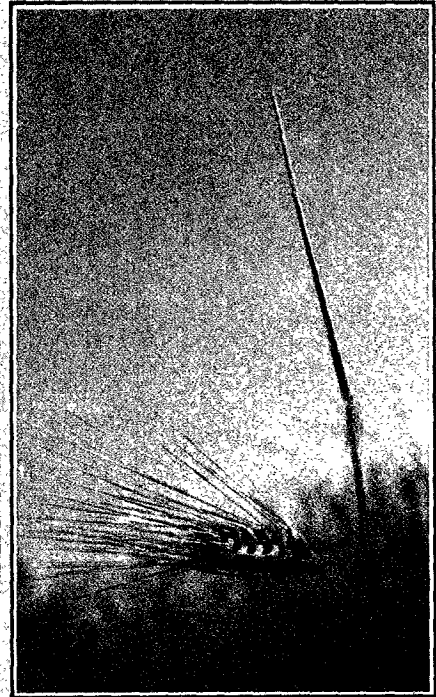
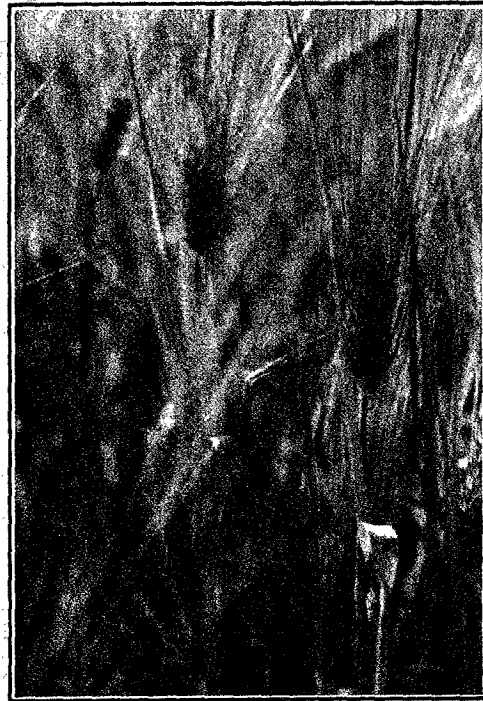


Review

THE ADVENT REVIEW AND SABBATH HERALD + WEEKLY INTERNATIONAL EDITION

November 11, 1971
Vol. 148 No. 45



Till the end of time there will be tares among the wheat. . . . In His mercy and long-suffering, God bears patiently with the perverse and even the falsehearted. Among Christ's chosen apostles was Judas the traitor. Should it then be a cause of surprise or discouragement that there are falsehearted ones among His workers today? If He who reads the heart could bear with him who He knew was to be His betrayer, with what patience should we bear with those at fault.

—*The Ministry of Healing*, p. 493.

A Second Look at Christmas

AS THE holiday season approaches, we wish to repeat a conviction expressed on this page in January of this year. We also wish to make a suggestion that, we hope, will be taken up by thousands of Adventists all over the world.

The substance of our burden is this: Too many church members have adopted the attitudes of the world in their celebration of Christmas. They spend too much time, too much energy, and too much money on Christmas-related purchases and events.

At one time—long, long ago—they read Ellen G. White's statement that holidays "should not be passed by unnoticed, for this will bring dissatisfaction to our children" (*Testimonies*, vol. 1, p. 514), but apparently they overlooked the first part of the same sentence—"I saw that our holidays should not be spent in patterning after the world." They also read, "When you have a holiday, make it a pleasant and happy day for your children" (*The Adventist Home*, p. 476), but it seems they failed to note the remainder of the sentence—"and make it also a pleasant day for the poor and the afflicted."

Apparently, the human mind is somewhat selective in what it remembers. It recalls Sister White's statement, "You will find it a difficult matter to pass over this period without giving it some attention" (*ibid.*, p. 478), but forgets the statement "Parents can [turn] the minds and the offerings of their children to God and His cause and the salvation of souls. . . . Their desire to make gifts may be turned into pure and holy channels and made to result in good to our fellow men by supplying the treasury in the great, grand work for which Christ came into our world."—*Ibid.*

Often the statement is read, "It is pleasant to receive a gift, however small, from those we love. . . . It is right to bestow upon one another tokens of love and remembrance" (*ibid.*, pp. 478, 479), but the two qualifiers are ignored: "if we do not in this forget God, our best friend," and "We should make our gifts such as will prove a real benefit to the receiver."

That last statement pinches hard, for is it not true that a large number of Christmas gifts are of no real benefit to the receiver?

What About the Tree?

Then there is the matter of a tree. Everyone selectively remembers that Sister White said that "there is no particular sin in selecting a fragrant evergreen and placing it in our churches" (*ibid.*, p. 482), but who has remembered that she also said the tree should be hung with gifts to advance God's work and to relieve the needs of the disadvantaged? A specific warning was given that the placing of a tree might be sin if "the motive which prompts to action and the use which is made of the gifts placed upon the tree" are not right (*ibid.*).

How far many have departed from proper Christmas observance! Today Adventists spend a stagger-

ing amount of money on Christmas—most of it on self, and much of it foolishly. In the North American Division live approximately 200,000 Adventist families. If each family purchases a tree for \$5, the total spent for trees alone is \$1 million. Add \$5 per family for baubles and lights, and we have another million dollars. Add \$25 per family for greeting cards and postage, and we have another \$5 million. This totals \$7 million. Now add the amount spent for gifts, which might average \$100 a family—\$20 million—and we have a total of \$27 million!

Is it really possible that Adventists in North America spend \$27 million a year to "celebrate" Christmas, when this money is needed to relieve the sufferings of the poor and to take the gospel to the unsaved? If so, how does Heaven view this?

Not Patterned After the World

We noted earlier that Sister White says that "our holidays should not be spent patterning after the world." The world celebrates by "frivolity and extravagance, gluttony and display" (*ibid.*, p. 480). On the matter of "extravagance," Sister White said, "Thousands of dollars will be worse than thrown away upon the coming Christmas and New Year's in needless indulgences."—*Ibid.* Would she consider the millions spent by Adventists as "extravagance"?

Adventists are reformers. They are to "build the old waste places." But before they can effectively reform others, they must reform themselves. Thus if the Spirit of God brings conviction that in recent years Christmas has been celebrated in accordance with "the customs and practices of this degenerate age" (*ibid.*) rather than in accordance with the principles of self-denial and sacrifice, let us repent.

And not merely repent, but reform. This can be done. It must be done. This Christmas explain to your children why you have made a change in the kind and value of their presents. Tell "them that you are convinced that you have hitherto considered their pleasure more than the glory of God. Tell them that you have thought more of your own pleasure and of their gratification and of keeping in harmony with the customs and traditions of the world, in making presents to those who did not need them, than you have of advancing the cause of God. . . . Set your children's thoughts running in a new, unselfish channel by inciting them to present offerings to God for the gift of His only-begotten Son."—*Ibid.*, p. 481.

Let us vow that our celebration of Christmas this year will reveal that we are controlled not by the culture about us but by the Lord Jesus, whose name we have taken and whose will we seek to do.

Next week we shall take a further look at this question, then suggest a plan that could well bring enormous spiritual satisfaction to all who adopt it. It also could give tremendous impetus to the great challenge that confronts us—to finish God's work in this generation.

K. H. W.

This Week...

We give grateful acknowledgment this week to Charles McConathy, who provided the color separations for the cover. Mr. McConathy, a church member in southern California, is president of Graphicolor, Inc., in Anaheim. The photos are by Joe McConathy.

Reader reaction to the editorial "Post Mortem on Christmas," published in the January 14, 1971, REVIEW, was enthusiastic. A few correspondents accused the editor of being opposed to the spirit of Christmas, but the majority not only endorsed the position taken but suggested that the editorial be reprinted later in the year. "Later" has now arrived. The editorial, slightly revised, appears on the facing page. We urge a careful reading of it inasmuch as next week's Editor's Viewpoint is a kind of "Part 2."

Adventists need to review often the reasons for their faith. They need occasionally to take a fresh look at the doctrines that convinced them to join the Adventist Church. This is one of the reasons why the REVIEW has been running the series "An Adventist Confession of Faith," this week under the title "I Believe in Baptism" (page 6), by N. R. Dower.

Another reason is that MISSION '72 with its special involvement of the total church membership promises to be an evangelistic outreach such as this church has not known before. Members need to be prepared to answer questions on doctrines in a succinct but forceful way. We trust that these articles will provide readers with the necessary brush-up course on their beliefs.

As nearly as we can discover, this is the first time such a series has been published in the REVIEW. There will be a total of 20 articles, the first ten of which will appear before the year is over. The topics under discussion are based on the "Fundamental Beliefs of Seventh-day

Adventists" as presented in the *Seventh-day Adventist Yearbook*.

Raymond F. Cottrell, author of "Zechariah's Message for the Church Today" (page 9), was for ten years associate editor of the REVIEW.

Prior to coming to the Review and Herald in 1952 to work on *The SDA Bible Commentary*, Elder Cottrell was a college Bible teacher. Earlier he spent seven years as a missionary in Manchuria. He is now Review and Herald book editor.

Readers continue to write in requesting information about subscribing to the monthly edition of the REVIEW that is published by Stanborough Press in England. This magazine, which, incidentally, has an entirely different content from the weekly edition, can be subscribed to through your local Book and Bible House just the way you subscribe to the weekly. It is not necessary to write to England requesting a subscription. The price is \$3.00 a year.

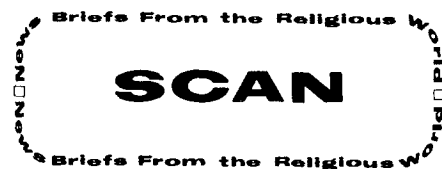
And while we are discussing subscriptions, we would mention that the price freeze in the United States has definitely affected magazine prices at the Review and Herald. All magazines are remaining at the frozen prices, so now is the time to order your magazine clubs. Adventist magazines make wonderful Christmas presents.

Give a REVIEW subscription to your newlywed friends; to your aunt "who has everything"; to the old couple who are struggling financially but who just couldn't live without "the good old REVIEW."

The REVIEW belongs in every Seventh-day Adventist home, and as a gift it is a weekly reminder of your thoughtfulness.

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INTERMARRIAGE IS CALLED THREAT TO JEWISH SURVIVAL

NEW YORK—The growing number of marriages between Jews and non-Jews "threatens the very survival of the Jewish community," declared Rabbi Harold I. Saperstein, president of the New York Board of Rabbis.

The Board, composed of Orthodox, Conservative and Reform Rabbis, has reaffirmed its strong opposition to intermarriage and asked its members to "refrain from giving official sanction to such marriages by performing or participating in them."

Rabbi Saperstein noted that the Jewish character of the home is "basic to the future of Judaism." A Jewish home can be maintained only when both partners to a marriage are "adherents to the Jewish religion and committed to it."

GROWTH OF CATHOLIC PENTECOSTAL MOVEMENT CITED

GREEN BAY, Wis.—Father James Vanden Hogen, vice-chancellor of the Green Bay Diocese, sees the Catholic Pentecostal prayer movement developing here as part of a nationwide revival in prayer.

"I think it's the working of the Holy Spirit in today's church, really I do," says Father Vanden Hogen, who prays frequently with the Catholic Pentecostals who meet Wednesday evenings at St. Matthew's School.

"We are seeing this revival in different forms across the country: prayer houses, the Jesus Movement, the search for God in Eastern religions and meditation, and also the Pentecostal movement," he said.

"Among many Catholics this Pentecostal prayer seemingly is taking the place of certain more traditional forms of devotion such as the Rosary, novenas, and benediction," Father Vanden Hogen observed.

◆ Advent Review and Sabbath Herald ◆

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

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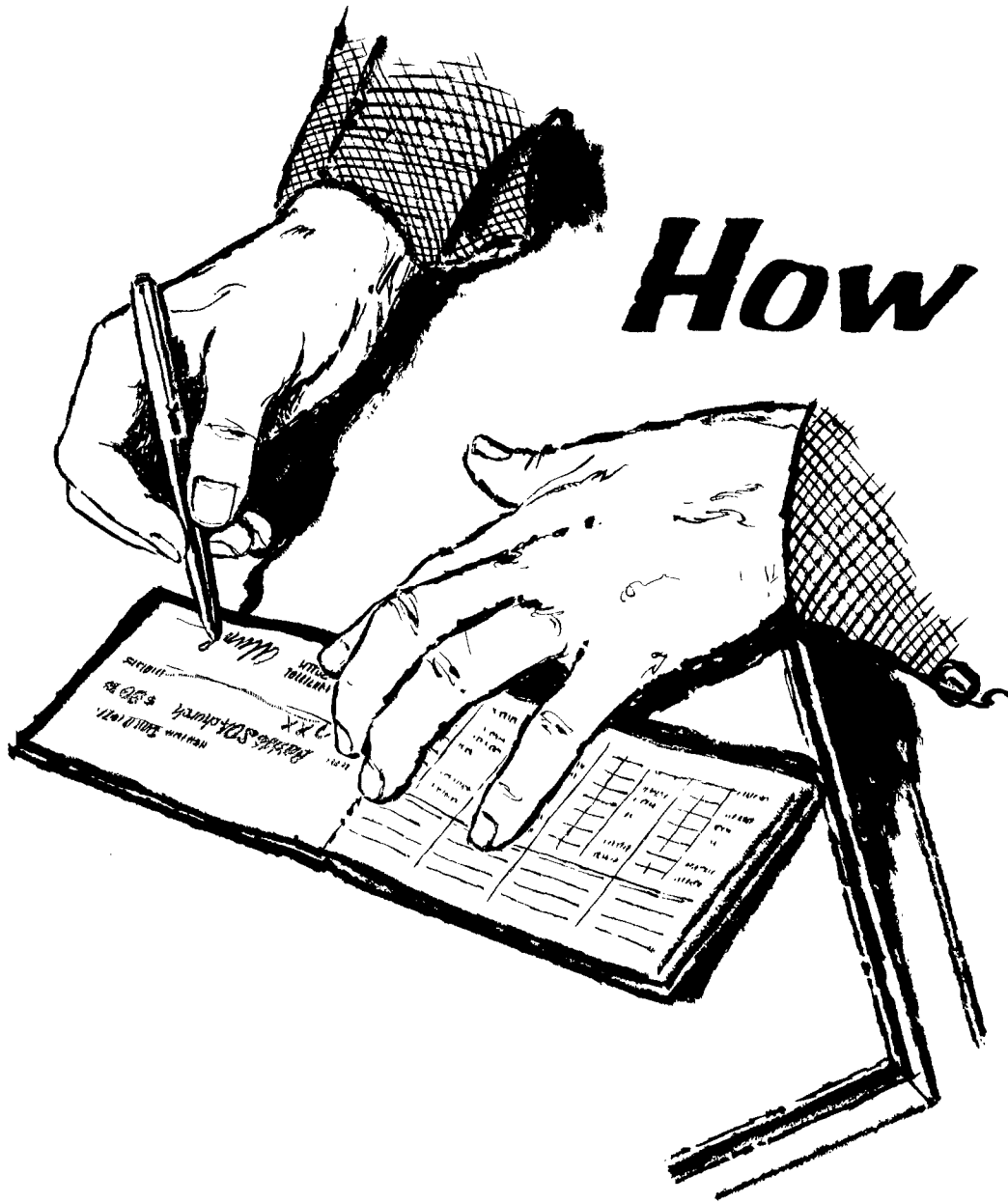
In 1849 a company of Sabbathkeeping Adventists began to publish a paper called *The Present Truth*. In 1850 they also published six issues of *The Advent Review*. In November of that year, these two papers merged under the name *Second Advent Review and Sabbath Herald*, now titled *ADVENT REVIEW AND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

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

SUBSCRIPTIONS: United States, \$9.50 (slightly higher in Canada); other countries, \$10.65. When changing address, give both old and new address, allowing 30 to 60 days for change. When writing about your subscription, or requesting change of address, please enclose the address label from one of your current issues. Address all correspondence concerning subscriptions to: Manager, Periodical Department, Review and Herald, 6856 Eastern Ave., NW., Washington, D.C. 20012.

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

Published by the Seventh-day Adventist Church and printed every Thursday by the Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Copyright © 1971, Review and Herald Publishing Association. Volume 148, Number 45.



How Much

By DON A. COPSEY

HOW large should be a Christian's contributions to his church? The answer to this question is both simple and complex. Simply stated, a man should give what God wants him to give. But the question becomes complex when we introduce the matter of the Lord's purpose in requesting gifts of His children.

