

# Jerusalem Conference on Bible Prophecy

By DON F. NEUFELD

**A**FANFARE of trumpets, a procession of conference leaders led by a Jewish-Christian Bible bearer, the placing of a large Bible on a stand at the base of a gigantic emblem highlighting the word *Nabû'ah* (prophecy) marked the opening of the long-awaited, widely publicized Jerusalem Conference on Biblical Prophecy. The meetings were held in the city's gigantic modern convention center, Congress Hall (*Binyanê Ha'ûma*).

One thousand two hundred eighty-two participants from 32 countries spent four days in intensive study of the prophecies relating to the second coming of Christ. The Jerusalem site was chosen because this was the scene of Jesus' many pronouncements concerning His second coming and the signs preceding it.

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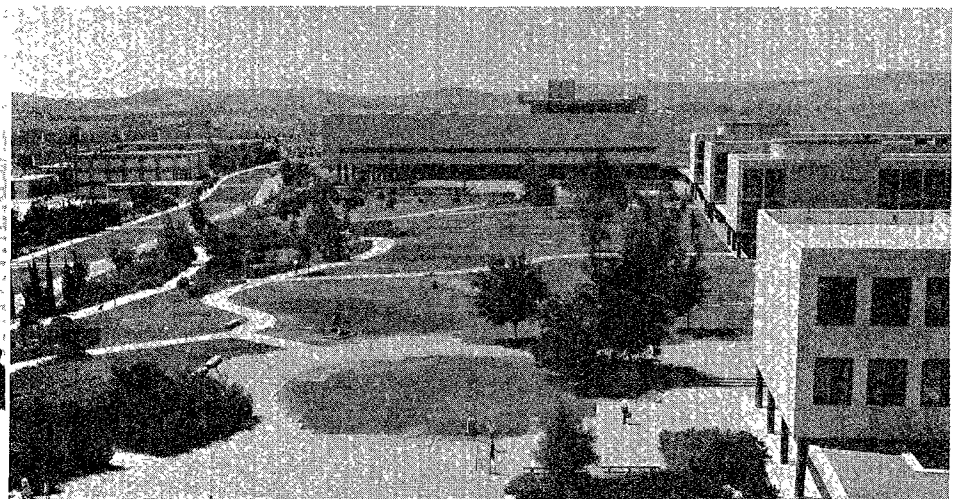
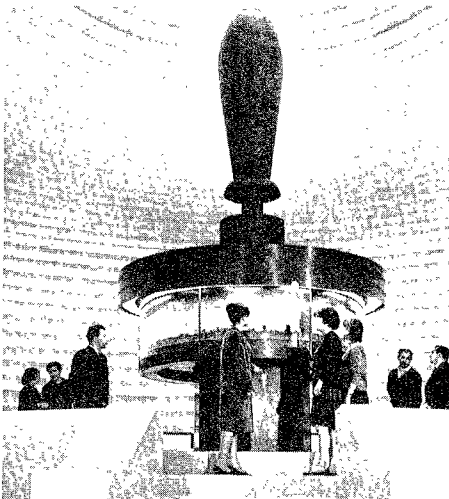
As these lines are being written, the conference is in its first day. We spent four days before the conference in a tour of the Holy Land, walking where Jesus walked, praying where He prayed, riding a boat on the lake on which He so often rode and whose angry waters He stilled, bowing beneath the olive trees in the Garden of His intense soul agony, and gazing reverently at the now-empty tomb.

With this background we went to the conference to hear a discussion by Christians—most of them from lands afar, most of whom were seeing the Holy Land for the first time—of Jesus' glorious promise, "I will come again," spoken in the upper room a few kilometers from the place of the conference.

Welcoming the participants following the opening fanfare, Carl F. H. Henry, program committee chairman, professor of theology at Eastern Baptist Seminary in Phila-

delphia, and founding editor of *Christianity Today*, expressed the hope that those attending the conference from many nations would be enriched by the fellowship of the conference and illumined by an intensive, concentrated study of the prophetic word. Commitment to that word, he stated, was the bond that bound together the various participants. He admitted that among the scholars, ministers, and laymen present were differences of opinion as to the precise fulfillment of that word.

Describing the purpose of the conference, Dr. Henry said, "The conference is not basically an academic platform for technical discussions, nor is it an official ecclesiastical event with delegate participation. It is nonetheless an event without parallel in our generation, a gathering in the land of the Hebrew prophets and Christian apostles of the people of God for the earnest (To page 9)



*Left, visitors to the Israel Museum pause at the exhibit housing the Dead Sea scrolls. Right, part of the Hebrew University campus.*

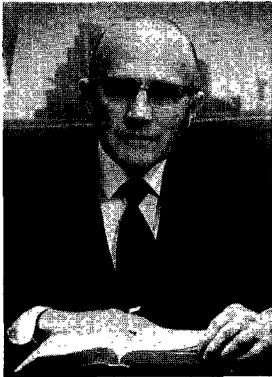
## Do and Tell

Paradise, California

*Dear Saints of God, Young and Old:*

"I do good for good's sake," the young man informed me with considerable conviction.

"That's fine," I replied with enthusiasm. "I believe we ought to do good for good's sake too. Now where you are working in the inner city you must have many opportunities to share your faith—to tell those with whom you come in contact of your Saviour and His soon coming."



The youth hesitated. "Well, Yes and No," he continued slowly, "but you see, I just help those in need, and let my good deeds speak for themselves."

"You mean you don't take advantage of the ready openings you have to speak of your Saviour?" I continued, a bit incredulously.

"Well, perhaps after some time the people will ask about my religion. Then I will answer their questions. But I don't think we ought to force our religion on people," he explained.

Nor do I believe we should *force* our religion on people. However, I surely believe in following my Saviour's instructions to witness for Him on every possible occasion.

Jesus had just brought deliverance to a devil-possessed man in the wild country of Gadara. What grateful joy flooded the poor man's soul when he realized he was free—free!

"Let me go with you!" the delivered one pleaded. "Let me stay with you always!"

"No," Jesus responded gently, "I have a work for you to do. *Go* home to thy friends, and *tell* them how great things the Lord hath done for thee" (Mark 5:19).

"Go *tell* how great things the Lord hath done for thee," Jesus said.

The Lord has a work for us to *do*—good deeds for good's sake. He also has a story for us to *tell*—a *verbal witness* of what the Lord has done for us!

Social work is good—we must do it (and per capita, Seventh-day Adventists carry on one of the most effective social-service programs of any Christian church in the world). But social service must be accompanied by personal verbal witness. We have a story to *tell*—a story of what the Lord Jesus Christ means to us and a story of the blessed hope so soon to meet its fruit in a returning Lord and Saviour.

Those who need our material help also need our spiritual help! The material assistance will help

care for the needs of mind and body. But man has a soul that needs feeding, as well. He has a judgment to face and an eternity for which he must prepare! The Master says "*Go*." He also says "*Tell*."

Man is not only hungry and needs to be fed. He is not only lacking in education and needs to be taught. His body is not only sickly and needs to be healed. Without Christ he is spiritually lost and he needs someone to *tell* him the good news of a Saviour who loved, who cared, who died, and who is coming again!

Is it "forcing our religion" upon someone when we share with him the best good news we can give him? Is it forcing something upon a person when we give him something that will not only help him to live a happier, healthier, and holier life here and now but also have life eternal? If you presented a person a gift worth millions of dollars would you be forcing the gift upon him? How then can we truthfully say we are forcing our religion upon someone when we share the Seventh-day Adventist message with him?

It is our privilege to *tell* as well as *do*! "It is the privilege of every soul to be a living channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ."—*Christian Service*, p. 19.

God needs you to *speak* for Him as well as to *do* for Him. Your church needs you! Your community needs you to *go*, to *tell*! God needs you to *witness*, to love, to help, to share—your literature, your Bible studies, your missionary visits, your prayers, as well as your physical help.

Such action will bring joy and blessing to your own souls! "The effort to bless others will react in blessings upon ourselves. . . . The spirit of unselfish labor for others gives depth, stability, and Christ-like loveliness to the character, and brings peace and happiness to its possessor."—*Steps to Christ*, pp. 79, 80.

Some feel hesitant because they are not sure they can be successful soul winners. They hesitate lest their venture end in failure. We need not fear our efforts will prove unfruitful! "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isaiah 55:11).

God has not called us to failure. If we do our part He will do the rest.

Yours for both *doing* and *telling*!

President, General Conference

**"SABBATARIANS" WILL BENEFIT FROM U.S. REGULATION**

NEW YORK—The Anti-Defamation League of B'nai B'rith has praised the new Federal regulation requiring government agencies to "accommodate" to the religious needs of "special Sabbath observers."

The regulation is "an important step in alleviating a disturbing problem for Jews and other Saturday Sabbath observers," the ADL stated here. The ruling, adopted by the Civil Service Commission, went into effect May 24. Seventh-day Adventists and other Protestant "Sabbatarians" will be affected by the regulation.

It declares that Federal agencies are to "make reasonable accommodations to the religious needs of applicants and employees, including the needs of those who observe the Sabbath on other than Sunday, when those accommodations can be made (by a grant of leave, a change of a tour of duty, or other means) without undue interference with the business of the agency or with the rights of other applicants or employees."

**CAMPUS CRUSADE PREPARES FOR 1972 EVANGELISM CONGRESS**

DALLAS—As many as 250,000 persons are expected to take part in activities of an International Student Congress on Evangelism planned here in June, 1972.

Sponsored by Campus Crusade for Christ International, "EXPLO '72," as the conference is called, is aimed at launching a "strategy to train 500,000 people during 1972 for a spiritual explosion across America and around the world."

Some 100,000 students are expected to participate in training sessions on how to experience and share "the abundant life of Christ." Evening sessions from the Cotton Bowl—featuring evangelist Billy Graham on the last two nights—will be televised.

**ADVENTIST LEADERSHIP IN PHILIPPINES NOW TOTALLY FILIPINO**

MANILA—Seventh-day Adventists have completed the "Filipinization" of their work in the Philippines with the election of Pastor Moises Jereos as acting union committee chairman of the northern region.

The denomination's south and central regions already have Filipino leaders.

**U.S. NEWSMAN FOUND NO EVIDENCE OF RELIGION IN COMMUNIST CHINA**

NEW YORK—Red China's drive against religion and religious practices seems to have had a "sweeping effect," according to a U.S. newsman who recently spent three weeks traveling in the east coast areas of China.

Tillman Durdin of the *New York Times*—the first American journalist to be granted a one-month entrance visa to mainland China since 1950—said that "old religious practices" were among the "four olds"—old things, ideas, customs, and habits—that were targeted for elimination early in the cultural revolution that began in 1966.

The "four olds" had already suffered setbacks in the years of Communist rule preceding the cultural revolution, Mr. Durdin noted in the *Times* on May 19. But "the Maoist leadership" tried to use the "new revolutionary upsurge launched in 1966" to eliminate them "completely," he said.

Between 1966 and 1968, Mr. Durdin said, what remained of "old religious practices" and "old social practices, such as traditional weddings and funerals" was violently attacked and suppressed.

**INTERNATIONAL LAW ON OBJECTORS URGED BY A VATICAN COMMITTEE**

VATICAN CITY—A Vatican committee has proposed that an international law be drawn up to protect the rights of individuals who refuse military service on the grounds of "conscientious objection."

The proposal on conscientious objection came from the working committee for Peace and International Community—a consultative organ of the Pontifical Commission of Justice and Peace—which met here recently.

**This Week...**

This week the initials R.D.V. appear for the first time under an editorial (page 15). Ray D. Vine is the associate editor of the REVIEW at the Stanborough Press in England.

Elder Vine, a native of South England, graduated from Newbold College in 1940 and entered the ministry in North England. His association with Stanborough Press began in 1949 when he became editor of *Good Health*. In 1956 he became editor of *Health and Happiness* and assumed the responsibilities of assistant editor of the house. In 1966 when W. L. Emerson retired as house editor, Elder Vine moved into that position.

Elder Vine's wife, Peggy, has been a Bible worker. They have a daughter, Monica, and twin sons, Richard and Robert, both in the ministry.

F. L. Bland, who authored "Of One Blood" (page 4), is a general vice-president of the General Conference. Elder Bland, who was ordained to the ministry in 1938, received his education at Oakwood College and Dillard University.

He began denominational work as a Bible worker in the Arkansas-Louisiana Conference in 1932. Four months later he became a church school teacher in New Orleans, where he taught for two years. From 1934 to 1945 he was a pastor-evangelist in several conferences and then he became secretary-treasurer of the Allegheny Conference, a position he held for three years. Since then he has continuously been in administrative work, including being president of two conferences and associate secretary of the GC Regional Department. He accepted his present position in 1966.

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◆ **Advent Review and Sabbath Herald** ◆

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In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *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.

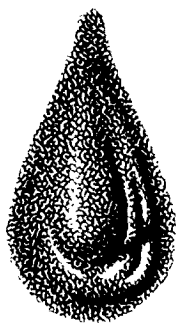
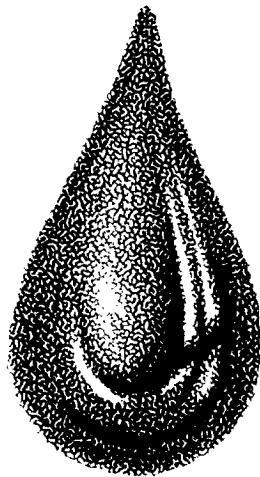
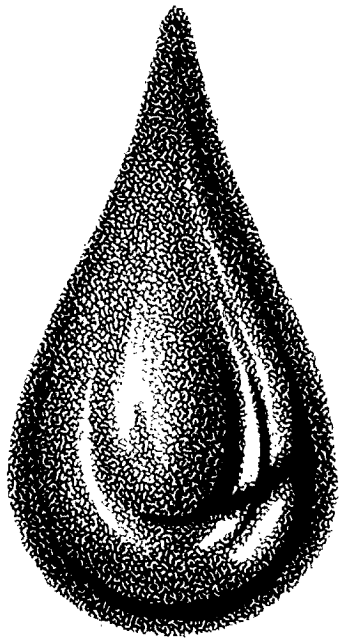
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SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.50. When changing address, give both old and new address, allowing 30 to 60 days for change. When writing about your subscription, or requesting change of address, please enclose the address label from one of your current issues. Address all correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012.

A quarterly edition of the REVIEW in Braille is published by the Christian Record Braille Foundation, P.O. Box 6097, Lincoln, Nebraska 68506. Braille Reviews are available free to the blind.

Published by the Seventh-day Adventist Church and printed every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1971, Review and Herald Publishing Association. Volume 148, Number 27.

# OF ONE BLOOD



By F. L. BLAND

**T**ODAY our common speech is stocked with phrases and expressions that indicate that mankind is one. But in the time of Paul, very few people believed this. Jew, Greek, Roman, and barbarian were convinced that each was different. They had their separate deities and their separate accounts of origin. Every people was proud of its own birthright, and considered itself the elect of its own god. And each regarded as natural law the concept that they should despise or hate all others.

No wonder the apostle Paul was inspired to write: "And hath made of one blood [many ancient authorities omit blood, making the passage mean "one ancestor"] all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us" (Acts 17:26, 27). "Paul is stating the historical truth that all men, and consequently all nations, sprang from one common ancestor, Adam. . . . There was no place in Paul's theology for a 'superior' race. He believed the Genesis account of the creation of man. He saw the oneness of physical structure, of potential or actual development, which forbids any one race or nation—Hebrew, Hellenic, Latin, or Teutonic—to assume that it is the cream and flower of humanity."—*The SDA Bible Commentary*, on Acts 17:26.

Into this condition of things the inspired message of the apostle came, flinging its living cords over the wide gaps and binding men and women together with a new and divine bond. And the greater our knowledge of men, the more irresistibly this truth is forced upon us. Everywhere men have substantially the same emotions, longings, regrets, and hopes. Everywhere man is susceptible to the touch of love, moved by persuasions of kindness, thrilled by the voice of understanding and pity. Everywhere man confesses that he cannot live by bread alone. And everywhere we find him bowing down to pray.

Everywhere there is in man an unlimited capacity for growth. Even among the less-educated peoples, where science has sought and will forever seek in vain for the so-called missing link between animal and man, proofs have been given that one or two generations are enough to work a transformation more than magical. Truly,

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God has made of one blood all nations of men. And the Christ who can redeem any one man, is proved by that very fact to be the Redeemer of all.

How beautifully and with what profound wisdom does Paul here acknowledge that universal longing in man for something higher than himself. And God has not been far from any one of them. Since God is our common Father, it goes without saying that man is our brother. If this is true it should not be difficult to decide what our attitude should be toward our neighbor. Jesus said, "This is my commandment, That ye love one another, as I have loved you" (John 15:12).

Although it is the vogue today to avoid being involved in another person's problems, we who belong to the Lord find that we must be more than tokenly concerned about those for whom He made the ultimate sacrifice.

Humanity is one. And as Christians we have a responsibility to every person on the face of the whole earth—a responsibility bound up in the charge to preach the everlasting gospel. The command of our God, "Go ye therefore, and teach all nations," sends men and women from all nations to all nations with a message explaining God's commandments and God's grace. This message binds men together in brotherhood and love. Of our commitment to people in need, Mrs. White has written this thoughtful paragraph:

"We are called upon to lift our eyes to the 'regions beyond.' Christ tears away the wall of partition, the dividing prejudice of nationality, and teaches a love for all the human family. He lifts men from the narrow circle which their selfishness prescribes; He abolishes all territorial lines and artificial distinctions of society. He makes no difference between neighbors and strangers, friends and enemies. He teaches us to look upon every needy soul as our brother, and the world as our field."—*The Desire of Ages*, p. 823.

