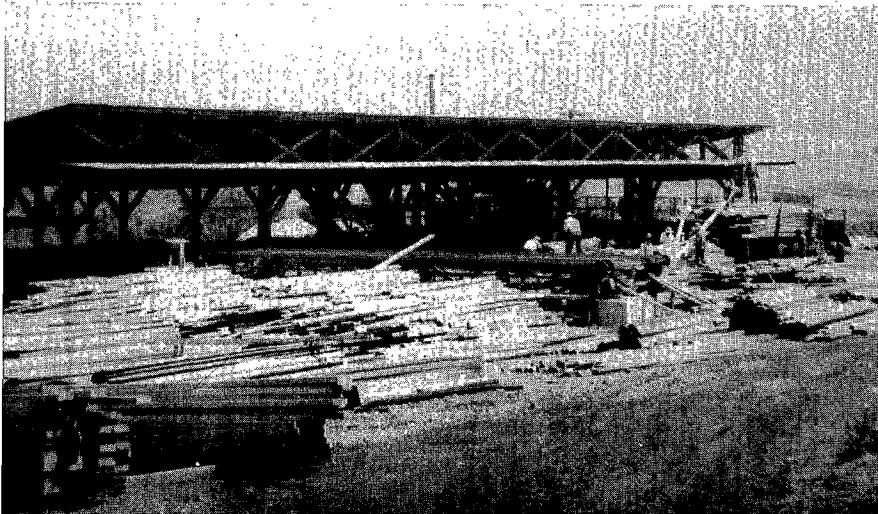


Harris Pine Mills Reaches Overseas

By PAUL H. ELDRIDGE



Top, a general view of the sawmill at Mountain View College. Bottom, a log on a moving carriage going through the head saw. Right, boards being rolled from the head saw to the edger for trimming.

AN EXCITING new chapter has been added to the records of the achievement of Harris Pine Mills—the successful commercial enterprise has stretched its hands across the sea.

When ownership of the enterprise was transferred to the church in 1951 the gift was the largest individual donation the church had ever received. With the blessing of the Lord the enterprise has continued to expand. Branch plants, operating in proximity to our schools,

Paul H. Eldridge is president of the Far Eastern Division.

have provided employment for hundreds of students. Large cash contributions have been made directly to the General Conference for assistance to our worldwide mission program.

While traveling through the Far East in 1963, C. H. Harris and his wife visited Mountain View College on the island of Mindanao in the Philippines. They were impressed with the potential of a logging and sawmill operation being carried on by the school. Then in 1967 C. J. Nagele, president of Harris Pine Mills, also visited Mountain View College. Upon his return to the United States the board of Harris (To page 8)

How We Look

A READER in California recently sent us several columns written by Erik von Kuehnelt-Leddihn, a Catholic writer based in Europe. One of the columns, written from Munich, Germany, described the author's visit to two Protestant colleges in America. It said, in part:

"One [college] belonged to the Seventh-day Adventists and was situated in the Northeast. Religion entirely dominated college life and I was deeply impressed by the fervor of students and faculty alike.

"Needless to say that there was no dancing, smoking or drinking, the girls wore no makeup, Bible reading was a major feature and Greek was part of the curriculum because, after all, Holy Scriptures should be read in the original. . . .

"Food was a special concern. Not only was there no meat, no tea, no coffee, but pepper and vinegar, too, were outlawed. Did I smile about such abstemiousness? Not in the least. There is no important, durable religion which does not demand heroic abnegations.

"In my talks with the students I sensed their religious earnestness and dedication. Many were heading for the missions, as preachers or doctors."

Mr. Von Kuehnelt-Leddihn's observation that "religion entirely dominated college life" is encouraging indeed, for it indicates that the church is achieving its objective. Denominational leaders long have argued that the campus is a unity, that it cannot be divided into "religious" areas and "non-religious" areas. Seventh-day Adventist education deals with the total person, and whether a student is studying the Bible or science, he is being exposed to religious philosophy. Adventist parents are willing to pay for this kind of education because they believe that all truth is God-centered, and they want their young people to see this relationship in every class, whether it be biology, literature, sociology, mathematics, or any other.

We concur with the columnist's impression that Adventist students reveal "religious earnestness and dedication." At times some of our youth do themselves an injustice by aping their worldly contemporaries in dress and appearance; but their attitudes, their commitment, and the whole direction of their lives are different from those of the godless, rebellious, drug-using generation outside the church. Many students in our schools will be outstanding workers for God. Many will man mission hospitals, teach in mission schools, or preach to crowds large and small. And the majority, though not a part of the denomination's organized thrust, will witness for Christ in their professional and social lives, and will be the backbone of local churches.

Mr. Von Kuehnelt-Leddihn felt that "food was a special concern." He considered the lack of meat, tea, coffee, pepper, and vinegar as abstemiousness. But elimination of these items is rooted, not in a negative concept, but in a positive one—that the Holy Spirit can operate most effectively through

a healthy body; and that one may enjoy better health without stimulants and condiments.

In spite of his mistaken premise, the columnist went on to draw a conclusion that we like: "There is no important, durable religion which does not demand heroic abnegations." Sometimes people suggest that it costs too much in self-denial and sacrifice to be a Seventh-day Adventist. We say, Nonsense! Even if there were no hereafter, a person would be wise to accept Adventism, for it offers the abundant life. Restrictions on diet are to promote better health. Tithing puts one into partnership with God. Heavy financial giving prevents one from being controlled by covetousness. If these are "heroic abnegations," give us more!

At the end of his column Mr. Von Kuehnelt-Leddihn referred to the fact that some conservative Catholics are fearful of Protestant influences on the church. He added, however, that in his view this danger is much less of a threat than the fact that many Catholic colleges are "leaning over backwards in their efforts 'to be of this world.'" The danger, as he sees it, comes from secularism. "Secularism is the real temptation appealing to the secret—or not so secret—desire to be accepted by 'the World.'"

Danger of Worldly Influences

This is a great danger in our own church too. Ellen G. White expressed it like this: "Worldly influences, like the waves of the sea, beat against the followers of Christ to sweep them away from the true principles of His meekness and grace; but we are to stand as firm as a rock to principle. It will require moral courage to do this, and those whose souls are not riveted to the eternal Rock will be swept away by the worldly current. We can stand firm only as our life is hid with Christ in God. Moral independence is wholly in place when opposing the world. By conforming entirely to the will of God, we shall be placed upon vantage ground, and shall see the necessity of decided separation from the customs and practices of the world."—*Testimonies*, vol. 6, p. 146.

Adventist educational institutions are not yet all that they should be. The heights of academic and spiritual excellence still lie ahead. But let us not be discouraged. Let us press forward, supporting our educators who are endeavoring to make our schools what they should be, and claiming the following promise: "Though in many respects our institutions of learning have swung into worldly conformity, though step by step they have advanced toward the world, they are prisoners of hope. Fate has not so woven its meshes about their workings that they need to remain helpless and in uncertainty. If they will listen to His voice and follow in His ways, God will correct and enlighten them, and bring them back to their upright position of distinction from the world."—*Ibid.*, p. 145.

K. H. W.

This Week...

Donald D. Reiber, author of "The Talent of Fear" (page 4), received his undergraduate degree from Walla Walla College in 1961 and immediately entered denominational work as a church school teacher in Bozeman, Montana. At the end of the year he entered Andrews University to continue his theological studies and received his Master's degree in Old Testament in 1963. Since that time he has been a minister in the Upper Columbia Conference. He was ordained in 1967 and served as youth pastor of the Walla Walla College church in 1968 and 1969.

A young woman, Kay Kuzma, writes on the subject of discipline in the Family Living pages this week (page 11). Making a clear distinction between discipline and punishment, she deals specifically with spanking.

Mrs. Kuzma holds her Bachelor of Science in home economics from Loma Linda University (1962), her Master's in child development from Michigan State University (1963), and her Ed.D. in early childhood education from UCLA (1970). She has worked as an elementary teacher and was assistant professor and director of the preschool lab at San Fernando Valley State College.

In addition to being wife and mother, she is teaching courses in two departments at Loma Linda and is establishing a children's center for two-to-seven-year-olds at the University church. It will serve as a laboratory for university and academy students.

She is a member of a number of professional organizations, including Delta Phi Upsilon, an honor society for early childhood education.

Each new ordained minister represents years of preparation and dedication; not often do we even bother to think of that. But more than the preparation and dedication, there is another element that is often a major factor—

sacrifice. Such is the story behind the news items telling of the ordination of I. B. Rankin (page 19) this week.

Ian and Molly Rankin became members of the Whangarei, New Zealand, SDA church in 1960 through the influence of a layman. Both of the Rankins are certified public accountants. They were living comfortably, looking forward to continuing their life style while serving the church in a lay capacity. However, as the months passed, a conviction deepened that they should be more actively engaged in full-time church work. Friends offered differing advice, but their own conviction grew until at the North New Zealand camp meeting of December, 1962, they committed themselves during an early morning prayer meeting.

Within a few days their home was sold, and Ian and Molly Rankin, with their children, were at Avondale College, Australia, where he began preparing for the ministry. Funds became low, and the grind was hard. Ian drove truck part time to earn enough to provide for the family.

After graduating in 1966, the Rankins accepted a call to New Zealand for pastoral and evangelistic work, and then in January, 1970, he became principal of Kabiufa Adventist College in the New Guinea Highlands.

Readers who are up to the minute on denominational workers may wonder whether we aren't. David Dennis, at the time of writing "The Call of the Cannibal Valley" (page 14), was the treasurer of the West Indonesian Union Mission. He has just been elected auditor of the Far Eastern Division.

Vacationers remember that now is a good time to get rid of the Adventist magazines that have accumulated over the past year. Hand them out to people you meet as you travel.

It's also a good time to use the REVIEW Friendship Issue.

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MANY BRING BIBLES TO GRAHAM CRUSADE IN CHICAGO

CHICAGO—Evangelist Billy Graham, during a recent 11-day crusade, prayed for a "spiritual prairie fire that will sweep across the country."

Returning to Chicago after nine years, Mr. Graham continued, according to one reporter, "to spellbind thousands each night with his familiar exhortation that 'God lives.' Half the people arrive carrying Bibles."

Mr. Graham urged the audience to continue bringing Bibles every night. "The Bible is going to be my textbook," he said. "Not what the sociologists say. We've heard that! Not what the professors say. We've heard that! Not what the politicians say. We've heard that! What the Bible says!"

ANOTHER FIRST: WOMAN NAMED TO HEAD DEACONESS AGENCY

VALPARAISO, IND.—Despite its name, the Lutheran Deaconess Association has always had a man as its executive director. But that 50-year-old tradition was broken here when Dr. Lucille Wassman became the first woman to head the LDA.

The new director is also the first non-clergyman to hold the post.

CARDINAL BACKS GUITAR MASS

LONDON—Young people who like guitars at mass should not be criticized, according to John Cardinal Heenan, Archbishop of Westminster.

He made the comment in a pastoral read throughout his archdiocese, adding, "If we don't like such masses we can always choose another time."

"Tolerance is a form of Christian charity," he said. "Some like Latin, some like English. There is room for us all in the Church of God."

◆ Advent Review and Sabbath Herald ◆

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS + 121ST YEAR OF CONTINUOUS PUBLICATION

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TO OUR CONTRIBUTORS: The REVIEW welcomes articles on devotional and doctrinal topics; also news and pictures of important denominational happenings—church dedications, camp meetings, evangelistic meetings, and other events. All manuscripts should be typed, double spaced, with adequate margins. Stories and pictures should indicate whether they are being submitted to other publications or are exclusive to the REVIEW. High quality color transparencies, black-and-white prints, or negatives are equally acceptable. Unsolicited manuscripts are welcome, but will be accepted without remuneration, and will be returned only if accompanied by a stamped, self-addressed envelope. Authors should identify themselves, laymen by giving the name of their church and pastor. Items for "Letters to the Editor" cannot be acknowledged. Address all materials to: Editor, ADVENT REVIEW AND SABBATH HERALD, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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TALENT OF FEAR

I HAVE never met a five-talent man, at least not one who claimed to have five talents. This strikes me as a bit strange. Whenever the subject of talents is brought up, people just seem to stampede into the one-talent corral. This reaction is the natural result of the traditional use made of this parable by preachers preaching on it. The focus is on inherited abilities and acquired skills. The thrust of such sermons is that if these are used in God's service they will be increased, and we shall be rewarded. But if they are not so used we shall lose them, and what is worse—eternal life, as well.

The hesitancy to lay claim to more than one talent stems, in part at least, from a reluctance to accept responsibility. Such reluctance is deeply embedded in human nature. No doubt modesty is also a factor, and in a few instances it could be genuine honesty. But the rush to rally around the one-talent standard is quite disproportionate to real life.

The common use made of this parable is, of course, valid. But the traditional application does not exhaust the theme. In fact, when Jesus told the parable I think the disciples gained a different insight from what we do today—and reacted differently.

Thoughts From the Mount of Blessing provides this stimulating suggestion with reference to a study of the Sermon on the Mount, a principle that may be applied to other passages, as well: "Let us in imagination go back to that scene, and, as we sit with the disciples on the mountainside, enter into the thoughts and feelings

that filled their hearts. Understanding what the words of Jesus meant to those who heard them, we may discern in them new vividness and beauty, and may also gather for ourselves their deeper lessons."¹

With this intriguing idea for a launching pad, let us take a flight backward in time and join Jesus and His disciples. It is a pleasant Tuesday evening in early spring. The crucifixion is only three days away.

Earlier in the day, possibly late morning, Jesus delivered His woe-filled rebukes to the Pharisees and departed from the Temple—forever. Later, on the Mount of Olives, He gave His discourse on last-day events. This He immediately followed with the series of illustrations found in Matthew 25, which show who would and who would not be ready for His second coming. It is this part of the lecture that we interrupt by our arrival. As we join the group, our Lord has just completed the parable of the ten virgins.