There never will be a time when as finite beings we will be able fully to comprehend the Infinite. God's ways are far above our ways. But through His Word the Lord has instructed us so that we may know His will and be "thoroughly furnished

Don A. Copsey is the secretary of the stewardship and development department of the Lake Union Conference.

unto all good works." We may rest assured that the Lord will reveal what we need to know in order to receive our future inheritance.

In attempting to answer the question "How much should I give?" there is a danger. Some who read the answer may assume that there is no further need for expanding or enlarging the scope of the concepts presented. Such a course is erroneous, for since the beginning God has progressively revealed His will as man needed greater revelations of His plans. Therefore this coverage of the subject should be taken as much a challenge to search for truth as it is to give an answer to the question.

Involved in this question is the purpose of giving. Historically the church has challenged believers to

give to meet the financial needs of the cause of God. Using scriptures such as "Bring ye all the tithes into the storehouse, that there may be meat in mine house" (Mal. 3:10), "Ye pay tithe of mint and anise and cummin . . . : these ought ye to have done, and not to leave the other undone" (Matt. 23:23), and "The labourer is worthy of his hire" (Luke 10:7) along with other passages that relate to offerings being required of believers to sustain the work, the church has attempted to motivate giving so as to achieve a balanced budget.

This practice of emphasizing the duty or responsibility has resulted, in many cases, in a stewardship that is almost destitute of love and spontaneity, whereas God desires gifts of love willingly given. "If ye love me,

Should I Give?

keep my commandments" (John 14:15). "Without pure love the most expensive offering is too poor for God to accept."—*Testimonies*, vol. 2, p. 653. "God wants no unwilling offering, no pressed sacrifice."—*Ibid.*, vol. 1, p. 546. Could it be that we cannot satisfactorily answer our question of how much until we give consideration to the love motive and the freewill response?

It seems strange that God would be so particular about the motivation of the steward if His only concern or even greatest concern were to fund a program. As we study the subject we become aware of the deep concern the Lord has for the giver. It is true that the truth of God must go with power now, that it costs vast sums to pay for the multitude of demands; however, if in the process of seeking to provide for the world's need, we fail to meet the individual giver's spiritual need in his stewardship, perhaps we will fail not only the individual but the world as well!

Potential for Development

When God created man in His image, He created him with the potential of infinite development so that as the ages would pass man would reflect more and still more the glory of his Creator. Perhaps one of the clearest statements of this plan of God is found in the book *Education*. "It was His purpose that the longer man lived the more fully he should reveal this image—the more fully reflect the glory of the Creator. All his faculties were capable of development; their capacity and vigor were continually to increase. . . . Had he remained loyal to God, . . . more and more fully [would he] have reflected the Creator's glory. But by disobedience this was forfeited. . . . To restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his crea-

tion might be realized—this was to be the work of redemption. This is the object of education, the great object of life."—Pages 15, 16.

Of course there is no question in the mind of the born-again Christian as to the ineffectiveness of man's efforts and the necessity of grace to achieve salvation. There is only one name, one baptism, one faith, and all these the gift of God. Salvation is "not of works, lest any man should boast." Quoting the entire passage, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10). From this fundamental tenet of faith we must never depart. But I would emphasize that Paul refers to works that the Lord has ordained in which the man of faith should walk.

The practice of stewardship is one of those works appointed to subjects of the kingdom of grace. By acts of benevolence God intends the Christian to grow after the similitude of Christ. To become like Him in character, unselfish, loving, and tenderhearted, is to be the objective of every follower of Jesus. Repeated acts of charity show that the selfish heart is being transformed after the character of Jesus.

"It is the glory of the gospel that it is founded upon the principle of restoring in the fallen race the divine image by a constant manifestation of benevolence."—*Counsels on Stewardship*, p. 14. "God planned the system of beneficence, in order that man might become like his Creator, benevolent and unselfish in character, and finally be a partaker with Christ of the eternal, glorious reward."—*Ibid.*, p. 15. "That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His co-worker. . . . By

a chain of circumstances which would call forth his charities, He bestows upon man the best means of cultivating benevolence, and keeps him habitually giving to help the poor and to advance His cause. By its necessities a ruined world is drawing forth from us talents of means and of influence, to present to men and women the truth, of which they are in perishing need. And as we heed these calls, by labor and by acts of benevolence, we are assimilated to the image of Him who for our sakes became poor."—*Ibid.*, pp. 13, 14.

"Many of God's people are in danger of being ensnared by worldliness and covetousness. They should understand that it is His mercy that multiplies the demands for their means. Objects that call benevolence into action must be placed before them, or they cannot pattern after the character of the great Exemplar."—*Ibid.*, p. 15. "The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God."—*Testimonies*, vol. 8, p. 289.

We are told that "the greatest sin which now exists in the church is covetousness. God frowns upon His professed people for their selfishness"—*Ibid.*, vol. 1, p. 194. Not many are able to recognize this sin in themselves so God tests and proves the man so that man's covetousness becomes apparent. Can we be entrusted with the vast riches of eternity? This should be a question we ask ourselves repeatedly as we travel the path of life. If covetousness and selfishness are present there can be no place for us in heaven. "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. . . . For this ye know, that no whoremonger, nor unclean person, nor covetous man,

who is an idolater, hath any inheritance in the kingdom of Christ and of God" (Eph. 5:3, 5).

"We should never forget that we are placed on trial in this world, to determine our fitness for the future life. None can enter heaven whose characters are defiled by the foul blot of selfishness. Therefore, God tests us here, by committing to us temporal possessions, that our use of these may show whether we can be entrusted with eternal riches."—*Counsels on Stewardship*, p. 22.

To remedy this fundamental problem in the human character God has ordained the plan of giving. "Systematic benevolence looks to you as needless; you overlook the fact that it originated with God, whose wisdom is unerring. This plan He ordained to save confusion, to correct covetousness, avarice, selfishness, and idolatry."—*Testimonies*, vol. 1, p. 545. "Constant, self-denying benevolence is God's remedy for the cankering sins of selfishness and covetousness."—*The Adventist Home*, p. 370. "It is in doing the works of Christ, ministering as He did to the suffering and afflicted, that we are to develop Christian character. It is for our good that God has called us to practice self-denial for Christ's sake, to bear the cross, to labor and sacrifice in seeking to save that which is lost. This is the Lord's process of refining, purging away the baser material, that the precious traits of character which were in Christ Jesus may appear in the believer."—*Counsels on Stewardship*, p. 165.

When we realize God has ordained the practice of constant self-denying benevolence as the remedy for this sin of covetousness, the answer to the question "How much should I give?" becomes clarified. I must give as much in self-denying benevolence as to achieve the destruction of the selfish, covetous heart, else I have not given enough. As I give enough to achieve self-denial the heart is affected. The choice is mine. I either can allow the expanding demands of a world work to cause me to draw back into my selfish, covetous shell or I can become more and more like Jesus as I respond in loving stewardship.

How much should I give? The answer is as broad as the plan of redemption and as small as the human heart. God leaves the choice with the steward, but the decision that is made helps determine whether the portals of eternity shall open for the giver. ♦♦

I Believe...

IT WAS Sabbath morning. I was thirteen. After a short, but impressive sermon by R. S. Fries, I, along with others, was examined as to my fitness to become a member of God's remnant church. After leading me into the water the pastor made a simple but meaningful statement about my experience, desire, and preparation, during which he paid tribute to my godly parents and to the influence of Christian teachers. Then, with a beautiful prayer of blessing, I was baptized in the name of the Father, and of the Son, and of the Holy Ghost.

The solemn and impressive service marked the beginning of a new and meaningful life. That experience—the baptism and the words—marked my connection with the church as a full member.

The importance of baptism is plainly set forth by Christ in His memorable night interview with Nicodemus: "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5).

Baptism is the means by which we give public testimony that our relationships have changed. We have broken off with the things of the world. We no longer are under bondage to the lusts of the flesh, the lust of the eyes, and the pride of life. We have renounced the devil and all his works and all his ways. We have become fully associated with Christ and are fullfledged citizens of heaven. Our love and loyalty are now concentrated on the things of the kingdom. Our business is properly to represent Christ and His cause. We have died to sin. We have been buried, and now we are raised to walk in newness of life.

Baptism symbolizes more than a washing away of our sins. It is the ceremony by which we become fully attached to the Lord Jesus. We have taken our pledge of allegiance to Christ and His eternal kingdom. His Spirit raises us up to walk with

Him in heavenly places. His love floods our souls, His mind becomes our mind, His will our will. We are led by the Spirit of God and thus give evidence that we are, in truth, sons of God.

The apostle Peter makes the following interesting observation about baptism: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Peter 3:21). Let us notice the points that are brought to light in this very comprehensive text.

1. Baptism is an important part of God's saving act.

2. It saves through the appeal of a good conscience toward God.

3. This is all made possible through the resurrection of Jesus Christ.

Addressing convicted souls on the day of Pentecost, Peter cried out: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:37, 38).

It is important that we notice that genuine repentance precedes baptism. By the convicting power of the Holy Spirit we are made sorry for the sins that have alienated us from God and caused the death of the Son of God. We come to Him humbly confessing our sins and asking for forgiveness. Then baptism follows. Notice that Peter as well as John associate water baptism with the gift of the Holy Spirit. This is important. The Christian must sense that the true experience of baptism includes both water and Spirit baptism.

The great commission of our Lord says: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world" (Matt. 28:19, 20).

There is only one kind of water

N. R. Dower is secretary of the General Conference Ministerial Association.

in Baptism

By N. R. DOWER

baptism taught by the Saviour and the apostles. It is baptism by immersion. The word "baptize" means to plunge under, to submerge. Sprinkling and pouring have been adopted by the Christian church without any scriptural authority. Let us examine the mode of baptism as practiced and taught by Christ and the disciples.

In recounting the experience of the Saviour's baptism Matthew emphatically states that Jesus went down into the water, and after baptism came up out of the water (see Matt. 3:13-17 and also Mark 1:9, 10). Philip the evangelist was sent on assignment by the angel of the Lord to "the way that goeth down from Jerusalem unto Gaza, which is desert." On this road he discovered the man from Ethiopia, and after explaining to him the truths of salvation through faith in Christ, the eunuch inquired: "See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing" (Acts 8:36-39). Both of these baptism accounts show clearly that immersion was the form of baptism practiced in the early church.

The proper mode of baptism is important because of what baptism signifies. Paul explains: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:3-5).

Furthermore, baptism is a symbol

of our union with Christ. "For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:27). Just as the wedding ceremony signifies the union of husband with wife, so baptism indicates our union with the Lord Jesus.

Further, the Scriptures state that baptism is the door to the church. Comparing the church to a body, Paul says: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13).

Prerequisite for Baptism

What are the prerequisites for baptism? No one should be baptized until, recognizing himself as a sinner, he comes to Christ for salvation, he repents of his sins, confesses and forsakes them, claims the forgiveness that God offers, and accepts Christ as his Saviour. This is why infant baptism is unscriptural and meaningless.

The question arises, at what age should a person be baptized? When he is old enough to understand the meaning of repentance and confession, when he knows what it means to claim the promise of forgiveness and to accept Christ as his Saviour and Lord. Some may be ready at a very tender age, others at twelve or thirteen. It's not so much a matter of chronological age as of conversion experience and a personal relationship with the Lord Jesus.

The story is told that on one occasion D. L. Moody was questioned about the results of a revival meeting he was conducting in a certain city. In giving his report he said that two and a half had given their lives to Christ. A questioner observed, "Oh, two adults and one child."

Moody answered, "No, two children and one adult."

You see, the child has a full life to give while the adult has only what is left of his life to give.

The question is frequently asked: Is rebaptism ever advised or appropriate? An instance of rebaptism is recorded in Acts 19:1-6. Arriving at

Ephesus, Paul found certain disciples there of whom he inquired if they had received the Holy Ghost since they believed. They said to him: "We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them."

One circumstance, then, calling for rebaptism is the reception of a fuller revelation of divine truth. These early Christians in Ephesus had lived up to all the light they had, but when the fulness of the light shone through they sealed their commitment to the Christ whom Paul preached by rebaptism.

Another circumstance makes rebaptism appropriate. Since baptism signifies the death and burial of the old life of sin, if after baptism the old life is resurrected, there is only one way properly to dispose of it. That is to bury it again. This should be done following a renewal of the person's consecration to Christ and a genuine reformation of life. This is not to say that every time a person does something sinful, he should be rebaptized. The ordinance in the foot-washing ceremony takes care of the sins that a committed Christian accumulates. But a person who has turned away from the Lord, gone back into the world, allowed the old life of sin to again take control is left with only one course of action. The old life must again be put to death, and once dead it should be buried in the watery grave of baptism.

The new life that has its beginning with baptism is to be a life of continual growth, study, and learning. In the great gospel commission Jesus said: "Teaching them [baptized ones] to observe all things

whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matt. 28:20). Those who are baptized are to seek to understand and then obey all the things that Christ requires. By His divine grace they are to bring their lives into harmony

with His revealed will. Prayer and the study of the Word must become a fixed pattern in their daily existence. Then having received strength from their fellowship with Christ, they are to go forth to the world in response to the same commission, which, through other hu-

man agents, brought salvation to them. They are to share their blessed faith with others and seek, by the witness of a consistent life, to make real to them the blessed hope of a soon-coming Saviour and His redeeming and keeping love and grace. ♦♦



Let's Talk About **HEALTH**

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

VEGETARIANISM *The Family Physician*, written by W. Beach, M.D., and published in 1848 by James McAlister in New York, noted, "Man should content himself with the produce of the fields, gardens and dairy." In his chapter on food and drink the author stated, "It appears very evident that man, in his primeval state of simplicity never ate any animal food whatever. Previous to his transgression, he was not permitted to kill any animals nor partake of any meat, as appears by the command of his Maker, recorded in the Bible. Vegetables alone seem to have been his only food. From this fact we may infer, that vegetable is more congenial to the system than animal food." Interesting deductions were promoted by this astute observer nearly 125 years ago.

Dr. Beach commented further upon the "baneful" effects of eating meat in such terms as "bilious," "plethoric," and an "inflammatory state of the system." To these he adds that "the celebrated anatomist, Alex Munroe, states that animal food produces a fierce and savage temper, a peculiar feature, and leprosy, with a corruption of all the juices, which is cured by a change of diet." Beach wrote his book before Louis Pasteur conducted his experiments linking bacteria with disease and before Casimir Funk described "vitamine" as the factor in food that prevented beriberi, scurvy, and rickets. Nevertheless this scholar was able to relate cause with effect in establishing basic causes for many of mankind's illnesses and health problems.

In 1868 Mrs. Ellen G. White wrote, "The liability to take disease is increased tenfold by meat eating."—*Testimonies*, vol. 2, p. 64. In *Counsels on Diet and Foods* we read, "Worldly physicians cannot account for the rapid increase of disease among the human family. But we know that much of this suffering is caused by the eating of dead flesh."—Page 386. She further comments, "The intellectual, the moral, and the physical powers are depreciated by

the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."—*Testimonies*, vol. 2, p. 64.

God is calling His people back to the program given our first parents, to a diet consisting of the materials He supplied for food. Fruits, grains nuts, cereals, and vegetables when eaten in proper amounts and in combination provide man with an adequate and balanced dietary. These may be supplemented with dairy products if desired, thus making available an easily obtained complete regimen of nutrition.

"Fundamentally life is a reciprocal robbery of nitrogen" according to Fritz Kahn in *Man in Structure and Function*. "The plant is the ultimate source of nitrogen. Each grain of wheat is a small box filled with nitrogenous food, each pea a little sack filled with nitrogen, and every fruit a jar containing sugar and nitrogenous protein in its juice. The plant obtains its nitrogen from the soil in the form of nitrates." Bacteria attach themselves to the roots of legumes and through the plant bind free atmospheric nitrogen, thus enriching the soil.

Nitrogen is essential to human nutrition. One of the greatest tragedies in the world today is hunger. Countless numbers of humans have starved to death because of hunger—hunger for nitrogen, the keystone of protein. Protein and its sources—particularly the most desirable sources of these extremely important nutrients—are the focal points of our discussion. Proteins are vital for body growth and repair, for enzyme formation, for the manufacturing of hormones, and for the production of infection-fighting antibodies. Some protein is used for energy.