#### A Common Nature

Man has a common nature; a mind that thinks; a heart that feels; a will that chooses; a body that renews itself. Each nation has the same problems within its society, its government, and its system of education. Each nation is subject to the same diseases, physical and moral. And each follows a similar career of ruin or prosperity. The result is that this matter of related blood springing from one origin says that there is somewhere in God's reckoning a declaration of common rights that no Christian is at liberty to disregard.

With a world almost solely turned away from God, the need unquestionably is for a return to the old and proved Bible paths, to a fresh consideration of what the Lord would have us know and do. Behind the hysterical fanaticism of divisive groups shouting hoarsely into the ears of the world, lies the denial that God has made of one blood every nation. But what is to be our position in this controversy? "The Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God."—*The Ministry of Healing*, p. 489.

The faith expressed in Paul's words is in the very center of first-century Christian history. It has become crucial also in the history we are making. When it is denied the command is sounded: "Backward, march!" All the theories of race purity, race superior-

ity, Nordics and Aryans, are just what Julian Huxley calls them, "a vast scientific hoax." They are matters of race exclusivism, claiming to be science. The fact that this hoax was taken seriously a generation ago by multitudes under Hitler's leadership, and that similar theories, less brutally expressed, lie at the foundation of the race supremacy idea in any nation, is just one evidence that we still live in an age of fables—racial fables—beside which the legends of Greek gods look like sober reason.

It was a great day for dictators when they discovered anthropology, not that they could pronounce the word or knew anything about the subject, but they had a sure sense that "there was gold in those hills," something that could be used as a pretentious pseudoscientific footnote to useful nonsense. All this would be amusing if it were not the basis for an absurd terror that stalks the earth.

The faith expressed by Paul that every nation is "made of one blood" is the foundation for a harmonious, compassionate society. On this battlefield science has long ago joined religion as an ally. We have heard much of the conflict between science and religion. Here is the major conflict of our time in which science and religion join arms against widespread nonsense and the forces of evil. But before we enlist for the war, we must ask ourselves whether in actuality we are not fighting on the wrong side. How free are we from the snobberies of caste and race? How free are we from the hypocrisies of a mythical superiority?

#### All Stand Condemned

The Bible says that "all have sinned, and come short of the glory of God" (Rom. 3:23). Therefore we cannot consider another inferior to ourselves. We all stand condemned before God. Our politeness and our pretensions of culture without God only lead to moral and spiritual complacency. We begin to thank God as did the Pharisee that we are not "as other men are." It is significant for us that Jesus condemned this lordship of class and race. The following is a clear-cut picture of His attitude:

"Christ came to demolish every wall of partition, to throw open every compartment of the temple courts, that every soul may have free access to God. His love is so broad, so deep, so full, that it penetrates everywhere. It lifts out of Satan's influence those who have been deluded by his deceptions, and places them within reach of the throne of God. . . . In Christ there is neither Jew nor Greek, bond nor free."—*Prophets and Kings*, p. 370.

We cannot, with good conscience, set up rules that will separate individuals by race and color. If we attempt this the Bible says we have departed from God's commandments. "If ye have respect to persons, ye commit sin."

An ancient Jewish practice has both a suggestion and a judgment for us. Centuries ago a pious Jew who sought to avoid all transgressions of the law and custom would refrain from trampling knowingly on a piece of stray paper, because the sacred name of God might be written on the paper. We look on that as superstition. But do we take anything like the same care lest we trample on something that God considers truly sacred—a man made in His image?

Another basic truth stated by Paul often becomes a commonplace. "We are members one of another." We accept that as a sort of axiom. We make no protest when we hear the words read in the pulpit. And

(Continued on page 11)

## *Prophet of Shadow and Sunshine—*

By  
BERNARD E.  
SETON

# MICAH

SOME Bible characters I should very much like to meet. One of these is Micah, the sixth of the 12 minor prophets, the author of the book that bears his name. Some time must necessarily elapse before I can greet him, and meanwhile, I have no authentic idea of his appearance. I am therefore reduced to a modicum of reliable information filled out with a liberal exercise of permissible imagination to bring before me a Michelangelo creation of a sturdy Palestinian peasant with leonine head, flowing beard, piercing eyes, eloquent tongue, gesticulating hands, striding feet, flowing robes, and a most commanding presence.

See, then, Micah the Morasthite, probably coming from the village of Moresheth-Gath which lay southwest of Jerusalem, not far from the Philistine town of Gath. His name represents a shortened form of the Hebrew *Mikayah*, which meant, "Who is like Yahweh." He can be reckoned as a citizen of the southern kingdom of Judah, since he identifies himself with the times of Judah's kings Jotham, Ahaz, and Hezekiah (Micah 1:1) whose reigns would date his ministry not earlier than 750 B.C. and not later than 686 B.C. He would be a younger contemporary of Hosea and Isaiah, facing similar religious and political conditions and giving similar messages within the pattern of his own personality.

So little is known of him that he might best be likened to a voice crying in the wilderness, crying to his people to save them from the disasters that their waywardnesses were bringing upon them. In retrospect he is seen as a towering figure out of the past speaking to the ever-

passing present. And while no one now knows his appearance, the man emerges from his book—simple, sincere, bold, compassionate, loyal, loving, a veritable shepherd to the wandering sheep of the house of Israel. He spoke with authority. There was no apologetic hesitation. He knew his call. He had his message. On God's behalf he spoke with conviction, with courage, with hope, believing that right would triumph. He gained credence among his people, for more than one hundred years later, in Jeremiah's day, Jewish elders quoted his prophecy concerning the destruction of Zion and Jerusalem (chap. 3:12) and cited the forecast in Jeremiah's defense (Jer. 26:16-19).

### Historical Background

Micah's days were stormy. When the prophet began his public work, Assyria was in ascendancy. Under Tiglath-pileser III (745-727 B.C.), imperial military might had already been thrown against Babylon and was beginning to expand northwestward along the Fertile Crescent. This thrust overthrew the kingdoms that stood in its way. Damascus, Tyre, Philistia—all were flattened by the Assyrian steam roller. Would Israel and Judah suffer a similar fate? That question loomed large in the mind of the prophet; it led him to examine the society in which he lived to discover whether he could guide its peoples into a spiritual security that would prove more stable than mere political and military safeguards.

As a farsighted spiritual giant, Micah foresaw that his people's spiritual decadence would bring about their political eclipse. And how right he was. Samaria, the capital of the northern kingdom, Israel, was besieged by Shalmaneser V (727-722)

for three years (725-723), and the city fell to Assyria in 722. Its inhabitants were slaughtered or enslaved. Their fellow citizens, making up the ten tribes, if not killed were forcibly transplanted to faraway lands in the Tigris-Euphrates valley, while alien peoples were driven in to fill the vacuum the cruel expulsion had created. Thus brutally did Israel disappear, and the ten tribes were truly lost.

This was a fear-filled time for Judah. Would the Assyrians come down like a wolf on their fold? This was the question that haunted the inhabitants. The prospect of desolation, of captivity, of diabolically cruel death stared them in the face year after fearful year. What chance had a small kingdom like theirs of escaping the scourge that had wrought such havoc upon their greater neighbors? Politically, physically, their chances were almost nonexistent. Their only sure hope lay in divine intervention, and the quality of their religion was hardly high enough to justify any expectation that their much-neglected God would act on their behalf. This was where Micah and his message became intensely relevant.

### Micah Speaks to His Contemporaries

The prophet believed he was communicating "the word of the Lord" (chap. 1:1). Convinced of the divine origin and authentic nature of his messages he confidently declared: "I am full of power by the spirit of the Lord" (chap. 3:8). This word he shared with his fellow citizens in the villages and towns, along the roads, and in the countryside of eighth-century Palestine.

He was concerned about "Samaria and Jerusalem" (chap. 1:1), disquieted about the fate of Israel and

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Judah. Micah's God was no partial respecter of nations; He loved both kingdoms with an everlasting love that was mirrored in the prophet's anxieties, counsels, pleadings, affections for the rebellious peoples of both countries. He foresaw calamity; Samaria become "as an heap of the field. . . . For her wound is incurable" (verses 6-9) because of "the transgression of Jacob . . . , and for the sins of the house of Israel" (verse 5); and not Samaria only, "for it is come unto Judah; he [or "it"] is come unto the gate of my people, even to Jerusalem" (verse 9).

Such prophecies were uttered in sorrow, not in anger, for the speaker then spent his energies in trying to rescue the people from the fate that their sinfulness was preparing for them. He called them to repentance, knowing they could yet escape disaster if they would turn from their evil ways and walk according to the Lord's commandments.

The prophet plowed an uphill furrow. Although there were godly souls, the majority of the people

and their leaders were a thoroughly irreligious crowd. They plotted and practiced evil from dawn to dusk; they hated good and loved iniquity; they coveted and violently seized their neighbors' property; they squeezed the last cent out of their poor tenants; they ejected women and children from their rightful homes (chaps. 2:2-9; 3:2, 3, 9). There was scarcely a sin in the calendar that was not committed by those who, when it suited them, declared themselves to be God's chosen people, and piously asserted: "Is not the Lord among us?" (chap. 3:11). No wonder Micah's ire waxed hot!

The fourth chapter of his book opens with a prophecy whose interpretation has been subject to warm dispute. Here we can only state what we believe to be the soundest view. Verses 1-7 had a primary application in Micah's day. If the people had heeded his exhortations, there would have been a multinational turning to the Lord. People from many lands would have said: "Come, and let us go up to the mountain of the Lord,

and to the house of the God of Jacob" (chap. 4:2)—and the course of history would have dramatically changed. But Israel did not fulfill her part; this did not happen; and Micah's prophecy remained an unfulfilled vision. Fulfillment can come now only through the ministry of the Christian church. This should serve to remind us of the conditional nature of much Biblical prophecy.

In a somewhat different vein there comes the well-known prediction in chapter 5, verse 2: "But thou, Bethlehem Ephratah, . . . out of thee shall he come forth unto me that is to be ruler in Israel." While this probably had a local application that is now difficult to trace, it has, for excellent reasons, gained such a strong Messianic aura as to be almost exclusively applied to Christ. This view has Biblical support (Matt. 2:1-12; Luke 2:1-7). For us, then, Micah 5:2 is a basic Messianic text.

The prophet's spoken message must often have been profoundly moving. "O my people," pleads the



## Let's Talk About **HEALTH**

By **Ralph F. Waddell, M.D.**

### HOW MUCH PROTEIN?

A "rule of thumb" has long been held that an adult man

or woman requires one gram of protein per kilogram body weight per day. (Seventy kilograms is the equivalent of 154 pounds.) This amount provides for a generous margin of safety. It is generally believed that during pregnancy and lactation the amount of protein ingested should be increased by up to 25 per cent. Protein is found in varying concentrations in practically all fruits and vegetables, ranging from 0.3 per cent in tomatoes to 12.5 per cent in soybeans. Six ounces of milk contains approximately seven grams of protein. A one-half-cup serving of kidney beans provides 24 grams of protein.

Many hold the misconception that increased quantities of protein are essential to strength, stamina, and endurance.

Dr. Per-Olaf Astrand of Stockholm, Sweden, has exploded this myth and has shown that diet can increase the endurance of athletes as much as 300 per cent when properly controlled. Dr. Astrand is an enthusiastic skier, is director of one of Stockholm's outstanding gymnasiums and an astute observer of Olympic champions. He has attempted to corre-

late the endurance and success of athletes with their diets.

More than one hundred years ago two German scientists demonstrated that man uses approximately the same amount of protein during intense exercising as he does while at rest. Cross-country skiers were found to use no more protein in covering 50 miles in a day than did their resting counterparts.

Amino acids, the material of which proteins are made, may be considered as building blocks. Together with water, protein makes up a large part of total body weight. Although protein is needed to provide for body growth, it is not an ideal fuel to produce energy, strength, and endurance.

Carbohydrates and fat are utilized most effectively by the body as fuel. During rest and mild exercise the body depends primarily upon fat to supply its energy. As exercise becomes more strenuous, energy needs shift to carbohydrates until all muscle energy is derived from this source.

It has also been shown that a diet rich in carbohydrates provides for increased endurance when eaten a few days before undertaking heavy exercise. Prolonged exercise burns up the glycogen (carbohydrates) stored in muscle tissue.

If during rest these stores are replenished by a diet rich in carbohydrates and then the exercise-replenishment process is repeated, endurance can be increased by as much as 300 per cent.

In reporting on a series of experiments, Dr. Astrand described the maximum endurance time developed by athletes on various types of diet. Those on a standard normal mixed diet were able to maintain a maximal work load for a total of 114 minutes. A comparable sample of athletes on a fat and protein diet were able to maintain the same work load for only 57 minutes. The third group on a high carbohydrate diet were able to maintain a maximal work load for a total of 167 minutes, approximately 300 per cent more endurance than those on the fat and protein diet.

In summarizing his conclusions, this outstanding proponent of physical fitness lists the basic features for good nutrition. Protein need as a muscle fuel is a myth and is not confirmed by scientific investigation. Fats and carbohydrates provide for endurance—fats to start and carbohydrates for the long haul. Prolonged strenuous exertion makes heavy glycogen stores an essential; the greater the store, the better the performance. Fruits and vegetables, grains and nuts, make for an ideal dietary regimen. High protein intakes are both unnecessary and unhealthful. They inhibit endurance and lessen the strength and stamina.

Lord, "what have I done unto thee? and wherein have I wearied thee?" (chap. 6:3). What solicitous humility, what pathos in that appeal! The only right answer to the entreaty would have been repentance and reformation. Alas, these did not come. Micah did not accomplish his primary objective. We, however, can ensure that his ministry is not ineffective.

### Micah and Ourselves

One might ask about the value of studying the few recorded words of a long-dead Hebrew prophet. After all, Micah has been in his grave for more than 26 centuries. What can he usefully say to the men of today? The answer lies not specifically in his local ministry, powerful as that was, but in his appeal to eternal principles that he believed to contain solutions for all life's problems in his day and in that of others. He dealt with eternal verities, and is therefore always relevant. In this lies the constant usefulness of the Word of God as spoken by His servants the prophets.

The ultimate value of this minor prophecy lies in the effect of its message on us, its readers. In this, the ancient and the modern values do not essentially differ, for that was the acid test for Micah's spoken as well as for his written words.

The modern reader will encounter some difficulty in grasping Micah's message because of obscurities in the Hebrew text that are reflected in fuzzy translations in the Authorized Version. Recourse to recent translations such as the *New English Bible* will remove some of these difficulties and lead to a better understanding of what the prophet was trying to convey to his own generation, and what he might still be saying to us in the twentieth century. Even so, many of his local allusions and his plays upon words are lost to us, due to our extremely limited knowledge of his environment and of the parochial history of his times.

Because it is "the word of the Lord," Micah's message is for all people. He cries: "Hearken, O earth, and all that therein is" (chap. 1:2), addressing all people of all ages with a universal message for more than two and a half millenniums. The exhortation is mainly moral, underlining that righteousness exalteth a nation, while evil debases and destroys. How careful we should be to eschew the sins that ruined Israel! Our religion should make us upright in all our ways; it should elevate our social standards and supply

us with strength to observe them. And as with the ancients, so with the moderns—the leaders carry great responsibility in setting the moral tone. The spiritual prosperity of the church depends greatly on the spirituality of its leadership.

We might borrow the prophet's vision (chap. 4:1-7) and work for the establishment of peace. Having seen the futility of merely human efforts, we shall want to place the Prince of Peace and His return at the center of our endeavors, and through His kingdom bring the day when "they shall sit every man under his vine and under his fig tree; and none shall make them afraid" (verse 4). How thankful we are that the time is coming when nations "shall beat their swords into plowshares, and their spears into pruninghooks," and when they shall not "learn war any more" (verse 3)! We can help this dream to be fulfilled by deciding: "We will walk in the name of the Lord our God for ever and ever" (verse 5).

And now for a swift glance at some of the other spiritual nuggets scattered throughout the book.

The Lord who watched over Israel and Judah from His holy temple (chap. 1:2, 3) is still watching from His great and calm eternity to see the way His children will walk today.

The answer to the Creator's question: "Do not my words do good to him that walketh uprightly?" (chap. 2:7) is a resounding "Yes!" as we can still confirm every day of our lives. Or, as the *New English Bible* expresses the same phrase: "Does not good come of the Lord's words? He

is the upright man's best friend."

In the prophet's thinking, social and spiritual concerns are so closely interwoven as to be almost inseparable. Ours, perhaps, need to be similarly interlinked.

Israel's ill doings prevented the Lord from hearing many of her cries for help (chap. 3:4). Our conduct, too, often interferes with the divine intention for our good.

The ancient peoples wanted the promised blessings while not fulfilling the conditions to which the promises were attached. We can be similarly shortsighted and then wonder why our prayers are not answered.

We face a more hopeful outlook than did Micah's contemporaries. They lived and died amid a welter of unfulfilled prophecies; we, by avoiding their mistakes, can help God's Word to be fulfilled through His church.