The first words we hear are these: "For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."²

Meaning of "Talent"

In these two sentences is one word that meant something entirely different to the disciples than it means to us. That word is *talent*. To them a talent was not an aptitude, an ability, or a skill; it was a unit of weight or money. We must understand the significance that an amount of money had for them in order to get the insight they gained from the parable.

Donald Reiber is a district pastor in Grandview, Washington.

The value of the talent in U.S. currency is about \$630.³ However, to grasp the significance, we have to understand what this amount represented in the economic structure of that day. To Christ's disciples this sum represented the wages of 20 years—20 years of hard, back-breaking labor, working from daylight to dark six days a week.

In order to help us sense the impact even better, let us translate a talent into the economic structure of our day. Suppose you were to work at a minimum hourly wage of \$1.75 per hour, eight hours a day (not from daylight to dark), five days a week (not six), and do this for 20 years. Your earnings would be \$72,800. This sum is the modern-day economic equivalent of a talent.

Thus, if Jesus were telling the parable to Americans in 1971 here is how it would sound: For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one of them he gave \$364,000, to another \$145,600, and to another \$72,800; to every man according to his several ability; and straightway took his journey.

There was a time when I sympathized with the one-talent servant, and I've known others who shared this feeling to some degree. I suppose it's because we tend to pull for the underdog. The line of reasoning went something like this: After all, the poor fellow did not have much going for him. The master ought to have been glad that he did not lose it or squander it as the prodigal son did.⁴ But when we understand that the one talent he received represented 20 years' wages, we are no longer inclined to be so sympathetic. I really doubt that any of the disciples felt sorry for him. I believe any one of them would have been quite happy to have been in his shoes—even greedy, grasping Judas Iscariot.

To me the major thrust of this parable when Jesus told it is not *what* the servants did with their talents, but *why* they did what they did. Why did two of them succeed and one fail?

The key lies buried in the accounting given to the master on his return. Each servant paints a portrait of his master from his own point of view.

Notice the portrait of servant number one. "Lord, thou deliverdst unto me five talents: behold, I have gained beside them five talents more."⁵ Now let us read it using the present day economic equivalent. "Lord, thou deliverdst unto me \$364,000; behold, I have gained \$364,000 more." Can't you just hear his voice bubble with enthusiasm and joy? His words ring with appreciation for the chance of a lifetime! There is keen anticipation in his voice; anticipation for the commendation he knows he will receive from the master whom he serves gladly.

Even though the second servant received only two talents, three talents less than the first, this in modern economic terms represented \$145,000. He was just as happy as the first servant and shared the joy of the first servant.⁶

The master's reply, "Well done, good and faithful servant," is his way of saying, "I knew you could do it." His voice brims with joy and radiates satisfaction. His statement "I will make thee ruler over many

things"⁷ is his way of saying, "This is just the beginning of marvelous things we will do together."

But servant number three paints a radically different picture! With harsh, accusing strokes he sketches the likeness of a severe, penny-pinching, slave-driving taskmaster. "Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: and I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine."⁸

Since the master represents Christ,⁹ I used to feel uncomfortable having my Lord represented by such a seemingly harsh person. It has been said that not all details of a parable need to be taken to their literal extremes. Therefore, all we need to see here is Christ represented as the proprietor. We need not conclude that His character is represented, because elsewhere the Bible describes His character otherwise. This explanation was acceptable, but it was not satisfactory.

Variations on the Theme

But one day I noticed that Luke 19 contains this parable with some variations, but teaching the same lesson, of course. In Luke's account the master's reply need not be taken as agreeing with his unfaithful servant.

Notice the master's first words in verse 22, "Out of thine own mouth will I judge thee, thou wicked servant." Now let us read the rest of his reply as a series of questions instead of statements as many scholars do. "Thou knewest that I was an austere man? taking up that I laid not down? reaping that I did not sow? Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?"¹⁰

We might paraphrase Christ's reply thus. "If I am really austere, if I actually take up what I do not lay down, if, in fact, I reap where I have not planted, if I were verily this kind of person, the very least you could have done was put it in the bank to draw interest. Isn't that right?"

I'm sure that when Jesus told the parable and came to the place where the servant hid the money in the ground that this thought flashed through the disciples' minds, The fool! Why didn't he at least put it in the bank?

The unfaithful servant cannot bring himself to admit his error. Like the guest without a wedding garment, he is speechless.

Thus, if we read the master's answer in Luke's gospel as a series of questions, we see that the master's portrait as drawn by servants one and two is indeed the correct one. More than that, we gain an incisive glimpse into the character of the one-talent servant.

A String of Failures

I picture him as follows: This failure was not his first. It was the last in a long string of failures that had become successively more frequent in occurrence and progressively more serious in nature. Whenever something went wrong, it was never his fault. He was the victim of bad luck; some fellow employee had failed to do his part. This servant was one of that

legion who are never without an excuse, but always without a reason. His employer had tolerated the shoddy workmanship and slipshod methods because he felt sorry for the man's family. Furthermore, he recognized the man did have potential and sought to tap it. He knew the dismal record did not merit entrusting the man with even one talent, but he risked it.

If the negligent servant would rise to the challenge of such an excellent opportunity the whole pattern of his life could be reversed. The master gambled a fortune in a last attempt to salvage a soul from ruin.

Smear Campaign

But the patience and forbearance of the master, instead of reforming the man, seemed to have the opposite effect. The excuses for his failure became more flimsy, and the language he used in blaming others for his mistakes became more abusive. The caustic characterization of his employer as a hard man is the capstone.

This ugly, smear campaign is an echo we hear from the Garden of

Eden. Adam attempted to shift the blame for his failure on God, "The woman whom thou gavest to be with me . . ." ¹¹ Ever since then guilty sinners have sought to shift the blame for their actions onto shoulders other than their own. This is exactly what the one-talent servant attempted to do by his stingy portrayal.

The master can do nothing more for him. The man's day of grace has passed. The only choice is to relieve the unfaithful servant of his privileges and responsibilities. The punishment was what justice demanded—no more and no less. I doubt that anyone in Christ's audience sympathized with him. By his own words and action the third servant condemned himself. The result would have been exactly the same had he been entrusted with five talents. ¹²

The Result of Fear

The distorted picture painted by the unfaithful servant is the inevitable result of fear, and fear is triggered by a fractured relationship with God. We now hear a second echo from the Garden of Eden in

this parable. Adam said, "I was afraid, . . . and I hid." ¹³ The one-talent servant said, "I was afraid, . . . and hid." ¹⁴ The talent he possessed was the talent of fear, the title of this article. Fear is the basis of his entire relationship with his master.

From our study it is clear that the fundamental difference between the three servants in the parable is not the number of talents they received nor what they did with them—or even the rewards bestowed. Their concept of the master's character made all the difference in the world—the difference between life and death.

I feel the disciples discerned this kernel of truth the day Jesus told the parable. It is a kernel of truth not usually brought out in the traditional application, but perhaps awareness of it may slow down the stampede to crowd into the one-talent corral. One-talent servants are those who say they know God, but serve Him from fear. They feel it is so hard to be a Christian. There are so many things you can't do, can't eat, can't wear, that life is a dismal drudge. One-talent servants may occupy church pews, but they are reluctant to actively engage in the witness and outreach programs of the church—thus they hide the treasure entrusted to them. One-talent servants blame God—and others—for their failures, but not themselves. Like the servant in the parable their day of grace will pass, and they will stand condemned by their own words and their own actions.

Tragically, they will receive what they deserve instead of receiving eternal life, which they do not deserve, but which they could have through a relationship with Jesus Christ based on love.

God grant that all Seventh-day Adventists might come to know as we should "what is the breadth, and length, and depth, and height; and to know the love of Christ." ¹⁵ Then no one will possess the talent of fear, for to know the dimensions of this love is to experience perfect love and "perfect love casteth out fear." ¹⁶ ♦♦

Money in Bible Times—6

THE WIDOW'S MITE

By KENNETH L. VINE

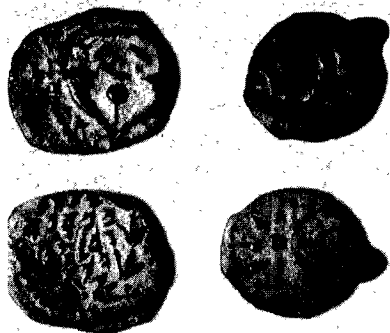
EXCEPT for "virgin's lamps," widow's mites, more than any other item, are sought by tourists passing through Beirut. These are becoming increasingly difficult to obtain, and, in general, are not well preserved. But what are they like?

The word translated "mite" is the Greek word *lepton*. It is used three times in the Bible: (1) Luke 12:59, where a man is represented as needing to pay his last mite to get out of prison; (2) chapter 21:2, where Jesus saw a "certain poor widow casting in thither two mites"; and (3) Mark 12:

42, which refers to the widow's mites but informs us that two mites equal a farthing (Greek, *kodrantes*).

If, as according to Matthew 10:29, two sparrows are sold for a farthing, we must conclude from this and Mark 12:42 that a "widow's mite" would purchase one sparrow. Sparrows to this day are considered a delicacy in the Middle East and every day we hear the guns of hunters shooting sparrows, and see the men walking home with bundles of sparrows tied to their belts.

The most common "mites" in circulation in Christ's day are believed to be rough copies of Maccabean coins minted under (1) John Hyrcanus (134-104 B.C.), which have a Hebrew legend on the obverse and a double cornucopia and pomegranate or poppy head on the reverse, or (2) Alexander Jannaeus (103-76 B.C.), which have an anchor on the obverse and a wheel on the reverse. These were struck on strips of metal, broken off, and put in circulation without smoothing or finishing. So many were struck by these two men that there was little need for more in Christ's day, even though the Herods did strike a few.



"Widow's Mites"

¹ *Thoughts From the Mount of Blessing*, p. 1. (Italics supplied.)

² Matt. 25:14, 15.

³ *SDA Bible Dictionary*, p. 733.

⁴ Luke 15:11-13.

⁵ Matt. 25:20.

⁶ Verse 22.

⁷ Verse 23.

⁸ Verse 24.

⁹ *Christ's Object Lessons*, p. 325.

¹⁰ Luke 19:22.

¹¹ Gen. 3:12.

¹² *Ibid.*, p. 355.

¹³ Gen. 3:10.

¹⁴ Matt. 25:25.

¹⁵ Eph. 3:18, 19.

¹⁶ 1 John 4:18.

SPIRITUAL POLLUTION

By EUGENE LINCOLN

RECENTLY a railroad bridge in Chicago, Illinois, was damaged when the river over which it crossed caught fire. There was such a scum of waste products from nearby refineries and steel plants in the water that when a match was dropped into it—perhaps by a careless smoker—the fire department had to be called to put out the resulting blaze before the bridge was damaged beyond repair.

Pollution is a word that was scarcely used a few years ago; now it is on everyone's lips. We breathe polluted air; we eat food polluted from insecticides, mercury compounds, and other contaminants; most of us drink water from which (we hope) the harmful impurities have been removed by elaborate processes; and we ponder the possible evils of thermal pollution from large quantities of warm water discharged into our lakes and rivers by nuclear plants that are built on the shores.

It is a healthy sign to see the public concerned over this problem. It would be encouraging to see in the religious world a similar concern over another form of pollution—one that is just as widespread and inherently more dangerous—spiritual pollution.

The Prophets' Warnings

Several Old Testament prophets saw this danger and warned against it. Among them was Ezekiel, who said to the Israelites of his day: "Ye pollute yourselves with all your idols" (Eze. 20:31). Earlier he had described some of the impurities that had crept into their worship—

Eugene Lincoln is editor of The Sabbath Sentinel, a position he has held since 1960.

Sabbath desecration was among them. Other prophets joined in raising their voices against the evils they saw among the people. Speaking through Moses, the Lord earlier had admonished the Israelite leaders against polluting their land by not administering proper justice to evildoers (Num. 35:33). Jeremiah spoke to King Zedekiah about polluting the house of the Lord (Chron. 36:11-14). The same prophet declared that by not obeying the commands of the Lord, the people were polluting even His name (Jer. 34:16). Isaiah acknowledged that the Sabbath can be polluted by one's not observing it properly (Isa. 56:2).

In New Testament times the Gentile Christians were advised by the church council at Jerusalem to "abstain from pollutions of idols" (Acts 15:20).

If spiritual pollution, like the pollution of the physical world, consists of allowing contaminants to spoil something that would otherwise be pure—in this case "pure religion and undefiled before God," as James describes it (James 1:27)—then it is important that we should guard against its occurrence.

Governments of the world are enacting strict laws to provide safeguards against pollution. Should we do less to keep our Christian experience without spot?

Exposure to Spiritual Pollution

Just as there are countless sources spewing harmful substances into the lakes, rivers, and oceans, and into the atmosphere, there are myriads of sources for impurities to come into one's life. Daily exposure to TV, books and magazines, and the sights and sounds of a world that has forgotten Christ puts the believer in the position of one who,

wearing his best clothes, takes a tour through a coal mine. Unless extreme care is taken, his garments are liable to get some black spots on them.

Perhaps the words "extreme care" offer a part of the solution to the problem. But this care cannot be merely an attempt to live in a legalistic alignment to the requirements of God's law; it must be a complete surrender of the will to the will of Christ, that He may work in our hearts to remake our lives in His image, cleansing them from all impurity in the process.

A large industrial plant was ordered to cut down the pollution from its smokestacks, which were belching black clouds into the atmosphere. An apparatus was installed that electrostatically charged the smoke particles, causing them to fall to the bottom of the stack, where they could be cleaned out. When this device was put into operation, the effect was almost unbelievable. Within a few minutes the visible smoke disappeared and the surrounding sky was clear again.

This is just what the Lord wishes to do with us. He will charge our lives with His love, causing the harmful aspects to drop out. He will fill the vacancy with things that are true, honest, just, pure, lovely, and of good report (Phil. 4:8).

