religion was a "compulsion neurosis," "a technique of immaturity," "a neurotic crutch."

The observation of Freud is correct when applied to those whose service and obedience to God in this life is based on the reciprocation of God in terms of health and welfare.

For example, the person who complains, "In spite of the fact that I faithfully paid my tithe, I'm facing bankruptcy," apparently thinks that the \$10 or \$100 he has paid in tithe is some type of premium on an insurance policy designed to protect him from making bad financial decisions.

BIBLE religion does not guarantee security in terms of immediate welfare. A man who devotes himself to the service of God may lose his job, his home; he may be devoured by lions or spend a lonely life as did the apostle Paul.

John Calvin overstated the case when he said, "A human being should be willing to be damned for the glory of God." But at least his statement stresses confidence in God regardless of the profit that might accrue.

Modern man makes gods of persons, places, and things. He makes sophisticated gods, mass produces them, gods such as automobiles, beautiful homes, and enormous

bank accounts. He is foolish enough to make a god even of himself. He worships only such gods as he can fit into his finite mind. He refuses to serve a god that is not a god of convenience. He refuses to serve a god who dares to condemn him for his impurities, adulteries, fornications, lying, nasty tongue, shady income tax forms, and downright dishonest business dealings.

THE kind of God who thunders, "Thou shalt not," doesn't seem to fit his feverish, deranged mind where everything, even his indiscretions, must be translated as "love."

It's important to remember that the Christ who went to the hill of Calvary is the same God who thundered the "Thou shalt not's" from the top of Mount Sinai. The grace of Jesus Christ is not a spiritual salve designed to blind the eyes of the Almighty Father to the sins of

twentieth-century man. The cross of Golgotha's hill wasn't intended to persuade God to accept man, but rather to inspire man to become like God.

Social acceptance and personal convenience are not standards of righteousness.

The story is told that Alexander the Great had within his army a man who also bore the name Alexander, but who was lazy, cowardly, and incompetent. One day the great general called this man to him and asked, "Tell me, what is your name?" The incompetent foot soldier replied, "Sir, my name is the same as yours. It's Alexander."

Upon hearing this, the great general ordered, "Change your name! I will not have anyone who bears my name to be lazy, cowardly, and incompetent! Either change your name or change the way you live!"

GOD issues a similar proclamation today to those who call themselves sons of God—either live as I live or you will have to call yourself something else.

To the man who hears the twin voices from Sinai and Calvary the love of God is boundless. ♦♦

The Way to Righteousness

By W. M. STARKS

RIGHTEOUSNESS is doing right. True righteousness is doing right without faltering or wavering under all circumstances, conditions, or situations. The psalmist states that "the Lord is righteous in all his ways, and holy in all his works," and "there is no unrighteousness in him" (Ps. 145:17; 92:15). Since God is innately righteous, all His acts are righteous. It is impossible for them to be anything else than righteous.

Man Created in God's Image

God created man "in his own image," after His likeness (Gen. 1:26, 27). Jesus is referred to as "the express image of his person" (Heb. 1:3). Man was made to "resemble" God. And while it was possible for man to sin, the balances were tipped overwhelmingly in the direction of good. His tendencies and propensities were toward the right; nevertheless, he had the power of choice. He was able to choose to disobey.

God created man after this fashion because it was the only way that man could form a righteous character. Had he been created without the power of choice, he would have been a machine, an automaton. A machine does not possess intelligence, character, or personality. If God had made man incapable of doing evil, man's right acts could not take on the characteristic of righteousness, for they would be

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forced acts. Righteousness is an inward quality.

The law of God is the standard of His righteousness and the transcript of God's character. God is holy (1 Peter 1:16); His law is holy (Rom. 7:12). God is just and good; His law is just and good (verse 12). God is perfect (Matt. 5:48); His law is perfect (Ps. 19:7). God is righteous (Ps. 145:17); His law is righteous (chap. 119:172). God is

eternal (1 Tim. 1:17); His law is eternal (Matt. 5:17, 18).

Since God is righteous, His law is righteous. To change the law in any form would call for a change in God's nature. But God does not change. He declares, "I am the Lord, I change not" (Mal. 3:6). James the apostle states, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning."

When man sinned he became caught in a most difficult and seemingly impossible dilemma. A righteous, holy, good, perfect, eternal, and unchangeable law demanded righteousness. And, although God loved man dearly, He could not change the law. Yet man's honest self-efforts toward good end in utter frustration. His best resolutions and determinations break and disintegrate before his eyes like ropes of sand (see Rom. 7:18-23). Describing his frustrations in such a predicament, Paul the apostle stated, "We know that the law is spiritual; but I am not: I am unspiritual, the purchased slave of sin" (Rom. 7:14, N.E.B.) If some way had not been found for man's rescue, he would have had to pay with his life for his transgressions.

Christ Our Righteousness

Lamenting and agonizing over his wretched slavery to sin, the apostle cried out, "Miserable creature that I am, who is there to rescue me out of this body doomed to death?" And he shouts the joyous answer as

The Love of God

By JOYCE ST. CLAIR

Love that gives
To the unlovely;
Love that lasts
When all is lost.
Love that warms
The cold about you;
Love that shares
Without a cost.

Love that puts
Its arms around you;
Love that holds you
Lest you fall.
Love that hears
Your slightest murmur;
Love that answers
When you call.

Love that shed
The blood of Jesus;
Love that sent
Him here for me.
Love that gives
Us life eternal;
Take God's love
He offers free!

he exclaims, "God alone, through Jesus Christ our Lord! Thanks be to God!" (verses 24, 25, N.E.B.). And He not only will, He *has* delivered us through the merits of the atoning blood of our Lord and Saviour Jesus Christ. Foreseeing our impossible dilemma even before man's creation, or even before He had laid the foundations of the world, He made provision for man's reclamation and salvation. Peter, the apostle of God, tells us, "Well you know that it was no perishable stuff, like gold or silver, that bought your freedom from the empty folly of your traditional ways. The price was paid in precious blood, as it were of a lamb without mark or blemish—the blood of Christ. Predestined before the foundation of the world, he was made manifest in this last period of time for your sake" (1 Peter 1:18-20, N.E.B.).

Speaking of the Messiah, the prophet Jeremiah prophesied saying, "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our righteousness" (Jer. 23:5, 6).

Law Satisfied

By coming to earth as a man and rendering perfect obedience to the law by living a righteous life, and finally dying as a propitiation for sin, Christ met, satisfied, and exhausted all the claims of the law and silenced forever the accusations of the devil. Satan had claimed that no man could obey the holy law. "Satan represents God's law of love as a law of selfishness. He declares that it is impossible for us to obey its precepts. The fall of our first parents, with all the woe that has resulted, he charges upon the Creator, leading men to look upon God as the author of sin, and suffering, and death."—*The Desire of Ages*, p. 24. Of Jesus it is written, "Who did no sin, neither was guile found in his mouth" (1 Peter 2:22).

By His sinless life Jesus has provided righteousness for all who will receive it. The righteousness demanded by the law has been met. The death required for transgression has been accomplished. Justice can make no more demands. Righteousness and truth announce their betrothal. Evil can make no more accusations. All stand awed and hushed at the life and death of the Son of God! "For as by one man's

disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). "But we see Jesus, who was made a little lower than the angels . . . that he . . . should taste death for every man" (Heb. 2:9).

A fountain of cleansing and healing opened up, a life to cover the most shameful nakedness, a fountain to cleanse the vilest of sin, a balm to heal the saddest woe! Christ's life shouts, "In Me your victory is assured!" His death thunders forth the announcement, "Your debt has been canceled!" In

ecstasy the prophet Isaiah exults, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels" (Isa. 61:10).

How Righteousness Is Received

Righteousness is a gift that is given, a garb that must be put on. This gift and garb is none other than the righteousness of Jesus

FOR THE YOUNGER SET

Chased by a Bear

By JOYCE WILLES

BILL was a newcomer to Alaska. He was there working in a construction camp as a first-aid man. The room where he took care of the sick men, the laundry room, and his own quarters, made up the big building where he spent most of his time. He had to be in this building much of the time in case a man got hurt and needed to be helped.

Summertime in Alaska brings many surprises for newcomers. For instance, the mosquitoes are big, and there are many of them. It is almost impossible to go outside unless you are protected from them from head to toe.

There are even larger things around than mosquitoes. They are dark brown, shaggy, and tall when they stand on two feet. You guessed it. They are bears.

Now it seems that if there is garbage around, the bears will quit looking for food in the woods and will visit the garbage supply to get food the easy way. At Bill's camp the garbage cans were not so far from the building where Bill worked, but that didn't discourage the bears from coming around.

Usually, however, they were shy enough to come around only at night. But when they came they were not very quiet. With a rattle, bang-bang of pails and covers, they announced to the whole camp that they were on another of their raids. This was the signal for the men to stay inside the buildings so as not to get hurt by the vicious animals.

One day a bear must have become so hungry that he just couldn't wait until dark. Bill was outside when he looked up, and there was the bear. Bill decided he would try to scare the bear away, so he began to yell and threw a stone toward the animal. But the bear seemed to have made up his mind that he wasn't going to be scared away when there was food around. So he started right toward the cabin after Bill.

It was too bad for Bill that he happened to be on the side of the building away from the door. Anyway, with the bear right behind him, he ran as hard

as he possibly could to get to the door before the bear got to him. Bill was roly-poly, and not used to running. He was having quite a time keeping ahead of the bear when he rounded the corner and dived in the door. Just in the nick of time! The bear came round the corner just after Bill got through the door, and he couldn't figure out what had happened to the man, so he kept on going. Wondering why the bear wasn't trying to get through the door, Bill cautiously opened it and stuck his head out, looking this way and that. Just as he looked to his left, the bear came back around the corner and stared him right in the eye. You can be very sure that Bill shut that door just as fast as he could. Fortunately, the bear didn't try to get through the door but ambled off in disgust down the path toward the woods. After that, Bill was careful how he treated a visiting bear.



Bears in the zoo look friendly, but a wild bear can be very frightening.