As the prophet reminded his friends of their Lord's past providences (chap. 6:4, 5), so we need constantly to remember that "we have nothing to fear for the future except as we shall forget the way the Lord has led us."—*Testimonies to Ministers*, p. 31. "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. . . . The Lord shall be a light unto me" (chap. 7:7, 8).

Our Leader's standards do not change with changing years. "He hath shewed thee, O [modern] man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (chap. 6:8). Our eyes should frequently look up to this moral guidepost to discern our duties toward man and God.

The crowning revelation granted to Micah is a marvel for the age in which it was given, and is timeless in its truth. "Who is a God like unto thee?" asks the prophet. He compared his Master with the cruel, egotistical, licentious deities that passed for gods in those Old Testament times, and saw an impassable gulf between them. His Lord "pardoneth iniquity," "passeth by the transgression of the remnant of his heritage," "he delighteth in mercy," "he will have compassion upon us; he will subdue our iniquities; and . . . cast all their sins into the depths of the sea" (chap. 7:18, 19).

What a portrait of Him who is Love! It has only been surpassed by Him who is the express image of His person! Let us become much better acquainted with this God whom Micah so faithfully served so many centuries ago. ♦♦

## Wonder

By THAIS COLE

None wonder when a summer  
follows spring  
and noon  
the morn—

Yet wonder well when  
heav'n begins  
within a heart  
reborn.

No wonder that the sun's  
sweet rays  
bring life to  
frozen earth—

Yet like the sun,  
God's living rays  
supply the soul's  
rebirth.



## JERUSALEM CONFERENCE

(From page 1)

searching of Biblical themes relating to the climax and consummation of human history and destiny."

As is common in important gatherings in large centers, local political dignitaries are invited to address the assembly. In the case of the Jerusalem Conference, David Ben Gurion, former premier of Israel, was chosen. Addressing the group, he admitted that naturally his views differed in some respect from those of his Christian hearers. Since the conference dealt with prophecy, he expressed the hope that Isaiah's prediction "Neither shall they learn war any more" (Isa. 2:4) would soon become a reality. This concept of the ancient prophet, he stated, went beyond the achievement of human history thus far, but was nevertheless a goal toward which all should strive.

### A Literalistic View

The program consisted of a series of lectures by outstanding evangelical Christian pastors and teachers. The opening lecture was given by W. A. Criswell, former president of the Southern Baptist Convention and pastor of First Baptist church in Dallas, Texas, one of the world's largest congregations. Speaking on the topic "The Bible, the Prophetic Word of God," and inveighing against the modern rationalistic approach, Dr. Criswell represented a strongly fundamentalist point of view, one shared by a strong segment

of the participants. Those in this group take a literalistic view of prophecy and see in current events in the Middle East a fulfillment of Old and New Testament predictions. Another segment sees the ancient forecasts as being fulfilled in the Christian church. It is to this latter view that Seventh-day Adventists subscribe in a modified form, though in many details they differ from this group, as we shall point out in later articles.

Dr. Criswell believes that the best evidence for the validity of predictive prophecy is fulfillment that can clearly be demonstrated to have come after the prediction. He cited three examples: (1) Ezekiel's prediction concerning Tyre (Ezekiel 26, 27); (2) his prediction concerning Sidon (chap. 28:21-23); and (3) his prediction concerning the resurrection of the dry bones (chapter 37). On this last point he showed his strongly literalistic leanings to which we earlier referred.

The second and third lectures, by A. Skevington Wood and Merrill C. Tenney, respectively, reaffirmed the faith of evangelical Christians in God's purpose in man's redemption and the resurrection of Jesus Christ.

On the afternoon of the first day, differences within the group were purposely highlighted in two lectures, the one representing the church-fulfillment perspective and the other the literalistic perspective on the topic of the rebuilding of the temple.

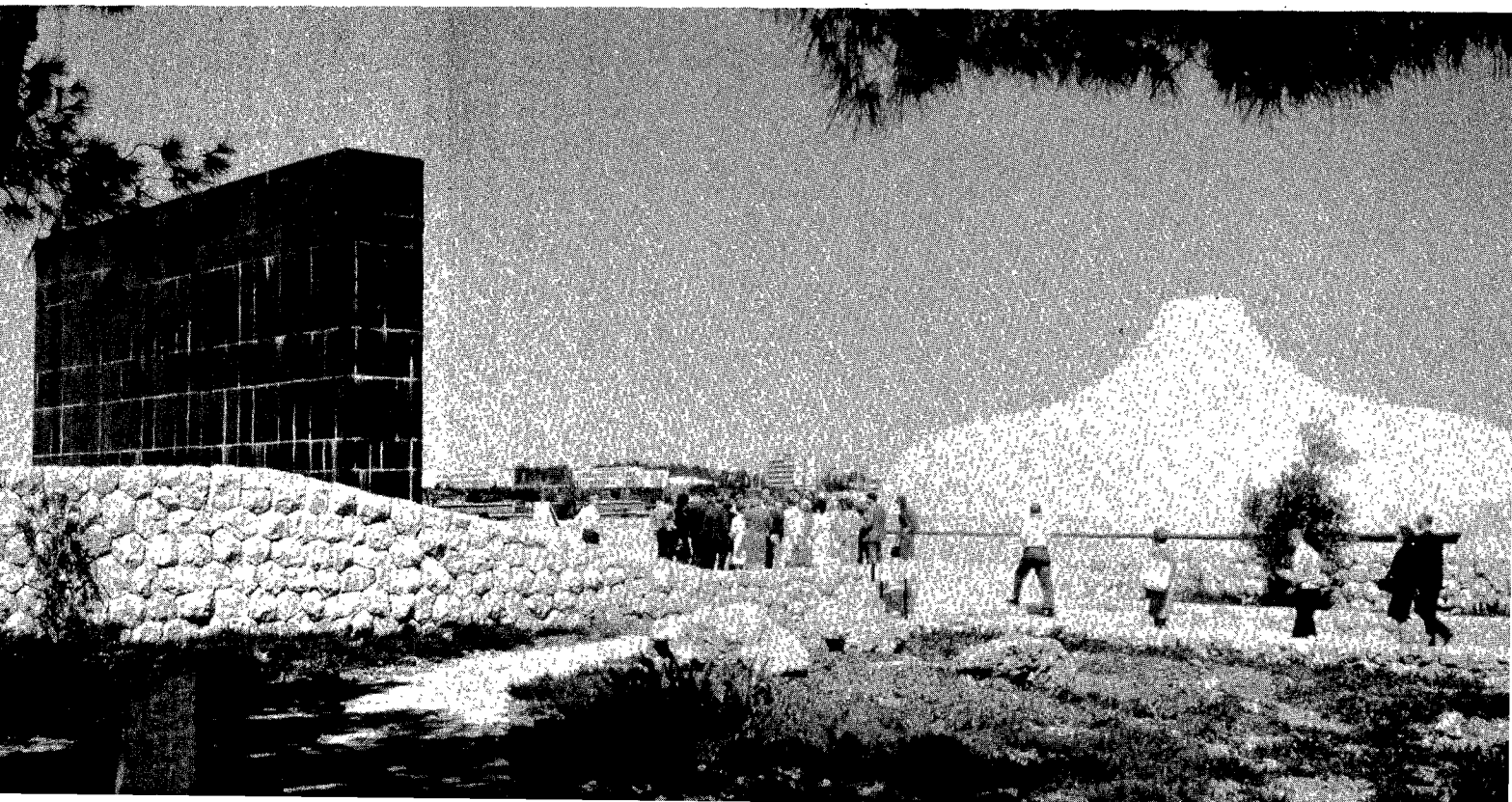
In the first, Edmund P. Clowney, since 1966 president of Westminster Theological Seminary, Philadelphia,

took the nonliteral view, according to which the temple represents God's presence, and Christ's sacrifice the once-for-all sacrifice, making meaningless any subsequent resumption of Levitical animal sacrifices. He affirmed the New Testament definition of the temple as being the bodies of individual believers, and groups of believers, as well. Hence he looks for no rebuilding of a literal temple in literal Jerusalem.

### Opposite Viewpoint

Presenting the opposite view was Charles Lee Feinberg, dean, Talbot Theological Seminary. Prefacing his paper, he noted, "It must be understood from the outset that in the matter before us the issue is not one of more or less orthodoxy. Men of impeccable and unquestionable fidelity to the authority of the Scriptures are arrayed on opposite sides of the question." Citing Ezekiel, chapters 40 to 48, as the key prophecy that he believes must be fulfilled literally in a future temple in which animal sacrifices will be offered (not for expiation, but as memorials, as in the Lord's Supper among Christians), he attempted to demolish the various arguments that have been brought up against the literalistic view. He concluded with the words "With charity toward all and not one whit of malice toward any, we hold unswervingly to the literal interpretation of Ezekiel 40-48: THE

*The Shrine of the Book, a section of the Israel Museum, which was built to house the country's greatest treasure, the Dead Sea scrolls.*



## TEMPLE WILL BE REBUILT."

Comparing the applause after Dr. Feinberg's address with that following Dr. Clowney's, one would judge that perhaps the majority stood with Dr. Feinberg. Or perhaps they were simply more expressive. But the literalistic-dispensationalist view has become deeply entrenched among fundamentalist groups.

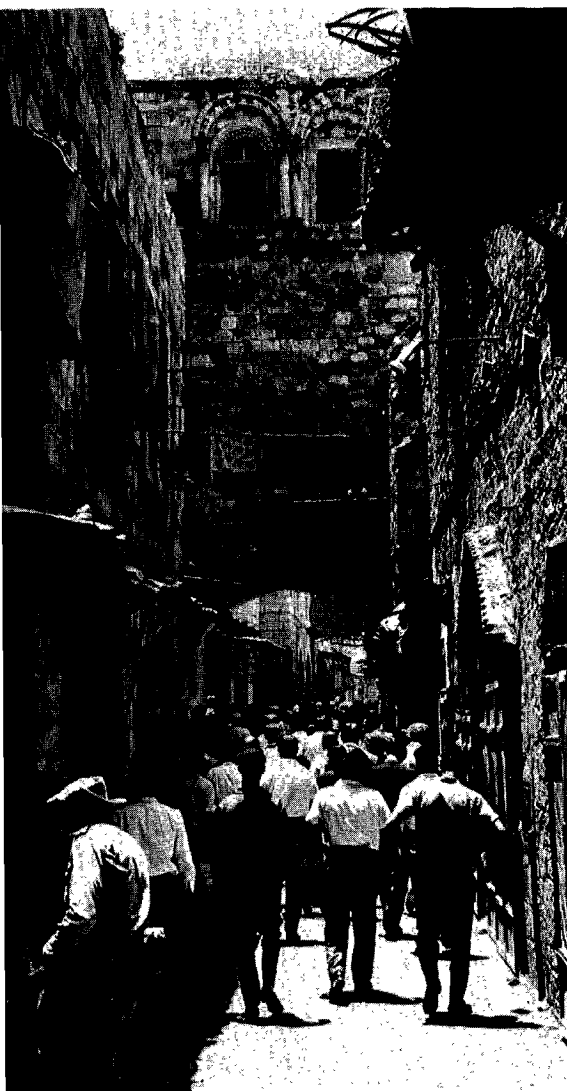
As an able moderator, Dr. Henry followed Dr. Feinberg's paper with the counsel that participants in the conference be Biblically informed and know what it means to search the Scriptures.

In subsequent issues we shall report further developments, as well as make evaluations, comparing the view here presented with Seventh-day Adventist positions. Seventh-day Adventists were not invited to present papers, but several attended the conference as guests.

Although the sponsors of the conference hail their gathering as a historical first, and correctly so as far as the site is concerned, many prophetic conferences have marked



**Binyanê Ha'ûma, the hall where the conference was held, in the new section of Jerusalem.**



the history of the Christian church.

Engaging in a study of the prophetic passages of Scripture, the Protestant Reformers boldly proclaimed Rome to be the beast of Revelation. Their historicist principle dominated prophetic interpretation for centuries and formed the basis of the great Second Advent Awakening in the early 1800's. During this period numerous conferences were held, both in Britain and America. In America, William Miller and his associates became leaders in prophetic study. In the Old World a significant conference met at Albury Park, near Guildford, in Surrey, in three sessions, 1826-1830. Although dominated by the historicist view, futurism, a departure from the standard Protestant system, was introduced (more fully developed in the conferences held at Powerscourt Castle in Ireland, 1830 and onward), a system that, as it gained ground, led to a cleavage between the Old World and New World Advent awakenings. Miller and those with him clung to historicist interpretation.

In the years following 1844 there was a general decline in interest in

the Second Advent and prophetic study. But in 1878 an interdenominational conference on prophecy met at the Church of the Holy Trinity in New York City, as reported in a New York *Tribune* extra.

In the decades that followed, other significant conferences were held, including the International Congress on Prophecy held in Calvary Baptist church in New York in 1952. Also of significance was the World Council of Churches assembly in Evanston, Illinois, in 1954, discussing the topic of the second coming of Christ, which interest, however, soon buckled under socio-political priorities.

How did the idea of the present conference originate? Carl F. H. Henry tells the story: "It was Gaylord Briley, an evangelical promoter, who first saw an opportunity to blend the continuing evangelical interest in Holy Land travel with a prophetic conference in Jerusalem. Enlisting the cooperation of the American Institute of Holy Land Studies in Jerusalem, he broached the idea to Editor Robert Walker of *Christian Life* magazine and Sam Wolgemuth of Youth for Christ International, and then elicited an official conference call by Dr. W. A. Criswell and Dr. Harold John Ockenga." — *Christianity Today*, April 9, 1971.

Dr. Henry was asked for program suggestions and largely assumed responsibility for securing breadth and balance among the speakers. ✠✠

(To be continued)

**Jewish, Christian, and Moslem pilgrims use the same crowded and narrow streets of Old Jerusalem.**

# A Time to Sacrifice . . . And to Advance

By WALTER M. OST, M.D.

**T**HE Spring Meeting of the General Conference Committee brought to my heart two deep convictions: First, that the third angel's message must be proclaimed to the world now, to the generation in which we are living (to accomplish this we must be flexible enough in our planning to move quickly into openings provided by Divine Providence); second, the church, oriented by divine guidance, must carefully plan so that the Adventist dollar is adequately stretched to pay the cost of world evangelism.

We will be advised by our leaders concerning plans to accomplish the first objective, but there is much that we as laymen can do toward aiding the church financially.

We thank God that our mission outreach has not been forced to retreat, as has been the case with some other denominations. However, we must give serious and constant thought to financial matters so that we will never be faced by the need to curtail the forward march of the church. Two thoughts should be uppermost in our minds as we consider giving: (1) the providential openings that are becoming evident in these closing hours of the world's history, and (2) the fact that soon our money will be valueless. In the book *Evangelism*, Ellen G. White says, "All the accumulated riches will be nothingness."—Page 27.

We should therefore give serious consideration as to how we can make our money useful now. I do not refer to our regular tithes and offerings, but to that which we might do in addition to what we are now doing. Whatever we decide to do should be done under the guidance and promptings of the Holy Spirit. In the *REVIEW* of January 14, 1971, the editor made some timely suggestions concerning giving and Christmas. Let us ponder them prayerfully. By following them, many thousands of dollars could be channeled into God's cause, thus supplementing our normal offerings.

*Walter M. Ost is a practicing physician living at Avon Park, Florida. He is a member of the General Conference Committee.*

Perhaps some hold real estate that is lying idle or that is not bringing good returns; or even if it is bringing good returns, would not our hearts be happier knowing that it has been given to God and is providing means so that the church can step into some of the doors that God's providence has opened?

Perhaps some older people have taken out life insurance policies many years ago. Your family has now been reared, and enough means have been provided to care for you and your loved one so that you really do not need those insurance returns. Maybe you should cash in that insurance policy and give the proceeds to God so that the church can take advantage of providential openings that exist now. You also may have stocks, bonds, or savings accounts or some inheritance that you don't actually need. Talk this matter over with God and let His Spirit guide you.

We should remember that sacred history has been written as an example for us. Preparing to make the golden calf, Aaron commanded,

"Strip the gold rings from the ears of your wives and daughters'" (Ex. 32:2, N.E.B.). When the tabernacle was planned "everyone who was so minded brought of his own free will a contribution to the Lord" (chap. 35:21, N.E.B.). In connection with the making of the golden calf the gifts apparently were not voluntary, while the gifts for the tabernacle were spontaneous.

It is also interesting to note that the gold used for making the golden calf turned out to be wasted. It was, in the end, ground into powder and sprinkled on the water. The gold given for the tabernacle was used to make the mercy seat and cherubim and remained a focal point of Israel's worship for many generations. There was a vast difference in the results depending on whether it was used in making an idol or in making a dwelling place for the Shekinah.