In describing the effect of the blessed hope of seeing Him "as he is" and being "like him," John stated that "every man that hath this hope in him purifieth himself even as he is pure" (1 John 3:2, 3).

A pure life, free from sin, is the goal of every Christian. The Saviour has provided the means of achieving this goal. Dare we settle for anything less? ♦♦

HARRIS PINE MILLS REACHES OVERSEAS

(Continued from page 1)

Pine Mills responded to his enthusiastic report by taking an official action to assist the college in constructing and equipping a new and more efficient sawmill.

These contributions include:

Cash, US\$35,000 and salary and expense budget for one overseas sawmill expert to install the equipment.

Items of equipment (estimated values in Philippine pesos): One edger, ₱40,000, one planer, ₱100,000, one 50-kilowatt caterpillar diesel electric generator set, ₱50,000.

W. A. Watts was appointed to implement the sawmill project. Under his direction the old plant was dismantled, an entire new sawmill was constructed, and the equipment received from Harris Pine Mills was installed. In addition to his long years of practical experience, Brother Watts brought to his task an inventive mechanical ingenuity that made it possible for him and his assistants to fabricate on the site the entire track and log-carriage assembly.

On February 4, 1971, the new plant began operations. It is now turning out 6,000 to 8,000 board feet a day, but has a potential output of 15,000 board feet a day when an adequate power supply can be provided.

With an almost unlimited market, it appears that there will be a ready sale for all the lumber that

The end cutoff saw trims the boards to length. Unusable scrap pieces are hauled away and burned for firewood.



can be produced by the new mill.

Through a miracle, the college has come into possession of a 500-kilowatt hydroelectric generating unit. They have also received from the Philippine Government the water rights to a river that is adjacent to the campus and that has an adequate year-round flow. Damming this river and installing the generat-

ing equipment will cost about US-\$75,000. The brethren have faith to believe that the same God who has led in the project thus far will not fail to lead in securing the necessary additional funds.

Mountain View College and the Far Eastern Division salute Harris Pine Mills for its helping hands across the sea. ✠✠

FOR THE YOUNGER SET

Rosalyn and the Promises

By ELLA RUTH ELKINS

ROSALYN lay face down on her bed, sobbing. Mother stepped into the room and sat down on the bed beside her young daughter.

"What's the trouble, dear? Did you have trouble again today at school?"

Rosalyn lifted her head a little and sobbed, "Uh-huh," and then she put her face into the covers and cried all the harder.

"Would you like to tell me about it?" Mother stroked her daughter's hair.

"It's . . . just . . . the same . . . old . . . thing. I got mad during recess and slapped Judy again. I . . . I . . . I don't want . . . to do things like . . . that. I really don't. But I always seem to do the things . . . I don't really want to . . . do!" She broke down and cried some more.

Mother thought awhile. When Rosalyn had quieted down, Mother asked, "Did you tell Judy you were sorry?"

"Yes, the teacher had us both stay after school. That's why I got home late again. But why do I do those things? I try and try and try so hard. And then I just find myself slapping somebody or pushing him or hurting him by the things I say until he feels bad. Oh, I'm so miserable, I feel mean!" There was a new flood of tears.

"Then let's ask Jesus to help you see what is wrong." Mother gave Rosalyn a hearty squeeze. "We'll ask Him to help you change your ways. Hand me your Bible and let's read before we pray."

Mother turned to Matthew 7:7 and 8 and handed the Bible back to Rosalyn. Rosalyn read:

"'Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.'"

"That means that when we ask for forgiveness for our sins and ask God to help us not do them anymore He will do that for us," Mother said. "Now turn to Numbers 23:19."

"'God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?'" Rosalyn turned to face Mother. "I never read

that text before that I can remember. I like it. It makes me feel that more than ever God will help me now."

"Right!" Mother smiled. "Now turn to one last promise before we have prayer. Turn to Ezekiel 36:26 to 28."

Rosalyn found the text: "'A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.'"

Mother knelt beside the bed and Rosalyn slipped down beside her.

As they arose from their knees, anyone would have been able to tell that angels of God were present and had carried their prayers to heaven, just by the lights shining in their eyes.

Rosalyn followed Mother into the kitchen to help prepare supper. She hadn't done that for a long time, and it gave her a good feeling inside. On the way they passed Little Bear, the family's pet hamster, in his cage.

"Oh, look at that rascal!" Rosalyn pointed at Little Bear. "There he is trying with all his might to open that cage door. He has gripped those bars with his teeth and just look at him strain as he pushes up. With all that effort it seems he could get what he wants. Why can't he open the door?"

Mother gave a little laugh. "Look down at his feet and you'll see why."

"Oh! Why, he's holding the bottom bar of the door down with one front foot while he's trying with all his might with the other foot and his teeth to push in the opposite direction!" Then talking to the hamster, she said, "Little Bear, you can't get anywhere by pushing in opposite directions at the same time. I know. I've been trying it for a long time, and it doesn't work."

But Little Bear didn't understand. He just kept on pushing in both directions at once. Rosalyn shook her head and wondered if he'd ever learn. She was sure that she would never again be as foolish as Little Bear.

The Historic Conference on Prophecy Closes

By DON F. NEUFELD

I'M NOT a Christian; I don't believe in God; and the Bible is full of contradictions." Six-foot-six-inch Jerome Hines, celebrated opera star, who had delighted the conference with his superb singing, startled the participants as he thus began his testimony one evening.

But he hastened to add, "I'm not a Christian. I'm a *Christ-ian*. People talk about putting Christ back into Christmas; I say, put Christ back into Christian.

"I don't *believe* in God; I *know* God.

"The Bible is full of contradictions; it contradicts everything the human heart craves."

Jerry, as he is affectionately called, enjoys nothing more than singing of the love of God to outcasts at city missions and witnessing to them by personal testimony.

In one of the most moving moments of the conference, he sang what he considers to be the greatest song in Christian literature—"The Holy City." He was accompanied by a local Jerusalem orchestra. The message was poignantly relevant, sung, as it was, in the ancient city itself, to an audience that had, for the most part, visited the supposed sites of the crucifixion at one of which, or near which, the shadow of the ancient cross had been cast. But the song did not leave us pondering the scene of the crucifixion only.

"Once again the scene was changed.

New earth there seemed to be.

I saw the Holy City beside the tideless sea."

Though the conference had centered on present Jerusalem and its significance in prophecy, the song carried us beyond to the Jerusalem above, which will never "pass away," which one day will descend upon the mount on which a few days ago we had stood and on which we had often gazed as we moved up and down the streets of that historic city.

"Sing for the night is o'er." How comforting the words Jerry intoned in his rich bass! How thrilling it will be when eventually the conflict is over, the victory is won, and our feet walk the streets of that golden city.

Variety of Viewpoints

The last full day of the conference arrived quickly. What struck us was the variety of viewpoints represented in the program planned by the committee. Even a bit of numerology showed up in one of the lectures.

Don F. Neufeld is an associate editor of the REVIEW.

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Calculating the period from the fall of Jerusalem in 587 B.C. (his date) to 538 B.C. (also his date), Alexander Wachtel, a clergyman from Jerusalem, Israel, arrived at the figure of 49 years. This period, he suggested, corresponded to the ancient 49 years after which came the year of Jubilee. The period from A.D. 70 to 1948 (1,878 years), during which Israel later was away from her land, he pointed out to be much longer than the Babylonian period. Why? Because of the enormity of their sin in rejecting the Messiah, he suggested.

Quoting a source that estimated it would take Israel till 1981 to become secure, he subtracted 70 from 1981 to arrive at the figure 1911. This last figure he divided by 49, which gave him the product 39 (40 stripes save one, 2 Cor. 11:24).

We saw little point in these calculations. We cite them here, simply by way of interest, to show in what channels certain minds run. We place no credence in these figures whatsoever. Nothing else along this line was offered at the conference, at least in public presentation. We saw no evidence that the view attracted much attention.

Signs of Christ's coming were the

subject of two presentations, the first by Harold John Ockenga, president of Gordon-Conwell Theological Seminary, author of several books on prophecy. He noted first of all that he believes in the principle of a dual interpretation of many of the prophecies; that is, there is an immediate fulfillment, which, however, does not exhaust the prophecy, and an ultimate fulfillment. As an example he cited Isaiah 7:14 which, he holds, applies immediately to a woman in Isaiah's day, as well as to the mother of Jesus, who bore Him as a virgin. In fact, he views much of prophecy as an incoming tide with successive waves of fulfillment. At the same time he does not believe that all Old Testament prophecies can be spiritualized away and applied to the Christian church.

Mentioning first prophecies now in the process of fulfillment, but not directly presaging the second coming of Christ, he listed the four horsemen of Revelation 6. The white horse and his rider he believes represent the preaching of the gospel mentioned in Matthew 24:14; the red horse and rider, general persecution throughout the ages; the black horse and rider, famines as men-

The Western Wall of the Temple (the Wailing Wall) is one of the most sacred Jewish sites.



tioned in Matthew 24:7; and the pale horse, pestilence and earthquakes. It is obvious that Dr. Ockenga does not follow the historicist interpretation subscribed to by Seventh-day Adventists, which sees in the seals a successive portrayal of the church's history from John's day to the end.

Expected Fulfillment of Prophecies

Among the prophecies not yet fulfilled he mentioned (1) Israel dwelling safely (Eze. 38:8, 11, 16, a passage he believes applies to literal Israel in the future); (2) the tribulation, the one in which the wrath of God is poured out; (3) the rapture (he believes in the saints' being raptured from this earth before the Second Coming); (4) the Second Coming, when every eye shall see Him, which he believes comes some time after the rapture; (5) various judgments; (6) the millennium.

Concerning signs in the sun, moon, and stars, he stated that he did not know how to apply them. But highly significant to him was the prediction in Luke 21:24. In current events he saw an end to the "times of the Gentiles."

A second presentation by Wilbur M. Smith, professor emeritus of English Bible at Trinity Evangelical Divinity School, Deerfield, Illinois (he was absent because of a broken arm, but his paper was read to the conference), emphasized also the sign of the "times of the Gentiles" (Luke 21:24) as one of the great prophetic factors of our generation. However, Dr. Smith admitted that a reversal of current political conditions could prolong that time. In other words, according to him the time may not yet have ended. Another significant sign he mentioned was the phenomenal spread of the gospel in all the world. He noted that in one of his televised crusade addresses Billy Graham reaches more people in one evening than did Dwight L. Moody in his lifetime.

The afternoon of the last full day (June 17) was given over to group discussions. This was the only part of the conference that provided opportunity for feedback. Fifteen groups were formed, meeting in as many areas and discussing such a wide range of topics as "Signs at the End of the Age," "The Book of Revelation," "The Antichrist," "Christ in the Old Testament," "The Resurrection," "Evangelical Christianity and the Youth Counter-Culture," "The Rapture of the Church," and "Evangelism and the Lord's Return."

We had time to visit only three

of the groups. In the first, which was focusing on the antichrist, the question was raised as to whether he would be a person. The consensus seemed to be that he would be. Someone raised the question as to the significance of the number 666. No one came up with a satisfactory answer, and past efforts at identification with historical figures were depreciated.

In the discussion group on Revelation, the question was raised as to the significance of the little book in the angel's hand, which in John's mouth was sweet, but later became bitter (Revelation 10). The moderator, Merrill C. Tenney, suggested that it represented God's word for the people—the more you think it over, the harder it will be to digest it, but it will give comfort to others when you speak it. As to the 144,000, he stated that he believed they would be literal Jews. He said he did not know why Dan was left out of the list of tribes. In answer to a question on the millennium, he replied that he did not wish to dogmatize on what the millennium will be like.

In the third and last group we had time to visit, the discussion centered on the church and the tribulation and was under the direction of Paul P. Fryling, a pastor from Minneapolis, Minnesota. He was of the opinion that the church would not be raptured before the tribulation, as many held. "It's too much to believe," he said, "that you won't be singed." The two witnesses (Revelation 11), he thinks, will be the Jews and the Gentiles, who in the end will cooperate in worldwide evangelism.

God of All Nations

In the closing address of the conference, John R. W. Stott, pastor of the All Souls Church in London, England, and honorary chaplain to Her Majesty the Queen, reminded evangelical Christians that they are in danger of making Christ too small. "God is actually a God of all nations, but Anglo-Saxons somehow feel that they have an edge on Him," he cautioned. "Election and favoritism," he said, "are not the same thing. The purpose of election is that through the witness of the few the many may believe." In broad sweeps reviewing sacred history, he showed that in all periods God continued to reveal Himself as the God of the whole earth.

The conference ended Friday morning, June 18, in an impressive communion service on the Mount of Olives (actually Mount Scopus, the northern end of the Mount of Ol-

ives). As we sat in the amphitheater facing eastward we could see in the distance, almost obscured by the early-morning haze, the northern end of the Dead Sea. Beyond we saw the heights of what formerly was Moab (now a part of the kingdom of Jordan), from which Moses viewed the Promised Land. In between, less obscured by the haze, rose the rolling hills of the Judean desert through which winds the road from Jerusalem to Jericho.

There was no dearth of clergymen to serve the emblems. More than 200 had registered for the conference. Among those assisting was Roy A. Anderson, former secretary of the General Conference Ministerial Association. Emphasizing his key thought in the Communion address, Richard C. Halvorsen, pastor of the Fourth Presbyterian Church, Washington, D.C., stated, "Whatever you wish you had done when you stand before Jesus Christ, do it now." "The world is love-starved," he said. "Even the church is love-starved."

The bread was baked in large flat circular disks about 18 inches in diameter, and had been prepared in Bethlehem. As the ministers passed these disks, each participant broke off a piece. The wine was served in cups of olive wood made by Arab Christians. Each participant was allowed to keep his cup as a souvenir of the service. Closing the morning service, and with it the historic Jerusalem Conference on Bible Prophecy, Dr. Ockenga quoted from the closing chapter of the Bible, "Behold, I come quickly." To this, he suggested, every Christian should respond in the words of John, "Even so, come, Lord Jesus."