Christ. We receive righteousness by receiving Him. There is no other righteousness, no other way of salvation. We receive Christ by faith, by believing His Word and by acting upon His promise. To the impotent man who for 38 years had lain a cripple, the Master said, "Rise, take up thy bed, and walk" (John 5:1-9). Inspiration states that, "The man might have stopped to doubt, and

lost his one chance of healing. But he believed Christ's word, and in acting upon it he received strength."—*The Desire of Ages*, p. 203. His faith in Christ, his acting upon His word, was what made the miracle possible. So it is with us; we believe and receive Him by faith, and the miracle of His saving grace and holy covering becomes a reality.

But the garment received must

be put on. It must serve as our clothing; it must be worn. Looking upon the sinner's need, utter hopelessness, and spiritual nakedness, Christ saw that there was no intercessor. "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloke" (Isa. 59:16, 17). The Bible says, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Peter 2:21).

Righteousness, then, must be put on, and since Christ is our righteousness, He must be put on and worn as the Christian's clothing. It is only as we appear in His garb that we become acceptable. "Unless they [professors of truth] trust in the righteousness of Christ as their only security; unless they copy His character, labor in His spirit, they are naked, they have not the robe of His righteousness."—*The SDA Bible Commentary*, Ellen G. White Comments, on Eze. 37:1-10, p. 1166. Putting on Christ is no mystery. The Scriptures tell us that "through faith you are all sons of God in union with Christ Jesus. Baptized into union with him, you have all put on Christ as a garment" (Gal. 3:26, 27, N.E.B.). The process that leads to conversion and the new birth, the hearing of the Word, conviction by the Spirit of God, repentance, confession, conversion, and baptism, which confirms the fact of such an experience, comprises the putting on of Christ.

How Righteousness Is Applied

When this Heaven-ordained experience takes place, Christ applies His righteousness to two areas of the repentant sinner's life. His past sins are all wiped away. He receives a clean slate, a white page, a new beginning. Christ's righteousness is imputed to him; he is justified by faith. This is what the apostle means by his statement, "For all alike have sinned, and are deprived of the divine splendour, and all are justified by God's free grace alone, through his act of liberation in the person of Christ Jesus. For God designed him to be the means of expiating sin by his sacrificial death, effective through faith. God meant by this to demonstrate his justice, because in his forbearance he had

The King's Business

YOUR CHURCH—ITS ORGANIZATION AND OPERATION

By W. P. Bradley

THE CHURCH VIS-À-VIS THE CONFERENCE

The conference organization is the creature of the churches; it exists because of them, and they came first. It is always good to keep that fact in mind. If the churches hadn't come together and organized the conference it never would have existed. Who makes a local conference? Certainly not the conference committee, or the union conference, or even the General Conference. It all starts with the local churches.

However, once the conference is created, and given its charter, and supplied with elected officers and workers, a new relationship has been established. The conference, though created by the churches, now moves forward in carrying out its responsibilities and in so doing exercises a type of rulership over the churches. It is true that it is a relationship that is acceptable to the churches that have gone into the arrangement voluntarily; but as they work together the churches come to realize that they have surrendered a portion of their autonomy. Not altogether, for there are some prerogatives of a local church that are never surrendered to a conference.

As an illustration, take a country that has a federal government made up of a union of individual states. There are some powers that always remain with the states but others that by common consent are exercised only by the central government. These could include the coining and circulating of money, operating the postal system, caring for national defense, conducting the country's foreign relations, and naturalizing new citizens.

Similarly, conferences are given responsibilities that lie outside the realm of local church powers. They select, ordain, and accredit the ministers; they appoint the field workers, that is the pastors, evangelists, and Bible instructors, to their posts, and guide them in their labors; they give counsel to the

churches in operating their local schools; they receive the tithe and other funds that are not purely local from the church treasurers and disperse them according to church policy; they make preparation for such general events as conference sessions, camp meetings, workers' meetings, and general church campaigns; they operate cooperative enterprises such as the Book and Bible Houses, academies, hospitals, youth camps, retirement homes, and large evangelistic campaigns; they guard religious liberty interests within their territories; they keep the church statistics; they operate the legal body, the association, which holds title to all conference and church properties; they give assistance to the churches in their Sabbath school, lay activities, temperance, MV and similar activities; they audit the local church treasurers' books.

It is quite a formidable list of chores that the conference accomplishes for the common benefit of the churches. It is to be expected that from time to time the conference will endeavor to stimulate and prod the church to carry out its part of the compact between church and conference to get the work done.

And what is that work? It is well expressed in the General Conference Constitution's Article II:

"The object of this Conference is to teach all nations the everlasting gospel of our Lord and Saviour Jesus Christ and the commandments of God."

Never should we overlook the strong mutual tie that links the churches with the conference and the service ties that make them ready yoke-fellows. Nor should we ever think of the conference as set over against the church or vice versa, for that is like bringing division and tension right into the heart of a family. No force can destroy the church when under God and responsive to the divine Spirit, the members, churches, and conferences realize essential oneness and face their task unitedly.

overlooked the sins of the past—to demonstrate his justice now in the present, showing that he is himself just and also justifies any man who puts his faith in Jesus” (Rom. 3:24-26, N.E.B.).

But it is not enough to have Christ’s righteousness imputed; it must also be imparted. This process is called sanctification and represents the Christian’s growth hour by hour, day by day. “All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life.”—*The Desire of Ages*, p. 827.

Righteousness is not something that can be earned. It is all of Christ by faith. While we must operate with divine agencies, what we do does not earn divine favor. Such favor is the gift of God. Concerning the experience of Abraham the Bible states, “And he believed in the Lord; and he counted it to him for righteousness” (Gen. 15:6). Abraham was counted as righteous; that is, he was considered to be righteous, not on the basis of what he had done, but on the basis of what God had done.

It is true that Abraham grasped this great truth by faith, but the complete fullness and process is a God fullness and a God process. God gives repentance; God gives forgiveness. God conceived the plan, and God brought about the fruition. It is all of Christ, and God takes the righteousness of His Son and places it on deposit to the depleted account of the repentant sinner, even as a loving husband might fund the account of his beloved spouse who has exhausted her funds at the bank (see Eph. 2:8; Acts 5:31; Phil. 2:13; *The Desire of Ages*, p. 176; *Selected Messages*, book 1, pp. 367, 392).

How Righteousness Is Maintained

The soul temple, once cleansed, must be kept clean, else it degenerates to a lower level of defilement than before (see Matt. 12:43-45). “When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the suffering of the Son of God.”—*Messages to Young People*, p. 338.

First John 3:9 tells us, “Whoever is a child of God does not continue to sin, because God’s very nature is in him; and because God is his Father, he is not able to con-

tinue to sin” (T.E.V.). It is not to be understood that the repentant sinner will never again err. But he will not make a habit of sinning. He will not knowingly, deliberately, habitually, practice sin. If he should make a mistake, the truly repentant sinner will immediately, speedily, and thoroughly confess, rectify, and forsake all mistakes and errors as soon as they become known or evident. This is the only way he can maintain his righteousness for “the righteousness of Christ will not cover one cherished sin” (*Christ’s Object Lessons*, p. 316).

The Cross and the Righteousness of Christ

God’s requirements are the same under grace as they were in Eden—perfect obedience to His law. Yet how many of us can say that such obedience has been our experience? Cleansing from sin and power to overcome sin are found at the cross of Jesus Christ. God is power, all power, but He cannot come and dwell in a sinful temple and demonstrate His power. The soul temple must be prepared for the dwelling place of God. It is the cleansing blood that flowed from the faultless, spotless, and sinless Lamb of God that cleanses the soul temple from defilement, thus providing for God a human habitation in which to demonstrate His love and mighty power. His promise is “if a man love me, he will keep my

words: and my Father will love him, and we will come unto him, and make our abode with him” (John 14:23). There is no power in heaven, earth, or hell that can stand up successfully against this combination. The cross of Christ with its sacrificial Lamb and cleansing stream makes this union of life and power possible.

While the way to the kingdom is strait and narrow, no one who is sincere and in earnest need fear. All who make a determined, sincere, and earnest effort to overcome are assured of victory. “When it is in the heart to obey God, when efforts are put forth to this end, Jesus accepts this disposition and effort as man’s best service, and He makes up for the deficiency with His own divine merit.”—*My Life Today*, p. 250.

Our only safety is at the cross of Christ. As Satan pursues and hounds us let us flee to the cross. There under its protecting shadow and streaming radiance, the repentant sinner stands secure.

The two arms outstretched on the cross can hold us up, with all our weight of sin and our burden of care. “Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool” (Isa. 1:18). Leave your heavy burden at the cross, O sinner, go free! O sinner, go free! ♦♦

(Concluded)

Money in Bible Times—2

PERSIAN PERIOD COINS

By KENNETH VINE

IN EZRA 3:7, Nehemiah 5:4, 10, 11 and Esther 4:7 “money” in all probability continued to mean bullion rather than coins (see Esther 3:9 where “talents of silver” probably referred to weight of silver).

However, at this time a rather crude form of coin began to be used throughout the Persian Empire. These were first struck earlier in the second half of the sixth century B.C. (K. A. Jacob, *Coins and Christianity*, p. 11) and consist of a small unit of gold or silver of non-uniform shape, with the

image of the bearded, crowned King Darius kneeling on one knee, holding a spear diagonally in his right hand and a bow in his left. The reverse has only an oblong incuse.

The gold coin was called a daric (Greek, *dareikos*, probably from Persian *Dara*, “a king”) and was valued at 20 silver coins of the same size and design, called *sigli*.

The bow, the national weapon of Persia, in the hand of the king, caused the coins to be popularly called “archers” thus giving meaning to the pun of Agesilaus who states that he “was driven out of Asia by ten thousand of the King’s archers.” Plutarch states that “the orators of Athens and Thebes, having been bribed with so many pieces of money, had excited their countrymen to take up arms against Sparta” (see *Teach Yourself Guide to Numismatics*, p. 41).



Persian coin from sixth century B.C.



To My Child

By JEANNIE GRAY

YOU are much too young, my darling, to understand what I wish to say to you, but perhaps when you are older you will read this message and you will gain a deeper understanding of what you have meant to me.