When we give let us do so cheerfully and liberally. Let us remember that not long hence men and women will bring offerings to be used in God's cause, but such gifts will be valueless because of the lateness of the hour. Fellow believers, examine your needs, consider your resources, and give your surpluses to the finishing of the work. Perhaps God will impress you to give sacrificially. Give liberally and pray that His will may be performed through your gift. ♦♦

## OF ONE BLOOD

*(Continued from page 5)*

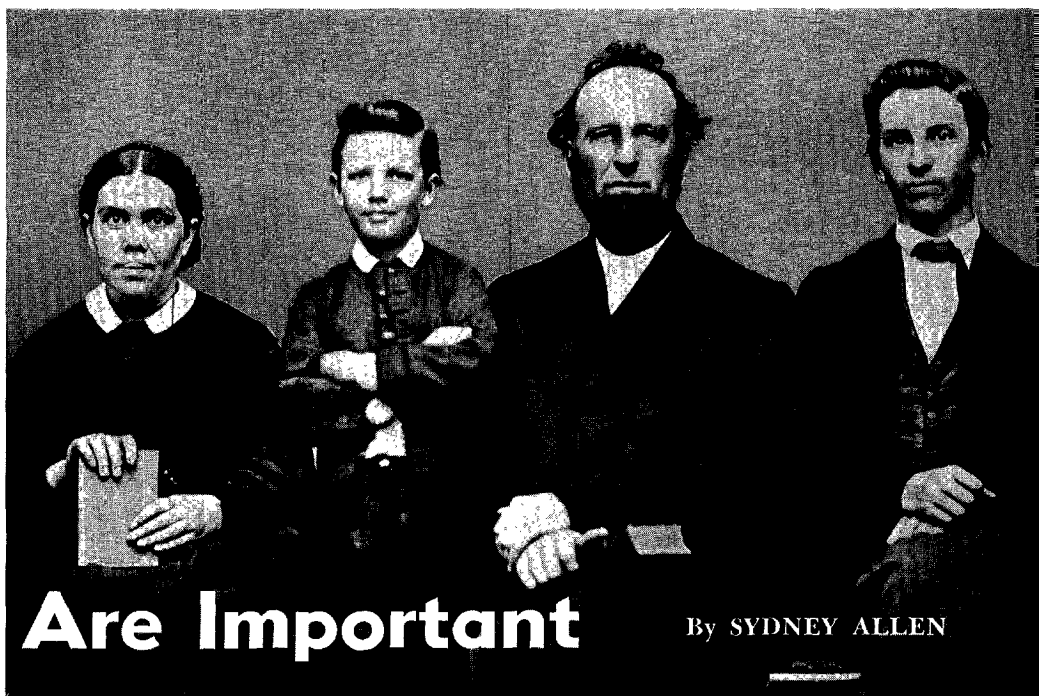
then we devote ourselves to our own private advantage, or that of our particular group or class. Surely we should be aroused with the reality and force of such a statement, and know that under the all-seeing eye of God we are charged with the responsibility of bringing to all ethnic groups, through the demonstration of our lives, God's love, God's compassion, and a firm knowledge of His Word, which will bring deliverance from life's harmful habits, deliverance from racial prejudices, and deliverance from all manner of sinful acts. Unquestionably, we are "members one of another." Without doubt, God has "made of one blood all nations of men for to dwell on all the face of the earth."

John's vision of the redeemed says something about the need for this certain kind of commitment and understanding. In that group that he saw made up of all races and nations

of humanity will be the ransomed of God's people standing together before God's throne. They are going to walk together, sing together, eat together, praise God together. If we are to triumph in that group we must now get together, talk together, worship together, and understand one another.

"After this I looked and saw a vast throng, which no one could count, from every nation, of all tribes, peoples, and languages, standing in front of the throne and before the Lamb. They were robed in white and had palms in their hands, and they shouted together: 'Victory to our God who sits on the throne, and to the Lamb!'" (Rev. 7:9, 10, N.E.B.).

There is in Jesus no deceit, no insincerity, no hatred, no prejudices. When true reformation and revival take place the Christlike traits will be seen in His followers. ♦♦



## Families Are Important

By SYDNEY ALLEN

*James and Ellen White sat for this portrait with their sons, Willy and Edson, about 1865.*

**T**HE family as an institution is under fire. Some are even predicting that it will be replaced by some different kind of institution.

Seventh-day Adventists might do well to ponder a frequently overlooked fact that bears on this subject.

James White was a burdened administrator and editor most of his adult life. Ellen White was a writer and speaker entrusted with visions that she was expected to impart to the church. The cares of a family must have been a distraction from the work they were called to do for the fledgling church and the public at large. But they did not consider it a distraction in the ultimate sense, and their parental experience helped to make their administrative and literary influence practical and deep. The importance of marriage and family living could hardly have been emphasized more forcefully than by the example of this dauntless pair.

James might have objected that his wife took too much time for others. Ellen might have pleaded that her divine gift and commission required all her time and that family responsibilities were beneath her. If such views had prevailed, we would have been deprived of a powerful

*Sydney Allen presently serves as a textbook writer for the General Conference Department of Education.*

example in this vital area of living.

The Lord gave them four sons over a period of thirteen years: Henry, 1847; Edson, 1849; Willy, 1854; John, 1860.

John lived only a few months. He died a victim of erysipelas. James and Ellen found a comfort in their sorrow that they could share with others. Henry died of pneumonia in 1863 at the age of sixteen. The Civil War was on, and the controversy over the organization of our church was coming to its climax. Sorrow intervened and made mourners of the couple who already carried the heaviest burdens.

When James White died in 1881

his two surviving sons had already married and established homes of their own.

Some people look at the volume of writings that began to pour from the pen of Ellen White after her responsibilities as mother and wife were over and express regrets that she did not write in such quantity earlier in her life. And what if she had? What if she had neglected the ordinary cares of life to specialize on the spiritual and prophetic work alone? If so, would her counsels have won the acceptance of busy fathers and mothers and youngsters as they indeed enjoy today?

I wonder.

♦♦

## Broken China

By CYNTHIA WINSTON

**I** WAS horrified! I had just broken two plates from Mother's expensive new set of china. What excuse could I offer—that I had really tried to do my best, but that the dishes had simply slipped from my nervous fingers? She would

*Cynthia Winston, a secretary-receptionist in Battle Creek, Michigan, received her B.A. from Andrews University in 1970.*

never believe me, but would think only that I had been careless. I felt terrible.

I shrank from the anger with which I was certain Mother would receive me when I told her what had happened. As timidly as a frightened pup, I approached the open living room door inside which Mother sat with her sewing, and stood trembling before her.

"Mother," I stammered, "I've

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just b-broken two of your new china plates." I waited, head lowered, for the verbal lashing I thought must surely follow my confession. Instead, to my surprise and overwhelming relief, Mother smiled and encircled me in loving arms.

"I know how careful you are in doing whatever I ask," she comforted. "And I also understand how easy it is for us to make mistakes, even when we try not to. Today you have learned that though each task is important and must be done well, some are more difficult to do than others. You know now that washing china plates requires even greater care than you had probably supposed. Next time, if you remember what you've learned, you'll do

## Especially FOR MEN

By Roland R. Hegstad

**SALUDOS, I'm still not sure the  
AMIGOS!** frozen pea salad played that great a part in it, but John said it, and when you meet John, you won't question his word. Whatever the case, I'm here to sell you on hospitality—even when you haven't prepared for Sabbath company.

John Schmitt was walking through Takoma Park one day last August when he saw the Seventh-day Adventist church. An admissions clerk at Walter Reed Army Hospital, he was considering taking the ministry when he got out of the Army. What better way to prepare, he thought, than to learn how different churches worship?

John worked nights, from 7:00 P.M. to 5:00 A.M., and it took real effort to roll out of bed that humid August 8 and walk the half mile to the church. The deacons were taking up the offering when John arrived, and the receptionists had left the lobby, so he looked for a vacant pew, saw one near the front, and started for it. The vacant spot proved to be occupied by our five-year-old, Kimberly, whose head was not visible from the back of the sanctuary. John quickly slipped past us to center pew. I glanced at him and saw a young man with short-cropped curly hair, brown eyes, and a smile most movie stars spend years trying to develop. Probably an Adventist serviceman from Walter Reed, I thought.

The service over, our family started the slow walk up the crowded aisle. Then, halfway along, I felt impressed to turn back and speak to John. Yes, he said, he was a serviceman from Wal-

## He is a kind, merciful Father who understands our weaknesses.

this job even better than before."

That is how it is with God. So often in serving Him, when we have accidentally broken one of His precious commands, we forget that He is a kind merciful Father who understands our weaknesses. Consequently, we shrink from confessing our mistakes to him, fearing that He will vent His wrath upon us. But when we finally stand before Him,

afraid even to look into His face, He accepts us, forgives with great love, and offers such encouragement for our attempts in the future that we are filled with gratitude to Him.

"If we confess our sins to Him, He can be depended on to forgive us." "e loves us." "We need have no fear of someone who loves us perfectly" (1 John 1:9; 4:17, 18, Taylor). ♦♦

ter Reed. No, he was not an Adventist. He was a Lutheran, and thinking of taking the ministry when he got out of the Army. It was his first time in an Adventist church; he had wanted to see how Adventists worship.

"Well, John," I said, "wouldn't you like to see how Adventists eat too?"

John had a vague idea that Adventists and peanut butter sandwiches went together, but why not? He knew what the Army had to offer.

I don't recall the menu for that Sabbath, but John has not let us forget one part of it—the frozen pea salad with chunks of imitation chicken in it. He saw to it that there was none left over. And it may be true, as he says, that it left him in a pretty good frame of mind to try other new things. Like new doctrines.

"Just what do Adventists believe?" he asked when we were settled on the sofa. Four hours later he had a pretty fair idea. An A student in physics and chemistry, with nearly two years of college behind him, John had a keen and logical mind. Put a few verses together and he would come up with the right conclusions. And he was dead in earnest about following Christ.

The next Sabbath John had news for us. "Just wanted you to know that I'm keeping my first Sabbath," he said, "and I've arranged to have my Saturday nights off too."

"Oh, John," I said, "we've got a bit more studying to do." The next week he had his *Friday* nights off.

For two months John attended church, and each Sabbath afternoon explored new Adventist recipes and doctrines. One day late in November he asked me to baptize him. On December 12 I did. That afternoon he showed me his diary. On July 11, one month before he entered the Takoma Park church for

the first time, he had recorded the subject of his morning prayer: "I have asked the Lord to send me a minister to clarify the subject of water baptism," the diary read.

"And," John said, "I started to write, 'And let him be the one to baptize me,' but I thought I had better leave that up to the Lord."

There's more to the story. Soon after Christmas, John went home to Nebraska for a short visit. There he shared his new beliefs and that frozen pea salad—which he had practiced making in our kitchen—with his widowed mother and sister, Mrs. Scharon McPherson.

"My, did mother and sis love that salad," John said, when he returned. "I really think the Holy Spirit used it to break down prejudice."

The Sabbath following John's visit, Mrs. Schmitt and Scharon visited the Adventist church in Omaha. I don't know who the receptionists are in that church, but they did their job. The two left the service talking about how friendly Adventists are. ("But, John," his sister wrote him that week, "they were celebrating Communion, and you won't believe what they do first!") By midweek the pastor had called on Mrs. Schmitt and Scharon. Two months later, after intense study, they were baptized.

John is stationed in Germany now. I took him to the airport a few weeks ago. "You must have a whole library in this bag," I said, trying to keep up with him as he hurried to the plane.

"No," he replied, "the library is in this one. You've got the one with the cans of chicken."

One thing seems sure. If they have frozen peas in Heidelberg, someone had better start a church-enlarging program. That John isn't waiting to get out of the Army before he starts his ministry.



## CASUAL CHRISTIANS

You don't see church members shrug their shoulders at their religion. Yet in attitude and practice not a few maintain just that kind of casual outlook toward their beliefs.

We do not mean by this that they do not believe. And this is one of the peculiarities of *Homo sapiens*. A person may subscribe intellectually and emotionally, strongly, even vehemently, toward a set of beliefs. But at the same time he may not practice them.

For example, we remember one man who stoutly argued for the Sabbath. Seldom, it seems, has there been a Seventh-day Adventist who contended more strongly for that day, and for some other Adventist beliefs, than he. But so far as we know, he never kept a Sabbath in his life.

The problem, perhaps, is that in such a case one's beliefs are not connected with the will. The will is not fully surrendered to God so that it can be bent to do His will. So knowledge and the belief are there, but they are lodged in such a fashion that they do not affect behavior, or they do not affect the will to the extent that they must to stir one to live his beliefs. In such a case one is apt to act casually toward his religion.

Sometimes one catches casualness from other church members. A person joins the church fully believing its teachings, full of zeal and of the love of God, and the desire to do good. But when he becomes better acquainted with the church he may see that many do not have the attitude he does. He sees that others are not as animated as he is about their religion. They may even smile a little at his enthusiasm. And after a while, due at least partly to their influence, he may become just as easy-going about his beliefs as they are.

And this, of course, is Laodiceanism, with its unconcern, its formalism—its lukewarmness.

### No Heaven for the Casual Christian

But more than a casual religion is needed to receive the blessings of God, and to have a place in His eternal kingdom. "We want to say to you that God has the richest blessings to impart to His children, but no one can go to heaven on a casual faith."—Ellen G. White, *Review and Herald*, March 4, 1890.

The fact is that no Christian can afford to be casual about his religion. For the Christian life is a battle, and battles—military, spiritual, or otherwise—are not won when soldiers fight with an attitude of unconcern.

There are many reasons why a casual Christian cannot be a conquering Christian. For one thing, casualness breeds carelessness and neglect. It causes one to relax his guard, to doze on duty, to fail to note danger signs and enemy incursions. It encourages one to permit his sword to lose its edge, his shield to rust, his harness to deteriorate. Or, to make an application, he neglects to study his Bible and to talk about it to others, he becomes careless about his prayer life, he permits little sins to creep into his life, and bad habits that were being overcome, to crop out once more. His faith weakens. He becomes neglectful. He droops. He slumbers.

God warns us of the dangers connected with this condition. "It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light."—*The Desire of Ages*, p. 324.

And so a casual Christian is not an overcoming Christian. But God does not seem to take into account any type of Christian except one who overcomes. "The crown of life is placed only upon the brow of the overcomer."—

*Testimonies*, vol. 5, p. 71. "He [God] will not connive at our sins or overlook our defects of character. He expects us to overcome in His name."—*Christ's Object Lessons*, p. 316. To the Laodiceans, Christ says, "To him that *overcometh* will I grant to sit with me in my throne" (Rev. 3:21).

### What God Expects, We Can Attain

God expects us to overcome because we can when we take hold of His strength. Just as "all His biddings are enablings" (*Christ's Object Lessons*, p. 333), so all His expectations are attainables.

Today, of all days, is no time for casual Christianity. The shortness of time demands that we "be zealous . . . , and repent" (Rev. 3:19). The subtle, stealthy, pervasive nature of the evils of our day insists on wide-awakeness if we are to be safe. The critically serious condition of the world calls for us to explain to men and women with earnest conviction the meaning of these times. The dragging of the standards in the dust by others who profess to honor them makes it imperative that we hold them high, and higher still.

"Now is the time for God's people to show themselves true to principle," wrote Ellen White. "When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason."—*Testimonies*, vol. 5, p. 136.

T. A. D.

## HISTORY UNVEILED

The usefulness of history as a school subject is under fire. A growing body of opinion seems almost ready to agree with the celebrated Henry Ford who made the astonishing claim that "history is bunk." In high academic circles history's relevance to present and future life is today being seriously questioned. The brain-racking "chronological gallop" from Plato to Nato to which school children are subjected, is thought to serve a no more useful purpose than to leave the average pupil first with merely vague ideas about a few great names, and second with a sense of inferiority at his inability to remember dates. Britain's classic historical parody, "1066 and All That," claims that only one date is indelibly impressed on the average Englishman's mind—the year 1066, when at Hastings his country succumbed to the invading Normans.

As long ago as 1967 an article by E. E. Y. Hales was published entitled: "History in the Melting Pot." It began a real ferment in educational circles. Recent inquiry by the Schools Council (U.K.) confirms the growing unpopularity of school history. The influential World History Lobby propose maintaining history as a respectable and useful subject, by deleting everything more remote than the mid-nineteenth century, and insisting on a global rather than a national approach to the subject.

But the crucial problem that is of interest to Adventists is expressed by Historian Thomas Turner. He regrets the fact that historical studies seldom produce understanding of what is really involved in the study of the past. History teachers generally miss the main point of it all.



Understood in terms of Bible truth, the history of mankind is among the most compelling proofs of the unique inspiration of Holy Scripture. The present quandary in certain academic circles is directly related to the widespread neglect and even rejection of God's Word.

### A Bible-centered Approach

Only the Bible student can have a right concept of history, and thereby appreciate its vital nature. Omit God and the sacred Scriptures from this as from other studies—particularly the biological sciences—and students soon find themselves struggling in a quagmire of doubt and uncertainty. But a Bible-centered approach explains all. It deepens conviction that an omnipotent God is overruling, and thereby enriches our joy in the Lord and our confidence in His Word. In the light of Bible prophecy, and evaluated in terms of the age-old controversy between good and evil, the study of history powerfully strengthens faith. U.S. President Garfield concluded: "History is but the unrolled scroll of prophecy."

It is a priceless blessing that to the remnant church

nothing is, or ever has been, meaningless. Our study of the past in the light of Bible truth makes joyously valid our confidence in the overruling power of a heavenly Father who is just and merciful, powerful and infinitely loving.

The remnant church is unique—as well as being both assured and happy—in its philosophy of history, expressed so well by the servant of the Lord: "In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—*Education*, p. 173.

Which all adds up to a further reason why Adventists, above all others, are such a happy people.