Proteins are combinations of about 22 basic nutrients called amino acids. Most of these can be manufactured in the body from other foods. Eight of them are essential and cannot be made by the body; therefore they must be obtained from food. Proteins containing all of the essential amino acids are

called complete proteins. By eating a combination of protein-containing foods, each supplementing the other, a complete protein result is attained. Dr. M. G. Hardinge has shown that "a reasonably chosen plant diet, supplemented with a fair amount of dairy products, with or without eggs, is apparently adequate for every nutritional requirement of all age groups."—*Journal of the American Dietetic Association*, vol. 43, No. 6, December, 1963.

A total of two to three ounces of protein is generally considered man's daily requirement. There is some protein in practically all foods, although it may be limited. Cooked spinach, for instance, contains 3 per cent protein, cooked peas 4.7 per cent, and popped popcorn 12.7 per cent. Whole milk has 3.5 per cent protein, not much more than cooked spinach, while boiled eggs have 12.9 per cent. Cottage cheese claims 13.6 per cent protein while the average cut of beef has 18 per cent protein, roasted almonds 18.6 per cent, and roasted peanuts 26 per cent. If we give the proteins of whole egg a biological value of 100 we find milk rating 90, beef 76, soy bean flour 75, rice 75, oats 78, and leafy vegetables 75.

Dr. Frederick Stare, head of the Department of Nutrition in Harvard's School of Public Health, has stated, "Lumberjacks may demand plenty of red meat, but that demand rests upon habit and not on nutritional or medical basis."—*American Journal of Public Health*, 33:1444, 1943. The messenger of the Lord has consistently admonished the church that "it is a mistake to suppose that muscular strength depends on the use of animal food. The needs of the system can be better supplied, and more vigorous health can be enjoyed, without its use. The grains, with fruits, nuts, and vegetables, contain all the nutritive properties necessary to make good blood."—*The Ministry of Healing*, p. 316.

God has given His church a program that has been designed to promote optimal health in order to prepare a people for translation. This program includes a return to the diet given our first parents by their Creator. Deviation from this brought about a leanness of soul in Israel—a spiritual decadence we can ill afford today.

SIXTEEN years had passed since the first band of Jewish exiles returned from Babylon to the ruins of Jerusalem, of good courage and with the bright star of hope high in their eager hearts. But seemingly insurmountable difficulties beset their efforts to restore and build the city of their dreams, and the work came to a halt. Within recent weeks, however, the prophet Haggai had inspired the people and their leaders to resume the rebuilding of the Temple, but now "it seemed to the leaders as if the permission granted the Jews to rebuild was about to be withdrawn; the future appeared very dark. God saw that His people were in need of being sustained and cheered by a revelation of His infinite compassion and love."—*Prophets and Kings*, p. 580. Accordingly, God sent Zechariah with "gracious and comforting words" (Zech. 1:13),* and this inspiring revelation is on record in the book that bears the prophet's name, for our encouragement and instruction today (cf. Rom. 15:4).

The very name Zechariah—meaning "Yahweh has remembered"—was in itself an assurance that the Lord had not forgotten His people, but was at work on their behalf to realize the high destiny He had promised them as a nation under the covenant relationship. (See *The SDA Bible Commentary*, vol. 4, pp. 27-30.)

Because, in important respects, it resembles the book of Revelation in the New Testament, Zechariah is sometimes referred to as the apocalypse of the Old Testament. In a series of highly symbolic visions Zechariah portrays God's purpose for ancient Israel during the restoration era.

Zechariah's preview of the restoration era sets forth the manner and the means by which the divine purpose would have been accomplished if Israel chose to cooperate, and had remained faithful. It was designed to inspire intelligent human cooperation with divine agencies in the realization of that purpose.

The first six chapters present a series of eight visions that trace the divine purpose moving steadily forward to the inauguration of the Messianic kingdom. Then, primarily in literal language, chapters seven through 11 reaffirm God's de-

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* Bible quotations in this article are from the Revised Standard Version.

Zechariah's Message for the Church Today

By RAYMOND F. COTTRELL

votion to Israel and summon them to rise with courage to enter upon the glorious destiny He has marked out for them. The last three chapters outline some of the closing events of earth's history as these events would have transpired had Israel fully heeded the message.

Rider on a Red Horse

In his first vision Zechariah saw a man riding a red horse, with other horses behind him. These, he was told, represented the Lord patrolling the earth—a human way of saying that God was well informed

as to the state of affairs on earth. The intelligence report read: "“We have patrolled the earth, and behold, all the earth remains at rest,”” that is, "the nations . . . are at ease"—and their "ease" meant "disaster" for Israel and Jerusalem (Zech. 1:11, 15). This is a vivid and accurate description of the state of affairs when Zechariah entered upon his prophetic mission. But God is "very angry" with the nations; He will "again choose Jerusalem" and His house "shall be built in it" (verses 17, 16).

In the second vision the prophet

NAILS

By GARY B. SWANSON

There are many kinds of nails. And each has its own specific task in the construction of a building.

Roofing nails are short and galvanized and have broad heads. Their specific purpose is to hold shingles in place in all kinds of weather and to do this they must resist rust.

Insulated staples are U-shaped, anchoring electrical wires to foundations.

Ten-penny nails are specifically intended for heavy construction work. It is their task to hold the weight-supporting framework together.

Finishing nails attach the decorative exterior to a structure. They must have a strong holding power, must have small heads so they will not spoil the aesthetic effect, and must resist rust so the exterior will not be stained.

If insulated staples were used in the place of roofing nails, they would not penetrate far enough to fasten the shingles securely and the first storm would rip shingles from the roof.

If finishing nails were used as substitutes for ten-penny nails, the foundation and framework could never hold up.

Each of us has a responsibility that only we personally can fulfill in the task that Christ has left for mankind to do.

No one is as favorably situated to reach those about us—the Bible calls them our neighbors—as we. How can we presume upon others to do our task for us? They have neighbors of their own.

sees four horns that are said to "have scattered Judah, Israel, and Jerusalem" (verses 18, 19). "Satan was determined to frustrate the carrying out of the divine purpose, and to this end he was seeking to move upon the heathen nations to destroy them utterly."—*Prophets and Kings*, p. 583. But the prophet also saw four "carpenters," or artisans, come to repair the damage. Here four is a perfect number representing completeness—in the first instance, total destruction, and in the second, total restoration.

Jerusalem Restored

The third vision introduces a man with a surveyor's measuring line in his hand—an appropriate symbol for the rebuilding and restoration of Jerusalem (chap. 2:1-13). The divine presence would grace Jerusalem restored, and "many nations" would "join themselves to the Lord in that day" and unite with God's people (verses 10, 11).

The only real obstacle to the accomplishment of God's purpose for His people is the imperfect state of their characters. Visions four through seven set forth the all-important transformation that must take place if the divine plan for Israel is to succeed.

In vision number four Joshua—currently high priest and thus corporate representative of God's people—appears in "filthy garments" (chap. 3:3) representing their imperfection of character. As chief adversary of the divine purpose, Satan presses these imperfections as sufficient reason why God should abandon His people. The enemy seeks to "weaken and discourage God's people by holding before them their imperfections of character" (*ibid.*, p. 582). But the angel orders the filthy garments removed and provides "rich apparel"—perfection of character—in their place.

The fifth vision sets forth the means by which character transformation is to be brought about—the power of the Holy Spirit. This message was addressed to Zerubbabel, governor and thus civil leader of the returned exiles (as Joshua was their spiritual leader): It is "not by might, nor by power, but by my Spirit, says the Lord of hosts" (chap. 4:6), that the change is to come about. When it does, the mountains of difficulty that now beset their way will vanish before the Spirit of the Lord.

In the sixth vision Zechariah sees an oversize scroll flying from house to house to ferret out and destroy iniquity from among the people.

In the seventh vision a woman representing wickedness is removed to Babylon. Those "who refused to have their character transformed were to be gathered out of Israel and removed to Babylon" where, in character, they belonged. See *The SDA Bible Commentary*, Ellen G. White Comments, on Zech. 5:11, p. 1097. There must be a definitive separation between the good and the evil. With the spiritual leaders setting an example, the civil leaders relying on divine power, and sin removed from Israel, God can work steadily forward for the accomplishment of His purpose.

In the eighth vision, as in the first, the Spirit of God patrols the earth. This time the report comes back that God's Spirit is at rest "in the north country," the direction from which the Babylonians had invaded Palestine (chap. 6:8). To begin with, the nations of earth had been "at rest" and God was "very angry" (chap. 1:11, 15), but the damage has been repaired, God is working for His people, His plan is going forward, and as a result the Spirit of the Lord is now "at rest" (chap. 6:8).

A ninth, and climactic, message consists of an acted prophecy in which Zechariah is told to crown Joshua, the high priest, as priest-king over Israel (verses 9-14). This coronation prefigures Messiah's reign of righteousness, in which the work of reformation and restoration is to culminate.

The prophetic message of the first six chapters concludes with the assurance that God's purpose for Israel during the restoration era, as therein set forth, will surely "come to pass, if you will diligently obey the voice of the Lord" (verse 15). If Israel cooperates, and proves faithful to her covenant responsibilities, God will work out His purpose for the world through them. All things may yet "be as though I had not rejected them," God promises—as though they had never gone into exile (chap. 10:6).

Intermezzo—God Cares

Chapters seven through ten deal with a variety of problems and concerns of the returned exiles. False shepherds—both foreign and domestic—have mismanaged God's flock, on account of which His anger is kindled, and He will punish them (chaps. 10:2-4; 11:3-17). Several annual occasions of mourning in commemoration of the fall of Jerusalem are to become occasions of "joy and gladness" (chaps. 7:3-7; 8:19). God is not impressed with rit-

ual mourning and fasting; He is much more concerned that His people be just and merciful in their relations with one another (chaps. 7:7-14; 8:16-19).

The Lord is "'jealous for Zion with great jealousy'"—He is personally concerned with Israel's welfare (chap. 8:2). He will "save" them from exile, "bring" them to Jerusalem, and re-establish His covenant with them—"They shall be my people and I will be their God" (verses 7, 8; cf. chap. 10:8-11). God will work mightily on their behalf, and they are to labor courageously for Him. Twice He encourages them, "Let your hands be strong" (chap. 8:9, 13).

The result will be a great ingathering of the nations, as they witness God at work among His people. One by one these nations will join Israel in allegiance to Him: "Many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem . . . saying, 'Let us go with you, for we have heard that God is with you'" (verses 22, 23). One by one, "all who . . . turned from idolatry to the worship of the true God, were to unite themselves with His chosen people. As the numbers of Israel increased they were to enlarge their borders, until their kingdom should embrace the world."—*Christ's Object Lessons*, p. 290.

Thus the covenant promise centuries before to Abraham of blessing for the nations of earth, would reach its fulfillment.

The way would be prepared for King Messiah to make His triumphal entry into Jerusalem, and for the establishment of His universal, eternal reign of righteousness (chap. 9:9, 10). Jerusalem would stand forth in prosperity, the queen of kingdoms, the mighty metropolis of the earth, and if Israel "preserved her allegiance to Heaven, Jerusalem would" stand "forever, the elect of God" (*The Great Controversy*, p. 19; cf. Jer. 7:7; 17:25).

Too easily we forget that that which God is now accomplishing "through His church on earth today," He formerly "purposed to do for the world through Israel, the chosen nation" (*Prophets and Kings*, p. 713). The promise that Israel was to "fill the whole world with fruit" (Isa. 27:6) was to "have met fulfillment in large measure during the centuries following the return of the Israelites from the lands of their captivity" (*ibid.*, p. 703). ♦♦

(Next Topic: Zechariah's Eschatology)

YOU BREAK MY HEART !

By WILLIAM O. NEWMAN

MAYBE you're one of them. Are you one of the people who calls me on the telephone or writes me a letter to tell me my troopers are stopping motorists and giving them tickets for "no reason at all?" I wouldn't know—you never give your name!

You tell me you're a good citizen and a safe driver just using Interstate No. 64 for what it was intended—speed. And that "dumb cop" gave you a ticket.

William O. Newman is commissioner of the Kentucky Department of Public Safety.

You break my heart! I hope the next time you're tearing down the road at 85 mph that trooper catches you again. I hope he gives you another ticket, and the traffic judge takes your license away. I hope he catches you before you smash into a concrete bridge abutment at 85 mph and he has to help pry your lifeless body out of that crushed speed machine of yours.

I hope we can teach you a lesson with a ticket so maybe you won't cause a wreck and cost somebody else his or her life.

You really break my heart telling me you don't have time to go to

court about that ticket. I wish you could come with me to the scene of a wreck sometime. I wish I could make you stand and watch a man writhe in the gravel on the shoulder of a highway while he waits for an ambulance that will get there too late to do anything but carry him to the morgue.

I Wish You Could Help

I wish I could make you help scrape the bits of bone and flesh of a whole family off the asphalt and into baskets.

You'd vomit—just like my troopers do—but you'd think differently

FOR THE YOUNGER SET

A Rainy Day Story

By LOIS C. RANDOLPH

THREE children looked gloomily out of the picture window at the constant drip, drip, drip of a March day. Why must it rain three days in a row during Easter vacation?

Mother entered and stood near them at the picture window. "I have an idea—something you might like to do. Each one of you clear out of your bedroom things you don't want to keep—magazines, old toys, clothes. But before you throw anything away, let's go over it together."

While the children worked upstairs, mother worked on her mending in the sewing room. In about an hour eight-year-old Betty shouted from the head of the stairs, "Ready for inspection."

Much of the hall space was filled with things from the children's rooms. "Am I ever glad to get rid of this junk. I never want to see it again," announced Muriel, aged nine.

"Not so hasty," advised mother. "Can't some of these things be salvaged for somebody?"

"I'd be ashamed to give away what I don't want myself," Muriel answered.

"If some of it changed its shape and

form, you might be amazed to see something from the Hall of Discards placed in the Hall of Usefulness."

Chris laughed. "Mother, if you make anything out of this stuff, I'll eat my fur cap."

Mother laughed. "Better plan on having lots of fur for supper. I see at least \$20 for Sabbath school Investment for the junior room in this hall. Now bring down to the sewing room anything made of cloth or wool."

Soon sweaters, Chris's torn shirts, some ragged pajamas, old dresses, and Muriel's faded bedspread were downstairs.

"Suppose we make pot holders first." Mother showed the girls how to make filling for the holders. "Chris, why don't you run the electric sewing machine this afternoon? You're so handy with machinery; you can learn fast."

This task pleased Chris. Presiding at something run by electricity appealed to him. Mother gave herself the job of putting the material on the holders and basting it for Chris to stitch. In an hour they had eight holders made in assorted colors and sizes.

"Could we make a dozen the second hour?" asked Betty.

Muriel beamed. "We can if the four of us work fast. If we can sell 20 holders for 20 cents each, we'll have \$4 for the junior room." Mother promised to ask the Dorcas Society to sell them at their spring sale.

Mother showed Muriel how to unravel the sweaters. "We'll ask old Mrs. Higgins to knit something we can sell at the Dorcas for Investment." Soon there were several large balls of yarn ready. Then they worked on sorting out rags that could be sold to the local print shop for cleaning machinery.

Next they wondered what to do with old magazines? Mother knew an occupational therapist at the local convalescent hospital who had told her how color pages could be placed on a frame and made into attractive waste baskets. So the magazines that had colored pages were put in the basement for another rainy day.

What to do with the toys with broken and missing parts? Old Mr. Hammer—a good name for a handy man with paint, nails, and carpenter tools—repaired them for the Dorcas Society to give to poor families at Christmas time.

How much did the children earn for their junior room Investment? Aided by God's blessing and hours of work, they had \$27.80. And it all started because of a rainy day.

the next time you climbed into that car of yours.

You said you were driving safely when the trooper stopped you. The road was clear and there was no harm in edging over the speed limit a few miles per hour, you said. I'm really impressed with your ability to judge road conditions. I'm only sorry a trooper wasn't at that place a few months ago when a man with a wife and four children had a blow-out at over 80 mph. He might have slowed down, and his children would still have a father, and his wife a husband.

Oh—am I getting you mad again? That man might have been mad if the trooper had stopped him. He might have written me a letter. But—he'd still be alive!

Your letter doesn't bother me, friend. What bothers me is that you

apparently have not learned your lesson. You are probably going to get back behind the wheel of your car thinking you own the road and nothing can happen to you. You don't think about the other people on the road who want to go on living.

What About Driving Lessons?

And who gave your kid driving lessons? You? Then he's probably gotten a couple of tickets, too. It's no wonder he weaves in and out of traffic, speeds, and leaves strips of burned rubber at stop lights—when he doesn't make the yellow.

I hope we can catch him, too, mister, before we have to call you and your wife to come identify his body at the morgue. I don't want to watch you crying and wishing you hadn't let him have a car of his own

until he learned to drive maturely.