As we reported earlier, the Seventh-day Adventist positions on prophecy were not represented at the conference, although certain points emphasized by Seventh-day Adventists were mentioned by some of the speakers; for example, the Biblical teaching that God is a God of all nations. In the concluding article we shall evaluate what was presented at the conference in the light of Seventh-day Adventist positions on prophecy.

That an international conference on prophecy was held at which the second coming of Christ was highlighted is significant. What its impact will be in terms of a revival of prophetic study and preaching, or in terms of a readjustment of interpretation or emphasis on the part of some, or in terms of an awakening of the world at large, remains to be seen. ♦♦

(Continued next week)

Is Spanking Necessary?

By KAY KUZMA

PARENTS generally agree that an important child-rearing goal is to have well-disciplined and obedient children. But, they do not always agree on the methods of discipline that should be used in reaching this goal successfully. Disciplinary methods differ in their effectiveness and some of them have unforeseen consequences. Ellen White states that it is the mother's work to "subdue the will and temper of the child and bring its disposition into subjection." But she also says that "by kind and judicious management, [a child] can be taught to obey," and that "to maintain this authority, it is not necessary to resort to harsh measures" (*Child Guidance*, pp. 82, 83).

Some parents frequently resort to harsh measures, such as slapping, jerking, shaking, shoving, hitting, or spanking. Spanking is popular because it is one of the easiest methods of discipline to administer. It requires little thought, and is over in only a few seconds. The parent usually considers that his responsibility in training the child with respect to this needed lesson has concluded. This is a wrong conclusion.

Punishment and discipline are terms that are often used interchangeably. But, in fact they are very different. Punishment suggests hurting someone in retribution, paying someone back for a wrong committed, "an eye for an eye" attitude. You more often punish someone you dislike than someone you love. One may punish for many reasons; sometimes to satisfy one's anger, sometimes in an attempt to prevent a recurrence of a wrongdoing, sometimes to make one comply with the law, sometimes to hurt an enemy, and sometimes in the hope of improving the victim. Usually one punishes for one's own sake, not for the sake of the victim.

This is not the case with discipline. One disciplines with the inten-

tion of helping the recipient improve himself and helping him learn a lesson that may make him a better person. Discipline should be thought of as teaching. If one punishes with the purpose of teaching, one is really disciplining. If one accepts these definitions of punishment and discipline, then one can easily conclude that punishment to pacify one's anger or as an attempt to prevent a recurrence of a wrong act should not be used.

In *Child Guidance*, Ellen White states, "Many parents follow impulse. They forget that the present and future good of their children requires intelligent discipline." —Page 237. Mrs. White and psychologists of today agree that even though physical punishment may sometimes be used as a last resort, it cannot be considered intelligent discipline.

In his book *The Challenge of Parenthood* Rudolph Driekers states, "If parents only knew what their child feels and thinks when they strike him, they would recoil in horror and never lay a hand on him again. . . . In the moment of chastisement, children who are frequently beaten develop frightening thoughts of hate and fury; even a wish for the death of their tormentor is not at all rare." —Page 135.

Mrs. White also indicates the unwholesome reactions that children have when they are physically punished. For example, "When a mother gives her child a jerk or a blow, do you think it enables him to see the beauty of the Christian character? No, indeed; it only tends to raise evil feelings in the heart, and the child is not corrected at all." —*Child Guidance*, p. 282. In another passage she states, "Passion manifested by the parents creates passion in the children and stirs up the evils of their nature." —Page 283.

Why is it that children react so negatively to physical punishment? The feeling of pain that a child has when he is spanked or jerked or slapped is a very minor part of the child's reaction when placed beside the psychological effects that

this has upon the child. A parent may begin to get some feeling of what this type of punishment does to a child when he thinks of how he would feel in the child's place.

On this point Mrs. White has commented: "When you scolded your children, when with angry blows you struck those who were too small to defend themselves, did you ask yourself what effect such treatment would have upon you? Have you thought how sensitive you are in regard to words of censure or blame? how quickly you feel hurt if you think that someone fails to recognize your capabilities? You are but grown-up children. Then think how your children must feel when you speak harsh, cutting words to them, severely punishing them for faults that are not half so grievous in the sight of God as is your treatment of them." —*Ibid.*, p. 280.

Aggression Imitated

No other behavior that a child observes is more imitated than that of aggression. Prof. Albert Bandura and his colleagues at Stanford University have conducted a number of experiments concerning aggression. The basic experimental design involved the following elements. The child was placed in a familiar playroom. In another corner of the room there was a person playing with toys. Sometimes this was an adult; sometimes another child. This other person behaved very aggressively. He struck a large Bobo doll, threw objects and mutilated dolls and animal toys, while using aggressive language.

Later on, the child who "accidentally" observed this aggressive behavior was tested by being allowed to play in a room containing a variety of toys, including some similar to those used by the aggressive model. Without any provocation, perfectly normal, well-adjusted young children engaged in aggressive acts, not only repeating what they had observed but elaborating on it. Moreover, the words and gestures accompanying the actions left no doubt that the child was living through an emotional experience of aggressive expression. (See ALBERT BANDURA and RICHARD WALTERS, *Social Learning and Personality Development*.)

Ellen White also realized how easily children imitate the behavior of their parents. "Bear in mind that when you become harsh and unreasonable before your little ones, you teach them to be the

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same."—*Child Guidance*, p. 240. And even more specifically she states, "Never give your child a passionate blow, unless you want him to learn to fight and quarrel."—*Ibid.*, p. 251.

A child who is frequently and regularly spanked learns to fear and yield to brute force; some of his dignity, courage, and self-reliance is destroyed with each stroke. This type of punishment has other undesirable effects. "Rebellion is too frequently established in the hearts of children through the wrong discipline of the parents, when if a proper course had been taken, the children would have formed good and harmonious characters."—*Ibid.*, p. 237.

Some children deliberately invite punishment and obey only when they are whipped. They exasperate their parents with their waywardness and impertinence and appear to provoke anger continuously. Persuasion, warnings, and threats are completely ineffective, and finally the distraught parent gives in to his irritation by inflicting physical punishment on the provoking child. Afterward, the child is like a changed person—understanding, loving, compliant, and well-behaved. Is this an appropriate method of discipline in this case?

Driekers suggests that such children often feel ignored and rejected and they try to divert to themselves the attentions of their parents through mischief and naughtiness. As long as the parents are not sufficiently vexed, the child feels that he is slighted and he is not content until he so disturbs the parents that they disregard all other interests and resort to punishment. After an outburst of temper, parents often repent of their conduct and try to make amends by fondling and kissing the child.

If this is true, is it any wonder that the child begins to provoke punishment in order to attract attention and perhaps even be favored with a show of affection? If the parents resort to spanking this type of child, they think they are training him. But without suspecting it, they are deliberately making themselves the tool of his desires. His good behavior after the spanking is the price the child is willing to pay for the fulfillment of his wishes. His provocative naughtiness is part and parcel of his unconscious plan to either get attention or to punish and excite the parents. (See *The Challenge of Parenthood*, pp. 136, 137.)

In light of these factors, can the use of physical punishment ever be justified? What about the Biblical

counsel, "A father who spares the rod hates his son" (Prov. 13:24, N.E.B.). Doesn't this text give parents license to spank their children? Ellen G. White gives an example of a child throwing a temper tantrum, "kicking and screaming, while the injudicious mother alternately coaxed and scolded in the hope of restoring her child to good nature." She suggested that this treatment only fostered the child's passion and the next time he would go over the same grounds with increased willfulness, confident of gaining his way as he did the day before. "Thus the rod is spared and the child is spoiled."—*Child Guidance*, p. 283. She also suggests that, "If, instead of unlimited indulgence, the chastening rod were oftener used, not in passion, but with love and prayer, we would see happier families and a better state of society."—*Ibid.*, p. 276.

A Last Resort

Some people may argue that the phrase "sparing the rod" as used in the Bible and by Mrs. White is just a phrase denoting the importance of appropriate discipline's (not necessarily a spanking) being used with children rather than indulging them. However, Mrs. White clearly states that there is one and only one time when whippings may be necessary, and that is when used as a last resort. You "should not use the rod if it is possible to avoid doing so."—*Ibid.*, p. 250. She adds that "frequently one such correction will be enough for a lifetime, to show the child that he does not hold the lines of control."—*Ibid.*, p. 250.

When we have spanked a child, there are no harsher measures of physical punishment available to us. We can only spank harder or spank longer. Therefore, if one uses spanking as a method of discipline after an act of disobedience and the child continues to disobey, one has nothing stronger to resort to than spanking the child again. Children may actually think that they prefer this method and say, "Hurry up and spank me so I can get it over with," or "If I do wrong, I will only get a spanking."

In these cases, spanking has lost its effectiveness and therefore should not be used. For children who are spanked only on rare occasions, spanking can make a very strong impression upon them and thus motivate them to avoid it. But in too many cases, the immediate compliance with a parent's request are not long-term results.

The feelings of rejection and resentment that are aroused in the

child, because of the pain inflicted by the parent, are reason enough to consider other methods of discipline carefully before resorting to physical punishment. Mrs. White even says:

"Some children are so vicious in their tempers that the infliction of pain is necessary, but very many cases are made much worse by this manner of discipline."—*Ibid.*, pp. 251, 252. Therefore she suggests, "Never raise your hand to give them a blow unless you can with a clear conscience bow before God and ask His blessing upon the correction you are about to give."—*Ibid.*, p. 252.

One should also consider the following questions, "Have I submitted my way and will to God? Have I placed myself where God can manage me, so that I may have wisdom, patience, kindness, and love in dealing with the refractory elements in the home?"—*Ibid.*, p. 251.

After parents have prayed for guidance in terms of the discipline that they should use and have asked themselves the questions concerning their own behavior, the next step is to reason with their children and "clearly point out their wrongs, and impress upon them that they have not only sinned against you, but against God." And then, "with your heart full of pity and sorrow for your erring children, pray with them before correcting them."—*Ibid.*, p. 252.

Mrs. White gives the following example of effective discipline. "I never allowed, in correcting my children, even my voice to be changed in any way. When I saw something wrong, I waited until the 'heat' was over, and then I would take them after they had had a chance for reflection and were ashamed. They would get ashamed, if I gave them an hour or two to think of these things. I always went away and prayed. I would not speak to them then. After they had been left to themselves for a while, they would come to me about it. 'Well,' I would say, 'we will wait until evening.' At that time we would have a season of prayer, and then I would tell them that they hurt their own souls and grieved the Spirit of God by their wrong course of action."—*Ibid.*, p. 254.

If more parents today would follow this wise counsel, they would seldom have to resort to physically punishing their children. When faced with the dilemma of how to discipline your children, remember this advice, "As you deal kindly and tenderly with your children, they and you will receive the blessing of the Lord."—*Ibid.*, p. 246. ✠✠

Lessons From the Apostles—2

HOW DIVERSE CHURCH MEMBERS FIND UNITY

In selecting the disciples from common humanity, Christ salutes the common man, the hard-working father or mother or student who sees his duty in the daily tasks, those who, though often unobserved and unsung, keep the wheels of normal living moving. The disciples are not belittled when we emphasize their humanity. In fact, their lives take on added meaning.

God made it clear that He can use everyone in His service. No one is too common, too ordinary to be used by God to do great things for His work. Our natural abilities become our tools, but they are not the reasons for our success. God alone brings success.

God has placed Himself on record as the Lord of the many and not of the few. What God was able to do with coarse fishermen and exacting tax collectors, He is able to do with burdened parents, weary students, frayed faculty members, and servants of the church at their oftentimes lonely posts.

The inadequacies and limitations of the disciples did not cause God to turn from them in disgust or disappointment. Their limitations are our limitations—their victories may be our victories.

Their earthly victories are eternal victories as depicted in the last two chapters of Revelation. Here described is the glory of the New Jerusalem that shall come from God to replace the strife, confusion, and suffering of our present world. It is a glorious city that has no need of the sun or moon to shine upon it, for the glory of God is its light.

The walls of the City of God have 12 foundations. On the foundation stones are engraved the names of the 12 apostles; each stone is different from the others, yet each has its important place in the Holy City.

If God can make those once-fumbling, frail men the foundation of His eternal kingdom, then there is hope for you and me. The 12 apostles are a supreme example of what God can do with varied human material that is yielded to His use. Is there any group of men in all

history more worth knowing than those first disciples whom Jesus personally chose to be with Him?

Although the disciples were alike in being young men and alike in coming from the common walks of life, they were unlike one another temperamentally. In fact, they differed widely in habits and disposition. Among them were the publican, Levi-Matthew; and the fiery nationalist Simon, who hated like death the authority of Rome; impulsive Peter, ruled by his emotions; Thomas, truehearted yet timid; Philip, slow of heart and inclined to doubt; Judas, the man of mystery and great potential. All that in one organization! How could they ever get along? How could anything get done?

But together they were, with their different faults, all with their inherited and cultivated weaknesses; but in and through Christ they were to live and work as a unit. "His love would lead to love for one another; the lessons of the Master would lead to the harmonizing of all differences. . . . Christ is the great center, and they would approach one another just in proportion as they approached the center."—*The Desire of Ages*, p. 296.

How these men could come together and ultimately find unity, with only one exception, is not only a wonder but also a source of hope. It gives us encouragement when we think of a worldwide church, representing the spectrum in color, national temperament, and sociological conditioning. Each band in the spectrum is closely related to every other segment. No country, no mission outpost, no city church, no person anywhere can go it alone and be successful doing the Lord's work. In our differences we yet need one another.

Although differences create tensions and misunderstandings, when we, like the disciples, individually rally around Jesus Christ as our personal center, interpersonal frictions will diminish and we will draw closer to one another. Of course, this is not the work of an instant, or even of a month—but it will come. Jesus has proved it to be possible as we look back on the experiences of the disciples. Their success as maturing persons was a result of their willingness to live like Jesus.