A friend of mine said today, "Why should I want a baby? Babies are such a bother. You have to tend to them constantly and they tie you down so! I'd go crazy if I had to stay home with a baby!"

What could I say to her? I was surprised at her self-centeredness. And while in your very short life you have so far required a tremendous amount of care, and while I have not been able to be "on the go" as much since you came into my life, I could never share my friend's sentiments. My love for you has made any thoughts of self-sacrifice appear completely incongruous.

Why have you brought me such happiness? Why do I feel that having you has been a great blessing to me? Perhaps it is because you have taught me so much about life, about myself, and about God. Yes,

little one, you have been my teacher.

You have taught me greater faith in my Creator and in His power and wisdom. The first time I looked at you I marveled at your perfection. I was filled with wonder that such a thing could be. I thought to myself then, "Only a short while ago you didn't exist. And now here you are—an individual in your own right with your own personality." Who but an infinite God could produce such a wonder as you?

You have taught me greater dependence upon my heavenly Father. The first time I held you in my arms and the first time I fed you I realized how utterly dependent you were upon me. It made me realize more fully my dependence upon God for sustenance, for material blessings, and for life itself. Just as you have depended upon me to teach you and guide you, so I must depend completely upon Him to guide my footsteps, and to nourish and sustain my spiritual life.

You have taught me humility. Oh, if only you knew how many books on child care I read before you were born! I was the one with all the answers! I knew exactly how I must train a child for this life and the life to come. Somehow, though, things haven't always worked out according to the books. Some of the principles I learned haven't worked with you, and some of the best instructions I haven't always been able to carry out because my erring, sinful self has gotten in the way.

Alone I Cannot Train You

I have already made many mistakes. I have failed you many times. God has given to me the task of molding your character. I know that in a large degree whether you are fit for heaven depends upon me. I am not worthy of such a responsibility. But the very weight of that responsibility has driven me to my knees as nothing else could have. I know that I cannot perform this task alone. All I can do is allow the Lord to work through me to save you.

You have taught me what giving of one's self really means. Before your birth I had heard many sermons on dedication. I had heard that I must be willing to give for others. But they were only words then. I could put an offering in the plate and forget the words. With you it has been different. You have demanded much more than material things from me. You have demanded that I give of myself—of my time, my energy.

Many times I have lost sleep on account of you. Many times I have given up cherished plans for you. When you were sick I spent anxious, worried hours, wishing I could be sick instead of you. But through it all I have gained much more than I have given. I have gained the joy of your love and I have gained a closer walk with my Lord as I have come to realize a little bit more what it means to give of myself for someone else—as He gave of Himself for me.

The Love of God

Most of all, you have taught me more about the love of God than any sermon or any book ever could. In your baby book I have recorded the first time you smiled in response to me and the first time you reached for me, and, of course, the first time you called me mamma. What a thrill these events were for me! I

wonder, has my Creator recorded the first time I responded to Him, the first time I confessed Him as my Father, the first time I felt I wanted to give Him my heart? I feel certain that He has.

I love you so much, my little one, that I feel grief in my heart when I see signs of perverseness and rebellion in you. I love you and I want you to grow up to be a good person. I want you to be happy, as only an obedient child ever truly can be. This experience has caused me to see more clearly how God must be grieved when He sees my contrary, rebellious, sinful ways. Why? Because He loves me. Because He wants me to "grow up" in Him to be truly happy.

It is true that parenthood is a great responsibility, but it is a greater privilege and I can never thank the Lord enough for granting this privilege to me. ♦♦

Nature's Fulfillment

By MURIEL JONES RETTERER

Nature is a wonderful thing. As one watches the buds form, swell, awaken, and burst forth, it is like watching life awaken after a long night's slumber. In the spring I eagerly scan the flower beds, the bushes, the trees, for signs of life. The heat of the sun is the alarm clock the plants need to tell them that it is time to start their day's cycle.

The flower beds bring forth cosmos, calendulas, hollyhocks, snapdragons, asters, marigolds, in a profusion of color. Only the Master Artist could have arranged those colors in so compatible a design.

The apple trees, one new and little, the other old and gnarled, bring forth blossoms and then apples. The bridal wreath, mock orange, lilac bushes, red-and-yellow roses all present their floral offerings and perfume the air with a rare fragrance that men can never manufacture. As the maple trees on the sides of the house rustle their leaves, they seem to say, "Look at me; I'm here too."

In the back yard the rhubarb plants stick their big, fat green heads through the ground and then eventually spread their umbrellalike leaves to shade the ground and keep it moist for their growth. The seeds that have been nestled in the dirt start to grow, and the dark green of the beet leaves is foiled by the lacy green of the carrot leaves. Partly hidden by their leaves are the deep-green peppers and the red and yellow tomatoes. The cucumbers are lost in the bosom of their serpentine plant. Under the leaves of the grapevine I can barely distinguish the deep purple of the fruit, although their aroma fills the air.

"Rat-a-tat-tat" comes from the old apple tree as the woodpecker works energetically all day long. Birds perched in the trees add their songs to his tapping.

At night the quiet is emphasized by the steady "chirp-chirp" of the crickets and the croaking of the frogs in the pond next door. Off in the distance the whistle of the train is heard, and I remember that the city is but a short distance away.

But now I am back in the city, and I miss the fresh foods that fed my body and the beauty that fed my eyes; but I am looking forward to the day when again I can spend my time watching and hearing nature. "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations" (Isa. 61:11).

"A BEACON OF HOPE"

An editorial in a recent issue of *Tell*, published by the General Conference Public Relations Department, told of a newspaper columnist in Kingston, Jamaica, who discussed the all-too-common practice of dishonesty and poor workmanship by many people who sell their services to the public. After expressing his distrust even of some who claimed to be Christians, and wondering at the cause of the unfortunate trend, the columnist wrote: "All I do know is that in a mire of carelessness, unpunctuality, fiddling, and general lassitude, the Seventh-day Adventist seems to stand out like a beacon of hope."

This observation reminded us of an experience one of our non-Adventist neighbors was telling us about. She and her husband were moving from one city to another, and advertised their furniture for sale in the Sunday newspaper. During the day a woman came to look, and decided that she wanted everything that was being sold. But, she explained, she needed to take everything away at once because a friend who had a large truck could help her that day but not at any other time.

This put our neighbor in something of a quandary. For, even though she received a check for the sale, how could she know that there would be money in the bank on Monday morning to cover it?

Her husband, who was a businessman, was away at the office at the time, so she telephoned him about her dilemma.

During the discussion with her prospective buyer, our neighbor had discovered that she was a Seventh-day Adventist, but this meant little to her. However, when she mentioned this fact to her husband, he said, "Oh, if she's an Adventist you don't need to worry. Let her have the whole lot."

So the furniture was piled into the truck, and, with some trepidation even then, our neighbor accepted the check. But her husband's faith in Adventists was rewarded. The check was perfectly good.

Commenting on the observation of the Jamaican newspaper columnist, the *Tell* editorial said that we tend to delight in having such nice things said about us, then went on to remind us of our frailties. And frailties there are. And frailties there will be until we are finally perfected through Christ. These frailties will sometimes cause us to make mistakes and will cause misunderstanding. This we all understand and we endeavor to be charitable about it.

But let us never deliberately do anything to cast aspersions on the name Seventh-day Adventist, for by so doing we could erect a barrier between some soul and truth that will never be broken down. In this "perverse and crooked generation" let every Seventh-day Adventist live a crystal-clear life that the purity of Jesus may shine through and that all men make take knowledge of us that we have been with Him.

T. A. D.

A SPECIAL MESSAGE FOR A SPECIAL TIME

The Seventh-day Adventist Church understands itself to be a people with a special message for a special time. For some, this assertion may sound arrogant—something short of Christian modesty. But for those who understand, this self-concept has developed a sobering sense of mission. The price of understanding is the endless call to improve the mind, body, and soul so that pleasing models and viable solutions are ready when others need them.

What does it mean to be a people with a special message for a special time?

It is never easy to have a special message for a special time. Pivotal moments in history have always been shrouded in bleakness and anxiety—the end is never clearly foreseen and the developments of any particular problem may be an extended cliff-hanger. If the future were clear, there would be no crisis and no anxiety, and no need for a special message. Most men during pivotal moments counsel with their fears rather than with their courage.

Pivotal moments in history have been many, when the course of churches and nations and civilization itself has been profoundly affected. If the crisis had pivoted differently, the whole course of history would have been dramatically different than we now know it.

Pivotal moments in the history of a person or his family, a church or a nation, are more often recognized in retrospect. When the outcome brings forth victory over evil forces and new reasons for life and hope, men look back and belatedly thank those who flung all on the line of honor and rightness, regardless of how unpopular their decisions and commitments were during the drama. Not all pivotal moments, however, have brought forth victory and joy.

Peace May Be a Poor Bargain

For example, many government leaders in the Free World after Dunkirk in 1940 wanted to negotiate with Hitler for the sake of peace, but Churchill stepped into the balance and, as many observers see it, made all the difference. He became a person with a special message for a special time. But in 1938, Prime Minister Chamberlain, in the face of mounting evidence that a great evil was darkening the horizon, attempted to buy peace from Hitler and pay for it with someone else's land. He responded to the special time without the message that was specially needed. Peace wherever it is sought is a poor bargain if it merely prolongs the day when the real problem has to be faced. Churchill during the 1930's made few friends with his disturbing reminders that evil could not be pampered forever; but in the hour of crisis his countrymen turned to him for leadership because they knew he would not barter honor, integrity, and the future for a few years of relative peace.

When we look into the past we see similar pivotal moments, when man was at his best and at his worst, when the well-being of churches and nations was dramatically improved or impaired. Perhaps the list would include John Wesley and his impact on English civilization as well as on the future of Protestantism. Martin Luther gave us a model of how to relate to the forces that ground down the truth of God and the dignity of man; Erasmus saw the same problem but hoped to avoid conflict by appealing to everyone's reason, misunderstanding the nature of rebellion and sin in man's heart. Erasmus finally settled for peace before truth. Luther paid the price that all must pay when they sense a special message for a special time.