And you say you want my troopers to let you off with a warning. What you really want is for us to stop doing our jobs! You want us to let you go until you meet another guy just like you—head on!

I wish you could come with me to a wreck and see the seared body of a victim after the fire department has finished its job of extinguishing 15 gallons of flaming gasoline. I wish you could go with me to her home and help me tell her husband that his wife isn't coming home because some idiot ran her off the road while trying to pass her. I want you to help him explain why mommy won't be home.

You're mad because you got a ticket, and you have to take time to go to court.

You Break My Heart, Mister! ♦♦

Especially FOR MEN

By Roland R. Hegstad

HOW TO PAY A COMPLIMENT The husband who does not compliment his wife is legendary. So is the boss who has no praise for an employee's well-handled task. Both may appear to be thoughtless or ungrateful. Instead they may simply be ignorant. "I really don't know how to offer a meaningful compliment," confesses an acquaintance. His dilemma points up a little-acknowledged fact: Paying a compliment is an art that takes both study and practice to perfect.

Compliments have been defined in a number of ways. "To flatter with delicate praise," has endured since the early 1700's. A near contemporary landlord may have coined this one: "A thing often paid by people who pay nothing else." Flattery has been called a compliment unduly or insincerely given. A modern dictionary defines a compliment as "something good said about one; something said in praise of one's work."

Three elements are essential for a meaningful compliment: the right time, the right language, and sincerity. A wife will not enjoy compliments on her sewing skill after she cooked a poor Sabbath dinner. And don't be surprised if a husband whose chest has succumbed to gravity does not respond gracefully to "See, I told you the dark suit hides your bulge better." Sincerity restrains us from pushing a compliment over the brink where flattery is made. Effusive compliments raise suspicions. Most of us are realists enough to ask ourselves,

"Why is he saying this? What does he want from me?"

Generally we are well-advised to avoid compliments that call attention, even indirectly to undesirable physical characteristics. "Most overweight women can't wear big patterns, Maude, but that dress looks good on you," is not going to thrill Maude. "That's a great looking suit, Carl—uh, don't you long for the day when padded shoulders will be back?" is only going to remind Carl that he doesn't resemble Charles Atlas.

Don't expect a friend to be delighted if you tell him that he resembles so and so—even if so and so is attractive. Most people are not pleased to have a double. "The best compliments," says an authority, "are those which reinforce our sense of personal identity. We all pride ourselves on our individual distinctions."

Unless you are recognized (by the recipient) as expert in your field, avoid compliments that assume (and subtly assert) your superiority. A pastor wondered why his former associate did not respond well to a compliment on his "developing judgment." The "compliment" actually said, I am your superior in judgment, hence able to chart your development. And it reminded the associate of embarrassing experiences.

Ministers are often left at a loss for words after well-intentioned compliments. "I surely enjoyed that sermon" may not set well after a sobering commentary not intended to be enjoyed. And the visiting speaker's smile may look a bit strained after a "My, how I wish we could hear a sermon like that every week"—said with the local pastor near at hand. One minister turns aside such expressions as "That was a great sermon this morning," with "You

must have prayed a great prayer for me. Thank you!" Next time you appreciate a sermon try simply, "The Holy Spirit surely used your words to bless me."

To remind a person that he has contributed to your happiness can be rewarding to him. A friend referred to words I had spoken to him a decade before, when he sought counsel. He had often found them helpful, he said. I had forgotten the incident, but felt a glow of satisfaction that he had not.

The superlative of compliments is the "relayed." I saw it magnificently displayed in a Los Angeles restaurant recently. A waitress had responded graciously and efficiently to a customer's embarrassment when he dropped a ketchup bottle and broke it. A middle-aged ungainly woman, no beauty contest winner, but she took care of her customers beautifully.

A woman seated near me called her over. "That man who just left," she said, "really admired your work. He commented that you showed sensitivity to the customer who dropped the ketchup and were alert to the needs of all of us."

As the waitress turned away with a glow of pleasure on her face, the woman turned to me. "Funny thing," she said, "I asked him why he didn't tell the waitress himself, and he said it was because she deserved an even better compliment. Do you know what he meant?"

I did. He knew that any compliment is enhanced when it is passed through another person. An astute man, he—stopped for lunch and preached quite a sermon. I recognized his text. Another wise man wrote it: "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11).

CUT-SHORT IN RIGHTEOUSNESS

Of what work is Paul speaking when he says, "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:28)?

Those who have applied this scripture to God's winding up His work in the world quickly, cutting short the time, will be interested to discover that a somewhat different idea is presented in some of the new translations. For example *The New English Bible* for Romans 9:28 reads, "'For the Lord's sentence on the land will be summary and final.'"

Several questions suggest themselves as we seek an understanding of this passage:

1. In what context is Paul speaking?
2. Is an application to the Second Advent and associated events legitimate?
3. If an eschatological application is possible what is meant by a quick work, a cutting short, especially in light of numerous statements from Ellen White indicating that the Advent has been delayed?

We shall consider first the context. Chapter nine is an impassioned peroration in which Paul expresses his concern over the fact that the majority of his fellow Jews have rejected the Messiah. "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh" (Rom. 9:3), he cries out. Surely, he reasons, the word of God cannot fail. But he finds reason for confidence in God's promise that a remnant has accepted the Messiah.

For support of the remnant idea he quotes Isaiah: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth" (Rom. 9:27, 28).

This is a quotation from Isaiah 10:22, 23, although it agrees completely neither with the Hebrew nor the Septuagint. (This point is not particularly significant for our discussion.) Isaiah's message is clear in its context. Israel is threatened by her enemies. God is using the Assyrian as the "rod" of His "anger" to chastise His people. Afterward, He says, He will punish Assyria. In connection with these events verses 22 and 23 find their fulfillment: "For though my people Israel be as the sand of the sea, yet a remnant of them shall return: the consumption decreed shall overflow with righteousness. For the Lord God of hosts shall make a consumption, even determined, in the midst of all the land." The enemy will be punished, and a remnant will return to their land.

Context Must Determine Application

In Romans Paul quotes these verses, as we have noted, to establish the fact that God works in summary and final ways in history to preserve a remnant and has done so in the current crisis over the Messiah remnant. With this sort of context the new translations are not in conflict and can be defended. It should be noted that a number of the ancient manuscripts including a papyrus manuscript dated about A.D. 200 (P⁶⁶) omit the words translated in the KJV as "in righteousness because a short work." The new translations use as their base this ancient shorter reading.

In succeeding verses Paul continues his discussion of the failure of Israel and the call of the Gentiles. There is nothing in the context to indicate that Paul is speaking of the last days or of God's final work in the earth. His burden is for his own people. As he continues his

argument in chapter 10, he repeats his concern: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved" (verse 1.)

Is it proper, then, to use this text with reference to the Lord's cutting His work short in the present age so as to bring a speedy Advent? Contextually, as we have noted, such a use is difficult to defend. However, perhaps, there would be no harm in borrowing words from this scripture to describe a current work if, by borrowing these words we do not imply that Paul meant what we mean when we use these words.

An examination of the scriptural index to the writings of Ellen White reveals that she nowhere quotes Romans 9:28 or gives an interpretation of it with reference to its context. However several times she borrows words from this text and applies them to work God will do on the earth in the future. See, for example, *Early Writings*, p. 75; *Testimonies*, vol. 6, pp. 19, 233; vol. 8, p. 49.

We are still confronted with the fact that instead of the work having been hastened so as to bring a speedy Advent, there has been a delay caused by a failure of the people of God. Following is one of several statements mentioning the delay and setting forth the reason:

"Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God, receiving the message of the third angel and in the power of the Holy Spirit proclaiming it to the world, they would have seen the salvation of God, the Lord would have wrought mightily with their efforts, the work would have been completed, and Christ would have come ere this to receive His people to their reward. . . . It was not the will of God that the coming of Christ should be thus delayed."—*Selected Messages*, book I, p. 68.

We do not wish to deny that God may in the future cut His work short in righteousness. History is in His hands. He knows best when to ring down the curtain. Because of our unreadiness He has delayed the day. It is in our power to hasten that day. "By giving the gospel to the world it is in our power to hasten our Lord's return."—*The Desire of Ages*, p. 633.

There is something else we can do. It is in our power to remove one of the major causes for delay: "Christ is

Living With Sunshine

By VIRGINIA VESS

"My house is full of love," my young teen-age friend confided to me from the sweet sincerity of her heart. "I know we don't have all the scrumptious things we would like," she went on. "But it's so much fun living here just the way it is with my sister and brothers and mother and daddy. I guess," she paused, "it's just like living with sunshine!"

After she had gone merrily on her way the words hung like "apples of gold in pictures of silver" the rest of the day.

How many mothers and fathers would feel that they had won a bright medal of achievement if they could hear such thoughts expressed by their children.

What a tribute to these parents who faithfully perform the many everyday, monotonous duties cheerfully, with a God-given courage and love and ready understanding.

Isn't this a prize of Christianity?

waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69.

"The long night of gloom is trying; but the morning is deferred in mercy, because if the Master should come, so many would be found unready."—*Testimonies*, vol. 2, p. 194.

The situation is critical and demands our highest attention. We should begin with ourselves and make certain that we are not the cause for delay. Then we should encourage others to do the same. Beyond that, we must safely leave the matter in God's hands. D. F. N.

BLAMING THE ENVIRONMENT AVOIDS HUMAN RESPONSIBILITY

When the American Psychological Association met in Washington, D.C., recently one of the most interviewed members was Burrhus Frederic Skinner, considered the world's foremost behavioral psychologist. Among his contributions that have made him world famous is the concept of programmed learning, a technique that has made a profound impact on modern instructional methods. Since 1948, millions of college students have read *Walden Two*, a remarkable utopian view of an ideal world that would be full of everything but freedom—a global community completely programmed to satisfy all of man's needs.

Adding to the interest in this controversial scholar is his latest book, *Beyond Freedom and Dignity*, which presents, in nonfiction form, the principles behind *Walden Two*. One early reader describes Skinner's latest publication as "at once monstrous and terrifying—monstrous in its error, terrifying in its truth. One turns the last page with an unsteady hand."—JAMES J. KILPATRICK, *The Washington Star*, Sunday, September 12.

What is Skinner saying that forces others to consider him either a messiah or a menace? Essentially, Skinner contends that the human race is slipping inexorably toward global disaster, that the chief reason for this impending doom is man's insistence on personal freedom and individual rights, and that the only solution is a vast change in human behavior. Skinner believes that human behavior can be controlled and manipulated as is the behavior of mice and pigeons by planning environmental influences that will guarantee the desired behavior.

As Seventh-day Adventists we find many areas where we both agree and disagree with Dr. Skinner. We too envision, not on the basis of science fiction reveries but from inspired prophecy, this world on the threshold of disaster as we even now experience the first waves of massive human failure; pollution of the environment, the misery of overpopulation, and the anguish and waste of making war are only some of the inevitable consequences of unbridled human self-indulgence.

We also can understand how a man, who leaves the will and actions of this world's God out of his thinking, can conclude that man's only salvation on this planet lies in a completely controlled environment divested of all human freedom. Because man has the power to destroy himself either directly through nuclear holocaust or indirectly through environmental disaster, according to Skinner the only alternative is to so control human action by external means that only the best possible decisions are made.

We agree, therefore, with Skinner, that man needs to make vast changes in his behavior if he is to save himself

from impending global disaster. However, we disagree that this can be done through man's efforts alone, no matter how idealistic his plans nor how controlled his environment.

We agree that man's only hope is to live altruistically; that selfish behavior such as pollution and war must be eliminated if man is ever to live without fear. We agree that man, left to the freedom expressed in self-will, tends to resist even those controls that would give him a better life. But we disagree that human effort and planning, no matter how reinforced with earthly rewards, will change the self-serving nature into a happily programmed loving person. This change only the Holy Spirit working in co-operation with the trusting, converted spirit of man can effect.

We agree that leaving each person to himself with the belief that he has an inalienable right to do things his own way leads eventually to social disaster, whether that society be a family, a city, a nation, or a world community. "My book," says Skinner, "is an effort to demonstrate how things go bad when you make a fetish out of individual freedom and dignity. If you insist that individual rights are the *summum bonum*, then the whole structure of society falls down."—*Time*, September 20, 1971, p. 47.

We disagree, however, that man's problem has been his preoccupation with a fictitious concept of freedom and dignity. Man's monumental problem is that he has misunderstood and abused his God-given prerogatives of choice and human dignity. While it is true that the modern emphasis on individual rights has been primarily built on humanistic foundations rather than on Biblical concepts and that the ultimate sin of any man is to act as if he had the right to live the way he pleases, the only solution to a troubled human society is to restore the truth about freedom and how man attains genuine human dignity. The solution is God's way, not man's. For man to try to discover it by philosophy, by consensus, by environmental manipulation, there is no way. No way!

The Need for Approval

We agree also that each person needs a sense of accomplishment in order to persevere and feel meaningful. This principle is at the heart of programmed learning—approving comments, instant reinforcement, speeding the learning process, and the building up of self-confidence. This world needs more of this kind of human support. However, we disagree that the highest expressions of human dignity are brought forth by the appeal to immediate rewards. Much of the improvement of the human race has been done by those who never saw the fruit of their labor, often only ridicule and rejection. What would happen to the best in the human spirit if we deleted experiences such as self-sacrifice or perseverance because they are right, not because they will be amply rewarded.

Skinner calls for the abolition of autonomous man, "the man defended by the literatures of freedom and dignity." We agree with his plea but point out that this is what God has been saying to man through the prophets and the apostles for centuries. Skinner proposes a new world wherein man saves himself by shaping an environment that produces only desired behavior. Jesus Christ calls for a new world order that dignifies man as a freely responding son of God who chooses to do right because it is right, because it is the loving thing to do. Freedom to choose life and to reject a program of self-destruction, not a programmed utopia of robot contentment, is modern man's only solution on this troubled planet.

H. E. D.

(Concluded next week)

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.]

THERE WILL BE MORE, AND MORE, . . .

The day had been long and I was tired. Even though it was late I sat down, picked up the magazine, and read it from cover to cover. The house was quiet, and my mind drank deeply of the thoughts I read. I read of missionaries leaving behind loved ones and modern homes and the "good life" to take up a lonely mission outpost. I read of a Lutheran pastor's wife loved into a deeper commitment to Christ by a lover of Christ, a fellow tennis player. Then there was the article on making certain to be on God's list of who's who among the faithful. An editorial helped me to see that poor Judas discovered all too late that it had been he, Judas, not Christ who had been sold for thirty pieces of silver. When death comes, what do you tell a child? A warm and human article gave thoughts to be pondered and used. A delightful poem told of a child standing on the threshold of the front door. When asked where she was going, replied "to heaven." Baptisms, ordinations, and organization of new churches—yes, the work is growing. Then a letter of appreciation for prayers offered and thankfulness to God for protection provided. How thought reflecting was the article on the need to listen and think of circumstances before agreeing with voiced criticism. Oh, there is much more to be read and listened to from young to old. I have read it all and wish there was more. But I rejoice, there will be more, for this is the REVIEW and it comes each week.

MICHAEL W. DEMING

Wadena, Minnesota

SATAN'S SECOND EFFORT

The current wave of "love"-and-"Jesus"-talk with little stress on doctrine repeats Satan's strategy in the first centuries of the church. After the enemy failed to quench Christianity by persecution, he tried other means:

"Idolaters were led to receive part of the Christian faith, while they rejected other essential truths. They professed to accept Jesus as the Son of God and to believe in His death and resurrection, but they had no conviction of sin and felt no need of repentance or of a change of heart. . . . Under a cloak of pretended Christianity, Satan was insinuating himself into the church, to corrupt their faith and turn their minds from the word of truth. . . ."

"There have ever been two classes among those who profess to be followers of Christ. While one class study the Saviour's life and earnestly seek to correct their defects and conform to the Pattern, the other class shun the plain, practical truths which expose their errors."—*The Great Controversy*, pp. 42, 43. (Italics supplied.)

Individually we need to ask ourselves to which class we belong, pleading for the eye

salve of spiritual discernment to see ourselves as Heaven sees us.

GLADYS RABUKA

Armstrong, British Columbia

MAKING THE PASTOR'S WORK EASIER

There are many splendid articles in the REVIEW which should be read, their contents absorbed, then laid aside. Occasionally there is an article which should be read and reread, then left in a convenient place to be read again. Such an article is the one entitled, "How to Live With the Saints" [June 17]. If every member would read the article, it would make the pastor's work easier.