H. E. D.

(To be continued)

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.]

STOP PRAYING FOR "THOSE WHO CANNOT GIVE"

Can God possibly be pleased with our offertory prayers that ask Him to "bless those who give and those who cannot give"?

In these days of affluence and prosperity are there really some members who "cannot give"? The bringing of an offering was a definite requirement and indispensable part of worship for Israel. "No one shall come into my presence empty-handed," was God's command (Ex. 34:20, N.E.B.). Has God's

plan changed for the remnant? Are there exceptions God recognizes today for whom we should ask His blessing?

Does a loving heavenly Father ever ask or require the impossible? Would God make the above request and then fail to provide man with the capability of carrying out His request? "No one shall come into the presence of the Lord empty-handed. Each of you shall bring such a gift as he can in proportion to the blessing which the Lord your God has given you" (Deut. 16:17, N.E.B.). When we pray, "And bless those who cannot give," are we actually charging God with failure to bless His people and saying they therefore have had to come empty-handed and grateful for nothing?

Again, the statement is to everyone: "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts" (Ps. 96:8). No exception is made. Would it not be just as

reasonable to pray, "Bless those who keep the Sabbath and those who cannot keep it"?

If God makes no exceptions, why should we pray for that which does not obtain? "Through self-denial, the poorest will find ways of obtaining something to give back to God."—*Counsels on Stewardship*, p. 288. The example of the widow in the Temple treasury should cause us to cease praying for "those who cannot give." "She deprived herself of food in order to give those two mites to the cause she loved."—*The Desire of Ages*, p. 615. Read what our wasted means could accomplish (*Counsels on Stewardship*, p. 291).

Let us no longer by our offertory prayers encourage a worship that comes empty-handed. Surely such a prayer is offered in vain.

RALPH B. HILL

Orlando, Florida

The Call of the CANNIBAL VALLEY

By
DAVID D. DENNIS
Auditor
Far Eastern Division



Beyond the distant hills of beautiful Sentani Lake is the vast unentered Baliem Valley.



Nationals trained at West Irian Academy become workers for their country.

Ukumhearik, powerful ex-chief of the Dani tribe, sat cross-legged in front of his two-story round grass hut, and stared glassy-eyed and disinterestedly at me. His long hair hung in twisted ringlets contained in a net on the back of his head, a symbol of mourning and humility for having just been deposed as the tribe's leader in favor of the younger war hero, Lukubalik. His bare body glistened from a fresh application of pig grease, while his emotionless gaze remained fixed on me. Uneasily, I reciprocated in this silent entrance ritual to this village of primitive, man-eating people in the heart of the great Baliem Valley, historically known as Cannibal Valley.

With Milton Thorman, West Indonesia Union educational department secretary, I had trekked five hours the previous day from Wamena to Jiwika, headquarters of the 70,000 Danis living in the fertile Baliem Valley of New Guinea's Highlands. We were visiting our work in Indonesian New Guinea (West Irian) and were now making a survey of this great mission frontier unentered by Seventh-day Adventists. Until only a few months before, when our West Irian Mission had flown in provisions of food and clothing (the latter almost totally foreign to the Danis), Seventh-day Adventists were unknown to this large group of stone-age people.

During our itinerary we wanted to witness the colorful tribal feast, held only once in six years, during which was held a mass marriage of all girls from 15 to 21 years of age and the slaughter and eating of hundreds of pigs.

Suddenly and frighteningly, the old leader jumped to his feet shouting, "Wa-wa-wa-wa-wa . . ." in rapid staccato and extending his hand in welcome. Getting to my feet quickly, I enthusiastically clasped Ukumhearik's hand and returned his greeting. My "Wa-wa-wa-wa-wa" brought a roar of hilarious laughter from the chief, and the other villagers came scurrying toward us from neighboring huts, where they had been awaiting in silence the chief's response.

Handicapped by a language barrier,



The friendly people of Cannibal Valley posed themselves for a picture with Pastor Dennis.

all we could do was smile and return the friendly handshakes of the tribesmen. The women and children remained shyly in the shadows of the nearby family houses. Our hosts now smiled and chattered endlessly in low tones. Recognizing our cameras, they pointed to them and promptly organized themselves for a group picture, much to our surprise and delight.

We were not invited into their houses as they are considered to be only for sleeping and eating. So, after the mutual exchanges of smiles and handshakes, we motioned that we planned to go. But the group indicated with brisk down-beats of the hand that we must stay. We paused a few moments, wondering what was coming next, when suddenly two of the men appeared carrying two generous portions of uncooked pork. Fortunately, the meat was raw. If it is cooked, guests are expected to eat it with their hosts. We smiled and bowed to express our thanks for this significant gesture of their acceptance of our friendship. Now we could leave and were glad for the opportunity.

Once outside the fortified, fenced-in village, one of several hundred in the valley, we walked a trail through well-kept potato gardens—the Dani's only vegetable. The Dani tribe uses a system of terracing and irrigation that seems to be many years ahead of other heathen practices they have.

Villages in the Mountains

We looked across the fertile plain to the distant mountain range in the southeast. Somewhere over there, less than a day's walk from where we stood, two missionaries from a small evangelical mission society had been speared to death and their flesh eaten raw in a village of this same Dani tribe in 1968. Intertribal wars are a common occurrence with the Danis, and cannibalism continues in spite of the Indonesian Government's efforts to control it. As one noted anthropologist observed in

studying the tribe, "The Danis are always at war."

Thousands of these native people have never heard of Christ, to say nothing of ever hearing of Seventh-day Adventists. The welcome by the villagers on the one hand—even though with gifts of pork—and the immense unentered valley on the other seemed to symbolize the enormous challenge to the gospel in this large territory of West Irian.

Doors of opportunity today stand open to Seventh-day Adventists here. Prior to World War II, Dutch New Guinea (as it was then called) was a mission territory of the Central European Division. During that time Adventists had problems in carrying the message to the people in this primitive area.

Following the war in that area of the Pacific, West New Guinea, still under Dutch control, was assigned as a detached mission of the Far Eastern Division by the General Conference. After the territory was taken over by the Indonesian Government in 1962 it became a part of the West Indonesia Union. Since 1965 Seventh-day Adventists have had complete freedom to carry on all forms of medical, educational, and evangelistic work in this primitive area.

To date we have made no entry into the central part of West Irian's vast highland interior. The mission headquarters, located in Djajapura, the government territorial capital, is the center of a small work along the north coast. Total church membership of the entire mission at the close of 1970 was only approximately 1,000, but there were 173 baptisms during the past year. Most of the 14 churches are clustered around the shores of Lake Sentani, whose murky waters are inhabited by thousands of crocodiles, the skins of which provide West Irian with one of its most profitable exports.

A small work has been started along the coast at Sorong, Serui, Manokwari,

and last year at Biak, the center of air transportation for this extensive territory. Enrollment at the West Irian Academy, the Adventist training school, at Dojobaru, a few miles east of Djajapura, has decreased over the past two years. This is because of government-sponsored free education and the decrease in value of farm produce, from which profits the school depended heavily for financial support.

Critical Worker Shortage

As with most of our mission programs around the world, the rapid increase of membership and calls to open new work in isolated areas have found us critically short of trained workers, and deficient in funds. Our worker shortage is demonstrated by the fact that during our recent visit, when 14 people were baptized in a mountain stream near the school, immediately after the baptism one of the candidates, Adolf V. Imbenai, was ordained to the ministry. Pastor Imbenai is only the third national Irianese worker to be ordained.

There is also an acute need for houses of worship. At Abepura, a large village near Djajapura, more than 70 new members were added to the church in 1970. The meeting place is a remodeled chicken house. With the increase in membership the municipal authorities condemned this structure as a meeting place. Now the mission administrators face the perplexity of building a church before the old building must be vacated. Referring to this need, Mission President J. S. Maramis said: "In some areas of the world our churches are only half full. But in West Irian half of the members must stand outside and look through the windows of a packed church."

Transportation is also a problem. In a few areas a motorbike is ideal. Boat travel is slow. There are no buses except in the few large cities. Small aircraft would be a definite advantage for our mission, but we do not yet have the means of transportation. Consequently, our workers must often travel the treacherous jungles for many days by foot. On one recent itinerary along the Membrano River it took one of our national workers 47 days to cover a relatively short distance to meet with a tribe who had shown an interest in his message on a previous visit.

Thoughts such as these filled our minds as we followed the narrow trail across the Baliem at 10,000 feet. What can we do without aviation?

Our journey ended as we entered the hillside mission station of another worldwide organization that has for more than ten years been working in Baliem Valley. That evening as we visited with the station director in the mission guest room he directed a very candid question at us. After describing the work to be done for the primitive Danis, he said, "And where are the Adventists?"

That question still rings in our ears. Cannibal Valley calls, "Where are the Adventists?"



Djajapura, a city on the hills of the Pacific Coast, is the capital of West Irian. This is headquarters for the West Irian Mission of Seventh-day Adventists, as well.

A Mission Boat and Plane Cooperate in a Rescue Operation

By GORDON A. LEE

President, Bismarck-Solomons Union Mission

The Bismarck-Solomons Union Mission plane, the *J. L. Tucker*, and the mission boat *Malalangi*, functioning as a team, were instrumental in rescuing a boat drifting on the open seas of the South Pacific recently.

We had just arrived in the *Malalangi* at Emirau Island, a part of our mission territory, when we learned that the interisland trader boat, *Ginetu*, owned by a Chinese trader from Kavieng, on the island of New Ireland, had gone adrift.

The boat had been approaching Emirau in the darkness at about five o'clock on the previous morning when suddenly its engine stopped and could not be restarted. A strong swell and tide was sweeping the boat away from the island.

At 6:00 A.M. four men set out in the boat's dinghy to row to Emirau for help. Six and a half hours later, exhausted, they made land. But no help was available. There was no radio communication with the outside world and no boat of any kind was on the island to bring aid to the distressed *Ginetu*.

The only possibility was the *Malalangi*. The day before we had put our plane down on the World War II landing strip on the island to join the boat on a trip to the island of Mussau.

As soon as we arrived back at Emirau we put the four men from the *Ginetu* on the *Malalangi*, which headed to the east of Emirau to search for the drifting vessel. As soon as it was light we took off in the plane. We felt sure

that we could quickly locate the lost ship from the air. Twenty-four hours had passed since it had begun drifting, and if it drifted at three knots, which seemed likely in this sea, it should be within an 80-mile radius of Emirau, presumably to the east.

Soon we were flying east and north of Emirau with Colin Winch at the controls. Passengers in the plane were Mrs. Winch, Pastor John Kosmeier, president of the New Ireland Mission, and two national brethren. This would permit six pairs of eyes to scan the vast emptiness of the ocean below.

Having contacted Rabaul by radio, we started a regular pattern of north-south flights, moving to the east with each circuit. We continued the search for almost two hours until it became necessary to head for Kavieng, New Ireland, for refueling.

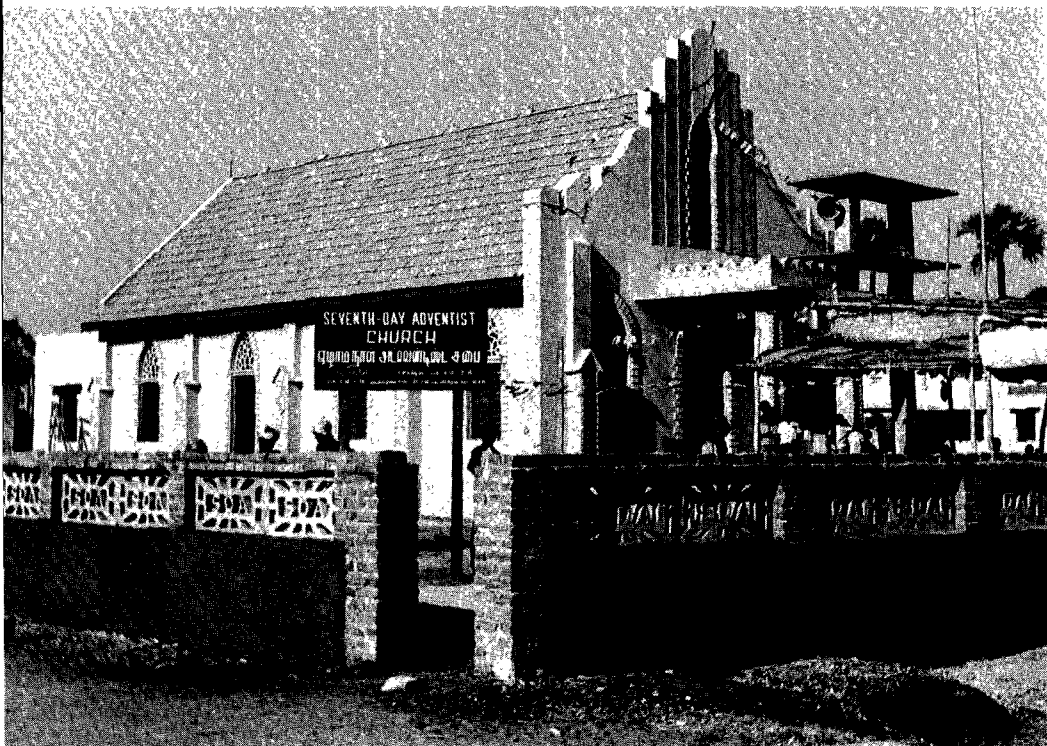
At Kavieng we were met by the district commissioner, who had been alerted regarding the air-sea search. Another plane, owned by the Catholic mission, was on the airstrip. Both planes were to be directed by the civil defense headquarters in Port Moresby, which was now controlling the search-and-rescue operation.

Following a shower and some breakfast at Pastor Kosmeier's home, we boarded our plane, which had been refueled and made ready for flight. The pilot of the Catholic plane had to do some minor repairs and would be delayed briefly.