What did it mean for Noah as he made his last appeal before the door of his ark? Or for Caleb and Joshua when they stood against all Israel in the wilderness? Or when the future of this world was in the hands of 11 perplexed and disappointed men after a crucifixion? Or for that handful of men and women in the 1840's who were convicted of great Bible truths? Pulling the doctrines of the Sabbath and the Second Advent and righteousness by faith together, they founded a special movement for a special time. For these men and women the future of the

world literally pivoted on what they would do with the truth they had.

Truth and Urgency

These were all pivotal moments in history because truth and urgency, a special message and a special time had merged. Most people will do anything to avoid the cost of truth in times of urgency. They run from it, compromise, lie, make believe it's not there, or sell out. If a person wants to completely control his own life, measure his comforts and conveniences before he makes his decisions, work a mere 8:00-5:00 job and keep all the rest of the day to himself, that person should flee at all costs; he must never let himself get caught with truth and urgency at the same time.

When a person comes face to face with a special message and its special time he will never again be the same, regardless of how he responds to the decisions that must be made. Churchills grow and Chamberlains fade away; Joshuas and Calebs grow but Shammua, Shaphat, Igal, and the others fade away.

It is a tough assignment for anyone to live during those moments when decisions requiring courage and long-range vision are demanded. It is always easier to supply instant gratification at those times when men avoid conflict and want peace above all other considerations. For the Adventist Church in the future this one human char-

acteristic—peace before principle—will cause more consternation than all others. When the world sees apparent global peace possible after living on the brink of nuclear disaster for decades, after generations of international strife and internal tensions, any price that any particular group or person would have to pay to support national and international peace for the majority would not appear unreasonable. In an anxiety-plagued world, what could be more desirable than a plan—a common day of worship, for example—whereby national and international leaders would attempt to dissolve tensions and differences in a common brotherhood. Any appeal to objective truth and exceptions for conscience based on that truth would appear impertinent indeed, in fact, divisive and unnecessarily stubborn. "Conscientious obedience to the word of God will be treated as rebellion."—*The Great Controversy*, p. 608.

Seventh-day Adventists—no more than could Noah, Joshua, or Churchill—cannot avoid the fact that they are a people with a special message for a special time. They carry truth and are pressed with urgency. The future of the world pivots on what they are going to do about it. The future of each individual Seventh-day Adventist pivots on how he daily meets each challenge to honor, integrity, and principle so that he will be ready to act responsibly and heroically when the big issues arrive that no man can evade.

H. E. 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.]

BIBLE READ IN EIGHT DAYS

I planned to read my Bible through again in 1971. At first I thought I would take the whole year to do this, but I made so much progress on Friday and Sabbath that I began to believe that I could read it through in a week. I was unable to do this but I did finish in eight days. I read First, Second, and Third John, Jude, and Revelation aloud to my wife and completed the whole Bible at 7:40 P.M., Friday, January 8.

I am really a slow reader, using a pen in my hand, marking many passages as I go along.

The outstanding impression I gained from this comparatively fast reading of the Bible was that God *hates* idolatry and *loves* His church.

ROGER A. VAN ARSDELL
Bakersfield, California

MEANINGFUL TITLES

Years ago I wrote to the editor of the *REVIEW* asking if *The Advent Review and Sabbath Herald* should not be *The Sabbath Review and Advent Herald*, since we are teaching the age-old Sabbath truth, and heralding the Second Advent. The answer I received was that the point was well taken, but "papers just do not change names." Times have changed, and apparently names. We are more than 100 years

past the special work of explaining the 1844 Disappointment, and are heralding the end of all things. Would not the *Review of the Sabbath and Herald of the Second Advent* be more meaningful, or am I too late?

L. E. EASTMAN

Graysville, Tennessee

I've thought of the good old caption so many times. But *Review* what? We should *review God's seal*—the real test to all, in the near future. We should *herald the "Advent"* which is *to come*, so it cannot be *reviewed*.

I am so pleased that our paper is restoring its original name, but please can we not position the four words in their rightful place—"The Sabbath Review and the Advent Herald."

VIRGINIA MITCHELL

Mariposa, California

GRASS-ROOTS WITNESSING

My lay evangelism plans for 1971 include:

1. Not to complain of prices to the checker at the grocery store. Instead tell her how glad my family is for the good produce (bananas, apples, oranges, et cetera). Let her know of my belief in Creation by remarks such as, "God must have been thinking of me when He made peaches." "These grapes must be from the Land of Promise." "I'm glad you sell good whole-wheat breads, because God knows best what my children need."

2. Not to complain of prices at the service station. Instead try to express thanks for clean windshields and quick service. If I can't keep from complaining, I promise the church I will not identify myself as a member by handing out any Adventist literature.

3. Not to waste the means my heavenly

Father has entrusted me with. Compare prices, buy specials, buy in quantity or bulk, but if I can't buy thankfully I will do without.

4. Not to complain of the state of the world to my neighbors and the people I meet in my work each day. If they complain, tell them there are two ways to look at it: one can be sorry for the suffering but since the Bible predicts such calamities, I scan the news eagerly each day for signs of Christ's soon coming so it all will be cut short.

5. Not to say everything that comes into my mind. When people bemoan the fate of the schools and colleges I'll be thinking they never were fit for a Christian, that's why I sent my children to private school—but I'd better not say it. When people say the Constitution is being bypassed, I'll be thinking there are Adventists who almost worship it. They quote it on a par with the Bible for what we should and shouldn't do—but I'd better not say it. But I'll try to remember to say—God will carry us through.

G. H. HOEHN, M.D.

San Gabriel, California

TARGET HIT

Re "New Researches on the Effects of Sugar in the Diet" [Jan. 7]. Please give us more articles of this caliber. It struck us where we needed to be struck.

MRS. PHYLLIS HALL

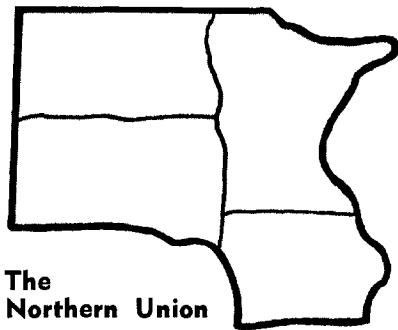
Heppner, Oregon

PLAIN LANGUAGE

Re "Mind Pollution" [Dec. 10, 17, 1970]. This is the kind of plain language and warning that we need.

AMY M. COOK

Jacksonville, Florida



The Northern Union

THE NORTHERN



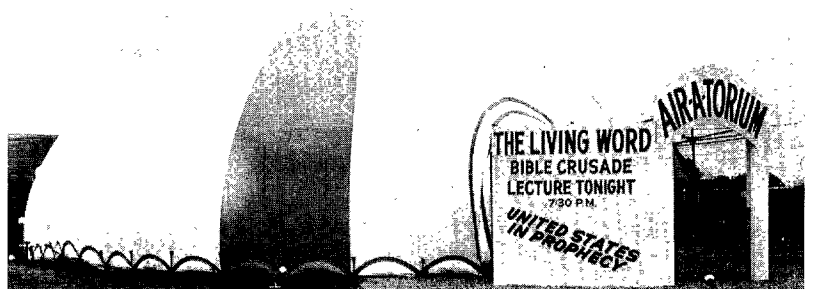
The Cedar Rapids, Iowa, Seventh-day Adventist church. Inset: E. L. Marley, president of the Iowa Conference.



President J. L. Dittberner (center) and lay activities secretary W. G. Larson receive a plaque from L. R. Hixson (left), of the Pacific Press, in recognition of the union's contribution to the 1970 Signs campaign.



A group baptized by Northern Union evangelist Halle Crowson in the town of Pierre, South Dakota.



This airatorium is used for evangelistic work in Iowa during the months of summer.



The administration building of Sheyenne River Academy, which is situated at Harvey, North Dakota. Inset: W. H. Elder, Jr., is president of the North Dakota Conference.

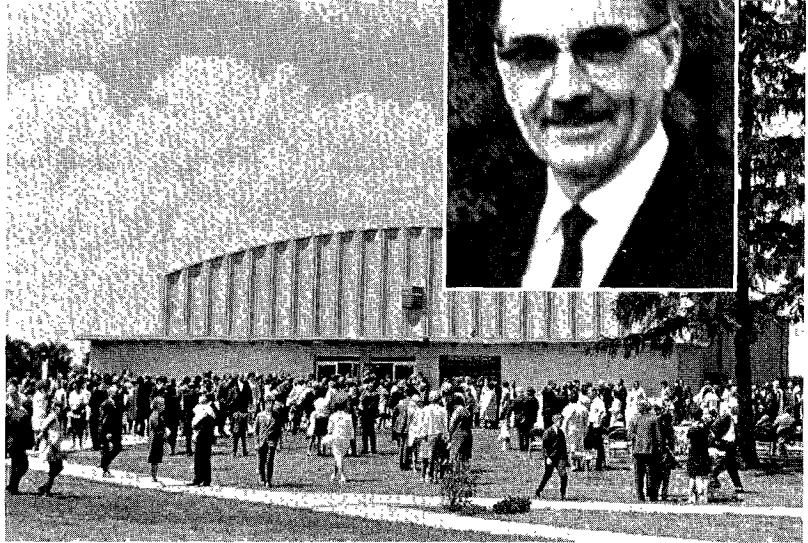


A tumbling class at the Northern Lights Camp developing muscle and coordination.

UNION



From left, G. Ewer and V. O. and Mrs. Schneider, have held 51 Five-Day Plans in the twin cities.



Camp meeting services for the Minnesota Conference are held in Maplewood Academy auditorium. Inset: Arthur Kiesz, Minnesota Conference president.

When the Northern Union Conference was organized in 1902 it consisted of Minnesota, North and South Dakota, Manitoba, Saskatchewan, and Alberta. In 1907 the Western Canadian Union Conference was formed, at which time the Canadian territories were taken from the Northern Union, and the Iowa Conference was added. During the depression years, from 1932 to 1937, the Northern and Central unions were united. Since 1937 the Northern Union has consisted of the Minnesota, North and South Dakota, and Iowa conferences.