VARNER J. JOHNS

Loma Linda, California

A MONITOR AND GUIDE

Sixty-five years ago I was a boy in a sad Australian Seventh-day Adventist home. Mother was losing the fight against that dread disease, tuberculosis of the lungs. A kindly nurse recommended we try a new medicine from America, Liquozone, that seemed to be helping others with the same complaint. In a folder the manufacturers claimed discovery of a method for greatly increasing the oxygen in liquids, thus supplying what the lungs were failing to do. A slight acidity was imparted to the mixture in its preparation; but it was harmless, and many patients liked the flavor. We bought a small bottle to try, and mother said she felt better after each dose.

But before buying a larger supply our REVIEW came, and there to our astonishment was an article exposing the fraudulent claims of Liquozone. It was nothing but a little acid, a little more alcohol, and a lot of water. It was a sad lesson for us, but never again did we have any interest in patent medicines whose makers sought wealth for the few at the expense of the health of the many. Our hearts were filled with profound gratitude to the REVIEW for its timely warning.

More than does the average person, Adventists want the truth, and down through the years the REVIEW has been a monitor and guide to the Advent Movement. The sophistries of Satan that have split the popular churches and led millions away from the saving truths of the Bible have left us unscathed largely because of the faithful warnings of the REVIEW, our vigilant watchman on the walls of Zion. And its thrilling mission stories, its stirring spiritual appeals, its counsels and admonition, should add still more to the gratitude of Adventists everywhere.

ARTHUR MOUNTAIN

Paradise, California

KEEP ABREAST

I have been a reader of the REVIEW for nearly fifty years. To me the REVIEW has been a fortress; it provides me with an anchor; it instills confidence and faith in what we believe and profess, bringing courage and inspiration when I need it.

How any can be without it is sometimes difficult to understand. No member of an important worldwide organization with a last-day message such as ours ought to dis-

regard the paramount importance of keeping abreast of what is taking place in the light of prophecy.

In my opinion, "When You're Young" is one of the most enlightening and constructive counsels circulating today for the young people. The down-to-earth, practical, common sense counsel helps one to realize that while these heart-to-heart talks are for the younger generation, they have much spiritual food for the adults. Frankly, the column helps the older generation also to have a better understanding of their own lives.

AL COSSETTA

Kansas City, Missouri

CHURCH SCHOOL PADDLES?

Thank you for the beautifully written article "Is Spanking Necessary?" [July 22]. It came when it was most needed.

My six-year-old son will begin school this fall. Although my husband is not a Christian, he would not oppose my sending our son to church school *except that spanking with a paddle is practiced by the teachers in our church school*. I have been told no exceptions can be made.

I do not believe spanking is a necessary part of Christian education. Certainly with close communication between parents and teachers it seems other satisfactory measures could be worked out.

I have no doubt that my son should attend a Christian school, and I am very much pleased with our school otherwise.

How have other parents faced similar situations?

NAME WITHHELD

DISAPPOINTED WITH NEW BIBLE

It was my unfortunate experience to purchase a copy of *The Living Bible*. It was recommended to me by the manager of an Adventist Book and Bible House, but after reading this version I feel Adventists should buy a work that is truer to the original. *The Living Bible* is in many instances not a paraphrase, as it advertises, but an interpretation.

Notice, for example, the way in which these passages are rendered: Genesis 6:1-5, Psalm 6:5, Psalm 115:17, Ecclesiastes 9:5, 10; Daniel 8:13, 14, and 1 Corinthians 16:2.

Surely in comparison to the many excellent versions available this is indeed inferior because of its inaccuracies and private interpretation.

W. J. KOENIG

Tacoma, Washington

WORTH REREADING

What a delightful article by C. Raymond Holmes, "From 'Reverend' to 'Elder'" [Sept. 30]. Tonight I find myself rereading it; I think it's grand!

EDWARD NIEMANN

Cape May Court House, New Jersey

ANOTHER BOOK?

Those articles on the Old Testament Prophets were so good they should be put into a book.

DORA LARSON

Fort Atkinson, Wisconsin



Paul and Ginny are real people. This is how it happened in living color.



ONLY ONE BLOSSOM

By CORA STARK WOODS

PAUL lived in a town where there were very few Adventist young people. He was a handsome young man who had remained true to principle all through public high school. The long-awaited day was almost here; tomorrow, Paul would leave home for a new life in a Christian college.

It was a beautiful day, and Paul decided to take one lingering look at the neighborhood. Down at the end of his street was an old mansion with a beautiful garden. As a little boy, Paul used to pull himself up and peer over the fence into the garden. Often the old gardener would lift him over and let him see and smell all the beautiful flowers. Now he could look over the gate that had once seemed so high.

"Hi," called Paul as he caught a glimpse of the gardener working at the far end of the garden near the greenhouse. "Come on in, Paul," he invited with a beckon. Paul explained that he was leaving town for college and wanted to have a last glimpse of the garden that had meant much to him over the years. The old gardener was a very wise man and had come to love the youth who had been so sensitive to beauty, even as a small boy.

He asked a question that seemed very strange to Paul at the time, but it became a question that guided him in making the most important decision of his life. "Well, Paul," he asked, "suppose I tell you that you can pick just one blossom. Which one would you choose?"

"I have no idea," responded Paul.

The gardener put down his tools and joined Paul in a tour of the garden. Such a dazzling display of color and aroma! How could anyone make such a decision? The experienced gardener knew exactly where to plant each flower and how to care for it to produce maximum bloom. Even in late summer there was a variety that made the choice difficult. The roses caught his attention

Cora Stark Woods, a homemaker and church worker, resides in Springfield, Massachusetts. She often free-lances articles.

first—the colors, the fragrance, and even the feel of the petals almost brought Paul to a hasty decision. But there were so many petals lying on the ground, he wondered if perhaps he should look for a longer-lasting blossom. As he pondered the question, he ran his fingers over a bud not quite ready to open. "Be careful of the buds," cautioned the gardener. "Let them open naturally."

Paul looked down at the pansies in the center of the garden. He loved their saucy little faces but not enough to choose one of them above every other blossom. The more he looked around, the more confused he became. In fact, he was beginning to wonder why the gardener was taking up so much of his time on such a childish quest. There were several kinds of daisies, bachelor buttons, irises, gladioluses, and enormous dahlias. The lilies were a real temptation to him until the gardener explained that often you find an individual blossom on a plant closing each time a new one opens. Paul remembered that this had happened to his mother's Easter lily, and he felt that he should keep looking since he must confine himself to only one blossom.

The Search Continues

He was getting a bit careless and accidentally stepped on some little green shoots. Again the gardener cautioned him. He said they would probably die even though Paul tried to straighten them. At the greenhouse the old gardener invited Paul to step inside. He was overwhelmed by the fragile beauty of the orchids and gardenias. Surely here he would find his "one blossom."

He reached out to touch a gardenia but was quickly restrained by the gardener who explained how easily the petals were damaged. "Every flower here requires very special conditions and care," he explained. "Exact light and proper temperature must be maintained to preserve these flowers," he continued. Paul just didn't want such a delicate blossom.

As they stepped out of the greenhouse back to the flower beds, suddenly he realized that he had completely overlooked the chrysanthemums. True, they were sim-

pler than some other flowers, but such variety! Such freshness! The gardener looked pleased so Paul inquired about the qualities of chrysanthemums. "Oh, they take a little longer to bloom but they last; you can pick mums for your Thanksgiving table. Often they survive an early snowfall. Some people even dry them for a winter bouquet. If you put some in a vase of water they will stay fresh for many days," assured the gardener. At last Paul had found his "one blossom." He selected a lovely lavender one and leaned over to pick it carefully. After thanking the gardener, he walked back through the gate oblivious to the fact that in one hour he had learned a lesson that would bring him years of happiness.

At last Paul arrived on the college campus. He soon settled down to the routine of work, school, and social life. He was especially interested in the social life because for him this had been limited in public high school. Everyday, he watched the pretty girls coming into chapel. He was eager to start dating. He observed that certain young women were very popular. They seemed to have a different escort every week. He dated several of these girls, but the relationships never seemed deep or lasting. Other, less glamorous girls were dating more serious boys for longer periods. Paul wavered in his interests from happy, fun-loving girls to dainty, fragile beauties. It was wonderful to be able to keep up with his studies and have good times in a Christian college.

Discovery in April

By spring of his junior year he had made a serious decision about his lifework. Thoughts were turning to an equally serious decision about a life partner. Since it was a lovely April day, he decided to take a long walk up a wooded trail near the campus. He was in deep thought when suddenly he was aware of voices in the woods. As he came closer he saw some of his classmates sitting on a fallen log with some girls. They were not college girls but very young academy girls. Overwhelmed by the attention of older men, they were allowing freedoms that they would one day sorely regret. He could hardly keep from saying, "Don't touch the buds!" as the old gardener had done to him back in his hometown. Those girls were so young; they should be protected and sheltered. Finally he better understood the meaning of that walk with the gardener so long ago. All the pieces began to fit, and here he was again looking for "only one blossom."

The girls he had dated the past two and a half years were all appealing. But some seemed to be losing their petals already; others, well, their petals were turning brown at the edges. And what about those really glamorous ones? Like the flowers in the greenhouse—so lovely, but so in need of special care! Paul's choice of lifework made such special handling out of the question.

As Paul continued his walk he met Ginny all by her-

self gathering specimens for her biology class. She was such a happy, busy girl, always conscientious in her studies and the spiritual activities of the school. Sabbath afternoons found her with the sunshine band or helping out with MV programs.

Paul asked if he could help her carry the specimens back to the dormitory. If there was one thing he needed right now it was to talk to a sensible girl. As they walked along they talked about their plans after graduation. She seemed aglow. He wondered why he had never noticed how really lovely she was. She was completely unconscious of her windblown hair and casual clothes. Eagerly she inquired about his plans for mission service. He learned that her full work schedule and studies left little time for fun. When they arrived back at the school, he handed her the specimens that he had been carrying. He had sat near this girl in several classes for the past two years. Yet it was as though he was seeing her for the first time. As she looked up into his face she smiled and thanked him for helping her. It was such a simple, genuine expression, without pretense or expectation. Suddenly he remembered the lovely, lavender chrysanthemum!

Paul decided to act. First he must convince Ginny to take a little more time out for social life. She agreed, and every date made him more certain that Ginny was meant to be the "one blossom" in his life. How glad he was that no one had stepped on her when she was a tender shoot! Thank God she had parents who protected her youth as a lovely bud should be guarded. And she herself had made sure that there were no bruises on her petals.

Perhaps Ginny had missed out on a few years of frivolous fun but to be chosen as the "one blossom" in the life of one upright young man compensated for every social event that she by necessity had had to pass by. Paul and Ginny spent many delightful hours together during the remainder of their college days. Not once did either of them waver from their decision to join their lives in a common goal of service.

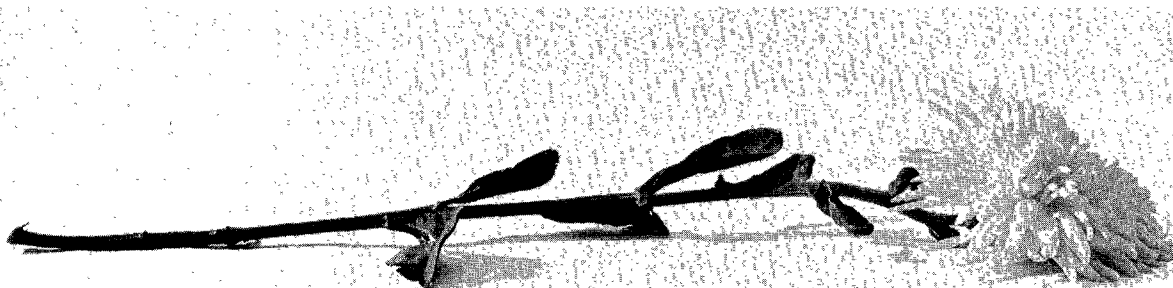
As Paul watched his lovely "blossom" coming down the aisle dressed in purest white, he flashed a knowing smile to the old gardener sitting in a place of honor near the front of the little country church. His gift to the newly wedded couple was appreciated by every guest. Chrysanthemums of varied colors had been placed in every window. But only lavender ones were carried by the wedding party. The bride had requested that just one lavender blossom be placed in the center of her bridal bouquet.

"Love is strong as death. . . .

Many waters cannot quench love,
neither can floods drown it."

Song of Solomon 8:6, 7.

◆◆



The PEOPLE TIME FORGOT

By ROBERT H. PARR

EVERY Australian who has a heart of anything less than stone suffers twinges of conscience whenever he thinks of the original inhabitants of his country—the black people who had regarded the pleasant shores of this great continent as their own for uncounted centuries.

Then Captain Cook (and sundry others) discovered the place; England obligingly sent out some of her worst convicts; then came free settlers; and the Great South Land, *Terra Australis*—Australia—was in business. Of course, the process took years.

The convicts wanted to get back to England as quickly as possible. And the settlers wanted to “make their pile” and go back to England also, flashing their wealth and living it up in the grand manner.

There were one or two problems in the way of quick wealth, however. They didn't understand this new country—its soil, its potential, and the vagaries of its weather and the unusual climatic patterns. In England, they talk about a “three-week drought.” In some inland areas in Australia a three-year drought is quite common. Only this year there were reports of children of eight years of age in one drought area of Queensland who saw rain for the first time. Such conditions perplexed the settlers, and it took them some time to adapt to them.

Then there were the aborigines. Consider these black, indigenous people for a moment and put yourself in their shoes (which is a ridiculous metaphor, because they wouldn't have known what shoes were). They saw the white people come and set up house in an ominously permanent manner. They saw the white man move onto their tribal lands without so much as a by your leave and put his cattle on their hunting grounds and fence off their water holes. And they were treated as of less worth than the dust under the white man's bullock-wagon wheels.

Naturally enough, the blacks took a

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poor view of the whole thing, and when they tasted a few examples of the white man's treachery, they fought back with everything they had—which was little enough. Some white men were ambushed and tasted the business end of a spear; some were done to death with aboriginal *nulla nullas* (clubs); and others met death in strange and apparently uncanny ways. But for what little injury they inflicted on the white man, a fearful toll was taken of the blacks.

Licensed to Shoot Aborigines

Not, mind you, that there was ever such a barbarous thing as a full-scale war. We cannot point to a single battleground where a pitched battle was fought. True, there was a period where licenses to shoot aborigines on sight were issued in the remoter areas, but the number slain by this vicious method was small. Nevertheless, the white man took his toll. And he went about it in a businesslike way—though, strangely, he did not do so as purposefully as might be expected. Rather by promoting his own wants and selfish ambitions he achieved the decimation and impoverishment of his black “enemy.”

When the first group of convicts arrived in 1788 not less than 250,000 aborigines roamed the land, experts have estimated. A quarter of a million people scattered over three million square miles gives plenty of space for throwing boomerangs, chasing emus, or whatever other sport took the fancy. But today, look as you will, you will not find anything like that number of black people on the continent. Today the number of full-bloods would probably be fewer than 40,000.

What happened to a quarter of a million people? The simple answer is that just as time forgot these people for hundreds of years, civilization forgot them for a century and a half. And between 1929 and 1947 they were still dying off at the rate of about 1,000 a year, even though no one was hunting them with muskets or poisoning their water holes.

Why, then, is this a disappearing race? Before an adequate answer is found,



we need to define what we mean by "aborigine." The Australian aborigine is found, roughly, in four categories. First, there is the nomadic tribesman, confined mainly to the Northern Territory, parts of the northwest of West Australia, and the far north of Queensland. He lives on officially designated reservations where he can eke out an existence by his natural arts and knowledge of bush lore.

The tribal aborigine is a disappearing element of our society, however, because more and more are becoming semi-Europeanized, by which is meant that they give up their tribal life and live either on cattle stations (ranches), where they may be employed, or join the second category.

The second category is the great unsolvable problem of the Australian community: the fringe dweller. This is the aboriginal family that moves into a country town, builds itself a "house" out of galvanized iron sheets or flattened kerosene tins. Hygiene is almost nil, the standard of living is low, and the prognosis is, like the people themselves, black.

To the authorities in many country towns the fringe-dwelling aborigines are an increasingly chronic problem. Their shanty town grows with the arrival of each new family; their drinking of intoxicants is a proverbial horror to the community; there is little hope for 99

per cent of them because they are unskilled, and they tend to discourage their children from attending school. They put them to work as soon as possible. Besides, the moral standards can well be imagined. It is not unusual for a 13-year-old girl to be noticeably pregnant.