Having received our instruction, we took off to the north of Emirau and Mussau. Taking a due-north course, we headed out over the vast expanse of ocean. On and on we flew, with every eye beginning to ache at the bright waters shining below in the hot morning sun.

Then way ahead, right on course, we saw a tiny speck. Every eye turned toward it. Could this be the missing boat? We had been deceived by floating logs and schools of fish several times during the morning. But confidence increased as distance decreased. Swiftly we approached the little craft. It was the *Ginetu*. In their desperation the crew had rigged a small sail from the tarpaulin, but the wind and current were unfavorable, and they were being carried away from the nearest island into the vast, uninhabited north. Circling the ship, we radioed the news of our find back to Port Moresby. Below, the men on the drifting ship had climbed to the most conspicuous places and were waving frantically to us. We circled low around them, awaiting instructions from the civil defense headquarters.

"Locate the mission ship *Malalangi* and direct them to the stricken ship," was the command. We carefully noted the position of the drifting craft in relation to Tench, the closest island, and then flew southwest in search of our boat. Soon we sighted the white hull glittering in the bright sunlight



Palaniappapuram, South India, Church Dedicated

A new church was dedicated in Palaniappapuram, Tamilnad, South India, on March 19. Participating in the program were A. J. Johanson, Southern Asia Division general field secretary; M. D. Kodan, secretary of the South India Union; and V. D. Edward, president of the Tamil Section. The work in Palaniappapuram was begun in 1934 by Missionary H. W. Carter.

Y. R. SAMRAJ

PR Secretary, Tamil Section, South India Union

against the deep blue of the sea. But how do you get a message to a boat when you have no radio connections?

Then someone thought of Pastor Kosmeier's sponge rubber thongs. A message written with ball pen, a low fly-past, and a release at the precise moment. Someone leaped overboard and retrieved the thong. Then, in a few moments the ship took a new course at top speed. We flew over again and made off in the direction of the missing *Ginetu*. The *Malalangi* followed. Once again over the *Ginetu*, we decided that the remaining thong was of no use to Pastor Kosmeier. So we penned a message to the people on ship below. Another fly-past, another drop, more excited swimming in the ocean wastes, and the satisfaction of seeing the people rejoice in the hope of a quick rescue.

For the next two and a half hours we flew back and forth monotonously between the two small ships out in the empty loneliness of the South Pacific Ocean. We saw them come together. Elatedly, we saw the tow ropes taken up and the *Malalangi* begin the long haul back to safety.

"Your service completed, mission accomplished, return to base," was the call that came over the radio. Expressions of gratitude were conveyed to us. Our prayers had been answered, and lives were saved.

YUGOSLAVIA:

Twenty-eight Youth Baptized in Zagreb

Twenty-eight teen-agers between the ages of 15 and 19 were baptized in the Seventh-day Adventist church at Zagreb, Yugoslavia, on Sabbath, May 1. These youth came from churches in various parts of the West Yugoslavian Confer-

ence for this special baptismal service.

The Missionary Volunteers of this conference have as their slogan, "We Are God's Fellow Workers." Recent Week of Prayer readings were translated into four Yugoslavian languages and printed in small booklets for the youth. These booklets proved to be a great blessing to the Missionary Volunteers of Yugoslavia.

The Yugoslavian Government has approved a secondary school for Adventist young people. This school, which presently has 34 students, is situated in the Castle Marusevec, a large medieval castle north of Zagreb. The first graduates from the school will receive their certificates in 1974.

God's blessing is attending the work in Yugoslavia, and the acquiring of this large castle with its spacious grounds, having more than 400 varieties of trees, is felt to be a leading of Providence. An Adventist contractor directed the refurbishing of this interesting edifice, which has proved to be a much-needed center of church activities.

Mihael Avramovic is the Missionary Volunteer secretary of the Yugoslavian Union.

JOHN HANCOCK, *Secretary*
GC Missionary Volunteer Department

SOUTH AFRICA:

Stop-smoking Clinics Help Famous People

Two Five-Day Plans to Stop Smoking were conducted recently in Cape Town, South Africa, by David de Waal, Cape Conference temperance secretary, and the writer. The first clinic was held in Salisbury, where the division headquarters is situated. The second was conducted two weeks later in Cape Town.

The Salisbury clinic was attended by more than 100 people. More than 700

participated in the second. Mrs. L. Washkansky, the widow of one of Dr. Christiaan Barnard's heart-transplant patients, Louis Washkansky, stopped smoking after attending the second clinic. She remarked that if her husband had stopped smoking she believed he would be alive today. About 90 per cent of the participants of both clinics claimed they had stopped smoking. The major Afrikaans weekend newspaper featured a one-and-a-half-page article, with pictures describing the program and its reported successes.

Jacobus J. Fouche, the president of the Republic of South Africa, stated in an interview with Pastor De Waal that after reading the newspaper account he had stopped smoking.

Government officials in South Africa are concerned with the tragic results of smoking in South Africa, which reportedly has the highest coronary heart death rate in the world and is one of the three leading nations in the number of cigarettes smoked.

DUNBAR SMITH
Departmental Secretary
Trans-Africa Division

MASSACHUSETTS:

Wreckers Respect SDA Church Worship Service

Because a Seventh-day Adventist church practiced its religion, a noisy wrecking crew suspended operations for one hour during a recent Sabbath in order that the church service might not be disrupted.

When fire gutted a five-story tenement house in Boston recently residents who managed to escape with their lives found themselves without goods and without a home. The Seventh-day Adventist church just across the street from the tragedy opened its doors and offered the homeless people shelter until more permanent arrangements could be made.

One week later, on Sabbath, a wrecking company sent men and equipment to raze the skeleton of the burned-out apartment house. A huge crane was knocking down the walls still standing, and heavy trucks were roaring around loading and carrying off the debris. The din during Sabbath school was most distressing.

Then the word got through: The church that had sheltered the homeless people was holding worship services.

Precisely at 11:30, when the church service began, everything outside became quiet. From 11:30 to 12:30 the crane operator sat quietly beside his machine, and truck drivers sat in their cabs, motors silent. Worship in the Adventist church proceeded unhampered, because these people had respect for a church that practiced its Christian religion.

M. CAROL HETZELL
Associate Secretary
GC Public Relations Bureau



Twenty-eight Yugoslavian teen-agers were baptized at Zagreb on Sabbath, May 1.

NIGERIA:

Truth Seeker Studies Ninety Courses

Vincent Omuoha, of the Oweru area in Nigeria, had been searching for truth for many years. In his search he took 90 correspondence courses from a large number of organizations and received 57 certificates. Now Vincent no longer feels the need to search for truth. He believes he found it in the last course he took—from the Voice of Prophecy.

When Vincent was small, his parents had him confirmed in a church of a certain Christian denomination. He performed all the rites required by the church. However, he became discontented with its teachings and practices. He began to ask many questions that no one was able to answer.

In an endeavor to find an answer to his questions he began to take correspondence courses offered by various churches. He spent most of his income for books to help him in his search, and to pay the postage on the courses. But all of his studying only confused him more.

Finally, he heard of the Voice of Prophecy Correspondence Course that we offer. In this course he found the truth for which he was seeking.

Eventually Vincent decided to share the truth he had found with others. Consequently, he enrolled many of his friends in the Voice of Prophecy course, and taught them the lessons when they came. In time he had as many as 60 people attending church in his home. More than 30 are planning to be baptized.

I. A. EKPADU
Principal

Aba Voice of Prophecy School

CAYMAN ISLANDS:

Public Evangelism Wins More Than 100

One hundred and seventeen persons, the largest number ever baptized as a result of one evangelistic series on Grand Cayman Island, joined the Adventist Church recently following meetings conducted by L. V. McMillan, president of the Cayman Islands Mission.

The opening meeting of the eight-week crusade, which began on February 7, was attended by more than 800 people. On the first night of the fourth week more than 2,000 people packed in and around the tent to hear the Sabbath truth presented.

Never were there less than 400 in attendance at any meeting. This is phenomenal when it is realized that Grand Cayman is made up of five main towns and islands with a population of only 10,000.

Assisting Elder McMillan in the

nightly program as associate evangelists were H. Holmes and Collin Dunbar. Rolston Rose, principal of Edmer High School; Maxine Banks, assistant treasurer of the mission; Steve McTaggart; and Mrs. McMillan also assisted with the meetings as well as many lay people. Fourteen Bible instructors visited in the homes and studied with those who were interested.

On the Sunday night following the close of the campaign Elder McMillan began a series of studies on the book of Revelation in the small church of George Town, which is now overcrowded because of new believers.

MAXINE BANKS
*Acting Secretary-Treasurer
Cayman Islands Mission*

FRENCH GUIANA:

A Visit to the Land of Devil's Island

French Guiana, with an area of more than 35,000 square miles and a population of perhaps 40,000, is the most sparsely populated country in South America. About one-half of its people live in Cayenne, the capital city. This is the country of the notorious Devil's Island, where the French Government once sent some of its prisoners.

Recently I spent two weeks in French Guiana on an extended itinerary to the country. The work of Seventh-day Adventists was begun here in the 1940's. We now have 400 baptized members, mostly around Cayenne, with some at St. Laurent and Mana on the west side, and a few at St. George on the east side. The latter group mentioned are nearly all Indians, and in St. Laurent we also have a large group of Indian believers who have a lovely church in their village where we celebrated the communion service.

In the interior of the country, which can be reached only by canoe or by a small airplane, one trip a week, we have but a few believers among the mine laborers. There is no pastor for the area, so the interest of the members is lagging. There are not enough workers here, and the budgets will not allow more.

There are three or four tribes living along the river that divides French Guiana from Surinam. We have no work among those on our side of the river. There is not one believer. There is much work to do here.

While visiting St. Laurent I walked out of town to a small village of the Bosch tribe, where I found a bit of Africa in this country. The main difference seems to be that here people live in wooden houses instead of mud huts. I was interested to hear the word *beke* used by these people when speaking about a white man. This is the same word used by the Ashanti tribe in Ghana. I wondered whether perhaps the ancestors of these people came from Ghana.

There is much that must be done in

French Guiana to tell these people of Jesus' love and of His soon coming. This country needs your prayers.

G. M. ELLSTROM
President, Franco-Haitian Union

CEYLON:

Laymen and Pastors Work Successfully

Seventh-day Adventist laymen and denominational employees are active in witnessing, working, and giving to win converts and finish the work in this island nation. Through their endeavors our literature is being read by many, our churches are growing, and men and women are being helped and led to Christ.

Teams of laymen are studying the Bible with interested people. At the time of writing, more than ten persons from influential homes are on the verge of becoming Seventh-day Adventists. Eight laymen's teams have begun public evangelism.

Three of our workers contacted a family, the mother and three daughters of which had been possessed by evil spirits for more than 13 years. When questioned by our workers, the spirits said, "We are five—two in the mother and one in each daughter." In the name of Christ these spirits were driven out, and the four women, with other members of the family, were baptized.

An example of the way in which the work is progressing is demonstrated by the experience of a young literature evangelist who was formerly a Buddhist. He decided to sell our books to Catholic priests and school principals. In just a few weeks he sold our entire stock of *The Desire of Ages*. In addition, only a few of the doctrinal books we had in stock were left. This young man has set his heart on selling at least one doctrinal book to every Catholic church, school, and convent in the country.

Vacation Bible Schools are very successful. In a Vacation Bible School conducted in Colombo, 170 of the 182 children who completed the course were Buddhists. Of these, 45 now regularly attend a weekly religious class.

The members of a small Sabbath school in Divulapitiya collected more than Rs. 1,900 (US\$200) for Investment last year, and Rs. 100,000 (US\$11,764) was paid in tithes in 1970.

The Lakeside Medical Center has won 16 persons to Christ through the use of Bible in the Hand lessons. In addition, many have been helped to give up smoking and drinking.

The press and radio have given us good coverage. The visit some time ago of General Conference president Robert H. Pierson, and E. H. J. Steed, of the General Conference Temperance Department, was especially noted by the news media.

BERNARD F. PINGHO
President, Ceylon Union

A Humanitarian Safari in Brazil

By VINNIE RUFFO

The customs officer at Belém, Brazil, flung open the large suitcase and found it loaded. He stared at a large assortment of drugs and medications. The look on his face said, "A cache of narcotics—a smuggler." His eyes turned to the police officers who stood nearby.

Dr. Willard Regester, of Sunnysvale, California, felt himself already incriminated. What could he do to convince the officer that he was not smuggling drugs.

Quickly the doctor explained, "Adventista Hospital. Adventista Hospital." The officer stopped in his tracks, glanced again at the doctor's papers, then into his eyes. Suddenly, he waved his hand. The inspection was over!

The fact is that in Belém, a city of 300,000, everyone recognizes the Seventh-day Adventist hospital for its outstanding humanitarian work. It is reported to be the best in the city.

Dr. Regester had arrived in Belém, at the mouth of the great Amazon River, to begin a unique medical "safari." With his son, Gary, he would journey on the river into the interior to bring medical assistance to many people, perhaps most of whom had never seen a doctor.

Leaving his practice in Sunnysvale, California, the doctor had chosen the Amazon jungle for a few weeks of self-supporting humanitarian work.

"This is a true mission field," he explained. "All manner of diseases afflict the people who live along the river. Yet many of them live a lifetime without ever seeing a doctor."

Referring to the large supply of drugs in his suitcase, he says, "When Gary and I made known our mission to Brazil, drug companies contributed thousands of dollars' worth of penicillin, antibiotics, and other drugs."

While the doctor traveled with the crew of the *Luzeiro IV* along the Amazon River, treating the sick and maimed, his son assisted and took pictures. The clinic-boat carried medical equipment enabling the doctor to perform surgery.

The "White Angels" Are Coming

Word of the "white angels" spread up the river. As the *Luzeiro* cut through the water, throngs lined the riverbank waiting to be treated.