Much of the early growth in the Northern Union was in the rural areas. But as a result of modern methods of farming, there has been a sharp decrease in the rural population. This has caused a loss in membership in some of our rural and small-town churches. However, the soul-winning activities of our ministers and lay members during the past year have resulted in a 14 per cent gain in baptisms over the previous year. There was also a gain in tithes of 7.3 per cent and a 4.8 per cent gain in mission offerings in 1970.

There are 1,483 students in the union's three academies, two intermediate and 38 elementary schools. Increased activities in all phases of our work in 1970 required an increase of 25 workers.

The leaders and the 12,799 church members in the 201 churches in the Northern Union are anxious to see the Lord's work finished where they are.

J. L. DITBERNER, President



Maplewood Academy students inspect canned food gathered to be used for welfare food baskets.



Academy home economics class "at work."



The South Dakota Conference office. Inset: George W. Liscombe, conference president.

Christian Medical College Benefits Southern Asia Division's Medical Work

By LAURENCE A. SENSEMAN, M.D., F.A.C.P.

Until about 15 years ago the Southern Asia Division was dependent upon overseas personnel to staff its mission hospitals. The fact that it is presently able to find a good percentage of its medical personnel in India from within the country is because of its investment in the Christian Medical College at Vellore, South India.

The Christian Medical College and Hospital was founded by an American, Ida S. Scudder. It was in 1890, when she had just finished school, that she visited her parents who were missionaries to South India, and saw the great need of India's women for medical care. She resolved to provide that care. After taking her medical training in the United States, she returned to Vellore in 1900 to start work as a doctor.

Dr. Scudder started her medical work with an untrained *ayah* [maid-servant] as her only assistant. As the work grew she realized that the real need was for trained Indian women. In 1909 a lower-grade training in nursing was started. In 1918 she embarked on the task of training medical students for the L.M.P. (Licensed Medical Practitioner).

In 1924 a 267-bed hospital was built on the present site in Thotapalayam, which is now part of the city of Vellore. By 1932 the main college buildings were built on a spacious campus four miles outside Vellore. In 1942 the college was recognized for the M.B., B.S. (Bachelor of Medicine, Bachelor of Surgery). In 1944 men students were first admitted. Each year there are some 2,000 applicants for the first-year class. One hundred and twenty are in-

vited to the college for an interview. Only 60 of these are selected.

In 1900 Dr. Scudder had one hospital bed; there are now 1,105 beds. She was one doctor; there are now 362 doctors. She had no nurse; there are now 421 nurses. She had no paramedical workers; there are now 226 laboratory technicians, radiographers, physiotherapists, pharmacists, and others.

The first Seventh-day Adventist graduate from Christian Medical College was Dr. John Quinn in 1947. Thirty-six men and 13 women have enrolled in Christian Medical College to become physicians. To date 31 have graduated. Of the graduates 15 have qualified as specialists—all but two in other countries than India. In October, 1970, four more Seventh-day Adventist physicians graduated and joined this growing roster of medical leaders for the Southern Asia Division.

A weekend visit with the Adventist youth at Vellore would convince you that an active missionary program is going on in this mission field in South India, including branch Sabbath schools, and singing and mailing bands.

Recently, a new youth center was opened on Seventh-day Adventist property as the first part of a building project. This will ultimately include a church sanctuary adjoining the center.

During this present school year there are 18 Adventist medical students in training at Christian Medical College and four interns at Christian Medical College Hospital. Two surgical residents have received their M.S. degree. Another Adventist physician, not a Christian Medical College graduate, is

in the department of physiology as an instructor and medical demonstrator.

Most Adventist students are sponsored by the Southern Asia Division, but a few apply on their own. We have had as many as five Adventist students accepted in one year. Usually it is one to four of the top premedical students from Spicer College. Those who are sponsored by the division agree to serve for at least five years in an Adventist mission hospital in the division.

Medical students spend five and a half years at Christian Medical College plus at least one year of internship at the Christian Medical College Hospital. After this, they receive their M.B., B.S. from Madras University of which Christian Medical College is an affiliate.

The Southern Asia Division, along with 60 other missionary bodies, financially assists in the support of the medical school. This investment has been well worth while for us.

About a dozen Loma Linda University graduates with special training have taught in the medical school at Vellore over the past several years. These have been sent by the General Conference as full-time faculty members. This help is greatly appreciated by the faculty and trustees of the college.

At present there are eight nursing students at the school working toward their B.S. degree, and two graduate nurses who have returned to get their B.S. degree. Most of these are sponsored by the Southern Asia Division.

Two Adventist pharmacists and three physiotherapists have been trained at Christian Medical College. A dietitian, wife of our staff surgeon, served her internship at the college hospital and now holds a high position in the dietary department. Recently, Dr. K. G. Koshi, principal of Christian Medical College, told me with considerable pride of his appreciation for the cooperation and participation of the Seventh-day Adventist students.

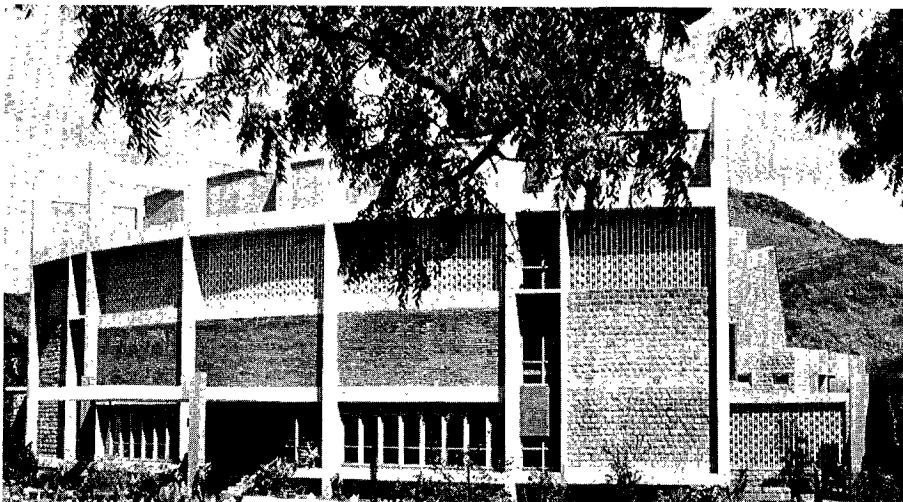
The accomplishments of these people are proof of the value of our investment. Moreover, what alternative for training physicians and nurses could we have in India, short of establishing our own medical school, which seems to be an impossibility? God has opened up this avenue for Christian medical training, for which we may be thankful.

NEWFOUNDLAND CONFERENCE:

Prayer Answered by Ingathering Visit

An Ingathering call in the village of Sandy Cove, Newfoundland, answered a woman's prayers and was instrumental in adding two new members to the Glovertown church.

The goal of the Glovertown church was to call on every home in the surrounding villages during the recent Ingathering campaign. On the last day of the campaign Gordon Miller, pastor



The Ida S. Scudder Auditorium, situated on the grounds of the Christian Medical College, is the newest addition to the institution, which began in the year 1909.

of the Glovertown church, and his wife, called on a home in Sandy Cove. They had just finished soliciting from an old man in one house and were walking away, when a young woman hurried from the house and stopped them. She told them that she had been praying that a Seventh-day Adventist minister would call at the house.

Bible studies were arranged for her and her husband. Some time later Evangelist Lyndon DeWitt conducted evangelistic meetings in Glovertown. The woman, Mrs. Donna Matchim, and her husband, were among the nine baptized in the first baptism.

R. A. MATTHEWS
President
Newfoundland Conference

SOUTH BRAZIL UNION:

114-Year-Old Convert Baptized in Brazil

Jose Antonio Soares, of Itajai, Santa Catarina, Brazil, was baptized on September 26, 1970, when he was 114 years of age, having been born on September 8, 1856, in the same city.

At the time Mr. Soares made his decision to be baptized, the local church had no baptistry, but had been planning to build one. The prospect of baptizing such an aged convert inspired the church to accelerate the project. Mr. Soares died about three months after his baptism.

HENRIQUE BERG
President, Santa Catarina Mission



Eighteen Men Ordained in Central African Union

Eighteen men (one is not pictured) were ordained during the quadrennial session of the Central African Union held at Gitwe, Rwanda, in early January. Back row (from left) are, A. K. Phillips, president, South Rwanda Field; V. A. Fenn, treasurer, Trans-Africa Division; P. G. Werner, president, Central African Union; and the writer.

E. W. PEDERSEN
General Conference General Field Secretary



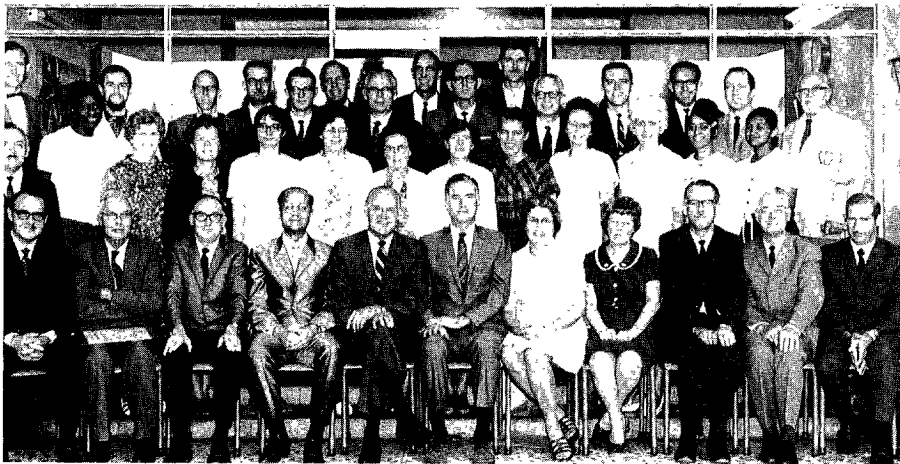
Four Hundred Literature Evangelists Attend Institute in Philippines

Approximately 400 literature evangelists from the five local missions of the North Philippine Union Mission met for a union-wide institute February 22-27. During the institute new selling techniques and tools were introduced, and instructions and material were presented for the promotion of new books and magazines.