An Alien Culture

The third category is the group that lives in settlements under semi-governmental control. Houses have been built for them in selected areas for which the aboriginal occupants pay a small rental. These houses are simple, and the amenities are not equal to those of the rest of the population. Nevertheless, they are superior to what they would be able to provide for themselves, for they are generally unskilled in the white man's arts and crafts.

These people are usually employed somewhere in the community. Usually they are in unskilled jobs such as in the timber industry or as farm hands or truck drivers or as maintenance men on railways, or on the roads.

Unfortunately, it must be said that the people of this class are often not dependable, and a few dollars in the pocket are enough to send them on a drinking spree or merely to absent themselves to sleep the days away. It is part of their tribal culture to accumulate very little. If the tucker bag (pantry) is full, there is no need to hunt food.

So rest, sleep, relax. Tomorrow is another day.

The children of this group often get to secondary school, especially in states where the regulation minimum age for leaving school is 15. They usually attend schools with their white friends, but whether this is a kindness to them is questionable. Often their living conditions are not conducive to study, and they all too frequently drop out to find unskilled jobs or just to hang about the street corners.

Aborigines of Distinction

The fourth category is the aborigine who has pulled himself up by his shoelaces (that word again!) strings. He is a rarity, and is usually the product of some phenomenal circumstances. There are, however, outstanding members of the group who mingle in the white community and are respected citizens. Lamentably, these are few and far between. Perhaps the best known is Pastor Douglas Nicholls (the pastor of a Melbourne suburban Protestant church), who acts as a kind of quasi-official spokesman for his people. The members of his church are white. He is every inch a Christian gentleman and has been honored by the queen. He is at home in any company.

Then there is Harold Blair, a singer of distinction. Mr. Blair has taken his place in the white man's society with



Above: The nomadic tribesmen, such as this representative, are a disappearing race.

Above right: "Fringe-dwelling" aborigines pose a problem for authorities.

Right: Weaving is one of the skills used by the aborigine to make a living.



apparently little effort. Had he not been a singer, his gifts and business acumen would have enabled him to be an outstanding member of the community anyway. There are a few other men and women of the aboriginal race who have made a name for themselves: Mrs. Kath Walker, the aboriginal poet, is unique in her field; the Namatjira family are world famous as painters; Neville Bonner is about to enter the Federal Parliament as a Senator.

The fact that a few of the aboriginal people have been able to make a place for themselves in the fiercely competitive world of the white man indicates that these people are not subhuman, as was thought originally by the white settlers. Until comparatively recent years it was quite freely believed that these first Australians could never match the academic attainments of their white brethren.

Why are so few climbing the educational ladder? The answer is simple. While the white man has taught the aborigine few of the better aspects of his way of life, he has been quick to teach him all his vices. For many years it was illegal to sell liquor to these people. But nowadays, in order to give the black man equality with the white, liquor is available to any who have the price. Consequently, the drink problem is more than an ordinary concern among these people. Drinking fills in the day when there is nothing else for them to do.

Then, because of the settlement, or fringe-dwelling, type of life many of them lead, the moral standard is such that many of the girls, at least, are virtually uneducable after the age of puberty. As we have suggested, they are busy having babies soon after they reach 14, and many are married in their mid-teens.

Outcasts

It should be interposed here, however, that the aborigine is not any more immoral (or amoral) than his European counterpart. It is the life to which he has been condemned that causes him to sink to a level of living which, in turn, causes him to be regarded as an outcast. Because he is trying to adapt himself to a society to which he is quite unfitted culturally, economically, or educationally, he is forced to live in slummy hovels and in noisome surroundings. (The tribal aborigine has a moral code that is more positive and ethical than that of his fellow aborigine who lives in the city.)

It must be said to the credit of officialdom that in these more enlightened days government departments have been set up in an effort to deal with the problem, and aboriginal leaders are given a voice in the running of their own affairs. A better deal is now the lot of the aborigine.

By nature, the aboriginal people are a proud and yet shy race. They do not normally obtrude themselves into your

consciousness. If they have accepted a minor role in our society, it is because of this very pride and shyness that has in many instances made them difficult to help.

Those who work with them will often tell you, too, that "you never know when you have them." They are here this morning and gone this afternoon. The black man will tell you that he must "go walkabout." Do not judge him harshly for this. It is born and bred in him that he cannot settle permanently in one spot like his white counterparts. The wanderlust comes mightily upon him at odd times and strange seasons. Then he must obey that curious urge to pull up his stakes (tenuous though they be) and move on. Education, permanent homes, settled employment are difficult to envisage in these circumstances. Whatever charitable attitude you might take toward the aborigine, you cannot put him down as a sedentary city dweller, as a general rule.

There are those who know him well who will tell you that, no matter how much money you give him, he will always be broke. This is true, and this also is part of his culture. No aborigine will ever regard his wealth as his own when his relatives may want it. A man (let us call him X) may earn more than a decent living wage, say, driving a truck. He may have the ambition to settle down and buy a house for his wife and family. But as soon as it is known that X has money, his relatives (and they are legion) descend upon him and demand a share, pointing out that if *they* had money, *they* would share it with him. It is pointless for X to remind them that they never work, and hence never have any money. His tribal training teaches him that what is his is really the property of the tribe, especially of those related to him. And so X shares his hard-earned cash (or worse, has them move in on him), and his relatives gaily troop off to the nearest supply of liquor and drink themselves into a stupor on the cheapest grog they can find. Not much incentive to get a good job and save, is it?

Is the prognosis of these people hopeless then? Some pessimists say Yes; the aborigines' future in a white man's society is about as bright as an icicle's chance in a 100-degree heat wave.

Others, however, believe that these people can be integrated and that the moving force must be the Spirit of God. These men, staunch, honest, dedicated, humble at their failures, yet spurred on by their successes, know that the gospel of Jesus Christ can reach all men. And that includes the aborigines. In our next article I shall tell you of one such couple whose faith in these people is bright with hope; whose determination to give their young people a chance has never flagged; whose sanctified stubbornness has enabled them to establish something out of nothing because they believe their Father in heaven has called them for such a task.

(Continued next week)

SWEDEN:

Leaders Note Progress During Special Meetings

Some 30 leaders from the General Conference and the three European-based divisions met for three days at the end of August for the Commission on European Theology and Church Polity, at Jönköping, Sweden. The Commission has been held every two years since 1967. Previous gatherings were in Vienna, Austria, and Lausanne, Switzerland.

Jönköping, which is situated on the south shore of Lake Vättern, is the center of a tourist region famed for its green shores, undulating hills, and what is called the most beautiful high-road of Sweden. It is one of the oldest chartered towns in Northern Europe, having received its first letter of privilege in 1284.

Participants in the meeting came from Finland, Poland, Austria, Hungary, Yugoslavia, the German Federal Republic, Switzerland, German Democratic Republic, the United States, and Britain. Theodore Carcich, a general vice-president of the General Conference, was chairman. The atmosphere was one of unity and comradeship; planning centered on evangelism; the keynote was MISSION '73; the recommendations were forward-looking; the spirit was one of optimistic fortitude.

Encouraging evangelistic reports were given by leaders from various fields, beginning with W. Duncan Eva, president of the Northern Europe-West Africa Division, and closing with M. Boettcher, president of the Union of Seventh-day Adventists in the German Democratic Republic.

Several reported a new enthusiasm on the part of our workers and lay people for public city evangelism. W. E. Aittala, president of the Finland Union Conference, claimed that 1970 was the best year for baptisms in his country for many years. C. L. Powers, president of the Trans-Mediterranean Division, stated that the Radio Trans-Europa program is the division's greatest evangelistic thrust in 1971. O. Uebersax, president of the Austrian Union of [Adventist] Churches, announced that the trend toward membership decline in Austria has been reversed, and J. Szakacs, new president of the Hungarian Union, told the gathering that ten new workers will be employed during 1971.

According to J. Slankamenac, Yugoslavian Union Conference president, the Bible correspondence course in Yugoslavia has an enrollment of 15,000 students. In Romania it is expected that about 1,300 new members will be baptized this year. Young people make up 57 per cent of those baptized in the West German Union. The South German Union's membership recently passed the 13,000 mark.

During the past quadrennium 1,399

persons were baptized into the church in the German Democratic Republic. It is expected that some four broadcasts a year will be granted over the state radio network.

The exchange of views between representatives from various parts of Europe were much appreciated by the participants. Suggestions were made regarding increased exchange visits, departmental councils, and meetings of presidents from various parts of Europe.

Reports were given regarding contacts made with other church families, especially in the area of religious liberty.

The Commission adopted a theologically oriented peace statement affirming that the delegates to the meeting look forward to a warless world where men will no longer abuse their moral freedom. It was on this note of peace, and of hope in the soon coming of Jesus, that the participants joined hands and hearts in a prayer of dedication pronounced by the General Conference president, Robert H. Pierson.

B. B. BEACH
Public Affairs and
Religious Liberty Secretary
Northern Europe-
West Africa Division

RWANDA:

More Than 5,000 Laymen Attend Congress

More than 5,000 laymen assembled on a recent Sabbath morning on the campus of Gitwe College, Rwanda, in the Central African Union, as participants in a lay congress for the union. This congress was one of five to be conducted in the Trans-Africa Division, one for each union within the division.

The purpose of the congresses is to implement plans for a coordinated evangelistic program for MISSION '72.

The congress at Gitwe began on a Friday evening with a congregation of more than 800 in the college church. V. W. Schoen, lay activities secretary



Infantile paralysis victim Peter Völker has sold \$20,000 worth of Signs in six years.

of the General Conference, was the main speaker.

P. G. Werner and C. J. Bru, president and lay activities secretary of the Central African Union, respectively, also contributed to the congress.

On Sunday, the last day of the congress, the lay delegates pledged to conduct 1,164 lay evangelistic meetings and to win 4,116 new converts during 1971.

The Central African Union, while small in area, has a membership of more than 90,000 members.

H. W. PETERSON
Lay Activities Secretary
Trans-Africa Division

AUSTRIA:

Disabled Youth Sells Signs of the Times

Peter Völker, of Vienna, Austria, struck by infantile paralysis when he was 18 years old, has not permitted his disability to hinder him. Instead, over a period of six years, he has sold some

130,000 Austrian *Signs of the Times* for a total of 500,000 Austrian shillings (US \$20,000).

A few years ago Peter accepted Christ through the witness of Rudolf Grabner, former publishing secretary of the Austrian Union. Peter's parents were baptized with him, and all three became members of our Vienna church.

Peter's faith brought meaning and direction into his life. In return, he desired to do something for his Lord, but with both his arms and his legs paralyzed, it seemed impossible for him to do missionary work. Then one day his father was impressed to take him down town. There, in the heart of Vienna, he spoke to passers-by from his wheel chair and offered them a copy of the *Signs of the Times*. From the very first he was so successful that he decided to continue the work.

Soon the public, Catholic in the majority, came to know this amiable young man. In winter and in summer, he offers his magazines to all who will stop to listen. He estimates that he has to solicit some 600 persons in order to sell 20 magazines.

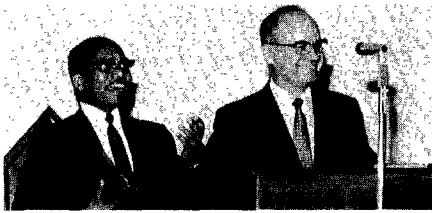
Peter's parents receive a small pension and choose to live modestly. The three of them decided to give all the proceeds from the sale of literature to the Lord's work. That has made it possible to renovate the MV room in the large Vienna church and to build a chapel in Cameroun. Besides, his gifts have provided necessary equipment for literature evangelists in Africa and have helped in the purchase of a home for the aged in Austria.

Through selling the *Signs*, Peter has already shared his faith and hope with hundreds and has encouraged a large number of people. Among his contacts are two who have joined the Seventh-day Adventist Church in Vienna.

EDOUARD NAENNY
Publishing Secretary
Trans-Mediterranean Division



During the congress at Gitwe College, laymen pledged to win 4,000 converts in 1971.



S. Chand, North India Section president, translates for the author during meetings conducted at Ludhiana in northern India.

INDIA:

Overflow Crowds Attend VOP Rallies

The Voice of Prophecy radio broadcasts and correspondence courses are well known in India. Even if people have not heard of Seventh-day Adventists, they have heard of the Voice of Prophecy.

The popularity of this program was demonstrated in Delhi, Ludhiana, and Agra on August 17, 19, and 23, when large crowds attended VOP rallies.

The 350-seat Adventist Center in Delhi was filled with Voice of Prophecy students on August 17. Some 300 requested advanced courses, and 40 are now attending a Bible-marking class conducted by R. N. Baird, pastor of the center.

In Ludhiana the gates of the compound where the meetings were being held had to be closed and barred after 700 crowded into a hall that seated only 350. In Agra, where more than 1,000 Voice of Prophecy students came to the rally. The whole audience, which crowded into the 400-seat hall, were asked to take the chairs and move outside to the lawn, where the service was held.

WELDON H. MATTISON
*Ministerial and Radio-TV Secretary
Southern Asia Division*

CONGO:

First Colporteur Assistant Appointed

The Congo Union Mission Publishing Department shows a 59 per cent gain in literature sales for the first five months of 1971. Most of this gain has resulted from the appointment of Kanumbi Marcel as assistant publishing department secretary in the Kinshasa, Congo Field. Mr. Marcel is the first assistant publishing secretary in the Congo Union. Shortly after his appointment, several people were baptized as the result of Bible studies given by Mr. Marcel and his leading literature evangelist, Mbala Martin. After being baptized, these new converts were encouraged to join the literature evangelist family, and now they are successful colporteurs under the direction of Mr. Marcel.

C. L. WILLIAMS
*Publishing Department Secretary
Congo Union Mission*

**Dateline
WASHINGTON**

By F. C. Webster

A MONTHLY ROUNDUP OF HAPPENINGS AT GENERAL CONFERENCE HEADQUARTERS

HEWITT RESEARCH CENTER. Prior to Autumn Council the executive committee of the Hewitt Research Center met in Washington under the chairmanship of Wayne S. Doran, vice-president of Ford Motor Company for Land Development.

The Hewitt Research Center was organized less than two years ago with one of its main objectives being the gathering of and providing information for the church and its institutions as an aid in making policy decisions. The Hewitt Research Foundation is not an organization of the church, but makes its facilities available for the benefit of the church. It is endowed by an organization called the Cedar Springs Foundation, and by Mr. and Mrs. Carl Hewitt. Its board of trustees is composed of 24 laymen and ministers of the Seventh-day Adventist Church. Three members of the board are officers of the General Conference.

Some of the areas in which the center is working or has completed its studies are Andrews University Food Service, Seventh-day Adventist higher education, Christian Record Braille Foundation, attitudes and career choices of Seventh-day Adventist young men, denominational manpower, and Seventh-day Adventist education projects (elementary and secondary education).

COMMITTEES. During recent months a group of denominational leaders has been laying the groundwork for the establishment of a new entity to be known as "Adventists Abroad." This new aspect of ministry envisions Seventh-day Adventist laymen with special skills accepting overseas employment in industry, business, and government, thus projecting a favorable image for the church and its mission in the areas where they will serve. This new concept, which was suggested by Dr. Gottfried Oosterwal, chairman of the Department of Missions at Andrews University, was approved at the recent Autumn Council.

RECENT VISITORS TO THE GENERAL CONFERENCE. The Autumn Council and the precouncil sessions brought to the headquarters members of the staff who reside on the western coast of the United States and carry on much of their work there. These visiting staff members included R. R. Bietz, a vice-president of the General Conference; Carl Sundin, and Dr. William Wagner of the Health Depart-

ment of Loma Linda University; Richard E. Green of the auditing department of Loma Linda University; and Stanton H. Parker of the West Coast branch of the General Conference Insurance Corporation.

Gerard Damsteegt of the Netherlands visited the church's headquarters recently while en route to Andrews University where he will be a part-time lecturer. Damsteegt shared with some of the leaders recent experiences he has had in Europe in connection with the philosophy of ecumenism. Dr. David Zinke of Exeter, California, accepted an invitation to sit with the General Conference Committee on its regularly scheduled Thursday morning meeting while in Washington a few weeks ago. Dr. Zinke is the father of Edward Zinke who recently joined the General Conference Biblical Research staff. Another recent visitor was Dr. Hans S. Sjoren of Western Springs, Illinois, who was en route to the general National Association of Seventh-day Adventist Dentists gathering that was held in eastern Pennsylvania. Dr. Sjoren is the father of Mrs. Charles Scriven, wife of one of the associate editors of *Insight*. Other visitors at the General Conference were Elder and Mrs. David Dennis, the new auditor for the Far Eastern Division, who is presently on furlough; Miss Shirley Hutchins, office secretary in the Wisconsin Conference; and Miss Evelyn Platt, office secretary for the Michigan Conference.