R. D. V.

## 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.]

### RADIO TRANS-EUROPA

In the article "A Bold New Move to Finish the Work" [May 13] one of the most important pieces of information was left out: the time and frequencies for the programs. There are people in the prime target area that will want to listen to the broadcasts and tell their acquaintances about them. However, without knowing where and when to listen they will not be able to do this. Also it is very probable that this station will be heard in many other parts of the world, even though the signals are not specifically beamed in other directions. And therefore many people who live outside the target area would also be able to get the programs if they knew when to listen. I routinely receive short-wave stations from all parts of the world, including transmissions not specifically beamed to North America.

ROY STECK

Ridgefield, Washington

► *Broadcasts on Radio Trans-Europa will begin on October 1. Research on the most favorable short-wave band and time is now being completed, and a radio log will be available soon.*—EDS.

### WEBS AND SNARES

I have felt from the very beginning of the ecumenical movement that this was the "beginning of the end." We can see the signs creeping stealthily upon us "as a thief in the night." Circumstances are gradually weaving their web about us. Truly "blessed is he that watcheth and keepeth his garments." These are times when we should pray earnestly that God will keep us close to Him, that we will not become

entangled in the snares that Satan has laid for us.

DORA ROGERS MARTIN

Evansville, Indiana

### DENTISTS AND SNACKS

"Let's Talk About Health" [May 13] counseled the readers regarding eating between meals. Conspicuous by its absence was any reference to the relationship of eating between meals and dental disease. More than 95 per cent of the world population suffers from dental decay; thus it is the most common single disease entity known to man. It is also one of the most preventable afflictions. Good diet, regular visits to the dentist, good oral hygiene, fluoridated water, and *no between-meal snacks* can significantly reduce the incidence of dental decay and periodontal diseases so prevalent among young and old. Since the typical "snack" food tends to be very high in refined carbohydrates, the effect on the teeth is even more detrimental than an apple or other fruit.

Any discussion on the digestive tract and the effect on it by between-meal snacks ought to have included the effects on the oral cavity where the digestive processes start.

THOR BAKLAND, D.D.S.

South Lancaster, Massachusetts

### PLAQUES AND BAPTISMS

I wonder why our American brethren deem it necessary to award plaques and other sundry forms of recognition for various achievements in the work of God? For example, for 118 souls baptized [April 8].

It seems to me that it is not man who should be receiving the praise (or being mentioned above his fellows) but God. One sows and another reaps.

I feel that mature men and women in Christ need no reward, such as a plaque, for doing a job which by their commitment to the Lord Jesus they have pledged to do. Especially when God Himself is the power that connects.

ELEANOR THOMSON

Cooranbong, Australia

### EDITORIAL HELPFUL

Re: "Finding Blessings in the Prayer Meeting Service" [May 20].

This is one of the most important editorials in recent months, for it is most basic to the spiritual uplift of the church. All workers and members should give earnest study to this editorial and try individually to see it carried out.

Our pastors have their hearts and hands full of many things needed by the local church. But what is more important at this moment in history than the spiritual experience of the prayer and social meeting? I believe the suggestions to be most helpful in preparing our people for what is soon coming on the earth.

HAROLD W. ANDRUS

Hastings, Michigan

### MORE PICTURES

I really enjoyed your article on the New Gallery Centre [May 6]. It reminded me of home. I belonged to the Holloway church in England, but spent many happy hours at the New Gallery.

Since arriving in Nova Scotia I have spent most of my time in the hospital. My daughter brings in my REVIEW every week, for which I am grateful. It has such good reading I cannot leave it until I have read it from cover to cover. But more pictures, please.

ELLEN ALLANDAILE

Fairfax, Nova Scotia

### GRATEFUL

In Luke 17:11-19 we read of the ten lepers that Jesus healed as He passed through Samaria and Galilee. Only one returned to thank Him. So many times we are like the nine who didn't say Thank You.

I have been a subscriber of the REVIEW AND HERALD for a number of years and have never written to tell you how grateful I am for this paper.

Those who miss the REVIEW each week are missing so much.

VADEN TOWNSEND

Farmville, Virginia



# Who Should Attend Our Schools?

By FRANK KNITTEL

**N**OT too many years ago in Seventh-day Adventist education virtually any student who appeared on registration day was allowed to enroll whether he was expected or not. Advance admission was desirable but by no means required even on the collegiate level. As education became more competitive and as professional associations began to exert more influence on educational practice, advance admission was demanded; and it became uncommon for a student to be admitted on the spur of the moment, especially by our colleges and secondary schools.

Within the past few years, however, there has been a decided swing in America to the philosophy of "open admissions," which, especially on college campuses, means that almost any student with a high school diploma is entitled to at least a try at college. Some of the schools with the most prestigious reputations have adopted this new approach; and while they once prided themselves on the percentage of their rejections, now they are boasting of their open admissions. This fact has placed Seventh-day Adventist education in an inter-

*Frank Knittel, Ph.D., is president of Southern Missionary College.*

esting dilemma. In recent years our church schools have tried to strengthen their academic images by tightening admissions policies, only to discover that the "in" thing now is to relax admissions criteria. Concurrent is the growing attitude of professional organizations and educational leaders, including regional accrediting associations, that a student's moral life should have no bearing on his admission. These factors make it mandatory for Seventh-day Adventists to formulate a workable approach to the admission and retention of students on all levels.

In Colossians 2:3 Paul declares that in Christ "are hid all the treasures of wisdom and knowledge." And in this key text lies the unique quality of Seventh-day Adventist education. Without such a philosophy our educational endeavors have no larger dimension than secular learning. It is, therefore, abundantly clear that only the student who is close enough to Christ to partake of Christian education is going to realize it, and only he who really wants this type of training will receive it. This, then, brings us to the penetrating question of who should attend our schools. For this there is no single, definitive answer. We can, however, offer a rather sweeping generalization: The student who is determined to thwart the philosophy, ideals, or programs of a church school most assuredly has no place in it and should not knowingly be admitted or retained.

What of the young person who plainly does not want a Christian education but goes off to a church elementary or secondary school or church college because Mom and Dad simply decided it, once and for all, like it or not? Let's be fair. This argument should be settled at home; but if after all the protestations by the child he is still enrolled in one of our schools, he then has both the privilege and obligation of facing up to reality and accepting that which he has no control over and living out an acceptable life within the framework of his environment. In this regard it is sad but true that there is a point beyond which parents should not insist. If a child's attitude toward God and religion is truly negative, if he rejects control of his going and coming, if he ignores moral and social restraint, he should not be in a church school. How sad it is that parents often expect a church school to do for their children what they haven't had the courage to face in their own homes.

## Campuses Are Not Reform Schools

Our schools are not intended to be reform schools. Alas, for far too many young people they are just that because so much reform is needed. Sadly, too, for a host of parents there should be schools for parental reform. How few of us really understand that "with God are wisdom and might; he has counsel and understanding" (Job 12:13, R.S.V.).

Every year a growing percentage of the students in our schools come from broken or divided homes. For whatever reason the home is divided, the result takes a heavy toll in mentally and emotionally disturbed youngsters. Moreover, far too many homes have few or uncertain standards. Parents are afraid to take positions when it comes to such issues as the theater and other forms of amusement. They are afraid to take a stand in regard to dress; their own footing and example are so uncertain that they are in no position to correct their children. Children from such homes have little respect for Christian law and order.

How frequently school administrators have heard, "I can't do anything with my child so I want him in your dormitory." We don't need that kind of student in our elementary schools, academies, and colleges. The school should be a continuation of the home. Parents, for instance, who deliberately send their girls and boys to

school improperly clad are teaching their children to defy schools and teachers. Parents who cave in on the point of amusements are ruining their children for a successful church school experience.

Moreover, there is much to be said of a student's own private life away from the school. The reputation of a student is likewise the reputation of a school, and every person who has an interest in our educational program has an interest in the image that the individual student reflects; all, fellow students, parents of fellow students, faculty members, and the school's constituency have a deep interest in the conduct of the student. What any one individual parent may pay in tuition is only part of the cost. The church pays the difference. It logically follows that what our children do in their private lives while off campus is very much the business of all who support the school and are jealous of its reputation. God forbid we ever take the position that after school hours our children can escape the responsibilities of their school—they simply cannot.

There is also the matter of discipline. How ironic it is that parents who can't control their children are often enraged when others try to. Just as complex is the confusion that arises between forgiveness and the acceptance of the consequences of our own misconduct. Biblical history teaches that God will forgive our sins, but He does not remove from us the consequences of these sins. Were it otherwise we would continue in our own perfidy until disaster overtakes us. When our children are disciplined it is our responsibility to drive home to them that while we are sorry they have misbehaved and while we are glad they have repented and while we are certain that God forgives them, they must still accept the results of their own behavior.

#### Discipline for Misconduct

The question logically arises, At what point should a child be separated from a school for misconduct? Obviously there is no single formula that applies in all circumstances. For example, elementary and secondary students are in an experimental age; for the sake of pure excitement they may entangle themselves with some rather serious situations such as alcohol and narcotics but perhaps under certain circumstances may still be retained in school.

But when college students on our campuses engage in similar activities, such conduct is usually symptomatic of much deeper problems and cannot be accepted or passed off as simple experimentation. Since most of our schools do not have professional therapeutic help that an increasingly large number of students need today, when an incident or a series of incidents indicates deep emotional or mental disturbances, the student for his own good should be given a leave until he has had opportunity for personal help of a type not available on the campus.

There is also the point of influence. When a student's influence counteracts that of the school's aims and he indicates little or no wish to change, he must by all means be removed, both for the reputation of the school and the good of the other students. Too often we equate influence with some great demoralizing deed, and unless a child is caught up in something extraordinarily serious his influence is not considered dangerous. But we must not be mistaken—the most damaging influence is that produced by the constant complainer, the one who laments the loudest about forced religion, the one who resents worships and church attendance and required religion classes. This student has no business on our campuses, for he does not in fact seek wisdom from the Ancient. He should by all means enroll in one of the many excellent

secular schools that make no effort to maintain a Christian society.

We draw attention to another matter—that of academic performance. When should a student be refused admission to one of our church schools because of poor academic achievement? The answer is easy in the case of a secondary or college student who simply refuses to study. Such a student does not deserve unlimited continuing acceptance. The Spirit of Prophecy makes it clear that students in our schools are to be studious and serious and earnest. Those who are otherwise are wasting God's money, and great care should be taken in their selection, especially when there are accompanying problems in character and conduct.

#### Older and Wiser

On the other hand, there are from time to time those happy-go-lucky youngsters in elementary or secondary schools who in their formative years cannot see the importance of school but who show promise of improvement. By the time a person gets to senior high school and college, however, he is old enough to understand clearly his academic duties. He cannot make a logical case for himself if he deliberately throws away that which is provided for him. He should move over to make room for another; or, if there is plenty of room, he should be willing to have his subsidy go to another who is more deserving and worthy. More perplexing, though, is the case of the student who simply is not geared for academic pursuits and who, despite his most serious efforts, cannot bring his grades up to an acceptable level. First, there is much to be said for the philosophy that all serious-minded students should have the privilege of four years in a secondary school, at least in the general program if not one that is college preparatory. Second, there probably is justification for opening our college doors to any graduate of our secondary schools who is a sincere Christian and who would like to make his best attempt in college. Generally, if there then follows a period of failure to meet the academic standards of college, it is usually to the great advantage of the student and his parents to find a career that has the means of a livelihood but which does not require higher academic education. The continued expense of approximately \$2,500 a year is impractical under such circumstances. Even though the family may have ample means to continue meeting the expense of college, there is still something to be said against the matter of marking time. Rather than to stay in college and meet failure after failure, a student is normally better off to get started on a productive vocation.

Much has been said about starting a denominational vocational school, but even without one there is much vocational training available within church organizations. Our hospitals and other institutions offer many opportunities for young people to gain experience and training on an apprentice-work basis that will lead to a profitable vocation. Careers are thus open in such areas as food service, practical nursing, housekeeping, maintenance, printing, and landscaping, to name but a few. In some cases it may be desirable for a mature Christian young person to enroll in a vocational school for specialized training not available within the church structure, although for most sincere students the church does offer an educational or training track.

We summarize with two observations. First, our schools should be open to those only who seek an educational experience within a spiritual dimension. Second, both students and parents must be sensitive to the true philosophy of Seventh-day Adventist Christian education and must be willing to submit to the guidelines laid down on our campuses. ♦♦

**POLAND:**



**S. Dabrowski (left), Polish Union president, introduces B. Wickwire (right), formerly Northern Europe-West Africa Publishing Department secretary, to F. Krotowicz, former priest, now an SDA editor.**

**Adventist Literature Well Received by Many**

Seventh-day Adventist literature is being received favorably by many Roman Catholic clergy and by Christian educators, scientists, and other influential people in Poland.

Recently one of our editors, F. Krotowicz, a former Roman Catholic priest, sent Christian greetings and lists of our publications to 750 Catholic priests, inviting them to place orders for our literature. Ten per cent of these priests ordered literature, which amounted to more than 700 copies of our books and the Polish *Signs of the Times*.

In February the Polish Publishing House printed a new book entitled *Adventism*, edited by Z. Lyko. This book presents the history of the Seventh-day Adventist Church, its beliefs, and its work in all parts of the world as well as in Poland. Copies of this new volume were sent to all Polish Roman Catholic bishops, to Christian editors, and to Christian professors and scientists in the Warsaw University, asking for their opinion of the book as well as their opinion of Seventh-day Adventists generally. More than 300 copies of *Adventism* were distributed in this way. Thirty per cent of the recipients responded with favorable opinions of our message and our publication. Many ordered additional literature. Seventeen Roman Catholic bishops sent us congratulations and wished us God's blessing.

During 1971, the following books will

be or have been published in Poland: *Adventism, Landmarks to Eternal Life, Selected Messages, book 1, Steps to Christ* (7th edition), *Fundamental Adventist Beliefs, Why I am No Longer a Roman Catholic Priest*, the latter by F. Krotowicz.

**BRUCE M. WICKWIRE**  
Circulation Manager  
*Review and Herald Publishing Assn.*

**ENGLAND:**

**N. Europe-W. Africa Committee Meets**

Encouraging reports of progress were heard and broad plans were laid during the spring meeting of the Northern Europe-West Africa Division held at division headquarters, St. Albans, England, April 25 to 29.

More than 5,000 baptisms in 1970 were reported by the various unions. Provisions were made for additional African representation on the division committee. It was also planned to establish two advisory committees under the division committee, one for Europe and the other for West Africa.

Action was taken recommending additional ministerial training at Newbold College. Commencing with 1972 an additional year of study on the graduate level will be required of all ministerial students. These studies have been presented each summer through Andrews University extension schools.

Plans were also adopted to make the Adventist College of West Africa, West Nigeria, an extension campus of Andrews University, as funds become available.

As an indication of the recognition and appreciation of the growing involvement of youth in church matters, four youth attending Newbold College will be invited to attend the division's quadrennial fall council. These youth will represent four countries. The committee also recommended that a similar plan be followed by each union during its union session being held this summer.

**PAUL SUNDQUIST**  
PR Secretary  
*N. Europe-W. Africa Division*

**The Northern Europe-West Africa Division committee, which met at St. Albans, England, April 25-29, laid broad plans for advancement throughout its wide territory.**



**OREGON:**

**Noon Whistle Stopped to Help SDA Preacher**

The noon whistle, blown daily except Sunday, according to regulations of the Dallas, Oregon, fire department, now does not blow on Saturday either. Consequently, if the district pastor, Lester Storz, is not through with his sermon by noon, he will not now have to try to shout it, or wait for 30 seconds until it stops.

With the Seventh-day Adventist church less than one block from the siren, the one-half-minute blast usually caused complete disruption to the climax of Sabbath morning's worship service.

"Speakers don't always succeed in ending their sermons before twelve," says Elder Storz. "The siren usually went off at the most devastating moment possible, during the sermon climax or the benediction. Several times I raised my voice to the maximum to try to outdo it, but found it more satisfactory to just wait it out!"

Upon hearing recently that years ago the whistle used to be blown on Sundays, but was discontinued at the request of the churches, Elder Storz thought of talking to fellow Kiwanian Fire Chief Jack Stein about the possibility of also canceling the Saturday blast. The request took the chief aback, but he promised to take it up at the next city council session, "tomorrow night."

Favorable action was taken, and the Sabbath whistle has since been silent in deference to the Adventist worship service.

**TOM CALKINS**  
PR Secretary, Oregon Conference

**NEW BRITAIN:**

**Results of Missions Seen on Mussau Island**

Recently we visited the island of Mussau, in the Bismarck Archipelago, and saw for ourselves the changes that missions bring into the lives of these island people.

The first contact Seventh-day Adventists had with the people of Mussau was on April 18, 1931. On that day the small mission ship *Veilomani* approached the island, which is part of the Territory of New Guinea. The administration had given up the island as being uncontrollable. Previously a government patrol had been sent in to establish law and order, but the warlike peoples had bludgeoned them to death and feasted upon their bodies.

A. S. Atkins, on board the mission ship, had a burden for these people. The Advent message of hope had to reach them too. But how?

The *Veilomani* came to anchor off the village of Lomakunaru. Several canoes laden with ferocious-looking men carrying spears and clubs came out and circled the little ship. The headdresses and war paint made it plain that it was not a friendly welcoming party.

Evening began to fall, and our missionaries gathered for worship on the deck. They sang some hymns. This immediately attracted the men in their canoes, still circling the boat. They seemed pleased to hear these songs of praise. Long into the night the singing on the *Veilomani* continued.