Three literature evangelists who among them had sold more than pesos 76,000 in 1970 were given special awards.

Participating in the institute were Herbert White, General Conference associate publishing secretary; E. A. Brodeur, Far Eastern Division publishing secretary; and T. C. Murdoch, North Philippine Union Mission president. F. D. Lao, North Philippine Union Mission publishing secretary, directed the institute.

F. B. CONOPIO
Assistant Editor
Philippine Publishing House



These delegates and visitors attended the recent Trans-Africa Medical Council.

Trans-Africa Medical Personnel Meet

By DUNBAR W. SMITH, M.D.

Secretary, Department of Health, Trans-Africa Division

More than 35 delegates attended a four-day Trans-Africa Division quadrennial medical council convened at the division headquarters in Salisbury, South Africa, January 4-7. Dr. William Wagner of the General Conference Department of Health attended the council.

Representatives from the division's seven hospitals (three hospitals previously in the division are now in territory assigned to the new Afro-Mideast Division) reported progress in improved facilities, services, and in soul winning. These institutions help to create a favorable public image for the Adventist Church and thus break down prejudice.

During the past quadrennium there were more than 100,000 admissions in the hospitals, which have approximately 1,000 beds; in excess of 1,250,000 hospital outpatient treatments; and more than 1.5 million treatments in satellite dispensaries. Four of the hospitals have leprosariums. There are 63 associated dispensaries. Twenty physicians, 38 graduate nurses, and approximately 700 others are employed. There is one school for training medical assistants who serve as secondary doctors in bush clinics; five schools of nursing; three schools of midwifery; and a school of laboratory and X-ray technique.

All of the hospitals are in economically depressed bush or jungle areas, hence income from patients is meager, and every institution must be heavily subsidized.

Eight of our doctors are pilots. The five mission planes greatly extend the outreach of the medical ministry. During the council Dr. Wilfried Muller of the Kanye Hospital, in Botswana, reported to the council on his Kalahari

Desert circuit to treat primitive bushmen, and Dr. Ray Foster, orthopedic surgeon, explained the nature of his leprosy rehabilitation surgery at six hospitals that he serves by plane. Drs. Jack Harvey, Lewis Hart, and Ben Nelson fly regularly to a string of clinics located along the shore of Lake Malawi and in the mountains round about.

Progress was reported on the proposed hospital for Europeans in the city of Bethlehem in the South African Union, which will be the only Seventh-day Adventist hospital in the union conference.

The cities of Blantyre, Malawi, and Ficksburg, South Africa, have two medical clinics that are winning new members and exerting an influence for the church.

In Blantyre, Drs. Lewis Hart, Welda Jamandre, and Ben Nelson, who is a dentist, are especially patronized by the wealthy and influential, including His Excellency Kamuzu Banda, the President of Malawi, who is an American-trained M.D.

In Ficksburg, Drs. T. J. Schwartz and Warren Staples are helping and influencing a conservative class of people.

These doctors are denominational career workers on denominational salary. The governing boards of the centers of which the doctors are members allocate the income above expenses to medical or other worthy causes. In Blantyre a new church was financed almost entirely from practice income. A similar project is under way in the town of Ficksburg.

The council strongly urged that many more such city practices should be established in the cities of Africa that by this means the message might more readily reach and influence the classes that are too often neglected.

SOUTHERN ASIA DIVISION:

SDA's Participate in Temperance Workshop

Five Seventh-day Adventists were the only official representatives of any Christian organization at an All India Prohibition Workers' training camp held at Ahmadabad in Gujarat State of India, February 6 to 12. Sixty representatives attended from 12 states of India.

Gilbert Jacob, local Seventh-day Adventist worker, met with the committee which planned the meeting. Sunderaj James, Southern Asia Division temperance department secretary, spoke to the delegates. Dr. L. A. Senseman, who returned to the United States recently, having served since September, 1969, as consultant at the Christian Medical College, Vellore, lectured on the treatment of alcoholics. John Fowler, Oriental Watchman Publishing House editor in chief, gave a paper on "The Case for Prohibition," and the writer presented a paper on "Liquor and the Bible," at the request of the committee.

Justice Prabhudas Patwari, leader of the prohibition and temperance work in Gujarat, which is a dry state, took an active part during the session. Gujarat not only bans liquor but also state lotteries.

Justice Tek Chand, well known to many Seventh-day Adventists for his research on the subject of prohibition, as well as for his participation in temperance meetings and plans, also attended. Seventh-day Adventist abstinence from tea and coffee and emphasis on vegetarianism were mentioned favorably.

Two films, *Verdict at 1:32* and *One in Twenty Thousand*, were shown to the delegates and a group of medical students from the nearby college.

CECIL B. GUILD

Secretary, Southern Asia Division



S. James (left), Southern Asia Division temperance secretary, and J. Fowler (right), editor, Oriental Watchman Publishing House, visit with Justice Prabhudas Patwari, of the state of Gujarat.

World Divisions

INTER-AMERICAN DIVISION

✦ Literature evangelists in the Inter-American Division were instrumental in winning 2,247 persons during 1970, which is 727 more than in 1969. The work of 39 literature evangelists in the Mexican and Central American unions has resulted in the baptism of 538 persons into the church; 45 persons were won by Guillermo Romero in Guatemala.

✦ In February the New Amsterdam church, Guyana, and the Berea church, of Albouystown, Georgetown, were dedicated. G. R. Thompson, president of the Caribbean Union, preached the dedicatory sermons. The Prime Minister's wife cut the ribbon at the Albouystown church, and the Minister of Education, Shirley Field Ridley, opened the door.

✦ During the year-end meeting of the North Haiti Mission, Fenelon Destin and Joas Helvetius, two district leaders, were ordained to the ministry. The ordination sermon was preached by G. M. Ellstrom, president of the Franco-Haitian Union. The ordination prayer was offered by N. Grunder, treasurer of the Franco-Haitian Union, and the charge to the ministry was given by Antony Henry, former president of the mission and newly appointed lay activities and Sabbath school secretary for the Franco-Haitian Union. The welcome to the ministry was given by Isaac Jean-Baptiste, newly appointed president of the North Haiti Mission.

✦ On February 27 Samuel Moore, from the South Caribbean Conference, was ordained to the ministry. G. R. Thompson, president of the Caribbean Union, preached the ordination sermon. The ordination prayer was offered by E. J. Murray, secretary-treasurer of the Caribbean Union. The charge to the ministry was given by Marcel Abel, and the welcome to the ministry by S. L. Gadsby, president of the South Caribbean Conference.

✦ An average of 2,200 persons attended the beginning lectures, in February, of the Bogotá, Colombia, crusade headed by Mexican Union evangelist Carlos E. Aeschlimann. The evangelistic team is composed of the evangelist, 16 senior ministerial students of Colombia-Venezuela Union College, and about 15 workers from five different fields of the Colombia-Venezuela Union.

✦ L. V. McMillan, newly appointed president of the Cayman Islands Mission, launched an evangelistic crusade February 7 in Georgetown, Grand Cayman. His team includes H. Holmes and a group of laymen. A capacity audience filled the huge Bible tentorium the opening night, and one month later the interest was still good.

MARCEL ABEL, *Correspondent*



Three Ordained in Puerto Rico

Three men were ordained on January 16, during the first biennial session of the East Puerto Rico Conference. They are, standing behind their wives, from left: Eloy Perez, Isaac Surez, and Adriano Quiles. Standing with them are, left and right, respectively, W. T. Collins, Antillian Union president, and Ernesto C. Santos, East Puerto Rico Conference president. Seated, left and right, are B. L. Archbold, president, Inter-American Division, and A. R. Norcliffe, treasurer.

MARCEL ABEL
Field Secretary, Inter-American Division

Atlantic Union

✦ On February 6 another Spanish church was organized in the Southern New England Conference. Meeting at 75 Main Street, Hartford, Connecticut, S. R. Jayne, conference president, led out in the organizational services for 30 charter members.

✦ An enthusiastic audience of more than 800 young people greeted John Hancock, of the General Conference MV Department, when on Friday night, March 12, he attended a meeting in the Central Brooklyn Auditorium in company with LeRoy Taylor, Greater New York Conference MV leader. One thrilling experience after another was shared, and it was late before Elder Hancock added his own words of encouragement. An all-day youth rally took place the next day at the Staten Island church. Lyle Pollett had a carefully prepared program, with L. L. Reile and Wayne Griffith participating. After luncheon the young people were divided into groups and taken to various sections of the island to witness for Christ. A special concert was given in the afternoon by the Brooklyn Temple choir under the direction of Mrs. Robert Wisdom. The remainder of the afternoon was spent in hearing reports of their witnessing from the young people. In addition to the young people of Staten Is-

land, stirring reports were heard from Spanish Union Square, Livingston, Spanish South Brooklyn, and Brooklyn Temple. In the middle of the afternoon Elder Hancock was rushed off to the first meeting of a Voice of Youth evangelistic series to be held in the Greater New York Academy. This is only one of ten or more Voice of Youth meetings that will be held before camp meeting. Late that same night, Elder Hancock met with the young people of the Manhattan church, who are holding meetings in a store-front building on Manhattan's East Side.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Operation Thank You is a form of literature evangelism being carried on by members of the West Toronto church. Youth and adults stormed the streets of West Toronto and distributed more than 2,000 pieces of literature.

✦ Evangelistic meetings in the Ukrainian language are being conducted in Vernon, British Columbia, with Nicholas Ilchuk, of Mountain View, California, the speaker for the three-week series. Pastor Ilchuk is editor of the Ukrainian *Signs of the Times* and speaker for the Ukrainian Voice of

Hope broadcast. Assisting in the meetings and visitations are Joe Melashenko, bass soloist from California, and Nicholas Tkachuk, of Rest Haven Hospital in Sidney, British Columbia.

THEDA KUESTER, *Correspondent*

Central Union

✦ William R. Bornstein, Colorado Conference evangelist, began a series of meetings in Craig, Colorado, April 11.

✦ Carlton Dyer, Kansas Conference evangelist, began the Word of Life crusade in Great Bend, Kansas, April 10.