GC REPRESENTATIVE AT ANNIVERSARY OF CYRUS THE GREAT. E. W. Pedersen, a field secretary of the General Conference, went to Iran early in October to attend the 2500th anniversary of the founding of the Persian Empire by Cyrus the Great. Elder Pedersen, who was a guest of the Shah and shared in the celebrations that were attended by many important, internationally known people, was the bearer of appropriate gifts and a message to His Majesty. It is fitting that Seventh-day Adventists, a people of prophecy, should have been officially invited to join in honoring the memory of Cyrus the Great, of whom the Bible speaks.

YOUTH AND FAMILY LIFE. Plans are being formulated that will make 1973 Youth and Family Life Year. Adventist homes should be an example of understanding and genuine all-age fellowship in their community.

World Divisions

FAR EASTERN DIVISION

✦ The quadrennial council of the Far Eastern Division was held in Singapore early this month. High light of the session was the election of union and detached mission officers for the coming quadrennial period. Presession councils were held for the division's Ministerial Association, MV, and Public Relations departments. Leading the General Conference delegation was Robert H. Pierson, president.

✦ Thirty-one persons graduated recently from an adult-education course taught at a village near Mountain View College, Philippines, by a freshman theology student, Marcelo T. Siguc. The ten-week course included reading, writing, English, arithmetic, Philippine history, and Bible. Many of the graduates learned to write their own names for the first time. The classes made many friends for the church.

✦ A vegetarian canteen was sponsored by members of the local Adventist church at the town of La Paz, on the island of Panay, during a week-long fiesta held recently. Many of those who sampled the food have since become regular customers for our vegetarian products. The canteen advertised products of the Bacolod and Manila Sanitarium and Hospital.

✦ More than 250 people, 92 of whom were ministers, attended a four-day ministerial institute recently held on the campus of Philippine Union College. J. R. Spangler, an associate secretary of the General Conference Ministerial Association, and R. C. Williams, Far Eastern Division Ministerial secretary, led out in the institute.

✦ Six hundred and fifty Philippine Union College teachers and students completed a 12-lesson course on the home offered by the parent and home department of the North Philippine Union Mission, headed by Amalia S. Barizo. Marion S. Simmons, elementary education supervisor of the Far Eastern Division, was the lecturer.

D. A. ROTH, *Correspondent*

INTER-AMERICAN DIVISION

✦ At least 72 have been baptized in Belize, British Honduras, as a result of a tent campaign conducted by W. H. Oliver.

✦ Thirty-one students were baptized at the end of a recent Week of Prayer at the Colombia-Venezuela Union College.

✦ Pedro Arano and Victor Lee of the Mexican Union are both centenarians. Elder Arano baptized 145 persons at the end of an evangelistic campaign in Mexico City, and Elder Lee has baptized 105 persons.

✦ Laymen reported winning 5,515 persons during the second quarter of 1971 in the Inter-American Division.

✦ Carlos Aeschlimann is conducting evangelistic meetings at Tuxtla Gutierrez, Mexico.

L. MARCEL ABEL, *Correspondent*

TRANS-MEDITERRANEAN DIVISION

✦ H. Plesko has been appointed MV secretary of the Yugoslavian Union in succession to M. Abramovic, who is now serving as secretary-treasurer.

✦ Clement Mahélé has been chosen as MV secretary for the Equatorial African Union. His predecessor, Henri Walder, is spending a year on study leave.

✦ The General Swiss Conference has attained its Ingathering goal of 300,000 Swiss francs (US\$75,000).

✦ Jose Ramon, the Spanish soldier who was sentenced to six years in prison for refusing duty on the Sabbath, has now had his penalty reduced to one year.

✦ The Franco-Belgian Union Conference plans to purchase land in the south of France on which to construct a senior citizens' residential home.

✦ A convention for the German-speaking Swiss literature evangelists was held at Oertlimatt, Switzerland, recently. It was under the leadership of E. Naenny, Trans-Mediterranean Division publishing secretary.

✦ The Italian Union reports 101 baptisms for the first half of this year.

✦ Nino Balzis, division MV secretary, reports that more than 200 youth attended summer camps in Portugal, 100 in Italy, 109 in Belgium, 40 in Spain, and 70 in two camps in Austria. In addition, 40 youth attended a Bible conference in Yugoslavia.

EDWARD E. WHITE, *Correspondent*

Atlantic Union

✦ Clifford A. Reeves, director of chaplaincy at the Protestant Union Hospital in Terre Haute, Indiana, and field representative for the Indiana Conference, was the featured speaker at the Boston Temple centennial celebration on October 22 and 23. Elder Reeves was pastor of the Temple from 1945 to 1947.

✦ The Northeastern Conference Faith church, Hartford, Connecticut, has increased its membership 28 times during the past 25 years. When the church was organized in 1946, there were ten members. This year, the church's twenty-fifth anniversary, the membership has reached 280.

✦ More than 120 delegates from the 64 churches in the New York Conference recently attended a three-day laymen's

seminar held at Union Springs, New York. Guest speakers and instructors were C. C. Weis, an associate secretary of the General Conference Lay Activities Department, and W. E. Peeke, Atlantic Union lay activities secretary.

✦ Students of Pioneer Valley Academy, New Braintree, Massachusetts, raised more than \$2,200 during their recent Ingathering field day.

✦ The Spanish South Brooklyn church was dedicated on October 2. The dedication sermon was preached by J. L. Dittberner, Atlantic Union Conference president. Roger Weiss is the pastor.

✦ Some 500 delegates from the 46 churches comprising the Northeastern Conference met in the Faith church, Hartford, Connecticut, recently for the first interim session in the conference's history. C. E. Bradford, an associate secretary of the General Conference; J. L. Dittberner and B. Trout, Atlantic Union Conference president and treasurer, respectively; and W. S. Banfield, associate secretary, Southern Union Conference, were among the participants. Membership of the conference is more than 13,000.

✦ Four literature evangelists and three publishing department leaders of the Southern New England Conference spent two days recently in a group canvass at Windsor Locks, Connecticut. They delivered some \$500 worth of books and magazines and enrolled more than 50 persons in a Bible course.

EMMA KIRK, *Correspondent*

Canadian Union

✦ Victor Gill, a former resident of Newfoundland, has turned down a call to the ministry in another part of Canada in order to return to Newfoundland, where he will work in Labrador on a self-supporting basis. His aim is to organize a new church in Labrador in 1972.

✦ Drs. Gordon A. Booth and John B. Hoehn have joined the Adventist medical personnel of the Alberta Conference. They are interning in Edmonton, the capital of Alberta, and Calgary, respectively. Alberta now has a total of 11 Adventist specialists and general practitioners, four optometrists, 13 dentists, and one chiropractor.

✦ Joseph Smallwood, premier of Newfoundland, officially welcomed W. A. Howe and Percy Manuel, of the General Conference and Canadian Union educational departments, respectively, when they visited the province to hold a teachers' convention recently. They also had the opportunity to visit with officials of the government educational system of Newfoundland.

✦ Most of the 29 church-school teachers in Newfoundland attended a teachers' convention held in the Newfoundland



Five Men Ordained in Illinois

Five men were ordained in the Illinois Conference recently. Shown with their wives, from left, are: Richard Meier, W. R. Kromminga, Richard Williams, Albert Konrad, and W. E. Sharpe.

ESTON ALLEN
PR Secretary, Illinois Conference

Academy in St. John's. Leading in the convention were W. A. Howe, associate secretary of the General Conference Educational Department; P. W. Manuel, educational secretary of the Canadian Union; and Mrs. Jean Prest, supervisor and consultant for elementary education of the Southern New England Conference.

✦ Churches in the Ontario-Quebec Conference report twice as many Vacation Bible Schools held during the summer of 1971 as were held in 1970.

✦ Calgary, Alberta, laymen recently conducted a weekend of revival meetings at Camp Rundle, the MV campsite for the Alberta Conference. The retreat was held for interested laymen and church leaders. Studies for the weekend were based on the book *Steps to Christ*. Study and discussion sessions and prayer bands provided inspiration for those attending. The meetings were coordinated by layman Ron Farrow.

✦ The seven MV Societies of the Adventist churches of Toronto have united to form a Federation of Toronto MV Societies. The federation has approximately 700 members.

THEDA KUESTER, Correspondent

Central Union

✦ Ground was broken recently for a new Adventist church at Oak Grove Heights, Missouri.

✦ Students and faculty of Enterprise Academy, Enterprise, Kansas, raised more than \$1,200 during the recent annual Ingathering field day.

✦ The young adult Sabbath school of the College View church, Lincoln, Nebraska, recently raised more than \$450 for playground equipment for the Indian Mission School in Pine Ridge, South Dakota. Thirty-five Bibles and

four sets of *My Bible Friends* were also given to the school.

✦ Fourteen persons were organized into a church company at Branch, Missouri, on September 18. Ervin Funk, district pastor, led out in the organization. The Missouri Conference was represented by Gene F. Cherry, conference lay activities secretary.

CLARA ANDERSON, Correspondent

Columbia Union

✦ More than 100 dentists and their wives from across the United States met at Tamiment, Pennsylvania, October 6-9 for the annual convocation and business meeting of the National Association of Seventh-day Adventist Dentists. Dr. John Butler of Sparta, New Jersey, was elected president for 1971-1972. Dr. Thor Bakland, of South Lancaster, Massachusetts, was chosen as president-elect. Dr. Wilber Alexander of Andrews University, and James Londis of Atlantic Union College were speakers for the meetings. During the session the dentists pledged more than \$3,000 for the support of mission dentistry.

✦ Berea Temple, Baltimore, Maryland, recently renovated and equipped a ten-room building, that it might more adequately meet the needs in the community.

✦ Dedication services were held recently for the Washington, D.C., First church. Guest speaker for the Friday night service was Paul Cantrell, newly elected Sabbath school secretary of the Allegheny East Conference. Edward Dorsey, president of the Allegheny East Conference, spoke for the Sabbath worship service, and Cree Sandefur, president of Columbia Union Conference, gave the dedicatory sermon Sabbath afternoon.

✦ Mount Sinai church, Trenton, New Jersey, members have embarked on a

program of street evangelism in the inner city.

✦ Floyd L. Heckard, chaplain at Walter Reed Army Medical Center, Washington, D.C., recently conducted a class on the special problems of the terminal patient and his family at the Washington Sanitarium and Hospital.

MORTEN JUBERG, Correspondent

Lake Union

✦ The Wisconsin Academy, Columbus, Wisconsin, reports an enrollment of almost 260 students this year.

✦ Students of the Flint church school are attending classes this year in the former Payson Public School in Mt. Morris, Michigan. The rented quarters are needed since the educational wing of the new Flint church is not yet ready.

✦ Orley M. Berg, assistant secretary of the General Conference Ministerial Association, recently completed a series of evangelistic lectures in Battle Creek, Michigan.

✦ Two Detroit area church schools have consolidated. Pupils of the Troy and Warren schools have enrolled at the 10-grade Northfield school at Troy, according to Charles Holford, who was principal at Northfield last year and is continuing in that post under the new arrangement. The move makes necessary more classroom facilities for the 112 students presently enrolled, but is expected to make the school financially stronger.

✦ The three graduates of Hinsdale Sanitarium and Hospital's School of Medical Technology placed in the upper 15 per cent of all 650 such schools in the country in this year's national registry examination.

✦ Some 400 literature evangelists and their families attended the midsummer rally and sales development seminar in Portage, Wisconsin, late in August. J. W. Proctor, union publishing secretary, looks for \$1.8 million in sales for the union in 1971 and 200 baptisms by the end of the year from soul-winning activities.

✦ A swimming pool, complete with diving board and ladders, has been sent to the Monument Valley Mission Hospital as a gift from the young people of the Lansing, Michigan, area. The youth raised the money for the pool through contacts with physicians, dentists, and other friends, and a Michigan swimming-pool manufacturing company.

✦ Groundbreaking ceremonies for a \$1.1 million, 263-bed addition to River Pines Community Health Center held recently, featured community leaders of Stevens Point, Wisconsin.

✦ An all-time Wisconsin Academy Ingathering record of almost \$4,000 was

QUICK TRICKS

Pour hot Chili with Beans
over cooked spaghetti or noodles.

Heat and serve with
tossed salad and garlic bread.

Heat and serve over toast,
or over split toasted English
muffins or buns.

Serve hot in
the center of
natural brown
rice ring.

Heat and
spoon over
Linketts in
buns.

For a delightful flavor, texture, and color
contrast, serve hot or cold with cottage
cheese and corn chips.

Mash and use as refried beans in tacos,
tostadas, or other Mexican dishes.

Great! for year-round festivities

"TOSTADA" CASSEROLE

2 cans Loma Linda Chili with Beans
2 cans mushroom soup
1 large onion, chopped finely
1 6-oz. pkg. corn chips or tortilla chips
½ head lettuce, chopped
2 or 3 large tomatoes, chopped
½ c. cheese, grated — optional
Mix chili with beans, soup, and onion.
Alternate layers of chips and bean mixture
in lightly greased baking dish. Sprinkle
grated cheese on top, if desired. Bake 30
minutes at 350° F.
Top with lettuce and tomatoes and serve.
Serves 6.

MEXICAN BEAN DIP

1 can Loma Linda Chili with Beans, mashed
2 tbsp. mayonnaise
½ tsp. oregano
½ tsp. cumin
Salt to taste
Combine all ingredients and
allow to stand several hours.
Serve with wide corn chips.
Makes about 2 cups of dip.



QUALITY FOODS SINCE 1906



raised by 200 students recently. Advance notice on the public news media in the area helped the campaign. The students distributed more than 10,000 pieces of literature during the campaign.

✦ Numerous evangelistic series in the Michigan Conference during the past few weeks have resulted in the baptism of 113 people, with many others studying. Four new series began in October.

✦ Dr. Robert N. Evans, an Illinois physician, has donated an X-ray machine to the Maluti Mission Hospital in Lesotho, South Africa. Dr. Evans, who is a Baptist, arranged with Dr. Ronald Van Arsdell, of the Joliet church, to have the machine shipped following his retirement this past summer.

✦ Fifteen people have been baptized thus far as a result of evangelistic meetings conducted in Des Plaines, Illinois, by conference evangelists Roland Lehnhoff and David Peterson.

GORDON ENGEN, *Correspondent*

Northern Union

✦ At least 12,000 people were contacted and given literature from a booth maintained at the recent Minnesota State Fair under the sponsorship of the Minneapolis Northbrook Adventist church. Food samples were given out, and health foods were on sale. Sixteen laymen assisted in the booth, which was under the direction of Pastor and Mrs. V. O. Schneider.

✦ The St. Paul, Minnesota, Eastside church conducts a Singspiration Hour every Sabbath afternoon at the Lexington Nursing Home in St. Paul.

✦ A nutrition instructors' course and cooking school were conducted at the Minneapolis Northbrook church October 17-21. Instructors were Ella May Stoneburner, associate secretary, General Conference Department of Health, and Dorothea Jones, nutritionist.

L. H. NETTEBURG, *Correspondent*

Pacific Union

✦ Ground was broken in October for the first phase of construction on the Riverside, southeastern California, sanctuary. This was the fourth groundbreaking in the history of the church.

✦ Del W. Case, assistant professor of organ at Pacific Union College, placed third in an international organ competition at the Academy of Music in Prague. He was the only American and Seventh-day Adventist in the competition.

✦ A record 625 student enrollment has been tallied in the Hawaiian Mission's

seven elementary schools. Forty per cent are from non-Adventist homes.

✦ Members of the Lake Tahoe Adventist church, South Lake Tahoe, California, have distributed more than 350 copies of paperback editions of Ellen White's books. One new Adventist who is a student gave copies of *The Great Controversy* to his high school classmates. As a result his teacher asked permission to use the book in class.

✦ The White Memorial Medical Center has added to its equipment a 25-million-electron-volt Betatron to be used for the treatment of cancer.

✦ The Fifth Street SDA church, Perris, California, has opened its doors to the Riverside County Medical Department to host the County Community Clinic. With the nearest hospital 26 miles away, Perris residents now visit the Adventist church Tuesdays and Fridays for medical treatment.

✦ David L. Taylor has been asked to head the inner-city programs for Southeastern California Conference. He previously served as an associate secretary of the MV department in the conference.