Early next morning the canoes came again. It was plain to see they wanted more of this strange singing. So once again the songs of Zion floated out across the waters of the lagoon. Those on shore heard the singing also. They gathered to listen.

A message was finally conveyed to our ship inviting the visitors ashore. Was it a trick? they wondered. Would it be safe? Tragedy had befallen all strangers who before had dared to set foot upon the island.

To accept this invitation took courage as well as faith, but pioneer missionaries to the South Seas have had abundant supplies of both of these qualities. Elder Atkins was no exception. The invitation was accepted. A party went ashore. They sang again and again to the enjoyment of their hosts.

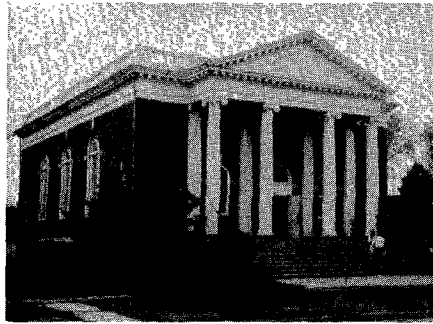
The nationals of Mussau did not sing at that time; singing was something new to them.

The villagers of Lomakunaru were the first to learn the songs. Then Elder Atkins and Elders Oti and Salau, two Solomon Islanders who were with him, uplifted Christ to the men, women, and children there. The wall had been breached. Satan's stronghold was beginning to crumble.

Elders Oti and Salau became the first foreign missionaries to Mussau. Village after village opened up to the message of the three angels. More Solomon Islanders were recruited as missionaries as the entire island came under the power of the Holy Spirit.

Today, 40 years later, I witnessed the saving grace of Christ in the faces, the songs, the tears of joy and thankfulness of these people as they celebrated the coming of the gospel.

Old men with their tattoos, their



### **New Church Organized in Kansas**

A church of 18 charter members, organized in Horton, Kansas, April 24, is the first to be formed in Brown County. Nine others have been added to the membership as a result of evangelistic meetings conducted by Norman Doss, the pastor. The group is meeting in a sanctuary formerly owned by the Presbyterian church.

Participating in the organizational program was R. H. Nightingale, Central Union Conference president, the pastor, and the writer.

S. S. WILL  
*President, Kansas Conference*

pierced noses and ears, stood to tell the stories of the coming of Elder Atkins and his fellow workers. These men had been among those who, with murder in their hearts, paddled their canoes around the mission ship *Veilomani*.

Students of Boliu Adventist School in clean, smart uniforms bore testimony to the change that had been wrought. There were no eyes dimmed by the soul-destroying habits of strong drink, nor teeth and breath tarnished by tobacco or betel nut. I could not help thinking, "What hath God wrought."

Not only have the people of Mussau accepted our message; hundreds have left their home shore and have gone to dark areas of New Guinea to share the light. At present more than 100 are on active missionary service.

Homage was paid to Elder Atkins, who now rests at Kokopo, on the island of New Britain, awaiting the call of the Master. When war came to the Pacific Islands he was taken prisoner. He did not survive the cruelties of war.

As we were flying back to Rabaul from Mussau, we passed over the central school and hospital at Boliu. The nearest airstrip to Mussau is an old World War II strip on Emira, some three hours away by sea. How good it would be if we could fly direct to this island which is the source of a large percentage of our national missionaries for New Guinea. An area near the school and hospital has been selected for an airstrip, and our men are ready to make it a reality. But tools are required, and money is in short supply. Your constant support of the church's world mission program will

help to make possible the means by which this, and numberless other projects around the world, can be completed.

GORDON A. LEE  
*President, Bismarck-Solomons Union Mission*

### **HAITI:**

### **Witch Doctor Discovers the Power of Prayer**

A witch doctor through whom Satan performed many supernatural acts, but who was saved from death by the prayers of Seventh-day Adventists, was baptized recently.

Freeman was well known as a servant of Satan. He lived in Lascabobas, a little town 32 miles from Port-au-Prince, the capital of Haiti. As a young man, he lived a wicked life. At the age of 20 he became engaged to a girl who was a devout servant of evil spirits. Just before their wedding, the girl became very ill, and Satan told Freeman that in order to save the girl's life he must make a contract with him. The idea of doing this did not disturb Freeman, so he agreed to make the contract. During the ceremony Satan appeared to him in the form of a flame.

Some time later Freeman agreed to "marry" a spirit called Erzuly the White. Every week he set apart a day to meet with her. During their time together they would converse by a flame. The position of the flame told him when his request was granted and when it was not. In this way he learned how to heal many people and became well known in Haiti.

One day an Adventist layman visited Freeman and began to tell him about the gospel. This annoyed the witch doctor, so he tried to use his supernatural power to get rid of the man, but in vain.

"Those people must have more power than I," he said. "I must find out about it."

He visited an Adventist family and saw that they had their morning and evening worship. He decided that by their prayers the Adventists are linked with the Most High, and therefore they are stronger than Satan.

Some time later he became very ill. He tried many devilish ceremonies, but in spite of them he felt himself to be dying and decided to call on the Adventists to pray for him. Following this, Freeman was healed and gave his heart to Jesus. Later he gave his testimony in these words: "Hold fast to the Word of God because it is the source of all power. You are the most powerful people as long as you are under the bloodstained banner of Jesus Christ."

Freeman sent away his many wives and gave up his fetishes used in devil worship to be destroyed. Freeman was baptized early this year.

L. MARCEL ABEL  
*Temperance Secretary  
Inter-American Division*





**More Than 450 Attend Argentine Lay Congress**

M. Gutierrez, Central Argentine Conference president (center), presents the conference's Layman of the Year to the more than 450 laymen who met for a lay congress at the River Plate College, March 4 to 8.

The Central Argentine Conference, organized in 1921, has

40 churches with a membership of almost 6,000 members.

During the congress 11 young men expressed their desire to train for the ministry, and 13 persons were baptized.

**R. E. ADAMS**

*Lay Activities Secretary, South American Division*

**NORTH PHILIPPINES:**

**Mission School Wins Eight Aborigines**

Eight members of the Aeta people, generally considered the aborigines of the Philippines, were baptized during the twentieth biennial session of the Southern Luzon Mission, convened in Legaspi City on April 16. They became Adventists as a result of their contacts with the Smart Memorial Aeta Mission School in the Province of Camarines Norte. This mission school for a non-Christian tribe was opened two years ago. Generoso Tarala was appointed as the teacher.

The Aetas are short, dark, with kinky hair, and are a very nomadic people who roam the forests as a family group to hunt food. Family ties are so close that it is hard for parents to leave the children behind while they look for food. Thus, it was difficult for Mr. Tarala to get children for the school. To make the parents willing, the Seventh-day Adventist Welfare Service provided food and clothes for them.

To begin, Mr. Tarala gave each pupil a toothbrush and a big tube of toothpaste and demonstrated how to use the toothbrush. He also taught them how to wash their clothes and to take baths. Ordinarily, whatever clothes they wear are not removed until they

are worn out or until the person gets some new clothing. The Aetas do not bathe except when they go to the river to fish with their crudely made bows and arrows.

Mr. Tarala is not only teaching hygiene to the Aeta students. He is also teaching the Bible, reading, writing, and agricultural techniques. Bananas, cassavas, sweet potatoes, and other crops have been planted by Mr. Tarala, who is an agriculture graduate. These are being cultivated by the students. Chickens are also being raised.

The eight Aetas who were baptized are determined to share their faith with their own tribe in the mountains. They are expecting that many of their people will accept Christ.

The Smart Memorial Aeta Mission School was named in memory of the father of L. E. Smart, educational secretary of Atlantic Union Conference, formerly educational secretary of the Far Eastern Division.

**T. V. BARIZO**

*Departmental Secretary*

*North Philippine Union Mission*



Two of eight Aeta baptismal candidates are immersed at the Smart Memorial School.

**BURUNDI:**

**Seven-Year-Old College Prospers and Grows**

Some months ago Kivoga College at Bujumbura, Burundi, was granted government recognition for its academic program, making it the first Adventist college in this area of Africa to be so recognized. If present plans develop, teacher training will be offered by the college in 1972.

Seven years ago not a building stood on what is now the campus of Kivoga College. Elephant grass ten feet tall grew on the 125 acres where now are well-kept lawns, beautiful flower beds,



tropical and citrus fruit trees, vegetable plots, and ornamental trees and shrubs.

The change was not made by modern machines and unlimited finances. Human hands, aided by prayer, slashed down the grass, raised the walls, and broke up the soil. And the land responded. Last year it yielded 11 tons of rice, 1,200 pounds of green beans, one ton of maize, and more than enough cassava for 115 hungry students. The gardens are surrounded by 2,000 banana trees and 200 citrus trees, to say nothing of the large crops of vegetables of many varieties grown by the college.

The buildings on the spacious campus are simple, but neat and well constructed. There is an administration building with library, five classrooms, dormitories for more than 100 students, and houses for ten teachers.

Students at the college participate in the church activities, conduct the Sabbath school, and assist with worship hours. Four branch Sabbath schools are conducted weekly, and each Sabbath afternoon the students visit homes in the community. The driving force behind the establishment of the college has been Daniel Gutekunst and his wife, missionaries from France. Their hands were the first to start carving this college out of the bush. Mr. Gutekunst has also been principal since 1964, the first year of operation.

In its beginnings the college was financed by funds from the Thirteenth Sabbath Offering overflow. Sabbath school members around the world are thus shareholders in this Christian institution.

DESMOND B. HILLS  
MV and PR Director  
Trans-Africa Division

**INDIANA:**

**Non-SDA Educationalist Initiates Five-Day Plan**

Miss Jean Zimmerer, the non-Adventist director of continuing education for the Saint Joseph Memorial Hospital, Kokomo, Indiana, was instrumental recently in having a Five-Day Plan held in that city. Miss Zimmerer first heard of Adventists when she listened to Smokers Dial in Chicago. Impressed, she traced down the sponsoring group. The Saint Joseph Hospital and county heart and tuberculosis associations financed the Five-Day Plan, which W. A. Geary, Indiana Conference temperance secretary, and Dr. Ben Crouse, of Frankfort, Indiana, conducted. Sixty-five smokers completed the course. During the five days of the course the city paper granted nearly 630 column inches of coverage to the clinic. Area pastors of all denominations received a letter on Saint Joseph Memorial Hospital stationery notifying them of the clinic and urging them to tell their parishioners about it.

GORDON ENGEN  
PR Secretary, Lake Union Conference

**Dateline  
WASHINGTON**

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

**YOUTH IN THE CHURCH.** Two 1971 graduates of Seventh-day Adventist colleges joined the staff of the General Conference recently. Both will make their contributions in the area of communications. Miss Jane Allen, a graduate of Columbia Union College, is assigned to the Public Relations Department and will edit a religious news service entitled "On the Air," which is released weekly to local broadcasters. She will also edit the General Conference house organ *Communique*. Don Schmidt, a Southern Missionary College graduate, is working for the Radio-TV Department and is assigned to the preparation of the "Pastor's Script Service," which is being offered to local radio stations as part of the ministry of the Radio-TV Department. We welcome these young people to the General Conference staff.

**IMPORTANT COMMITTEES.** Committees giving study to special phases of the church's program met recently in the headquarters office. Some of the objectives of these studies were: "The Desirability of Establishing Black Unions," "Coordinating of Youth Activities on the Local Church Level," "Display and Adornment," and "Establishing of a Radio-TV and Film Production Center."

**APPOINTEES COMMITTEE.** The business transacted from day to day at the General Conference headquarters is carried on largely by means of committees composed of staff members who have a wide range of experience and diversified specialties. The work of these committees is to give guidance to various phases of the expanding world church.

The Appointees Committee is assigned specifically to the task of providing personnel for the ten divisions outside North America from outside of their own territory. This committee meets each Wednesday afternoon with C. O. Franz, secretary of the General Conference, as chairman. If Elder Franz is away from Washington one of the associate secretaries serves in his stead. Seldom are all its 50 members present, but there is always a representative group who consider carefully each overseas appointment.

Persons suggested for these appointments have previously been carefully screened by one of the associate secretaries of the General Conference. As the committee meets, it reviews the per-

sonal service record of each prospective appointee. Information sheets concerning each mission candidate, gathered from those with whom he has labored, are reviewed. Any outstanding financial commitments, together with health reports, are studied before his name is recommended for presentation to the General Conference Committee.

Some member of the Appointees Committee has lived in each world division, and many have traveled widely and are thus familiar with situations that new missionaries will face. During the first five months of 1971 this committee recommended to the General Conference Committee 177 new appointees. Because not all of these persons were able to respond to the call, the committee afterward recommended that 48 such appointments be canceled.

Because families or parts of families, after having served overseas, return to the homeland—some, unfortunately, after only a few years of mission service and others after long periods of ministry—it is the responsibility of the Appointees Committee in consultation with the overseas divisions concerned to recommend to the General Conference the return of such workers. Sixty-five persons or families were recommended for permanent return during the first five months of this year.

Student missionaries, members of the Adventist Volunteer Service Corps, and nationals returning to their homeland are also processed through the Appointees Committee.

**VISITORS.** Recent visitors in Washington were R. H. and Mrs. Mills and family on furlough from Ethiopia, where Elder Mills serves as secretary of the Ethiopian Union, and R. C. and Mrs. Mills from Southern Missionary College, where Elder Mills serves as general manager.

Other visitors were E. J. and Mrs. Barnes, of Florida, who spent a few days in Washington making preliminary preparations for a service period in the Far Eastern Division; Roger and Mrs. Wilcox on furlough from the South American Division, of which Elder Wilcox is president; Ray L. and Mrs. Jacobs on furlough from the Afro-Mideast Division, where Elder Jacobs is division secretary; Dr. Wanderly and Mrs. Oliveira, en route from Montreal, Quebec, to Mexico, where Dr. Oliveira recently finished his medical course at Guadalajara.

*World Divisions*

**AUSTRALASIAN DIVISION**

✦ Plans are being laid for a division-wide youth congress to be held December 27, 1972, to January 2, 1973. John Hancock, General Conference MV secretary, will be the guest speaker. The congress will be held in Canberra.

✦ J. Slankamenac, president of the Yugoslavian Union Conference, visited Sydney recently. He was the featured speaker at a special Yugoslav camp meeting, which was attended by Adventist Yugoslavs from all the states of Australia.

✦ R. W. Taylor, division temperance secretary, received favorable commendation from the Sydney Police vice squad recently for his feature "Drugs Can Destroy," which was a supplement to the March-April Australasian *Alert* magazine. The vice squad has asked for copies of the supplement to use in their work.

✦ The Australasian Division is \$10,000 ahead of last year's final Ingathering total and more is still to come in, according to George Maywald, division lay activities secretary. **M. G. TOWNEND**  
*PR Secretary, Australasian Division*

**CHILE UNION MISSION**

✦ Rolando Itin, principal of Chile College, was elected secretary of the district educational council, which is composed of the principals of high schools of the Nuble province. Chile College, which started its sixty-fifth school year in March, has an enrollment of 605 students.

✦ Three sets of *The Prophetic Faith of Our Fathers*, by LeRoy E. Froom, were presented recently to the rectors of three Chilean universities by the Chile Union's public relations department.

✦ A new church recently was inaugurated in Casablanca, Chile. J. G. Clouzet, Chile Union Mission president, and M. Renedo, Central Chile Conference president, participated in the ceremony.

**WERNER MAYR**  
*Public Relations Secretary*

**FAR EASTERN DIVISION**

✦ Dan Venden recently terminated a period as a volunteer pastor at the Southeast Asia Union College church and returned to the United States of America. He served as acting pastor while Ralph Neall was completing work on a degree at Andrews University. Pastor Venden also taught at the college. The Vendens are the parents of Mrs. G. C. Ekvall, wife of the Far Eastern Division secretary of the department of health.

✦ David Wong, a national of Singapore,



**Norwegian Health Workers Conduct Convention**

Some 300 health workers representing four church-owned and 60 self-supporting health institutions met at the new Norwegian Junior College at Tyrifjord from May 28 to 31 for a Norwegian health workers' convention.

During the convention lectures were presented by several doctors on treating the whole man, on the medical writings of Ellen G. White as being ahead of her time, and on the importance of our health message today and in the future.

**J. D. HENRIKSEN, M.D.**  
*Northern Europe-West Africa Division*

who has been attending Andrews University, will return soon to become chaplain of the Youngberg Memorial Hospital. Mrs. Wong will teach at Southeast Asia Union College.

**DON ROTH, Correspondent**

**INTER-AMERICAN DIVISION**

✦ More than 100 young people from all over the Pacific Mexican Mission attended an MV congress conducted at the Mexican Pacific Academy, Navojoa, Mexico. The congress began on April 8.

✦ H. F. Rampton, of the General Conference Sabbath School Department, and Tulio R. Haylock, of the Inter-American Division, are presently conducting Sabbath school workshops in Mexico, Central America, Colombia, and French Guiana.

✦ Eight laymen's congresses were conducted recently in the Inter-American Division. M. T. Battle, associate secretary of the General Conference Lay Activities Department; A. H. Riffel, Inter-American Division lay activities secretary; and union and local leaders participated.

✦ Eight persons were baptized and an 80-member baptismal class was organized at the conclusion of the first Week of Prayer conducted this year at the Venezuela Vocational Academy April 2-10 by Humberto Hernandez, academy principal.