✦ Dr. E. W. Taylor, Mrs. Coe, and Dale Sinclair formed the nucleus of the church in Sedan, Kansas, which grew until it was organized with 23 members on February 26. Charles Wiles was the minister of this small nucleus as the new church, under the supervision of Grant Sinclair, was under construction. Because of the medical work of Dr. Taylor, a large interest is evidenced in the community.

CLARA ANDERSON, *Correspondent*

Lake Union

✦ On a recent overseas trip, Kenneth Mittleider, Wisconsin Conference president, conducted evangelism field schools in four countries—Lebanon, Ethiopia, Kenya, and Tanzania. After returning he opened an evangelistic series in Milwaukee, Wisconsin, on April 10.

✦ G. E. Hutches, educational secretary of the Lake Union since 1960 and now retiring, has served the denomination for 51 years. Beginning his career in the Nebraska Conference as a tent worker in 1919, Elder Hutches later became an ordained minister, then district pastor in that conference. He served the Minnesota Conference as home missionary and Sabbath school secretary, then became president of the North Dakota, Missouri, and Michigan conferences, the latter position being held for 12 years.

✦ Having served the Illinois Conference as its president since 1960, W. A. Nelson is retiring to North Carolina, where he will work part time.

✦ The Lena, Wisconsin, church held its first service on February 27 in its new building, which has a seating capacity of 120. Although the congregation presently numbers 50 persons, there were 300 worshipers presented at the opening-day ceremonies. L. R. Shultz is the district pastor.

✦ Sixteen persons were either baptized or accepted on profession of faith in the Janesville, Wisconsin, church on Febru-

ary 20 as a result of evangelistic meetings held by Lynn Martell.

✦ Melvin Rosen, educational superintendent of the Wisconsin Conference, appeared at a hearing held March 3 at the State capitol to speak against a parochiaid bill.

✦ Robert Dale, conference president of Indiana, is holding a Your Bible Says crusade in Fort Wayne, Indiana. The crusade began April 9 and will end May 2. Pastors Mario Ruf and Gary Fordham are assisting Elder Dale.

GORDON ENGEN, *Correspondent*

Northern Union

✦ A continuous program of evangelism is being sponsored throughout the Minnesota Conference. S. L. McPherson, conference evangelist, is conducting meetings in the Mankato junior high school, assisted by the pastor, V. K. Burgeson. Meetings are also in progress in the Hutchinson church, conducted by J. R. Coyle, pastor. Special revival services have been held in the St. Paul East Side church four times a week since February 20, climaxing on March 27. J. L. Dittberner, Northern Union president, was guest speaker for evangelistic meetings held in the Minneapolis Southview church recently. W. G. Larson, Northern Union lay activities secretary, began meetings in the Minneapolis Northbrook church on March 27.

✦ The 32 students of the Jamestown, North Dakota, Hillcrest Elementary School recently conducted a runathon for Faith for Today, running 625 miles in the school gym. Some sponsors paid one cent a mile, and others went as high as \$1 a mile. The total raised was \$345, or twice the amount raised last year. The students not only helped Faith for Today but kept physically fit, as well.

✦ L. J. Pumford, South Dakota Conference MV-education secretary, and W. J. Clemons, lay activities-Sabbath school secretary, are the speakers for the Hour of Prophecy crusade, which is being held in Watertown, South Dakota, April 3-25. David Bordeaux, the pastor, is the coordinator for the crusade.

✦ On Thursday night, March 4, F. J. Kinsey, Iowa Conference health and welfare director, accompanied by Clifford Yarnell and Max Goodwin, of Loma Linda Foods, and six volunteer food demonstrators from the Des Moines church, discussed vegetarian proteins and furnished samples for a group of women who are wives of law students at Drake University. The invitation to speak came to Elder Kinsey from the president of the Law Wives group.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Students of grades 5 to 8 at Maunaloa school in Hilo, Hawaii, enthusiastically stuffed envelopes for the annual mass-mailing campaign of the Hawaii Heart Association.

✦ "Retired" Florian and Dorothy Moore moved to Monument Valley Hospital a year ago and have already witnessed the first fruits of their personal witness in the baptism of a young Navajo mother.

✦ Hawaiian Mission executive committee members have granted the request of the Kaimuki church near Honolulu to change its name to Diamond Head church.

✦ Members of the Bakersfield Hillcrest church (Central California) earned a record \$4,189.20 for investment.

✦ Investment records in Northern California were set by the Elmshaven church at Deer Park. A total of \$10,800 was raised, or a per capita of \$12. In addition, the members average more than \$1 a week in regular Sabbath school mission offerings.

✦ Five Newbury Park Academy students were invited to participate in the All-Western Music Educators' National Conference in San Diego April 4-7. Launa Rae Mathews, Felicia Grogan, Michael Mathews, Kathy Burnham, and Terry Walton joined their instructor, Dale V. Rhodes.

✦ The reports given by the president and secretary of the Pacific Union at their recent quadrennial session in Fresno, California, note that additions to the church by baptism and profession of faith for the four-year period totaled 23,715. Of this number, 5,119 were students attending Seventh-day Adventist schools. The net increase in membership totaled 12,668. The net increase resulting from transfer of church letters amounted to only 335 per year, with the increase by letter in 1970 being only 34 members. There are 9,575 Black members worshipping in what we refer to as Regional churches, and there are 36 such churches and one company. Another 1,000 or more worship in other than Regional churches, and many of them teach Sabbath school classes and hold church office. We have 5,479 Spanish-speaking members worshipping in 38 Spanish churches, and many more holding membership in other than Spanish churches. There are six Japanese, two Filipino, two Chinese, one German, one Korean, and two Russian churches in the Pacific Union, and in addition to these, groups of Italian, Greek, and Samoan members, and no doubt others. These statistics do not include the Hawaiian Mission, which is cosmopolitan in nature with many different languages and cultures being represented in its 20 churches and companies.

SHIRLEY BURTON, *Correspondent*

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MONTHLY INTERNATIONAL EDITION



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In addition to the regular weekly edition of the REVIEW AND HERALD, published in Washington, D.C., a 16-page monthly international edition will make its appearance in July. This magazine will be edited in Washington by the same staff that edits the weekly REVIEW, but since it will be published at the Stanborough Press in England, its flavor will be somewhat different. It will speak with a British accent, using British spelling and colloquialisms throughout. And, because of the longer schedule required for publication, news treatment will be different from that of the weekly. Thus the new monthly will not be a substitute for the weekly in North America, but members who desire more devotional material and news about their church than the weekly provides may want to subscribe to the monthly in addition to the weekly.

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Disaster Relief Funds Are Much Needed

By THEODORE CARCICH
General Vice-President, General Conference

Devastating earthquakes, hurricanes, and floods currently racking our planet are inevitably followed by unparalleled human misery and suffering; one tragedy leads to another.

On May 31 of last year an area of 80,000 square kilometers in Peru containing 1.7 million people was shaken by an earthquake lasting 40 seconds. As a result, cities, towns, and villages were wiped out leaving 60,000 known dead, and a reported 20,000 missing, 200,000 injured, 20,000 children orphaned, and 700,000 people homeless.

In November a killer-storm struck East Pakistan. This greatest disaster of the century left hundreds of thousands dead and perhaps one million persons homeless and starving.

This year, in February, a strong earthquake shook southern California.

How does one measure the pain, grief, and sorrow associated with such tragedies? We read about these catastrophes, view the scenes on television, and listen to the radio reports, but we do not feel the actual anguish and heartache that prevails on the scene. We thank God that the disasters referred to were not greater than they were, but we cannot sense the numbing and shattering despair that settles down on survivors who suddenly realize that they have lost everything worth while—loved ones and home. It is when we learn of situations such as these that our Christian compassion and concern prompt us to extend a helping hand.

As in other catastrophes, Seventh-day

Adventists around the world reacted immediately when the news of the Peru and East Pakistan disasters reached them. Our Seventh-day Adventist Welfare Service office in Washington, D.C., went into action to get tents, blankets, food, clothes, and medicines to the stricken areas. In this organized service of mercy we all had a part.

On Sabbath, May 8, we will again have an opportunity to express our heartfelt concern and compassion for disaster victims. Usually the annual offerings our people have given the Seventh-day Adventist Welfare Service have been adequate to meet the needs. But during the past two years there have been so many disasters that SAWS has not had sufficient resources to meet the demands made upon it. Consequently, there is an urgent need to replenish the treasury of this department, for we cannot know when disaster will strike again. So, when you give on May 8, keep in mind the words of the Master, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

Evangelistic Program to Enlist Every Member

The Seventh-day Adventist Church in North America has prepared a program called "Every Member Enlistment." The plan will be brought to the attention of each church in May. Its

purpose is to enlist and motivate all members in sharing their faith with others. Of necessity the commitment calls for time, effort, and prayer.

The plan begins by first involving the church board, then the church officers, and finally the entire church membership. Training and experience-sharing sessions will follow regularly.

This program is not intended to be a sensational campaign which in time dies of inertia, but the implementing of Christ's commission in the recognition that man's probationary time is nearing its close. It is the hope of both ministers and responsible laymen that the program adopted by each church will go a long way toward preparing the people of all sections of North America for a mighty public evangelistic thrust in 1972.

In planning this program we recognize that unless we have an experience with Christ and a real conviction of what He has done and is doing for us, we can have nothing to say. All who teach the gospel must be able to say, "For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (2 Tim. 1:12).

There are multitudes everywhere waiting to be taught. Men, women, and youth in every place are crying for something, they know not what. Where can such people be found? One has but to stop and look. They are to be found in our own community, neighborhood—possibly in our own homes.

Therefore, God would have every layman in His church communicate to the world with which he is involved: the neighborhood where he lives, the school he attends, the college where he teaches, or the factory, office, or hospital where he works. No matter where the Adventist layman is, his belief should result in Christian witnessing in life and in word. We become effective gospel teachers when our lives support our beliefs.

But our lay people need to be trained to communicate effectively to the world. Just telling church members from the pulpit that they must witness in their neighborhoods, factories, and offices will not suffice. It is necessary to train, direct, and equip the laymen. They must be organized into an effective army. Each member must be assigned a responsibility for which his experience and capabilities best fit him. This is the purpose of the Every Member Enlistment program.