✦ The Garden Grove, California, church was dedicated on October 23.

✦ Enrollment, including extension-program students, on the La Sierra Campus of Loma Linda University, has approached 1,900.

✦ Hunzaland Health Lectures being conducted in the Santa Ana, California, fellowship center are attracting nearly 100 non-Adventists, as Jay M. Hoffman and Miss Mary Yourish combine health and religious lectures with question-and-answer periods.

✦ Hawaii set a record during the Vacation Bible School season. More than half of the 20 churches held a VBS; total enrollment exceeded 750. Of this number all but one received graduation certificates. As a result of the schools ten churches report some students attending Sabbath school, five Story Hours have been launched, three branch Sabbath schools have been started, five churches have VBS children in Pathfinder Clubs, three churches have students enrolled in church school, and one church has already had a baptism. Philip Dunham is the mission's Sabbath school department director.

✦ Pacific Union College has registered its largest student body in history for undergraduate education—1,970. This includes 76 nursing students on the Glendale campus and 33 participating in Adventist Colleges Abroad Program.

✦ John C. Alspaugh, Ojai; Rockne W. Dahl, Ridgecrest; Carlos Morales, Carson Spanish; and Paul E. Plummer, educational superintendent of the Southern California Conference, were ordained at the September Lynwood convocation in southern California.

✦ Havasu and Parker, Arizona, and

Needles, California, churches jointly sponsored a booth in the trade fair tent at opening ceremonies of the relocated London Bridge in Lake Havasu City, Arizona, October 9-11.

SHIRLEY BURTON, *Correspondent*

Southern Union

✦ Southern Missionary College recently opened a new Village Market more than double the size of the former community grocery.

✦ Ten SDA Community Services vans are operating throughout Florida. During a six-month pilot program a single van reported more than 5,000 blood pressures taken, almost 1,200 persons referred to physicians, and 4,200 pieces of literature given out.

✦ A Florida Junior Bible Conference was held October 8-10 at Camp Kulaqua. Melvin Campbell, instructor at Southern Missionary College, was guest speaker.

✦ Some 125 senior youth of the Florida Conference met for a retreat at Camp Kulaqua, October 15-17. Featured were Dr. Frank Knittel, president of Southern Missionary College, and the Jubilate Singers, also of the college.

✦ October 1-4 was Mission Emphasis weekend at Bass Memorial Academy, during which more than \$5,300 was solicited for the world mission program of the church.

OSCAR L. HEINRICH, *Correspondent*

Southwestern Union

✦ The new Smyrna church, Houston, Texas, was opened for services Sabbath, September 18. W. J. Cleveland, Southwest Region Conference president, preached the sermon. The new church was built under the direction of the pastor, A. R. Carethers.

✦ The 1971 *These Times* crusade in the Texas Conference registered an increase of 3,000 subscriptions over the previous year.

✦ The 1971 Bronze Medallion Award for general excellence in the field of church public relations was presented to Eva Meyers, of Guthrie, Oklahoma, and Ira Gilliam, of Muskogee, Oklahoma, during the recent Oklahoma Conference camp meeting. V. L. Zuchowski, conference public relations secretary, made the presentation.

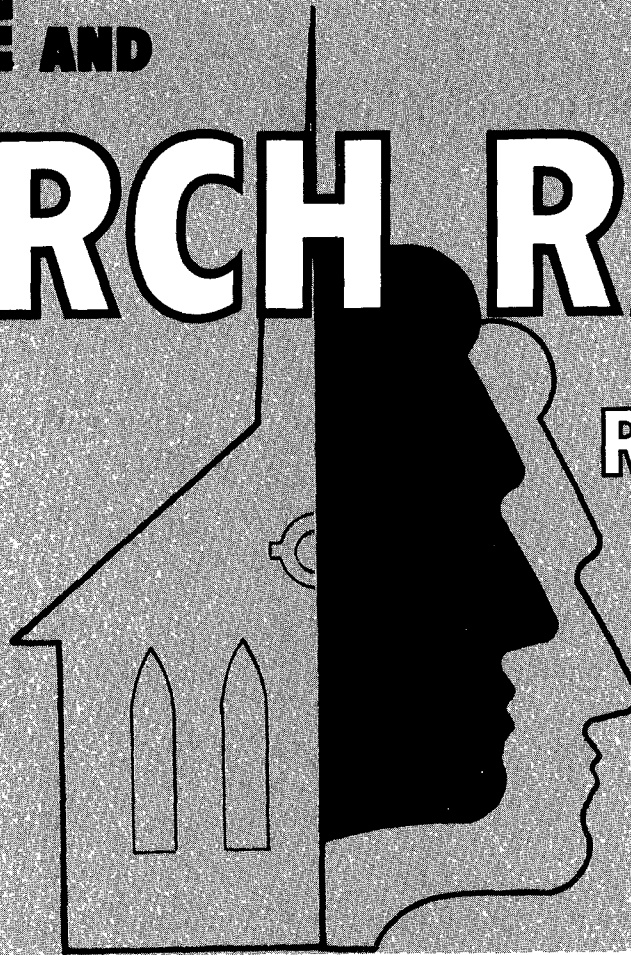
✦ The Southwestern Region Conference workers held their annual fall retreat at the Lake Texoma Lodge, in Oklahoma, recently.

J. N. MORGAN, *Correspondent*

E. G. WHITE AND

CHURCH RACE

RELATIONS



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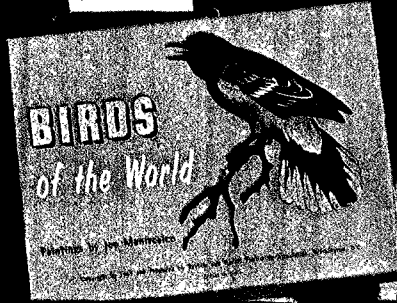
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raymond h. woolsey

A Penny a Day as a Thank Offering

By MARVIN H. REEDER

One morning recently a clear-eyed gentleman, 94 years young, walked into my office with a letter that he had written to Neal C. Wilson, vice-president of the General Conference for North America. The letter had been written two years ago, September 9, 1969.

The gentleman, L. W. Graham, of Takoma Park, Maryland, handed the letter to me and said, "Please read this, and then I want to tell you a story."

Unfolding the paper, I began to read:

"DEAR ELDER WILSON:

"For a couple of years or so, I have wondered if it would be feasible, or practical, for the North American Division to hold a large united evangelistic effort. By this, I mean all of the conferences in the 50 States and the provinces of Canada start efforts on the same day and lecture on the same topic. Arrange for the same topic to be presented at each meeting in the whole division.

"If literature now in print would not meet the needs, special literature for each general subject could be printed. In addition to that distributed at the meeting the church members could be asked to distribute appropriate literature to all of the residents in an assigned area.

"Ask all of the organizations broadcasting to arrange their programs so they would present the same subjects being presented on Sunday nights.

"The young people could help mightily in such an effort. In some places they might wish to conduct an effort of their own using the recommended topic.

"All this would take money and plenty of it. To raise funds I suggest we ask our people to support the program by giving a thank offering because the Lord has spared their lives to this time. The thank offering I suggest would be one cent a day for each day of their lives.

Almost Six Million for Evangelism

"We have some 400,000 members in the North American Division. Suppose the average age were 40 years. I know that every member could not, or would not, give a thank offering. Assuming the average age to be 40 and suppose 10 per cent of the members contributed on the basis outlined. I figure the gifts would amount to a little less than \$6,000,000. [The actual amount would be \$5,840,000, not counting donations for leap-year days.]

"Considering the conditions in North America as blazed abroad by every

Marvin H. Reeder is an associate secretary of the General Conference Public Relations Department.

newspaper, magazine, and televised news report, I believe our people would support liberally an effort to carry our message to all parts of the division at the same time.

"At our family worship we always pray for the leaders in the General Conference, and we rejoice at the many reports of [those] in all parts of the world accepting the Saviour and embracing the third angel's message.

"With prayers for your success, I am
"Your brother in Christ, L. W. GRAHAM."

Without knowing about Mr. Graham's dream of all-out evangelism, our church leaders meeting in General Conference session in June, 1970, were impressed with the urgent need to tell the world of the blessed hope, the second coming of Christ. While in Atlantic City, they outlined a plan almost identical to the one Mr. Graham had been thinking about for more than two years!

Following the General Conference session, committees were quickly formed, and a detailed program was readied for presentation to the 1970 Autumn Council. The response was unanimous. Minutes of the Autumn Council meeting read very much like Mr. Graham's letter. A portion of the record states:

"Voted, 1. That we launch a division-wide evangelistic campaign simultaneously in North America, using churches in every city where possible or where desirable, other facilities. This campaign is to begin on the same night with division-wide advertising materials being used to announce the meetings. All advertising materials would be identical with the exception of the place of meeting and the speakers. This advertising is to include (a) billboards, (b) newspaper ads, (c) special invitations, (d) radio-TV spots, (e) window cards, (f) and handbills where desired. . . . Beginning date, March 4, 1972."

"My Dream Come True"

When our nonagenarian brother read that report, he said, "This is my dream come true," and immediately prepared a check to help support the program. Using his age at midyear, July 2, 1972, when he would be 95, Mr. Graham added in leap-year days and contributed a penny for each day that God has spared his life. The check totaled \$346.98.

Without a doubt, few of us will reach 95 years of age in this world. As Seventh-day Adventists viewing world conditions, we are more interested in seeing our Lord return than in living a long life in the confusion and uncertainty of our time.

However, just a penny a day in

thanksgiving for the days God has given us, and for the knowledge of the blessed hope, will help to hasten the time when we shall see our Lord and live in a better world.

But who is this elderly gentleman, L. W. Graham? He was born in Freeport, Illinois, July 2, 1877. Later, as a small boy in Des Moines, Iowa, he began attending the Seventh-day Adventist church where his mother became a member. His first Sabbath school teacher was Mrs. L. Flora Plummer, who later was to head the General Conference Sabbath School Department for 23 years, a new church member herself. Some of the first pennies young Graham gave in Sabbath school went to help build the mission ship *Pitcairn*. Mr. Graham says, "I don't know of one dime that I have ever earned that has not been tithed."

In May, 1898, when he was 21 years of age, Mr. Graham began working for the Review and Herald Publishing Association. From 1901 to 1907 he worked in various capacities for the Pacific Press Publishing Association. Then, in 1907 he returned to the employ of the Review and Herald and continued with that organization until his retirement, January 1, 1950. For the last 18 years of his service he was the treasurer of the Review and Herald.

Mr. Graham's penny a day, your penny a day, my penny a day in thanksgiving to God for the days He has given will make MISSION '72 possible. Our personal participation in the program, with the Lord's blessing, will assure its success.



(Conference names appear in parentheses.)

Carl E. Minor, Book and Bible House manager (Minnesota), formerly assistant manager, Oregon Adventist Book Center (Oregon).

Gordon Rhodes, faculty, Maplewood Academy, from same position Rio Lindo Academy.

Mrs. Gordon Rhodes, assistant dean of women, Maplewood Academy, formerly dean, Rio Lindo Academy.

Church Calendar

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

1972

Soul-winning Commitment	January 1
Church Lay Activities Offering	January 1
Liberty Magazine Campaign	January 15-22
Religious Liberty Offering	January 22
The Adventist Layman Emphasis	January 29
Gift Bible Evangelism	February 5

\$144,000 in Treasury for European Radio October 22

On October 22 the fund recorded at the General Conference for Radio Trans-Europe was slightly more than \$144,000. This interesting relationship reminds us of the disappointment that came to our spiritual forebears, the Millerites, on October 22, 1844, and the special group referred to in Revelation 14.

The one hundred twenty-seventh anniversary of the great Disappointment finds the Adventist Church actively working that "every nation, and kindred, and tongue, and people" may hear the warning messages of Revelation 14. The evangelistic broadcast presently emanating from Portugal for the peoples of Europe will help prepare a people to meet their God. Support for the \$1 million, three-year project continues strongly.

WALTER R. L. SCRAGG

Six Canadian Students Lose Lives in Auto Accident

With much sorrow we share with our church family the news of a recent tragedy that took the lives of six students from Canadian Union College, College Heights, Alberta. The students were en route to Walla Walla College, when the car in which they were riding became involved in a head-on collision. The accident took place in the State of Washington at 4:00 P.M., October 24, at a point between Pasco and Walla Walla.

We deeply sympathize with and pray for the families of Heather Bell, Colleen Kennedy, Dale Long, Crystal Schultz, Roy Thompson, and Cathy Tymms.

LOWELL BOCK

2,400 Attend Evangelistic Meetings in Georgia

A total of more than 2,400 people attended the three identical-program services with which T. Ludowici and his evangelistic team opened a 13-week series in Atlanta, Georgia, September 19. The meetings were held in the 800-seat Alliance Theater in the Memorial Arts Center. All the seats for the three sessions were reserved prior to the meetings.

H. E. METCALF

ASI Adds New Names to Membership Roster

At the national convention of the ASI (Association of Privately Owned SDA Services and Industries), meeting recently in Boston, Massachusetts, the following institutions were voted into membership: Cedar Pines Retreat, Coulterville, California; Marion's Boarding Home, Macon, Missouri; Memorial Medical Group of Ceres, Inc., Ceres, California; Versitron Industries, River-

side, California; Woody and Wilda Wilson, real-estate brokers, Ukiah, California.

CARIS H. LAUDA

New E. G. White Paperbacks Appeal to Youth

Adventist youth are enthusiastically receiving two new paperbacks just off the Review and Herald press. *Living for Real* and *Confrontation!*, both authored by Ellen G. White.

Confrontation! was first written in 1874. Although it was widely circulated among Adventists at that time in the form of a pamphlet entitled "Redemption," the writing is relatively unknown to Adventist youth today. This new paperback carries the gripping account of Christ's confrontation with Satan in the wilderness of temptation. There are many parallels to the battles youth of the seventies must fight to overcome temptation and sin.

The second paperback, *Living for Real*, is a reprint of *The Sanctified Life*, a volume from which many young Adventists in former years received spiritual strength. With the revival climate and spiritual revolution sweeping various parts of the world, *Living for Real* will not only bring solidarity to the spiritual awakening, but also will be very useful as a share-your-faith volume.

JOHN H. HANCOCK

Afro-Mideast Benefited by S.S. Offering Overflow

The Thirteenth Sabbath Offering overflow for the second quarter of 1971 slated for the Afro-Mideast Division totaled more than \$105,000.

President O. C. Bjerkan of Middle East College writes: "I would like to express gratitude and thanks to Sabbath school members for the generous overflow that has come to our college through the Thirteenth Sabbath Offering for the second quarter of 1971. Fifty per cent of the overflow will go toward the erection of a gymnasium. Since construction plans have already been accepted by the General Conference, I expect that we may be able to have the groundbreaking in the near future."

FERNON D. RETZER

White Estate Receives Letter Addressed to Steam Press

The General Conference White Estate office recently received a letter addressed to "Steam Press of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan." Somehow it found its way in a two-week journey from the writer to the White Estate office.

The writer of the letter had recently read a book loaned to her by a friend. This book was one published at the Review office in Battle Creek and edited

by James White. It was a compilation of materials from various authors with seven articles from the pen of Ellen White. Of course, after 101 years the book desired could not be supplied the writer, but she was directed to the books, *The Adventist Home* and *Child Guidance*, where much of the Ellen G. White commentary on the topic in question is found today.

ARTHUR L. WHITE

Construction Plans Develop for Saigon Hospital

The Ministry of Health in Vietnam has given the necessary clearance for the construction of the new Saigon Hospital. Supplies can be imported for the hospital now without customs duty, and certain critically needed equipment for the present hospital has been donated. An organized fund-raising project is in progress.

Pray earnestly for our workers there who are bearing a dramatic gospel witness and are also binding up the wounds caused by sickness and war.

DUANE S. JOHNSON

IN BRIEF

- ♦ Deaths: Eva S. Hicks, 81, October 10, at Escondido, California, wife of Howard H. Hicks, who was a former president of the Southeastern California Conference.
- Andrew Roedel, 84, October 18, Walla Walla, Washington, as a result of a pedestrian-motorcycle accident, formerly secretary-treasurer of the Montana Conference.
- Frederick J. Crump, 44, his wife, Kathleen, and their daughter, Nancy, October 21, Montreal, Canada, in an automobile accident, formerly missionaries to India.
- Otis B. Edwards, 70, October 23, near Huntsville, Alabama, in an automobile accident. He served in a number of administrative and teaching capacities at Oakwood College previous to his retirement in 1968.

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