"We found all of the tropical diseases, but the main ones are parasitic worms and malnutrition," the doctor said. "Infant mortality is 40 to 50 per cent. Almost all the people suffer from anemia. Yet Brazil nuts, bananas, oranges, and sweet potatoes are plentiful. The greatest need is to educate the people on proper nutrition. Families with chickens do not eat the eggs. Instead,

they sell them to obtain little luxuries. They forfeit the iron that could have prevented their anemia."

The doctor adds that the main items of diet are beans and rice.

In ten days Dr. Regester treated 1,000 patients and exhausted his supply of drugs and medication. Vitamins and iron had vanished by the third day.

The high light of Dr. Regester's journey came when the *Luzeiro* passed a native village and the boat captain pointed, "There—up yonder is an Adventist village. The people are all Adventists!"

From the youngest to the oldest, the villagers came to meet the boat, each carrying a Bible. And they all sang

with lusty, vigorous, enthusiastic voices.

"They *always* sing when they get together," explained the captain.

Dr. Regester observes, "While evangelistic meetings in the cities of America yield converts, they gain but a small number compared with the rich harvest of souls just waiting to be plucked in this part of the world. In Belém alone there are 325 Adventist churches."

Without television or other pastimes to lure them, the converts take pleasure in studying their Sabbath school lessons. The record of study is always the same—100 per cent.

Dr. Regester plans to go to South America again to bring medicine to the people in the steaming Amazon jungle. The next time he will take along picture charts so that he can show nutrition facts to the people, a large percentage of whom are illiterate.

"We must teach these people how to eat," Dr. Regester says. "We must bring to them our health message and help them to see the fullness of the gospel."



Kabiufa Adventist College Principal Ordained

Ian B. Rankin (second from left), principal of the Kabiufa College, in the New Guinea highlands, was ordained at the college on April 10. He is being welcomed to the ministry by O. D. F. McCutcheon, president of the Coral Sea Union.

Others participating in the ordination were E. A. Raethel (left), Eastern Highlands Mission president; and (center) J. H. Vavepitu, Kabiufa College Bible teacher and dean of men; and the writer.

C. D. WATSON

Associate Secretary, GC Temperance Department

World Divisions

FAR EASTERN DIVISION

✦ The former Taiwan Sanitarium and Hospital has been renamed the Taiwan Adventist Hospital.

✦ Thirty-four Adventist physicians and dentists from ten Far Eastern Division countries attended a professional seminar in Singapore, April 23-38. The 20 physicians and 14 dentists came from both denominational institutions and private practice. The session included lectures by professionals at the University of Singapore, discussions, and bus tours of Singapore.

✦ Efenito Adap, ministerial secretary of the Southern Luzon Mission, was ordained during the recent mission biennial session.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ Alfred J. Lewis, district pastor of the Guyana Mission, was ordained on Sabbath, May 22.

✦ Literature evangelists in Inter-America are winning an average of 190 new church members a month. During 1970, two colporteurs gained 20 converts each; seven won 21 each; three, 30 each; one, 40; and another, 48.

✦ Rolando Morales, district pastor of the Guatemala Mission, was ordained on June 5. N. R. Dower, General Conference Ministerial Association secretary, preached the ordination sermon.

✦ M. T. Battle, associate secretary of the General Conference Lay Activities Department, conducted nine laymen's rallies in Inter-America during May and June. More than 5,000 workers were invested with the 1971 Laymen's Year pin.

✦ French Guiana Mission president Luc Chandler began an evangelistic campaign in the Cayenne church in June. About 60 non-Seventh-day Adventists are attending the services.

✦ Twenty persons were baptized on April 24 as a result of two evangelistic series launched at the beginning of the year by the students and teachers of West Indies College, Jamaica. Seventeen others have recently been baptized from other evangelistic outreaches by the college, and several others are preparing for baptism.

L. MARCEL ABEL, *Correspondent*

SOUTHERN ASIA DIVISION

✦ Some 1,200 persons are in regular daily attendance at the evangelistic meetings conducted by John Willmott, Tamil Section evangelist, at Palayamcottah, Tamil Section of the South India Union Conference. On May 23, 72 persons were baptized.

✦ K. Paw, Burma Union president, reports that 179 persons joined the church in the first quarter of 1971 in Burma. A Bible Seminary at Myaungmya, which opened on May 21, is being attended by some 40 students.

✦ Arun Rajan, a successful teacher and story and script writer, who in desperation after a sudden loss of his eyesight attempted suicide, was saved at the last moment by an old man who dragged him from the tracks of an express train. Soon after this experience, M. G. Rajasingh, a literature evangelist, introduced Arun to Bible studies, which he soon completed. After his baptism on March 16 he took a new name, Daniel Arun Rajan, and is now a strong church member at Erode, South India.

A. J. JOHANSON, *Correspondent*

TRANS-AFRICA DIVISION

✦ During March and April, 250 persons were baptized in the Central African Union, thus reaching half of the union goal for baptisms in 1971. The meetings were conducted by the administrative officers of the union including P. G. Werner, president, who conducted two short efforts.

✦ The South-East Africa Union workers' retreat was conducted at Pumulani near Monkey Bay in Malawi, April 21-26. Included among the participants were M. L. Mills, Trans-Africa Division president; and Dr. Dunbar W. Smith, Trans-Africa Division medical secretary.

DESMOND B. HILLS
Correspondent

TRANS-MEDITERRANEAN DIVISION

✦ Work in the African nation of Senegal is growing, though at a slow pace. A. Kinder, mission director, reports that membership has almost tripled since 1967, when it was only 24. A baptism has taken place each quarter this year in the Casamance district.

E. E. WHITE, *Correspondent*

Atlantic Union

✦ Clifford Randall, a teacher at Alfred University, found a book in a motel room—*Your Bible and You*—that interested him greatly. Not being able to put it down, he took it home and sent payment to an enclosed address. He prayed for more light. Shortly thereafter someone came to his door with another full-message book, gave it to his wife, and never came back. Also, somewhat mysteriously he began receiving *These Times*. He read and prayed again for help. An assistant publishing secretary of the New York Conference, Lewis Dininny, driving in the area, stopped at his country home. Mr. Dininny had

a wonderful visit and reported it to Pastor Spielman, who arranged Bible studies. In a few weeks, during the evangelistic campaign conducted at the Wayland, New York, church by G. T. Blandford, conference evangelist, the entire Randall family of six were baptized. Mr. Randall is now giving studies to several teachers, a minister, and other friends at Alfred University.

✦ The Yonkers, New York, church was dedicated on Sabbath, June 12. Principal speaker for the afternoon dedication service was Neal C. Wilson, vice-president of the General Conference for the North American Division. J. L. Dittberner, recently appointed president of the Atlantic Union Conference, preached the morning sermon.

EMMA KIRK, *Correspondent*

Canadian Union

✦ A personal witnessing seminar was recently conducted for the ministers of the Alberta Conference by J. B. Church, of the Northern California Conference. George Knowles, Canadian Union Ministerial department secretary, chaired the meetings. Following the final session of the seminar the pastors visited from house to house, putting into practice the principles that had been taught.

✦ A one-day, Sabbath, seminar on the subject of salvation of man from the fall to the restitution, was held in Botwood, Newfoundland, in April. Forty persons were expected but 75 registered. Church members were admitted only by bringing a nonmember guest. Several persons have since been baptized as a result of the meetings.

THEDA KUESTER, *Correspondent*

Columbia Union

✦ Literature evangelists of the north-eastern Ohio district recently participated in a group-canvass plan that resulted in sales totaling almost \$5,000. They also distributed 372 pieces of literature and enrolled 134 persons in Bible courses.

✦ Eduardo A. Escobar, pastor of the Youngstown, Ohio, Spanish church, recently conducted a six-week evangelistic campaign for Spanish-speaking people of the Youngstown area.

✦ Thirty-one seniors recently graduated in an outdoor commencement service at Garden State Academy, Tranquility, New Jersey. Dr. Winton H. Beaven, dean of Kettering College of Medical Arts, in Ohio, was the commencement speaker.

✦ One hundred and thirty students have

enrolled in the summer program of Kettering College of Medical Arts, Kettering, Ohio. Curricula represented are: nursing, 68; radiology, five; respiratory therapy, ten; medical assisting, four; environmental management, two; and general education, 45.

MORTEN JUBERG, *Correspondent*

Lake Union

✦ A friendship league started by women of the Troy, Michigan, church has written letters to shut-ins, prepared scrapbooks for convalescent patients at nursing homes, and given programs at these homes.

✦ A series of health and nutrition lectures was offered during the Lake Region camp meeting, which began July 1. Guest lecturer was Mrs. Thomas Longware Wright, home economist for Marion County, Indiana, Department of Public Welfare. Prior to her present position, Mrs. Wright taught for 21 years in Adventist schools and colleges.

✦ The Spanish constituency of Chicago held its first camp meeting this June at Broadview Academy. More than 300 persons were present at the Sabbath morning worship service.

GORDON ENGEN, *Correspondent*

Pacific Union

✦ A church was organized at La Habra, southeastern California, May 22, with 56 charter members.

✦ Ground was broken recently at Lake Havasu City, Arizona, for a sanctuary. The building will be on two and one-half acres overlooking a lake.

✦ Active lay participation with evangelist John Klim has resulted in 35 baptisms into Oahu, Hawaii, churches, with a dozen others continuing to study.

✦ More than half of those in attendance at the third week of lectures at the Central California Health Evangelism Field School were non-Seventh-day Adventists. Cooperating in the lectures are Drs. Mervyn Hardinge, Irving Jones, and Bruce Johnston.

✦ Chapel recording artist Barbara Morton was featured by the Carson City, Nevada, church in a Civic Auditorium thank-you concert for the city. Expressions of gratitude for the city's response to Ingathering and other campaigns were the focus around which the music was presented. The Friday night concert was organized by the church press secretary, Barbara Herlan.

✦ Pacific Union College conferred 320 degrees during its June graduation, in-



Henderson, Kentucky, Church Dedicated

Dedication services for the Henderson, Kentucky, Seventh-day Adventist church were conducted on Sabbath, April 24. Kimber D. Johnson, Kentucky-Tennessee Conference president, and H. H. Schmidt, Southern Union Conference president, were the speakers at the morning and afternoon services, respectively. The church had its beginning in 1900. R. S. Bradley is the pastor.

A. J. ISEMINGER

PR Director, Kentucky-Tennessee Conference

cluding an honorary Doctor of Laws for Lowell R. Rasmussen, retiring Pacific Union superintendent of education. Carol Turnick and Dwayne Carpenter, both Spanish majors, graduated with honors projects.

✦ Dr. Morris Taylor and Fred Veltman, professor of music and associate professor of religion, respectively, at Pacific Union College, were selected by junior and senior students as outstanding teachers and honored at commencement exercises.

✦ Chula Vista, California, church members opened their newly expanded and remodeled church in special church homecoming services June 4 and 5. Two former pastors, Don Spaulding and L. Ervin Lehman, spoke during the special services.

SHIRLEY BURTON, *Correspondent*

Southwestern Union

✦ More than 1,500 people recently attended a Texico Conference rally at the Albuquerque Fair Grounds. Guest speakers included Dick Barron, Texas Con-

ference evangelist, and B. E. Leach, Southwestern Union Conference president. Many young people responded in commitment to a greater involvement in the work of the church.

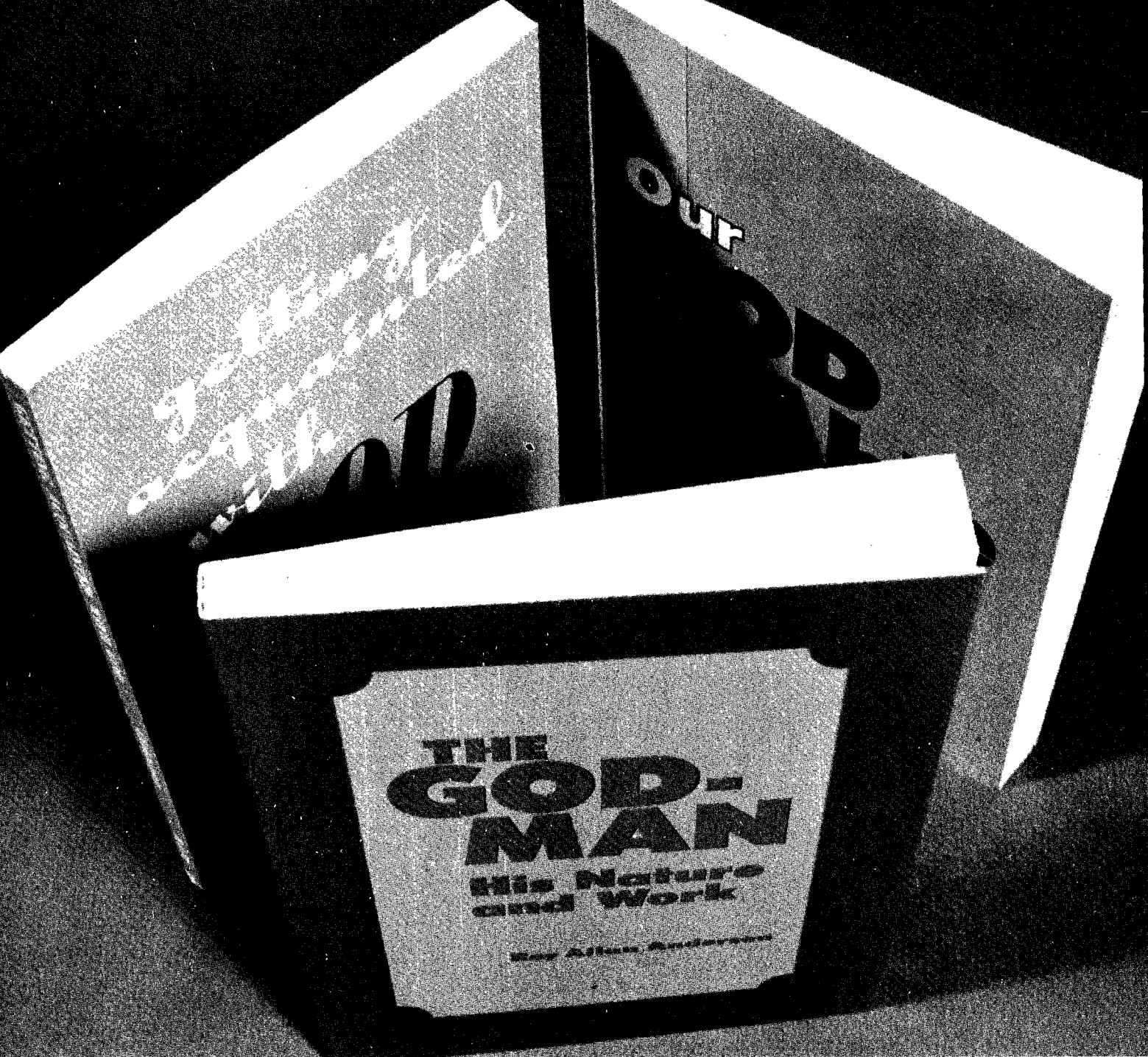
✦ A youth camp recently acquired by the Oklahoma Conference has been named Horseshoe Canyon Camp. The new camp is situated 50 miles southwest of Oklahoma City, near the town of Binger, Oklahoma.