Let every church member listen prayerfully to the appeals of God's Spirit as they come through His servants in May. Let each of us ponder, pray, and then commit ourselves to the task because "the work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—*Testimonies*, vol. 9, p. 117.

N. R. DOWER
Secretary, Ministerial Association
General Conference



A victim of Pakistan's 1970 disaster awaits rations distributed by a SAWS worker.



From left: S. Ross, National Youth Broadcasting; J. J. Aitken, GC Radio-TV Department; H. M. S. Richards; R. Rabello, Brazil; Dr. O. Hoffman, Lutheran Hour speaker; George Beverley Shea, gospel singer; and J. O. Iversen, GC Audio-Visual Services.

Two SDA's Are Honored by National Religious Broadcasters Association

By JAMES J. AITKEN
GC Radio-TV Secretary

The National Religious Broadcasters Association held its fiftieth anniversary banquet at the Washington Hilton Hotel in Washington, D.C., on the evening of January 27, 1971.

To celebrate the event, Dr. Paul Freed, president of Trans-World Radio, in collaboration with Dr. Eugene R. Bertermann, president of the National Religious Broadcasters, organized a worldwide gospel satellite broadcast. During this broadcast Dr. Oswald Hoffman, Lutheran Hour speaker, after briefly discussing religious broadcasting, gave special honor to H. M. S. Richards and his 40 years of broadcasting the gospel through the worldwide facilities of the Voice of Prophecy, by inviting him to stand. The more than 700 delegates present then warmly applauded Elder Richards.

During the convention Elder Richards also received a special citation of honor for his services from Dr. Bertermann. William A. Fagal of Faith for Today also received special recognition for his services to the homes of America through 20 years of telecasting.

Dean Burch, chairman of the Federal Communications Commission, and a large number of his commissioners were present at the meeting of the National Religious Broadcasters, the object of which is to help preserve the liberty of preaching the gospel to men and women around the world. These men expressed their support in helping the religious broadcasters of Amer-

ica to have full freedom of the airwaves.

Seventh-day Adventists attending the meeting included H. M. S. Richards, Sr., veteran speaker for the Voice of Prophecy; Al Munson, manager of the Voice of Prophecy; Roberto Rabello, speaker for the Voice of Prophecy in Brazil; William A. Fagal, speaker and director of the Faith for Today programs; J. Orville Iversen, General Conference director of Audio-Visual Services; E. E. Hagen, radio-television secretary for the Central Union Conference; Tulio Haylock, radio-television secretary for the Inter-American Division; and James J. Aitken, secretary of the General Conference Radio-Television Department.



(Conference names appear in parentheses.)

Ida Patzer, R.N., staff nurse, Porter Memorial Hospital (Colorado), formerly teacher, Bella Vista Hospital, Puerto Rico.

Mrs. Gail Feimer, R.N., assistant director of nurses, Porter Memorial Hospital.

From Home Base to Front Line

North American Division

Mary Virginia Stewart (UC '60), returning as teacher in Solusi College, Bulawayo, Rhodesia, left New York City, February 10.

Steven Allen Willsey (AU '61; '64), returning as pastor of two English-speaking churches in St. Croix, Virgin Islands; they previously served in the Guyana Mission; Mrs. Willsey, nee Alice Rachel Fowler (SMC '62), and three children, left Miami, Florida, February 10.

Harold A. Fanselau, M.D. (LSC '52; LLU '56), to serve as physician and pathologist at the River Plate Sanitarium, Puiggari, Entre Rios, Argentina, Eleanor Ann Fanselau, M.D., nee Randall (LSC '60; LLU '65), and daughter, of Glendale, California, left Los Angeles, California, February 17.

Jon M. Merth (PUC '70), to teach in English-language school in Seoul, Korea, and Mrs. Merth, nee Bonnie LeAnn Dunston, of Reno, Nevada, left San Francisco, California, February 21.

Charles G. Oliver (WWC '39; AU '62), returning as business manager Indonesia Union College, Bandung, Java, left San Francisco, January 11. Mrs. Oliver, nee Verneita May Kessinger (PAH School of Nursing '41; CUC '56), left San Francisco, California, February 21.

Roger T. Nelson, M.D. (LSC '41; LLU '44), to serve as relief physician in Bhuket Mission Hospital, Thailand, of Stoneham, Massachusetts, left Los Angeles, California, February 26.

Adventist Volunteer Service Corps and Other Workers

David Lynn Shafer, to serve as nurse for mobile clinic, South Peru Mission, and Mrs. Shafer, nee Alva Jeannine English, AVSC appointees (WWC), of Portland, Oregon, left Miami, Florida, October 20, 1970.

Patricia Ann Plisco, to serve as teacher in English-language school, Seoul, Korea, student missionary (CUC), of Takoma Park, Maryland, left Los Angeles, California, February 23.

Marshall W. Schmehl, to serve as teacher in English-language school, Seoul, Korea, and Mrs. Schmehl, nee Melody Beth Woolsey, student missionaries (SMC), of Colledale, Tennessee, left San Francisco, California, February 24. C. O. FRANZ

Church Calendar

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
Thirteenth 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
IMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25

Review Constituency Elects New General Manager

Kenneth W. Tilghman, formerly president of the Atlantic Union Conference, was elected general manager of the Review and Herald Publishing Association at its quadrennial session on April 8, replacing C. E. Palmer, who announced his retirement. Other major officers announced by press time included F. L. Bland, chairman of the board of trustees; N. C. Wilson, vice-chairman of the board; John Moorhead, secretary-treasurer and assistant manager; George Tatum, superintendent; H. J. Forquer, book department manager; and R. F. Cottrell, book editor.

ROBERT H. PIERSON

All East Pakistan SDA Workers Reported Safe

Seventh-day Adventist missionary women and children in East Pakistan have been evacuated, according to a cablegram received from the headquarters of the Southern Asia Division, Poona, India. All our workers in East Pakistan are safe.

E. A. GIBB

Case of Imprisoned SDA Soldier Being Reviewed

The January 14 REVIEW reported the court-martial and sentencing to a six-year term of disciplinary prison of José Ramón Sánchez, a Spanish Adventist soldier. The sentence was imposed because he declined to do guard duty on Sabbath. In reviewing his case, the military commander of his district found the sentence too extreme for such an offense and remanded the case to an appeals

court. There one of the foremost lawyers in Spain, a faculty member in a leading law school, presented a brilliant defense for José, and the decision of the appeals court is expected in May.

April 24 is a traditional day in Spain for the various denominations to join in prayer for a specific purpose. The Adventist Church has chosen to fast and pray for José's release.

CLARK SMITH

Central Union Conference Re-elects All Officers

Delegates to the twentieth session of the Central Union Conference met in Colorado Springs, Colorado, April 4 to 6 and re-elected R. H. Nightingale and R. E. Spangle as president and treasurer, respectively. All the departmental secretaries were retained in their present positions.

Previous to the session Elder Spangle served as secretary-treasurer. It was voted to divide this responsibility, and W. S. Lee, president of the Central States Conference, was elected to serve as secretary.

Tithe in the union increased by more than \$5 million during the quadrennium; baptisms numbered 6,306; and literature deliveries increased from more than \$1,899,000 to more than \$4,318,000—a gain in excess of \$2,418,000.

NEAL C. WILSON

Frequent Disasters Make Funds for SAWS Imperative

Can we expect fewer catastrophes in the future than we have experienced in recent years? Not if we believe that the end of the world is near. We live in an age where hurricanes, cyclones, floods, and earthquakes leave thousands of people homeless, sick, hungry, crippled, and

injured. Human need will know no respite in the seventies. The homeless will seek a home. The hungry will call for food. The naked will desire to be clothed, the injured to be taken care of.

SAWS, the Seventh-day Adventist Welfare Service, needs your help to strengthen the tie that binds you to the needy and unfortunate of this world. In the past, SAWS has been able to respond to the needs caused by these calamities only because you gave so freely. During 1970, SAWS gave help in 24 disasters and two major catastrophes. Medical aid, shelter, clothing, meals, and money were provided to hundreds of thousands of people in 87 countries.

On Sabbath, May 8, 1971, one of the most important mercy appeals of our church will be made. Only once in two years do we especially appeal to our churches for an offering for famine and disaster needs. The needs are crucial; the goal is \$800,000. This amount far exceeds that received from any previous Famine and Disaster Relief Offering. Consequently, extra liberality by all will be necessary to reach the goal.

It is imperative that resources be made available to the General Conference Welfare Service, that it may give a helping hand to areas overtaken by disasters and calamities. Help must ever be available, and we must be ready for any disaster. Therefore, on Sabbath, May 8, let us all give a liberal offering and remember, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

B. J. KOHLER

IN BRIEF

† **Death:** C. Lester Bond, 82, Loma Linda, California, April 6, 1971. Elder Bond was an associate secretary of the General Conference Missionary Volunteer Department for more than 18 years, following which he was president of the Upper Columbia Conference.

Next Week—Something Unique

Next week's REVIEW will be different—its chief thrust will be toward people outside the church.

We call your attention to this because we want you to note carefully its contents. We want you to consider the possibility of using quantities of the issue in your neighborhood, in the vicinity of your church, in cities where the name Adventist is scarcely known, in evangelistic meetings, in camp-meeting visitation programs, in professional offices, hospital waiting rooms, and anywhere else where literature is usually placed. If every individual, church, and conference will plan a careful program of distribution, millions of copies of next week's REVIEW should be distributed in the North American Division during 1971. Information about the special number is now going out to conference presidents and Book and Bible House managers.

This special number is unique. There is nothing quite like it in all Adventist literature. The reason is simply that no other magazine shares the singular position of the church paper as it reports on the beliefs of the church and the worldwide scope of its mission. No other paper is in as good a position to describe the genius and dynamics of the great Second Advent Movement.

We urge that plans be formulated at once to use large numbers of this magazine during this year, which has been designated by the General Conference as Layman's Year. The magazine will be kept in stock by the publishing house during the coming months. Supplies will be available throughout 1971. Prices will be quoted in the magazine itself.

THE EDITORS

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