**L. MARCEL ABEL, Correspondent**

**TRANS-MEDITERRANEAN DIVISION**

✦ Thirty-nine students graduated from the French Adventist Seminary, Colonges, France, during graduation exercises early in June. Of the 39, 24 completed the ministerial course, five graduated as teachers, and ten graduated from the commercial course. All ministerial students received calls to the ministry. Two members of the class accepted calls to Africa.

✦ Fausto Melzi, an Italian literature evangelist of Parma, Italy, promised to use for the church his commission on every seventh subscription he obtained for *Life and Health* magazine. As a result he has been able to purchase small chairs and visual aids for the Sabbath school primary class, which meets every Sabbath in his home.

**EDWARD E. WHITE, Correspondent**

**TANZANIA UNION**

✦ Tanzania Union evangelist F. Muganda recently began an evangelistic campaign in Cairo, United Arab Republic.

✦ The Afro-Mideast Division committee recently voted to begin an industrial arts program at Ikizu Seminary, Tanzania.

**ROBERT TAYLOR**  
*Ministerial Secretary*  
*Afro-Mideast Division*

## Atlantic Union

† Herbert Silver, Waterford, Connecticut, pastor, was presented with an award by the American Cancer Society of New London, Connecticut, for his booth at the Cancer Fair at Ocean Beach. The award was presented by the president of the New London chapter.

† Youth from the Babylon, New York, church school have visited 15 public and two Catholic schools on behalf of temperance. The four members of the team spoke to more than 3,500 students altogether. The group is under the direction of school principal, William Weisher.

† Fifty-one graduated from Union Springs Academy during the recent graduation weekend. Graduation speakers were A. J. Patzer, New York Conference president; Richard Neil, M.D., of Harrisville, New York; and C. H. Lauda, secretary of the General Conference Association of Privately Owned Services.

† Thirty-two Adventist Collegiate Task-force youth are involved in a variety of community outreach programs in the Atlantic Union Conference. Fifteen of them are working in the Greater New York Conference. Before starting their work they were given a 20-hour training course in which lecturers experienced in inner-city work share practical witnessing methods with them. The majority of the ACT volunteers will be attending Atlantic Union College this fall.

## Canadian Union

† Eleven persons were baptized and two were accepted on profession of faith into the Toronto East church recently. Roy Adams is the pastor.

† Seventeen persons were baptized in May in the Medicine Hat, Alberta, church as a result of a Voice of Prophecy crusade. Others are being prepared for subsequent baptisms to be held every two weeks until the series ends. Evangelist Byron Spears and his associate, Joseph Melashenko, are spending three months in public evangelism and house-to-house visitation in Medicine Hat.

† Health and nutrition classes held recently at Drumheller, Alberta, were given wide publicity by the local radio station. As an added attraction, one of the women teaching the classes was invited to be a guest on an open-line program, to answer questions concerning the classes.

† A youth rally was held recently in the Leamington, Ontario, high school auditorium, with Dr. Leonard Hare, of Andrews University, and Mrs. Josephine Cunningham Edwards as guest speakers.

THEDA KUESTER, Correspondent

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## Central Union

† Two hundred and fifty Missouri Pathfinders attended a Statewide camporee conducted at Camp Heritage recently.

† One hundred and forty students from Union College graduated this spring. Dr. Gerald Colvin, of Loma Linda University, was consecration speaker; W. J. Hackett, General Conference vice-president, was baccalaureate speaker; and U.S. Congressman Jerry L. Pettis was commencement speaker.

CLARA ANDERSON, Correspondent

## Columbia Union

† Joy Tolson, student missionary to Vietnam from Columbia Union College and Sligo church, Takoma Park, Maryland, has administered more than 100,000 vaccine injections during her public health service duties to the Vietnamese people. She has also given lectures and demonstrations on baby care.

† Takoma Programs, an Adventist inter-institutional entertainment agency organized to provide high-standard entertainment as a contribution to the quality of life for Christian families in the Greater Washington area, will open its series in mid-September in the Takoma

Academy gymnasium, Takoma Park, Maryland. Coloratura soprano Roberta Peters, of the New York Metropolitan Opera, will be the first artist of the season.

✦ Robert Evans, local elder of the Germantown church, Philadelphia, recently conducted a Light Bearers' Training Course in which eight graduated.

✦ H. J. Harris, Columbia Union Sabbath school department secretary, led in a Sabbath school workers' workshop held recently for the Cumberland, Maryland, area. He was assisted by Edith Baldwin, Sabbath school secretary for the West Virginia Conference.

✦ Seventy-six Vacation Bible School directors and assistants attended a workshop recently conducted in the Mount Vernon, Ohio, church by Mrs. R. Fralick and Mrs. James Bruder. They were assisted by R. D. Steinke, Ohio Conference lay activities secretary.

✦ Mrs. Ralph Ahnberg, of Medina, Ohio, was recently appointed State president of the Ohio Community Services Federations of the Ohio Conference. Mrs. Ahnberg is well known to children as Aunt Sue on the Your Story Hour radio broadcast.

✦ A new Pathfinder club of 19 members has been organized in the Germantown church in Philadelphia.

✦ Three hundred Pathfinders and their leaders and counselors attended the annual Pathfinder Fair conducted recently at Mount Vernon Academy, Ohio.

MORTEN JUBERG, *Correspondent*

### Lake Union

✦ Eight Andrews University Academy student missionaries are spending their summers on Indian reservations in Arizona and New Mexico.

✦ Ray Smith, Jenny Thomas, Darla Dunigan, and Dean Coridan have been sponsored by Indiana Academy to serve as student missionaries for a month this summer on the island of Guanaja, Honduras.

✦ A denominational grading of community services centers in Indiana resulted in a rating of excellent for the Evansville center and of superior for Kokomo, New Albany, South Bend, and Elkhart. Maybelle Vandermark, assistant secretary of the General Conference Lay Activities Department, participated in the grading.

✦ Members of the Big Rapids, Michigan, church are sending more than 1,000 *Wayout* magazines to area youth who have requested them. Posters placed in local high schools, a story and paid ads in the local newspaper, spot radio announcements, and a mobile billboard provided the publicity necessary to in-

terest the youth in *Wayout*. The church has only a small membership, but the members are paying for the material. Pastor Leonard Mills helped organize the program.

✦ Thirty-five persons have been baptized to date as a result of an evangelistic campaign conducted in Milwaukee, Wisconsin, by Conference President Kenneth J. Mittleider.

✦ Seventeen persons were baptized April 24 in Merrill, Wisconsin, following a series of meetings conducted by R. A. Thompson, conference ministerial secretary.

✦ Debbie Hartsock, a student at Broadview Academy and a member of the Hinsdale, Illinois, church, performed with the Chicago Symphony Orchestra in Orchestra Hall in Chicago, June 13. Miss Hartsock is a pianist.

✦ Eighty-seven persons have joined the church in the South Bend, Indiana, area

as a result of a Faith for Today crusade conducted recently by Gordon Dalrymple. GORDON ENGEN, *Correspondent*

### Northern Union

✦ The American Temperance Society silver cup was awarded to Sheyenne River Academy, North Dakota, for its temperance activities during the past year. Some 57,000 points were earned by the school in a GC Temperance Department point system.

✦ Eva Prior, of Sioux Falls, South Dakota, was recently asked by one of the city's nutritionists to give a health-food demonstration to a group of her co-workers. Mrs. Prior prepared a vegetarian luncheon.



### White House Conference Features HHES Booth

A booth sponsored by the Home Health Education Service was featured at the White House Conference for Children held at the Sheraton Park Hotel, Washington, D.C., some time ago. J. W. Proctor and J. D. Spiva, Lake Union Conference and Michigan Conference publishing department secretaries, respectively, were responsible for planning the booth in cooperation with the Review and Herald Publishing Association, Southern Publishing Association, and the Pacific Press Publishing Association. Silas McClamb, Northeastern Conference publishing department secretary, and John Bernet, associate publishing department secretary of the Columbia Union Conference, assisted in manning the booth.

D. A. MC ADAMS  
*Secretary, GC Publishing Department*





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† The Bemidji, Minnesota, church conducted a groundbreaking on May 5 for a \$22,000 school annex. The building will be joined to the present church school. The brick structure will measure about 38 by 60 feet and will provide space for two new classrooms.

† Three hundred and eight Pathfinders of the Northern Union Conference participated in a camporee held at Lake Hermon State Park, Madison, South Dakota, on the weekend of May 7. Leo Ranzolin, associate MV secretary of the General Conference, was one of the speakers. C. M. Willison, Northern Union MV secretary, directed the camporee.

L. H. NETTEBURG, *Correspondent*

## Pacific Union

† R. R. Bietz, a general vice-president of the General Conference, and Charles Mellor, ministerial secretary, Northern California, were speakers for the opening services of the Cloverdale church, June 5. The church is a result of student evangelism from Pacific Union College.

† Dr. Samuel Miller, a Jewish physician from San Francisco, is giving relief service at the Taiwan Adventist Hospital. He also spent more than a month in Saigon in relief service.

† Bakersfield Hillcrest church teams have conducted 12 Five-Day Plans during the past 15 months. Dr. Darel Courser headed the eight doctors participating in the program.

† Frank F. Fasi, mayor of the city and county of Honolulu, was the featured speaker at the annual Oahu Fair conducted for more than 250 Pathfinders.

† Groundbreaking ceremonies for the new Fresno Adventist Academy were held June 6. The million-dollar complex, which will be built on a 50-acre site, is slated for opening by January, 1972.

† A six-member Northern California Adventist Collegiate Taskforce evangelistic team is spending the summer with Pastor Charles Edwards, holding evangelistic meetings in the Bay and North Coast areas.

† Cynthia Simon, Rio Lindo Academy graduate, was awarded a \$1,450 scholarship by the State of California in recognition of her scholastic achievements.

† Five persons were baptized into the Fort Bragg, California, church at the conclusion of an evangelistic series conducted by Harold Jewkes and Charles Mellor.

† U. S. Senator Daniel K. Inouye delivered the commencement address at the Hawaiian Mission Academy graduation.

† More than 1,400 Southern California Pathfinders and leaders attended a Pathfinder camporee held recently near Lake of the Woods between San Fernando and Bakersfield.

† Every pastor within the five counties of the Southeastern California Conference will soon be receiving *Listen* magazine, which is being sent to them by the conference temperance department.

† Hawaiian Mission literature evangelists sold \$9,479 worth of literature during Hawaii's recent Big Week. Rufino Bernardino was first, with sales of \$2,092.

MYRON WIDMER, *Editorial Intern*

## Loma Linda University

† Loma Linda University student Rockefeller L. Twyman III, has been granted a Ford Foundation Fellowship for graduate studies in ethnomusicology. The \$25,000 will be used by Twyman at Indiana University. As a music major, Twyman has studied for the past three years under Mrs. V. Norskov Olsen, assistant professor of music. During his years at LLU he organized and directed the Twyman chorale and served as president of the Christian Collegiate League. Twyman and 60 other students were chosen from a field of 4,000 students in all areas of discipline from colleges across the nation for Ford Fellowships.

JERE IVERSEN, *PR Officer*

REVIEW AND HERALD, July 8, 1971

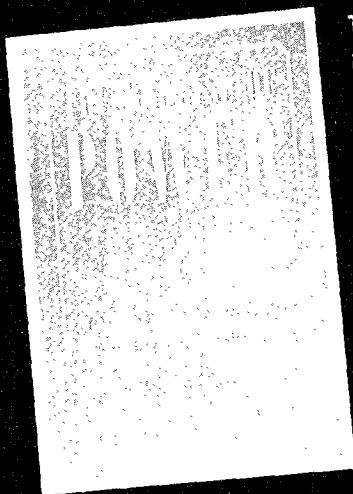
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BIRTH x 2 = DEATH x 1

and the

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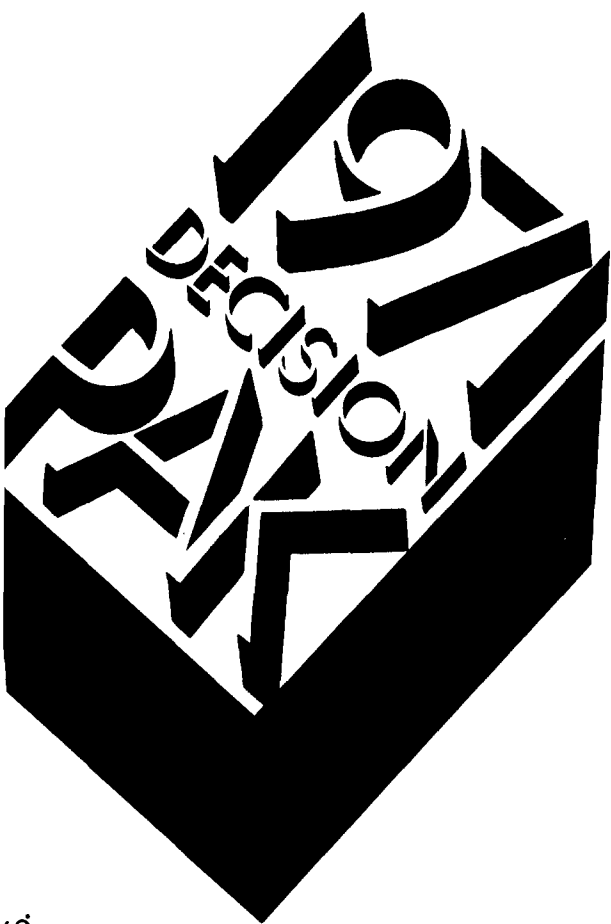
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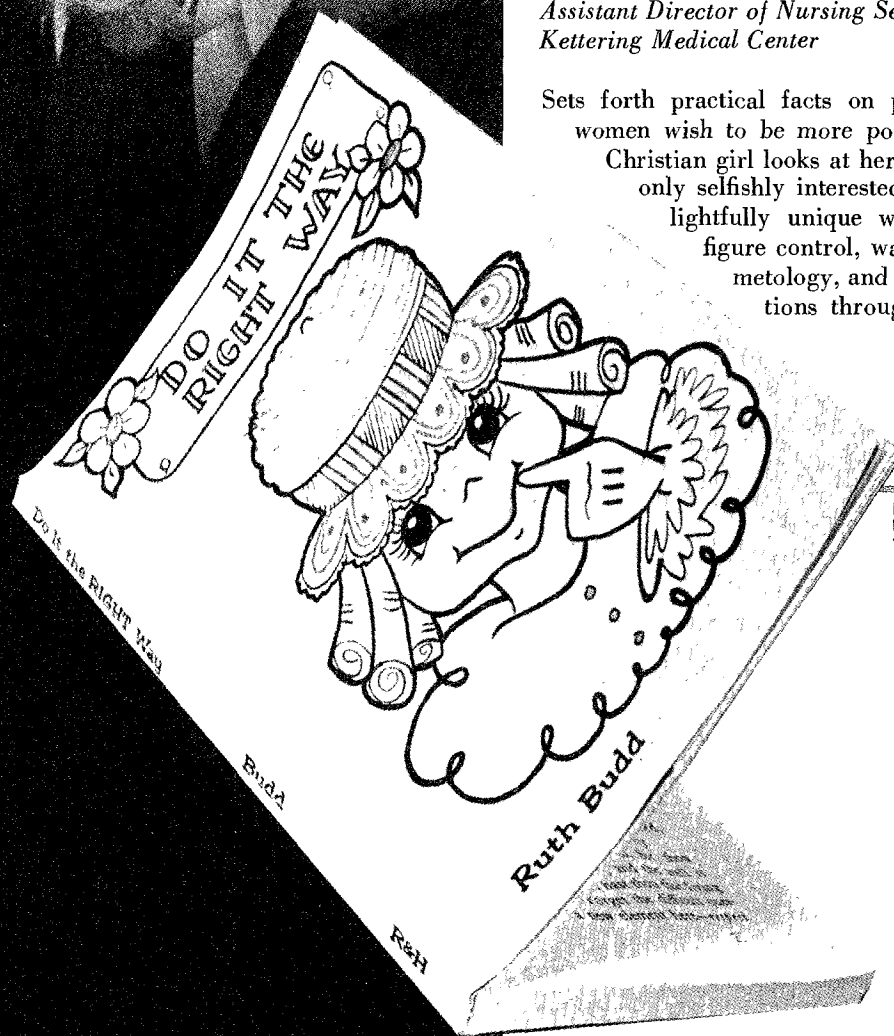
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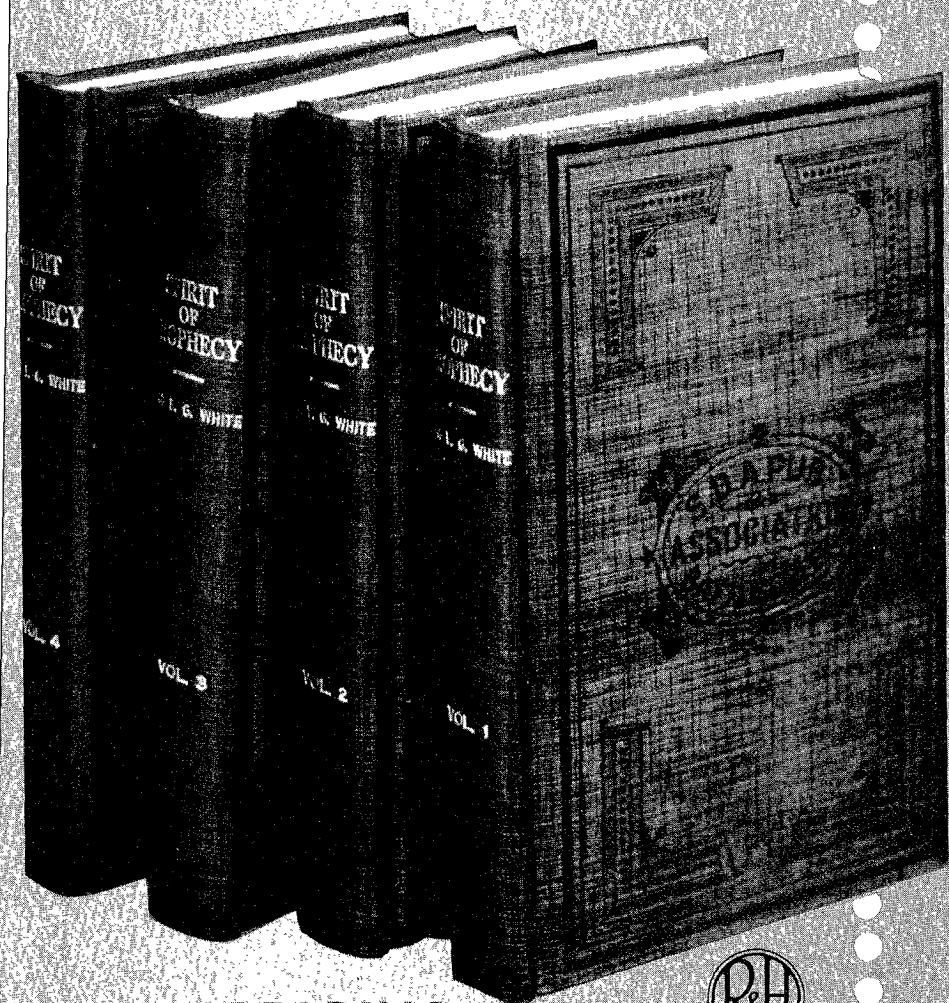
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## Visiting Seventh-day Adventist Schools in Northern Europe