✦ A new church has been organized in Bogalusa, Louisiana. The pastor is Alvin Wilson.

✦ Among the high lights of the 1971 Texas Conference camp meeting were the early-morning devotional messages on the subject of the Spirit of Prophecy. These services were presented by dedicated laymen from various walks of life and were entitled "What the Spirit of Prophecy Means to Me."

✦ Blind Camps, sponsored by the Christian Record Braille Foundation, are being conducted in the Arkansas-Louisiana and Oklahoma conferences during the month of July. They are a cooperative effort between the local conference MV departments and the Christian Record Foundation.

J. N. MORGAN, *Correspondent*



Focus on God

GETTING ACQUAINTED WITH GOD

by Otto H. Christensen

In response to the God-is-dead theology, author Otto H. Christensen says "impossible." God is alive and vitally interested in the affairs of every man. This book may restore in its readers an active faith in a personal God.

Price, paper \$1.95

THE GOD-MAN HIS NATURE AND WORK

by Roy Allan Anderson

This examination of Christ's life—and His philosophy of life—probes the import of a Being all human, yet all God. Christ crucified and risen is only part of the story. Most important—Christ is the Saviour.

Price, paper \$2.95

OUR GOD IS ABLE

by Calvin B. Rock

Looking for meaning in life? *Our God Is Able*, written especially for young Adventists, may reveal your answer. This book describes what God will do for those who put complete trust in Him, for God is able to start with anyone and make him someone.

Price, paper \$2.50

New Books

By Harry M. Tippet

"Preparations for the time of trouble"—how familiar the phrase has become to Seventh-day Adventists. Admonitions from the Spirit of Prophecy writings associated with that preparation include urgent flight from the cities to country living, where families may subsist on the products of their own industry when times grow bitter.

But a mass migration to rural life could be tragic without a knowledge of the soil and the secrets of its management. To meet the rapidly approaching contingency a provocative book has been written. Addressed to the world's 3.5 billion people, two thirds of whom are reported to be undernourished and one half of whom go to bed hungry every night, it offers the potential for abundance of food in face of the predicted world famine that experts have forecast for the 1970's. Jacob R. Mittleider and Andrew N. Nelson, with a background of extensive experience in the magic potential of soil development in mission lands, are the coauthors of this truly exciting volume, *Food for Everyone*.

There is no idle guesswork in the authors' claiming that the earth's tillable soil can produce sufficient food for nine times the present world population. They call for a "green reformation"—the application of known scientific approaches to obtain maximum yields from the soil. It is

an astonishing restoration plan to make lands productive that now seem arid and sterile.

Presently an international agricultural consultant, Mittleider is known as "the magician with the soil." He demonstrates that the gardener or farmer can develop unpromising land to yield bountiful harvests with proper use of nutrients, even from ordinary sand and sawdust. His method is one of scientific fertilization available even to the uninitiated. This book, replete with colorful pictures of once-arid spots, captures the confidence of even the most skeptical.

The principles of *Food for Everyone* are sustained by quotations from the pen of inspiration that call for "new methods of agriculture." These principles have been found workable in their application to both small gardens and large areas of arable land. The gripping demonstration of what was done on Okinawa alone is worth the price of the book. The whole economy of the island has been revived.

The book contains 608 pages, 200 illustrations (100 in color), \$15.95 plus 75 cents for handling and postage to any address, anywhere. College Press, Box 578, College Place, Washington 99324.



(Conference names appear in parentheses.)

Le Tan A, teacher, Saigon Adventist School, from graduate study, Philippine Union College.

B. U. Donato, public relations and MV secretary, Southeast Asia Union, from Sabbath school secretary, South Philippine Union Mission.

Arno Kutzner, director of admissions, Southern Missionary College, formerly teacher, Thunderbird Academy (Arizona).

Visitacion Maestre, assistant publishing secretary, Central Philippine Union, from magazine leader, Western Mindanao Mission.

Harry P. Morley, director of materials management, St. Helna Hospital and Health Center (Northern California).

Clifford L. Newkirk, treasurer, Forest Lake Academy (Florida), formerly principal, Indiana Academy.

Harold E. Reimche, pastor, German Brooklyn church (Greater New York), from (British Columbia).

Gary C. Spencer, director of development and public information, St. Helena Hospital and Health Center (Northern California).

From Home Base to Front Line

North American Division

Douglas M. Pond (Canadian Union College '64; AU '65), to be mathematics teacher in Kivu Secondary School, North Congo, Mrs. Pond, nee Marilyn Joyce Goertzen (Canadian Union College '63; Toronto Teachers' College '65), and daughter, of

Sicamous, British Columbia, left Toronto, May 30.

Adventist Volunteer Service Corps and Other Workers

Laurel A. Nelson, to teach in the Ekamai School, Bangkok, Thailand, student missionary (AUC), of Reading, Massachusetts, left San Francisco, California, May 16.

Denise Charlotte March, to serve as nurse at Nicaragua Adventist Hospital, student missionary (UC), of Denver, Colorado, left Houston, Texas, May 17.

Gina Rose Huckins, to be a nurse in the Nevati Mission (East Peru Mission), a student at Union College, of Denver, Colorado, left Miami, Florida, May 18.

Kathy Dianne Pundt, to be a nurse in the Nevati Mission (East Peru Mission), a student at Union College, of Denver, Colorado, left Miami, Florida, May 18.

James C. Minor, to serve as teacher in Osaka Evangelistic Center, Japan, student missionary (CUC), of Takoma Park, Maryland, left San Francisco, California, May 26.

Suzanne M. Donaldson, to teach in Ekamai Adventist School, Bangkok, Thailand, student missionary (LLU-LS), of Riverside, California, left Los Angeles, June 1.

Sarah Louise Morrow, to teach in Osaka English-Language School, Japan, student missionary (UC), of Lincoln, Nebraska, left Los Angeles, June 1.

Patricia A. O'Fall, to teach in Korean Union Mission, Seoul, Korea, student missionary (CUC), of Front Royal, Virginia, left Los Angeles, June 3.

Lynda E. Shull, to teach in Korean Union Mission, Seoul, Korea, student missionary (CUC), of Mount Vernon, Ohio, left Los Angeles, June 3.

Donna Jean Griffin, to be nurse in Haiti Clinic, Port-au-Prince, Haiti, student missionary (AU), of Hinsdale, Illinois, left Washington, D.C., June 6.

C. O. FRANZ

Church Calendar

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
Temperance Offering	October 23
Week of Prayer	October 30-November 6
Annual Sacrifice Offering	November 6
Church Lay Activities Offering	November 13
Ingathering Crusade Launching Day	November 13
Ingathering Crusade Promotion	December 4
Church Lay Activities Offering	December 4
Stewardship Day	December 18
Thirteenth Sabbath Offering	
(Far Eastern Division)	December 25



Aid in the Quebec Disaster

A check for \$1,500 for rehabilitation of families hit in the cave-in disaster that occurred in the northern part of Quebec on May 4, was presented to Mayor Laureat Lavoie (left), of Quebec City, by Erwin Morosoli, pastor of the Quebec City church. Presentation was made on behalf of the General Conference, the Canadian Union, and the Ontario-Quebec Conference.

L. R. KRENZLER

Lay Activities Secretary
Ontario-Quebec Conference

Central States Conference Elects New President

More than 200 delegates of the Central States Conference met in special session at Camp Shadyhill near Kansas City on Sunday, June 27, and elected D. L. Crowder president of the conference. W. S. Lee, who served as president for five years, had accepted a call to serve as secretary of the Central Union Conference.

The new president has served as pastor of many churches throughout North America, and most recently was pastor of the Park Hill church in Denver, Colorado. We believe Elder and Mrs. Crowder will give strong leadership and an evangelistic emphasis among our Black believers in Colorado, Kansas, Missouri, Nebraska, and Iowa.

Also voted at this special constituency meeting was a three-year term.

NEAL C. WILSON

Board of Regents Meets in Washington

The General Conference Board of Regents, meeting recently at headquarters office in Washington, D.C., voted to grant a five-year term of accreditation to Oakwood College in Huntsville, Alabama. A complete list of accredited schools, secondary and tertiary levels, will appear in the REVIEW at a later date.

The board also took an action to merge the current Commissions on Secondary and Higher Education into one body and to schedule its next meeting for May 18, 1972. In their discussions, some regents expressed concern over the apparent permissiveness on some campuses. It is hoped there can be more solid backing on the parts of parents and churches to the adherence of rules and regulations that are supporting the standards and objectives of our schools as found in the writings of Ellen G. White.

CHARLES B. HIRSCH

Eight New Members Join ASI

Eight new members have joined the Association of Privately Owned Seventh-day Adventist Services and Industries (ASI). They are:

Bellinda Hospital, Port Hueneme, California; Fenderson's Rainbow Haven (residence for retarded children), Shafter, California; Harbert Hills Academy and Sanitarium, Olive Hill, Tennessee; Hiersche Nursing Home, Inc., Pendleton, Oregon; Hilltop Home Nursery (for retarded children), Felton, California; Jensen and Grove, Inc. (lumber business), Woodland, Washington; Pleasant Grove Hospital, Anchorage, Kentucky; Ross Vital Foods (sales), Portland, Oregon.

Membership in the ASI now exceeds 200.

CARIS H. LAUDA

Health-Personnel Needs

Present openings for personnel in SDA hospitals include those listed below:

North America

- 4 dietitians—ADA
- 4 physical therapists
- 15 physicians—see below
- 3 radiological technologists
- 7 R.N.'s—directors
- 21 R.N.'s—ICU's
- 1 X-ray technician

Overseas

- 4 dentists (2 self-supporting)
- 1 dietitian
- 16 physicians—general practice
- 12 physicians—specialty
- 2 R.N.'s—education
- 5 R.N.'s—service

Physicians include: General practice; general surgeon; psychiatrist. Information regarding openings and placement assistance may be obtained by contacting Miss Norma Eldridge, Department of Health, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Southern Union Raises Half Million for '72

Southern Union members contributed more than \$500,000 for evangelism at the recent camp meetings. By conferences, these were the totals received:

Alabama-Mississippi	\$103,000
Carolina	100,000
Florida	120,000
Georgia-Cumberland	117,000
Kentucky-Tennessee	58,000
South Atlantic	40,000
South Central	3,500
	<hr/>
	\$541,500

In Alabama-Mississippi and Carolina, a small portion of the funds will be used for their academies, but the largest share of the \$541,500 will be used in direct soul winning, largely in connection with MISSION '72.

H. H. SCHMIDT

Faith for Today Crusades Yield 198 Baptisms

Several hundred have taken their stand for the third angel's message, and 198 have been baptized as a result of evangelistic crusades conducted by Faith for Today personnel in Atlanta, Georgia; La Crosse, Wisconsin; and South Bend, Indiana.

In the Atlanta Crusade, with W. A. Fagal as speaker, 82 were baptized. Gordon F. Dalrymple baptized 92 in South Bend, while E. E. Duncan won 34 in La Crosse.

Other meetings are planned this year

by Elder Dalrymple to be conducted in Dickinson, North Dakota, from October 15 to November 15.

Plans have been formulated for evangelistic meetings by Faith for Today in 1972 in southeastern California; Cleveland, Ohio; Wichita, Kansas; and Portland, Oregon.

DONALD W. MCKAY

Atlantic Union Laymen Active in Evangelism

"So far during Laymen's Year 31 laymen in the New York Conference have been engaged in public evangelism," writes W. E. Peeke, Atlantic Union lay activities secretary. Public evangelism by laymen has resulted in several baptisms. The same is happening in other conferences in the Atlantic Union. A number of lay efforts are in progress. Plans are being laid to conduct more lay efforts in the fall.

V. W. SCHOEN

NOTICE

STOP-SMOKING DEVICES

On the back page of the June 10 REVIEW AND HERALD we placed a notice regarding devices now on the market intended to help people to stop smoking. The wording of the statement created some misunderstanding. In attempting to set forth our view in as few words as possible, and at the same time to identify the type of product causing us concern, we referred to specific brand names. For this reference we apologize. In addition, the expression "money-making scheme" was used. This language was poorly chosen. We did not intend to reflect unfavorably on the profit aspect of any ethical business. In the notice the recommendation of the Temperance Advisory Committee was inaccurately stated and it also indicated that the General Conference officers had given their approval to this statement. This did not convey a correct impression. The officers, however, did refer certain matters regarding the temperance message and program to the 1971 Autumn Council for review and final action.

E. H. J. STEED, Secretary
General Conference Temperance Dept.

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