By W. J. BROWN

Associate Secretary, GC Education Department

*[Early this year the writer, accompanied by B. B. Beach, educational secretary of the Northern Europe-West Africa Division, made a nine-week tour of the principal schools of the division. In five previous articles reports were made of Adventist schools in West Africa. This final article reports on our schools in Northern Europe.]*

B. B. BEACH, the educational and religious liberty secretary of the Northern Europe-West Africa Division, and I began our tour of Adventist schools in Europe in England with a visit to the Stanborough School, which is situated on Stanborough Park in a beautiful section of the city of Watford, about 20 miles north of London. Aside from the school, the 42-acre estate also is the site of the British Union headquarters, the Granose Foods plant, the Stanborough church, and several homes. The former medical institution, the Hydro, was closed some time ago. The building was in process of demolition at the time of our visit.

The Stanborough School is operated in two parts, each under separate administrations: the infant and junior school (classes 1-6) and the grammar school (classes 7-13). The junior school operates mainly in a newly constructed classroom building, whereas the latter is housed in old buildings. Little has been done in recent years to improve the

school facilities owing to the possibility of moving the school to another site. It finally was decided to keep the school at its present site, and plans are now being laid to modernize and expand the plant during the next few years.

The school is recognized by the government but receives no government grants. Sixty-nine per cent of the 194 grammar school students and 56 per cent of the 153 junior school enrollment are Adventists. There are boarding student accommodations, but most of the pupils live in the area.

Newbold College, the senior college serving the European area of the Northern Europe-West Africa Division, was the next stop for the evaluation team. Newbold traces its beginning to 1901. It has been operating at its present location, about 30 miles southwest of London, since 1946. The college offers majors in theology, religion, and history at senior college level. Its graduates receive Bachelor of Arts degrees from Columbia Union College, with which it affiliated in 1955. The General Conference Board of Regents granted accreditation to Newbold College as a four-year institution in 1970. Plans have been made to provide for further growth.

Most of its 209 college students are Seventh-day Adventists. Three fourths of the student body come from outside Britain.

Our next stop was Denmark, where we visited our Danish Junior College (Vejlebjerg Høgere Skole). Dr. George L. Caviness, at that time president of Newbold College, flew with us from the London Heathrow Airport as the third member of the evaluating team.

Our Danish college is a beautiful place built on a gently sloping hillside, overlooking a long, narrow bay, the Vejlebjerg. A large apple orchard with 13,000 trees in blossom in springtime makes the school a truly idyllic place.

This school receives financial aid from the government, as do our schools in Ghana and Nigeria described in former articles. However, in Denmark it is the law that all private schools, secular and religious, receive such help. Accepting this help implies no special obligation. The school is fully church operated and administered.

Because of the state aid, denominational appropriations are applied mostly to capital improvements. As a result, the classrooms and equipment are as modern as may be seen in any school.

### On the "Danish Riviera"

Ten miles north of Copenhagen, on the shores of the "Danish Riviera" is the well-known Skodsborg Sanitarium with a view that includes southern Sweden across the blue Baltic waters. A physiotherapy school for some 80 students is being operated in connection with the institution. This school receives no government aid. It is an important training center for physiotherapists, who serve in the many private clinics conducted by Seventh-day Adventists in Scandinavia.

Our school in the Netherlands, the Netherlands Junior College and Seminary, is one of the smallest in the Northern European Division as far as enrollment goes. The campus, located about 25 miles from Amsterdam, is a beautiful one. The offices and classrooms are in a historic building, built in 1624, and cannot therefore be changed physically. Because of the small enrollment, the Netherlands Union is making great sacrifices to keep the school going, but it does so feeling that Christian education is a must. The school receives no government financial help.

The Norwegian Junior College is one of the most beautiful and modern of Seventh-day Adventist schools. Built on a 100-acre property overlooking a lake, Tyrifjord, it has a forested hill behind it and apple and plum orchards around it. Recent additions of an excellent auditorium, a gymnasium, and an indoor warm-water swimming pool have been made.

This school also receives some government aid, but only one third, as compared with the 85 per cent received by the school in Denmark. Most students also receive some scholarship aid from the state. All of the capital improvements have been made by the denomination alone. The school is free to carry out the Seventh-day Adventist plan of education.



Norwegian Junior College in springtime presents a picture of calm idyllic beauty.



The financial situation at the Swedish Junior College and Seminary at Rimbo is completely different from the other two Scandinavian schools. Sweden provides no financial help to private schools. Eighty-six per cent of the students are Seventh-day Adventists.

This school is also well situated on a 1,500-acre property, of which about two thirds is forest, providing the school with some income. There is also a farm with 120 head of cattle.

Sweden's 3,800 members make real sacrifices to maintain the school, which they feel is a must for their youth.

Some of the buildings are historical monuments, but in spite of their being old the interiors are quite modern and very comfortable. Other buildings are modern, as the new classroom building testifies. There is an air of stateliness and dignity throughout the school.

Denominational practice is followed in the system of education.

**Nestling Among Evergreens**

Our school in Finland, Finland Junior College, nestles among evergreens on a hillside overlooking a fjord that connects with the Gulf of Bothnia. The school's 19 buildings on a 110-acre estate located about 14 miles from Turku, are a mixture of old and more modern buildings, but all are comfortable, warm, and kept immaculately clean. Boys are housed in four buildings and the girls in five. Plans are being made, however, to construct a girls' dormitory, which will concentrate the girls into one building and the boys into two.

Finland Junior College receives a subsidy from the government for all teachers who meet government certification requirements and who teach a minimum number of classes per week.

The Iceland Secondary School is situated some 30 miles southeast of Iceland's capital city of Reykjavik. The size of the property on which it is located is measured in miles, being approximately two miles wide and nine miles long. Only 100 acres of this property are in use, grazing 240 sheep and 23 cows in summer and producing hay for the winter. The rest of the property consists of lava rock.

This school is in reality a missionary school. Most of the 78 students are non-Adventist. Since the Iceland Conference has only 486 members, it cannot afford to maintain a school solely for Adventists. So, in order to have some kind of Adventist school for its own youth, it has chosen this way out. Almost all of the Seventh-day Adventist young people who should be in the school are there.

In spite of the fact that the large majority of the students are not Adventists, a good Seventh-day Adventist educational program is being carried on. At the time of our visit the Week of Prayer was in progress. Most students brought their Bibles to the meetings and used them when texts were read.

The school has been heated by a thermal spring since 1967. In 1964 part of the Thirteenth Sabbath Offering over-

flow was set aside to drill for such a spring. After digging a 3,300-foot hole, heat was detected, but indications were that the spring of hot water had been missed. However, prayer and further effort brought success. Now all the school is heated with water that has a temperature of 220 degrees Fahrenheit.

It was decided to build an experimental greenhouse using the heat. It worked. At the time of our visit tomatoes and cucumbers were growing in the midst of the Icelandic winter. The project cannot become commercially profitable, however, until two similar greenhouses are built, up to a total of 10,000 square feet. But lack of funds prevents this being done.

**Midsummer Offering Aids Mission Growth**

God's true people long to see the day when the work of saving souls is finished and Jesus returns to take them home to heaven. And it is our privilege to hasten the coming of the Lord by carrying out our appointed task of preparing men and women for His imminent return. What a great honor is ours to be co-workers with the Lord Jesus in the salvation of the lost.

One good way to help finish the work is to give liberally toward the support of the proclamation of the gospel message in all the world.

God the Father Himself set a supreme example. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Because of the Father's love to us, He gave Heaven's best gift. He sacrificed the richest blessing of eternity in the person of His only Son, Jesus, that humanity might be saved.

There are men and women not of our church who also are moved by the Holy Spirit to give to this cause. During my recent visit to the Southern Asia Division, I learned of some who are doing this.

A non-Seventh-day Adventist Indian patient of the Penang Sanitarium and Hospital, on Malaya, attended Sabbath school there. As he listened to the mission story that was told that morning his heart was touched. As a result, he wrote a letter to the treasurer of the Southern Asia Division to present to a relative in India. How thrilled I was to learn that upon presentation of the letter the relative gave 10,000 rupees to the division treasurer for the work in India.

In Bombay the wife of a Brahman read and believed Ellen G. White's counsel on stewardship. She persuaded her husband, who is an employee of the Reserve Bank of India, to give a faithful tithe to the Adventist Church. At first he gave 50 rupees tithe. The amount increased considerably during the next 18 months until recently he was giving a tithe of 140 rupees. As he faithfully

observed tithe paying, his salary increased from time to time. Hence, the increase in tithe giving.

We all know that the work cannot be finished when it is not finished in every country of the world. And though money will never finish the work, yet God has ordained that people, directed by His Holy Spirit, shall be the main instruments in finishing it. But for this they must be sent. And sending them, and providing for them, means money. Thus, your dollar, peso, pound, or rupee may mean the difference between lost and found and death and life for those in need of the gospel.

My recent visit to Southern Asia made a deep and unforgettable impression upon my mind. I grasped more fully the challenge of our unfinished task and the sad picture of the millions in dire need of the bread of life and the saving power of Jesus Christ. How long must the people of India, of Pakistan, of Africa, of Japan, of Indonesia wait before they hear of Him?

If the hearts of some of the people of the world are being moved to liberal giving to our cause, what should be expected of Seventh-day Adventists in their giving?

On July seventeenth the Midsummer Offering will be received. This offering will be for world missions. We appeal to our people to make this a day of generous giving to God.

V. M. MONTALBAN  
General Field Secretary  
General Conference



(Conference names appear in parentheses.)

**Clinton Anderson**, faculty, Campion Academy (Colorado), from faculty, Forest Lake Academy (Florida).

**Dale Sanford**, teacher, Alamosa SDA School (Colorado), formerly dean of boys, Sheyenne River Academy.

**Shirley Wargo**, teacher, Minneapolis Junior Academy (Minnesota), a recent graduate of Union College.

**Church Calendar**

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
<i>Review and Herald</i>	
Campaign	September 11-October 9
Bible Emphasis Day	September 18
JMV Pathfinder Day	September 25
Thirteenth Sabbath Offering (Trans-Africa Division)	September 25
Decision Day for Lay Evangelism	October 2
Church Lay Activities Offering	October 2
Health Emphasis Week	October 2-8
Voice of Prophecy Offering	October 9
Sabbath School Visitors' Day	October 16
Community Relations Day	October 16

**South Central Conference Holds Lay Congress**

The South Central Conference held a laymen's congress over the last weekend of camp meeting on the campus of Oakwood College. Attendance of 1,500 was the largest in the history of the conference. During the Friday night consecration service hundreds of laymen held lighted candles aloft symbolizing their dedication to personal evangelism during 1971, Laymen's Year. Seven public lay evangelistic tent campaigns are to be conducted during this summer, and at least one lay preacher has purchased and equipped a tent with his personal funds.

The weekend activities were under the direction of C. E. Dudley, conference president, and E. W. Moore, lay activities secretary. Guests included F. L. Bland and C. E. Bradford from the General Conference, H. H. Schmidt and C. L. Brooks from the Southern Union, and W. S. Lee from the Central States Conference.

C. E. BRADFORD

**Education Meetings Held During June and July**

During the months of June and July the General Conference Department of Education is sponsoring special meetings that are concerned with the various education areas of the church. They include the following: Committee on the Teaching of Literature in SDA Schools, Nursing Education Curriculum Workshop, N.A.D. Curriculum Committee, N.A.D. Education Advisory Committee, Elementary Bible Textbook Workshop, Pre-School Kindergarten Workshop, Secondary Bible Textbook Workshop, and Health-Science Steering Committee.

Participating in these meetings are teachers, education administrators, and others who are involved in the education facet of denominational organization. With the rapid changes taking place in education today, it is important not only that we keep abreast of these changes but also that we hold fast to our moorings as a church educational system.

CHARLES B. HIRSCH

**Hamburg SDA's Respond to Practical Appeal**

Two weeks before a special offering for Seventh-day Adventist welfare work was to be taken recently, each person of the 350-member Hamburg, Germany, Grindelberg church was given a bag containing a small amount of rice. With the rice was a letter with these words prominently displayed: "Deine Spende Bringt Schnede Hilfe ["Your Offering Brings Quick Help"]."

The letter explained that the rice in the bag was equivalent to the amount many Asiatics have each day for food. It also asked each person to live for one

day on nothing but the rice received, and to give to the welfare offering the money that would ordinarily be used that day for food.

The appeal made a definite impression upon the church members, as demonstrated by the offering given—the equivalent of US\$1,530, a 120 per cent increase over the Welfare Offering of the previous year. E. KOHLER

**HSI Produces New Video-taped Course**

Video tape designed to be played by the individual student through his TV set at home or at school has been utilized by Home Study Institute in the production of its newest course, "God's Way," an innovative, absorbing study of the Spirit of Prophecy.

"God's Way" is a one-semester academy-level course that tells of the role of the Spirit of Prophecy in the Seventh-day Adventist Church, as well as its influence on doctrines and church standards.

"God's Way" consists of 18 units, utilizing 50 video tapes, plus self-quizzes, guided study with readings, text assignments, and examinations. The course is designed to be used by academy students as independent study and by churches as adult education.

The course produced by the General Conference Audio-Visual Services under the direction of the White Estate will be administered by Home Study Institute. D. W. HOLBROOK

**First Adventist Minister Joins VA as Chaplain**

John K. Umeda, a pastor in the Northern California Conference, has become the first Seventh-day Adventist minister to take up work as a Veterans Administration hospital chaplain. Having completed a chaplain-resident program at the Veterans Administration Hospital in Martinez, California, he has now been assigned to the VA Headquarters Hospital in Los Angeles.

Chaplain Umeda joins 15 military and 11 civilian chaplains caring for U.S. Adventist men in uniform. He carries the Adventist ministry into yet another area by serving hospitalized veterans. His seminary training at Andrews University, as well as his graduate and clinical work in California, provides excellent preparation for this program. G. D. MARTIN

**Large Offering for Missions Needed on July 17**

Recently the treasurer of the foreign mission board of one of the largest Protestant denominations in North America told me that the reduced giving on the part of the members of his organization is causing a decrease of approximately 12½ per cent in the

number of its missionary staff during 1971. He stated that many religious organizations are facing the same problem this year.

We thank God that the Seventh-day Adventist Church does not plan a reduction in its overseas mission program, nor does it need to do so, for its mission funds continue to increase in spite of recession-like financial conditions in the United States and in some countries abroad.

On July 17 the Midsummer Offering will be received in all our churches in North America. Let us express our gratitude to God in a special way by making a generous contribution to support and advance the overseas mission program.

W. L. PASCOE

**New Hong Kong Hospital Church Organizes**

A new church was organized in Hong Kong on Sabbath, July 3. The church, with an average attendance of 40, meets in the 150-seat chapel of the Hong Kong Hospital, located on Stubbs Road on Victoria Island.

Three physicians from California, Jack E. Wilkinson and Clarence and Isabel Ing, are among those providing much-needed help for the hospital, which was opened but recently. Several nurses on the Adventist Volunteer Service Corps plan have paid their own round-trip travel expense and are, or will be, serving at the hospital. A medical technologist, now completing her course, has committed herself to a year of service at the hospital on the AVSC plan. DUANE S. JOHNSON

**IN BRIEF**

♦ **New Position:** F. E. J. Harder, executive secretary, North American Division Board of Higher Education, from dean, Graduate School, Andrews University.

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